

Messenger and Visitor.

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VOLUME XLVI.

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SAINT JOHN, N. B., WEDNESDAY, SEPTEMBER 19, 1894.

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"I do not say with Richter's dreamer Give me back my youth, that willful, undisciplined thing. My youth shines before me. I come from the west: I travel to the East. What is any monument to the advancing soul? It lives in the future. It leaves the past. It recollects not itself and would not have us recollect it."

—Bro. S. W. CUMMINGS, of Truro, writes us that he sent a notice to the MESSENGER and VISITOR on Aug. 24th respecting meetings of the B. Y. P. U. in connection with the N. S. Eastern Association. For some reason the notice appears to have failed to reach this office, as it did not come into our hands. A notice from the clerk of the Jemseg church for the information of delegates expecting to attend the N. B. Convention did not reach the MESSENGER and VISITOR office until Sept. 10th, when the Convention was in session.

—Says Mr. Moody: "I believe more persons stumble from the inconsistencies of professed Christians than from any other cause. What is doing more harm to the cause of Christ than all the skeptics in the world is this cold, dead formalism—this conformity to the world, this professing what we do not possess. The eyes of the world are upon us. I think it was George Fox who said that every Quaker ought to light up the country ten miles around him. If we were all brightly shining for the Master, those about us would soon be reached and there would be a shout of praise going to heaven."

—Sunday, Sept. 2nd, says the Boston Watchman, "was a dark day in New England, and at an earlier time might have given rise to vague forebodings as to the end of the world." In this connection the Watchman recalls that on the extraordinary dark day, May 19, 1780, chickens went to roost in the morning, cattle came lowing from the fields and the day of judgment was thought to be at hand. The Connecticut House of Representatives had already adjourned, and it was proposed to adjourn the council. The day of judgment is as hand, said Colonel Abraham Davenport, or it is not. If not there is no occasion for adjournment; if it is I choose to be found doing my duty. Bring in the candles."

—In an article on "Preaching" in the Evangelist Rev. D. N. Beach quotes Paul's words: "We preach not ourselves but Christ Jesus as Lord and ourselves as his servants for Jesus' sake," and adds: "This is what preaching is. It is different from oratory. It is different from eloquence. So far as it is oratory or eloquence it has need to tremble lest it be not that higher thing. It is a burning message. It is the Christ speaking mediately to the souls of men. No man can preach in his highest sense, except he is as far above knowledge merely or skill to preach merely as the musical soul of Beethoven was above the musical notation, and the limitations of even a vast orchestra to express him. Preaching will involve knowledge. It will involve skill. But nobody will think of the knowledge; nobody will think of skill. The preacher will be so utterly lost in his message that he will be unknowing alike to knowledge and skill."

—GREAT feats of speed, both for short and for long distances, are being performed by the bicyclists. One of the notable feats of the present summer is that of the Catford Club in relay riding between London and Edinburgh. The Catford men, desirous of demonstrating the effectiveness of bicycle service in connection with military operations, proposed to the British War Office to be permitted to take a dispatch from London to Edinburgh and bring back a reply. The War Office not seeing fit to comply with the request, the *Pall Mall Gazette* took the matter up and arranged that a dispatch should be carried from its office in London to Edinburgh and an answer brought back. The cyclists rode in pairs, so that if an accident happened to one the other might carry the message on. The first relay left the *Gazette's* office in Charing Cross at ten o'clock on Thursday morning and the answer from Edinburgh reached the same office at 2.27 on Saturday. The 800 miles were thus accomplished in 62 hours and 27 minutes, a speed of about 15 1/2 miles per hour night and day, and, as is stated, in spite of unfavorable conditions as to weather and roads.

—THE Comte de Paris, who has lately died in England, was born in 1838, and was accordingly a lad of ten when his grandfather, Louis Philippe, was dethroned and the second republic came into existence. The count was a man of at least respectable ability, and

there were periods in his life when it seemed not altogether improbable that he might regain the throne which his grandfather lost. But the course of events of late years in France has been such as to discourage such an expectation. The Comte de Paris and his brother, the Duc de Chartres, came to the United States during the Civil War in that country and entered the army of the Union, being attached to the staff of General McClellan. The Count afterwards wrote a history of the war, a voluminous work which is said to possess some merit. The French Orientalists are now represented by the eldest son of the late Count, the Duke of Orleans, a young man who is said to possess a reputation for gaiety and recklessness.

—The following which we clip from the *Canadian Baptist* is well said and is worthy of attention:

"We know no way in which the young Baptists of Canada can better prove the right of the B. Y. P. U. to exist and grow, than by devoting themselves earnestly to a course of reading calculated to increase their knowledge of the Bible, of Baptist principles and history, of the state and progress of the Christian religion in the world. By doing so to themselves and to their countrymen to be intelligent. We hope that no young man or woman connected with any Baptist church in the Dominion will be content to take up their opinions at second-hand, but that each one and all read every day and think for themselves, in an earnest and prayerful spirit, and with a desire and resolve simply to find the truth, whithersoever it may lead. This is what the Master requires of them. Those who take up the culture courses in this spirit will not need the stimulus of competition, or the ambition to capture a banner, to keep up their enthusiasm."

—In the Methodist General Conference in progress at London, Ont., the question of the extension of the pastoral term beyond three years came up on Friday. The report of a committee on the subject recommended the addition to Sec. 4, paragraph 142 of the Discipline of the following: "Nevertheless when, in the judgment of the quarterly official board concerned, expressed by a three-fourths vote by ballot at the third or fourth meeting in the conference year, and by a three-fourths vote of the stationing committee, the interests of Methodism demand it, a minister may be appointed to a circuit or mission a fourth year. An amendment to this was moved by Rev. Dr. Antilife who proposed a possible extension to five years, also an amendment by Rev. Dr. Sutherland who moved the abolition of the time limit with a proviso that ministers be stationed from year to year, liable to be removed at the end of any year, but eligible to be re-appointed to the same circuit indefinitely by a three-fourths ballot vote of the quarterly board and a three-fourths vote of the stationing committee. After a long and warm discussion the recommendation of the committee was adopted.

