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Messenger and Visitor.

WEDNESDAY, NOVEMBER 8, 1893.

THE STUNDISTS.

The Christian World has lately concluded a series of eleven articles on the Stundists of Russia, in which is given a quite extended and very interesting account of a people who have suffered much—and still suffer—in the dominions of the Czar, for the faith which they profess. This little history, which it is promised, will soon be published in book form, should be interesting reading to the Baptists of Canada, both because it tells of a persecuted people whose principles of faith and practice appear to be in many respects similar to those held by ourselves, and because many of these people are finding in the north-western portion of this dominion an asylum from the persecutions to which their brethren are subject in Russia.

Among the Stundists, as with Baptists, great stress is laid upon the principle that the Word of God is the one and only source of authority in matters of religion. "The New Testament is their only rule of faith and conduct." Most of them, we are told, carry about with them a copy of it, and in moments of relaxation when the ordinary orthodox peasant seeks the village drink shop, the Stundist retreats to some quiet spot to study his "Evangelike." He is a diligent student of the book and is deeply versed in its truths. He feels that the book contains a revelation suited to his needs, and fearlessly claims the right to read and interpret it for himself. In regard to this, one of the Stundists, "an unlettered man," but not lacking that sense knowledge which comes from constant and prayerful study of the Divine Word, writes thus: "We have on y one duty on earth, to put ourselves in harmony with God's will concerning us. How are we to know God's will? He has revealed it to us in the New Testament, and in so far as we are negligent in finding out that will of God, so far do we defeat the end for which he has placed us here. We hold, therefore, that constant meditation on the Scriptures enables us to live after the pattern of Christ and to glorify and enjoy our maker."

In regard to creed and the ordinances the Stundists, we are told, "are evangelical Protestants pure and simple." In the matter of baptism the position of some of them is that of the Baptists, but in regard to this and some other matters there is not uniformity among them. Nearly one-third of them, it is estimated, hold to adult baptism, while a few reject baptism altogether. The Lord's Supper is regarded by them as a commemorative ordinance rather than a rite having sacramental efficacy. In regard to the doctrines of predestination the final perseverance of the saints, the office and work of the Holy Spirit and the origin of sin, there is not entire uniformity of belief, but nevertheless, the writer of the articles in the Christian World asserts that, "broadly speaking, the Russian Stundists are Evangelicals of the most pronounced type."

Against the sacerdotalism which dominates and debases the religious life of the established church in Russia the Stundists make constant and vehement protest. In his revolt against clericalism as represented in the sordid, drunken and every way degraded and degrading priests of the Russian villages, the Stundist has possibly gone to an extreme in the other direction. The distinction between clergy and laymen he ignores and regards with little favor the setting apart of a class of men wholly devoted to the gospel ministry. The Stundist churches have their prebys and deacons, "but they are in no way to be distinguished from the other members of the body."

The Russian-Greek church provides for many holidays—103 of them during the ecclesiastical year. On these days, which, for the most part, celebrate the birthday of saints and imperial personages, services are held in the churches and work is to be religiously avoided. But practically these days tend to dissipation and debauchery rather than to moral or religious improvement. The lazy, sloth-loving peasant longs for the coming of a church holiday as a time when he may be idle and get drunk with impunity. The Stundist will have none of these "pagan" or "idolatrous" holidays, "and perhaps somewhat too

ostentatiously drive out his team of oxen to plough on the day consecrated to John the Baptist or Mary Magdalene." In intelligence, industry, morality, religious enlightenment, and in all respects the Stundists appear in marked and favorable contrast with the ordinary Russian peasant. "The Stundist is a thinking, enlightened man, with clear notions about the questions which are at present agitating the world. In this respect he is as different as possible from his orthodox neighbor, who is generally a bovine-minded man, with brutal instincts and little outlook beyond to-day. The Stundist reads every thing he can lay his hands on. . . . If you visit a village where Orthodox and Stundists live together, you can almost always pick out the Stundist. He is cleaner, brighter, more alert. His clothes look smarter, his hair is cut shorter, his beard is trimmed or shaven. And if you enter their houses the difference is still more marked. Cleanliness and neatness in the place of dirt and disorder. The children are tidy, the housewife does not shrink away in terrified bashfulness, but greets you with ease, as though she had equal rights in the household with her husband."

