

A WHOLESOME TONGUE.

return to its source, without accomplishing its mission, unless it can find a set of circumstances...

WHAT CONSTITUTES A WHOLESOME TONGUE.

(a) A wholesome tongue is a clean tongue. One of the most pestilential conditions existing in social life today, is the prevalence of filthy talk.

(b) A wholesome tongue is a tongue that is free from profanity. Philologists tell us that no language in the world lends itself so readily to profanity as the English language.

(c) The tongue that is altogether wholesome, the tongue that is in the pink of condition is a kind tongue.

(d) A wholesome tongue is a tongue that is free from lies. It is as much our duty to have a kind tongue as it is to have a clean tongue.

(e) The tongue that is altogether wholesome, the tongue that is in the pink of condition is a kind tongue.

(f) Friendship. "Friendship is the wine of life." "O Friendship, favor of flowers! O live! by spirit of life."

But such friendships, it scarcely need be said, can only exist between those who have whole hearts.

are the mighty hills," said of him and his sons, taller by an head and shoulders than those about him.

As I said at the beginning, an unwholesome tongue indicates deep-seated spiritual disease. The complaint is not local but constitutional.

III. In Conclusion, a word concerning the use of the tongue.

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THE DEATHS OF THE BIBLE.

Perhaps you have not been down into the depths of the book of God to see its beauties for many years.

It is as much our duty to have a kind tongue as it is to have a clean tongue.

(a) The fruit of Purity. Check the flow of impure talk and we stop the spread of moral contagion.

(b) The fruit of Peace. Heal angry, meddlesome, unkind, untruthful tongues and nine-tenths of the world's strife would cease.

(c) Friendship. "Friendship is the wine of life." "O Friendship, favor of flowers! O live! by spirit of life."

Who is so wise he can say, "There is nothing in the Bible for me!"

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Aspiration. O Holy Ghost do thou possess My body, soul, my all, And cleanse me of each hateful thing Which doth my life defile.

TIME ABOUT US SO HE THOUGHT. Takes on Time Dodd's Kidney Pills Save a Life Once More.

THE ABSOLUTE TRUTH Lasting Effects. Rev. H. Carter, Medford, Springfield, Vt.

ONE OF THOUSANDS. I was a martyr to Sick and Nervous Headaches, caused by Constipation.

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Sabbath BIBLE. Adapted from the Revised Version of the Bible.

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Messenger and Visitor.

50.00 per annum: When paid within thirty days, \$1.00. S. M. C. BLACK, Editor. A. H. CRIPPEAN, Business Manager. OFFICE—55 GERRAIN ST., (up stairs), St. JOHN, N. B.

Messenger and Visitor.

WEDNESDAY, OCT. 28th, 1896. THE BRASSY WNY.

The Antigonish Casket is desirous of a direct answer to the question whether or not Baptists believe Roman Catholics to be outside the pale of salvation. It thinks it has discovered in this question a very embarrassing dilemma for us, "for," it says, "either Baptists believe that Catholics are as destitute of faith in the Redeemer and hope of salvation through him as are the heathen hordes of darkest Africa, or it is their plain duty, if not as Baptists, at least as Christians, to pass by Quebec and pass on to Quang-Tong or Timbuctoo."

Now we credit the contemporary with the possession of a logical faculty much too keen not to perceive how risky are the syllogisms on which it builds this remarkable conclusion. There is certainly no such terrible dilemma as the Casket would have us believe. It is wholly unnecessary, in order to justify the position of Baptists in reference to the Grande Ligne mission to hold that an intelligent faith in Christ—and therefore salvation—is absolutely impossible within the pale of the Roman Catholic church.

A meeting had been held in the afternoon at which reports from the several fields and matters pertaining to the promotion of the weaker interests in the West had been presented and considered. It is gratifying to note in this connection that a very encouraging work is now in progress at Bayville in connection with the labors of general missionary, Rev. E. A. Allaby.

At the evening service Rev. W. C. Goucher, of St. Stephen, gave an excellent address in the interest of the B. Y. P. U. work, showing that it was helpful and not antagonistic to the life of the churches and dwelling particularly upon the value of its educational features. Mr. Goucher was followed by Rev. T. M. Munro, of Pennfield, who said that prejudices which he had formerly entertained toward the young people's movement had been removed and he was heartily in sympathy with the work.

Intelligence having been received of the death of Rev. I. R. Skinner, late pastor of the Oak Bay field, much sorrow was expressed by his brother pastors at the loss which had been sustained, their heartfelt utterances evincing the very great regard in which he was held by them for his personal worth and for his faithfulness as a minister of Christ.

On Wednesday morning a very helpful devotional service was held, led by Bro. Price of St. Stephen, and the condition of pastorless fields was discussed with a view to securing assistance for them from H. M. funds. In the afternoon, after some time had been spent in devotional exercises, Pastor Lavers presented a history of the St. George church. The beginnings of evangelistic work in these provinces, first under Henry Alline and afterwards under the Baptist fathers, were traced in a very interesting manner. Henry Alline, it is learned, in the course of his evangelistic journeys, once visited St. George, though no record of the results of his preaching there appears to have been preserved. Rev. Edward Manning was the first Baptist minister, so far as is known, to preach the gospel in the Magaguadavic. His first visit to St. George was in 1796, and his preaching was with much power and success. He also visited St. George on several subsequent occasions. The church was organized—or as the record says, reorganized—in 1806, by Revs. Messrs. Chase and Hays, Baptist ministers from the United States. This appears to intimate an earlier organization, but no record has been found of a Baptist church in St. George prior to the date named. The early history of the church was like that of many others not blessed with continuous pastoral oversight. It was difficult to maintain regular worship and the love of many grew cold. The life of the church had ebbed to a low point when about 1890 that remarkable man, Duncan Dunbar, came to St. George and in the strong faith and apostolic zeal characteristic of the man, preached the gospel to the people there. Under his ministry the church was reorganized, enlarged and strengthened, and for a few years he continued to serve the church as its pastor. Afterwards Mr. Dunbar removed, being left pastorless again, was scattered and much diminished.

Then in 1890 Father Thomas Ansley visited that part of the country, his preaching was with power, an extensive revival prevailed and the St. George church was greatly blessed and enlarged. It was at this time that Father Ansley found Samuel Robinson at St. George, a young man and a lay preacher of the

Presbyterian church. The preaching and exhortations of the old minister had a great effect upon the young man and he felt himself called of God to take up the work which the aged Ansley committed to his hands. The story of Samuel Robinson's conversion is thus told by Dr. Hill in his history: "The saintly appearance of the evangelist, the solemnity of his address, the fervency of his prayers, made a deep impression upon the mind of his young Presbyterian brother. He had never heard the like before; he felt his heart drawn toward the venerable preacher with a strong religious affection, and, ere he was aware, the mantle of Elijah had fallen upon the young Elias. Still he had no idea of becoming a Baptist. Mr. Ansley took leave of him and his family, not expecting to see them again, and had proceeded many miles on his journey homeward, when he felt himself arrested by the Spirit of God and constrained to return and deliver a solemn charge to Mr. Robinson regarding his future course. As soon as he entered the house he told him that his God had sent him back to tell him that it was his duty to become a Baptist and take charge of that vast district of country as a Baptist preacher; and that when he had examined thoroughly the Word of God on the subject, and had made up his mind, he was to send for him and he would come over and baptize him. All this appeared strange to Mr. Robinson, but it took such hold of his conscience that he was led prayerfully to examine the New Testament as he had never done before in reference to his duty regarding this matter. He sought in vain to find a plea for infant sprinkling in the inspired directory and was constrained, contrary to all his previous training and present wishes, to confess that the study of the New Testament had made him a Baptist. In due time he wrote for Mr. Ansley to come over and baptize him. The old servant of God received the letter with a joyful heart and hastened to fulfill his promise."

INTERESTING SERVICES AT ST. GEORGE.

At the invitation of the pastor Lavers, and in company with some esteemed brethren, the editor had the privilege last week of visiting St. George and of being present at certain interesting religious services. The quarterly meeting of the Charlotte County churches was being held, and, in addition to that, there were to be, as we had been informed, services of a commemorative character, in view of the fact that just a century has elapsed since Father Edward Manning first preached the gospel in St. George, and the additional fact that just ninety years ago the Baptist church at St. George was organized. It seems a right and fitting thing that on such occasions there should be some special recognition of the good hand of the Lord in the history of a church and a conscious and distinct renewal of trust in Him from whom all power and blessing come.

We arrived in St. George on Tuesday evening and were met at the station by the pastor who conducted us at once to the church where a service was being held.

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So Samuel Robinson was baptized, and somewhat later was ordained pastor at St. George. His wise and abundant labors extending to many adjacent places and his faithful preaching of the gospel resulted in great blessing and the extension of the Baptist cause, not only in St. George but over a considerable section of Charlotte County. These were days of enlargement and prosperity such as have scarcely been equalled in the subsequent history of the church. It has enjoyed the ministry of a number of faithful pastors and there have been seasons of great blessing, but it must be confessed that in its later history the church has not realized the promise of those earlier years. This is true doubtless of many churches. But let us hope and believe that other days of blessing are in store for the church and that the grace which is to be revealed in the history of the St. George church is greater than that of the past. To this end, may the ministry of the present pastor be richly blessed.

At the evening service an excellent address was delivered by Rev. J. A. Gordon on Our Educational Work, in which he showed the immensely important relation of Acadia College to our progress and efficiency as a denomination and pressed the duty of Baptists to sustain their institutions of learning. Rev. J. W. Manning spoke in the interest of the Foreign Mission work, presenting with characteristic earnestness and force the claims of the heathen to sympathy and help. Rev. S. McC. Black spoke of the development of the religious press in connection with our denominational history and showed that the denominational paper was the friend and helper of all our interests and enterprises and as such should have a place in every Baptist home. Rev. O. R. White and G. W. Sherman were also present and took part in the exercises. These brethren remained to assist pastor Lavers in meetings to be held on Thursday, while the rest of us returned on Thursday morning to St. John. We should not forget to mention that the choir helped the interest of the meetings much by the excellent music rendered.

PRESIDENT TIMMS ON THE EASTERN QUESTION.

The Baptist Union of Great Britain and Ireland held its autumnal session this year in Bristol. The addresses and sermons delivered at the meetings of the Union are generally marked by a strong intellectual grasp of the subjects with which they deal and much spiritual significance. The address of the president, Rev. T. Vincent Timms, delivered at a recent session, a very able and notable discourse, appears in full in the London Freeman. The subject of the address was "Authority; True and False." In discussing the proposition "That the idea of Christ and the conduct He enjoins inevitably tend to shatter all selfish forms of authority among men." Mr. Timms touched upon the eastern question. In this connection he said in part: "We may recognize another aspect of the same law in a more recent case. In teaching men their duty to others we inevitably teach them to expect, and in many cases to demand, something like it from their neighbors. Combine the softened heart with an invigorated and ennobled conscience, and both with a widened area of acknowledged brotherhood and you have prepared the way for international altruism, for international deeds of charity in times of large calamity, such as an Indian famine or a Chinese flood; but also for acts of international police and for

those strange prohibitions of our time, wars of humanity. Religion sufficed to fill the ancient world with aggressive war, and it would always suffice to sustain a war of self-defence, but only altruism can inspire a self-expending war or labor for the deliverance of a foreign people. If the governments of Europe had been more altruistic, Armenia would long since have been championed with something more than empty words. It will be a lasting reproach that a covetous concern about the post mortem partition of Turkey's effects has induced them to mortify their altruistic instincts by making a diplomatic ring round the tormented tiger and his victims, each during all the rest to interfere. I do not admit that war was necessary. If semi-Christian Europe had agreed to lift a rod of iron, the tiger would have crouched down and licked her boots, instead of Europe licking his blood-stained paw. Failing this, if England had torn up certain clauses of the dishonorable Berlin Treaty and had said to Russia, "You are free to cross the Turkish frontier, the Sultan would, I think, have hurried to avert the stroke, and, if not, the rest of Europe would have united to put a resistless pressure on his government. But failing this, if England had been constrained to declare war, it would have been the holiest war, because the most unselfish that the world has seen."

TEMPLE BUILDING.