Dr. Hopper's Books

Rev. J. E. Hopper, D. D., notwithstanding long continued illness, keeps at work. Some time ago he published a booklet on *The Life Hereafter*, a pleasant book to read when perplexed by questionings which arise in all hearts at the sad periods when we have just parted with dear ones. Now Bro. Hopper has done what others have thought of and talked of. A hand-book for our own denomination in these Provinces has been needed for some time. The *Manual for Baptist churches*, just published in St. John, will meet that want. It briefly states the requisites for church membership, defines the meaning of the word Church, its organization, and has four pages on the discipline of the church. The way Baptists do things is brought out in several chapters. The historical sketch of Baptist churches, though necessarily condensed to the utmost, is still indicative of the fact that we have a position in the past. The Articles of Faith published here are such as would commonly be known by us, (though in a kind of *ad hoc* way, we feel that we ought honestly to say to any one outside the fold, that all "articles" and "creeds" sit lightly on the Baptist conscience. Less than perhaps any other body do we depend upon any formula which are extra scriptural; and more than any other body are we at one among ourselves as to the verities of christianity. This is a nice paradox for the contemplation of those brethren with creeds which they swear by, and yet as near as can be, give them the go-by.) In addition to the useful Rules of Order in public assemblies, and forms for church letters, the manual contains marriage and funeral services. May we humbly

suggest to our free and independent brotherhood that it would be a fitting type of our interdependence, if we all could use the same book? It would be a valuable testimony of our oneness to use the same formulas for funerals, &c., and would look better than the similes, easy-going style of one having a nice appropriate service, and another reading anything that comes to hand. Bro. Adams, of Truro, has furnished Scripture passages for all occasions, by selecting from which an appropriate service may always be arranged. The formula at the grave, however, does not sound as well as the older one at page 108, with which most people are familiar. We prefer the longer form, the tender manner, the magnificent suggestions, and the stately rhythm; association of ideas is everything at such a time, and therefore we should prefer this latter to Bro. Adams' somewhat bald formula. For ourselves, we shall use the services as here indicated. Perhaps that is the most effective way of commending the work. The print is clear, but we should prefer a longer page, with good cloth or leather binding. The light-colored paper binding will almost preclude its being used on solemn occasions.

There are views of several of our Baptist places of worship, and also brief forms for laying of corner stones, and dedications, which, from experience, we beg to say, will be found useful when those happy occasions arise. I need not add that I write *en amore*, (as a brother who was chastising me said once, "I have written in love"). The subject has occupied my own mind, but as I have been precluded, by my busy life, from engaging in this work, I am glad that it has fallen to the lot of a friend so competent.

D. A. STEELE.
Amherst, Sept. 11, 1894.

From India.

AN INTERESTING CASE.
The readers of the MESSENGER and VISITOR may wish to know more about the carpenter whom we recently baptized. His case is an interesting one. About two years ago he became anxious about his salvation, and after a time seemed really to have put his trust in Jesus. But his relations would almost rather have buried or poisoned him than see him become a Christian, and when they heard of his desire to become a Christian they frightened him. We were sorry to find his courage failing, but hoped he might come sometime or other. While he was working for us we learned something of his family history. It seems that his elder brother had married and lost his wife. The younger brother wished to marry, and the elder brother had decided to marry a second wife, and as weddings among the Hindus are fearfully expensive, the elder brother thought it impossible to defray the expenses of two weddings. Hence he left the younger brother unmarried.

A part of the time while at work this young man had one of our coolly women to help him. She was a handsome young widow and a Mala (or outcaste). It became evident to us that they were fond of each other, and sure enough they determined to marry. Was there any objection? None whatever, except that he was a caste man and she an outcaste. She may have been handsome, as moral, as educated and better in every way than any woman he could get in his caste, but that matters not—she was a Mala, and to marry her was social disgrace. To have lived a life of daily immorality within his caste would disturb nobody's feelings. But to marry and live with a Mala woman was a lasting disgrace. However he counted the cost and decided to marry her. Of course his caste people mourned over him and cast him out. He became a Mala with his wife. By the way, among outcastes there are various caste distinctions held more or less rigidly. When this Mala woman married the carpenter her caste was taken from her. But she was restored with her husband, also, after the payment of a fine, which consisted in a certain sum of money and a feast, etc.

I have been asking some of the high caste people the following: "If a Brahmin marries a Mala he becomes a Mala. Then, if a Mala marries a Brahmin why should not she become a Brahmin? It is a poor rule that won't work both ways." Their explanation was that a person could go from bad to worse, or from good to bad, but could not go from worse to better.

Well, the carpenter and his wife have been living together contentedly as far as I can learn. But his mind has not been at rest in regard to salva-

tion. He has been attending our services and reading the Bible, even though she abused him for it. (The abuse of a Hindu female tongue must be heard in order to be appreciated. It beggars description.) Finally he decided to follow Christ openly, but he thought he should wait and prove himself more fully. So we kept him waiting for about a year. Being convinced that he really wanted to follow Christ we received him. But his path was not to be strewn with roses. She heard of his intention and began her vile abuse. She of course utterly refused to follow him. But he decided to forsake all and follow Jesus, which he did. This was quite a test, for he was left without anyone to "cook his food" (the chief reason for having a wife), and also had to leave his child. Apart from the cooking of his food, I think he really has affection for his wife and would not care to leave her for any trifles. For a week after his baptism he cooked his own food and got along somehow. Then her heart softened and she wished to join him. He went to see her, and at her request he happily broke her caste by spitting into her mouth. Then her father and caste (or outcaste) people drove her out of the street, and she came to live with him. But she is not a Christian and we do not know whether she will ever be baptized or not. However we shall pray for her and hope that she too may accept the Lord Jesus as her Saviour. Will you not pray, reader, for these two. He is of course very weak yet and needs to grow daily. Her vile tongue must be tamed and her heart cleansed; but Jesus can soon do that if she yields to Him.

On tour, Malappuzha, July 26, '94.

Questions.

1st. Is a Sabbath School Superintendent acting within his bounds and authority when he decides and orders a S. S. concert to be held on the regular church evening preaching service, without asking the church for the privilege, thereby depriving the church of the regular preaching service?

2nd. Should not the Sabbath School be under the control of the church, working in and with the church?

