Messenger and Visitor.

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— PRESIDENT STRONG, of Rochester, says in 1872 there were 1,489,000 Baptists in the United States, now there are 3,269,000. In 1872 the total amount of property and endowments belonging to our colleges and seminaries was $3,467,000, now there is $29,000,000.

— OUR Baptist church in Quebec city which, under great difficulties, the late Father Marsh for more than two score years served, is fortunate in two respects. It is edified by the ministry of Rev. C. H. Day, son of our Rev. Dr. Day, and enriched by large gifts from W. Marsh, a son of the venerated founder of the cause. Recently converts have been received by baptism and otherwise, and Bro. Marsh has given one thousand dollars to put a hot water heating apparatus in the church edifice. We are glad to note any gains for truth in this ancient city—the citadel of Romanism in America.

— IT is claimed, and with some show of justice, that whilst we disclaim against caste in Eastern lands, we in this Western world are not without its fetters. Whilst we have no aristocracy such as Europe, we have one based on wealth and certain complications therewith connected, which claims, not only the highest place in social but also in church life. The man with the gold ring, of which the Apostle James spoke, is among us, and too often, even in God's house, the distinction between the rich and the poor is so sharply drawn as to merit censure. We have got accustomed to many things in the church—for instance, the selling or renting of seats—and don't see the incongruity of it, just as the Jews became accustomed to the money-changers in the temple. Christ would drive out now, as before, the spirit of merchandise, and all that prevents the realization of that order commended in revelation: "The rich and the poor meet together; the Lord is the maker of them all."

— WHENEVER Providence sets a man on high he is very apt to become a target for the arrows of those behind as well as those who imagine themselves in advance. This is strikingly true of the man who to-day, by reason of his Bible work, as well as his devotion to the cause of education, is pre-eminent among Baptists, and we may say among Christians on this continent—President Harper. He has created an interest in Bible study as no man has ever done before, and he has been the leader in gathering means and men for the opening of a Christian college that bids fair to have no peer on this continent. It is not surprising that the cautious and conservative are watching with some little lack of approval, and that the erratic who aimlessly run to all extremes, even though they see destruction ahead, are inclined to censure his methods and work as being slow and not up to the advanced line of newer and higher criticism and ideals. President Harper, we think, may well congratulate himself because he is running in the middle path commended by wisdom. In Biblical study he calls his system Rational Criticism, and says it accepts a divine revelation culminating in the incarnation. The incarnation is truly a fundamental doctrine, and when the Holy Spirit's work preceding it in supplying the old revelation is accepted, and succeeding it in the new revelation and indwelling in the body of the believer is added, we have a basis for the development of all Gospel truth.

— IT is often a difficult point to determine where in Christian work, concentration should give place to diffusion. That there is such a point would seem to be shown by the unfolding of God's wider plan in the scattering abroad of the disciples, who were huddling in and around Jerusalem in the early days of Christianity. The tendency to concentrate showed itself in Jerusalem, Antioch and Rome. In the former two persecutions scattered them abroad, but in the latter the aggregation of power went on till corruption entered and did its deadly work. Modern missions today are a safety valve for the church. Before this missionary century "concentration often meant stagnation rather than power, but now scattering means increase rather than weakness." Our churches now spend some of their strength in India, and in that far-off land churches will be formed and carry the gospel to the regions still beyond. All this is clear and unquestioned. Sometimes, however, in the home land a church fosters a mission station till it begins to think itself attained to the dignity of a church and seeks a separate existence. Doubt is expressed by the parent church and division comes with friction. Time only will tell the wisdom of the course. Sometimes enfeeblement results and both churches drag out a precarious existence. Sometimes the second church provokes the first to good works, and becomes conjointly with it the means of holding all Baptist sympathizers in the town to the denomination. Recently two efforts in our annual denominational meetings have culminated in resolutions of diverse character—the one looking toward division, and the other toward concentration. Some in New Brunswick wish a convention of their own, and others desire one association less. While these resolutions do not involve heresy in doctrine or practice, they nevertheless are far-reaching in their results and should be very calmly, intelligently and prayerfully approached. The aim should be to secure the greatest harmony and the highest efficiency of all the work in hand. Any motives that will not show their worthiness in the daylight of the Master's scrutiny should be suppressed. One single aim should be ours, and that only—how best can we carry out the responsible commission with which we are entrusted as servants of God.

— THOSE who have been fearful for the ark of God in the work of the new Chicago University, will be assured by reading the account of the opening services. After all sang "Praise God from whom all blessings flow," President Harper led with the Lord's prayer. Then "Nearer my God to Thee" was sung and the 95th Psalm read responsively. Prof. Judson read the Scriptures, selections from 1st chapter of Genesis, 1st chapter of John and closing verses of Philippians. Dr. Anderson then announced a hymn and prayed. Dr. Hulbert gave out the hymn "Hail to the Lord's anointed," and pronounced the benediction. There was no speech making, no glorification, nothing but simple and impressive worship. Already 700 students are enrolled and many more coming.

— ERNEST RENAN, the celebrated French philosopher and philologist, died at Paris on the 2nd inst. He was educated for the priesthood, but finding himself out of sympathy with that calling devoted himself to the study of letters. He was a good Semitic and Greek linguist. His best known book—"Vie de Jesu"—has exerted a baneful influence, as it seeks to destroy the supernatural element in the life of Christ. He called himself a "moral disciple of Jesus Christ," but so apparent is his lack of serious moral earnestness, even in discussing questions the most vital, that years ago he was called the man with "a cork soul." He was a sharp but unfair critic, and his lack of judicial qualities made him a most untrustworthy guide. He succeeded in securing neither the respect nor confidence of Catholic or Protestant, although he was undoubtedly a man of large learning and had the power of clothing his thought in simple yet elegant diction.

— MR. GLADSTONE, in reply to the question: "What he regarded the brightest hope of the future?" replied, "I should say a maintenance of faith in the Invisible. This is the great hope of the future, the mainstay of civilisation. And by this I mean a *living faith in a personal God*. I do not hold with a 'stream of tendency.' After sixty years of public life I hold more strongly than ever this conviction, deepened and strengthened by long experience of reality and the nearness and personality of God." Such a confession as this coming from a man of such varied activities, at the close of a life packed so full of grave responsibilities, and these more especially pertaining to secular rather than religious matters, give gravity and force to their utterance. No shady negative agnosticism hides in his thought or utterance. God to him is a person and near to him in every event of life. What wondrous strength he has derived from this consciousness to undertake and carry out the great social, political and moral reforms that stand associated with his name in the history of the nation.

— IN a recent criminal case in the Supreme Court of New Jersey, the judge, in sentencing a boy of sixteen years for murder in the first degree, took occasion to say that the cause of the crime was the reading of dime novels, and that in looking into this matter he found that sixty per cent. of all cases of stealing, such as had led to murder in this case, were traceable to the same cause. In this there is a terrible arraignment of all engaged in the writing, publishing and sale of "blood and thunder" fiction, as well as the culpability of parents who, through ignorance, carelessness or toleration, permit children by such reading to form ideals of life so morally perverted and sure to end in ruin. These Maritime Provinces, while perhaps the freest from the infection of the dime novel on this continent, are nevertheless not exempt, for every now and then some boy or girl is reported who has been trying the low, lewd and lawless tricks and teaching of these sensational and pernicious novels. If children are allowed to drink at such slimy pools their moral health must become impaired. There are good novels of a thoroughly unobjectionable character setting forth worthy ideals, and whilst we condemn and banish the bad we should encourage a taste for good reading and supply it as far as possible. As a man thinketh so is he. Fill a person with good thoughts and a good life is the inevitable result.

— REV. S. B. KEMPTON and wife have just celebrated their silver wedding, and the incumbent of the editorial chair this week, because of "auld lang syne," wishes to add heartiest congratulations.

— EXTREMES meet. This was illustrated the other day in New York, when Archbishop Corrigan, the representative of the Pope, and Lieutenant Garibaldi, son of the old liberator of Italy, met at the laying of the corner stone of the Columbus monument.

— THE Presbyterian Synod has been in session the past week. The reports of various departments of work show encouraging advance. Its ministers supplied most of the city churches on Sunday, and wholesome doctrine of Pauline flavor, we feel sure, was dispensed.

— TENNYSON, the poet-laureate, died at his home, Isle of Wight, on the 6th inst. His genius as a poet has been fully recognized by critic and peasant. The purity of his life, and his sweet Christian spirit shine out in his writings. His faith appears in the lines:

"I hope to see my Pilot face to face
When I have crossed the bar."

1792. The Missionary Centennial. 1892

This centennial of modern missionary enterprise, now being celebrated, is of especial interest to Baptists the world over. More than one hundred years ago God, by His Spirit, implanted in the mind of a young man, William Carey, a conviction that gave him no rest, as he thought of the needs of vast numbers of pagans in darkness. So profound was this conviction of their needs and of the duty of Christians to carry to them the Gospel, that Carey could not rest himself nor allow others to rest while nothing was being done for the evangelization of the heathen world. The result was, after years of agitation on his part, he succeeded in influencing others, who banded themselves together and organized a society for "Propagation of the Gospel in heathen lands."

The date of the formation of this society was October 2, 1792.

William Carey was their first appointed missionary.

What a life was his! Born of poor parents at Paulerspury, August 17, 1761, very early in life giving evidence of a thirst for knowledge—a boy of studious habits and great perseverance—a youth sadly needing salvation—a saved young man plying his humble trade and weeping over the sad condition of the millions in darkness—a man in full vigor, facing difficulties most serious, overcoming them, and with face toward the rising sun impatient to reach the land of his desire—a stranger in a strange land, often in want of life's ordinary necessities—later a translator of the holy Scriptures into many tongues, an honored professor in a college, and yet at the same time a warm-hearted missionary doing grand work in the land of his adoption for its people—a 41 years' service in India without a break in the same, and then the parting of the veil—the departing—but leaving behind a name, a life, an inspiration as enduring as the stars of heaven.

Reading his biography, what thoughts this centennial must awaken. What a noble man was William Carey, and by what noble men was he surrounded and assisted. Let us not forget these. Among his coadjutors were men no less worthy of mention and regard because of special intellectual powers than because of their consecration with Carey in foreign missionary work.

There were "rope holders" in the home lands and true "yoke fellows," who joined him in his work in India—as true and grand as are to be found on the pages of history.

Think of the committee appointed one hundred years ago to carry into effect the purpose of the newly organized society. We can but mention their names, though sorely tempted to go a little into detail in regard to their worth and works.

Andrew Fuller, "the ideal foreign missionary secretary," devoting body and soul, toiling as only one can for that as dear as life; the saintly Samuel Pearce, himself consumed with the desire to go to heathen lands and longing to be "a Mercury, forever rolling round and near the sun"; Ryland, profound in Scripture; Sutcliff and Hogg. Beside the committee of management at home, others ought to be named who soon became identified in the work with them, and whose faith in the ultimate success of the great enterprise never once failed them.

Then, too, the fellow-laborers with Carey on the field! Dr. Thomas, from whose account of the possibilities in the East for the church of Christ, Dr. Fuller was led to write: "We saw a gold mine in India, but it seemed almost as deep as the earth."

Joshua Marshman, a linguist second only to Carey, described by one as "a noble character—a moral hero—a devoted servant of Christ."

William Ward, the young printer to whom Carey on the eve of his departure for India said: "If the Lord bless us we shall want a person of your business to print the scriptures. I hope you will come after us." This man, like his brethren in consecration, gave himself most heartily to the mission work.

What a noble trio was that Serampore band—Carey, Marshman, Ward—giving not alone themselves to the work, but out of their earnings no less an amount than $450,000.

The successes that have attended the foreign mission enterprise cannot but be pleasing to him who dwells upon the history of the past century, but must, as well, become an inspiration.

Think of the Bible now printed in more than two hundred and thirty versions for the use of people of different tongues. There were only fifty versions one hundred years ago.

Instead now of but one society—and that of a denomination poor and obscure—there are now more than one hundred different missionary societies—the church of God aroused to work for the world. What a contrast in the numbers of the workers—a Carey and Thomas alone going forth one hundred years ago, and to-day nearly eight thousand foreign missionaries, who have gone forth from Christian lands, while thousands more are either under appointment or in course of preparation for the work. To these thousands of workers add the nearly 40,000 native pastors and teachers whose souls are set on fire with the desire to save their countrymen. Nor must we stop here, for there are nearly a million of converts, each a light and influence for Christ, in the lands called heathen.

To-day all Christians join with glad hearts in praise to God for what has been accomplished in the past century. Baptists especially are under obligations to speak out their gratitude. To them God gave the honor of being the pioneers in this modern missionary work; to them the honor of having on the pages of their history the names of Carey, Marshman, Ward, Judson, etc.; and to them, let it be a cause for thanksgiving—let the mention of the fact fill the soul with praise—has God given the Telugu mission of our day, in which have been witnessed the most signal successes—the most glorious displays of grace known in Christendom, the Pentecostal days of the apostles not excepted.

Baptists owe much to foreign mission work. It has done much for them. It is now for them to be the index finger, pointing onward as well as upward, and would those who come after us, who shall live to celebrate the second centennial, have reason to be proud of the distinctive name by which our denomination is known? Let these know it will be by taking up the work begun in this century and seeking to carry it on with greater zeal even than that of those who have preceded us. Never were there grander possibilities—never greater incentives to noble, unselfish work for the distant nations than now. Every thing seems in readiness for most wonderful displays of grace. Let the church be united in this work, kneeling before the Lord, asking guidance and blessing. Let each seek to participate to the utmost of his ability in this work, so that millions yet in darkness may even in our day and through our efforts have the gospel preached to them.

St. John, Oct. 8. OMEGA.

— A BUSY man President Harper must be with a faculty of one hundred and ten professors to set to work teaching some expected thousands of students in this new Baptist University at Chicago.

— The freedom of the city of Liverpool was recently conferred unanimously upon Mr. Gladstone.

Hints for Next Convention.

1. Each committee and board will, as far as possible, henceforth consist of different persons. The tendency in past years has been to put certain members forward often, while others were scarcely noticed. This placed heavy burthens on the few, while many might feel that they were not considered able to do the work. At Bridgetown, for instance, Bro. Warren was made convener of two important committees. No doubt it was inadvertently done, but lack of planning in such a case is scarcely sufficient reason. Bro. W. was consequently overworked and had to be absent from some business sessions.

2. One result of the *few* running the business has been that to some it seemed as if the majority of the delegates had only to listen to what others had cut and dried, vote as the few desired, and then go home. Sometimes they have almost taken scolding for not doing more for missions or education—and if courteous criticism or inquiry were attempted, it would be taken by some as impugning them personally.

3. If it were possible to place every delegate on some committee or board, or give each something special to do during the time between conventions, no doubt it would be inestimable advantage to our denomination, to our delegates, and to their respective churches. We will, however, have more in harness than heretofore. Of course those who attend Convention and attend to business, must be the ones selected for work. Occasional delegates must often be treated as visitors. Their knowledge and usefulness are greatly enhanced by regular attendance. These constant attendants understand the real life of the Convention (for it is a live body), and when business is up this "old guard" must be to the front, as it will not do to let our important interests depend upon the inexperienced members.

4. The next nominating committee has delicate work ahead, viz., to recommend names so that experienced wise members and inexperienced wise members will comprise each committee, board and office in well-blended proportions. It would be well if the president of Convention would select a No. 1 member and get him, six months before hand, to consent to be convener of the committee on nomination. This good brother would at once set to work at making an alphabetical list of the delegates likely to be present next August at St. Martins, with a mark to those now in office. Then at Convention the new members could be easily added to the list.

5. The nominating committee should present their last report Monday, or not later than Tuesday morning. This would enable the new committees to meet and organise and adopt or sanction plans for the ensuing year; and it would prevent the hurry and uncertainty that frequently occur near the close of Convention. For instance, the temperance committee was appointed at Bridgetown after noon of Wednesday; a meeting could not be held to organise, and Bro. Goucher, convener, cannot get us together to deliberate, and he must find out by correspondence and loss of time what could have been learned in a half hour's meeting. So also of other committees.

6. The reports of the boards and treasurers should be printed previous to Convention, and a copy handed to each delegate. Careful perusal of these documents between sittings and during discussion will enable the delegates to vote more intelligently and quickly on the various statements in the reports. For several years the home mission report has been thus printed, with the most pleasing results.

7. Delegates must attend to business from the beginning to the close of the Convention. It is not fair or business-like for members to go driving or visiting, or to stand talking outside, or to work on committees while they should be considering and voting the questions that are under discussion. This applies to lady delegates as well as to men. Every person is responsible for all the Convention does. It requires steady, hard work to comprehend all the matters and what is said pro and con, and then to vote faithfully as our judgment stands convinced. But less than that is unworthy of Baptists. J. PARSONS.

Halifax, October 6th.

The Treasury of Religious Thought for October is pre-eminently good. All its articles are rich in matter and timely in theme. The illustrations are portraits of Dr. Farrar and Henry Ward Beecher. There is a biographical sketch of the former by the editor, and of the latter by Dr. T. L. Cuyler. Yearly subscription, $2.50. Clergymen, $2. E. B. Treat, Publisher, 5 Cooper Union, New York.

W. B. M. U.

MOTTO FOR THE YEAR:
"As the Father has sent Me, even so I send you."—John 20: 21.

PRAYER TOPIC FOR OCTOBER.

For the officers of our Home and Foreign Mission Boards, that great grace and wisdom may descend on all, and thus the kingdom of our Lord be advanced this year.

It is most desirable that the Aid Societies in our provinces keep in close, loving, sympathetic touch. In order to do this it is necessary that we know something of each other's work, and for this purpose our column is to be used, as well as for the imparting of more general missionary intelligence. Therefore we would most earnestly urge upon all provincial, county, and local secretaries that they send from time to time for publication in the column items of interest in connection with our work. Address all such communications to Mrs. D. W. Crandall, Wolfville, N. S.

Notes from P. E. I.

Miss M. C. Clark, provincial secretary for P. E. I., writes: Cavendish has the honor of having the pioneer society of the Island, having been organized in 1870. The interest in missions has steadily increased and good work has been done there. One young sister from this society has consecrated her life to this blessed work; she will spend the coming winter in the Chicago Training School. We hear that another member of this family is thinking of fitting himself for this work. This is encouraging and calls for thanksgiving.

Alexandra we call our banner society, as it has always taken the lead financially. Their monthly meetings are held regularly and well sustained. With many of our societies, the sisters are so scattered it is almost impossible for them to meet regularly, but we believe they are interested, and that they long to do more for their less favored sisters.

In Charlottetown we are striving to rouse more of our sisters to unite with us. We hold monthly meetings, and also do our part toward making our general monthly missionary meetings interesting. We usually take up some part of the work and try to give all the information we can—one writing a paper, another giving a reading, all bearing upon the given subject. We are not forgetting our young people, for in our S. S. we use the missionary jugs and break them quarterly. Our S. S. is preparing to give a Carey centennial exercise.

At our associational meeting in July we decided to hold a convention in Charlottetown, on the 26th October. We are looking forward to this gathering with prayerful hearts. It does seem wonderful that "we whose souls are lightened with wisdom from on high," can be indifferent to the condition of those who sit in heathen darkness. O, that the Lord would make us realise more fully what the Gospel has done for us as women, and the utter hopelessness of those who have it not.

Notice.

A convention of the Women's Baptist Missionary Union of P. E. I. will be held in Charlottetown on the 26th of October. Tickets will be issued at one first class fare from all stations on the P. E. I. Ry. on October 25th and 26th, good to return October 29th. Ask for tickets to above convention, stamped good to return to secure getting excursion rates. Certificates of attendance will be issued for presentation with ticket on return journey.

Literary Notes.

The October *Homil-tic Review* brings its usual supply of good reading for clergy and laity. The leading article of the Review Section, by Dr. Barrows, of Chicago, on The Historicity of the Gospels, is an able contribution to apologetic literature. Prof. Martin, of Lincoln University, has an extended and interesting paper on The Inheritance of Sacred Song. Prof. Crooks, of Drew Seminary, represents the Methodist Episcopal church in the series of contributions on Church Federation. Prof. Raymond, of Princeton College, gives some practical hints on The Division of Themes, which cannot fail to be helpful to preachers. The American, English and German pulpits are ably represented in the Sermonic Section, the contributions to it being from the pens of some of the best known pulpit orators of seven of the leading denominations. The Public School question is discussed by the Rev. G. F. Greene in the Sociological Section. Dr. J. D. Wells, of Brooklyn, and Miss Cusack, the Nun of Kenmare, are the writers for the Miscellaneous Section, the former treating the subject of Long Engagements, and the latter that of Falsehoods about Convent Life. The number sustains the well-merited reputation of the *Review*.

THE PRIVILEGES OF THE SONS OF GOD.

BY J. E. HOPPER, D. D.

Jesus of Nazareth was the Son of God in a sense in which a Christian never hopes to be a son of God. He was God manifest in the flesh, abeing with a true humanity as the son of Mary, and deity made known to us as the Son of God. As such He will ever remain in an eminence to us unapproachable. And yet He taught His disciples to say, "Our Father who art in heaven." The fatherhood of God is a grand truth when it is legitimately and scripturally held. We must not on the one hand crowd into it a meaning which savors of salvation to all in some way irrespective of character; for Jesus said of some in His day—and the race is not extinct—"Ye are of your father the devil, and his works ye do." On the other hand there is a meaning to the true disciple when He says, "Our Father," that is real and tender and most comforting. Jesus was the Son of God in all possible fulness; while we who trust in Him are the children of God spiritual, immature, but still sure to develop into likeness to our Lord, and ultimately to be partakers of His glory.