David's works of war made possible Solomon's works of peace. The foundations which the father had laid gave to the son the great opportunity of his life, —to build a temple to Jehovah. It is one thing however to have such an opportunity and another to have the purpose to make the most of it. It is the significant thing that Solomon had such a purpose. "But now the Lord, my God, hath given me rest on every side side . . . and behold I purpose to build a house for the name of the Lord my God." Solomon was by no means a perfect man, "he had the defects of his qualities," he was not loyal to Jehovah with the loyalty that characterized David and sometimes we are inclined to question whether there was in the man any true religious faith. But here at the beginning of his reign at least, we find Solomon inspired with a grand purpose, which, while it may not have been wholly free from worldly and political considerations, was doubtless predominantly religious. It meant the glory of the Most High and the recognition in the most public and positive manner of the Lord as the nation's God and Supreme King. It is an example worthy of reverence and imitation. Here is a man who is not using the wealth, the leisure and the ability with which he has been endowed merely to promote his own selfish and luxurious enjoyment, but with a noble unselfish purpose, seizing the opportunity which wealth, leisure and ability give to render blessings upon his fellowmen and to glorify God. The two classes of men are ever to be found in the world. One man seems to say to himself—"I have wealth, I will enjoy it, I will say to my soul, eat, drink and be merry, for thou hast much goods laid up for many years." Another seems to say—"I have wealth and leisure. They are the gift of God. I will use them for his glory by sharing them with my neighbor. I will promote a mission to give the gospel to those who know it not, I will build a church where the poor may worship, I will found a hospital, an asylum, a library, an institution of learning to help those who have less than I." So he makes his wealth, and whatever else he has, a part of the streams of blessing whereby the world is being enriched and becomes a co-worker with God in the uplifting of humanity.

King Hiram of Tyre comes quite prominently into view here, not an unimpressive figure certainly. There seems to be a certain frankness and friendliness about the man. He had been David's friend, he would be Solomon's also. We should hardly feel justified in inferring any high moral motive in Hiram's friendship. He was indeed very willing to help Solomon in his great purpose, but it seems quite plain that it was his interest to do so. The King of Tyre was well pleased that the King of Israel should make trade with him, for the Tyrians were a trading people, and he was especially pleased that the King of Israel should expend his millions in building a magnificent temple rather than in military operations, and in the maintenance of a great army. It was much sater and more advantageous for Tyre every way. And Hiram had no objection to Solomon paying due respect to the Lord, his God. He may have been one of those who think that one form of religion is about as good as another. At all events he seems not to have been moved by any feeling of jealousy prompted by attachment to his own national deity.

The King Hiram type of man is not unknown in these modern days. There are many pleasant and respectable persons who are quite ready to help on the Lord's work—for a consideration. They have no quarrel with the ministers of religion, unless they make religion too directly a personal matter. Their friendship toward the good cause, they are apt to think, is not without a religious value.

But, as children of the world, they are wise in their generation. It is money in their pockets to stand well in the estimation of their religious neighbors. The erection of a handsome church edifice in the town makes their own property more valuable. Well-maintained churches and Sunday schools means more industry, better security for life and property, better neighbors, less criminals and smaller taxes. Why should they not help build the churches and be pleasant and friendly about it, seeing that doing so is directly in line with their dearest worldly interests? It might doubtless be a wholesome thing for church members themselves to subject their motives and acts in this connection to an honest analysis with a view to determining how much of their doing and giving for the support of the church springs from a real purpose to glorify God and help men, and how much has its root in pure selfishness.

It was a great thing to build in the midst of the nation a temple to the true God, not only because worship is the highest exercise of human faculty but because those who are brought to unite in the worship of God are brought into the best and purest relations with each other. It promotes intelligence, right thinking and the wholesome exercise of all the faculties; it stimulates patriotism and promotes strength and unity of national life. The temple was a most important factor in the life of the Jewish people. Amid all the apostasy of the centuries that succeeded Solomon the Temple remained as a monument, a bulwark and a rallying centre of the true faith.

The days for building temples in the old sense is passed. Christianity, with its broader horizon, understands that the name of God is not enshrined in local habitations of wood and stone. Still there are temples and temple-builders in these days. Wherever a congregation of worshippers is gathered, there is a temple of God, for Jesus Christ is in their midst, and every true believer is himself a temple of the Holy Ghost. The true temple-builders and the true worshippers will never cease to be important to the nation's life. Their office is like that of the lungs in the physical economy to cleanse and make wholesome the life currents. They do more than armies and legislatures to promote national honor and prosperity; they effect more than all merely political forces to bind men together in bonds of national and international peace and fellowship. They work for the glory of God and for that which is inseparable therefrom, the well-being of man.

A meeting was called to convene in the Baptist church at Demoiselle Creek, for the purpose of organizing a Baptist Sunday School Convention. Rev. S. H. Cornwall, organizer, presided. Rev. W. Camp and Rev. T. Bishop appointed as the quarterly meeting to assist, were present and took part in the opening services. J. T. Stevens was appointed secretary of the meeting. Officers were elected as follows: Rev. S. H. Cornwall, president; Rev. W. Camp, Rev. M. Gross, vice presidents; J. T. Stevens, secretary and treasurer. A committee appointed to draft a constitution consisted of Rev. T. Bishop, Rev. W. Camp, Rufus Tingley, Rev. I. B. Colwell, Rev. M. Gross. All present were invited to participate in the discussions of this meeting. The places that the convention shall hold in the county was discussed by a large number of delegates. The committee then presented a constitution and rules of order, which were adopted by the convention. Executive committees, other than the officers elected, W. N. Calhoun, Revs. T. Bishop, I. B. Colwell, Bro. B. Patterson, Rev. B. Whitman. Evening session opened at 7 o'clock. The President, Rev. S. H. Cornwall in the chair. Minutes of previous meeting read and adopted. The executive presented a report which was adopted. Revs. B. Whitman, I. B. Colwell, T. Bishop, Bro. W. N. Calhoun, were appointed to prepare the programme for the next meeting of the society. The following parish superintendents were appointed: Albert Berry, J. T. Stevens, Willis Newcombe, J. A. McAlpita, D. C. Cleveland, Henry Colpitta. The delegates gave reports from their respective Sunday schools; the majority of which were very encouraging. It was Resolved, That this Albert county Baptist Convention, promise financial support to the Field Secretary as soon as he is appointed to his position by the executive of the N. B. Baptist Convention. Addresses were given by the following gentlemen: Bro. Manning Tingley, subject, Bible doctrines and how to teach them. Bro. Tingley is a born theologian and handled his subject in a masterful manner. Like Paul, he speaks forth the words of truth and soberness with no uncertain sound. Rev. Bro. Brown, subject, A Teacher's qualifications. Rev. T. Bishop. The true purpose of a Sunday school. Rev. W. Camp. How to study the Bible. This address was very helpful to teachers and Sunday school workers, as the methods explained and exemplified, if carried out by a Bible student, could not fail to fit him for useful service in any Sunday school. I should like to report this address in full for the benefit of those not able to be at our convention, but time and space will not allow us.

A vote of thanks was unanimously tendered to the citizens of Demoiselle Creek for their kindness to the delegates. Meeting closed with music by the choir; Benediction by W. Camp. J. T. S. Tuesday, Oct. 15. Minard's Liniment Cures Dandruff.

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It was a great thing to build in the midst of the nation a temple to the true God, not only because worship is the highest exercise of human faculty but because those who are brought to unite in the worship of God are brought into the best and purest relations with each other. It promotes intelligence, right thinking and the wholesome exercise of all the faculties; it stimulates patriotism and promotes strength and unity of national life. The temple was a most important factor in the life of the Jewish people. Amid all the apostasy of the centuries that succeeded Solomon the Temple remained as a monument, a bulwark and a rallying centre of the true faith.

The days for building temples in the old sense is passed. Christianity, with its broader horizon, understands that the name of God is not enshrined in local habitations of wood and stone. Still there are temples and temple-builders in these days. Wherever a congregation of worshippers is gathered, there is a temple of God, for Jesus Christ is in their midst, and every true believer is himself a temple of the Holy Ghost. The true temple-builders and the true worshippers will never cease to be important to the nation's life. Their office is like that of the lungs in the physical economy to cleanse and make wholesome the life currents. They do more than armies and legislatures to promote national honor and prosperity; they effect more than all merely political forces to bind men together in bonds of national and international peace and fellowship. They work for the glory of God and for that which is inseparable therefrom, the well-being of man.

Demoiselle Creek, Albert Co.

A meeting was called to convene in the Baptist church at Demoiselle Creek, for the purpose of organizing a Baptist Sunday School Convention. Rev. S. H. Cornwall, organizer, presided. Rev. W. Camp and Rev. T. Bishop appointed as the quarterly meeting to assist, were present and took part in the opening services. J. T. Stevens was appointed secretary of the meeting. Officers were elected as follows: Rev. S. H. Cornwall, president; Rev. W. Camp, Rev. M. Gross, vice presidents; J. T. Stevens, secretary and treasurer.

A committee appointed to draft a constitution consisted of Rev. T. Bishop, Rev. W. Camp, Rufus Tingley, Rev. I. B. Colwell, Rev. M. Gross. All present were invited to participate in the discussions of this meeting. The places that the convention shall hold in the county was discussed by a large number of delegates. The committee then presented a constitution and rules of order, which were adopted by the convention. Executive committees, other than the officers elected, W. N. Calhoun, Revs. T. Bishop, I. B. Colwell, Bro. B. Patterson, Rev. B. Whitman.

Evening session opened at 7 o'clock. The President, Rev. S. H. Cornwall in the chair. Minutes of previous meeting read and adopted. The executive presented a report which was adopted. Revs. B. Whitman, I. B. Colwell, T. Bishop, Bro. W. N. Calhoun, were appointed to prepare the programme for the next meeting of the society.

The following parish superintendents were appointed: Albert Berry, J. T. Stevens, Willis Newcombe, J. A. McAlpita, D. C. Cleveland, Henry Colpitta. The delegates gave reports from their respective Sunday schools; the majority of which were very encouraging. It was Resolved, That this Albert county Baptist Convention, promise financial support to the Field Secretary as soon as he is appointed to his position by the executive of the N. B. Baptist Convention.

Addresses were given by the following gentlemen: Bro. Manning Tingley, subject, Bible doctrines and how to teach them. Bro. Tingley is a born theologian and handled his subject in a masterful manner. Like Paul, he speaks forth the words of truth and soberness with no uncertain sound. Rev. Bro. Brown, subject, A Teacher's qualifications. Rev. T. Bishop. The true purpose of a Sunday school. Rev. W. Camp. How to study the Bible. This address was very helpful to teachers and Sunday school workers, as the methods explained and exemplified, if carried out by a Bible student, could not fail to fit him for useful service in any Sunday school. I should like to report this address in full for the benefit of those not able to be at our convention, but time and space will not allow us.

A vote of thanks was unanimously tendered to the citizens of Demoiselle Creek for their kindness to the delegates. Meeting closed with music by the choir; Benediction by W. Camp. J. T. S. Tuesday, Oct. 15. Minard's Liniment Cures Dandruff.

A Cycle of Dastard.

When Prince Li Hung Chang, the Chinese viceroy, landed at New York this summer, his fellow countrymen of the city objected to the red decorations with which the viceroy, when he landed, was draped as being in very bad taste. Each criticism can be passed on the color of the ornament book bearing the above title. The cover is of that bright shade in yellow, so dear to the orange skinned celestial, whose noblest river is the Yellow River which empties into the Yellow Sea. The back of the book gleams with a golden drap, the imperial emblem, hidden, crawling and displayed. On the front lid is the Chinese Cycle of sixty years, represented by a disc. The rim of the disc is red, and is divided into sixty equal parts, each containing the name of a year. The centre is a peculiar emblem, half black, half white, symbolizing the dual forces of darkness and light, which form the starting point of Chinese philosophy.

Most of the seventy illustrations are from drawings by native artists. Their obvious defects illustrate the limitations of Chinese art, and are thus not without merit. A fairly good map on tough paper, and so folded in the back cover as to be visible, when open, beyond the page, adds value to a book on almost every leaf of which some reference is made to the geography of the country.

The contents of the book relate mainly to the sixty years intervening from the prelude to China's first war with England to the present date. During forty-five years of that time, the author, Dr. W. A. F. Martin, resided in China. He was engaged as a missionary of the American Presbyterian Board North for sixteen years. He was in the service of his own country for two years, during that critical epoch when the treaties were negotiated, which opened Peking.

Up to last year, or during twenty-seven years, he was a resident in the long closed city, which he was in part instrumental in opening to foreign influence, and there wielded a growing power for righteousness second to that of no other single foreigner in all China. In this last capacity, he developed the Imperial College, known as the Turryevan, the prime object of which was to train young men for the public service, especially as agents of international intercourse. From a school in which he devoted only two hours a day to teaching ten boys, English, it grew, under his presidency, into a first-class college, with nine foreign professors from the best colleges of Europe and America, and four Chinese professors, with one hundred and twenty picked students, with graduates occupying positions as governors, as directors in military schools, in the telegraph department, and the best of them in the consular service. Two of them were employed, four years ago, in teaching the Emperor of all China the English language, and were shown up honor as teachers by their august pupil, that they were permitted to sit in his presence while princess and other grandees were kneeling. All conversational exercises were given him in writing, and by him copied out, his teachers previously bringing them to Dr. Martin for approval. The distinction, thus won by Dr. Martin, of opening the mind of such a potentate to the vast wealth of new ideas wrapped up in the English shell seems great to us, but the Emperor's subjects regarded his taking up English as an act of sublime condescension.