3rd. Would it not be a want of good judgment for the church to use the regular S. S. appointment for the church services without consulting the S. School? S. S. and church services are held in the same building and audience room.

W. B. M. U.

MOTTO FOR THE YEAR:
"Be ye strong therefore and let not your hands be weak for your work shall be rewarded."

Contributors to this column will please address Mrs. J. W. Manning, St. John West, N. B. Farewell Address to Miss Clark. Delivered by Mrs. J. W. Manning.

MY DEAR SISTER,—A feeling of deep responsibility rests upon me this evening in representing the W. B. M. U., and on their behalf speaking to you these farewell words.

A host of eager, anxious faces rise before me, some of whom are present, many more are absent in body and present only in spirit. So what could I do but ask the blessed Master, who knoweth all hearts, to whisper to me the words you would have me speak.

It is with mingled feelings of joy and sadness that I address you on this occasion—joy that you are so soon to go forth in the Master's name, and in obedience to His last command, tell to those who sit in darkness that the "Light of the world is Jesus." For two years Mr. and Mrs. Higgins have been piteously calling for helpers, portraying the great need of the heathen women and children on the Kimsdy field, many of whom are passing into eternity daily without ever having heard of Christ their Saviour. A great field of usefulness is open for you there. Should we not rejoice that the Lord has heard our prayers and thence by making you, dear sister, hear his gentle voice saying "Go tell" that you have been led by His Spirit through all the successive steps of doubt and unwillingness to desire and at length not only to feel your duty, but, as you have stated, a privilege and joy to enter upon this great work. We are sad tonight that you stand here alone. Other young ladies should go with you. How earnestly we have prayed and looked for some one to accompany you. We feel that among the many talented, educated young ladies in our homes there should be those who would gladly say, "Here am I, send me." God grant that some of these hearts may be touched tonight, and having heard the loving utter saying "come," they may quickly heed the same voice crying emphatically "go."

My purpose at this time is to assure you of the interest and sympathy of your sisters comprising the W. B. M. U. We sympathize with you in the peculiar position you occupy as a single lady missionary. The missionary's wife has her husband for company and protection—you are alone, and in the days to come you will realize this feeling of utter loneliness as you cannot tonight, and in the bitterness of your soul you will cry out, "Other helpers have I none, Hangs my helpless soul on Thee, Leave, ah, leave me not alone, Still support and comfort me." The sympathizing Jesus understands your feelings, for He has felt the same, and will be precious near to comfort and sustain; for has He not said, "I will never forsake you?" We send you forth as our representative in India. We shall follow your work as if it were our own. We cannot enter the darkened homes of our heathen sisters, look into their sad faces and hear their tales of woe. We cannot tell them of Jesus as the woman's friend, the Helper of the helpless in all ages; but we shall do this through you. Be assured of our confidence and union in this work. We gladly give our money to supply all your wants and provide you with means to carry on your work; only make known your needs, and to the utmost of our ability they shall be supplied. More than this we will uphold you by our prayers. It must be a source of strength and inspiration to know that over 5,000 of your sisters are bearing you and your work upon their hearts before God in prayer. On almost every afternoon of the first week of each month from members of the W. M. A. S. of these provinces earnest prayers are going up to heaven for you and those who labor with you—many of these sisters making great sacrifices to attend these meetings. On Saturday evening as you are going forth to your Sabbath work we have agreed to spend some portion of time in especially invoking God's Spirit to accompany the Word, spoken and open the hearts of those who hear to receive them. While many of us never forget to plead for our missionaries in our hours of private devotion; while we thus pledge to you our interest and sympathy, money and prayers, we have two requests to make of you, our missionary. First, that you will remember us and our work when you pray. You have not all the discouragements in India. There are enough here to whiten the hair and furrow the brow. We feel that your prayers should unite with ours in the ear of the eternal God, from whom must come the help we require to carry on this work successfully at home and abroad. The work is identical; those that remain by the supplies shall share equally of the spoils with those who go forth to the battle in the great day of victory. Second, we ask you, to keep us informed with reference to your work. The value of a missionary letter can scarcely be estimated. Through the MESSENGER and VISITOR, and also the *Link*, let us hear from you. It has been urged that "this takes too much time." Is it not time well spent that will bring rich reward? It will certainly increase the interest at home, and perhaps lead some one to consecrate herself to this work and continue what you have begun. The Master may use you in this, the early history of our missions, as he has to scud forth the needs of the perishing heathen and call others to the rescue. Oh, don't fail to send forth peal after peal, loud and clear. Accept this as a very important part of your work, and the Lord's blessing will accompany your needs. Now, dear sister, let me give you one word of advice. We have heard a great deal today in convention about "success" and "results." We do not wish anything said to cast a shadow over you. We know how our missionaries' hearts are burdened on this account, and from each goes up the agonizing cry, "Bless me, even, me also oh, my Father." Do not be discouraged if you do not see as great results from your work as you anticipate. Let us be satisfied to labor faithfully every day and leave the results with God. In reviewing the early history of the Telugu mission

we see the Lord required long years of sowing before there was any reaping, but the harvest was sure. We must believe that the self-sacrificing toil of Day, Jewett and Douglas was just as acceptable in the Master's eyes, although, after thirty years, there was but one small church as Dr. Clough and others who have welcomed thousands into the fold. Who judges the Old Testament prophets by the number that believed their report? Is the reception of the message any criterion by which to judge of their faithfulness? Noah preached one hundred and twenty years and we believe he pleased God, although he had not one convert to show.

Do we throw discredit upon Isaiah because he had to confess that none believed his report, or upon Elijah when as he thought he was left all alone to serve God after years of faithful ministry? Even our blessed Master gathered but few followers around Him during His work on earth. Who ranks Jonah among the greatest of ancient servants of the Most High? Yet in three days' preaching he saw a whole city—king, courtiers and people—brought to repentance and receive pardon.

It seems clear that results are not our business; but merely to fulfil our Master's command, and be sure that the message Christ died to save sinners be intelligently known by every one within our reach. They tell us that on all our fields are signs of promise—a cloud as big as a man's hand. We pray, my dear sister, that it may be your blessed privilege to witness the showers of blessing that will surely come and that you may very soon welcome hundreds coming to Christ.