A person only becomes a son of God at the point of surrender to Jesus as his Master and Saviour. Then the sinner's hand is grasped by his Lord, his old nature is crushed but not destroyed, a new life is begotten under conditions favorable to its growth, and as it lives and grows the old life sickens and dies, till in the end the new finds full assimilation to the divine ideal, and the old is left behind in a sepulchre that knows no resurrection.

A son of God is adopted into the family of first-born ones, and cries "Abba, Father" in a spirit that brings to him the assurance that all the wealth of a Father's love now yearrs for his well-being. He sees in Jesus a Saviour equal to all the emergencies of life, and resting on His finished work, he claims, according to promise, as an heir, a right to the inheritance incorruptible, undefiled and that fadeth not away.

The union that subsists between a son of God and the Son of God is unique and indissoluble. Jesus is the saved man's Kinsman Redeemer. The sinner had forfeited his rights and possessions, and if ever reinstated in them must have a benefactor such as the Hebrew Goel was to his poor unfortunate kinsman. Jesus came to our race as its nearest relative. He was a man, and yet not a man only. He was the son of Mary and the Son of God. He, by taking up our humanity, gave it a glory it will never lose. Any man may claim Jesus as his elder brother according to conditions He has imposed. Any one who in weakness and want cries to Him and says, "My Lord and my God," will find the loving arms of the Master enfolding him, and the glad recognition of his claim in the response, "My son, this day have I begotten thee."

A son of God thus united to his Lord is placed under the conduct of the Holy Spirit, who in the image and superscription of Jesus seals him unto eternal life. Furthermore, the believer becomes the true dwelling place of the Holy Spirit. The Father and the Son gave the Holy Spirit as the Comforter of the church. He has not been withdrawn from the world, neither does He, according to Pagan superstition, dwell in mountain-summits or in lone and shady streams. His abode is the soul of man redeemed by the grace of our Lord Jesus Christ. As the temples of the Holy Ghost, how careful should we be that the old requirement of "holiness unto the Lord," should be maintained in thought, word and action.

The life of a son of God is somewhat paradoxical. It is building up and tearing down. It is movement forward and backward, progression and retrogression. The old man is not dead but dying, and we must keep him on the cross. The new man needs care that all the influences and nourishment is provided to facilitate the best growth. There must be a keeping of the body under and bringing it in subjection to the will of God, and there must be a reaching out and taking hold of worthy work to strengthen and develop the new life in Christ.

Christian growth must proceed in two directions. It must be inward and outward. Outside Christian growth only is hypocritical, and but awaits the woe that Christ pronounced upon it in His day. In an important sense it is the heart that the Lord looketh at. His commendation of that life which seeks the closet and shuts to the door for personal communion with God is most emphatic. And this subjective life is sure to show itself. The risen sun can't help but give us light. The heart that has burnt with warm petition in the closet cannot help but shine when it mingles with the outside world. John Baptist was "a burning and a shining light." It is always best to keep to the orders of Scripture. First burn, then shine. The reverse of this order has brought religion many a time into great disrepute. The Christian worker needs to begin right and continue right. The heart will always need instruction, inspiration and girding, and he who carefully attends to this, will find the time not lost when he goes forth to battle in the outside world. When the Reformation grew on every hand and demanded incessant oversight and work, Luther said, "I must now have three hours a day for prayer." The greater the work the more prayer is needed to successfully accomplish it.

It is the privilege of the son of God to have the approval of the Most High in the doing of His will. This approval is made known to him in the use of his faculties in their ordinary exercise. The Spirit of God bears witness *with* our spirit. He takes up the ordinary processes of the human soul and uses them to give us the sense of approval or otherwise. The sense of satisfaction which the Holy Spirit bears to the human soul in the consciousness of right doing is among the believer's greatest blessings. With it he feels at peace with God, and can afford to bear the world's hard, uncharitable and untruthful criticism. To a Christian there is one supreme concern, as there was to Jesus, namely, to *do* the will of the Father in heaven. And when this is done there comes to the doer a calm and a blessedness such as was the habitual characteristic of Him "who went about doing good." There should, however, be great concern felt by a son of God lest his life dwindles into one of *trying* to do the will of God. A good son in most things does his father's will. And so Christian life must be one of performance in large measure rather than of attempt. It is the glory of Christian life that it is lived in the faith of the Son of God, who loved us and gave Himself for us. But faith can never be pleaded as an excuse for not doing; faith loves to show itself in deeds, and good works love to trace their origin to faith. Trying and attempting may be better than unbelief, but certainly true Christian life must rise to a higher level, and worthy acts and deeds should certify its holy origin. A professor of religion who, to a large extent, is not doing the will of God is a backslider, whose prime duty is to repent and do the first works. To the one who returns to his Father's house, as well as the one who has remained serving his Father, how cheering is the welcome, the commendation and the abiding sense of approval, now undisturbed by any adverse influences.

Sons of God have a right to enjoy the feeling of absolute security, sheltered as they are beneath the blood of their atoning Saviour. The influences adverse to their welfare in this world are many and of diverse character. It is, however, the privilege of the believer to rise up against all accusation, internal and external, and bid defiance to it, seeing that Jesus stands between His people and all harm of every kind. Thus Paul triumphantly exclaimed: "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through Him that loved us." The knowledge of our safety in Christ gives the soul a sense and experience of rest. The battle may rage around the ramparts, but he in the citadel impregnable may enjoy a sense of security. The link that binds the saved soul to eternal life is the Christ of God. Against Him Satan's shafts were powerless in the weary days of His temptation at the beginning of His official life, and they were equally unavailing when he returned to the final attack on the cross, of which Christ said, "This is your hour and the power of darkness." The one trusting in Jesus has all the wealth of His power and grace enlisted on his behalf. This is no abstract truth, but should be an experience clear and consoling, prompting the utterance, "We know whom we have believed and are persuaded." By the true Christian this doctrine can never be used as a cloak for worldly life. Because grace abounds, shall we go on to sin? God forbid. He who sees safe conduct all the way up to the shining presence is the one who cheerfully will gird himself unto the performance of acts to promote the coming of Christ's kingdom, and will also carefully guard the temple of the Holy Ghost from worldly defilement. Having such blessed hopes and assurances, our question as sons of God will ever be: "What manner of persons ought we to be in all holy conversation and godliness?"

It is another privilege of the sons of God, even in this life, to anticipate the day of their perfect restoration from all the results of sin, and the fullest development of every faculty of their being in the glorious eternity of God. The great apostle of the Gentiles, with ardent longings, forecasts the day when he should be delivered from all participation in sin. He, while in the pilgrim land, had not attained. He was not perfect, but he was persuaded that he would be in the days of the manifestation of the sons of God. In this world it is not possible to be entirely lifted out of the current and whirl of sinful influences. We must wait for fullest release and absolute development till God lifts us up and purifies this world in the final conflagration. Then these frail bodies, now subject to sickness and death, shall stand on the other side of the resurrection, glorious bodies like to that of the Son of God. Then these mental powers, now so warped and biased through sin, will be clarified and truth will be seen as it is, and filological processes and educational prejudices will disappear. Then our spirits, which at best worshipped so poorly, and were diverted from the Master's service so often, will, before the throne, join in service without discord or impairment "unto Him that loved us and washed us from our sins in His own blood." Then the possibilities of our nature, now "a little lower than the angels," but ennobled by divine grace "to be equal unto the angels," will, in that grand revealing day, find the goal toward which from creation we have been struggling. We cannot too highly exalt the Lamb of God, nor the riches of His glory to be revealed in us. Every pious heart joins with Madame Guyon in her apology when she sang:

> "Thy glory is the sweetest heaven I feel:
> And, if I seek it with too fierce a zeal,
> Thy love, triumphant o'er a selfish will,
> Taught me the passion and inspires it still."

Be it ours as the sons of God ever to claim the world's Creator as our "Abba Father," to look to Jesus the Son of God as our elder brother and "Redeemer from everlasting," to recognize the Holy Spirit as our pilgrim guide and Comforter, to grow daily into Christ likeness, to revel in the hope and assurance of eternal life, and to have our souls thrilled with the joy that should be theirs who are marching on to glory with the firm conviction based on God's promise, which is as stable as His throne, that there in the land of light they shall be completely delivered from the evil one, and every affection and faculty of the soul shall find sweet employ in the eternal world of joy.

In all this we have but lifted the veil slightly, so that only a few glory dawn rays have been seen. Let us rejoice, however, in the light. There is "more and more to follow." *Here* and *now* we may have distinctions, communings and even raptures, that angels might covet. No mortal pen, wielded even by one on the verge of inspiration, can set forth Immanuel's glory which here in part, and yonder in fulness, is to be revealed in us when our sonship and heirship shall find their complete realization. The first and last lesson of a son of God is "ABIDE IN ME."

— When catarrh attacks a person of scrofulous diathesis, the disease is almost sure to become chronic. The only efficacious cure, therefore, is Ayer's Sarsaparilla, which expels scrofula from the system and the catarrh soon follows suit. Local treatment is only a waste of time.

BOOK AND TRACT SOCIETY.

The tenth annual meeting of the Baptist Book and Tract Society was held on Monday morning, 22nd Aug., in Bridgetown—Hon. Dr. Parker, president, presiding. The report as read by the secretary was encouraging. It stated that notwithstanding the depression in trade the year had been prosperous. The sales from the Book Room for the year amounted to $11,210.10, an increase on last year of $353.35. The expenses for the year amounted to $2,254.39, and the net profits to $262.75, which by vote was added to increase the capital fund of the society.

Some colportage work had been done, but owing to various causes this branch had not been as successful as the Directors could wish. The principal cause was the difficulty of obtaining suitable men who would give themselves to the work. The Directors are watching for opportunities to widen this branch of their work.

"The Canadian Baptist Hymnal," an important enterprise, was receiving attention, and arrangements have been made to introduce it into Ontario and Quebec churches, and some progress had been made in extending the use of the Hymnal within the bounds of this Convention. A Tune Book was in preparation; progress was necessarily slow, but plans were maturing to carry it to final completion.

Baptist Sunday-schools throughout the Maritime Provinces had patronized the Book Room, and were receiving supplies of various kinds, and the co-operation between them has been mutually beneficial. It is believed that, taken from all sides, it is more advantageous to buy from the Baptist Book Room than elsewhere.

The report regrets very much the loss from the committee of management of Rev. J. W. Manning, who has been on this committee since the beginning of the business.

The thanks of the society were extended to the Religious Tract Society, British and Foreign Bible Society, Allan Bros., Liverpool; A. B. Publishing Society; Maritime Publishing Co. and others who have aided the society in any way.

The following were elected officers for the ensuing year: Hon. Dr. Parker, Halifax, N. S., president; 1st Vice-president, A. P. Shand, Esq.; 2nd Vice-president, Rev. E. J. Grant, Sussex, N. B.; 3rd Vice-president, Rev. J. A. Gordon, Charlottetown, P. E. I.; 4th Vice-president, Rev. C. H. Martell, Fairville, N. B.; Geo. A. McDonald, Halifax, treasurer. Directors: Rev. J. W. Manning, St. John; B. H. Eaton, Halifax; J. C. Dumaresq, Esq., Halifax; Rev. W. J. Stewart, St. John; Rev. D. A. Steele, Amherst; Rev. W. E. Hall, Halifax; Rev. J. E. Goucher, Halifax; A. L. Wood, Esq., Halifax; Hon. A. D. F. Randolph, Fredericton; Rev. S. B. Kempton, Canard; W. L. Barss, Esq., Dartmouth; J. Parsons, Esq., Halifax; C. B. Whidden, Esq., Antigonish; W. Davis, Halifax; Rev. J. W. Bancroft, Aylesford; Rev. M. P. Freeman, Gaspereaux; Dr. H. H. Read, Halifax; Rev. D. G. McDonald, Halifax; Rev. A. C. Chute, Halifax. Managing committee: Rev. D. G. McDonald, B. H. Eaton, Esq., W. Davies, Esq., Halifax. Geo. A. McDonald, secretary.

The society is doing a good work and the hearty co-operation of all Baptists is needed to make it a power felt in the denomination.

Arrangements are being completed to supply the Maritime Baptist Young People's Union with supplies.

GEO. A. MCDONALD, Sec.-Treas.

The Celebrated Subscription of £13 2s. 6d.

When the society was formed at Kettering, the amounts subscribed by each person present were as follows:

	£	s.	d.
John Ryland, Northampton,	2	2	0
Reynold Hogg, Thrapston,	2	2	0
John Sutcliff, Olney,	1	1	0
Andrew Fuller, Kettering,	1	1	0
Abraham Greenwood, Oakham,	1	1	0
Edward Sharman, Cottisbrook,	1	1	0
Joshua Berton, Foxton,	0	10	6
Samuel Pearce, Birmingham,	1	1	0
Thomas Blundel, Amsby	0	10	6
William Heighton, Roade,	0	10	6
John Eayres, Braybrook,	0	10	6
Joseph Timms, Kettering,	1	1	0
Anonymous,	0	10	6
	£13	2	6

Here are some references to the above names in connection with published documents, which we copy:

Rev. John Ryland (later Dr. John Ryland) was the pastor of College-Lane chapel, Northampton. He was afterwards secretary of the Baptist Missionary Society and president of Bristol College. Rev. Reynold Hogg, the treasurer, was the first Nonconformist minister of Thrapston. Fifty years later, when the jubilee meeting were held at Kettering, he was the only one of the thirteen surviving, and he was ill, so ill that he was taken to the huge tent on a couch. He took part in the proceedings, offering a prayer, and died not very long after. Rev. John Sutcliff was Carey's "spiritual father," and he trained several of the early missionaries. Edward Sharman was a member of College-Lane, Northampton, and was afterwards dismissed to form a church at Guilsborough. Samuel Pearce proved very active in the cause of the missions, and collected very large sums. Joseph Timms was a deacon at Kettering church, and was father of Gill Timms, the author of several Baptist hymns. The anonymous donor of half a guinea, the [only one of the thirteen who did not sign the resolution, was Dr. Staughton, afterwards the first secretary of the American Baptist Church Union, and the second president of the American Baptist Missionary Union. In 1792 he was a student at Bristol Academy. He heard Carey's sermon at Nottingham, and he was on a visit to Kettering when the society was formed. He had not so much as half a guinea in his pocket, so he borrowed it. He rejoiced more, he once said when in America, over that half guinea than over all that he gave in his life besides. From the time of the formation of the society, it is reported of him, he was a model of missionary enterprise. By his preaching, by his pen, by his ability, and by his zeal as a tutor, he largely contributed to the diffusion of a missionary spirit throughout the American churches.

The subscriptions during the first year were £1,091 9s 3½d; expenditure, £1,055 5s 2d, leaving a balance in hand of £36 4s 1½d.—*Exchange.*

The Old Theology.

It is true that the Old Theology makes more of human sin than it does of human virtue; but it may be perhaps because there is more of human sin with which to deal. It conceives the purpose and intent of the church to be that of a physician, not that of an artist; it was sent to heal the hurt of sin, not to idealize the broken form into a conceptional grace. Its message is to save and not to dream.

The man of a refined literary taste, in whose library there are a thousand volumes of delightful travel and sweet song, may express his contempt for the selections of his physician, upon whose shelves he finds books upon phthisis, and pictures of eczema, and chromos of sarcoma; but the time will come when he will thank God that his sick child is under the hand of one whose studies have not been confined to poetry and art. And when in the very midst of a Christian civilization two thousand years old, nothing preserves life and property but the policeman's club and the soldier's Gatling gun, it is hardly worth while to confine the pulpit to discourses upon the rose and the nightingale.

In the heart of the Rockies, where the Bow and the Saskatchewan have their source, we come upon a lake whose waters, crystal clear, reflect a sky sapphire blue. But what attracts attention is a little line winding around the granite shoulder of a bare foot-hill, scarcely wider than a ribbon, worn by the moccasin of the Indian and the unshod hoof of his pony. And this trail, we are told, leads for six hundred miles west and north over the great divide to those still more distant lakes of whose beauty and repose we have for years fondly dreamed. It matters nothing that the path little resembles in finish the width and smoothness of a Parisian boulevard; nor do we despise it because it is old. But in the heart there rises the hope that some day, if God wills it, we too shall take the narrow way, and beyond the summit of the distant pass find what innumerable travellers before us have already found, a sea of glass mingled with the fires of sunset, and on whose shores the weary find a rest and the care-worn exchange their burden for a song.—*The Observer.*

British and Foreign Bible Society.

TO THE SUPPORTERS AND FRIENDS OF THE SOCIETY IN THE COLONIES OF GREAT BRITAIN.

The financial condition of the society has been the cause of much solicitude to the committee during the last few years. Since 1889 the annual income has fallen very short of the expenditure. The adverse balances amounted on March 31st of the present year to £67,263. These have been met as they arose out of the surplus income of some earlier years, but this resource is now nearly exhausted.

This serious deficiency was partly owing to a diminution in free contributions, mainly in the item of donations and legacies; but it chiefly arose from the rapid and wide extension of the society's work. The growing zeal of the churches for home evangelization, and the yet more remarkable and auspicious revival of missionary enthusiasm, have brought demands on the society which its present income is quite inadequate to meet.

It is not generally known even by those interested in the society, how great has been the advance in recent years, both in the translation and dissemination of the Word of God. The Bible in whole or in part has been published in upwards of three hundred languages, to which last year nine new ones were added. The whole Bible has now been translated into all the large languages of the world. The work of translation or revision is now being carried forward in some seventy languages. About four millions of Bibles, Testaments and portions are circulated each year; or in other words, thirteen thousand copies in various bindings, types and languages have to be provided and despatched on every working day.

Of the extensive home work of the society it is not necessary here to say anything. On the Continent of Europe some 300 colporteurs are constantly engaged in disseminating the Holy Scriptures at prices within the reach of the people; while in Muhammadan and heathen countries, besides the large direct circulation by the society's own men, copies are supplied on terms the least burdensome to the missionary societies, but proportionately costly to this society. Should not its income be increased, the committee may be most reluctantly compelled to ask the missionary societies to bear a larger share of the expense.

How disinclined the committee have always been to issue appeals for money is shown in their infrequency. The last appeal was in 1879. When, however, they found that their expenditure had largely exceeded the receipts for four successive years, and that the deficit of the last year was the largest of all, amounting to £23,397, they felt it was their duty to make the society's circumstances known to its numerous friends.

This they have done by publishing a statement of the society's financial position, with an earnest appeal for generous assistance, copies of which have been forwarded to its friends and the Christian public.

The committee, while thankful to record the receipt of donations amounting to £20,000 towards lessening the deficit, and providing against a probable deficiency in the current year, yet feel that the only permanent relief will be an increased income. The committee, therefore, are applying to the friends of the society for an additional £25,000 per annum. This would enable them to render the societies and individual workers the help they ask for, and at the same time carry on efficiently their own direct work throughout the world.

The committee would be doing their warm colonial friends an injustice were they not to afford them an opportunity of joining in this effort. They appreciate highly the generous support the society receives from the great colonies of Canada, the Cape of Good Hope and South-east Africa, Australia and New Zealand; and the committee cherish the confident hope that their zealous colonial friends will meet the urgent call now made to them with their habitual Christian liberality.

Among the methods of relief suggested, one proposed by the Bishop of Exeter at the annual meeting has met with general approval, and has been already acted upon by himself and many others. It is that all subscribers should give "half as much again." If this rule were universally adopted the committee's difficulties would be at an end; but as every subscriber, however willing, would not be able to do this, the committee trust that earnest effort will be put forth *to obtain additional subscribers, and to form new branches.*

The committee would guard their colonial friends from supposing that they contemplate withdrawing from any country now occupied, or reducing the scale of the society's operations. The insufficiency of income in recent years has produced anxiety but not despondency. They are carrying out retrenchment of expenditure where it can be affected without injury to the work, but the committee have no misgivings as to the future. While doing the Lord's work they know He will sustain them by inclining the hearts of His people to give them a larger and more prayerful support.

[This appeal has the endorsement of the New Brunswick Auxiliary, and they earnestly hope that a most hearty response may come from the friends of the society throughout the province, so that the free contributions of the parent society for the present year may show a very large increase on that of 1891. They would strongly urge upon all branches, as well as pastors and clergymen of all denominations, to give as wide publicity to the facts as they possibly can, urging increased liberality.]

THE SCOLD IN THE PULPIT.—The scold in the pulpit is out of place. People tire of him. He loses caste and influence. He forgets his mission, though he fancies he is doing God's service. It is his to instruct, not to indulge in tirade. He is to win and to persuade, not to berate and asperse. He is to warn and entreat, not to threaten and abuse. Evils he must expose, but not in a curt, rasping, cutting manner. Wrongs he must denounce, but in a kindly and loving spirit. While faithful in admonition, regard must be had to time and occasion, and it must be seen that the minister is not a sensational denunciator or petty scold, but a faithful, judicious, broad-minded, level-headed herald of his Lord, speaking after His mind, for His glory, and for the individual and public welfare.—*The Presbyterian.*

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Sabbath Sch

BIBLE LES

FOURTH QUAR

STUDIES IN ACTS OF THE

(Condensed from Peloubet's

Lesson IV. Oct. 23. Ac

PETER AT CESA

GOLDEN TEXT

"Through His name v
lieveth in Him shall rece
of sins."—Acts 10: 43.

EXPLANATORY

We considered in our l
vision of Cornelius, given
his prayers, directing hi
Peter at Joppa for instruct
of life; and also the corr
ion of Peter the next day
paring him for the work b
bidding him go with the
Cornelius to Cesarea. The
the next morning, and on
day, the fourth after Corn
they reached Cesarea abou
p. m. Vers. 30–32 can be
as printed in the last lesso
with the other accounts.