Of the important indirect influences of the school, the chief has been the introduction of science, to a limited extent, into the vast network of civil service examinations, the one and only native highway to distinction in the empire. As translator to the American embassy in the Tientsin treaty of 1858, Dr. Martin's name coupled with that of Dr. Williams, another missionary, then secretary of legation, and the ambassador, the Hon. Wm. B. Reed, are honorable as having been the means of securing the insertion of the following clause into the American treaty, and by force of their good example into that of the British treaty as well: "The principles of the Christian religion as professed by the Protestant and Roman Catholic churches are recognized as teaching men to do good and to do to others as they would have others do to them. Hereafter those who quietly teach and profess these doctrines shall not be harassed or persecuted on account of their faith. Any person, whether a citizen of the United States or a Chinese convert, who according to these truths, peacefully teaches and preaches the principles of Christianity shall in no wise be interfered with or molested."

The familiarity with Chinese diplomatic relations to which he was thus early and intimately introduced has grown constantly through his continuous friendship with all foreign ministers resident at Peking, on the one hand, and, on the other, by being not only a personal friend of many high Chinese dignitaries, and numbering many of them amongst his former students, but through his position as professor of international law in the Imperial University, and the only official in the employ of the government who could be relied upon as an authority in all matters diplomatic. The insight

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given in these pages, in 1882, a body of native Hung Tin Chong younger brother God his Father, mandarin, affects the close on which their and the Tartar all before them "Not less devoted ready to die for Huguenot or Co the way for a leading string more knowledge than to put themselves in ignorance and refuse General Ward, first, and Colonel Khartoum, after, Imperial troops crushed. Foreign emperor against unity was lost once in a thousand.

The two obdurate, is one of the La Hung Chang quarters and an interest, as belated acquaintance was and not the globe-trotter of two-trotter prophetic change and her night of the American author is disposed dissolution is to this they see "Wainey's people comprise the gain against the west in the Armageddon.

The mission chapter. The from the prefect all mandrins sionaries. The trate of the pro ally visited each of the magist visit personal and to talk with have personally school houses, purpose, establish to save Chinese that are none ares. Let none gots. (Dated asks, "Have the sionaries are do more har Chinese officials form themselves Colonel Denby to China, has verdict, contact Secretary of St of Roman testants, he so on contropger Chinese are the labor of the I can and do in China are lives are pure their work; it and civilization their efforts; in all charities make converts mentally bene

The book, interest. To the the christian and to all into the variety of the of the profound of treatment sion will mak acquisition. able contribu and appear the war with missionaries the Indian British House recent visit of America is answer to be aroused in all portentous ev

Rev. J. H. pamphlet, co by him before Minister's in August 1890 Explaining the "The Substitut ment." The careful thought of the serve patient price is ten s dollars. They Hall's books that Book Rev. J. H. H

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"A Cycle of Dastard" by W. A. F. Martin, D. D. is published by Wm. B. Eerdmans, 200 N. 2nd St., Grand Rapids, Mich.

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given in these pages of the great Teiping rebellion, in 1850, is excellent. Led on by a body of native Christians, whose chief, Hung Tin Chum, styled himself the younger brother of Jesus Christ, called God his Father, published the ten commandments, and imposed on all his subjects the observance of Sabbath day, on which their highest officers attended the pulpit and thundered against idolatry and the Tatars, the insurgents swept all before them with grim earnestness. "Not less devoted to the Bible, nor less ready to die for their convictions than Huguenot or Covenanters," they opened the way for a new career by cutting the leading strings of antiquity. "A little more knowledge would have prompted them to push their way to the sea, and put themselves in communication with Christendom without delay." But their ignorance and fanaticism ruined their cause and raised the hope of revolution. General Ward, an American adventurer first, and Colonel Gordon, the hero of Khartoum, afterward, armed, drilled, disciplined, and led on to victory the Imperial troops. The revolution was crushed. Foreign diplomats sided with the emperor against them, and an opportunity was lost such as does not occur once in a thousand years.

The two chapters on Chinese mandarins, is one of which the great viceroys, Li Hung Chang, is dealt with at close quarters and some length is of intense interest, as being the result of personal acquaintance with the men themselves, and not the cursory observations of a globe-trotter or newspaper reviewer. Two most valuable, suggestive and prophetic chapters are those on China and her neighbors. Like Dr. Ashmore of the American Baptist Mission, the author is disposed to believe that China's dissolution is not long to be delayed. In this they seem to differ from Lord Wolsley's prediction that awakened China, modernized China, armed, disciplined and ready for the fray would comprise the gog and magog of heathenism against their christian neighbors of the west in the final great battle of Armageddon.

The missionary question commands a chapter. The following proclamation from the prefect of Nanking shows that all mandarins are not opposed to missionaries. The prefect, with the magistrate of the provincial capital has personally visited each church, and commended the magistrate of outside districts to visit personally each mission station, and to talk with the missionaries. We have personally inspected the hospitals, school houses, etc. They are for good purposes, established with a sincere desire to save men. Though there are Chinese that take pleasure in doing good there are none that excel these missionaries. Let none of you invent false reports. (Dated July 4, 1895). Dr. Martin asks, "Have those who say that missionaries are a bad lot," and that "they do more harm than good," like this Chinese official (taken the trouble to inform themselves by personal inspection?) Colonel Derby, the American minister to China, has done that, and this is his verdict, contained in a despatch to the Secretary of State, March 22, 1895, speaking of Roman Catholics as well as Protestants, he says, "I think that no one can controvert the patent fact that the Chinese are enormously benefited by the labors of the missionaries in their midst. I can and do say that the missionaries in China are self-sacrificing; that their lives are pure; that they are devoted to their work; that the arts and sciences and civilization are greatly spread by their efforts; that they are the leaders in all charitable work; that they do make converts, and such converts are mentally benefited by conversion."

The book, as a whole, is of intense interest. To the student of missions and the christian statesman in particular, and to all intelligent readers in general, the variety of matter, the wealth of incident, the richness of illustration, the accuracy of detail, the breadth of grasp, the profound attention to simplicity of treatment and lucidity of expression will make the book a most desirable acquisition. It is most decidedly a valuable contribution to literature in China, and appearing, as it does, so soon after the war with Japan, the massacre of missionaries at Kuehng, the report of the Indian Opium Commission to the British House of Parliament, and the recent visit of Prince Li Hung Chang to America, is sure of a wide sale as an answer to the multitudinous queries aroused in all intelligent minds by those portentous events.

Rev. J. H. Hughes has published a pamphlet, containing two papers read by him before the Maritime Baptist Ministers' Institute, August 1895 and August 1896, entitled "A Method of Explaining the Book of Revelation," also "The Substitutional View of the Atonement." The essays are the result of careful thought and prayerful examination of the Scriptures; as such they deserve patient and frequent perusal. The price is ten cents a copy, twelve for one dollar. They may be had at T. H. Hall's bookstore, St. John, and the Baptist Book Room, Halifax, or of the author, Rev. J. H. Hughes, Carleton, St. John.

REV. DAVID W. S. DIMOCK.

The death of Mr. Dimock occurred at his late residence, "Forest Lawn," Truro, on Tuesday, October 18. Death came as the result of a chill and an attack of pleurisy, his illness being of only a few days duration. Mr. Dimock was a man of vigorous physique and intellect. He had nearly completed his 84th year, having been born Dec. 23, 1812, at Chester, N. S., but his figure was still erect, and his step and manner almost as alert as in youth. Mr. Dimock came of a godly ancestry and was in the "apostolical succession" of a line of Baptist ministers. From an article which appeared in the Halifax Herald the day following his death, we quote as follows:

"Daniel Dimock, his grandfather, was a devoted servant of God, and a successful preacher of the gospel; Shubael Dimock, his great-grandfather, made great sacrifices in his native country, Connecticut, rather than violate the demands of his conscience, and was the successful leader of the State to seek an asylum in the wilds of Nova Scotia. He found a resting place and home in Newport. About the year 1778 he became a devoted Baptist, was accustomed to preach the gospel, and was the successful leader to a good old age, in the love and fear of God. Joseph Dimock, his father, for more than half a century, stood before the people of this province as an ambassador from the court of Heaven to the world of rebellious sinners, and most faithfully and successfully did he fulfill the responsible duties of his high and holy vocation."

The funeral services were held on Thursday afternoon and the funeral obsequies in which the deceased was held in the community was testified by the members in attendance, floral offerings and other marks of respect. Services were held at the home and at the Emmanuel church, conducted by Rev. W. F. Parker, assisted by Rev. H. F. Adams, pastor of the Prince St. church, Rev. Thos. Cumming (Presbyterian) and Rev. Mr. Kaulbach (Episcopalian). Following is a report of Mr. Parker's address:

MEMORIAL ADDRESS.
BY REV. W. F. PARKER.
"The memory of the just is blessed," Prov. 10:7.
"A link is broken which has bound us to the long past."
We are met here today to pay a last tribute of respect to one of the oldest and most worthy citizens of this community—a most honored and beloved member of the church of Christ. The Father, in a very true sense of the Baptist churches of Colchester. One whose ancestors had a place among the founding sires of the Baptist denomination in these Maritime Provinces, and who in his early days stood among such church fathers as the Mannings, Hardings, Crandalls, Tappers, Rands, etc., and his own honored and godly ancestor the Dimocks. David W. C. Dimock was for nearly 55 years an ordained minister of the gospel in the Baptist denomination, in labors abundant and faithful to every trust reposed in him.

To those who feel his loss most deeply there is left that most precious of all parental legacies, a good name, which is "rather to be chosen than great riches," that most blessed of all memories, "the memory of the just." Mention is made in the Acts of the Apostles, 21:16, of "one Mnason of Cyprus an old disciple, (an early disciple, n. v.) a christian of long experience. This is his only record preserved to us, but how beautifully eulogistic it is—how pleasant to contemplate. His most distinguishing characteristic was his highest commendation. It is to his undying honor that the Holy Spirit could designate him as "an early disciple"—one who had early enlisted, and so grown old in the service of Christ our Lord. For those who are not in the habit of evil-doing, but in well-doing, there is demanded of us the most profound homage. Before the hoary-headed christian, every beholder may rise up without hesitation and unreservedly honor the face of the godly old man, just as my reverent regard was felt for one who has long pursued the perilous voyage of christian life without making "shipwreck concerning faith," and has successfully managed a richly freighted vessel, laden with treasures brought from far away in the distant port. The reflex influence of a high esteem for those represented by "Mnason of Cyprus, an early disciple," may be very helpful for those who cherish it. What an inspiration a right life is afforded us by the saints grown aged in sainthood! Due appreciation of aged piety must lead us to aggressive efforts to attain that which accords with Elihu's ideal when he said, "Days should speak, and multitude of years should teach wisdom"—such wisdom as has its beginning in "the fear of the Lord." In this way the promise often finds its fulfillment: "The righteous shall still bring forth fruit in old age."

This world is inconceivably bettered by the prolonged lives of saints. Their continuance in their earthly course becomes both monetary and consolatory. Beacons are they to warn of danger, and harbor lights to assure of safety. Invaluable is their admonition against the way of transgressors, and their encouragement in the way of the righteous. When an old Scotch bard says: "Age is dark and unlovely," he must be speaking of irreligious old age for it is not true of a christian's old age. No more lovely men or women have been known than have been found among old people who have lived long to honor the christian name. No hearts so young and fresh, no souls more pure and unspiced, than those who have so long enjoyed the love and the grace of God. Not to love them would be impossible, while the loveliness of their Lord is apparent in them. It is only in the lack of will belongs to christian discipline that the aged saint fall to be respected and loved. There is much assurance of loving regard afforded in an old age which abounds with "the fruits of the Spirit"—love, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance. Such fruits readers all bearing it lovingly, and its claims will seldom fail of recognition. Surely if no one were these