Before closing let me give you one of God's exceeding great and precious promises. It may be a pillow upon which to rest your weary head in times of sore need. "Thou shalt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee." It is possible for the child of God to have this perfect peace even in the midst of trouble. Many times during the next few weeks you will see the waves of old ocean lashed into fury by the winds rising mountains high. They tell us far beneath the surface is as calm and placid as a summer's day. So it may be with your soul. Though, like David, you may be forced to cry, "All Thy waves and Thy billows have gone over me;" within may be perfect peace, peace that passeth understanding. Christ says, "My peace I leave with you." This peace is born of implicit trust in the Lord and abiding in Christ. In behalf of the W. B. M. U. I bid you God speed, hoping that your health may be preserved and a long life of usefulness may be before you. "The Lord bless thee and keep thee. The Lord lift up His countenance upon thee and be gracious unto thee. The Lord make His face to shine upon thee and give thee peace."

PORT MAITLAND, Sept. 5th, 1894.

On the evening of Sept. 4th Mrs. Churchill was with us and gave a very interesting address on Mission Work Among the Telugu. At the close of the meeting we gathered a few of the sisters and a W. M. A. Society was organized by Mrs. Churchill. It is a small beginning, yet we are not discouraged. We do not expect "the little one to become a thousand"; yet we expect by persistent effort and faith in God to increase. The following officers were elected: President, Mrs. F. Beattie; vice president, Mrs. Alfred Perry; secretary, Mrs. Robert Rose; treasurer, Mrs. Jas. Rose; auditor, Mrs. Theophilus Comings. E. H. BEATTIE.

The sisters of the Hebron Baptist church met on Sept. 7th, and organized a Woman's Missionary Aid Society. Mrs. Churchill was present, and spoke to us of the pitiable condition of heathen women and children. Our society begins work with a membership of fifteen, which we hope to have doubled at our next meeting.

ANNIE F. N. BEALE, Sec'y.
Hebron, N. S., Sept. 8, 1894.

The W. M. A. S. are requested to observe October 9th as a Crusade day. The work done on this day in previous years has been greatly blessed. Let us strive to make this one a greater blessing than ever before. The president's message will be published in *Tellings* for October. Let special prayer be offered on the morning of Crusade day in our homes, visiting in the afternoon to increase the membership, and public meetings held in the evening.

SERMON—Continued from page 2.

Christ on the throne inspires faith, while Christ in the Bible is the ground of hope.

How impressive are the words, "In the day of thy power"; in the day of gospel contacts and conquests.

Our educational institutions need to be strengthened. Theological instruction should be provided without delay.

Who can read the history of our denomination in these Provinces and mark the faith, the prayers, the labours, the manifold sacrifices of those consecrated men who, amid difficulties and dangers, preached the gospel, founded and fostered schools of Christian culture, organized home and foreign missions, and not to be deeply impressed as to pray that the mantle and the double portion of the Spirit of these departed Elijahs might rest on the Elijahs of our churches today.

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On the bronze gates of St. Sophia, at Constantinople, might be seen some years ago—the words placed there by its Christian builder, and left there by its scornful ignorance or indifference of the Ottomans, I. X. NIKA, i. e. Jesus Christ conquers. Christ must conquer, Christ must reign. Truth must prevail. The victory is sure. Success must crown the efforts of His faithful followers if they are only willing in the day of His gracious power to do as He commands.

Saviour thy dying love Thou gavest me; Nor should I sigh, or withhold, Dear Lord from these. In love my soul would bow, My heart, I'll give thee now, Some offering bring I thee now, Something for Thee.

Sabbath School. BIBLE LESSONS. Adapted from Palmbe's Select Notes.

THE LIFE OF CHRIST. SCRIPTURE.—John 1: 14-18; 3: 13-16; Heb. 1: 1-3. GOLDEN TEXT.—"The kingdom of God is at hand; repent ye, and believe the gospel."—Mark 1: 15.

THE LIFE OF CHRIST.—We need first, by means of chart or blackboard, to implant in the memory of each scholar a general view of the whole life of Christ.

THE HISTORICAL REVIEW. TIME.—Thirty-one years B. C. 4 to A. D. 27, inclusive.

THE LAND.—Palestine: its location on the map of the world; its three main divisions. The chief river; the lake; the leading towns; the surrounding countries. Inhabitants, 6,000,000.

THE FORERUNNER.—General facts of John the Baptist's life and ministry. The place of his preaching. His relation to the ministry of Jesus.

SECULAR HISTORY.—Augustus Caesar, emperor of Rome when Jesus was born; Tiberius, when he entered upon his ministry. Lyman's tables give the population of the Roman Empire at the time of Christ as 120,000,000, of which 60,000,000 were slaves, 40,000,000 were tributaries and freedmen, and only 20,000,000 were full citizens, or one-sixth of the population. The army numbered 400,000, and the navy 50,000 men. Milan gives the population of the city of Rome, by the census of A. D. 48, at 5,984,000. It was a general time of peace; the Roman Empire held sway over most of the known world, thus opening the way for the conquests for the greater conquests of the gospel. The Roman roads were a highway, and the

Roman army a guard for those who carried the gospel. The Jews were scattered everywhere, taking with them the Bible with its prophecies and religious ritual, which Christ came to fulfil, thus preparing the way for the gospel.

IN TOM BROWN AT OXFORD, the best scholar is represented as studying his Greek history by means of maps and pins with large heads made of differently colored sealing wax. The red-headed pin represented one army, the black another. And as the text described the movements of the armies, the pins were moved to the places designated on the map.

A favorite review with some is to picture before the class or school the various scenes represented by the lessons of the quarter, and let the scholars guess the title of the lesson thus represented. Different scholars may be assigned beforehand to draw these word-pictures for the rest.

The lessons of this quarter are particularly adapted to this method of review. Each is a distinct and often dramatic picture. Each has been the subject of great artists, and photographs of them can be obtained to add interest to the subject.

For example, I look upon a night scene, the stars are shining, a flock of sheep are lying down. The shepherd is guarding them. A bright light suddenly illumines the field. I see a shining angel; what does he say? I hear a song; what are its words? A beautiful building rises before me. Great crowds of people are thronging the enclosure. In one place, under a roof supported by columns, a number of learned men are gathered to teach, before them stands a noble boy. Who is he? How old? What is he doing?