33. *Thou hast well done*
come. The peculiar turn
in social usage, made it t
not of mere approval, b
gratitude. *Therefore we a*
sent before God. All who
here, are conscious of G
are sincere in our inmo
God's eye can see. *To he*
the intention to obey. *A*
are commanded thee of
message through Peter.
according to the promise (
"whereby he and all his h
saved."

34. *Then Peter opened hi*
expression suggests the id
discourse, as distinguished
conversation. *I perceive* (
former opinion) *that God*
of persons. This same t
pressly enunciated in Rom
6: 9; Col. 3: 25; Jas.
words denote the judging
test which has nothing to
moral character.

35. *But in every nation,*
He that feareth Him and
ousness. These two parti
the observation of both
law. *Is accepted of Him.*
a belief that there were s
feared God, and worked
among non-Jewish races
who were accepted of God.
Master's words, spoken
centurion, "I have not f
faith, no, not in Israel,"
for this extension of char
for mankind in Christ.

36. *The word which God*
message of the gospel. *Pr*
By peace is here meant
general, the glad tidings
For the gospel brings (1
God; (2) peace among m
in the soul, all the powers
being in harmony. *By*
He is the only Saviour.
that can reach a sinful so
to holiness and God is f
Christ. *He is Lord of all*
masculine, not neuter).
sis is significant as guardi
thought Cornelius might
tained, that the Jesus of w
as the Christ was only a
teacher.

37. *That word* (tidings,
Greek that is rendered w
. . . *ye know.* This impl
had already some knowle
and works of Christ. Th
miracles may have exte
ra (see Matt. 15: 21; M
Philip, who resided there
have begun to excite publi
a preacher of the gospel.
that Philip was the centu
present at the crucifixi
(Matt. 27: 44; Mark 15:
47), since it was customa
portion of the troops at C
usalem for the preservatio
ing the festivals. It is im
fute or confirm that opini

38–41. Here we have
the gospel, which is the
unto salvation: (1) His ap
God as Prophet, Priest
His endowment with po
holy life and example,
Son of God; (4) His vic
powers of evil; (5) the
good work and character
(6) His atoning death;
rection; (8) the complete
resurrection, and hence of
true Saviour, and of our

42. *He commanded us.*
shows Cornelius his com
Christ. "Go ye into all
preach the gospel to eve
And to testify. Bear wit
they had seen and hea
enced. The best part of a
ing of Christ is simply be
Judge of quick (living) *a*
living and the dead are he
primarily, literally of a
present, and to come; so
no objection to add,
spiritual meaning, and u
indicate both saints and
serve how both here an
17: 31, the judicial offic
brought into prominenc
His character and work
ed in modern preaching,
as well as Saviour.

43. *To Him give all th*
ness. The prophets as
prophecies as a book,
Christ, and prepare the
directly or indirectly. S
through His Name, i. e., al
and energies of which the
symbol; (2) to *whosoeve*
cepts of Jesus as their Lo
(3) the results, *shall recei*
sins. This is man's first n
ness without reserve; for
chief of sinners; forgiven

44. *While Peter yet sp*
going to speak more, b
tiles accepted the Gospel
heard it. They believed,
remission of sins, and n
show to all the world His
Holy Ghost fell on all the
Implying reception and c

45. *They of the circum*
believers. *As many as co*
Six disciples from Joppa
the Gentiles also. This w
tion to them, confirming

Sabbath School.

BIBLE LESSONS.

FOURTH QUARTER.

STUDIES IN ACTS OF THE APOSTLES.

(Condensed from Peloubet's Select Notes.)

Lesson IV. Oct. 23. Acts 10: 30–48.

PETER AT CESAREA.

GOLDEN TEXT.

"Through His name whosoever believeth in Him shall receive remission of sins."—Acts 10: 43.

EXPLANATORY.

We considered in our last lesson the vision of Cornelius, given in answer to his prayers, directing him to send to Peter at Joppa for instruction in the way of life; and also the corresponding vision of Peter the next day at noon, preparing him for the work before him, and bidding him go with the messengers of Cornelius to Cesarea. The company left the next morning, and on the following day, the fourth after Cornelius' vision, they reached Cesarea about three o'clock p. m. Vers. 30–32 can best be studied as printed in the last lesson, side by side with the other accounts.

33. *Thou hast well done that thou art come.* The peculiar turn of the phrase, in social usage, made it the expression, not of mere approval, but of heartfelt gratitude. *Therefore we are all here present before God.* All who are gathered here, are conscious of God's presence, are sincere in our inmost souls where God's eye can see. *To hear.* Implying the intention to obey. *All things that are commanded thee of God.* God's message through Peter. He expected, according to the promise (11: 14), words "whereby he and all his house might be saved."

34. *Then Peter opened his mouth.* The expression suggests the idea of a regular discourse, as distinguished from a simple conversation. *I perceive* (contrary to my former opinion) *that God is no respecter of persons.* This same thought is expressly enunciated in Rom. 2: 11; Eph. 6: 9; Col. 3: 25; Jas. 2: 1, 9. The words denote the judging a man by a test which has nothing to do with his moral character.

35. *But in every nation,* Jew or Gentile. *He that feareth Him and worketh righteousness.* These two particulars include the observation of both tables of the law. *Is accepted of Him.* Peter shows a belief that there were some men who feared God, and worked righteousness among non-Jewish races and nations, who were accepted of God. Perhaps his Master's words, spoken of another centurion, "I have not found so great faith, no, not in Israel," prepared him for this extension of charity and hope for mankind in Christ.

36. *The word which God sent, i. e.,* the message of the gospel. *Preaching peace.* By peace is here meant salvation in general, the glad tidings of the gospel. For the gospel brings (1) peace with God; (2) peace among men; (3) peace in the soul, all the powers and faculties being in harmony. *By Jesus Christ.* He is the only Saviour. Every power that can reach a sinful soul and raise it to holiness and God is found in Jesus Christ. *He is Lord of all persons* (all is masculine, not neuter). The parenthesis is significant as guarding against the thought Cornelius might have entertained, that the Jesus of whom he heard as the Christ was only a prophet and a teacher.

37. *That word* (tidings, not the same Greek that is rendered *word* in ver. 36) . . . *ye know.* This implies that they had already some knowledge of the life and works of Christ. The fame of His miracles may have extended to Cesarea (see Matt. 15: 21; Mark 7: 24), or Philip, who resided there (8: 40), may have begun to excite public attention as a preacher of the gospel. Some think that Philip was the centurion who was present at the crucifixion of Christ (Matt. 27: 44; Mark 15: 39; Luke 23: 47), since it was customary to march a portion of the troops at Cesarea to Jerusalem for the preservation of order during the festivals. It is impossible to refute or confirm that opinion.

38–41. Here we have an epitome of the gospel, which is the power of God unto salvation: (1) His appointment by God as Prophet, Priest and King; (2) His endowment with power; (3) His holy life and example, worthy of the Son of God; (4) His victory over the powers of evil; (5) the proofs of His good work and character by witnesses; (6) His atoning death; (7) His resurrection; (8) the complete proofs of His resurrection, and hence of His being the true Saviour, and of our immorality.

42. *He commanded us.* Peter now shows Cornelius his commission from Christ. "Go ye into all the world and preach the gospel to every creature." *And to testify.* Bear witness to what they had seen and heard and experienced. The best part of all true preaching of Christ is simply bearing witness. *Judge of quick* (living) *and dead.* The living and the dead are here to be taken, primarily, literally of all men, past, present, and to come; so taken, there is no objection to add, secondarily, a spiritual meaning, and understand it to indicate both saints and sinners. Observe how both here and in chapter 17: 31, the judicial office of Christ is brought into prominence; a phase of His character and work rarely mentioned in modern preaching. He is Judge as well as Saviour.

43. *To Him give all the prophets witness.* The prophets as a body—their prophecies as a book, point to Jesus Christ, and prepare the way for Him, directly or indirectly. Salvation is (1) *through His Name, i.e.,* all the attributes and energies of which the name was the symbol; (2) to *whosoever believeth,* accepts of Jesus as their Lord and Saviour; (3) the results, *shall receive remission of sins.* This is man's first need. Forgiveness without reserve; forgiveness to the chief of sinners; forgiveness of all sins.

44. *While Peter yet spake.* He was going to speak more, but these Gentiles accepted the Gospel as soon as they heard it. They believed, they received remission of sins, and now God would show to all the world His welcome. *The Holy Ghost fell on all them which heard.* Implying reception and obedience.

45. *They of the circumcision.* Jewish believers. *As many as came with Peter.* Six disciples from Joppa (11: 12). *On the Gentiles also.* This was a new revelation to them, confirming Peter's vision.

46. *They heard them speak with tongues.* Different languages unknown before, as on Pentecost ten years before. *Magnify God.* Showing that they were full of the Christian spirit.

46. *Then answered Peter* to the natural, though perhaps unexpressed inquiry, as to whether they should admit the Gentiles.

47. *Can any man forbid water.* Who can object to the outward admission of these believers by baptism into the church of Christ. Not an argument nor barrier remains against it, since they have received *the Holy Ghost as well as we,* and have thus been admitted by God into the real number of disciples.

48. *And he commanded them to be baptized.* Peter seems to have refrained from baptizing the converts here, as Paul usually did (1 Cor. 1: 13–16) lest some should imagine that they were better for being baptized by an apostle, rather than by an ordinary minister, and thus factions arise.

How Molly Led Him.

"O Miss Winslow, I do wish that I could help some one to be a Christian! It must be beautiful; but I never shall, I know," and Mollie sighed despondently.

"Why not?" asked Miss Winslow.

"Why, because I couldn't. I never could say anything, and what could I do to help any one that way?"

"I do not know, Mollie. Perhaps none of us know just which acts of ours may help. We can only do 'ye next thynge' faithfully and leave the results to Him. It may be we should all help others more if we thought less of doing them good and more of being found faithful in that which is least as well as great. Strive earnestly to do just as you think Christ would want you to in *everything,* Mollie, and I feel sure some day you will find that you have helped some one."

Mollie's merry face was unwontedly grave as she bade her Sunday-school teacher good-bye and went her own way alone. There were so many she wanted to help—her brother Tom particularly. She knew mamma and papa were anxious about him; he was beginning to like to go down street evenings, and be round with fellows they did not like. Oh, if she could only help him! But she couldn't; he would never pay any attention to her, she knew.

"Well," she thought, rather sadly, "if I cannot help any one, I will try to do as Miss Winslow said, though I think she is mistaken. I could not possibly help any one that way."

Just behind Mollie, unknown to her, was Tom.

"I wonder what the midget is thinking of," he said to himself. "She looks as sober as a deacon. Something to do with that silver cross business, I presume. It won't last long probably; still, the little puss is so sweet and earnest about it now, that it makes me feel ashamed of myself. I shouldn't like to have mother or her hear the boys talk sometimes," and Tom sighed more gloomily than Mollie had.

She had very little idea how closely her brother was watching her; she never dreamed that he saw her efforts to do every little duty faithfully. He was in the kitchen eating apples when she put the oatmeal pail up only half clean, because she was in a hurry to get out with Annie Smith. He gave a little low whistle when he saw her hesitate, and then take it out and wash it clean. He knew in some way that she gave up going on a little picnic with the girls because she found that mamma had planned to go away that day, and could not unless she stayed at home with Robby.

One afternoon when Tom and Mollie happened to be at home alone, Will and Clara Marshall, who lived across the street, came over to call. Will was home from the city on his vacation, and both Tom and Mollie felt rather in awe of him.

"Tell you what it is," he said, presently, "let's have a game of cards to pass away the time. Play, don't you, Tom?"

Tom colored and hesitated.

"I—know how a little," he said.

"All right! Come on, Mollie! We can show you how in a trice. I've some cards in my pocket."

Poor little Mollie! How her heart beat, and how she did wish that they had not wanted her to play. For one instant she hesitated. What harm could it do to play just once? Will would be sure to make fun of her if she did not, and it was so hard for her to be laughed at. Then she remembered her talk with Miss Winslow. She was to do everything *just* as she thought Christ would have her. That settled it. He would never have her to do what she knew mamma would disapprove.

"I'm sorry, but I can't play cards, Will," she said, bravely. "Mamma does not like them."

Will looked up with a half laugh, but Tom stopped him.

"It is so, Will, and I ought to have been man enough to have said so myself; but if my little sister will brace me up, I'll try to be more courageous hereafter."

"I say, Mollie," said Tom when they were alone, "I want to try with you. Couldn't you take hold of hands and help a fellow along a little?"

"O Tom!" sobbed Mollie. "I am so glad, but I couldn't help you. I would if I could."

"Well, you have; and just keep on, please," answered Tom rather huskily. "You have made me ashamed of myself forty times a day. I haven't been just the kind of fellow I ought to be lately, but I'll turn over a new leaf if I can."

"I'm so thankful," said Mollie again; "but, Tom, you must ask God to help you, won't you?"

"Yes," whispered Tom, as he kissed Molly and then ran off upstairs to his own room.

"O Miss Winslow," said Mollie, next Sunday, "it don't seem possible, but Tom says I did really help him just by trying to do everything, even the little bits of things, faithfully, as you said. He says he wouldn't have paid any attention if I had tried to talk to him; but he watched me, and those things made him think I was really in earnest, and now he is trying. Oh, I just can't tell you how happy I am!"—*Kate S. Gates, in Zion's Herald.*

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OUR FELLOWSHIP.

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

WE ARE ONE PEOPLE WITH ONE MISSION.

[Correspondents to this department should address their communications to J. H. MacDonald, Amherst, N. S.]

Field Notes.

— Pastor Stearns and his young people, of Chelsea, Lunenburg Co., N. S., organized themselves into a Young People's Union, Sept. 15.

— Our Maritime president, Mr. J. K. Ross, of Charlottetown, P. E. I., has addressed an appeal to the local organizations. Look for its appearance next week.

— North Sydney Union was organized about four months ago. It has now a membership of 40. Under the faithful and energetic presidency of J. N. Armstrong, the society has become a power in the church. Already one of the associate members has become an active member. This is a society with great possibilities.

— The Yarmouth City Union—an organization comprising the young people of the three Baptist churches of that city—assembled in the Milton Baptist house on Friday evening, Sept. 9. The topic for that occasion was 'Obedience," and, needless to say, a pleasant and profitable hour was spent. Encouraging reports were heard from the local unions, which showed faithful work already accomplished and large anticipations for the coming months. Rev. J. E. Goucher, Milton's new pastor, was present, together with Pastors White and Foshay. To the labor and devotion of these servants of the Lord is the city union indebted for its existence and vigor. The sum of ten dollars was voted for the founding fund. Several spoke in complimentary terms of our paper, the *Young People's Union.* The hope was expressed that ere long the city union might be enlarged to embrace the organizations in all the churches of Yarmouth Co. The young Baptists of Yarmouth look forward with expectancy to the second Friday of November, when they again meet with the union of Temple church. Officers for the next six months are: President, Leland S. Haley; vice-presidents, Edward Durkee, Geo. E. C. Burton, Wilkie Murray; secy., Edw. Cameron; treasurer, G. A. Kinney.

— Will not all our Young People's Societies report the progress of their work in this department of the Messenger and Visitor?

Educational Work.

A plan of Daily Bible Reading will shortly be announced in the *Union.* Will it not be possible for Maritime Baptists, young and old, to go through the sacred Scriptures together, day by day? We hope soon to announce this course from week to week in the Messenger and Visitor.

All over this continent classes for study on the Life of Christ, have organized and are organizing. It is not yet too late to start a class in your church or society, if you have not already done so. The first lesson is outlined in the *Young People's Union* of September 24. Between the first and fifteenth of May a simple but scholarly examination will be offered students who have covered the 30 lessons, and certificates of attainment, under the seal of the B. Y. P. U. of America, will be granted successful candidates. Let our Bible-loving young people fall into line.

The Popular Lecture Course, which aims to provide profitable entertainment for church and community, has also been announced as follows:

1. Christ in the Old Testament; or, Foreshadowings of the Incarnation. 2. Dispersions and Conquests; or, The World Prepared for Coming of the King. 3. Four Portraits of Christ; or, The Authorship, Purpose and Scope of the Gospels. 4. The Silent Years; or, The Nazareth Training of the Divine Messiah. 5. Christian Righteousness; or, Christ in Relation to Present Day Problems. 6. Chisel and Brush; or, The Tribute of Christian Art to our Lord.

Have a Purpose.

BY REV. G. R. WHITE.

What is life without a purpose? Some one has given a description of some arctic explorers who found a vessel's crew frozen into statues of ice: "The helmsman was at his post with his hand on the helm; the captain was at his log book, the pen in hand with which he had written the words, 'For a whole day the steward has been trying in vain to kindle the last fire.' Below the forms of the steward was found with flint and tinder in his hands, while on the deck was the watchman looking off,—his frozen eyes fixed with gaze of despair." This may well illustrate those who live without a purpose. They had the form and attitude of living men, but that only. The young man or woman who lives in this day without a purpose is without excuse. It is a day of specialists, and those who succeed are those who make a specialty of some one of the ten thousand opportunities that rise on every hand. To succeed, then, to any good degree, we need a purpose to which we must bend all the energies of body and mind. Samuel Johnson, the great moralist, has credit for these words: "Life, to be worthy of a rational being, must be always in progress; we must always purpose to do more and better than in the past. The mind is elevated and enlarged by mere purposes, even though they end as they begin, by airy contemplations. We compare and judge though we do not practice."

All who have formed a good purpose for life will find creation formed and fashioned for the furtherance of that purpose: heaven and earth will pour their treasure into their laps, and all they will need to do is to sort them and build them into the superstructure of their life's purpose. It has been said that all great minds have purposes; others have only wishes. It was a purpose that characterized Daniel in Babylon, Joseph in Egypt, Obadiah in the wicked courts of King Ahab, Luther in the reformation, David Livingstone to face the wilds of Central Africa, David Branard to spend his life among our North American Indians, and William Carey to give his life for the degraded heathen.

Let your purpose be a worthy one, worthy of a life so fraught with mystery—a destiny so grand and noble. Don't cramp the almost infinite possibilities of the human soul. If there be not room in your life-purpose for Christ and His truth, then it is unworthy of your being. Young people may not know what possibilities lie hidden in their lives waiting only for the formation of a noble purpose to call them forth. Dean Swift said: "It is in youths as in soils; there is sometimes a vein of gold which the owner knows not of." Then, dear young people, form a purpose—a noble purpose. Let it be this: "*My life shall glorify God.*" There is something almost divine in the lines of Whittier:

"We shape ourselves the joy or fear.
Of which the coming life is made,
And fill our future's atmosphere
With sunshine or with shade.

"The tissue of the life to be
We weave with colors all our own,
And in the field of Destiny
We reap as we have sown."

— J. N. McCreary, Peterboro, Ontario, writes: "I feel it my duty to make known to as many as possible the benefit I have received from K. D. C. I have been troubled for many years with dyspepsia of the very worst kind; have tried all kinds of remedies and some of the best physicians, but kept getting worse every year. Armour & Walsh, druggists here, persuaded me to try K. D. C. They presented me with a sample and I got relief at once. I have used nearly two packages, and consider myself completely cured. Have sent several packages to friends with good results. When I started with K. D. C. I could scarcely walk about, was very much run down, but in two months I have gained over twenty pounds of flesh."

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I HEREBY GIVE YOU NOTICE that in default of payment of certain mortgage moneys owing to me by virtue of the Indenture of Mortgage executed by Richard P. Knox and his wife and John Knox, bearing date the twenty eighth day of November, A. D. 1887, and the other Indenture of Mortgage executed by said John Knox and Mary A. Connolly, bearing date the fourteenth day of June, A. D. 1890, I shall, on Saturday, the twenty-ninth day of October next, at twelve o'clock noon, at Chubb's Corner, in Prince William Street, in the City of Saint John, in the City and County of Saint John, proceed to a sale of the lands and premises mentioned and described in said two Indentures of Mortgage, in execution of the powers thereby respectively vested in me. Dated the thirty-first day of August, A. D. 1892. MALVINA W. WATTERS.

A. H. DeMill, Solicitor for Mortgagee.

To Alexander Russell, Henry Russell and James Russell, and all others whom it may concern:

I HEREBY give you notice that in default of payment of certain mortgage moneys owing to me, by virtue of the Indenture of Mortgage executed by you, bearing date the twenty-second day of September, A. D. 1890, I shall, on Saturday, the fifth day of November next, at twelve o'clock noon, at Chubb's Corner, in Prince William Street, in the City of Saint John, in the City and County of Saint John, proceed to a sale of the lands and premises mentioned and described in said Indenture, in execution of the powers thereby vested in me.

Dated the twenty-third day of May, A. D. 1892. E. A. McINTOSH.

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Messenger and Visitor.

WEDNESDAY, OCTOBER 12, 1892.

"MENDED OR ENDED."

This is what the *Presbyterian Witness* says should be done with the devotional exercises in the General Assembly, and the *Canada Presbyterian* asks that the application be extended to the observance of the Lord's Supper in assembly meetings. We thank our brethren for furnishing us a text. We leave them to the working out of the problem among themselves, and raise the query as it pertains to us. Baptists we think will very generally say, mend the former and end the latter.

In our own Association and Convention sessions there is sometimes so great a desire to rush business through that the time for devotional exercises is grudged or abridged. The feeling, we believe, is wrong, and its practical working proves often its unwisdom. The spirit of debate is not always grounded in conscientiousness and truth; sometimes it is mere carping, or an exhibition of dialectics. The frequent introduction of prayer and praise would tend to impress members with the conviction of God's presence, and this would eliminate much in discussion which we deplore as a waste of time.