No class of people in the world probably are more hated by their countrymen than the Stundists in Russia. They are hated by the clergy because they will not acknowledge their priestly assumptions and submit to their authority. They are hated by the peasants because their moral, decent and industrious life and their contempt of superstition are a constant rebuke to the lazy, drunken and priest-ridden Russian peasantry, and they are hated by the civil and military officials because they are incorruptible and will not give a bribe. Whether the testimony which the Stundists in Russia are bearing to the truth has any appreciable good effect upon the people among whom they dwell we do not know. Probably there are not many who receive their testimony. There appears to be little for these people in Russia but persecution. It is therefore gratifying to know that so many of them are finding in Canada the civil and religious liberty which are so cruelly denied them in the dominions of the Czar.

THE AMERICAN BOARD.

The American Board of Commissioners for Foreign Missions is the organization by which the Congregationalists of the United States do their great work in foreign lands. Baptists are interested in the Congregationalists, especially because Judson, Hackett and other great men who have become our honored leaders came from Congregational ranks. And what concerns the American Board is of some moment to all Christians. Accordingly the late meeting at Worcester and its action on some matters have been widely discussed. The principal topic was the acceptance by the Board of Rev. Mr. Noyes as one of its missionaries to Japan. This case has caused a great deal of discussion and controversy. The reason is that Mr. Noyes was regarded as one of the new theology men, and therefore his appointment was opposed. He came before the committee several years ago, and as he seemed to hold the hypothesis of a second probation, the authorities declined to appoint him. The committee was sustained by the general Board. Mr. Noyes came before the committee again, and was again rejected. Then a large Congregational church in Boston called a council by which he was ordained. The church then sent him to Japan as its missionary. There he has labored for several years, and the missionaries working in Japan have now asked that Mr. Noyes be appointed by the Board. As we understand the matter, Mr. Noyes, without making his views prominent in his missionary work and admitting that they have little if any direct support in Scripture, still believes that those who have no opportunity to accept the personal Christ in this life will have such opportunity hereafter.

The case was referred by the Board at Worcester to a committee of fifteen, upon whose recommendation Mr. Noyes was appointed a missionary. The resolution was carried by a vote of 106 to 24. The report had a clause in it which said: "The Board declares that this action is not to be understood as in any way modifying its former utterances on the subject of future probation." This was passed with the other clauses appointing Mr. Noyes. The action, therefore, taken as a whole, is to the effect that Mr. Noyes is to be appointed, but no other holding his views. It is a compromise, but the conservatives regard it as likely to be followed by appointment of others holding the same views. Joseph Cook said the minute appointing Mr. Noyes and yet reaffirming previous utterances against future probation, was a "rependent contradiction" as "juxtaposition without coherence." Practically the result seems a victory for the new theology. Secretary Alden and two leading members of the committee have resigned. But President Storrs and other distinguished leaders, whose orthodoxy is unquestioned, favored the action for the sake of peace. The future action of the Board will be watched with solicitude by members of both parties.

MASKINONGE.

In the Montreal daily Witness of November 1, an interesting account is given of the opening of the new Baptist chapel at Maskinonge, Que. The history of the Baptist cause in that place is familiar to our readers. The little church of eleven members, which was organized last year, has held nobly on its way and the converts have proved true to their faith in spite of all efforts put forth by priests and others to persuade them to return to the old fold. Their efforts to provide a church home for themselves and a parsonage for their pastor have been crowned with success, and a church and parsonage costing \$4,000 have been completed. The church was dedicated on Tuesday last. Of course most of the money for the building operations has come from outside, but the church has itself raised during the year \$733, which, considering their numbers, is highly creditable. The chapel is a neat structure, situated on the east of the Maskinonge River, right opposite the large new Catholic cathedral. It will seat about 150 persons, and is opened practically without any debt. Three thousand six hundred dollars have been received toward the building fund, and the balance of \$400 is guaranteed by the Grande Ligne Board. A number of pastors and Baptist brethren from Montreal and other places were present at the opening. "The occasion was full of encouragement to the new converts and marks a new era in French evangelization. Several Roman Catholics were present at the afternoon service. A spirit of equality exists in the minds of many and several are ready to profess their faith in Jesus Christ."

A fine bell, for the steeple of the new chapel, has been presented by the Rev. Dr. Fulton, and the following inscription, in French, will be painted on the belfry, "Proclaim liberty throughout the land, and to all in the land." May the little one become a thousand will be the prayer of many who read these lines."