This plan may be reversed, and the scholars may draw the picture and tell the story, aided by the following hints: 1. An angel's song; the court-yard of a tavern. 2. A manger; some travellers. 3. Jesus, pointed out; witnessed to; followed. 4. A river; a crowd; a dove; a voice. 5. A wilderness; one man there alone. 6. A wedding; a want; a miracle. 7. A night visit; a new demand; a proof of love. 8. A weary traveller; a wondering woman.

Who can read the history of our denomination in these Provinces and mark the faith, the prayers, the labours, the manifold sacrifices of those consecrated men who, amid difficulties and dangers, preached the gospel, founded and fostered schools of Christian culture, organized home and foreign missions, and not to be deeply impressed as to pray that the mantle and the double portion of the Spirit of these departed Elijahs might rest on the Elijahs of our churches today.

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much on you. Think God's thoughts about the importance of your place here. Plan, pray and work under the inspiration of the thought that God has sent you here to do a work for Him that no one else can do.

W. D. McCallum was prepared to give the report of the evening on topics connected with King work. In our union, Mrs. Mary King and Miss Hanson answered questions on junior work, such as, "What is the best time for holding the junior meetings?"

How can we get the boys interested in junior work? Mrs. E. K. Jones and Miss Schaffner answered questions on educational or C. C. C. work; and also on devotional meetings and general subjects. Dr. Walker and W. D. McCallum were prepared to give their ideas. By means of the information thus presented by our delegates, we have been able to get in touch with the enthusiasm of the Toronto Convention.

Our young people are ready for earnest work this coming season along educational and devotional lines. "Culture for Service" is our motto in common with all our Baptist young people.

Although we have nothing of very special interest to report from our several unions throughout the province, yet much good solid work is being done. The delegates who attended the Toronto Convention came back with renewed strength and vigor, and are still endeavoring to carry the good message home.

When our pastor, Rev. Mr. Bentley, returned from Toronto he gave me an all had interesting meeting. From the other societies we have had no reports. We understand that a new union will shortly be organized at Montague. As the most interesting part of our year's work is now coming on, and as we are all reorganizing for more successful effort, we hope to report progress as we move along. Respectfully,

R. H. JENKINS, Sec'y Association Union, Charlottetown, Sept. 5th, '94.

Rev. T. W. Leggett Brocklin, Ont., writes: "After giving K.D.C. a fair trial, I am satisfied it is the best remedy for Dyspepsia ever brought within my reach. I have found it all that is claimed in its behalf and have much pleasure in recommending it as a most excellent remedy. Free sample of K.D.C. mail to my address. K.D.C. Co. Ltd., New Glasgow, N.S., or 127 State St., Boston, Mass."

Tired, Weak, Nervous. Means impure blood, and overwork or too much strain on brain and body. The only way to cure is to feed the nerves on pure blood. Thousands of people testify to the best blood purifier, the best nerve tonic and strength builder is Hood's Sarsaparilla. What it has done for others it will also do for you—Hood's Cures.

Hood's Pills cure constipation by restoring peristaltic action of the alimentary canal.

More Victims Than Any Other. There are more victims of nervous prostration in this country than any other physical or mental disability. It is the Nemesis of the man who overworks himself. But more and more of the victims are learning that Hood's nerve and stomach tonic, sold by all druggists, is a certain cure for nervous prostration in its many forms.

A CHILL, the first symptoms of taking cold, is quickly cured by taking in half a cup of hot milk or water from one-third to a teaspoonful of Dr. Manning's German remedy, the universal pain cure. Sold by all druggists.

SKODA'S LITTLE TABLETS Cures Headache and Dyspepsia.

leads to Consumption. Stop the Cough, heal the Lungs and strengthen the System with

Scott's Emulsion

the Cream of Cod-Liver Oil and hypophosphites. It is palatable and easy on the stomach. Physicians, the world over, endorse it. Don't be deceived by Substitutes! Scott & Bown, Belleville, All Druggists, etc. & S.

A SONG FOR TODAY. Growth the morning from gray to gold; Up, my heart, and greet the sun! Yesterday's cares are a tale that is told, Yesterday's tasks are a work that is done.

Yesterday's failures are all forgot, Buried beneath the billows of sleep; Yesterday's burdens are as they were not— Lay them low in the soundless deep. Share thy cup and ask no dole! Offer thy crust thou wouldst never drain; Only he who saveth his soul Loses all that he vain would gain. Smile within him who has gained his day; Smile the gladder, if at thy cost. It was his to win and thine to aspire, It is his today who loved the most. Pluck the flower that blooms at thy door; Cherish the love that the day may send; Cometh an hour when all thy store Vainly were offered for flower or friend. Gratefully take what life offereth, Looking to heaven nor seeking reward. So shalt thou find, come life come death, Earth and the sky are in sweet accord.—Louise Manning Hodgkins.

Hood's Sarsaparilla is peculiar to itself, in a strictly medicinal sense, in three important particulars, viz: first, in the combination of remedial agencies used; second, in the proportion in which they are mixed; third, in the process by which the active curative properties of the preparation are secured. These three important points make Hood's Sarsaparilla peculiar in its medicinal merit, as it accomplishes cures hitherto unknown.

But it is not what we say but what Hood's Sarsaparilla does, that tells the story. Why Hood's Sarsaparilla has done for others what it has done for you, is a matter of common knowledge.

What do you take medicine for? Because you are sick and want to get well, or because you remember, Hood's Sarsaparilla Cures.

I believe I like waiting times. Perhaps it is because I have got used to waiting. But I like the days between the knowing and the having of a pleasure. It is with you all the while. I wonder if I could not wait with some such peace as this, if I were old, or had a long and arduous sickness, or were left alone—while? Letting the sunlight of heaven come streaming slowly by long beforehand, when the day was sure to be? Making a sweet pause of patience, rather than a craving and a pain, of the taking away that was for such a giving again? I do not know; but I think it is the pleasantest way of waiting means.—Mrs. A. D. T. Whitney.