One of the reasons suggested by our contemporary for ending is that the devotional seasons are not edifying and impressive—that "hereditary and ancestral prayers" are offered. Such prayers will kill the devotional spirit anywhere. They should be relegated to their own age, and aired only in "steeples and moss-grown towers." They should be broken up and transmuted into a present day experience, and adjusted to human need according to its daily demands. Prayers all aglow with sympathy, yearning for the welfare of poor sinful man, and filled with the hope of triumph growing out of Calvary's cross, will always be edifying and impressive, whether made in the great assembly or in the quiet prayer meeting.

Those who have to transact public business for the church ought not to find it very hard to preserve the spirit of prayer. All business should be performed as service for God, much more that which pertains to the special interests of His kingdom. The effort to foster and preserve a devout spirit in our denominational meetings should by all means be maintained. It will be an educator to many a member, and greatly facilitate the orderly despatch of business. Let the devotions of our annual gatherings, if to any extent out of joint, be mended, not ended.

As to the Lord's Supper it seems decidedly out of place to have it anywhere but in the church, for there the frame of mind suitable to its due celebration can best be secured. The teaching of the Scriptures in relation to it, if tested by fair interpretation, and a just inference, leads us to the conclusion that in apostolic days the Supper was only observed when the church as such "came together to break bread." The practice of the Roman Catholic church is to take the Supper around from house to house to the sick, but this has met no endorsement among Protestants. It is difficult, however, to determine where to stop short of Rome's practice, unless we limit the observance of the Supper to the church in its local organized capacity. Some English Baptists, like our Presbyterian and F. C. Baptist brethren, provide the Lord's Supper celebration at denominational meetings, but their lack of solemnity and impressiveness is often complained of. In fact any perversion of an ordinance, or any effort to make it do what is alien or aside from its original purpose, will never be found to work well. Baptism enlarged in its scope to take in other than believers has wrought mischief. The Supper removed from the church is made to do duty foreign to its institution, and placed in relationship where it compromises other truths.

At the F. C. Baptist conference just held at Corn Hill, N. B., one of its members read a paper on "Open Communion." The matter of Baptist unions was to come up at this meeting, and this paper seemed to give it a left-hand introduction. The basis agreed upon by chosen representatives of both denominations a few years since was adopted by Baptists, but the F. C. Baptists, for various reasons, have delayed dealing with the matter. Many have thought that this subject of Baptist union should now be "mended or ended." If our F. C. Baptist brethren, generally, should endorse the rather mixed and illogical views of the essayist the hope of union grows very dim. We do not question the right of the brother to state his case as he has, but it seems to say to Baptists, good-bye, unless forsooth you take a position on the Lord's Supper that the rest of the Christian world, as well as a fair interpretation of the New Testament, does not endorse. All the great denominations place baptism before the Supper, and the unbiased reader of the New Testament must confess that all fair inference places the Supper after the baptism. This is the position of Baptists, and they hold it out of simple love and loyalty to revealed truth. It is not at all likely they will ever consent to put the Supper before baptism, even to gain so good a thing as union, for the act would be considered a betrayal of truth tending to destroy believers' baptism, and sanctioning the mixing up of the church and the world. We have always believed our F. C. Baptist brethren were as loyal to believers' baptism (immersion) as ourselves, and as firm in holding the believer to baptism as his first duty, and would do nothing to lessen the full force of their testimony. The giving up of baptism as the first ordinance demanded of a believer, or the allowing of a believer to substitute something else in its place, or ignore it altogether, will work to the prejudice of both ordinances. So-called close communion, as applied to Baptists, is better named close baptism. In this day when victory is coming do those who have so long opposed infant sprinkling, it is no time to abate by compromise with its advocates, or recognize it at the Lord's Table as other than a usurper. The time has come when, with charity to all, and full recognition of Christ's image wherever it obtains, we should nevertheless loyally keep, as Paul enjoins, "the ordinances as I delivered them to you." What that order was we learn from the inspired historian of the Acts 18: 8, "Many of the Corinthians hearing, believed and were baptized." Then, and not till then, were they instructed on the Lord's Supper, and exhorted to observe it worthily. Open church is quite as consistent and scriptural as open communion. Open church has always tended to destroy Baptists and the truth they hold that is distinctive. Open communion has the same historic record. Let it be "ended."

COMMON SENSE IN RELIGION.

It is good everywhere and nowhere better than in religion. We have heard it said that the Episcopalian runs his religion by form, the Presbyterian by creed, the Methodist by groans, and the Baptist by water. These are wretched parodies, but there doubtless are poor adherents of each who place great stress on forms, creeds, sentiment and exact observance of ordinances. Common sense without Scripture should convince one that what are mere externals can never become fundamental in a system that is to live. Religion must have a rational basis, or it ever will be unsteady and evancescent. The God who gave us rational faculties is the author of true religion. The more genuine religion we have the more we shall find it assuring itself to us as a "reasonable service." Everything that seems like placing religion and reason in antagonism should be eschewed. Faith is not credulity or sentimentalism. It commends itself to our hard common sense.

Rev. Hugh Price Hughes recently startled the Wesleyan conference by saying that what was needed in the church "in order to succeed on a much larger scale was not religion but more sanctified common sense." For this he has been sharply criticised. He replies in the *Methodist Times:*

"Nothing is easier than to avoid the necessity of practical repentance and genuine self-sacrifice by uttering pious platitudes. It is not necessary to bring hundreds of Christian ministers to Bradford or anywhere else in order to inform them that what they and their flocks need is 'more religion.' We might surely be permitted in a busy age to take that truism for granted. The real and the practical question is what form 'more religion' should take. The soul of man is capable of subtle and fatal self-delusion upon this subject. It can persuade itself that it is doing excellently when, with groans and sighs, it admits its shortcomings and more or less honestly desires that it were better. . . . The reason why Methodism generally does not make more progress is not because our ministers are less Christian to-day than in former generations, but simply because too many of them obstinately persist in shutting their eyes to the signs of the times, and suicidally refuse to adapt their methods and agencies to the practical necessities of a new era. . . . Our people are simply yearning and pining for a great advance. Stimulated on one hand by the revival in the Church of England, and on the other hand by the Salvation Army, they are ready, and more than ready, to respond to any appeal that we may make to their energy and their enthusiasm. Improvement in religious service always takes a very practical form. It is not by cultivating sentiment or using fine words, but by doing our 'first works' and 'bringing forth fruits meet for repentance' that we shall fill our sanctuaries and evangelize England."

These words apply equally well to Baptists. We must discern the signs of the times and adjust our efforts to meet present day wants. Two needs, we believe, force themselves upon us if we are speedily going to evangelize the world.

We need more lay helpers, both men and women. We have employed a few laymen as preachers. The number ought to be multiplied a hundred fold. We have scarcely at all utilized the help of women in our home church work. Paul was wise enough so to do, and commended the workers. Why should we not have as helpers to our overworked pastors, Christian women who have received some training for such duties, and provide for the remuneration of their full and continued service, and designate their class, if need be, by some such term as Paul applied to Phœbe, a deaconess? Certain it is we lose much in Christian work, perhaps as much as educational work lost before the employment of women as teachers, by having no judicious plans devised and wrought out to secure more effective cultivation of the home vineyard.

THE ENGLISH OPIUM TRADE.

The reports of the Commissioners of Chinese Maritime Customs upon the opium trade in their several districts are such as to lead to the hope that the day is near which shall witness the wiping out of that abominable traffic. A writer in the London *Times*, surveying the facts, says there is no doubt that the Indian opium trade is doomed. This condition of things has been greatly advanced by the Society for the Suppression of Opium, which for years has been using every legitimate means to educate the national conscience to see the sin of forcing the use of this drug upon the Chinese.

The history of the matter, in brief, is that opium was inflicted upon India by the Mohammedans, and the Arabs introduced it into China in the thirteenth century. It remained in Moslem control till 1757, when the East India Company secured the monopoly. Prior to this the quantity sent to China was only about 200 chests. Under the new control it has reached nearly 100,000 chests. This trade the company built up against the protests of the Chinese Emperor, who, in 1796, to keep his subjects from the curse, punished opium-smoking with transportation and death. In 1839 the Emperor threatened hostile measures if the English opium ships serving as depots of supply were not sent away. The demand was not complied with and the Chinese, much after the style of the tea destruction in Boston harbor, boarded these vessels and destroyed some 20,000 chests of opium, valued at about $10,000,000. Further outrages were committed on both sides till war was declared, which ended by China ceding Hong-Kong to the British and paying a war indemnity of $6,000,000. Since this time China has remonstrated in vain and the traffic has grown till its ravages have become so lamentable that Christian England begins to see the iniquity she has practiced and desires to reform. Justice to China has been late in coming, but though so tardy will be welcomed by all who desire the moral regeneration of the world.

F. C. B. CONFERENCE.

The annual session of this body has just been held at Corn Hill, Kings Co., N. B. Rev. Wm. Deware was elected moderator, and Major Vince, as usual, secretary, because he is a No. 1 man for the place. The usual reports on missions were presented and passed. Rev. Dr. McLeod, of the educational committee, reported having considered the request of the F. B. conference of N. S. concerning the establishment of a theological chair in connection with some institution in N. B. or N. S. The report stated that the committee regarded the proposal with favor. There were in the U. B. Seminary many facilities which might be enlarged, as required, to meet the ministerial needs. They approved teaching the young men at St. Martins; recommended that arrangements be made, if possible, for a course of lectures to ministerial students at St. Martins; that a committee be appointed to confer with the principal and directors to provide for such, and that the same committee be instructed to mature a plan for the early establishment of such a chair and report at the next conference. The report was discussed at length. A small minority opposed its adoption, maintaining that the conference was pledging itself to support the seminary for the future. A large majority, led by Rev. Dr. McLeod and Rev. Messrs. G. A. Hartley, C. T. Phillips, A. C. Thompson and others, contended that the conference was morally bound now to help maintain the institution. Good work was being done and the denomination was under deep and lasting obligations to the seminary. The report was adopted with but three dissenting votes.

On motion it was resolved that Rev. Messrs. G. A. Hartley, Jos. McLeod, C. T. Phillips and J. W. Clarke be appointed directors of the Union Baptist Educational Society.

Rev. Dr. McLeod, from the committee on Baptist Union, reported that it was impossible to tell the exact feeling of the people, as they knew not how many churches voted, but probably not more than one-third. The total number of votes cast was 1,309, or one-eighth of the membership. Those for numbered 446; against, 862. Why so many refrained from voting the committee was unable to tell. So the result was not considered decisive. They suggested that a letter communicating the facts be addressed to each of the churches. Adopted.

Rev. G. A. Hartley, from the committee on Free Baptist union, reported that a conference had been held with Rev. T. H. Siddall, Nova Scotia delegate, and that a union had been looked on with favor; and he thought it probable that a meeting of the committees of the different bodies may be arranged for in the near future. They further recommended that a committee be appointed to whom this matter shall be entrusted. Adopted.

At the close of the conference an ordination service was held and four young men were ordained, among whom was W. R. Reud, a seminary graduate. We congratulate him with misgivings, for had he taken a college course a career of much larger usefulness would have opened before him. He was one of the best students the U. B. Seminary has had.

The meetings are represented as all very pleasant and profitable. Our brethren are working out their denominational difficulties slowly, but we trust are being guided wisely. We would like to see the scattered members of the Baptist family united, but we would sooner the event would be delayed till the millennium than that any should compromise what they deem essential truth. Absolute unity of belief don't obtain in either denomination, yet the various members live in peace in the exercise of a Scriptural charity. Were the two bodies to unite we question whether the strain to live in peace and work successfully would be any greater than it is in each apart.

BUSINESS.

The Rev. H. N. Parry will shortly visit P. E. Island and the eastern parts of N. S. and N. B. in the interest of the Messenger and Visitor. Will our pastors and churches kindly assist him in his work? In order that the Messenger and Visitor may do its best work in the Master's cause, and be most helpful to our people—the young as well as the old—we very much need all sums due us, and just as great is the necessity upon us to very much enlarge our circulation.

An extra effort is being made by the management to arrest, if possible, the increase of arrearages, which year by year has been growing. All that can possibly be done to help those in arrears to bring their subscriptions forward to advance payments, it is planned to do. A change is contemplated, as to advance payments, which will make it to be to the advantage of all who persistently refuse or neglect to settle their accounts with us to do so at once.

A good brother writes us after this fashion: "Enclosed you will find $4 50 for Messenger and Visitor, it is only from carelessness that this was not sent before; pardon me, and I will improve on this in the future." It is with great pleasure we extend pardon in circumstances of this kind, but this carelessness, though a trifle in itself, is with its numerous associates a big thing in this office, where it amounts to thousands of dollars, and is a serious hindrance to the desired success of our enterprise and usefulness.

Centennial Services at Wolfville.

On Sunday, October 2, special missionary services were held at Wolfville, in harmony with suggestions of Convention. At the morning service Dr. Higgins, the pastor, preached a missionary sermon, in which he set forth very clearly the great motives to missionary work.

In the evening Professor Wortman read a comprehensive, scholarly and valuable paper on "The Beginning of Modern Missions." Space will not admit of a report of the paper. It will probably be published in some form, as it deserves publication. He spoke of the connection between missions and social and material progress. "This connection is, no doubt, more vital and all-pervading than we usually apprehend. We know that science and the mechanical arts open the way for missionary enterprise, attend and follow it; that the Christianizing of the heathen means to them also civilization—mental and material progress. Is there not, further, some deep significance in the fact that, in the Christian world, the age of modern missions has been the period of man's unprecedented conquest over nature, of the incomparably greatest advance in national wealth and prosperity? Is this a mere coincidence?" He then sketched the state of the nations in 1792, when the heathen world was sealed against the approach of Christianity, and compared that state with the present, and with what was effected before Carey's death. Of Carey's life and work the speaker gave a good review and drew lessons of encouragement and stimulus. "Never before were opportunities so great, and duty so plain and imperative. Nearly one thousand millions of our race are still without the Gospel. The way to them is open; the Christian world has the men and the means; why should not the story of the cross be made known to all the world?"

Dr. Sawyer gave one of his able addresses. His subject was: "Lessons from the Record of Missionary Service for a Century." These were: (1) A lesson of thankfulness for what has been accomplished. As an index to growth in the mission field we have this in respect to India: At present there are in that field 6,557 evangelical missionaries, 3,374 native ministers, 42,870 native helpers, 885,116 communicants. At home there has been a large growth in numbers, in clearer apprehension of gospel truth and Christian living. There has been great advance in the power of Christian principles in civil and social life. There has been a deepening conviction that the talents and the property in the church belong to the Lord. We should be thankful for all this. (2) The events of the century strengthen our conviction of the adaptedness of the gospel to all conditions of human life and human society. For now the Word has been preached to so many classes and kinds of men and been potent over them, that we say it has reached so many it can reach all. (3) A review of the century suggests the question whether some changes in methods of missionary work may not be advisable. In this connection the employment of a greater number of laymen was advocated. (4) This review of the century also suggests the inquiry, whether we can expect the prevalence of Christianity in the nations of the world, before there come to be more oneness of Christian belief and practice among the nations now called Christian, and before Christianity shall be more effectual and all-controlling among these same nations. (5) Finally, we find a lesson of encouragement in personal duty. The events of the century have demonstrated that active co-operation in aggressive missionary labor is attended by the largest measure of prosperity in Christian service at home.

These lessons were enforced with facts and arguments that made the address strong and timely.

Music in harmony with the aim of the services was furnished by the choir, under the leadership of Bro. G. V. Rand.

Infant Baptism.

"The difficulty on this subject is that baptism from its very nature involves a profession of faith; it is the way in which, by the ordinance of Christ, He is to be confessed before men. But infants are incapable of making such confession, therefore they are not the proper subjects of baptism. Or, to state the matter in another form, the sacraments belong to the members of the church; but the church is a company of believers; infants cannot exercise faith, therefore they are not members of the church and consequently ought not to be baptized.

"In order to justify the baptism of infants, we must attain and authenticate such an idea of the church, as that it shall include the children of believing parents."—*Systematic Theology*, by Dr. Charles Hodge, vol. 3, pages 546–7.

Will the Rev. E. B. Moore give us the grounds on which Methodists baptize the infants, whether their parents are believers or not? Critic.

[The above was sent in by our correspondent with the intention that it should form the conclusion of his article which appeared in our last issue, but reaching us too late for that, it is given here.—Ed.]

RELIGIOUS INTELLIGENCE.

NEWS FROM THE CHURCHES.

Tabernacle, Halifax, N. S.—Their new church edifice was dedicated last Sunday. Rev. G. O. Gates and Rev. J. A. Gordon were the preachers.

Marysville, N. B.—Rev. W. J. Stewart is assisting Rev. Mr. Nobles in a series of meetings. Good congregations attend, and considerable religious interest has been awakened.

Florenceville.—Some mercy drops have fallen upon us in our work of late in Aberdeen. Two have recently been baptized, we expect to administer the ordinance again on the 9th inst.

A. H. Hayward.

Moser River.—We feel grateful to our heavenly Father for the tokens of His love in this place. Since coming here the little church has doubled its membership. Two deacons have been ordained—Deacon E. Moser and Dea. R. Davis—to fill the places of those who have been called from the church militant to the church triumphant. We are sorry that Bro. Slaunwhite could not remain with this people for a year. We believe that others would be brought in, as he is respected and loved by all.

J. A. Marple.

Fredericton.—Rev. F. D. Crawley, pastor of the Baptist church, who recently tendered his resignation, has been induced by the church to continue as their pastor until May next. At the close of the communion service Sunday evening the following address signed by the deacons and clerk, and adopted by the church, was presented to Mr. Crawley: "Rev. F. D. Crawley—We, the members of the Fredericton Baptist church, having already given practical expression to our sentiments towards you, in requesting a withdrawal of your resignation and a further continuance in the pastorate, desire to take this occasion again to assure you of our continued confidence, respect and Christian love. We recall with gratitude the many blessings that have come to us as a church and people through your instrumentality; and we cannot but admire the calm, Christian fortitude with which you have met your recent trials. It is our earnest prayer that God may grant you abundant grace for every time of need." [We gladly copy the above from the daily papers, and join the church in its strong expression of confidence in its pastor.—Ed. M. & V.]

Point Midgic.—We again visited the baptismal waters at Point Midgic on Sunday last, and gave the hand of fellowship to one believer.

A. H. Lavers.

Big Tracadie, N. S.—We had the privilege of visiting the baptismal waters on Sunday, the 25th ult., when two happy believers put on Christ by baptism in presence of a large number in the Tracadie river. This makes three added to the church since I came here in June; others are seeking. Pray for us, that the showers may come.

F. R. Langford.

New Glasgow.—We are glad to be able to report encouragingly of the work in this part of the Lord's vineyard. It was our privilege Sunday, Sept. 25, to visit the baptismal waters and administer the divine ordinance to two converts—an aged couple. Four others have been received by letter within the last two months. The interest manifested by the members in general gives promise of great blessing and strength to the little Baptist church in this town.

Oct. 6. W. T. S.

Amherst, N. S.—Rev. D. A. Steele has been given a two months' vacation to accompany his daughter, Pattie, to California, whose climate her health has obliged her to seek. Pastor Steele is followed by the good wishes and prayers of his people, to whom, on the 5th of December, 1892, he will have given a quarter of a century of his ministry. Four were baptized into the fellowship of the church on the 2nd inst. At a meeting held a few weeks ago a new church edifice was decided upon. A strong committee has the matter in hand. Our plans are maturing.

Wolfville.—During the pastor's vacation the pulpit was supplied by Rev. D. W. Crandall, Bro. Mockett C. Higgins, and Rev. A. Martell. Rev. Isaiah Wallace has been at home a few days for much needed rest. He has just left for Cape Breton, where he will renew his earnest work as a preacher of the gospel. Bro. Wallace is not in possession of the health his friends would desire him to have; but his zeal for his Lord carries him into arduous work, and your readers will admire his devotion and pray for blessings still to rest upon him. Rev. W. A. Newcomb is here for a few days.

Moser River.—For two summers past I have been laboring on the Moser River field, among a kind-hearted and loving people. We have received a cordial welcome to all the homes, and many kindnesses from the hands of the people. When our time arrived to go back to Acadia we felt it to be almost an impossibility to sever our connection with these warm-hearted friends. We have somewhat to rejoice because of God's presence and salvation during the summer just past. Twenty-one happy believers have been added to the little church—sixteen by baptism and five on experience. Two efficient brethren were ordained as deacons and the church encouraged to press forward in its good work of planting New Testament principles along the shore. We hope that some good brother who values souls more than money will be directed to this place in the near future.

L. J. Slaunwhite, Lic.

Locke Road, P. E. I.—The night of August 17 is one long to be remembered by the dwellers here. A hot and sultry day was succeeded by a night of awful storm. Forked lightnings rent the clouds and played among the hills. Suddenly, unannounced, like the eagle's swoop, fell the devastating cyclone. Four houses within an area of 10 acres were torn from their foundations and scattered o'er the fields. How any of the inmates lived is a mystery. Only one young man lost his life. His sister said to the writer: "I thought it so strange that I should have opened my eyes in time, for when the crash came, and with our home carried I knew not whither, in a state of unconsciousness (for I was struck by something) the sensation that came over me with returning consciousness was indescribable. Was it possible I was living on the earth still?" Stirred by the deep need of this people, when we visited them a few days ago, agreed to hold four services. At the close of these such a number had expressed deep anxiety of soul that we could not leave, so continued, and in our conference or experience meeting, Saturday, Oct. 1, five happy souls expressed their desire to obey the ordinances of the Gospel. Others that could not get there will increase this number to eight—three of these are heads of families. Others still are anxious for prayer, counsel and advice. May the dear Lord have all the praise, while "that individual" recognizes that to the sword of the Lord and of Gideon is due the victory over all the foes of Zion; and so live in sweet communion with the eternal Christ, as to be encouraged to move along to still greater triumphs for the right.