words more true than of him whose remembrance we have, we cannot do more than indicate and salient features of his long, honored and useful career. Our brother Dimock first saw the light of day, Dec. 23rd, 1812. While yet a youth the light of eternal day fell upon his spirit, and he became an early disciple of our Lord Jesus Christ. It soon became apparent that the gifts and calling of God, which in turn made sturdy and successful preachers of the gospel out of his father, his grandfather, and his great-grandfather, were to be found in him a worthy heir to this divine family legacy. With the belief that God's call to the ministry includes also a call to prepare for it, he entered Acadia College to receive the mental training which that school of higher learning has ever imparted to its faithful students. His Alma Mater conferred upon him the honorary degree of M. A. in 1872. Accompanied, while yet a lad, on the coast by his father, and a preaching tour, he became well and favorably known in many parts of the province. It was, therefore, a wise choice that was made by the Baptist body in 1860, in appointing him to the N. S. pulpit at St. John, N. S. His faithfulness in this office brought him speedy promotion, and at Chester on Dec. 26th, 1861, he was ordained and publicly set apart for the christian ministry in the N. S. pulpit at St. John, N. S. His ordination sermon from the text in Tim. 2:1, "Thou therefore my son be strong in the grace that is in Christ Jesus." Surely the selection of this text for that occasion was prophetic. Shortly after his ordination, Mr. Dimock became the pastor of the mother Baptist church, of Colchester county, the Onslow church, with headquarters at Onslow, he labored all over a parish that reached from Five Islands on the west, to the county line on the east, and from the Bay of Fundy on the north, to Stewiacke on the south. Here he labored with great success for about 16 years. Churches sprang up and grew strong under his faithful oversight and a high honor on his part. His labors were upon several occasions conferred upon him. On Jan. 3rd, 1858, the Truro section of the Onslow church was constituted a regular Baptist church, and became the First Baptist church of Truro, and Mr. Dimock was called to the pastorate of this new enterprise. Buckling on the armor afresh, our brother cast his lot in with the newly born church, and illustrated a fact not universally believed that God does not send a man to his grave, but to a lower salary and have the call accepted. During this pastorate, which lasted till the close of 1872, the Truro church steadily grew, not a year passing without manifestations of His power in the prosperity of Zion, he has shown himself ever ready when opportunity offered and strength would permit, to preach "the glorious gospel of the blessed God." Over ten years ago his beloved wife went through the gates of Christ and await his arrival in the land that is fairer than day. It was the happy privilege of this church to give public recognition to the 50th anniversary of Bro. Dimock's ordination by a reception given to Y. M. C. Hall, Jan. 23rd, 1895. His address on that occasion revealed a soul still on fire with Divine love and full of hope for the Kingdom of God. On several occasions since the organization of this church he has occupied our pulpit and always with great acceptance and much profit to our people. To the very last his mind was clear, his insight into spiritual truth profound, his presentation of it orderly, and in the quiet power of the Holy Spirit. To hear him preach was to feel an assurance of comfort and rest, and to feel that he was speaking by him. "For he was a good man and full of the Holy Spirit, and in him much people were added unto the Lord."

His death, almost to the very hour, was his departure to the home of one of his old parishioners to comfort and instruct from God's word in the hour of deep affliction. It was hard to realize that he who addressed us so frequently and forcibly from the 40th Psalm was now lying in his bed, and that he was speaking by him. "For he was a good man and full of the Holy Spirit, and in him much people were added unto the Lord."

On going to that funeral I little dreamed that one so aged would venture out in the cold driving storm that raged that autumn day, and was much surprised to see him through the gates of home. It was the old time expression of the well known pastoral love of the faithful under-shepherd; and he paid the price of fidelity to his Lord: "Whosoever shall lose his life for my sake and the gospel's shall save it; Mk 8:35. O men! that was a costly message the Heavenly Father sent us just nine days ago by these lips forever silent—"Be still and know that I am God." May it be ours to find amid the providential pauses of this hurrying life those stillnesses in which we come to know God. A cold was contracted that day which took severe effect upon his lungs. Such was his nature, however, that his death was not anticipated as a result either by himself or his dear children. Two days later, when I called to inform him of the funeral of a very aged christian, whom, with her husband many years before, he had baptized, with a glad heart, amid much pain, he bore testimony to the stable christian character of the deceased sister, and expressed regret at his enforced absence from her funeral. He was now and ever loved and fully at the bedside of the aged saint. But the hour of his departure was at hand, and with apparently unimpeded faculties he peacefully and trustfully went forward to meet it, and quietly fell asleep in Jesus at a quarter past one, midday, on Tuesday, Oct. 18th, '96.

How blest the christian when he dies! When sinks a righteous soul to rest, How mildly beam the closing eyes! How gently heaves the expiring breast! So fades a summer cloud away, So sinks the gale when storms are o'er,

So gently shuts the eye of day, So dies a wave along the shore. Life's duty done, as sinks the day, Light from its load the Spirit flies; While heaven and earth combine to say, "How blest the righteous when he dies!" Blessed indeed is the memory of one who, from early years down to the four-score and five, bore the white lily of a blameless life, who in private and in public life ever manifested his fellowship with the Son of God, whom he faithfully served in the gospel. It is not within my power to pronounce his eulogy. The King upon the Throne has reserved that duty toward His faithful ones for Himself. From His lips you will hear it. To say that our brother had faults is to declare his humanity and proclaim the need that he himself continually felt—the need of the Saviour. He was not perfect. No one on earth is. Do not doubt his imperfection while here, yet I am ignorant personally of his special nature or tendencies. What ever unskillfulness was apparent to those who looked upon the formative years of his christian character had evidently been corrected with the grace which he before I became personally acquainted with him. During the six years of privilege and pleasure which his acquaintance afforded me, all—ALL that I have heard from his lips and witnessed of his life hereafter regard him as "a shank of corn fully ripe" and ready for the angel reapers. His life was as upright as his well known figure. His words were always wise, kind, and true.

To you upon whom this bereavement falls most heavily, this church extends its deepest sympathy. Your loss is shared by us, and also your blessed heritage. To us he was indeed a Father—his presence in this pulpit on Sabbath after Sabbath, his fervent prayers, his words of blessing, without which we felt no season of worship could be fully closed when he was present— all, all, were benedictions upon us. He always did us good. We trust, and in his behalf, and we pray in our Lord Jesus' name that the blessed Paraclete may bestow upon you such comfort that out of chastened hearts will come the most valuable utterance: "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

As the assurance comes to our hearts that in his absence from the body our brother is present with the Lord, let this blessed fact fix in us by God's grace a fuller purpose that while he shall not return to us, we shall go to him. "There is a blessed home beyond this land of woe, Where trials never come, nor tears of sorrow flow; Where faith is lost in sight, and patient hope is crowned, And ever-lasting light its glory throws around."

Look up ye saints of God, nor fear to tread below The path your Saviour trod of daily toil and woe; Wait but a little while in uncomplaining love, His own most precious smile shall welcome you above."

DENOMINATIONAL NEWS.
Churches and individuals contributing to the work of the denomination should send their contributions to the treasurers of the denominational funds. Rev. A. Coburn, Wolfville, N. S., is treasurer of the Maritime Union funds for Nova Scotia. Rev. J. W. Manning, John N. B., is treasurer of Maritime Convention funds for New Brunswick and N. E. Island. J. S. Titus Rev. St. Martins, is treasurer of the funds of the N. E. Convention.

BOSSHAV, P. E. I.—Sunday, Oct. 11th, I baptised sister Martha Crosby at Bonshaw, in one of nature's baptiseries. F. D.

DAKIN, N. S.—Baptised a rejoicing soul at Upper Blackville, Lord's day the 18th. Continue meetings there this week, with a prospect of others coming out on the Lord's side. Our loss by recent fire, and was much for us. Kind friends are helping us back to comfort. M. P. KING.

MIRROU, N. B.—Mrs. John Wain was baptised into the fellowship of this church on the 27th. Rev. J. D. Westmore has just closed a successful year's labor with the church and is now at his home in Queens county for rest before entering on labor elsewhere. The Rev. A. A. Rutledge will take the pastoral care of this church commencing the first of December. C. F. CLINCH.

GIMSON, N. B.—Sunday, Oct. 11th, after preaching to a full house in the morning, we went down to the beautiful river St. John, and Mrs. George Mabie publicly professed her faith in Jesus Christ by baptism. All through the summer months we have been cheered by having conversions in our regular preaching services and several have been baptized; we expect in the near future to report others. F. D. DAVIDSON.

MACARREN, N. B.—Two more were baptised here on the first Sunday of this month and four were received on experience, and from other churches. All the additions were heads of families and the church is much strengthened by the addition of good material. After holding a few meetings at Back Bay we decided it would be better to hold meetings here later in the season when more of the men are home from fishing. Bro. Lavers rendered very valuable assistance on this field, being present several of the services. We are now laboring at Bayside. About thirty have signified their desire to lead a new life, and several are now happy in their Saviour. We expect to baptise next Sunday. To God be the praise. E. A. ALLART.

It robs them of their terrors
— by taking away that clothes-destroying, back-breaking rub, rub, rub. What does the work of washing amount to, when all you have to do is to put the things in to soak and boil—and then just rinse them out? That's the Pearlina way of washing—easy for women and easy for clothes. In all kinds of cleaning, too, you get rid of that tiresome rubbing. Any one can see what it saves. And remember, no matter how you use Pearlina, it's absolutely and entirely harmless.

Pearline

October! During the balance of this month we will sell at

Bargain Prices.

The following Goods:

Boy's Reefers, Men's Suits, Youth's Suits, Men's Ulsters.

Mail orders will receive our best attention, and any goods bought can be returned and money refunded if so desired.

FRASER, FRASER & CO.,
(Cheapside), 40 and 42 King St., St. John, N. B.

Those famous household necessities:

E. B. EDDY'S Matches

appreciated by every one who can tell a superior article among a legion of bad;

"Here since 1851."

NOTICES.
The Shelburne County Quarterly Meeting will hold its next session with the church at Sable River, on Tuesday and Wednesday, Nov. 10th and 11th. In this meeting we shall gather at the place which is well described as the home of sacred music. A very large attendance is expected, and we are anxious to have glorious meetings. Come prepared for a generous collection.
ANNON F. BROWNE, Secy.
Whereas the need of a Baptist Quarterly Meeting and Sunday School Convention for St. John and Kings counties has been long felt, therefore, in view of such organization, we have decided to hold a meeting at Keirsteadville, Kings Co., on Friday, Oct. 30th, at 7 o'clock p. m. Will all the churches and Sunday schools send delegates, and also send their names to the undersigned as soon as possible. An address on Sunday school work will be given by Rev. J. A. Gordon, M. A. A formal lesson will be taught on Saturday morning. The quarterly sermon will be preached by the Rev. J. H. Hughes, Sunday morning at 11 o'clock.
S. D. EAVINS.

What's in a Name?

An old established name for honesty, for fair dealing, for reliability. A name not to be made in a day. Time will tell; 50 years have told a very successful tale for

A. GILMOUR,
Merchant Tailor,
72 Germain St., St. John,
Samples sent on application

The story that Sir Oliver Mowat will succeed Hon. Mr. Kirkpatrick as lieutenant governor of Ontario is faintly hinted here. Mr. Mowat has just leased a residence in Ottawa for two years.

Best for Wash Day
For quick and easy work
For cleanest, sweetest and whitest clothes
Surprise is best

USE SURPRISE SOAP

Best for Every Day
For every use about the house Surprise works best and cheapest.
See for yourself.

UP NORTHWAY WAY.

BY OLIVE B. BARK. The sun was fast nearing the horizon, making long shadows across the fields, and brightening like the green and the gold and the crimson of the trees. It filtered through the yellow of the vines, through the marble marbles that the little maple had wrapped around them when the first frost came, and made long lines of flickering light under the orchard trees; but it lingered longest in the arms of the woman as high on the hill-side, as if from them most of all it were loath to withdraw itself.

Along the road, stretched like a white ribbon across the green intervals, Pastor DeLoon came, driving slowly, the reins flying loose in his grasped hands, his grey head bent forward, as he looked with intent, satisfied eyes on the beauty before and around him. His look, however, was that of a man who saw little and heard little of the things that were passing. To him it was all a witness and interpreter of something other than itself.

The hymn he had been singing, "How firm a foundation, ye saints of the Lord," died away on his lips. As he neared the village, the white spruce appearing first, and holding the sunlight longest, its houses clustered closely, at first, then spreading out its looser circles, till the outer ones were not above a single orchard and whitefield thicket.

Into his heart came a great consciousness of the God of heaven, "the Creator of the ends of the earth," of the Fatherhood that gives itself as largely that the very sun and stars are in taking, yet of which the holiest and tenderest loves in all these homes were but the faint and far-off sign. And then, as he neared the town, there came a vision of the city that shall come down out of heaven from God; a vision of the gold and crystal of love and righteousness, and waited with the treasures of manifold and sacrificial service; and without need of sun or moon. A vision, too, of the deeds and the lives of which it is even now building.

But a shadow fell across his path, a voice accented him, and the vision with drew itself. The pastor recalled himself with a start. "Ah, Brother DeLoon, is it you? And on foot? Get in with me." "My horse is at the mill. I found the foreman would have to go around by the other yard after hours, and I left the team for the mill. I stopped to see you in the midst of the minister. "Been making calls up Northway way, haven't you? I thought I saw you go by. And how did you find our folks? We've quite a number of members up that way."

"Kidding," answered the pastor, "midding." He signed as he spoke, and went on as if there were other things in his mind than those he mentioned. "They seem to have had various sorts of trouble, one and another of them, lately. Brother Dunlap has been laid up for a year, and is feeble still. John Martin buried a son last week, and Ben Weaver a daughter. Several copies of having lost crops this season, and I think there has been a cut-down, and some discharged, at the mills. I stopped to see Miss Nevins—she is crippled, you know, and suffering more than usual. And of course I went in to see Sister Martha Cummins—you remember her husband died last March and she has been alone. And Martha does not get accustomed to her loneliness."