As the flowers follow the sun, and silently hold up their petals to be tinted and enlarged by his shining, so must we, if we would know the joy of God, hold our souls, wills, hearts, and minds still before Him, whose voice commands, who love warm, who truth makes fair our whole being. God speaks for the most part in such silence only. If the soul be full of tumult and jangling noises, His voice is little likely to be heard. As in some kinds of deafness, a perpetual noise in the head prevents hearing any other sounds, the rush of our own fevered blood, and the babbling of our own nerves, hinder our catching His tones. It is the calm lake which mirrors the sun; the least caspaw wrinkling the surface wipes out all the reflected glories of the heavens. If we would mirror God, our souls must be calm. If we would hear God our souls must be silent.—Alexander McLaren, D. D.

Life is like the sun's best day; and in the first fresh morning we do not realize the noonday heat, and at noon we do not think of the shadows lengthening across the plain, and of the setting sun, and of the advancing night. Yet to each of all the suns, it comes at last, and those who have made most of the day are not unlikely to regret most bitterly how little they have made of it. Whatever else they may look back upon with thankfulness or with sorrow, it is certain that they will regret the omission of duty more keenly than the neglect of prayer; that they will prize no hours more than those which have been passed, whether in private or public, before that Throne of justice and of grace upon which they hope to gaze through some eternity. CONYON LIDDON, in "Some Elements of Religion."

It is said that a shepherd once observed an eagle soar away from the brow of a lofty cliff into the air. The movements of the bird soon became eccentric; it descended in its course; soon one wing dropped and then the other, and in a few moments the noble bird fell rapidly to the ground. The shepherd picked up the dead bird to examine the cause of its eccentric movements and its fall. He discovered that a small serpent had fastened itself under the bird's wing and pierced its way into the flesh; and when the deadly fangs were in the heart, the poor eagle fell. This, too, is a parable—with quite too many melancholy fulfillments on every side of us. We have sometimes seen a person rise into a prominent position of influence in the church and in the community. But presently his conduct began to excite suspicion and then alarm, and ere long he was prostrate in the dust—a pitiable spectacle for scoffers to jeer at and for charity to weep over. The eye of the world was not so much suspected—how some secret sin, some departure from strict integrity, or some indulgence of fleshly lusts, or some concealed crime against conscience, or some other deadly sin against the Holy Spirit, had struck its way into the heart, and brought the eagle down! Who would think that he standeth, let him take heed lest he fall. All sin is deceitful, but never more so than when it fastens itself upon a Christian; and may God in His tender mercy help you and me to beware of the serpent at the heart.—THEODORE CUTLER, D. D., in "Stirring the Eagle's Nest."



Easy to Take And Perfect in Their Action, AYER'S PILLS Never fail to relieve Dyspepsia, Constipation, and Headache.

"I have proved the value of Ayer's Pills in relieving dyspepsia and headache, with which complaints I was so long troubled that neither the doctor nor myself supposed I should ever be well again. Through the use of the above medicine I am better than I have been for years."

"I have used Ayer's Pills for 15 years as a cathartic in liver complaint, and always with extremely beneficial effect, never having had need of other medicine. I also give Ayer's Pills to my children, when they require an aperient, and the result is always most satisfactory."

AYER'S PILLS (received Highest Award AT THE WORLD'S FAIR)

FRAZEE'S BUSINESS COLLEGE 27th Year. HALIFAX, N. S.

PROFESSIONAL CARDS KING & BARSS, BARRISTERS, SOLICITORS, NOTARIES. HALIFAX, N. S.

DR. CRAWFORD, L. R. C. P., (London, England), Late Clinical Assistant Royal Ophthalmic Hospital, London, Eng.

DR. H. D. FRITZ, SPECIALIST, EYE, EAR, NOSE AND THROAT. Office: 66 SYDNEY ST., COR. OF PRINCES, ST. JOHN, N. B.

DR. W. BRADLEY, DENTIST, MONCTON, N. B. Office—Cor. Main and Bedford Sts.

HOTELS. JUNCTION HOUSE, REDUCED PRICES.—McADAM, N. B. For the Summer, Luncheon and Midnight Suppers will be served at the Junction House, at reduced prices.

CENTRAL HOUSE, HALIFAX, N. S., Corner of Granville and Prince Streets. Entrance—43 Granville Street.

HOTEL OTTAWA, NORTH SIDE KING'S SQUARE, ST. JOHN, N. B. E. COUSMAN, Proprietor.

WHISTON'S COMMERCIAL COLLEGE. In the entire year—no summer vacation. Students joining after the Commercial or Shorthand department of the College during the months of July and August will be taken at 20 per cent. less than the usual price—books excepted.

WHISTON'S COMMERCIAL COLLEGE. 95 Barrington St., Halifax, N. S.

EDUCATIONAL.

ACADIA COLLEGE. The next session will open on Wednesday, October 3rd.

Matriculation Examinations will be held on Tuesday, Oct. 2nd. In the Library, 9-12 a.m.

ST. MARTIN'S SEMINARY! Will open with a full staff of instructors on September 18th.

Newton Theological Institution. Newton Centre, Mass.

HORTON ACADEMY WOLFVILLE, N. S. The Autumn Term of this Institution opens September 5th, 1894.

This Academy. Invites the attention of its students generally. Special attention is given to the preparation of its classes for matriculation.

Acadia Seminary! BEAUTIFULLY SITUATED—AND—ELEGANTLY EQUIPPED.

Acadia Seminary! BEAUTIFULLY SITUATED—AND—ELEGANTLY EQUIPPED.

St. J. B. C. Going to Business College? Now is an Excellent time to enter, as think we and the large number who have entered lately.

WHISTON'S COMMERCIAL COLLEGE. In the entire year—no summer vacation. Students joining after the Commercial or Shorthand department of the College during the months of July and August will be taken at 20 per cent. less than the usual price—books excepted.

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but it should be interpreted in the light of the recorded action of the Maritime Convention.

Rev. J. H. Hughes said that it was the intention that there should be a committee or board of seven appointed in connection with the 21 directors of the Convention to manage the H. M. work in the province.

Rev. W. E. McIntyre agreed with these views. He would give the members of the Maritime committee a friendly welcome and respectfully consider any advice they might give the Mission Board or committee of this Convention, but he would not agree to the appointment of a board such as the letter proposed for the management of the H. M. interests of the province.