E. B. P.

New Germany.—Our jubilee was a success notwithstanding the absence of some pastors whom we fully expected to be present. The day was perfect, the church beautifully decorated (thanks to our sisters), and the crowd of people larger than we expected—about 500 being present in the afternoon. *Morning meeting.*—Opening exercises. Paper, "History of the Baptists of Lunenburg County," read by Pastor McNeil, of Chester, written by Pastor March, who was unavoidably absent. This was followed by greetings from sister churches, when Chester, Tancook, Lunenburg, Mahone Bay and Springfield were heard from. A letter of greeting was also read from Rev. Robt. Morton, a former pastor of the church, which was much enjoyed; as were also the jubilee verses composed by him and sung by the choir. *Afternoon meeting.*—This was the largest meeting of the day; the house being fully crowded. After the opening exercises came the "Roll Call," showing a living membership of 360, and to which 178 responded "present." The pastor then read a history of the church from the date of its organization, April 14, 1842, to the present, September 21, 1892. Total baptized, 476; total received by letter, 114; charter members, 14. Total membership, 604. Pastor Brown, of Onslow, who served this church for nine years, delivered an address—subject, "Witnessing fo—which we had enjoyed by all. T—lowed addresses by "aged mo—when we had the pleasure of li—to the following persons: W—Morton, the first Baptist settler—Germany and the only living—member of the church—he has b—some years a member of the A—church; Deas. David Lantz—Mader, Edward Kaulback and—Barss; Bro. Edward Drew, t—three days after the organizatio—church, fifty years ago. The—followed by two of our siste—David Lantz and "Grandma"—the latter of whom is wel—throughout the province as on—seven women who walked to W—to attend the association of 183—ing Session.—In the evening—Langille, of Springfield, deli—strong address upon the subject—of existence of a Baptist church—tor McNeil gave a good address—"Mizpah Countrie." Pastor Bro—the closing address and offered—ing prayer on behalf of the futu—perity of the church. Thus en—greatest day in the history of the—and for the success of the jubilee—the blessings of the past fifty—are thankful to our heavenly Fa—full account of the jubilee and—tents of the papers will soon—lished in pamphlet form and—about ten cents.

Temple, Yarmouth, N. S.—October 2, was a real mission—with us. The pastor preached—morning from Mr. Carey's text,—2–3, taking Carey's divisions—great things from God; attem—things for God." The two wo—pect" and "attempt," were em—in the sermon. The preach—Carey's order-book contained—but marching orders; he could—no such glorious triumphs in—lands as was our privilege to-da—were no such battles fought,—victories won as now, by whic—could arouse a slumbering chur—we have not only Carey's—orders on which to base our "—tions," but also the added triu—one hundred years of mission—cess, unparalleled in all hist—which has broken down all op—in Christendom, and opened all—of heathendom. A silver collec—taken for the centennial fund.—day-school had a good day for—as well. We carried out that—programme prepared by the—Missionary Board. It contain—fund of information. The chil—not soon forget the facts and figu—will bear fruit in days to co—Sunday-school that passed that—exercise by made a grave mis—silver collection amounting to—taken for the centennial fund.—evening the pastor gave an ac—the formation of the missionar—at Kettering, England. He s—should be a memorable day for—as well as all lovers of the—missions. Just one hundred y—to-night twelve men met in t—parlor of the home of Mrs. Beed—to organize the first modern mi—society in the world. He th—some comparisons between th—ble servants of the Lord in th—enterprise for God and huma—those humble Galilean fisherm—out to convert the world. Then—a brief history of the outcom—organization in arousing other—nations to the work of foreign—After a well read piece on the "—ary Ideal," by one of our sister—other silver collection for the c—fund, the services of the day cl—the celebration of the Lord's—These funds will be sent to the—Bro. Gates—in due time.

Tancook, N. S.—On Tuesday—Sept. 20, our Mission Band ga—cert in the interest of home—The programme was interestin—structive. Proceeds amounted—26. It is now sixteen month—began to work for the Lord on—of the sea." During this time—ple have been kindness itself.—they are (according to the writ—ble opinion) the best hearted—the world. Our church has—pered as we hoped it might.—souls we asked the Lord for—been brought into the fold.—expect to meet them in heaven—God is true to His promises.—to Acadia to pursue my studi—is a compact field; much go—waiting to be garnered into—house. May the Lord of the—come with the right man a—these precious souls into the k—R. E. G

St. George.—The first of a—missionary concerts was giv—the auspices of the W. B. M. S—a grand success. The pastor—Maider—gave an interesting a—"Mission work in India." Fin—were given by Mrs. Hibb—O'Brien, Mrs. Gilmor, Mrs.—Mrs. McAdam, Miss Goss—McAdam. A number of goo—music were given by the c—beautifully rendered solos by—Adam, J. S. Murray and Mi—and a beautiful duet by Miss—Miss Boden. This having be—cessful we are looking forward—time at the second concert t—in October.

Salisbury.—In May last I—bors on this field. The cause—low here for some time, yet, t—faithful efforts of Bro. Arms—late pastor, it has been much—There are four preaching st—the field, and much labor i—Since coming to the field we—some encouragement and the—deepening. Ten have been—the church—six by baptism—experience. Pray that the M—bless us. Milton

Canterbury, N. B.—I sa—H. S. Shaw in a few extra me—lowing the quarterly meetin—bury, with good results. I—privilege to baptize three c—the 25th ult., and yet there—follow. J. W. S

Waterville, N. S.—At—October 2, two were receive—fellowship of the church at—Hants Co., N. S., by baptism.

A. W

Parrsboro, N. S.—I baptis—to the Diligent River Bapti—September 11. G

address—subject, "Witnessing for God"—which was enjoyed by all. Then followed addresses by "aged members," when we had the pleasure of listening to the following persons: Whitman Morton, the first Baptist settler in New Germany and the only living charter member of the church—he has been for some years a member of the Aylesford church; Deas. David Lantz, John Mader, Edward Kaulback and George Barss; Bro. Edward Drew, baptized three days after the organization of the church, fifty years ago. These were followed by two of our sisters—Mrs. David Lantz and "Grandma" Mader, the latter of whom is well-known throughout the province as one of the seven women who walked to Wolfville to attend the association of 1828. *Evening Session.*—In the evening Pastor Langille, of Springfield, delivered a strong address upon the subject, "Right of existence of a Baptist church." Pastor McNeil gave a good address and sang "My ain Countrie." Pastor Brown gave the closing address and offered the closing prayer on behalf of the future prosperity of the church. Thus ended the greatest day in the history of the church, and for the success of the jubilee and for the blessings of the past fifty years we are thankful to our heavenly Father. A full account of the jubilee and the contents of the papers will soon be published in pamphlet form and sold for about ten cents. R.

TEMPLE, YARMOUTH, N. S.—Sunday, October 2, was a real missionary day with us. The pastor preached in the morning from Mr. Carey's text, Isa. 54: 2-3, taking Carey's divisions—"Expect great things from God; attempt great things for God." The two words, "expect" and "attempt," were emphasized in the sermon. The preacher said Carey's order-book contained nothing but marching orders; he could point to no such glorious triumphs in heathen lands as was our privilege to-day; there were no such battles fought, no such victories won as now, by which Carey could arouse a slumbering church. But we have not only Carey's marching orders on which to base our "expectations," but also the added triumphs of one hundred years of missionary success, unparalleled in all history, and which has broken down all opposition in Christendom, and opened all the gates of heathendom. A silver collection was taken for the centennial fund. Our Sunday-school had a good day for missions as well. We carried out that splendid programme prepared by the Foreign Missionary Board. It contained a rich fund of information. The children will not soon forget the facts and figures; they will bear fruit in days to come. The Sunday-school that passed that concert exercise by made a grave mistake. A silver collection amounting to $13, was taken for the centennial fund. In the evening the pastor gave an address on the formation of the missionary society at Kettering, England. He said this should be a memorable day for Baptists, as well as all lovers of the cause of missions. Just one hundred years ago to-night twelve men met in the back parlor of the home of Mrs. Beeby Wallis to organize the first modern missionary society in the world. He then drew some comparisons between these humble servants of the Lord in their great enterprise for God and humanity and those humble Galilean fishermen going out to convert the world. Then followed a brief history of the outcome of this organization in arousing other denominations to the work of foreign missions. After a well read piece on the "Missionary Ideal," by one of our sisters, and another silver collection for the centennial fund, the services of the day closed with the celebration of the Lord's Supper. These funds will be sent to the treasurer—Bro. Gates—in due time. COM.

TANCOOK, N. S.—On Tuesday evening, Sept. 20, our Mission Band gave a concert in the interest of home missions. The programme was interesting and instructive. Proceeds amounted to $15.-26. It is now sixteen months since I began to work for the Lord on this "isle of the sea." During this time the people have been kindness itself. In fact they are (according to the writer's humble opinion) the best hearted people in the world. Our church has not prospered as we hoped it might. All the souls we asked the Lord for have not been brought into the fold. Still we expect to meet them in heaven, because God is true to His promises. I now go to Acadia to pursue my studies. Here is a compact field; much good wheat waiting to be garnered into the storehouse. May the Lord of the Harvest come with the right man and gather these precious souls into the kingdom. R. E. GULLISON.

ST. GEORGE.—The first of a series of missionary concerts was given under the suspices of the W. B. M. S., and was a grand success. The pastor—Rev. Mr. Maider—gave an interesting address on "Mission work in India." Fine readings were given by Mrs. Hibbard, Mrs. O'Brien, Mrs. Gilmor, Mrs. Johnson, Mrs. McAdam, Miss Goss and Miss McAdam. A number of good pieces of music were given by the choir, and beautifully rendered solos by Miss McAdam, J. S. Murray and Miss Boden, and a beautiful duet by Miss Marsh and Miss Boden. This having been so successful we are looking forward to a good time at the second concert to be given in October. E.

SALISBURY.—In May last I began labors on this field. The cause has been low here for some time, yet, through the faithful efforts of Bro. Armstrong, the late pastor, it has been much improved. There are four preaching stations on the field, and much labor is required. Since coming to the field we have had some encouragement and the interest is deepening. Ten have been added to the church—six by baptism and four on experience. Pray that the Master may bless us. MILTON ADDISON.

CANTERBURY, N. B.—I assisted Bro. H. S. Shaw in a few extra meetings, following the quarterly meeting at Canterbury, with good results. It was my privilege to baptize three converts on the 25th ult., and yet there are more to follow. J. W. S. YOUNG.

WATERVILLE, N. S.—At Sherwood, October 2, two were received into the fellowship of the church at Waterville, Hants Co., N. S., by baptism. A. WHITMAN.

PARRSBORO, N. S.—I baptized three into the Diligent River Baptist church, September 11. G. E. PIERO.

Lame Horses.

FELLOWS' LEEMING'S ESSENCE

—CURES—

Spavins, Ringbones, Curbs, Splints, Sprains, Swellings, Bruises, Slips and Stiff Joints on Horses.

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

PRICE 50 CENTS.

PERSONAL.

Rev. J. A. Cahill has resigned the pastorate of the Summerside Baptist church, and expects to return to New Brunswick.

Rev. W. B. Bradshaw has resigned the pastorate of the Nictaux church. He is now in Hiawatha, Kansas, U. S., but expects to return about Nov. 1st to say farewell.

Rev. G. F. Mainwaring has resigned as pastor of the Kentville church. Though somewhat improved in health, Bro. M. will act upon the advice of his physicians and not attempt to resume pastoral duties until spring, hoping that if his health shall continue meantime to improve he will then be able to take charge of a church.

—Beecham's Pills are faithful friends.

Marriages.

MISTER–RAFUSE.—At Chester, N. S., October 27th, by Rev. A. Whitman, Judson Mister to Mary Rafuse, both of New Ross.

WENTZEL–FERNER.—At New Canada, Lunenburg County, N. S., Sept. 19, by Rev. G. P. Raymond, Cephas Wentzel to Olive Ferner, both of New Canada.

MURPHY–SMITH.—At Windsor, N. S., on the 29th ult., by Rev. J. S. Coffin, Edward Murphy to Lucy A., daughter of Benjamin Smith, Esq., all of Windsor.

VANBUREN–SHARPE.—At the home of the bride, Sept. 20, by Rev. A. Judson Kempton, Arthur VanBuren, of Lancaster, to M. Maude Sharpe, of Carleton, St. John.

GILDART–LENTZ.—At the Baptist Parsonage, Salisbury, Sept. 18, by the Rev. Milton Addison, David S. Gildart, of Moncton, to Azuba F. Lentz, of Steeves Mt., West. Co.

WILLIAMS–CORNING.—At the parsonage, Beaver River, on Sept. 30, by Rev. W. H. Robinson, George E. Williams, of Danvers, Mass., to Mrs. Mary Corning, of Beaver River.

BORDEN–BORDEN.—At the Trinity Baptist church, Tracadie, N. S., Sept. 15, by Rev. F. R. Langford, August Borden, of Tracadie, to Mary Caroline Borden, of Guysboro Co., N. S.

ALLAN–KING.—At the residence of the bride's mother, Sept. 28, by Rev. C. H. Haverstock, Silver E. Allan, of New Brunswick, to Ada King, of Port Philip, Cum. County, N. S.

KAULBACK–OIKLE.—At the Parsonage, New Germany, Lunenburg County, by Rev. G. P. Raymond, Freeman Kaulback to Louisa Oikle, both of East Dalhousie, Annap. Co.

STEEVES–GIBSON.—At the home of the bride's parents, Sept. 28th, by the Rev. Milton Addison, Sutton Steeves, of Moncton, to Hattie Gibson, of Boundary Creek, West. Co.

STRONG–WEBSTER.—At Cambridge, at the residence of the bride's father, Wilbert H. Strong, of Somerset, to Elsie M., daughter of Frederick Webster, of Cambridge, Kings Co., N. S.

MERRITHEW–WILLS.—At Canterbury, on the 29th ult., by Rev. J. W. S. Young, assisted by H. S. Shaw, lic., Hemy Merrithew, of Canterbury, to Emma A. Wills, of Benton, Carleton Co.

CLARK–LIBBEY.—At the residence of the bride's mother, Mrs. Caroline C. Libbey, Fredericton, October 5th, by Rev. F. D. Crawley, William M. Clark, of Fredericton, to Annette C. Libbey, of the same place.

GIBSON–GOUGH.—At the residence of the bride's father, William Gough, Esq., Lower Woodstock, on the 21st ult., by Rev. J. W. S. Young, assisted by H. S. Shaw, lic., James A. Gibson, of Northampton, to Ella C. Gough.

COLWELL–CURRIE.—In this city, on the 5th inst., at the residence of Charles D. McAlpine, Esq., Horsfield street, by the Rev. A. E. Ingram, Capt. James A. Colwell to Maggie I. Currie, both of Cambridge, Queens Co., N. B.

CROSCUP–BISHOP.—At the residence of T. G. Bishop, Esq., Williamston, on Sept. 28, by Rev. J. T. Eaton, Capt. G. W. Croscup, of Bear River, to Annie Bell, daughter of the late Judson Bishop, of Williamston, Anna. Co., N. S.

Deaths.

MORRISON.—At Diligent River, Thos. H., son of Howard Morrison.

MCKENZIE.—At Canso, N. S., Oct. 3, of dropsy, Seth McKenzie, aged 69 years.

STRONACH.—At Margaretsville, N. S., Sept. 30, of typhoid fever, Mrs. Jessie Stronach, aged 45 years. She leaves a family of six children and a large circle of friends to mourn their loss. Mrs. Stronach was a consistent member of the Upper Wilmot Baptist church.

SMITH.—At Brookfield, Queens Co., N. S., October 1, Abigail F. Smith, aged 73 years, wife of Stephen Smith. Sister Smith was a true and beautiful Christian; her faith in Christ was simple, but strong and unwavering. No one could stand by her bedside and hear her express her confident hope in the Saviour, without realizing that Christ has indeed "abolished death, and brought life and immortality to light through the Gospel."

HARLOW.—At Brookfield, Queens Co., N. S., Sept. 27, after a long and severe illness, Frank H. Harlow, aged seventeen years and six months. The deceased was the youngest son of Frank Harlow, of Brookfield, who, together with his wife and children, are plunged into deep sorrow on account of their great bereavement.

PARKER.—On the 16th of July last, Bro. Alton Parker, of Torbrook, was called by his Saviour to the better land, at the early age of twenty-five years. Ten years ago he confessed his Lord and was baptised by Rev. J. W. S. Young. He was a faithful member of the church, active in church meetings and Sunday-school, and leading a consistent life among his companions. He was patient and resigned during his illness, and assured his pastor during their last interview that death had lost its terrors for him. He sweetly and intelligently rested on the unmerited grace of God.

GOODWIN.—At Argyle Sound, Sept. 30, Deacon Nathan Goodwin, aged 66 years. Deacon Goodwin has been a member of the Argyle Baptist church for about 35 years, and most of that time he has been superintendent of the Sunday-school at Argyle Sound. In every respect he has proved a faithful laborer in the vineyard of the Lord. Our people at Argyle Sound feel that a standard bearer has fallen, and that it will not be an easy matter to find one capable of taking his place. For several months our brother has suffered from very painful illness, but through all his sickness his faith in Jesus seemed to grow stronger and stronger, even to the end. He leaves a wife and four children, all members of the Baptist church, to mourn the loss of a loving husband and father.

RAYMOND.—At Weymouth, Sept. 24, after a few weeks' illness, which he bore with Christian patience, Joseph R. Raymond, in the sixty-ninth year of his age. Our brother, when a little boy, received his first awakening of his lost condition as a sinner, which led to his conversion to God, under the labors of Revs. Jackson and Dimock. He united with the Baptist church at Beaver River, and continued a member till death. For a time he was very successful in business and accumulated considerable property, but in a few years he experienced and sustained heavy losses financially, which had a very depressing tendency on his spirituality. It was his privilege to attend our last Convention, where, under the influence of the Spirit of God, he was very much revived in spirit. From the Convention he returned home girded with strength for the last and final conflict, and died in peace, saying: "Jesus paid it all, all to Him I owe."

ACKER.—Bro. John Acker, of Nictaux Falls, without a moment's warning, was called into eternity on the 23rd July, at the age of 45 years. During the progress of a thunder storm he was stricken down. A scythe which he carried attracted the electric fluid, which, passing through his body, left it lifeless. Our brother was a native of Mahone Bay. He commanded the respect of his neighbors in his adopted community. He was prepared for such a terrible emergency. Several years ago he found his Saviour and united with the Methodist body, but he was never satisfied until he was baptized after the Divine pattern. During the revival last spring he confessed his Saviour and united with the Nictaux church. He was an honest, devout and consistent Christian in his home, among the people of God and by the wayside. A widow sadly mourns her loss, and two orphan boys will miss a father's care. But there is the blessed consolation that it is well with him.

HARDY.—At Smith's Cove, Digby Co., Dea. Benjamin Hardy, aged 79, leaving a widow and seven children to mourn the termination of an honored and useful life. The deceased dated his Christian experience from the year 1832, but did not make a public profession until 1837, when he was baptized by the late Rev. H. Saunders, and united with the Second Clements or Hillsburg church, of which some four years later he became a deacon. He was one of the constituent members of the Second Hillsburg church, organized in 1842, and remained a member and a deacon thereof until his death. For many years he was the recognized leader of the church, and was ever devoted to the cause and the honor of the Redeemer. Although health and strength had long been failing under the burden of years, his final sickness was brief, and just as the sun was setting on Wednesday, Sept. 14, he passed away without a struggle to his rest, leaving an unsullied reputation for integrity and consistent Christian character.

WHITMAN.—At Aylesford, July 18, Zechariah Whitman, in the 75th year of his age. When a boy ten years old he gave his heart to Christ. At that time standing on a pew in the old meeting house at Nictaux, so that he could be seen and heard, his profession of love for the Saviour was clear, fervent and touching. When a young man he spent some years in Liverpool, Queens county, where he made many friends. About 49 years ago he settled in Aylesford and remained there till death. Mr. Whitman was sociable and hospitable. He was a considerate and kind neighbor, a wise and faithful friend and a useful and honorable citizen. His pastor ever had in him a true helper. He neither gave utterance or countenance to any adverse criticism of his minister. For a number of years he was superintendent of the Sabbath-school. His ability, faithfulness and patience in this office won for him the love of parents, teachers and scholars. The school prospered greatly under his care. For several years he served his brethren as deacon. In this capacity he was discreet and faithful. His illness, though lingering, was borne with resignation to the divine will. From the time of his second birth to the hour of his departure—a period of sixty-five years—he walked with God. He is no longer seen in the home and place of worship here, but we know that he has entered the home across the river, there to worship forever. This assurance is the comfort of the sorrowing widow and children and friends.

BREAD MADE OF GOLDEN EAGLE FLOUR keeps moist Six Days. Don't take any imitations. Every bbl. has stamped on both ends a big eagle, outspread wings.

MARCUS LITTLEFIELD.

Rheumatism of the Joints AND INHERITED HUMOR of the BLOOD Banished by Skoda's,

AFTER PHYSICIANS HAD PRONOUNCED THEM INCURABLE!