Annuity Fund.

Four hundred dollars needed before January 1st, 1894, for five ministers laid aside by age and sickness; six widows of ministers, struggling in the loneliness of bereavement for the bare necessities of life, and six children of ministers left fatherless.

Shall the Annuity Fund be driven by necessity to cut down the amounts now allowed the needy ones? On the first of January each of these enfeebled brethren and needy widows and their children will expect the amount fixed by the denomination for them to get half yearly. It is not large—only \$75 for each minister; \$37.50 for each widow, and \$6.25 for each fatherless child. No less than this, called the maximum sum, has been granted heretofore. They therefore confidently look forward to getting this amount in the early days of January, now near at hand. Already, it may be, bills for daily food and clothing have been contracted, with the belief and assurance that the full half yearly allowance would be received at the appointed time. It is now for forty thousand Baptists to say whether the widows and children of ministers who labored faithfully till called away to their eternal rest, shall have their essential wants supplied; whether the aged and enfeebled servants of the Lord still with us shall be defended against pinching want in their old age. About \$700 will be needed on the first day of the coming year to meet these demands which must touch all hearts. The three hundred dollars can be provided for from other sources of income, but \$400 is wanted from the churches and benevolent friends.

Brethren and sisters who read this, please act promptly. Will pastors, church clerks and deacons see to it, that collections are taken or respectable amounts got by other methods in the several churches and communities where they live at an early day? We appeal to individuals, kind, sympathetic and benevolent. Think, dear brethren and sisters, of these cases of need! When you think, kindly act. Send your gifts to E. M. Saunders, treasurer, at H. H. H. Will the churches and friends kindly remember that this amount asked for will go at once to those five ministers, six widows, and six children. Dear friends, do not fail to send in the \$400 before Christmas.

"Inasmuch as ye have done it unto one of these, ye have done it unto Me." "A cup of cold water given to a disciple in the name of a disciple, shall receive a disciple's reward."

"The Lord loves the cheerful giver." By order and on behalf of the Annuity Board, E. M. SAUNDERS, Secretary-Treasurer.

Halifax, Nov. 2.

Quarterly Meeting at Kimedy.

The Chischole friends arrived here on the 19th of September for our second joint quarterly. How refreshing it is to see a brother or sister missionary after three months with scarce ever a sight of a white face! We found this plan of "doubling up," as Bro. Manning calls it, so helpful that "joint quarterly" will hereafter be held regularly by the missionaries and helpers of these two fields. The young ladies end of our new bungalow was made ready for Bro. and Sister Archibald, and they were the first occupants. They came not from Chischole but from Keshigga, where they had just completed a six weeks tour. If critics who rashly say that missionaries have an easy time of it were to have the task of following these indefatigable workers day after day for six weeks through rain and mud, burning heat and glaring sun, heathen filth and heathen, forgetting the comforts of the mission bungalow, and enduring continually the sights, sounds and smells that are sickening—they would be more cautious how they criticize. But this is by the way, I started out to give some account of our last quarterly. We had three good prayer meetings, the first being a praise service, the second and third having for their subjects, "The Kingdom of Jesus." An hour each afternoon was given to a general Bible class; subject, Isaiah 45. There were a number of papers read by the native brethren and discussed by us all. The subjects were: "The book of Job," "The harm caused by enmity," "Christian unity," "What is it to be a true Christian?" etc., etc. The first subject proved a fertile one, and we might have spent the whole three days on that discussion. You would be astonished to see how even the uneducated among these Telugus are diving into these great questions of sin and evil, and are able to ask questions which even a D. D. cannot at times answer.

Satan argues that Job served God simply because God fed and clothed him. Hindus tell us constantly that our Christians join us and become followers of Jesus simply for the "leaves and fishes," or, as we Indians would say, for the "rice and curry." "They will be Christians just so long as you fill their stomachs and clothe their bodies. When you cease to do that they will renounce Christianity and revile the name they once held dear," so the Hindus tell us. Now, how far is this true? How far is it true of Telugu Christians? Since some of our Christians prove to be just a sort of abject, we think it well for this searching question to be asked. It will help to sift both wheat and chaff; and we believe that there is a good deal of genuine wheat among the Telugu Christians, notwithstanding Satan's insinuations to the contrary. The subject of "Christian Unity" was deeply interesting and helpful. Among us here, as among you in the provinces, lack of unity surely means lack of power. The devil knows full well that by sowing seeds of distrust, jealousy and selfishness among brethren he can do much to nullify their best efforts and defeat the Lord's work. We all need to beware of a heart too blind to see, too proud to confess, and too selfish to forsake its own family. I fear we shall find much to humiliate us in that unchristlike striving for place, power, and the praises of men. Oh, what could we not do—yes, we in India and you in Canada—if we were thoroughly united, each seeking not his own but others' good and Christ's glory?