Resolved, That this Convention cordially invite the counsel and co-operation of the committee of twelve appointed by the Maritime Convention, at the regular sessions of our Board, and that the Secretary be authorized to notify said committee of the fact.

T. H. Hall opposed the resolution as too much of a concession to those opposed to the N. B. Convention. He would not invite this committee to assist in the work.

N. B. Cottle said he had felt displeased at what had taken place at Bear River. The N. S. delegates were largely in the majority there, but there was a brighter day coming, for next year the Maritime Convention would meet in Saint John.

Rev. A. Freeman advised a conciliatory course, which should unite the strength of the churches of the province in Home Mission work.

Rev. T. Todd thought the Convention should take as conciliatory a course as it could consistently with the maintenance of its rights.

In reply to a question by Dr. Carey, Rev. J. W. Manning explained that the first Bradshaw trust, the interest of \$10,000 was to be expended for H. M. work in New Brunswick.

Rev. M. P. King deprecated the putting of an unfavorable construction on the letter of the secretary of the Maritime Committee.

Rev. A. B. McDonald said we could not be reconciled to what was wrong or to the repudiation which had taken place at Bear River.

Rev. W. Camp believed that the step taken in reference to this matter by the Convention would seriously affect its future.

Rev. Geo. Howard believed that the question of right was greater than the question of peace.

Rev. J. H. Hughes was elected a director in the place of N. B. Cottle, who was appointed auditor.

As the hour was now late and a good deal of business remained to be transacted it was resolved to adjourn and meet the next morning.

The following account of Wednesday's proceedings is from the Telegraph of Sept. 18:

On motion of Rev. J. W. S. Young, seconded by N. B. Cottle, a committee of five was appointed by the Convention to confer with the F. C. Baptist conference at its next session in October regarding the joint purchase of the seminary property, said committee to report to the board of directors at their earliest opportunity.

A resolution was also passed stating terms of joint purchase with the F. C. Baptists in the affairs of the seminary.

Several by-laws were also proposed and adopted.

It was also decided that the Convention publish 1,200 copies of the minutes, to include the act of incorporation and the constitution of the Baptist Annuity Association.

The following was also passed: Resolved, That this Convention, while not regarding itself as able at present to meet the past indebtedness of St. Martin's Seminary, incurred by the Union Baptist Education Society, now insolvent, is of opinion that in connection with the F. C. Baptist body are morally bound to make every effort to accomplish this end, and we would urge upon the brethren and churches of this province the duty that lies before us in this direction.

The evening session of Tuesday was opened by a sermon preached by Rev. G. M. W. Carey, D. D., who in an earnest and impressive manner spoke at some length to a large audience on the Life that Now is.

At the close of the service a business session was held and plans matured for the future for conduct of home missions in New Brunswick.

The treasurer reported \$81.76 as having been received during the sessions of the Convention. Three thousand dollars were reported by Rev. W. E. McIntyre as already on the subscription list for the Seminary, about \$400 of which had been paid in cash.

Altogether the prospects of this institution never seemed better, and a generally hopeful spirit pervaded the deliberations throughout. At a late hour on Tuesday evening the Convention adjourned to meet next year at St. Martins.

The first meeting of the Board of Directors is to take place at St. Martin's at the opening of the school on the 18th inst., and the highest hopes are entertained that the new convention is destined to relieve the financial burdens that have hitherto seriously crippled this institution.

Progressive Light.

Prov. 4. 18 represents the Christian life as a progressive light. It shineth more and more. The Christian must look up. He must never be satisfied with present attainment.

The path is a shining light which shineth more and more. It is not like the light of the meter which for a moment only illuminated the sky and is gone forever.

There is the soul-refreshing view of Jesus and His Word.

There is an unknown song to him. He has gone far past the blessedness of his early experiences.

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Now the laws of growth in the Christian life are the same as those elsewhere. A plant in a dark cellar lives a feeble, dying life.

It you are living in the shadows of doubt, the gloom of despondency, the dark den of fault-finding, or the hell of selfishness you are losing all the light and joy of the Christian life.

Some of you are dying of want of exercise of your spiritual muscles. Arouse yourselves. Crawl out of your dark shell. Go find some poor fellow who is struggling, dying in life's journey.

Do try best, my son, said he. The duty was vast. The young man hesitated. "Do thy best" nerved him to the effort.

With high purpose and with prayer for help he began to work steadily. His conception cleared. Each stroke became a Master's stroke.

At last the picture was complete. Joyfully the aged artist gave over to the hand of his son, whose hand was worthy, because he had learned to his best, the task to which his own hand was no longer equal.

The son succeeded because he possessed the father's spirit. If we would grow like Christ we must possess His spirit.

The wires of our faith must be connected with the central plant of His love. Then along those wires and into our hearts will flow the currents of divine love which make the path of the righteous shine more and more unto the perfect day.

St. Osgood Morse.

Denominational News.

All monies (except legacies) contributed for denominational work, I. S. Home Missions, Foreign Missions, University, Ministerial Education, Ministerial Aid Fund, Grand Lane Mission, North-west Missions, from churches or individuals, etc., in New Brunswick and Prince Edward Island, up to the date of the 31st inst., are as follows:

BARINGTON. - I baptized five at Forbes' Point since last reported - 23 in all. L. A. CONROY.

HEBRON. - Two of our young people, sons Capt. J. R. Crosby, were baptized last Sabbath. We had also three baptized in June, a report of which was received. A. W. H. McQuarrie, N. Sydney, \$5; Mrs. J. C. Clark, Cavendish, \$5; Rev. D. H. Simpson, \$5; Rev. J. A. Gordon, St. John, \$5; Rev. G. Gates, do, \$5. A. COHORN.

Receipts for Denominational Work from Nova Scotia.