MARCUS LITTLEFIELD LIVES AT WEST WINTERPORT, ME. A FARMER BY OCCUPATION, HE ENJOYS THE RESPECT OF ALL WHO KNOW HIM. IN CONVERSATION WITH A REPRESENTATIVE OF THE SKODA DISCOVERY CO., NOT LONG SINCE HE RELATED THE FOLLOWING STORY:

"Ever since I was **born**, I have been troubled at times, more or less, with a **HUMOR** on my hands, face and neck. For fifteen years it has been on the **increase**, I have been gradually failing in health, and for three years past it has **itched and burned** so badly, that all the way I could get any rest at night, was to **bathe in strong carbolic acid**, and this only relieved me for a few hours. In addition to this, eight months ago, **Rheumatism in my neck and shoulders set in, drawing my shoulders so out of place**, that for three weeks I did not have my clothes off. Physicians said I could never get well. I was unable to do any work, and was a great sufferer. I doctored with several Physicians, including Specialists in Boston, and **took nearly all the advertised sarsaparillas and blood purifiers**, but received **no benefit** whatever. I had given up all hopes, and my friends thought I could live but a few months. I began the use of SKODA'S DISCOVERY and TABLETS, according to directions, and also used SKODA'S OINTMENT externally. After using them but **one week**, there was a visible change in appearance. My skin that was literally **covered** with **pimples** and **blotches** began to clear up. My **appetite became good**, less pain in my shoulders, and **I gained rapidly**. I have now used less than two courses of these REMEDIES, and my **Rheumatism has entirely disappeared.** SHOULDERS THAT WERE DRAWN OUT OF PLACE AND WHICH THE DOCTORS SAID COULD NEVER BE GOT BACK AGAIN ARE AS GOOD AS NEW AND IN PERFECT POSITION. My skin is **free from blotches** and **pimples.** I have **gained twenty pounds in flesh**, can go into the woods at sunrise, and chop cord wood until dark, and not get tired, a thing I could never do before in all my life, and **am able to work all the time.** My friends are **astonished** at the results, and not more so than my self. They consider it **almost miraculous.**"

BETTER THAN GOLD

SKODA DISCOVERY CO., Wolfville, N.S.

DR. WILLIAMS' PINK PILLS FOR PALE PEOPLE

ARE NOT a Purgative Medicine. They are a BLOOD BUILDER, TONIC and RESTORATIVE, as they supply in a condensed form the substances actually needed to enrich the Blood, curing all diseases coming from POOR and WATERY BLOOD, or from VITIATED HUMORS in the BLOOD, and also invigorate and BUILD UP the BLOOD and SYSTEM, when broken down by overwork, mental worry, disease, excesses and indiscretions. They have a SPECIFIC ACTION on the SEXUAL SYSTEM of both men and women, restoring LOST VIGOR and correcting all IRREGULARITIES and SUPPRESSIONS.

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

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

YOUNG WOMEN should take them. These PILLS will make them regular.

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In all patterns & prices, which will be cut & made in good style. Perfect satisfaction given or money refunded

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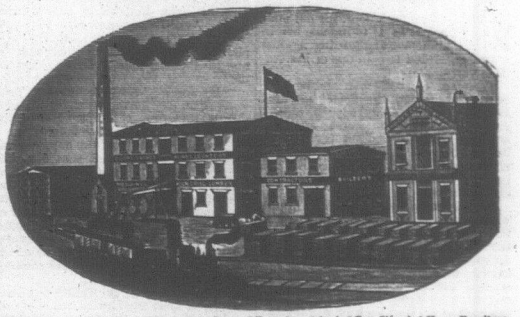

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First,	- -	$50.00 in Gold.
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Don't wait till end of year, but SEND IN WRAPPERS and we will acknowledge and credit you with number sent.

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It's Soap, pure Soap, which contains none of that free alkali which rots the clothes and hurts the hands.

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It's Soap that's good for anything. Cleans everything. In a word—'tis Soap, and fulfils it's purpose to perfection.

SURPRISE is stamped on every cake.

ST. CROIX SOAP M'FG. CO., St. Stephen, N. B.

HERE AND HEREAFTER.

Unappreciated? Yes, man's finite mind
Too small to grasp
The vastness of the work begun,
The grandness of the labor done,
The toil for the Master accomplished.

Unappreciated? No, God's boundless love
Too full to pass
The fullness of the task fulfilled,
The meanness of the pasture tilled,
The field for the Master made ready.

Unappreciated? Yes, the world's full ear
Too dull to hear
The sobbing of the mourner stilled,
The sighing of the thirsty filled,
The cry to the Master directed.

Unappreciated? No, the ear of God
Failed not to hear
The struggling of the soul in prayer,
The sighing of the worker there,
Where toil for the Master seemed useless.

Unappreciated? No, on that great day
When face to face
God's loving children view their Lord,
Christ's faithful followers find His word
Fulfilled in the heavenly kingdom.

Full appreciation then most true, most sure,
From God Himself
The weary toiler will receive;
The faithful worker cease to grieve
Through eternity's endless extension.

—Charlotte W. Hazelwood.

AUNT BETSEY'S FENCE.

"Guess I'd let the gardener's boys play in my sand heap while I was at school," said the privileged servant, David Spellman, to his young master."

"But I am just making a Mammoth cave, and I don't want it spoiled," replied the lad. . .

David went on, "Master William, you've your velocipede, your teapot of a steam engine, and lots of Chinese kites; and Jack and Bill have no playthings, hadn't you better let the young ones have a jolly time in the sand heap, if it is a little bother to you? It makes me think of Aunt Betsey's Fence."

The mistress of the house appearing just then at the back door, the old man took off his hat as if to include her in his small audience, and leaning against a tree, proceeded to spin one of his old-time yarns.

"You see I lived, man and boy, for twenty years with the doctor and Mrs. Betsey Mark — everybody called her Aunt Betsey—kindest woman agoing—a little particular and set in her way, but it was mostly a good way. She had no youngsters of her own to pull and haul her their way, so she kept straight on in her own.

"We lived in the old brown house, when it stood in the common where the cows pastured, and there we lived till the shops and big chimneyed factories looked right down on us, and the smoke settled on the grass-plot and stunted the rose bushes. It was meat and drink for Aunt Betsey to work in her garden at the back of the house; what a sight of comfort she took fixing up her vines and digging with her trowel! I can see her now in her sunbonnet and dress, with no more furbelows onto it than the women in your Noah's Ark. As to the head-gears now-a-days—for all the sun kept off—the hats might as well be toted behind them on a cushion, as they do Queen Victoria's crown in the old country. Aunt Betsey did not like to have the ill-mannered boys gawk through the palings at her, as if she was a show, so she made the Doctor put up a high, close fence at the back of the yard, and she enjoyed her mind in her garden.

"One day she heard a patting, and saw a man with a bucket of paste and a long brush papering her fence with hand-bills.

"She made me scrub them off, but the next day they were at it again. What a war we kept up!—bill posters on one side and Aunt Betsey on the other—and it was nuts to the boys. She worried at the doctor till he put up the notice 'Post no Bills. (Signed) I. Mark.' The next morning the fence was a real sight—the 'no' was scratched out, and the B. made a P; and a spare rib of a woman chalked under the word Post, and a forlorn man under Bills. The whole grammar book was scribbled on the boards. It was 'I. Mark—you mark—he marks—we mark'—and so on everywhere—just for impudence, you know. Aunt Betsey was so aggravated that I did not tell her that a scamp of a little Zaccheus was hid up in a tree snickering at it all. All was rubbed out, and the bills were thicker than ever. Aunt Betsey couldn't take any pleasure in what she could see on one side of the fence, for thinking of what she couldn't see on the other side. What with watching those bill daubers, and warning and running after them, I had hardly time to take care of the doctor's horse. We were in such an awful stew, and I kept wishing something would turn up that my mistress would not take the matter so to heart.

"Solomon Stump was the cobbler. Did you ever see a thistle-ball, with the prickers sticking every which way, while the heart inside was of the softest down?—that's him—crabbled outside, kind in. He riled up everybody at first, and always stroked Aunt Betsey the wrong way, though she liked him in the main. One day he came into the big hall where Aunt Betsey was knitting. His first words were:

"'Where's your lord and master, Mrs. Mark?'

"'My Lord and Master is in heaven, Mr. Stump,' said Aunt Betsey. 'If you want Dr. Isaac Mark, he is down to Duck Creek Mills."

"'You needn't be so uppish,' said Solomon. 'Spose you know Duck Creek Mills has been a town these ten years, and Mrs. Julia Livingston Betts named it Samarcand, many's the day since. But I'm sorry the Doctor is out, anyhow; I want him to see a little cripple that lives in the alley near your garden. I'm main sorry for him. My Joe and he are comrades. My lad has got the whooping-cough—whoops like a Modoc warrior; so he can't play with him now. If I can't give him anything else, I won't give him the whooping-cough; it would shake him to pieces, poor soul! I wish, ma'am, you'd take him some of your sweet-smelling posies; he is so fond of them.'

"'Why don't he come and get them?' said Aunt Betsey, rigidly.

"'Bless you, ma'am, his feet are no more use for walking than those tassels to your curtains. I know you were not set down so sudden in the lap of affluence as to knock all the heart out of you.' At once the nettle stings left the cobbler's voice, and the soft heart spoke as he said: 'It don't hurt anybody's feelin's for an old codger like me, who has been stumpin' it about the world for fifty years, and been in many a place he'd better kept out of, to be laid on his back for good; but when it comes to a little fellow who never wore higher than number eight on every foot, to have him pinned to his bed like one of these butterflies the Doctor had stuck a pin through. I tell you it was pretty rough; for when he drew it across his eyes, they appeared quite red after the operation.'

"'I'll go to see the boy,' said Aunt Betsey. So she did, and I went along to carry the basket; in it were jellies and sponge-cake, a nose-gay of heliotrope and a flesh-brush. After we started she sent me back to get a cake of soap.

"We went right behind the garden, and in a room about as big as mistress' china closet we found Jemmy Price. His face was very white, and he could not move his feet at all. He was fixed up clean and comfortable on pillows by the window, and two or three children were toddling about the floor. I tell you we did not need the soap, for everything was as tidy as hands could make it. His mother was the nicest kind of a woman. She'll have a high seat in heaven, I know—never much chance to sit down here, anyhow. Where Mr. Price kept his old self I never could tell. He was one of those no-account husbands nice women have sometimes. His name was Price; that is all he ever gave to his wife, or to his children, that ever I heard of.

"Jemmy's eyes sparkled when he saw the nosegay; and while he was talking to us, I saw his face light up—he was looking out of the window. He clapped his hands and looked so tickled! At first, I thought it was a red-dragon-fly kite dipping up and down like a living thing, that pleased him; but I watched his eyes, and they were fixed on a tall man, with pail and brush and handbills. I knew him; and chased him often. Aunt Betsey knew him, too; but before she could speak, Jemmy explained, in the greatest glee, 'Oh, there's my good poster-man. He is so kind to me.'

"'My Jemmy,' said his mother, 'just watches all day for those handbills. He thinks they are splendid. He would rather miss his dinner than them.'

"'I felt real bad,' said the boy, 'when first the fence came and shut out the garden; but it is nicer to have picture people. I couldn't smell the flowers from here. Guess that good lady put up the boards just for me. There's a circus bill going up to-day. Sewing machine pictures and stoves and elephants are well enough, but it's as good as going to a show to see the picture folks cutting up just before my window.'

"It was a fancy of the child's to name the circus after the flowers inside of the garden. The little girl jumping through a hoop, with a yellow ruffle for a dress, was Mary Gold; the stout woman was Bouncing Betty; the little boy on the ladder, Jack in the Pulpit; the tall man that tossed up his two boys, Sweet William and Johnny Jump-up. He had lots of fun with them all. His playmate—Joe—was sick, and they were companions for the helpless little fellow; he talked and laughed real chipper to them.

"That Jemmy made no account of his aches and pains at all—just like Miss Betsey's sun dial, that stood in her bed of heart's ease—he took no note of clouds—only of sunshine.

"Aunt Betsey never opened her mouth till we were back in her garden, then she walked straight up to me and said:

"'David, I can move my arms and feel equal to the best. I have the whole sunshine out doors, and just to think how I tried to keep out the one little ray that came to poor Jemmy. Tell the poster man to put as many pictures as ever he can on my fence; no one shall interfere.'

"It was no easy matter to catch him. I had chased him so often. I had to dodge a pail of paste when at last I got hold of him. I made him understand, and after that the pictures were as thick as blackberries. Aunt Betsey felt a great deal happier while she was digging round her roses and tying up her morning glories, to know the sick child was seeing the show on the fence.

"Little grateful Jemmy! every look at him was a whole sermon on patience and cheerfulness. The brighter the candle, the quicker it burns, and when we saw how bright his eyes and cheeks were, we knew he would not stay long with us. He soon went where he had wings and could go where he pleased, and where he saw enough better pictures than those on Aunt Betsey's fence.

"Since then, Master William," said the old man in a slow, quiet way, "I have always thought it as well to be pretty particular not to keep people from having a good time with your things, when it wouldn't hurt you a mite to let them!?—*Christian Union.*

Poisoned by Scrofula

Is the sad story of many lives made miserable through no fault of their own. Scrofula is more especially than any other a hereditary disease, and for this simple reason: Arising from impure and insufficient blood, the disease locates itself in the lymphatics, which are composed of white tissues; there is a period of foetal life when the whole body consists of white tissues, and therefore the unborn child is especially susceptible to this dreadful disease. But there is a remedy for scrofula, whether hereditary or acquired. It is Hood's Sarsaparilla, which by its powerful effect on the blood, expels all trace of the disease, and gives to the vital fluid the quality and color of health. If you decide to take Hood's Sarsaparilla do not accept any substitute.

— Wm. McElvie, machinist, Providence, R. I., writes: "I paid Dr. O. S. Sweet, of Boston, $100 for six months' treatment for dyspepsia, besides cost of medicine. No cure. I then tried Drs. Cox, Carpenter, and the late Dr. O'Connor, all of Boston: was told I was past recovery. Was induced to try K. D. C. and have used four boxes. Am well now."

Wanted: A Dog.

There was no doubt about it, Will Tait did want a dog very badly indeed. Just then there was a fancy for dogs abroad, among the shoeblack brigade. Tom Sawyers had one, a sharp black terrier who followed his master through the day's work, and was a fruitful subject of conversation with every customer who stood to get his boots brushed. Jim Turner had another, an ugly little creature it was, and of no earthly use or pleasure to any one; even Jim himself never referred to him without some kind of apology. Two other boys joined and went shares in a grey mongrel, and altogether Will felt that it was a duty he owed to himself, to get a dog at once.

He had seen exactly the kind of a dog he wanted, too; a white one with black ears; it belonged to the telegraph-clerk at the freight station up the road. Will had been trying to bargain with him for the last three weeks; the telegraph-clerk began by demanding six shillings, then he had come down by sixpenny stages to half-a-crown, but lower than that he would not go, and as Will had but eightpence, the proceedings had come to a deadlock.

He was thinking it over as he took his lunch on the dock wall, and in truth he did not quite see where the balance was to come from. Still, he had never failed in anything he set his mind to yet; and if that clerk would not come down, it was clear that the half-crown must be made up somehow.

"It's one and tenpence, twenty-two pennies," he observed half aloud; "if I stop a bit later, and begin a bit sooner, and don't miss a single chance, I might—I might get it in a fortnight; it's only twopence a day, after all. There's one customer now."

A stream of passengers was coming up from a ferry-boat, and one big, portly old gentleman was vigorously signaling to him. One of his boots was in the highest state of polish, but the other had evidently dipped into a pool of lime or whitewash, which had caked into a solid crust about it. Will looked down at his brushes rather doubtfully.

"Never mind your brushes, my lad; look at my boot. I'll give you threepence if you make it like the other in less than three minutes; I want to catch a train."

Will brushed with right good will. Threepence for one boot was something more than fair pay; he got through his task in the allotted time, and made the boot as presentable as its neighbor. The gentleman regarded it approvingly, his head a little on one side.

"You have done that very well, my lad; it was some horrible compound for whitewashing the cattle-sheds, and I stepped right into it. There's your threepence; good-day."

He hailed a passing hansom, and drove off at a rattling pace. Will watched him out of sight, then he looked at his fee before he put it into his pocket; one penny, twopence—— And there he stopped in utter amazement: sandwiched between the two pennies was a glittering half-crown, new and fresh from the mint! Never in all Will's business career had such an event befallen him before.

"Why, if he hasn't gone and given me half-a-crown!" he cried to Tom Sawyers, who was standing close by, the black terrier at his heels.

Tom whistled. "You're in luck's way to-day, and no mistake! I wish somebody would do as much for me."

"Yes, if he'd meant it; but he didn't. I'll have to give it back to him again," said Will, turning it over and over in his palm.

"Give it back to him!" echoed Tom derisively; "how are you going to catch that cab with all the start it's got? You are a bigger duffer than I took you for, Will Tait."

"Who was talking about catching the cab?" retorted Will; "he's safe to be coming across the ferry another day; and it's easy enough to see him—he's not that little."

"I'd be very sorry to go hunting after any old gentleman," returned Tom scornfully. "Money's surely cheap your way. I thought you were wanting that dog, too?"

Will's face grew suddenly scarlet. He had wanted it, and here was the exact sum. Why—why, that very night he might be the proud possessor of that black-and-white dog; and there would not be another like it in the whole brigade. The old gentleman ought to have been more careful; people had no business to go making mistakes of that kind; somebody ought to teach him a lesson, and it would serve him just right if he, Will, were to keep it.

Will thrust the half-crown deep into his pocket, and shouldered his brushes. "I can't stop here talking all the afternoon," he said shortly; "there's two boats missed already."

Something was wrong with Will all the next day. Generally he was the brightest, merriest lad in the whole company; to-day he wandered about without a civil word for any one. He kept a keen watch upon the coming and going of the boats, too, but it was from behind a convenient fence, whereas his usual post was in the very front rank of the brigade, and his brethren of the brush only reaped what he could not gather up himself.

It was not the weather that was at fault: the sky was blue as summer, and the sunshine made rippling pathways of light on the water; but there was little light or blueness about it to Will. Everything was shrouded under a cloud of uneasiness and discomfort. Once that afternoon he caught a glimpse of a portly figure in the distance, a perfect stranger, but it sent him with a beating heart into hiding under an archway, till he was quite sure of that fact, for Will had lapsed into the crooked path; he was going to keep that half-crown, he was going to buy the dog and get the desire of his heart a full fortnight before he had dared to hope for it, and he ought to be feeling particularly happy and jubilant in consequence; but somehow he was not. He meant to go and see that telegraph-clerk this very evening. There wasn't any necessity now for working later; and it might be just as well to miss a boat or two, in case——. He did not care to finish that sentence even to himself.

Round to the freight station he sauntered accordingly, but at the very gate he came to a full stop. Some wagons inside were being loaded with bales of esparto grass. Will surveyed the process listlessly through the bars—his head ached, his feet ached, he ached inside too. What was the use of going in about the dog now? If he got it to-night, he didn't believe it would be a bit of pleasure. He didn't like skulking in corners out of sight as he had done to-day. If he had to go on doing that, he might as well have no dog at all. Will suddenly dragged his cap over his brows, and determined to go home to bed, and end the day as quickly as possible.

And if the day had been bad, the night was still worse. Will got up at daylight, resolved to stand it no longer; not for all the half-crowns or all the dogs in the city would he go through another season like this. It was the very first time he had ever tried to keep what did not belong to him, and it should be the last—the game was not worth the candle. If the old gentleman came by to-day, he should have that luckless half-crown back; if not, he should have it to-morrow, or the next day, or any day that he chose to put in an appearance. Will had done with it, and if Tom Sawyers made any more remarks about it—well, so much the worse for Tom Sawyers.

Will was himself again. He took possession again of his front row, and promptly ousted one or two upstarts who had invaded his territory on the strength of yesterday. He whistled over his work as gaily as if he had not a care in the world. There was no hiding under arches to-day, no fears and misgivings at the sight of any portly figure.

"Have you come in for a fortune?" Jim Turner asked him, rather enviously, as the day wore on.

"No, but I'm going to get rid of one," laughed Will. "Never you want to be rich, Jim; I've tried it, and it's no joke, I can tell you."

A good many gentlemen were going to and fro from the ferry-boat, but not the one Will was watching for. That was Wednesday; Thursday and Friday it was the same story; but Saturday morning, as Will was taking ah early lunch, perched on his favorite wall, came a welcome interruption.

"Now, young man, are you too busy to touch up my boots again?"

Will was off his perch in an instant, his face in a glow. "Oh, I've been looking out for you every day since Wednesday; you went and gave me this, last time."

Will was tugging at his pocket as he spoke. He dragged forth a piece of rag, with the half-crown carefully tied up in a corner of it.

The gentleman looked down at it in some surprise. "Oh, it was you that got it, was it? I knew I'd paid it away somewhere."

Will brushed away cheerfully. The gentleman stood thoughtfully turning over his recovered property. "You did not think of keeping it for yourself, I suppose?" he inquired curiously. "I couldn't have proved that you had it."

Will's head bent a little lower over the boot on his block. "Yes, I did think of keeping it the first day," he answered; "not after. It was the worst day I ever had."

"I'm glad to hear it," was the comment; "and how did you propose to spend it—cakes?"

"Cakes!" echoed Will indignantly; "I was going to buy a dog with it."

"A dog!" echoed the gentleman in return. "What possible use would that be to you? Dogs are always in the road; and they want feeding too."

"Yes!" Will admitted that; but this dog was different from all others. "Why, he knows me quite well already, just from going past the doors, and he understands every word I say to him, the same as if he could talk."

"Then by all means go and buy him at once. He can't be dear at that price," laughed the gentleman, suddenly dropping the half-crown on the block. "There, that includes to-day's polish, my lad, and twenty-nine others if I like to claim them. We'll make no mistake this time."

The freight station closes at two o'clock on Saturdays. At three minutes to two Will dashed through the gates. At one minute past he came out in triumph with his black-and-white dog beside him.—*Sarah Pitt, in The Quiver.*

As You Would be Done By.