"Nor reconciled," said the other severely. "I know something about her case, or her feelings. I have felt moved to reason with her about it. It is unbecoming a Christian woman to be so rebellious against the Lord's orderings."

"It seems to me a growing fault," he went on, warming with his subject. "Time was when it was considered our plain duty to accept whatever was apportioned to us; to submit without ado,—the stricken to his sorrow, the sick to his sufferings, the poor to his poverty. But now-a-days they will have neither the one or the other, if there is a way out of it. If all these inequalities were not plainly the Lord's ordering, he went on, "it would not be so unseemly to strive against them."

"Excuse me, brother," interrupted the pastor, shifting the reins unseasonably, "I have been wanting to ask you how you came out in that spit against the B. & A. road. You won't, of course?" "The other's face darkened. "Not," the pastor continued to carry the day. A clear case of injustice and bribery. We shall try hard for a new trial, though!" "You will?" And do not consider it a duty to submit?" "But the other rejoined quickly,—"It's not a parallel case, at all. That is a matter of business, purely. The other is a question of—ahem! well, of Providence. And—"

that the gift of Providence come labeled, and pointed, in its course, is no proof of final ownership. "According to each hath received a gift," he quoted, "ministering it among yourselves, as good stewards of the manifold grace of God. It is wonderful what that last phrase means!" "I am overwhelmed!" he went on, speaking slowly, "when I think that the sympathy of the love we give,—or, God forgive us! withhold, may be for some reason or another, withheld,—or it had been one of the rare gifts we give, and hide the giving hand,—had been the vessel of nobler treasure than he had thought to be."

"I could not trace with exactness every one of these benefactions, but he had his own reasons for the conclusions he drew concerning them. The thread of providence in the picture tells plainly enough the broad's source, though it is only here and there that it goes singing over the stones."

"How shall I make Job Peters believe that God is just and tender when he brings me the letter his son has written telling of the wrong of some unkindness struck? When another company's inhumanity sends another son home, out of work and incompetent? When the mill hands show their unhelpful faces? When I see homes that a little of the over, and sit with people of whose loneliness and profound and varied need those that pass and repress their houses daily, and call them 'brother,' are quite unaware or careless forgetful of those of us would not like to seem to interpret God's faithfulness and tenderness by force of the opposite qualities in ourselves. A little human kindness may go farther towards interpreting God's love than a worldful of books or sermons. The path that led to Calvary was opened with ministries whose like, we seem to find too self-denying, or commonplace, too repulsive or unpromising to generally attempt or maintain. Did you ever think how full that life of Christ was of simplest service and kindness? It is a very real world we are born into, and born again into," said the pastor sighing. "We are in many ways situated in our circumstances, and resources, ourselves. But God sees and man feels how much justice and love are wrapped up in the almsy parcels that we call 'duty,' or 'kindness,' or simply 'love.'"

They were in the heart of the town by this time, and a man was waiting to see the minister's companion—an eager person on "business," who seized him almost before the carriage stopped. And the pastor sighed again. And drove on with a sallow face, only half-satisfied with what he had said, though it had seemed plainly given to him to say, and more than doubtful whether it had done any sort of good.

And the other was soon absorbed, apparently, in the details of the business awaiting him, promising to run over old accounts and confer with partners and consider questions of cost and profit quite as if there were nothing else in the world, or in any other, to be concerned about. Apparently, but thoughts and feelings are not always apparent at once or are self-questionings. It might not have been discoverable, but he was aware, as he turned the leaves of ledger and day book, that so careful had been always the gleaning of possible profit, that in no corner of all these ponderous volumes was there room for suspicion that might have been left for the poor and the needy. The leniencies of God were forbidden so to interpret the ways of Jehovah!

New lines, as of pain, appeared in the wrinkled face, as he bent to his task. And they grew deeper as he went on, these thoughts and questionings that had sprung, full-grown, out of that chance meeting with the minister, keeping up their insistent clamor within him. And some of the entries had a loud voice of remembrance, as well. Those memoranda of sums paid out for his own household, and day book, that so careful had been always the gleaning of possible profit, that in no corner of all these ponderous volumes was there room for suspicion that might have been left for the poor and the needy. The leniencies of God were forbidden so to interpret the ways of Jehovah!

How petty a difference, of which he could not say that he had had the right of it, unimportant as it was, had been suffered, for years, to blur and distort the sacred relations of life! It was no wonder that this child had been slowest of all to accept the truths which were really the father's dearest possession,—since that father's life had so illy manifested or reflected them.

He closed the ledger and sat down. Twice he took up his pen, then he drew the inkstand toward him, more than once the pen trembled and let a drop fall on the unwritten page. But the message was written and sealed at last.

The usual story, do you say? We have heard it many times, so many times! An awakening? Yes? of course it had to be! And was he gentle and generous ever after?

An awakening, if you choose. But how much blinder and more duller were we all if it were not for such awakenings! How far we should stray if we were not every now and then, jostled and urged and won, by regret and remorse, by pain and vision and all God's manifold tuition into the ways of love!

The son was not so far away as he had seemed, and that one insistent word,—"Come!" would have bridged a far greater distance. Opportunity, even when we have sinned her, does not always turn her face and go away, and let us seek for her in vain. The minister next week calling "up Northway way," he found that some one had been there before him, and more than once. Someone with a full hand and a full heart, that had understood the broad's source, though it is only here and there that it goes singing over the stones.

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He was sure that the rack they were unloading in Joe Peters' yard,—heaped plainly enough the broad's source, though it is only here and there that it goes singing over the stones.

And another,—it takes so little to open the door of a heart!—every one of them all spoke less bitterly of life's inequalities and disappointments, more grateful of his blessings and opportunities, more hopefully of the future. And even where words were fewest, the pastor was conscious of a new openness to truth, a fresh and nobly glowing, a devoted trust in the love underlying all his tuition. He thought of his friend's happier face more understandingly as he noted all these things. The spring of the river had been broken, and his father was quoted softly, dropping into poetry as he turned homeward:

"Richest gifts are those we make; Dearest than the love we take. That we give, for love's own sake. "Hands that open but to receive Empty, else they only live Richly, who can richly give. "Love that self forgetful gives, Shows surprise of ripened sheaves, Soon or late its own receives." —Zion's Advocate.

The Beginning of Crime. Many a passionate child rules the household. The little baby on its mother's knee goes into a passion because a dinner is withheld from him, or some toy is denied him. He shrieks and strikes his mother, and his father says: "Poor little boy, he can't be crossed," and yields to him. She ought to spank him,—spank him hard for being in a passion, and give him nothing until his passion has blown away. The child, though he be so young that he has no idea of being old enough to lift his fist and strike a blow, deserves punishment, needs to have a lesson of repression taught it. The mother who neglects this, increases the chances her son's going to the gallows. When the child is older there are better disciplinary punishments than spanking; but when the child reaches such an age that they are useful, it may be too late, his temper may have grown beyond all control. Mothers sometimes say when a child shows a vile temper and shrieks a good deal, that it would enlarge his life to punish him; perhaps so, but still more endanger his future if you don't punish him. Many a father's tragedy has its beginning on the mother's lap.

Day by day I see criminals, hundreds of them—thousands of them in course of a year. I see scores of broken hearted parents, and I wonder rather that their sons had never been born, than they had lived such burdens of shame and disgrace. I hear the wailing of disappointed mothers and see humiliated fathers crying like children because of the sins their sons are committing. See mother's growing gray between the successive visits in which they come to inquire about the boy in prison. And seeing these dreadful things till my heart aches, and soches, I say to those mothers and fathers whose titles families are the care of their lives, teach your children obedience. I want it written large. I wish I could make it blaze in letters of fire. I wish I could write it in imperishable, glowing letters on the walls of every home—obedience, obedience, obedience! Obedience! Obedience! Obedience! Obedience! Obedience! Obedience! Obedience!

THE CITY OF MONTPELLER IN FRANCE is said to be the first to regulate the kind of wrapping paper in which articles of food shall be delivered. Colored paper is absolutely forbidden. Printed paper is also forbidden. Mothers sometimes say when a child shows a vile temper and shrieks a good deal, that it would enlarge his life to punish him; perhaps so, but still more endanger his future if you don't punish him. Many a father's tragedy has its beginning on the mother's lap.

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Judge—"The evidence that you called this gentleman a donkey is overwhelming. Had you not better admit the fact?" Accused—"Maybe I had. The longer I look at him, the more probable it seems to me that I did call him a donkey."

"Now Willie," said the teacher, as school opened, "you may tease your poorer pupils. Where is Aigah, the tan?" Willie hesitated a moment. "Don't you know?" asked the teacher. "Yes, I've got it in my head somewhere, but I can't lay my brain on it just this minute," Willie replied.

God values a gift according to the cheerfulness with which it is tendered. "One may make the Gospel very plain, but it takes the Holy Spirit to render it powerful to the salvation of a soul."

ABSENT-MINDED WOMAN. "But speaking of absent-minded people," said a West Indian, "women best the pastor at that. There is my wife, one of the most absent-minded women I ever knew. Last winter we went to a large party and we both, for special reasons, were more than anxious to appear well. My wife was nearly concerned about it, and I am the absent-minded member of the family, and looked me over critically and carefully after I left the coat-room and before we went downstairs. She was herself all right, of course, and was superbly dressed. We went down to the ball room and had spent a delightful half hour on parade duty as it were, when my wife suddenly turned pale, in what I thought was a fainting fit. I hurried her from the room, and she was about to turn the house upside down in search of restorative, when she clutched my sleeve and pointed to her feet. She had, before leaving home, drawn over her shoes a pair of my socks, and had forgotten to remove them. The thought that she had been parading before 100 people with those socks on was too much for her."

A South Sider who had listened to this tale, after indulging in a contented little nod, said, "I have a better story than that," said a superintendent of one of the departments at Field's. "Not long ago a fashionably-dressed lady came in early, and in the course of her bargaining put her parcel on the counter near a large feather duster which was hanging and had been using. After making some purchases the lady caught up the duster instead of her parcel and went out hurriedly. As soon as I discovered the mistake I ran out after her with the parcel, but she did not overtake her and she had made quite a journey. In fact, she flourished that feather duster along the street, and about it as she went into another store, and put it down, and she expressed her regret, but had come in carrying that duster. She was supremely indignant at such an intimation, and was delivering the clerk a sharp lecture on the subject, when in came our boy with her parcel and an explanation. She was taking a vacation. She had to be sent home in a carriage. —Chicago Tribune.

WHY THEY DO NOT PASS. Kidney Disease Prevents Hundreds of Apparently Healthy Men From Passing a Medical Examination for Life Insurance. If you have inquired into the matter you will be surprised at the number of your friends who find themselves rejected as applicants for life insurance, because of kidney trouble. They thank themselves heavily until they undergo the medical test, and they fall in this one point. South American Kidney Cure will remove not alone the early symptoms, but all forms of kidney disease, by dissolving the uric acid and hardening substances that find place in the system. J. D. Locke of Sherbrooke, Que., suffered for three years from a complicated case of kidney disease, and spent over \$100 for treatment. He got no relief until he used South American Kidney Cure, and he says over his own signature that four bottles cured him.

Johnny Chaffie's Sunday school teacher is a lady. The other day she asked him: "Johnny, do you know the meaning of a miracle?" "Yes, Ma. Says if you don't marry our new parson it will be a miracle." Catcher and Colds Believed in 10 to 20 Minutes. One short puff of the breath through the Blower supplied with each bottle of Dr. A. Green's Catarrhal Powder diffuses this powder over the surface of the nasal passages. Painless and light to use, it relieves instantly and permanently cures Catarrh, Hay Fever, Colds, Head-aches, Sore Throat, Tonsils and Deafness. All druggists.

French waiter (in Lou on restaurant, to Yabeley, who has been trying to make himself understood in bill of fare French)—"If so gentleman will talk as language he vos born in, I will very much better understood." COULD NOT GET DOWN FOR EIGHTEEN MONTHS. The sufferings of a Toronto Junction Resident from Heart Disease. Not an exceptional case of heart disease but very distressing was that of Mr. L. W. Law, of Toronto Junction, Ont., who was obliged to be propped up in bed with pillows for eighteen months, because of smothering spells that would come over him whenever he attempted to lie down. No treatment had done any good until he tried Dr. A. Green's Cure for the Heart, and here one dose gave complete relief, and one bottle cured him, and today he enjoys the pleasures of good health as other people do. Heart disease will kill if not cured.

The phenologist—"Your bump of self-esteem is enormously developed." The phenologist—"I don't wonder. The other day my wife sent me down town with a piece of silk to match, and she says I did it better than she could have done herself." Nothing. Suffering from Heart Disease Cured in 20 Minutes. Dr. A. Green's Catarrhal Powder relieves in one day, and cures better, still, than any other medicine, because, instead of the usual, harsh, irritating, and all eruptions of the skin, it is soothing and quieting, and its ingredients are the cure of all baby troubles, 25 cents.