Falmouth church \$12.25; Mrs. Warden A. Hubby, Framingham, Mass., \$5; Berwick church \$12.54; Henry Killam, Berwick, \$1; Brooklyn church, Kings Co., \$5; Guysboro \$21.62; interest W. A. Baker's legacy \$7; S. G. Baker, Tremont, \$1; Lower Economy and Five Islands \$1; New Glasgow \$1; Deepening church \$2.25; Hebron church, collection Mrs. Geo. Churhill's meeting, F. M. \$11.25; West Yarmouth church \$11.15; Advocate \$15; Greenfield \$7.50; Seckville church, per \$20; Kildesaid \$1; Truett church \$8; Port Clyde, coll. Quart. meeting \$8.00; Litchfield \$4; Grand Mira church \$2; Mrs. Leander Hatfield, Port Greenville \$1; Digby Neck, 1st, \$1; Lake George church \$17.15; Spencer's Island Section Advocate church \$1; New Canada B Y P U \$4; Queens Co. Quart Meeting \$4.50; Mrs. Geo. Parker, Orafont, \$5; Pine Grove church and pastor for college \$50; Clements church \$3.57; Debert \$1.75; Dying gift, Mrs. Nelson Miller, Berwick River \$24; First Baptist church, Halifax, \$26.40; C. Bryson, Brookville, Col. Co. \$4; Capt. J. W. Graham, Dartmouth, \$5 - \$306.11. A. COHORN, Treas. N. S. Wolfville, N. S., Sept. 3rd.

Persons who may wish to send any article or articles by Rev. H. Y. Corey to our missionaries in India are requested to forward the same to the Messenger and Visitor office, No. 8, Pugsley Building, Prince William St., St. John.

YEAR BOOK, 1894. - Will all Clerks of Associations, Chairmen of Committees and other persons having matter which should go into the year book, please forward the same without delay to Yours truly, B. H. EATON, Sec'y of the Year Book Committee, Halifax, N. B.

The regular quarterly meeting of Carleton, Victoria, and Madawaska Counties will convene at the Albert St. Baptist church, Sept. 21st. Friday evening Rev. A. H. Hayward will preach to the young people of the B. Y. P. U. A. We intend holding a worker's council and would be glad to receive delegates from our sister societies in the above counties. The quarterly meeting sermon will be preached by the Rev. Calvin Curry. A. F. BAKER, Sec'y-treas.

The annual meeting of the King's County Baptist Convention, will meet at Berwick, N. S., Sept. 20th, 1894, at 10 a. m. Any S. Schools in the County which have not already sent reports to the secretary will please do so at once. This promises to be an interesting day for the S. S. workers of our county. The W. & A. Railway will return delegates for one-third fare, by presenting certificate of attendance to the agent at Berwick, duly signed by the secretary of Convention.

W. WALLACE NEELY, Sec'y of Convention. North Kingston, Sept. 5, '94.

SKODA'S LITTLE TABLETS Cure Headache and Dyspepsia.

The walls of brown stone are now in place. From the picture in hand-book it bids fair to be a beautiful as well as a substantial and commodious structure.

If any of our Amherst friends abroad, with whom we may not have communicated, desire to assist, we take the opportunity to say, that there will be a more or less extended chance for them to aid. We expect all our people to do a graceful thing. Some will take a window, (several are now spoken for). Some will supply the pulpit furniture; some one will honor himself or herself by providing a communion table, while we shall look for others to provide the organ. We have many former members in different parts of the continent, who will want to help in construction or embellishment. Communicate with the pastor.

REV. ISA. WALLACE writes: I am informed that the impression prevails in the minds of many of our people that I am under appointment of the H. M. Board of the Maritime Convention as one of the general missionaries. It seems proper for me, therefore, to say that since Dec. 31, '93, I have had no connection whatever with that Board. Still I have an enthusiastic interest in home missions and evangelistic work; and believing that I can most effectually serve the Master and the denomination I love while working along these lines, in which I have been so signally blessed of God for the past ten years, I would hereby intimate that I will be pleased to respond, as far as I may be able, to any requests that may come to me to render aid to missions in special meetings or to help destitute churches as the Lord may guide. Any letters addressed to the care of the MESSENGER AND VISITOR office will be forwarded to me and will receive my prayerful consideration. I. WALLACE. Sept. 13.

Acadia Seminary. Receipts for Int. Account.

J. W. Caldwell, Wolfville, \$5; R. E. Harris, do, \$2; G. E. DeWitt, M. D., do, \$25; Mrs. Truman Bishop, Ohio, \$5; H. T. Harding, Truro, \$20; R. Pratt, Wolfville, \$5; Rev. J. L. Read, Berwick, \$5; Geo. McGregor, Aylesford, \$5; F. J. Carter, Wolfville, \$5; Miss M. D. Fitch, Toronto, \$12.50; W. E. Roscoe, Esq., Kentville, \$10; W. P. Shafer, Esq., do, \$5; G. W. Christie, Amherst, \$5; Chas. Christie, do, \$5; J. A. Christie, do, \$5; Rev. A. J. Kempton, Carleton, \$2; P. A. Shand, Windsor, \$5; Mrs. D. Price, Isaac's Harbor, \$5; Miss A. E. Delap, Granville Ferry, \$5; Prin. B. Oakes, \$4; Rev. L. H. Cornwall, Surry, \$2; C. M. Woodworth, Edmonton, \$5; Rev. R. O. Morse, Lyons, N. Y., \$5; J. W. Hamilton, Wolfville, \$2; Mrs. David Freeman, Canning, \$2; S. P. Benjamin, Wolfville, \$10; Rookville & Co., \$5; A. DeW. Bares, M. D., \$10; A. Coburn \$25; Mrs. N. A. Rhodes, Amherst, \$5; Rev. W. N. Hutchins, Canning, \$5; Rev. J. P. Leach, Liverpool, \$3.50; Rev. D. H. McQuarrie, N. Sydney, \$5; Mrs. J. C. Clark, Cavendish, \$5; Rev. D. H. Simpson, \$5; Rev. J. A. Gordon, St. John, \$5; Rev. G. Gates, do, \$5. A. COHORN.

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W. WALLACE NEELY, Sec'y of Convention. North Kingston, Sept. 5, '94.

SKODA'S LITTLE TABLETS Cure Headache and Dyspepsia.



Why Don't You Use Surprise Soap?

IT does away with hard work, - don't boil or scald the clothes nor give them the usual hard rubbing. (See the directions on the wrapper).

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

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

SURPRISE SOAP. The cheapest Soap to Use.

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WEYBETH'S MALT EXTRACT. WHO ARE RUN DOWN? WHO HAVE LOST THEIR APPETITE? WHO SUFFER FROM NERVOUS PROSTRATION?

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