Three little girls — Nan, Alice and Grace—were having a little sewing society of their own in the room next to the "big society" where the ladies were making clothing for a poor family who had lost everything in a fire.

As the little women were sewing on their dollies' dresses and hats and beautiful aprons, Alice suddenly said: "Do you suppose their dolls were burned?"

"Yes," said Nan, "for mamma said everything."

"Oh, how dreadful!" said Grace. "Just think what if our dollies were burned?"

And then they all thought a few minutes and worked in silence. Then, looking up, they caught each other's eyes, and each saw her own there, too; and with one consent they all three went over to the row of dolls lying on the table.

"As you would be done by," Nan said, and picked up the prettiest doll of them all.

"Yes," said Grace, though her lips trembled.

And they took the best hat and apron and best dress, thinking, "As you would be done by" all the time, and quietly tiptoed out into the hall and laid the dolly safe among the other things in the big box.—*Presbyterian Review.*

That Tired Feeling

Is often the forerunner of serious illness, which may be broken up if a good tonic like Hood's Sarsaparilla is taken in season. This medicine invigorates the kidneys and liver to remove the waste from the system, purifies the blood and builds up the strength.

Constipation is caused by loss of the peristaltic action of the bowels. Hood's Pills restore this action and invigorate the liver.

— The telegraphic system of the body is the nerves; they should be toned and strengthened by the use of B. B. B., if nervous symptoms appear.

— Write to the proprietors of Puttner's Emulsion for copies of testimonials to the excellence of Puttner's Emulsion from the most skilful physicians and prominent citizens of Nova Scotia.

TWO LITTLE FEET.

O life, so prodigal of life,
O love and destiny at strife,
O earth, so full of busy feet,
O woods and hills and all things sweet,
Was there no room amidst you all
For two more feet so soft and small?
Didst envy me, where thousands sing,
The one bird that made all my spring—
My dove, that had so many ways
Of making beautiful life's days?
No room! Or rather, it may be
Earth was too small t'imprison thee,
God only knows. I know I miss
Thy sweet caress, thy loving kiss,
The patter of thy dear small feet,
Thy hand in mine through lane and street;
While all that now remains to me
Is just a precious memory.
Two little feet, 'neath earth's brown sod,
Two white wings somewhere safe with God.

—Laura Harvey.

The Electric Light in Norway.

Modern science seems to be destined to revolutionize pretty much everything. The latest field into which it has entered is that of the interminable nights which prevail during a part of each year in the high latitudes. For instance, at Hammerfest, in Norway, situated at about the seventy-first parallel of latitude, the electric light has been introduced into every house. Hammerfest is a place of about two thousand inhabitants, and is the northernmost village of any magnitude in Europe. The power which generates the electricity is obtained from three small streams not far from the village, whose currents are so strong and rapid that the water does not freeze, even during the long and severe Arctic winters. The longest night which the people of that hamlet experience begins on November 18th and lasts until January 23rd; so that for thirty-six consecutive days, as marked by the calendar, that light which separates the day from the night is unknown. A good many of the days which border this period of total darkness on either side are very, very brief; but on the other hand the change to excessive light is very rapid, and from May 16th to July 26th the sun never ceases to shine; and for about six weeks on either side of this period the only night known there is little more than a twilight, the sun being so far below the horizon.—*Newton Norton, in Good Housekeeping.*

Mr. Joseph Hemmerich

An old soldier, came out of the War greatly enfeebled by **Typhoid Fever**, and after being in various hospitals the doctors discharged him as incurable with **Consumption**. He has been in poor health since, until he began to take

Hood's Sarsaparilla

Immediately his cough grew looser, night sweats ceased, and he regained good general health. He cordially recommends Hood's Sarsaparilla, especially to comrades in the G. A. R.

HOOD'S PILLS cure Habitual Constipation by restoring peristaltic action of the alimentary canal.

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for which I will pay the following prices:

One penny...	$ 1.50	2 cents.....	$0.06
Threepence...	.50	3 cents.....	.09
Sixpence.....	1.50	8½ cents.....	.75
One shilling..	15.00	10 cents.....	.15
1 cent.....	.06	12½ cents.....	.10

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3 TRIPS A WEEK

— FOR —

BOSTON.

COMMENCING SEPTEMBER 7th, Steamers will leave SAINT JOHN

Monday, Wednesday and Friday mornings,

at 7.25 standard, for

Eastport, Portland and Boston.

Returning, will leave Boston same days at 8.30 a. m., and Portland at 5 p. m., for Eastport and Saint John.

Connections at Eastport with Steamer for St. Andrews, Calais and St. Stephen.

Freight received daily up to 5 p. m.

Through first and second-class tickets can be purchased and Baggage checked through from all Booking stations of all railways, and on board steamer City of Monticello between St. John, Digby, and Annapolis. Also, Freight billed through at extremely low rates.

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Manager Portland.

Intercolonial Railway.

1892 SUMMER ARRANGEMENT. 1892

ON AND AFTER MONDAY, the 27th day of JUNE, 1892, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN—

Express for Halifax and Campbellton,	7.00
Accommodation for Point du Chene,	10.30
Express for Halifax,	13.00
Express for Sussex,	16.35
Through Express for Halifax, Quebec, Montreal, and Chicago	22.10

A Parlor Car runs each way on express trains leaving St. John at 7.00 o'clock and Halifax at 6.45 o'clock. There will be sleeping cars for Montreal, Metapedia and Halifax on the trains leaving St. John at 22.10 and Halifax at 18.40 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN—

Through Express from Chicago, Quebec, Montreal and Halifax (Monday excepted),	3.55
Express from Sussex,	8.30
Accommodation from Point du Chene,	13.50
Express from Halifax and Campbellton,	18.30

Sleeping car passengers on the through trains from Halifax and Quebec will be allowed to remain in the sleeping cars at St. John until 7.00 o'clock on the morning of arrival.

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

All trains are run by Eastern Standard Time.

D. POTTINGER,
Chief Superintendent

Railway Office, Moncton, N. B.,
29th June, 1892.

WESTERN COUNTIES RAILWAY

SUMMER ARRANGEMENT.

ON and after Monday, 27th June, 1892, trains will run daily (Sunday excepted) as follows:

LEAVE YARMOUTH—Express daily at 8.10 a.m.; arrive at Annapolis at 11.50 a. m. Passengers and Freight, Monday, Wednesday and Friday at 1.45 p. m.; arrive at Annapolis at 7.00 p. m. Tuesday, Thursday and Saturday at 1.45 p. m.; arrive at Weymouth at 4.32 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 5.50 a. m., arrive at Yarmouth at 11.05 a. m.

LEAVE WEYMOUTH—Passengers and Freight Monday, Wednesday and Friday at 8.13 a. m.; arrive at Yarmouth at 11.05 a. m.

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

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

J. BRIGNELL,
Gen. Supt.

Yarmouth, N. S.

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October 12.

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

LIFE'S VICTORY.

Dost sing, sing thy best;
Dost weep, weep in truth—
For the world loves an earnest
And laughing or singing,
Do nothing by half,
But live out the whole of thy

Dost do a good deed,
Do it thoroughly well;
Leave no part undone,
For some other to pick out
The half of thy task,
And share half the victory wo

Dost thou laugh, laugh well,
For half-souled mirth
Ne'er yet did its mission gain
But the heart that is earnest,
In joy or in pain,
Shall come in its own again.

The task that is wrought
In a half-souled way
Is never completely done;
So do with thy might
What lieth in sight,
For so is life's victory won.

— Herald and Pre

THE HOME.

"Charlie."

He came in the early spring
hire out for eight months on t
He was a very quiet, unobtrusiv
man, neat in his dress and hab
there was a pathetic look on
which seemed to appeal to ou
We noticed one day a painful
sion on his face as he sat in the
a silent spectator of a little unp
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in the family. In a moment
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sisters and brothers disagree.
to me if I had folks that I would
get along with 'em in peace.
that's got folks of their own kn
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it was that he told us his story
"Never knew who my fath
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was bound out to a man. He
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time she stood between me and t
whip. Some of the asylum fol
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to be, and I was taken back. N
they put me out to a farmer
mountains. They did well by
they didn't never praise me wh
my work extra good; there was
to encourage me, and they mad
that they were doing a great de
to take me in when I had no h
no friends. I got tired of he
much about it; I was old en
know I paid my way, and sa
boys getting wages for their w
ran away. I don't believe th
tried to find me, for I never he
any one was put on my track. I
it into another state where nob
heard of me, and hired out to a
farmer. I ought to have stay
for he was a real every-day C
and he'd have done the fair
me, but I had a restless spirit a
ed to see the world, and I left.
me if I ever wanted a friend
to come back and I'd be welco
I never was one to turn back
started out, so I went on a
plenty of hardship, I can tel
changed around considerably,
mighty good places too, but so
couldn't stand it to see boys
and looked out for by fathers
thers, and I nothing but a wai
galled me, and I said: 'I'll
where there haint no children a
I tell you I've seen some boys
liked to have knocked right
talking so rough to their moth
bet if I had a mother I'd kno
treat her right. Haint I tho
lots of times when I was tram
went into a new place and sa
self, 'There's not a single sou
give you a welcome, Charlie—
all the whole world either.'
mothers at the gate when the
were coming home, and I've
hug and kiss each other u
dreadful bad thoughts came
heart. I couldn't see how God
so good and let a boy knock a
world without no folks, and
know if he ever had any; or
folks, I couldn't love 'em en
do enough for 'em."

That was Charlie's story.
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—Herald and Presbyter.

THE HOME.

"Charlie."

He came in the early spring-time to hire out for eight months on the farm. He was a very quiet, unobtrusive young man, neat in his dress and habits, but there was a pathetic look on his face which seemed to appeal to our hearts. We noticed one day a painful expression on his face as he sat in the kitchen, a silent spectator of a little unpleasantness between some of the young people in the family. In a moment of confidence not long afterwards he said, "It goes through me like a knife seeing sisters and brothers disagree. It seems to me if I had folks that I would always get along with 'em in peace. Nobody that's got folks of their own know what it is not to have any folks." And then it was that he told us his story:

"Never knew who my father and mother were. I was brought up in the asylum until I was ten years old; then I was bound out to a man. He was hard on me, but his wife was good. Many a time she stood between me and the horse-whip. Some of the asylum folks found out that the man wasn't what he ought to be, and I was taken back. Next time they put me out to a farmer up in the mountains. They did well by me, only they didn't never praise me when I did my work extra good; there was nothing to encourage me, and they made me feel that they were doing a great deal for me to take me in when I had no home and no friends. I got tired of hearing so much about it; I was old enough to know I paid my way, and saw other boys getting wages for their work, so I ran away. I don't believe they ever tried to find me, for I never heard that any one was put on my track. I tramped it into another state where nobody ever heard of me, and hired out to a first-rate farmer. I ought to have stayed there, for he was a real every-day Christian, and he'd have done the fair thing by me, but I had a restless spirit and wanted to see the world, and I left. He told me if I ever wanted a friend or a home to come back and I'd be welcome. But I never was one to turn back after I'd started out, so I went on and found plenty of hardship, I can tell you. I changed around considerably, had some mighty good places too, but somehow I couldn't stand it to see boys coddled and looked out for by fathers and mothers, and I nothing but a waif; it just galled me, and I said: 'I'll hire out where there haint no children after this.' I tell you I've seen some boys that I'd liked to have knocked right down for talking so rough to their mothers. You bet if I had a mother I'd know how to treat her right. Haint I thought of it lots of times when I was tramping and went into a new place and said to myself, 'There's not a single soul here to give you a welcome, Charlie—no, nor in all the whole world either.' I've seen mothers at the gate when the children were coming home, and I've seen 'em hug and kiss each other until some dreadful bad thoughts came into my heart. I couldn't see how God could be so good and let a boy knock around the world without no folks, and not even know if he ever had any; or if he had folks, I couldn't love 'em enough and do enough for 'em."

That was Charlie's story. Not long after that we had a week of intense heat, and the hoeing of corn and potatoes came on. Charlie worked faithfully to help get the crops hoed to be ready for the haying, which was coming on fast. He went to the pasture after the cows, and as they walked by the river banks in the extreme heat he suggested to his comrade that they should go in and cool off.

But poor Charlie had not been in long before he got into a place beyond his depth, was seized with cramps, and was drowned. It was all so sudden that his comrade was too dazed to go for help for some minutes, and then it was too late.

Then we realized, as never before, what a sad thing it is to be a waif in the world. No friend to telegraph to or send for in the day of calamity, and no kin to follow him to the grave as mourners. But everything was done to give Charlie a decent burial. Neighbors sent flowers and the coffin was covered with them. Just before the funeral hour a poor woman in the village, with whom Charlie had made his home when he was out of work at short intervals, came, and said with tears in her eyes, "It seems so lonesome to think of Charlie's going to the grave without one mourner. If I had a decent black dress and bonnet, I would like to go as a sort of mothering of him, seeing it's the last I can ever do for him." A suitable outfit was soon provided for the poor old soul, and she went as mourner.

And so Charlie's life-story ended. We had seen him on his knees in his bedroom at night when the door stood ajar, and we had talked with him about the Lord Jesus Christ's love for the stranger, and the lonely unloved ones on earth, and we felt as we looked upon the coffin being lowered into the grave that Charlie had had a welcome in the Father's house.

This is a true story, dear readers. Perhaps it will bring home to your hearts more significantly than ever the great boon of family life and kinship. Perhaps it will make us value our blessings of home and loved ones more than we ever have done before. Another thing it may help us to remember, and it is a very important duty, it is this: Be kind and sympathetic towards the waifs of the world. Take in the stranger and give the sympathy and love which the ties of blood make so dear to us all. Let the stranger within our gates feel that we gladly share our blessings of sympathy and love with him.—*Susan Teall Perry, in Christian at Work.*

Managing Tale-Bearers.

Hannah More had a good way of managing tale-bearers. It is said that whenever she was told anything derogatory of another, her invariable reply was, "Come, we will go and ask if it be true." On her saying this, the tale-bearer would often stammer out a qualification, or beg that no notice might be taken of the statement; but the good lady insisted on having her own way, and the effect was that in her circle scandal was seldom uttered, and never allowed to spread.

"Thou shalt not bear false witness against thy neighbor." How often we forget this commandment, not that we really tell absolute falsehoods about our neighbors, but we often give an exaggerated account of their failings, which puts them in a wrong light as regards their true characters. It seems so easy to magnify the shortcomings of others, to give a wrong motive for their actions which we do not understand, and which, if we did know the true facts of the case, would exonerate them. Why are we so prone to attribute selfish or wrong motives to things which are not clear to our comprehension?

It is a beautiful characteristic, and, I may add, a rare one, never to speak ill of anybody. It is a characteristic which the young should strive hard to acquire. There are so many sad results following unjust criticisms of others. A derogatory story regarding a person will travel very fast, and will gather additional luggage on its journey. It is so true that human nature delights to hear and tell some new and strange thing.

Be very careful not to repeat an injurious story of any one lest you bear false witness by not telling it as it really is, and if you are sure that it is just as bad as it is painted, don't tell it. The one who has done wrong may be suffering untold remorse because of the sin, and be trying to live the story down, and every time it is told it makes it harder, instead of easier, to overcome. "What," asks one, "are we here for, if not to make life easier for others?"

A few days since, taking up a book of "Daily Readings" belonging to a friend, I saw there two verses pinned on to the fly-leaf. They impressed me so much that I copy them here that all of us may pin them, not only on the fly-leaf of our daily readings, but commit them to memory, that they will always be where we can remember them when the occasion requires:

"What are another's faults to me?
I've not a vulture's bill
To pick at every flaw I see,
And make it wider still.

"It is enough for me to know
I've follies of my own,
And on myself that care bestow,
And let my friends alone."

A Young Lady's Rules.

The following rules of conduct fell out of the pocket-book of a young lady and an unscrupulous newspaper reporter picked them up, says the Paducah *Standard:*

1. I don't let a man smoke when he walks or drives with me. If he knows no better than to do it, I promptly tell him what I think of it.

2. I don't give my photograph to men. I used to, occasionally, but I am wiser now. I should hate, by-and-by, to know that my face might be hanging up in Tom, Dick or Harry's room.

3. I don't let a man take my arm when he walks with me. If he does, I tell him I prefer him to give me his arm.

4. I don't go out with a man friend just because he asks me. I like it better if he asks another lady to go too—his sister, for instance.

5. I don't let any man "see me home" from church. If he hasn't gumption enough to take me there and sit through the services with me, he may stay away altogether.

6. I don't let a man friend give me presents unless it is something of a trifling cost, like fruit or flowers. And I always guage a man by his taste in this respect.

7. I don't encourage any young man who is not perfectly polite and agreeable to my mother. Whoever calls upon me sees a great deal of her.

8. I don't allow a caller to stay later than ten o'clock. If he does not go at that time, I politely tell him my custom.

Men That Women Like.

Perhaps the greatest charm in either man or woman—that which is most certain to win our liking—is manner. How often we see a man whose manner at the very outset wins the esteem and regard of every one he addresses! A whole-souled, cordial, yet dignified and modest manner is a fine heritage, and I, in common with all my sex, like the man who possesses it. I like the man who preserves a certain dignity, but yet is pliant; who is open and frank and looks you honestly in the face; who speaks out confidently, yet calmly; modestly, yet firmly; who is neither bluff nor blunt, but yet free and simple. I like a man who is natural; but if a man be naturally too rough, too loud, too curt, or too brutal, I like him better when he shows himself able to conquer these defects.—*Mrs. Humphry Ward.*

Warts.

It is fairly established that the common wart, which is so unsightly and often so proliferous on the hands and face, can be easily removed by small doses of sulphate of magnesia taken internally. M. Colrat, of Lyons, has drawn attention to this extraordinary fact. Several children treated with three grain doses of Epsom salts, morning and evening, were promptly cured. M. Aubert cites the case of a woman whose face was disfigured by these excresences, and who was cured in a month by one and a half drams of magnesia taken daily. Another medical man reports a case of very large warts which disappeared in a fortnight from the daily administration of ten grains of the salts.

THE FARM.

Care of the Farm.

This is a rather large subject, and we do not propose to discuss it in all its bearings in this brief article. As we go about New England, we observe the condition of farms and the apparent neglect of their owners in certain directions. The one we have in mind is that by which bushes and noxious growths are allowed to flourish along the walls and about rocks in the fields. These often occupy some of the very best land on the farm, furnishing a safe retreat and breeding place for woodchucks, rabbits, etc.

But even that is not the worst of it. When such growths are allowed; the wild cherry and wild apple tree spring up and furnish the best of breeding places for caterpillars and other insects injurious to vegetation.

Now, with such facts staring the farmer in the face, what possible excuse can he have for allowing such a state of things to continue? In some cases we believe it to be from mere shiftlessness; in others, it may be from want of time; but neither one excuse nor the other is valid. It will be said that it costs time and money to clear off such objectionable growths, and that is true if they have been allowed to get a strong foothold; but even if it does, it will be for the interest of the farmer to have the work thoroughly done. On some farms good pastures have become comparatively worthless from neglect to mow each year the bushes that will naturally spring up in the course of time. If the mowing is done each year in August—and better just before a storm—many of the roots will be killed out and all will be so checked in growth as not to prove exceedingly troublesome. When bushes and foul growths have trenched upon cultivated fields, the roots should be pulled or dug up and destroyed. This is somewhat expensive, but it is the only absolutely sure way of getting rid of the same. It has been often remarked that "no man can afford to grow weeds," and the remark is equally true in regard to bushes, etc., along the fences and elsewhere on the farm where they are not wanted. In some localities where the wild black cherry flourishes and is neglected, it becomes the breeding place of caterpillars to such an extent as to prove a perfect nuisance to the whole neighborhood. The fruit of such trees is of very little use, and why should they be allowed to remain?

One may not be able to destroy all the bushes and other nuisances on the farm in a single year, but a beginning can be made, and in time things be brought into a tidy condition. People often refer to the slovenliness of farmers, but there is no good reason why they should deserve such criticism. The merchant who conducted his business on such a basis would soon lose his prestige, and deserve to. If the land is not worth keeping cleared up and in proper condition, let it grow up to wood and be of some use as well as beauty in that way. The season is at hand when this work of clearing up can be done to advantage, and may some of our readers be prompted to take right hold of the work.—*Exchange.*

Digestion Requires Rest.

The question whether cows need much or little exercise is not to be settled by theories. But the common belief that exercise is necessary to secure good digestion is only a partial truth. So far as exercise promotes circulation of the blood and filling the lungs with plenty of fresh air, it is beneficial. But it is not exercise that promotes digestion. On the contrary, digestion requires rest of all other parts of the body, so that its whole energy may be devoted to the stomach. A well-fed cow always lies down after eating heartily, and lazily chews her cud. If she does not actually go to sleep while digesting her meal, the quiet way in which she remasticates her food is the next thing possible to sleeping.—*Agriculturist.*

English Meadows.

How and when men first learned to make hay will probably never be known. For hay making is a "process," and the product is not simply "sun dried" grass, but grass which has been partly fermented, and is as much the work of men's hands as flour or cider. Probably its discovery was due to accident, but possibly man learned it from the pixas, the calling hares of the steppes, which cut and stack hay for the winter. That idea would fit exactly with the theory that Central Asia was the "home of the Aryan race," if we were still allowed to believe it, and haymaking is certainly an art mainly practised in cold countries for winter forage.