HE thought that he could trifle with disease, felt tired and worn out, complained of dizziness, biliousness, backaches and headaches. His liver and kidneys were out of order. He thought to get well by dosing himself with cheap remedies. And then came the ending. He fell a victim to Bright's disease! The money he ought to have invested in a safe, reliable remedy went for a tombstone.

Safe Cure is the only standard remedy in the world for kidney and liver complaints. It is the only remedy which physicians universally prescribe. It is the only remedy that is backed by the testimony of thousands whom it has relieved and cured. THERE IS NOTHING ELSE THAT CAN TAKE ITS PLACE. The city of Montpellier in France is said to be the first to regulate the kind of wrapping paper in which articles of food shall be delivered. Colored paper is absolutely forbidden. Printed paper is also forbidden. Mothers sometimes say when a child shows a vile temper and shrieks a good deal, that it would enlarge his life to punish him; perhaps so, but still more endanger his future if you don't punish him. Many a father's tragedy has its beginning on the mother's lap.

I was cured of terrible lamboago by MINARD'S LINIMENT. Rev. Wm. Rowley. I was cured of a bad case of carbuncle by MINARD'S LINIMENT. Mrs. S. Kautzke. I was cured of sensitive lungs by MINARD'S LINIMENT. Mrs. S. Matzke.

Mistress—"Mercy on me, what a kitchen! Every pot, pan and dish is dirty, the table looks like a junk shop, and why, it will take you a week to get things cleaned up. What have you been doing?" Servant—"Sure, miss, the young ladies has been just down, but I shan't show you how I've been to at the cooking school."

LITTLE BOY BLUE. The little toy dog is covered with dust, but sturdy and staunch he stands; And the little toy soldier is red with rust, and his musket molder in his hands. Time was when the little toy dog was new, and the soldier was passing fair, and that was the time when our Little Boy Blue.

"Now, don't you get till come," he said, "Add don't you make any noise!" He toddling off to his trundle-bed. He dreamt of the pretty toys, and as he was dreaming an angel song awakened our Little Boy Blue:—O, the years are many, the years are long. But the little toy friends are true! Aye, faithful to Little Boy Blue they stand, each in the same old place, awaiting the touch of a little hand, and they wonder, as waiting these long years through, in the dust of that little chair, what has become of our Little Boy Blue. Since he kissed them and put them there. —Eugene Field.

A CRIPPLE FROM RHEUMATISM. Cured by a Few Doses of South American Rheumatic Cure—Miraculous Feet. Mrs. N. Ferris, wife of a well known manufacturer of Highgate, Ont., says: "For many years I was severely afflicted with rheumatic pains in my arms and at times was almost disabled. I tried everything, as I thought, and doctored for years without much benefit. Though I had lost confidence in medicines I was induced to use South American Rheumatic Cure. To my delight, the first dose gave me more relief than I had had in years, and two bottles have completely cured me."

Landlady—"You say your chicken soup'n's good? Why, I told the cook how to make it. Perhaps she didn't 'keep the idea." Boarder—"No, I think it was the chicken she didn't catch." TAKEN WITH SPASMS. A Collingwood Resident Tells How South American Nervine Cured His Daughter of Trembling Nervous Disease. The father of Jessie Marchant, of Collingwood, tells this story of his eleven-year-old daughter: "I doctored with the most skilled physicians in Collingwood without any relief coming to my daughter, spending nearly five hundred dollars in the process. A friend influenced me to try South American Nervine, though I took it with little hope of it being any good. When she began its use she was hardly able to move about, and suffered terribly from nervous spasms, but after taking a few bottles she can now run around as other children." For stomach troubles and nervousness there is nothing so good as South American Nervine.

"Excuse me, sir," said Barker to a boorish traveller, but what is your business? "I am a gentleman, sir, that is my business." "Ah," said Barker, "I see. You are taking a vacation." WHY THEY DO NOT PASS. Kidney Disease Prevents Hundreds of Apparently Healthy Men From Passing a Medical Examination for Life Insurance. If you have inquired into the matter you will be surprised at the number of your friends who find themselves rejected as applicants for life insurance, because of kidney trouble. They thank themselves heavily until they undergo the medical test, and they fall in this one point. South American Kidney Cure will remove not alone the early symptoms, but all forms of kidney disease, by dissolving the uric acid and hardening substances that find place in the system. J. D. Locke of Sherbrooke, Que., suffered for three years from a complicated case of kidney disease, and spent over \$100 for treatment. He got no relief until he used South American Kidney Cure, and he says over his own signature that four bottles cured him.

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Help is needed by poor, tired mothers, overworked and burdened with care, debilitated and run down because of poor, thin and impoverished blood. Help is needed by the nervous sufferer, the men and women tortured with rheumatism, neuralgia, dyspepsia, scrofula, eczema. Help Comes Quickly.

When Hood's Sarsaparilla begins to enrich, purify and vitalize the blood, and sends it in a healing, nourishing, invigorating stream to the nerves, muscles and organs of the body, Hood's Sarsaparilla builds up the weak and broken down system, and cures all blood diseases, because Hood's Pills are the only pills to take with Hood's Sarsaparilla.

Sea Foam It Floats. A Pure White Soap. Made of the finest grade of vegetable oils. BEST for Toilet and Bath. ST. CROIX SOAP CO., St. Joseph, Mo.

REMEMBER: If You Wish to Have GOOD BREAD, BISCUITS, PASTRY, You Must Use WOODILL'S GERMAN BAKING POWDER.

Intercolonial Railway. ON AND AFTER MONDAY, the 12th Oct., 1905, the Trains of this Railway will run as follows: (Sunday excepted) as follows: TRAINS WILL LEAVE ST. JOHNS: Express for Campbellton, Fredericton, Moncton and Halifax, 7:00 Express for Halifax, 10:15 Express for Moncton, 10:30 Express for Quebec and Montreal, 12:25 Passengers for St. John for Quebec and Montreal take through Sleeping Car at Montreal at 2 1/2 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN: Express from Sussex, 6:30 Express from Montreal and Quebec (Sunday excepted), 10:30 Express from Moncton (daily), 10:30 Express from Halifax, 11:00 Express from Halifax, Pictou and Campbellton, 12:30 Accommodation from Montreal, 2:45 The trains of the Intercolonial Railway are heated by steam from the locomotive, and these between Halifax and Montreal, via Lewis are lighted by electricity. All trains are run by Eastern Standard Time D. POTTINGER, Railway Office, Montreal, N. B., 8th October, 1905.

CANADIAN PACIFIC RY. FAST EXPRESS leaves St. John, N. B. at 10 P.M. week days for Montreal, Quebec and other points. (Sunday excepted) (Sunday excepted) for Toronto, Ottawa, Winnipeg and other points West, Northwest and to the Pacific Coast. For rates of fare and all other information apply at Offices, Quebec Corridor, and at Station. D. MONICOLL, A. H. NORTMAN, Pass. Traffic Man. Dist. Pass. Agent, Montreal, St. John, N. B.

GATES' CATARRHAL POWDER. THE BEST CATARRHAL SYRUP. LAGRIPPE CONQUERED. DARTMOUTH, Sept. 20th, 1905. Messrs. C. Gates, 250 St. Nicholas, N.Y. This is to certify that while living at Dartmouth in October County, about 7 years ago, I took a very bad cold, which resulted in an acute catarrh of the bladder, which rendered me almost helpless, and I was unable to get on my feet for several months. I had consulted several of the best physicians in my vicinity, but they were unable to do me any good. I then tried your Catarrhal Powder, and after taking only one bottle, I was able to get on my feet, and after taking a few more bottles, I was completely cured. I can now live as usual, and I am very much indebted to you for the relief you have given me. Yours truly, J. W. Law.

MANCHESTER, RY. 27 and 29 ST. JOHNS. DRY GOODS, HATS, CARPETS, SHOES, CLOTHING AND FURS. Wholesale and Retail. Manchester, N. B. Minard's Liniment.

Established 17th. Walter Baker & Co., Limited. Dorchester, Mass., U. S. A. The Oldest and Largest Manufacturers of PURE, HIGH GRADE COCOAS and CHOCOLATES. On the Continent. No Chemicals are used in their manufacture. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their Creamy Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful, a great delicacy. Consumers should ask for and be sure that they get the genuine WALTER BAKER & CO.'S goods, made at Dorchester, Mass., U. S. A. CANADIAN HOUSE, 6 Hospital St., Montreal.

October Den... Makes... 471-2 ST. R. H. L. L. baby The baby growth, the tide of love, dream, even of flesh and pines and the signal of comfort, give beauty. Scott's hypophosphates fat-food in the easiest pills just get in his and helps weak play growth. Scott & Sons, Ltd. Print BECAUSE in St. John are doing not the Maritime is pleased, only half-way can do better. We want a matter how quainted an can do. Approx. PATER M For You DRINK STRAWBERRY RASPBERRY LEMON, LIME FRUIT GINGERBREAD Mac BROWN HALL Chan Linim It is a Sov Cold, Cough, Hoarseness, Sore Throat, Whooping Cough, Bronchitis, Asthma, Hay Fever, Croup, and all other ailments of the Throat and Lungs. 25 Cents at all Druggists. Manchester, RY. 27 and 29 ST. JOHNS. DRY GOODS, HATS, CARPETS, SHOES, CLOTHING AND FURS. Wholesale and Retail. Manchester, N. B. Minard's Liniment.

Help... Quick relief... Sufferers of rheumatism, neuralgia, sciatica, etc.

Dentaline Tooth Powder... S. McDIARMID, 471-2 and 49 King St., ST. JOHN, N. B.

THE HOME. THE SHUT-IN GRABER. The reason when the chilly weather of autumn begins is an exceedingly trying one.

THE FARM. SOME EXPERIMENTS WITH THE TOMATO. One day during the past summer when I was pulling the suckers from my tomatoe, I accidentally let one sucker...

THE FARM. HONEY AS A FOOD. Probably most people consider honey the equal in value for a food of any sweet sauce—no better, no worse.

JOHNSON'S ANODYNE LINIMENT. People of refined musical taste buy their Pianos and organs from the W. H. JOHNSON COMPANY, Ltd., 157 Granville St. Cor. Buckingham, Halifax.

White Soap... Toilet and Bath... You Wish to Have BREAD, BISCUITS, PANTRY...

baby growth. The baby's mission is growth. To that little bundle of love, half trick, half dream, every added ounce of flesh means added happiness and comfort!

COOKING ONIONS. The onion is one of the most nutritious vegetables we have, and it is a matter for regret that such a prejudice exists against it in this country.

A GOOD WARD FOR ENGLISH SPARROWS. In the Tribune of July 15, Professor N. L. Loomer, State Entomologist, says he is sorry any one should say a single word in favor of the English sparrow...

YOU WON'T FEEL THE WIND. even tho' you're out all day, when you have your clothing interlined with Fibre Chamol's. Because it is a complete non-conductor of heat and cold...

YOU WON'T FEEL THE WIND. A VICTIM OF SCIATICA. Unable to Work Though Strong and Willing. The sufferings of a Well Known Guelph Citizen—Could not Work Without the Aid of a Stick—Again as Strong and Healthy as Ever.

Paterson & Co., Masonic Temple, ST. JOHN, N. B. For Your Health Real DRINK Fruit Syrups. STRAWBERRY, RASPBERRY, LEMON, LIME FRUIT, GINGERETTE.

Paterson & Co., Masonic Temple, ST. JOHN, N. B. For Your Health Real DRINK Fruit Syrups. Made only by BROWN & WEBB, HALIFAX, N. S.

Champion Liniment. Is a Sovereign Cure for Colds, Coughs, Asthma, Bronchitis, Sore Throats, Catarrhs, Headache, Dizziness of the Head, Stiffened Joints, Chilblains, Bruises, Sprains, Swellings, and especially that prevailing terrible disease LA-GRIPPE.

Manchester, Robertson & Allison, 27 and 29 King Street, ST. JOHN, N. B. DRY GOODS, MILLINERY, CARPETS, HOUSE FURNISHINGS, CLOTHS AND TAILORS' TRIMMINGS, WIGWAGS AND BEATS.

Champion Liniment. 25 Cents per Bottle at all Druggists and of General Dealers.

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

Royal Baking Powder ABSOLUTELY PURE

SUMMARY NEWS.

Rev. Canon Henderson, principal of the Church of England Theological College, Montreal, died, on Tuesday.

Over four thousand sheep have been landed at Point du Chene from P. E. Island this fall for the Boston market.

It is estimated that damage to the amount of \$20,000 was done Halifax streets by the recent heavy rain storms.

Hon. A. G. Jones, of Halifax, has been appointed a Pacific cable commissioner with Sanford Fleming and Sir Donald Smith.