Another question which we intended to discuss, but from want of time had to reserve for some future occasion was, "Does Christianity produce better servants than Hinduism?" This is a very pertinent question, and I hope we may have a chance to discuss it ere long. There is, I am sorry to say, a feeling abroad that a cook, gardener, teacher, clerk, etc., is less reliable—more given to laziness and dishonesty—after he becomes a Christian than before. Our Telugus must face this question and remove the reproval by proving that it is not so. In some instances I fear it is, but that is not the fault of Christianity.

The wearing of expensive jewelry among our native Christians was another subject discussed. We were greatly pleased to find among our helpers young men who were willing to acknowledge the evil and ready to help us fight it. Jewelry is one of India's curses, and an evil that must be rooted out of our native churches. Jewelry in this battle, but I am convinced that it is in Canada and in India, an enormous evil. The hearts of tens of thousands in this land are far more set on jewelry than on Jesus, and the tenacity with which they cling to their god proves my assertion. In our earnest talk over the matter we found our native brethren quite ready to point out the sad consequences in India of the love for jewelry. Several of them have sold a good deal of their jewelry, and some twenty-five of us joined hands and informally organized ourselves into an anti-jewelry band. We promised to do all we could to discourage the wearing

of expensive ornaments. If the money spent upon useless jewelry by professed Christians in our home churches were given to the Lord I think our Board might easily send us this year several families and several lady missionaries. Will there not be a serious day of reckoning by and by when the blood of Telugus will cry unto God from the land of eternal woe? Oh let us be honest with ourselves and with God. Are we not criminally negligent with regard to these Telugus whom God has bid us evangelize? Is not every professing Christian in the Maritime Provinces personally responsible unto God for his or her share of the burden in the rescuing of these Telugus? If not I have misread my Bible and want to be corrected. Is there any one in all the churches who can, or dare, disclaim responsibility? Is there any one who can honestly do less than his very best in behalf of these perishing ones? Are there not many sham excuses that we shall never dare to before the King on that great day? Is there anything so silly, so sad, as the wasting of time and money in vain show and selfish pleasure, which might be the means of saving immortal souls?

Finally, is it true that no missionary leaves the Maritime Provinces for the Telugus this year? If so, is there not more call for sackcloth and ashes than for denominational self-gratulation? Let us rejoice in what we have done and are doing, but in the name of honesty and truth let us not be blind to what we have not done and ought to have done. Will not this withholding of the gospel from the Telugus react disastrously upon the home churches? Oh, forget not the inexorable law of the Kingdom of God: "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."

Your fellow worker,
M. V. HIGGINS.
Paris, Kimedy, Sept. 30.

Bible Study at Acadia.

The following report of the Young Men's Christian Association will show what that society is doing in the way of systematic study of the Bible, as well as an outline of their evangelistic work. At a meeting of this association to welcome the new students, a copy of this report was given to each person present. The following are a selection from the report:

"During the last fifty years the need has been felt throughout the Christian church for definite work for young men. This need is being filled by the Young Men's Christian Association. The first association of the world was organized at London in 1844; in America, at Montreal in 1850, and eight years later the first college association was formed in the University of Michigan. The work has so spread that now, in America, every city and town of importance, and every college has its Y. M. C. A. as a centre for organizing Christian work among men by young men. And it has spread beyond us until this year there are reported 1,938 associations among thirty-nine nations speaking fifteen languages and having property amounting to more than \$14,000,000. While on our own continent 468 associations in colleges, ninety-six associations for work among railroad men, twelve German, thirty-nine colored, twenty-four Indian, one French and one Japanese attest the practical value and the great magnitude of the work. How great things the Lord hath wrought and is now working! The association of our own university was organized in 1888, since which time it has aggressively carried on its own peculiar work. During the past year, one hundred gospel meetings were held under the auspices of the association. A public meeting was held in College Hall the fourth Sunday of each month. These are addressed by prominent preachers throughout the province. The university prayer meeting is held in the Chapel at 7 o'clock on Wednesday evening of each week. Students from the seminary, academy and university meet here in prayer and conference. The meetings of the past year have been deeply interesting and very helpful. The average attendance has been one hundred."