Probably there are no meadows in the world so good as those in England, or so old. Yet from the early Anglo-Saxon times old meadow has been distinguished from "pastures," and has always been scarce. Two-thirds of what is now established meadow land still shows the marks of ridge and furrow; and from the great time required to make a meadow—ten years at least on the best land, a hundred on the worst—men have always been reluctant to break up old pasture. Their ancient meadows, with their great trees and close, rich turf, are the sole portion of the earth's surface which modern agriculture respects and leaves in peace. Hence the excellence of the meadows of England and the envy of the American.—*The Spectator.*

Nature's University.

In cases where, like the farmer, the occupation covers many things, a full and varied education may be secured. He may follow in the traditional ruts, and become, as he often is, a very stupid creature; but the farm is a veritable university to one who will so regard it. Whatever the domestic animals have to teach—and the psychologists are now telling us that they have much to teach in mind and morals; whatever soil and dew and rain and heat and winds do, and what are the relations to harvests; what lessons are contained in the seasons; what reverence is hidden in the miracle of growth; what tender and inspiring mystery and holy awe are involved in the reproduction of life put under his hand; what long looks ahead and careful combinations to keep his little universe or university in operation—these things go to make the farm what it actually proves itself to be, and more and more as time goes on, a veritable school for the training of its owner. A good share of the farmers of the country may be properly regarded as educated. They have the ability to think, to plan, to make combinations; they have the self-respect, the executive ability, the fertility in resources, the character, which are the fruits of education.—*Christian Union.*

TEMPERANCE.

A Magistrate's Testimony.

Among the men who have testified at Quebec before the Royal Commissioners who are making inquiries as to the drink traffic of Canada, was Recorder Dery of Quebec, who is reported as follows:

He explained that the bulk of the cases coming before him were offences against the city by-laws. During the 15 years in which he has filled his present office, drunkenness has greatly decreased in Quebec. He imagined that decrease of drunkenness in Quebec was chiefly due to the severity with which the municipal Sunday closing and midnight closing law had been administered. Nearly all the cases of a penal character that came before him had their origin in liquor selling and drunkenness. They were certainly the very largest proportion.

The number of sailors brought before him was not very large, but a considerable proportion of the "drunks" that came before him were people from the country districts and other strangers who get intoxicated when they come to town.

He knew a parish in the neighborhood of Quebec, St. Laurent, Orleans Island, where no liquor shops were licensed or permitted, and it was certainly a model for the district, and he thought that it would be good for the whole country if the same state of things could be brought to prevail all over, but he did not think it possible. However, he admitted that a fairly worked prohibitory law would greatly decrease drunkenness.

Referring to club licenses and clubs, he said there was a certain class of these resorts which were worse than the worst taverns, as they ran night and day, Sundays and week days, under the cloak of legality, and ruined a great many. In conclusion, the witness said he thought a portion of the decrease of drunkenness in Quebec might also be very properly attributed to the influences of religion and the temperance movement. As for saloon bars solely for drinking, he thought they should be suppressed altogether, as they were a curse. He had not the slightest doubt on this head. He thought, at all events, that they should be compelled to close on Saturday afternoons and at an early hour every evening.

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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 these 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.

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

Royal Baking Powder

ABSOLUTELY PURE

NEWS SUMMARY.

Dominion.

— Mr. George A. Cox, of Peterborough, has donated five thousand dollars to the building fund of the Winnipeg Wesleyan College.

— The Toronto assessment shows a decrease in the population of the city from 170,651 to 169,099 during the past year, as well as a falling off in the income and personality assessment.

— The Canadian Pacific Railway Land Department during the last month disposed of nearly 15,000 acres to actual settlers, although last month is regarded as one of the dullest months of the year for land sales.

— At the late meeting of the Wesleyan Board of Missions, Toronto, a vote of thanks was passed to Rev. Dr. Brecken, of Sackville, N. B., for his gift of a thousand dollars towards the establishment of a hospital in connection with the work in China.

— Bishop Medley's will, which has been probated, shows the personal property to be $35,000 and the real $5,500. The major part of the estate goes to Mrs. Medley. There are a few small legacies to relatives and servants and bequests to charities. The executors are Mrs. Medley and Mr. George A. Schofield.

— The result of the University of New Brunswick matriculation examination will be pleasing to the ladies. Five candidates passed in the first division, all being girls. One young woman and four young men are in the second division, one female and six males in the third division. Two of the county scholarships fall to the ladies.

— The Home Rule Committee of the Irish National League met in Toronto, and the following subscriptions to the Home Rule fund were received: J. B. Hayes, $2,000; Hon. Frank Smith, $1,000: Hugh Ryan, $1,000; George Kiely, $1,000. Hon. Frank Smith and S. H. Blake were appointed joint treasurers. The appeal to subscribe will be made to all the Irish Nationalists in the Dominion.

— During the month of September there were imported into Chicago from Halifax and Montreal 1,500 barrels of refined sugar, upon which the duty was one-half cent per pound. Chicago was compelled to buy in Canada because of the port of New York enforcing its quarantine regulations, shutting out raw beet sugar. Several carloads of sugar from Halifax passed through St. John during the month.

— The government intend to place at St. John and Halifax quarantine stations three steel cylinders, 24 feet long by 8 feet in diameter, in which effects will be placed for sterilization by steam. Besides these cylinders there will be a vacuum pump, engine and steam boiler. These will be ready against the opening of navigation next spring.

— Martin Chapman, of Fort Lawrence, possesses a very remarkable copper coin which was ploughed up on his marsh below his residence. The coin is remarkably well preserved. It is a coin struck in honor of John of Gaunt, Duke of Lancaster, England, about the year 1345. It was turned up by the plough last fall and probably brought to the country with the early French settlers during the period dating from 1671 to 1784.

— It is not often that a bill for so large an amount as $1,800 is paid after it has become over twenty years old, but George Stailing, of Digby, N. S., rejoices in the receipt of that sum from just such an account, the debtor in the case being John Quirk, of Halifax, who years ago, while residing in Digby, contracted a large board bill with Mr. Stailing, and who after his recent good fortune in a provincial gold mine is arranging his old liabilities.

— A young lad named Frederick Gamblin, an employe in King's mill at Chipman, Queens Co., on Sunday last went into the mill and drove three large files deep into a log of wood. The result was the destruction of three different rotary saws, one a new saw costing $140. Fortunately no other damage was done. The lad, when charged with causing the trouble, stoutly denied it, but on being promised that he would not be prosecuted, he broke down and told Mr. King that the devil tempted him to the deed.

— The plans for a Crofter colony on Vancouver island, in British Columbia, are now all complete, the agreements between the imperial and provincial governments and the syndicate having been all signed. The syndicate is now about to bring out a company, with a capital of one million pounds sterling, though the present issue will be for half a million only. The company will be called the Commercial Company of British Columbia. Men of the highest standing are taking a keen interest in the undertaking.

— A riot took place at Three Rivers, Que., on Monday, when the residence of American Consul Smith was stoned and the windows broken. The official had sent a report to his government to the effect that Three Rivers was nothing more than a pest hole and the people exceedingly unclean. The city council has asked for the consul's recall.

On the evening of the 5th inst., at Marysville, York Co., Fred Titus was shot and killed. He and an associate had been drinking and had made one or two attacks upon Odbur and Charles McMichael, who were in their shop. The latter discharged a gun at the attackers, with the above result. The Coroner's inquest brought in a charge of manslaughter against Charles McMichael.

British and Foreign.

— The Canon of Westminster Abbey has formally invited Hallam Tennyson to bury his father at Westminster Abbey.

— The Rev. James Spurgeon is critically ill. Prayers were offered in the Metropolitan Tabernacle Sunday for his recovery.

— The labor outlook in the large manufacturing and shipbuilding centres of Great Britain is very gloomy. A crisis in the matter of wages is imminent in the cotton trade that promises to have widespread and serious results. It is stated that 15,000 men are idle at the Clyde shipyards. Those fortunate enough to secure work will have to stand a reduction of ten per cent. in wages, to take effect October 10.

— The directors of the British East Africa Company have decided to accept the government's offer of £12,000 to enable the company to remain in Uganda at least three months longer. The government gives the company this assistance in order to prevent the immediate withdrawal of the company from the territory, which, it is believed, would jeopardize the lives of British subjects. It is the intention of the company to evacuate Uganda in a few months.

United States.

— The presidential contest is being carried on with much more dignity than usual, owing, no doubt, to the excellent character of both candidates.

— There was quite a flurry of snow at Buffalo the other morning. Light falls are reported from different parts of the state. The peaks of the Catskills are covered with snow.

—Ex-President Cleveland was a passenger the other evening on board the steamer Pilgrim. He was offered wine by a lady but declined it, saying he had determined to take no intoxicants during the campaign.

— A serious accident is reported on the Northern Pacific, between Winnipeg and Minneapolis. The express collided with a freight train. It is said two firemen, the engineer of the freight train and two, if not more, passengers on the express were killed, and that the engineer of the express is not expected to live. It is also said that twelve men have been taken out of the wreck more or less injured.

Lunenburg County S. S. Convention.

THE LUNENBURG CO. BAPTIST S S. CONVENTION held its fourth session at New Germany, September 20, being the day previous to the jubilee services. A large representation of delegates and friends from the schools were present. The election of officers for the ensuing year was as follows: Rev. E. N. Archibald, president; Bro. W. L. Delona, vice-president; Bro. Urbane Spidle, of Lunenburg, secretary-treasurer. Rev. Mr. Hemeon (Methodist) was cordially invited to a seat, as were all members of evangelical churches present. The pastors of the county were authorized to act as an executive committee for the ensuing year. The first paper called for was on "The Preparation of the Lesson," presented by Rev. E. N. Archibald, which drew forth very interesting addresses from Revs. Hemeon, Brown, Langille, W. L. Parker and N. A. McNeill. The report of Mrs. Fronk of her school at Woodstock awakened much interest. This lady has for fourteen years been gathering the old and young in her house every Sabbath, and has not been discouraged, although seldom has the settlement been visited by any gospel preacher. Bro. Taylor received the hand of welcome as superintendent of a new school at Farmington. A resolution was passed in favor of our schools joining heartily with the Union Convention in its work in its spring session. At the evening session we were favored with two excellent papers, one by Rev. G. P. Raymond, "Responsibility in Sunday-school Work"; and the other by Rev. N. A. McNeill, of Chester, on "The Relation of the Family to the Sunday-school." These drew forth remarks from different brethren. Rev. W. L. Parker spoke effectively on "Benevolence in Sunday-school work." This address evoked the following important resolution: "Resolved that the convention strongly urge upon all our superintendents and teachers the importance of systematic teaching and training the young in the benevolent work of the church." An invitation was then given through Bro. Burgoyne to meet next year with the church at Mahone Bay, which was gratefully accepted. The last and not least feature of the services was the opening of the question box. All these services were enlivened and assisted by the voluntary aid of the excellent choir of the New Germany church. Closed by prayer and the benediction by the president. We must acknowledge our thankfulness to Pastor Raymond and all the friends who so kindly entertained the convention during its session.

URBANE SPIDLE, Secy.-Treas.

ACKNOWLEDGMENT.—We wish to acknowledge the kind gift of a pulpit Bible and six bracket lamps sent to us by friends in Halifax, and forwarded by Bro. George McDonald of the Book Room. To these kind donators we extend our cordial thanks.

Moser River. L. J. SLAUNWHITE.

—Nearly every one needs a good spring medicine, and Hood's Sarsaparilla is undoubtedly the best. Try it this season.

1792—1892.

CENTENNIAL MEMORIAL FUND ACKNOWLEDGMENTS.

Shelburne, N. S., per Archibald Murray,	$3 00
Jordan River, N.S., per Archibald Murray,	5 00
Archibald Murray,	5 00
Brooklyn church, Kings Co., N. S., per H. H. Saunders,	14 25
Brooklyn church Sunday-school, per H. H. Saunders,	3 50
Brookfield church, Queens Co., per Rev. D. H. McQuarrie,	11 00
Mr. Minard, Caledonia, per Rev. D. H. MacQuarrie,	1 00
New Tusket church Sunday-school per J. G. Nowlan,	9 10
Cambridge (Queens Co.) Narrows Sunday-school, per Rev. M. P. King,	8 40
Berwick church, N. S., per Isaac North,	10 00
Berwick church Sunday-school, N. S., per Isaac North,	10 00
From Windsor Sunday-schools, per Edgar Shand—Tower, $7.30; Westlock, $2.83; Noel, $8; Sherwood, $2.20; Vaughan's, $4.22, total,	24 55
Rawdon church, per Wm Phalen,	19 20
Proceeds of missionary quilt—Mrs. Dimock, per W. Phalen,	1 80

G. O. GATES,
Sec. Centennial Committee.

St. John, Oct. 7.

SILVER WEDDING.—We want you to know how very handsomely our friends here, among whom we have lived and labored so long, have treated us recently. October 1st was the 25th anniversary of our wedding day; so we were invited to a sociable in the vestry of our church. All that busy hands and willing hearts could do was done to make the evening enjoyable. There was music and congratulations, conversation and an ample repast for all who came. Then followed some brief addresses, in which many kind words were spoken and duly responded to. In the course of the evening Deacon A. S. McDonald, who was chairman for the occasion, presented us, on behalf of the church and congregation, a purse of $110, and Mr. Edward R. Bishop, on behalf of the congregation at Port Williams, a beautiful silver tea service. It consists of six pieces—three of them gold lined. On the largest piece is engraved: "To Rev. and Mrs. S. B. Kempton, from Port Williams congregation." It was accompanied with a finely worded address. So generous and spontaneous an act, in token of esteem and good will from friends, calls up the deepest gratitude of our hearts. We "thank God and take courage." S. B. K.

Canard, Oct. 5.

$500 GOLD

will be given in Five Prizes to Agents selling the largest number of MODELS OF PALESTINE before March 1st, 1893. For circulars, terms, territory, address PALESTINE MODEL Co., St. Thomas, Ont., or Niagara Falls, N. Y.

Minard's Liniment is the best.

Get Ready for the Cholera.

By using Dr. Hall's hygiene remedy. Dr. Hall goes into all kinds of sick rooms, such as small-pox and fevers of all kinds, also cholera, even Asiatic cholera, without ever taking the disease, because his system is perfectly cleaned by the continued use of his treatment. And that is one of the advantages of using it. It cleanses you of the mucus poison that often coats the bowels and throws poison into your blood and produces disease of some kind in you, such as dyspepsia, liver complaint, sick headache, piles, constipation, diarrhœa, lung trouble, sciatica, catarrh—in fact most every disease that flesh is heir to. Most every contagious disease is a living microbe, bred in sick rooms, and carried off in currents of air, with which you are liable to come in contact. And if your system is full of that mucus poison intensified by taking drugs and patent medicines, you are sure to catch the disease, of whatever kind it is. Now, don't be afraid to spend two dollars to get Dr. Hall's Health Pamphlet that will tell you what to do to cure you of any of these diseases, and keep you from taking any of them, or the cholera either. Vermin never breed in a sand-hill; they want a cess-pool or something analogous to it, such as a manure heap or a dead carcass. Now if you are clean like a sand-hill you need not fear any of these diseases, nor the cholera either; but if you are a cess-pool of dead matter, or of drug poisons, you cannot avoid the disease you come in contact with. I am receiving the most enthusiastic endorsements of Dr. Hall's remedy from all parts of the continent. No one afflicted with any of these diseases should think of doing without it. You cannot get well by swallowing poisonous drugs or patent medicines. They only make you sicker and leave you worse every time you take them. I had a thorough trial of them many years ago. There is nothing that can purify your blood while you are dosing yourself with poisonous medicines. You must stop causes if you want to stop effects. Quit taking medicines of all kinds and let the secretive organization have time to carry off the diseased matter that is in you, and in the meantime use Dr. Hall's treatment, which will help nature to do this work of purifying your system, and you will soon have pure blood; and there is no other way to get it. And when your blood is pure you are all right. The Bible says five times that the life of the flesh is in the blood, but if it is full of poison you are full of disease and consequent death. Send for treatise, which I will send to any one free of charge. It will give you a good deal of information about this wonderful remedy, together with a number of testimonials which are not made to order, as many others you read in the papers. Dr. Hall will give you $5,000 if you will find one that is not true. J. H. HUGHES.

Carleton, St. John, N. B.

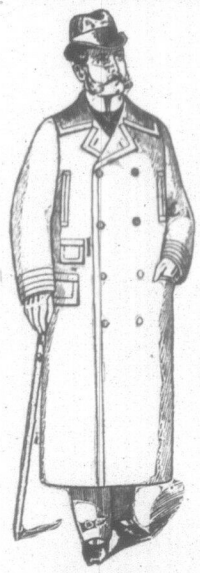
Minard's Liniment cures la grippe.

THE OAK HALL CLOTHING HOUSE.

Cor. King & Germain Sts., St. John.

SOMETHING ABOUT WINTER CLOTHING

ULSTERS



$5.90.

Heavy tweed mixed goods. Heavy tweed lining. Splendid driving & working coat.

A FRIEZE ULSTER for $6.75.

Dark gray, heavy tweed lined. Fine coats for wear.

The BOSS Ulster, leather lined, for extra cold and windy weather; nothing better.

IRISH FRIEZE

Ulsters, in a lot of beautiful shades; will be much worn this winter—gray (light and dark), brown, tan brown.

$11.00 to $15.00.

All our goods are marked in plain figures and one price only.

SCOVIL, FRASER & CO.

Cor. King & Germain Sts., St. John.

FOR BOYS.

CAPE OVERCOATS,

$2.75

—AND—

$3.00.

In tweeds; four patterns; long lengths, long capes; heavy lining. Just the thing for school wear. The better ones are in tweeds, mostly stripes, light and dark; some handsome plaids too.

If you want a bargain, we have a few of each size of last winter's stock, all marked down low. Scotch tweeds and all-wool lining—

$3.40,

$4.00, $4.90, $5.00, $6.00, $7.50, $7.90, $8.00.

BOYS' ULSTERS.

Heavy and strong; long; high collars; Tweeds and Friezes, Plaids and Stripes; all-wool lined. Nothing better for winter.

FOR BOYS ANY AGE.

All our goods are marked in plain figures and one price only.

SCOVIL, FRASER & CO.

Cor. King & Germain Sts., St. John.

YOUNG MEN AND YOUTHS' CAPE OVERCOATS

In same goods as Children's. Tweeds and Plaids; all-wool lined; extra long capes. Cost a shade more than the smaller sizes.

ULSTERS

In Irish Frieze, and Plaids, Tweeds, same style as in Boys'.

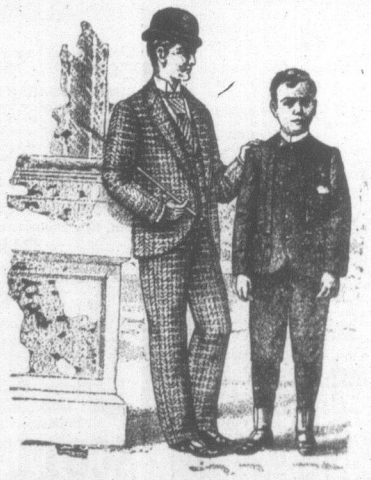
Cor. King & Germain Sts., St. John.

MEN'S REEFERS

In Chinchilla, Beaver and Tweeds; heavy goods. The cheap ones are well-made and strong, worth more, but all we ask is

$4.25

for a good Reefer. All wool lined Beavers and Chinchillas; velvet collar; cheap and good—$5, $5.50, $6.75, $9, $11.



BOYS' SUITS, $2.50.

Several styles of School Suits at $2.50—plaids, light and dark shades. Cape Overcoats to match, if you like. The better suits are in fine mixed Tweeds—Stripes, Plaids and plain colors—Blue Cheviot and Blue and Black Serge, Colored Worsteds; finely made in every way. At any price—

$3.20, $3.50, $3.60, $3.85, $4.00, $4.40, $4.50, $4.60, $4.75, $4.90, $5.00, $5.50, $6.00.

All our goods are marked in plain figures and one price only.

SCOVIL, FRASER & CO.

Cor. King & Germain Sts., St. John.

DOUBLE BREASTED STRAIGHT CUT SACK SUITS

—IN—

Children's, Youths',

—AND—

Boys' Sizes.

The stylish and warm garment for winter. Made from very pretty Tweeds and Cheviots. Every Boy should have one of these Suits. They're mostly dark shades, for cold weather. Some of these Suits at

$2.50.

From that to $3.00, $4.50, $4 75, $5.00 and higher.

YOUTHS' SIZES

In Tweeds, Serges, Cheviots. Elegant fitting goods; well-made and trimmed.

All our goods are marked in plain figures and one price only.

SCOVIL, FRASER & CO.

Cor. King & Germain Sts, St. John.

BOYS' REEFERS

In Beaver, Chinchilla, Serge,

$2.50 to 6.00.

MEN'S SUITS.

Some elegant Cheviots and Serges, square cut. Double breasted Sack suits most any price to suit.

GENT'S FURNISHINGS, COLLARS AND CUFFS.

25 & 50c. TIES in great variety.

Gent's Gloves, heavy & light weight.

A Word about Men's Overcoats

Our Overcoat. come made up beautifully; this year's styles; some new features mixed in. Fine lines of Beavers, Meltons, Chinchillas, Tweeds and Irish Friezes. A good working Overcoat at

$3.90.

A few of each size of last year's stock marked very low. The shades are Black, Blue, Brown, light and dark; some all silk lined, others all wool. Our prices are $4.50, $5.00, $5.50, $6.00, $6.50, $7.00, $7.50, $8.00, $8.50, $9.00, $9.50, $10.00, $10.50, $11 00, $12.00, $13.00, $14.00, $15.00, $16 00, $16.50, $17.00, $17.50, $18.00.

All our goods are marked in plain figures and one price only.

SCOVIL, FRASER & CO.