The wife of Admiral Brakins, of Halifax, was knocked from her bicycle Wednesday by a horse and badly bruised and sprained.

The Bathurst Courier says that the Municipal Council of Gloucester contemplates the erection of a court house and jail at an early day.

A. F. Gault's bequest to the new Church of England Theological college, Montreal, will be \$100,000 building and \$50,000 endowment fund.

Mr. Philip Hilton, Esq., a well known merchant of Tuxedo, N. Y., 58 years old, died suddenly Tuesday. He leaves a wife and two children.

William Ashbury, son of Rev. J. Ashbury, Methodist minister, while boarding a steam launch at Pugwash, Wednesday afternoon, fell and was drowned.

Archib Moore, of Queensbury, who sustained serious injuries while operating a threshing machine on Friday last, has died. A wife and ten children survive him.

The Postmaster General on Thursday gave notice cancelling over sixty mail contracts made without tender by the late government on the eve of the general election.

The estate of Charles F. Bertrand and Charles Bertrand & Company, of Isle Verie, Temiscouata county, have assigned. The assets are put down at \$200,045 and liabilities at \$205,024. There are 215 creditors.

It is said that two vacancies which will occur on the Halifax school board in November will be filled by the local government by the appointment of two well known Halifax ladies who are leaders in philanthropic work.—Herald.

James Morton of Middleton, aged 78 years, fell dead while at his work on Monday last. Miss Fletcher, a maiden lady, 70 years of age, who kept a small store at Great Village and lived alone, was found by neighbors dead in bed at her home Monday morning.

St. Macanville Bayliff having resigned the position of commissioner for Canada at the conference on the Pacific cable question, Sanford Fleming will act with Sir Donald Smith. The first conference has been fixed for Nov. 5th, at the Colonial office in London.

From the 19th to the 21st October 1,800,000 bushels of wheat were received at the different elevators along the line of the Canadian Pacific railway west of Winnipeg, and during the same time 1550 car loads have been shipped east, representing one million bushels and over.

Catalogues containing printed forms or order lists can now go through the mails at the same rate as catalogues, namely, one cent for four ounces. The post office department has decided to put a stop to the practice of enclosing handbills, programmes and show advertisements in newspapers sent to subscribers. Postage at the rate of one cent per copy will be charged on every copy containing such enclosures.

Minard's Liniment Cures Dandruff.

The officials of the Montreal city hall were thunderstruck on Wednesday when a Superior Court bailiff, who was possessed of the necessary documents, proceeded to seize the furniture, carpets and everything movable in and around the building, to satisfy a thousand dollar judgment secured against the city by a man named Anderson, whose wife had been injured by falling on a broken sidewalk.

Moncton Times: W. C. Fillmore, of Westmorland Point, sowed three bushels of oats on a piece of land measuring 135 yds. long by 21 yds. broad and thrashed from the same this fall 801 bushels, making a fine average, weighing 41 lbs. to the bushel. The land had grown hay until it was considered exhausted. This spring it was plowed, top-dressed, and harrowed with a disc-harrow, with the result as above.

Keep Minard's Liniment in the house.

Says the Berwick Register: Notwithstanding the fact that the celebrated Gravesend tree, the property of Councillor Joseph A. Kinsman, lost a branch estimated to contain at least five barrels, it beats its record this year by yielding twenty-six barrels of choice shipping apples. But for the loss of this branch it would have yielded thirty-one barrels. A fair sized orchard in one tree and which has never received the slightest cultivation.

Ayer's Sarsaparilla The Remedy with a Record. 50 Years of Cures

In Logan county, Kentucky, the fall term of the Circuit Court was the first one in 40 years on the calendar of which there was no murder case.

Mrs. Vincent, a middle-aged woman of Rome, Georgia, died recently of joy, long absent and given up for dead, returned home without warning; and when his arrival was announced, she with a cry of joy arose to her feet, staggered forward and fell heavily to the ground and died instantly. The young man is almost wild with grief over the sad and tragic result of his homecoming.

MARRIAGES.

EGAN-SOUR.—At Amherst, N. S., Oct. 13th, by Rev. J. H. MacDonald, John Egan, to Grace Sour, both of Seckville.

MAR-BELL.—At Chester, Oct. 16, by Rev. H. N. Parry, Alfred Nass, of Chester, to Lizzie Bell, of Salvage Harbor, Nfld.

ROSE-ORR.—At Fairville, N. B., Oct. 21st, by Rev. G. R. White, B. A., George Andrew Rose, of Musquash, to Phoebe J. Odell, of Musquash, N. B.

THIBERT-BATES.—At Central Grove, Digby Co., N. S., Oct. 21st, by Pastor J. J. O'Leary, James W. Thibert, of Central Grove, to Hattie E. Bates, of Freeport, N. S.

ESTABROOK-HICKS.—At the residence of the bride's father, Oct. 11, by Rev. O. N. Keith, Arthur Estabrook, to Maude Hicks, all of Midgie, Westmorland Co., N. B.

GOYAN-SHAW.—At Riverside, Albert Co., N. B., at the home of the officiating minister, Rev. I. B. Colwell, William Goyan to Mrs. Nancy Shaw, both of Hopeville.

HARVEY-BROWN.—At the residence of the bride's mother, Esplanade St., Halifax, N. S., Sept. 1st, by Rev. G. A. Lawson, Walter J. Harvey, to Sadie Brown, both of Halifax.

WARD-SPINNEY.—At the residence of Caleb Spinney, Esq., Greenwood, Kings Co., Oct. 21st, by Rev. E. E. Locke, Donald Ward, of Gates Mountain, to Mary J. Spinney.

PHINNEY-PHINNEY.—At the residence of Josiah Phinney, Esq., Oct. 20, by Rev. O. N. Keith, Clarence Phinney, to Etta M. Phinney, all of Midgie, Westmorland Co., N. B.

TUPPER-BECK.—At the home of the bride's mother, Esplanade St., Oct. 20th, by Rev. H. H. Saunders, E. Tupper, M. D., of Stanley, N. B., to K. Josephine Beck, of Esplanade, N. B.

CROWELL-COOK.—At the residence of the bride's father, Lockport, N. S., Oct. 17, by Rev. Addison F. Browne, Joseph C. Crowell, of Kempville, to Joseph E. Cook, of Lockport.

STEVENS-DOMVILLE.—At the Baptist church, Hopewell Cape, A. Co., Oct. 14, by Rev. I. B. Colwell, Albert A. Stevens, of Dorchester, W. Co., to Annie E. Domville, of Hopewell Cape, A. Co.

STEVENS-MORRIS.—At Riverside, A. Co., Oct. 11, at the home of the officiating minister, Rev. I. B. Colwell, Eastman E. Stevens, of Rosevale, A. Co., to Janet Morris, of Caledonia, A. Co.

ROBERTSON-LOVETT.—At the home of the bride, Oct. 17, by Rev. E. Alford Porter, T. Reginald Robertson, Barrister-at-law, to Annie Margaret Lovett, daughter of Henry Lovett, Esq., all of Kentville.

DORRIS-FILLMORE.—At the residence of the bride's father, Colpitts Fillmore, Oct. 21, by Rev. C. P. Wilson, B. D., Robert T. Dobson, of Jolicure, N. B., to Isabelle H. Fillmore, of Westmorland Point, N. B.

PURDY-PURDY.—At the residence of the father of the bride, Oct. 7, by Rev. J. T. Eaton, Charles S. Purdy, of Boston, Mass., to Agnes L., daughter of Israel Purdy, Esq., of Upper Clements, Annapolis Co., N. S.

EVANS-ROBINSON.—On Oct. 21st, at the home of the bride's brother, Beaver Harbor, by Rev. T. M. Munro, Charles B. Trynor, of Pennfield Road, and Euphemia Robinson, of Beaver Harbor, both of Charlotte Co., N. B.

HUBLEY-MOSHER.—At the residence of the bride's father, 28 Dresden Row, Halifax, N. S., Oct. 20th, by Rev. G. A. Lawson, Harris Hubley, of French Village, Halifax Co., to Margaret J., daughter of Capt. Jas. H. Mosher.

CHIFFMAN-SCHAFFNER.—At the residence of the bride's father, John Schaffner, Esq., Laurencetown, Oct. 21st, by Rev. J. Harry King, assisted by the Rev. A. A. Shaw, of Windsor, N. S., Rev. Owen Nott Chipman, B. A., of Great Village, N. S., to Annie May Schaffner, of Laurencetown, N. S.

DEATHS.

HARRIS.—At her home in Blissfield, Northumberland Co., on the 10th inst., Mrs. Peter Harris, in the 88th year of her age.

PRICE.—At her home in Ladlow, North Co., on the 19th Oct., Mrs. Mary J. Price, wife of Leonard Price, in the 70th year of her age.

FLEW.—At Lower Grandville, N. S., Oct. 18, Eliza A. Flew, aged 88 years. Our sister was a patient sufferer and was glad to go when the messenger came, her end was peace.

HARLEN.—At Oyster Pond, East Jeddore, Sept. 25th, Lottie Leonis, the little daughter of Mr. and Mrs. Peter Harlen, aged one year and eleven months. They miss their lamb very much and need the sympathy and prayers of all.

CARTY.—At Amherst, N. S., Oct. 6th, of pneumonia and heart failure, Wm. A. Carty, aged 68 years. Bro. Carty when a young man united with the Canada church under the ministry of the late Rev. A. S. Hunt, and during all the intervening years adhered to the doctrine of his profession by a godly walk.

CARTY.—At Beaver River, Yarmouth Co., N. S., Oct. 13, Mrs. Susan Carty, aged 78 years. Our sister was a conscientious Christian and a member of the Bay View Baptist church. Her last years have been a period of waiting in readiness to depart and with Christ. Blessed are the dead that die in the Lord.

ATNEY.—At Burton, Queens Co., Oct. 14, by Rev. Amelie aged 16 years, daughter of Capt. John and Mary Ann Appleby, of Upper Gasquetown, N. E. Amelie was one of the two who lost their lives on night of the Henry Beacom's home was burnt to ashes, our brother and family merely escaping with their lives. May the Lord comfort and sustain those who mourn.

FRASER.—At Fort Maitland, Sept. 20, John G. Fraser, of typical fever, aged 20 years and six months. Our young brother was led to Christ and baptized six years ago under the ministry of Rev. D. H. Simpson. He had been away from home for some months, and his relatives were anxious to see him. He was a beautiful and kind friend who gathered about his bedside. After tender words to her husband, a mother's blessing upon her three children and a farewell to friends, she said, "is not heaven beautiful," and was gone, leaving the blessing of God be upon a sorrowing husband and motherless children. Funeral services were conducted by Rev. J. T. Bates.

RAWLINS.—At Clementston Ann. Co., N. S., Laura, wife of Bro. Charles Rawlings, of St. George's, died on the 10th inst. She was a member of the Episcopal church—had fixed her trust in Jesus—in her dying hour brightness was in her eyes and she said, "I am going to my Father's home." She was a beautiful and kind friend who gathered about her bedside. After tender words to her husband, a mother's blessing upon her three children and a farewell to friends, she said, "is not heaven beautiful," and was gone, leaving the blessing of God be upon a sorrowing husband and motherless children. Funeral services were conducted by Rev. J. T. Bates.

WILLIAMS.—At Upper Clements, Ann. Co., N. S., George Frederick Williams, in the 84th year of his age, passed on. His sickness was short and his end peaceful. He was born in Exeter, England, came to Nova Scotia more than fifty years ago, was shipwrecked and landed penniless. He came of a good family and his early education was not neglected. For a number of years he was a teacher in the public schools and many a captain can testify of his ability to teach navigation. He was brought up in the Episcopal church, converted and united with the Baptists. One son and two daughters survive him. The church which he faithfully served mourns its loss and the pastor a true friend.

YERZA.—At Fredericton, Sept. 6, Mrs. Michael Yerza, aged 88 years. Mrs. Yerza who was before marriage Miss Temperance White, was born at Keswick, July 28, 1808. She was married in 1828, and had twelve children, her husband and five children proceeded her to the home beyond. Some six years ago, owing to partial paralysis, she was compelled to forego the pleasure of public worship, and has been most of this time confined to her home—yet her constant companions were the Bible and her religious paper. Sister Yerza was a good woman. She was a member of the Baptist church, Keswick, of which church her husband was for many years a respected deacon. In her home many of God's servants tasted the sweets of friendship. In good hope of the glorious resurrection her body was laid away in the family lot at Keswick. We expect to meet her beyond. We were all prepared for that meeting. Funeral services were conducted at Fredericton and at the Keswick Baptist church, by Rev. F. C. Howard, of Fredericton, and Rev. Geo. Howard, of Keswick.