The Y. M. C. A. prayer meeting is held in the Chapel at 9 o'clock every Sunday morning. This is essentially a young men's meeting. It has been a means of great blessing in past years, and we anticipate the same for the year just before us. While the regular meetings have been profitable the past year, much has been gained from a series of "half-hour after supper meetings" in the rooms of the students in Chipman Hall; while through the committee on intercollegiate relations and by conventions, we have been enabled to come in touch with the Christian life in other colleges. The Bible class work of the association last year was definite, methodical and successful. Eight classes for study were formed early in the winter having an average membership of six. These met once a week in the rooms of their leaders for a study of "Christ Among Men," a series of lessons outlined by James McConaghy, of Mt. Herman school. The summary of all classes gives sixty-seven sessions for eight classes, with an average attendance of five. A special feature of last season's work was the Normal class, composed of teachers of the Training classes. A similar course is anticipated for the coming year and will be definitely planned early in the fall. Announcements of such classes and their leaders will be given to the association as soon as plans are completed. The foreign missionary work of the association is given over to the Missionary Society and Volunteer Band, both of which societies maintain a separate organization. Definite work by the Missionary Society is needed on by

means of a monthly missionary meeting held in College Hall on the second Sunday of each month; also the support, in conjunction with the Wolfville Baptist church, of a missionary (a graduate of Acadia) on the Canadian Telugu mission field. The Volunteer Band has carried on a systematic study of the various mission fields of the world, and has held public missionary meetings in many churches in the vicinity of the university.

For some years, the association has undertaken to hold religious services each Sunday of the college year at a number of mission stations in the vicinity of the university. Throughout last year such services were held at Morian Mountain, R. R. Mountain, and the Root Farm. A number of conversions and a general quickening of spiritual life have been reported by those in attendance. We can hardly estimate the amount of good that results from these Sunday afternoon services. Many a man and woman has, and many others will do the beginning of their Christian life from these gatherings in the name of Christ. The committee on general religious work will take up this work the coming year, and delegate students to be in attendance at these services. They solicit the hearty co-operation of every Christian student in this practical mission work."

In addition to what the above society is doing, the college classes every Sunday afternoon meet the president and three of the professors for Bible study. The president is studying the New Testament church with the seniors. Prof. Kelstead is working with the junior class among the Old Testament prophets, while the sophomores and freshmen, under the direction of Professor Wortman and Tufts, are working in the Pentateuch and Historical books of the Bible. The arrangement of the courses of study is such that during the four years a student will get a somewhat connected and reasonably comprehensive knowledge of the sacred volumes. Attendance upon these classes is voluntary; but judging from the numbers that regularly meet for these exercises there would seem to be a growing appreciation of these studies.

Fellowship is also given to Bible study in the academy and Acadia Seminary.

Dedication at Benton.

The new church built during the summer was formally opened on Sunday, Oct. 29. In spite of unfavorable weather the house was filled to its utmost capacity. The ministers present were Revs. G. M. V. Carey, of St. John; Thos. Todd, Woodstock; F. S. Todd, Milltown, Me.; G. R. Giddens, Houlton, Me.; E. C. Jenkins, and J. W. S. Young, pastor of the church. Rev. Mr. Carey preached the sermon—an instructive and powerful discourse founded on Hagai 1: 8. "Go up to the mountains and bring wood and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord, for the silver is mine and the gold is mine." The dedicatory prayer was offered by Rev. J. W. S. Young. Rev. T. Todd stated that about \$200 would clear the building of debt, and in answer to his appeal \$150 of the amount was quickly raised. In the afternoon Mr. Todd preached from 1 Cor. 3: 22, 23. At 6.30 Mr. Jenkins delivered a short discourse from John 10: 16; and at 8 o'clock Mr. Carey preached again from Matt. 11: 28. This was followed by a social service in which more than fifty persons participated. An efficient choir, with Miss Porter as organist, rendered valuable assistance at all the services. Much credit is due to Pastor Young for his active interest in getting the church built. The site of the building is 25 x 44; it is well situated and finished in a neat and substantial manner. The furnishings are tasteful, and the church is indebted to some friends of the cause in other places for several articles of furniture, including a pulpit chair, Bible, banner, lamps, mottoes, etc. Among the donors are Mrs. Wm. Saunders, of Woodstock; Mrs. Frederick and Miss Esther Frederick, of Marysville, and Mr. Chas. McKen, of Woodstock. The donations toward the building have also been generous. The friends at Benton are to be congratulated on entering their new and convenient church home. With this improvement of external conditions may there come also rich spiritual blessings.