FRANZ.—I settled with the Pennfield and Beaver Harbor churches in August last. I found them sustaining their regular prayer and social services besides their Sunday school which are carried on in good order and efficiently. At Blight's Hall—a mission station of the Pennfield church—that is where the church does mission work every Sabbath by some of its members, in the way of holding a Sunday school and social services. At this station there is a prospect of good being done, some are anxious about their soul's salvation. In the near future we shall hold some special meetings in that community. We are hoping for good in these churches. Our congregations are fine. All our meetings are interesting. We have quite a large number of young people. The C. E. S. hold their meetings regularly on Monday evenings. They are quite active. What we need most is the soul saving power of the Almighty Saviour and Lord. We are praying for this. On the 11th inst., the Pennfield church gave license to Bro. A. Calder to preach the gospel. He is a young man of some ability and deep piety. Our prayer is that he may be very useful in the denomination. We are praying for this. I find that the people kind and helpful. T. M. MUNRO.

DYKEMAN.—At Jemseg, Queens Co., September 14th, Clarence D. Dykeman, aged 39. Our brother had for the past three or four years been greatly afflicted, suffering from paralysis, and incomplete paralysis, which rendered him utterly unfit for any usefulness and caused life to become a burden. When in health and able to follow his calling he had been regarded as one of the most proficient men in his profession, and was a universal favorite on account of his kindly and genial manner. It was, therefore, the more painful, for his many friends, and they could not but feel his departure to be one of loss. Death was indeed paid to him; for he had long since given evidence of preparation for the great change. On September 17th, 1876, he was baptized by the Rev. J. W. S. Young, and united with the Jemseg church. Thus there were almost twenty years between his symbolic and his actual burial. And as he was buried with Christ in baptism, so now we believe he sleeps in Jesus until the morning of the resurrection. In 1894 he joined the church of the Holy Spirit, St. John's, which he remained in membership until the end. His funeral, which was numerously attended, was conducted by Revs. Charles Henderson and G. W. Springer, the former preaching a suitable sermon from 1 Peter, 1:23-25. The deceased leaves a widow and two children. Among others who mourn his loss are an aged mother and four brothers, one of whom is the Rev. A. T. Dykeman, the well known pastor of Digby Baptist church.

REGISTRATION FUNDS. From Sept. 1st to Oct. 26th, 1904. September.—Germania St. ch S. S. (H. M. \$10, F. M. \$10, Gr. Lg. \$6), \$25; Gibson S. S. (F. M. \$6, Infant class \$3) \$9; Leopold Estabrook, (F. M. \$6, N. W. \$6, Gr. Lg. \$6) \$18; First Springfield, F. M. \$6, Queens Co. soc. meet, F. M. \$6.13; Carleton S. S. to support Bible woman \$15; Carleton County soc. meet, D. W. \$6; Mailbox Filmore, Gr. Lg. \$5; First Elgin, Gr. Lg. \$5; St. John's Soc. per John Cartwright, F. M. \$12.75, \$6.75; F. M. \$2.46, Goslin soc. F. M. \$1.15; \$24.56; First Glen S. S. (F. M. \$10, Gr. Lg. \$1.40, ch. coll. F. M. \$2.50) \$4.71; Musquash and Dipper Harbor, F. M. \$16.75. October.—Second Hillsboro ch. (F. M. \$2.75, Gr. Lg. \$2.75) \$5.50; Blackville ch. (F. M. \$5); Carleton, Vio. and Maiden Co's. gear meet, F. M. \$3.50; First Elgin ch. (F. M. \$18.50; Seckville S. Y. P. U. F. M. \$9; Brynnaia St. ch. (An. Un. \$6, S. S. Gr. Lg. \$2.71) \$8.71; Valley ch. per John Cartwright, (H. M. \$3, F. M. \$1) \$4; Mrs. John Dann, Gr. Lg. \$1; Hartland ch., F. M. \$3.50; Mrs. A. D. Hartley and others, H. M. F. M. \$22.88. Total to Oct. 26, \$227.13. Before reported, \$944.02. Total N. B., \$471.15.

W. R. E. L. October.—Charlottetown ch. D. W. \$11.70; North River, D. W. \$10; East Point ch. (D. W. \$7, Mrs. Eliza McVam, Gr. Lg. \$1) \$8. Total to Oct. 26, \$61.70. Total N. B. and P. E. I. to Oct. 26, \$602.86. Treas. N. B. and P. E. I. Oct. 26, '04.

Money Received by the Treasurer of the W. R. E. L. From Oct. 1st to Oct. 26th. Dartmouth Sunday School, F. M. \$4.37, H. M. \$4.27; North River, F. M. \$9.50, H. M. \$1; Tidings Soc.; Louis Head, M. \$1; St. George's, Decatur, F. M. \$1; Bonshaw, F. M. \$2.15; reports \$20; Tidings \$5; Cheverese, F. M. \$5; H. M. \$1; "report to the society" \$3; Harvey, F. M. \$3.34; DeBert, Mission Road, F. M. \$5; Upper New Castle Bridge, F. M. \$10; Homeville, Tidings \$5; Alberton, F. M. \$4; Tidings \$5; Sydney, F. M. \$4.50; Tidings \$5; Reports 10th Kingston, F. M. \$3.56, H. M. \$3.08; Reports \$5; Homeville, F. M. \$2.50; St. John (Germania St.), Tidings \$5; Little Bras Fort, F. M. \$2.75, H. M. \$2.75; Amherst, collection Grounds Day, evening meeting, \$4.25; Billtown, F. M. \$3.35, H. M. \$1; Rockland, F. M. \$19; New Germany, F. M. \$0.50, H. M. \$1.50; Oxboro, F. M. \$5; Tidings \$5; Hantsport, F. M. \$1, H. M. \$1.48; Fairville, F. M. \$4; Sunday School, F. M. \$1.95, H. M. \$1.71; Paradise, F. M. \$4.84, H. M. \$1.15; money received from a gift to the East Public W. M. A. S. \$5; F. M. Germantown, F. M. \$6. MARY SMITH, Treas. W. R. E. L., Amherst, P. O. Box 513.

THE ADVANCE OF THE FASHION. "Coming Styles designed by the Great Customers of Europe" is the title of a most artistic brochure just issued by the Corticelli Silk Company of St. Johns, Montreal, Toronto and Winnipeg. With-in its covers are contained two full page colored designs from each of the leading costumers of the fourteen great cities of Europe, i. e.: Paris, London, Berlin, Frankfurt, Brussels, the Hague, St. Petersburg, Vienna, Turin, Florence, Moscow, Glasgow, Dublin, Liverpool. The illustrations show the style, material and color of the different gowns, jackets or cloaks exactly as they appear when made up, and as they anticipate the coming modes, are accurate in every detail, the publication is of course of much value to the dressmaker, the storekeeper or the lady of fashion. Price 20cts., and 2cts. extra for postage.

"Store the Mind" In other words bear our Store in mind when you want anything in FURNITURE. It will pay you F. A. JONES, 16 & 18 King St.

The U. S. War Department requires \$3,875,000 for the next fiscal year. It is proposed to spend \$15,824,300 on coast defenses.

The Republicans say that California will give McKinley 50,000 majority; the Democrats declare that Bryan's majority in the state will be 50,000.

SUNLIGHT SOAP Highest Award GOLD MEDAL PARIS 1889. World's Fair. Sunlight Soap. Buy one, carry it with you, and use it on hills, coast, valleys, bonnets, etc., etc. Sample by mail, 10cts. Special price to agents. THE MANITOWAG MANUFACTURING CO. LTD. P. O. Box No. 17, St. John, N. B.

JOHN CHAMBERLAIN, FURNACE DIRECTOR AND REFRIGERATOR, 164 MILL ST., ST. JOHN, N. B. For the convenience of the South End of the City we have opened a branch at 125 Charlotte Street, where all orders will be kindly received from all who wish to purchase our goods and services. We have in stock all the latest designs from which to select from. Mrs. Chamberlain and herself are at all times ready to give you the best service in every particular. Satisfaction guaranteed or no pay. 1 Charlotte St. Telephone No. 10. Night Telephone 23 St. St. No. 10.

Wanted! Wanted! Wanted! Buy one, carry it with you, and use it on hills, coast, valleys, bonnets, etc., etc. Sample by mail, 10cts. Special price to agents. THE MANITOWAG MANUFACTURING CO. LTD. P. O. Box No. 17, St. John, N. B.

THE NEW Mexican Fibre Pocket Brush Is a Big Success Buy one, carry it with you, and use it on hills, coast, valleys, bonnets, etc., etc. Sample by mail, 10cts. Special price to agents. THE MANITOWAG MANUFACTURING CO. LTD. P. O. Box No. 17, St. John, N. B.

Ladies, We Are

If you come to St John during the Fair don't forget that we have the best exhibition of Ladies' Jackets and Capes that can be seen in the city.

Gossamers. We have just opened a large lot of Gossamers which we have purchased from the makers at half price. They are the latest style, having a very full separable golf cape with shoulder straps, also a detachable hood. They are made from fine Tweeds and fine Cover Cloth—made perfectly waterproof by the latest process. Regular prices are from \$8 to \$12, but this lot is marked \$4.50, \$5 and \$5.50.

F. A. Dykeman & Co. Box 79, St. John, N. B. BABY'S OWN SOAP THEY ALL WANT IT. THE ALBERT TOILET SOAP COY. MONTREAL. BEWARE OF IMITATIONS.

MANCHESTER'S TONIC Condition Powder. A Preparation put up by qualified Veterinary Surgeons and compounded from the purest drugs and Medicines to be obtained, is without doubt the most popular and useful home medicine of the day, it not only Cures Diarrhoea, Swelled Legs, Hiccough, Bots and Worms, but by thoroughly purifying the blood, it does its best service in every health, strong and healthy to every part of the human body, making the system stronger and more vigorous. Take it often. Sold by Druggists and Merchants. Demand it. Sample Package free. J. W. MANCHESTER & Co., Ltd., 100 St. John St., Montreal.

At Bridgewater, Mass., while Mrs. Francis A. Parker was riding a London bicycle she was taken ill and died immediately. The doctor gave heart disease as the cause.

Steamer Arago, from Coos Bay for San Francisco, was wrecked Tuesday at Coos Head. In attempting to land a boat load of passengers and crew the boat was capsized. Twelve were drowned.

Minard's Liniment is used by Physicians. Rev. Geo. Dunbar, of Brookline, N. Y., died on Friday and his wife died at midnight on Saturday. Both were in their 80th year, were natives of Bridgewater, Mass., and were playmates and school mates together. They were married just before Mr. Dunbar entered college.

NEW STATIONERY! One lot special ENVELOPES \$1 per Thousand. First-class NOTE PAPERS 50c., 60c. and 75c. per ream. J. & A. McMILLAN, 95 Prince William St., ST. JOHN, N. B.

The New Mexican Fibre Pocket Brush Is a Big Success Buy one, carry it with you, and use it on hills, coast, valleys, bonnets, etc., etc. Sample by mail, 10cts. Special price to agents. THE MANITOWAG MANUFACTURING CO. LTD. P. O. Box No. 17, St. John, N. B.

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1896-97 The Coming Styles For Ladies Costumes A MOST UNIQUE publication under the above title is just out, containing the Fall & Winter Designs by leading European Costumers Price 20c. Corticelli Silk Co., Ltd. ST. JOHN, P. Q.

THE CHRISTIAN VISITOR Vol. XII, No. 10. —In a recent issue AND VISITOR referred James Ross, of St. John, Canada, Mr. Ross, and is said to be a resident of Bay of Fundy there. A correspondent writes: "I beg to inform you that I have in this little Ferry, a colored man who was born right here, and has lived here in fairly good health, and is now 85 and 90 years old. He has lived here all his life, and was considered very old when he was 60 years of age." —Bro. MELLICK, some bells for the west. And there John which we are pleased that he should be there, for there are some in this city, if we may strike morning in the west. And there John which we are pleased that he should be there, for there are some in this city, if we may strike morning in the west. And there John which we are pleased that he should be there, for there are some in this city, if we may strike morning in the west. —Sir Edward Coates General of the since expressed his and his Venezuela and that no honest her favor on the of Lansdowne, present administration. I have at Leeds in the statement of Sir E. was starting in prepared in and claims, Lord Lansdowne carefully investigated that most of them by satisfactory reason to hope a prospecting when he was settled by articles cable compromise. When the Britain would entertain believing that he that he claims supported by evidence established principles. —The Montreal extracts from a letter Macaulay who was in his new office running between the Bidar was in motion at the time measure of arms. Mr. Macaulay had Montreal as secretary which he himself which he learned the article before the defenceless says that the man and carried out the authorities, piled with a unbacked by the civilians killed at, and the soldiers posted at windows. People who gave police for protection searched for victims were the blind force of some of the deeds to transcribe. bodies were brought and shot into a were loved as martyrs. In the sand bodies were case pile were covered with half of earth. Two thousand were disposed of, and burial places were imagined that adds that the children were overcome with. He was compelled that he was afterwards. A Russian soldier claims to be by which telegraph sent through the