Year Book "Ada."

I wish to thank the brethren who have assisted me in securing advertisements for the Year Book, and also our patrons for the promptness with which they have made their payments. I regret that owing to the fact that the book was got out earlier than was expected, a number of the "ada" were too late for publication—those of Messrs. C. Gates, H. A. Co., Middleton, the Skoda Co., of Wolfville, and Hagar Bros., of St. John. Also, Mr. Gilmore's name is wrongly spelled in his "ada," which reads "A Gilmore, Talbot, St. John."

A. JUDSON KIMEDY.

The post Burns says: "Dyspepsia is the Devil." It is, but where he assumes this form he is easily gotten rid of by K. D. C. Use K. D. C.

French Village, Oct. 28.

—Test this statement, convince you that K. D. C. mediate relief to the dyspepsia followed according to direct complete cure.

—Send to the Baptists for the articles Halit, P. Ovensants of Baptists church, ready, \$1.00 per 100 mailed.

—Use Skoda's Discovery blood and nerve remedy.

Minard's Liment cures

Foreign Mission News.

Since Convention the scene has been a busy one. He has been the interest of the work here. St. Stephen and the Lodge. Also, Windsor, Hantsport, Amherst Point, N. S.; Hart Co., N. B. and the following P. E. L.: Summerside, Bevalley, Cavendish, Tryon, Chatham and Alexandra. Everywhere been most kindly and cordial. Collections have been the work in all the places here and an effort has been made in this department of the work with greater vigor than before. While the collections have been good has been seen which has been fruit in days to come. News of brethren in P. E. L. will be forgotten. The only regret that all the churches are reached. Bro. Freeman's arduous field was not touched at all. Eastpoint church where so much labor has been performed, pastor, Bro. Bishop and his people. The Alberton group on the island was not touched, ought to be in P. E. L. at more pastors, and anybody hard work and plenty of kind and appreciative people. It here is his heart's content. He has received makes the desolation of going again.

The young pastors who have settled, viz.: Bently, Corey, and others are taking hold of the energy, and are already making themselves felt. It is regretted that Bro. Mills, who has been very ill, his work is too much for his strength, and is contemplating removal. Pastor Spurr, of the oldest settled pastor in the area, has been very busy. He travels over considerable and brings sometimes to his own meet his brethren more. His patient, plodding work, and he commands the confidence of those to whom he has well on his difficult field. There is no lack of opportunity here is no lack of opportunity what they have. One thing that an occasional visit by our work is appreciated both by people, and has a good time has come for a more execution of our work if we every growth. We feel this every foreign mission work. Brethren are doing elsewhere are advancing, what progress making, and we ask ourselves that more is not being done churches for foreign missions has gone and the time for special offering for foreign perhaps gone too. A few churches responded to our most urgent appeal, but there are number from whom we have. We trust all will respond and their offerings to other churches impossible for the secret every church. He has been until the middle of November convinced that the work kept prominently before the order to secure best result holds himself in readiness to see and pastorless churches is able from time to time.

J. W. MANNING, Sec.-Treas.

Acknowledgments.

I wish to mention a receipt of good will on the part of the Union in Chipman. A letter met in the hall at Chipman the evening of the 27th of the service, presented many with a purse of \$80 and others with the amount of \$50. A good enjoyed by all present.

W. E. L.

I wish to thank the Baptists Hampton, N. S., for their me while assisting Bro. E. H. work; also for the presentation of a costly Bible, also from a brother, C. W. A. Packer's Cove, N. S.

I desire to acknowledge the following money for the service: Rev. B. M. Hamilton, Mass.; \$1; John H. Head of St. Margaret's, B. Davis, Halifax; \$1; Dr. A. J. W. Heckman, \$1; Cyrus Mrs. C. H. Burgess, Chatham; \$1; Mrs. L. M. Smith, \$1; ley, Worcester, Mass., \$5. Lord abundantly bless the work will be the next to respond.

M. V.

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