

Messenger and Visitor.

THE CHRISTIAN MESSENGER
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The inaugural address of President Austen K. de Blois, of Shurtleff College, Ill., is printed in the Chicago Standard of Oct. 11. Subject: "The College for the People." Alluding to the address the Standard says editorially, "It will be seen at once that a fresh personal force of marked character has entered into the intellectual life of the state. It is rarely that principles so fundamentally vital in education are set forth with such clearness and vigor. President de Blois is evidently a man of convictions and he has the courage of them." The many friends of Dr. de Blois in these provinces will be pleased to know that he finds his new relations very agreeable ones. He has entered upon his work at Shurtleff with characteristic hopefulness and enthusiasm. We trust that his labors may be crowned with the largest measure of success.

The announcement of the retirement of Chancellor Von Caprivi from the post which he has occupied with distinguished honor both to himself and to the German empire, took the world by surprise. It is quite probable that all the reasons which have led to the step are not known. The explanation given is that the Chancellor's policy in reference to the Socialists was not sufficiently vigorous to satisfy the Emperor. It is also said that the Emperor has come to accept the judgment of Bismarck, that the Chancellorship and the Prussian Premiership should be united in one person, and that Caprivi was unwilling to assume the added labor and responsibility. Count Zu Eulenburg, who has held the office of Premier of Prussia, has also resigned, and the duties pertaining to both positions have been undertaken by Prince von Hohenlohe Schillingen, the late governor of Alsace-Lorraine. The new chancellor belongs to an eminent Bavarian family and is a man about 75 years of age.

A recent vigorous speech of Lord Rosebery's, at Bradford, indicates the firm determination of his government to carry out the policy foreshadowed by Mr. Gladstone on the eve of his retirement, in reference to the House of Lords. Lord Rosebery intimated that the exercise of the veto power by the "irresponsible chamber" would prevent the present parliament continuing for anything like the full extent of its natural life, and that the next election would be fought on questions affecting the continued existence of the House of Lords. He characterized that body as it now exists as a mockery and an invitation to revolution. The premier does not favor the abolition of the hereditary chamber, but would have the constitution so amended as to take away from the Lords the absolute power of veto which they now possess. He therefore proposes to submit to parliament a resolution affirming that in the partnership between the Lords and the Commons, the latter should be regarded as the dominant factor. Such a resolution, his lordship has no doubt, the Commons would adopt and the government would appeal to the people to confirm by their suffrages the voice of the Commons. If the popular verdict should prove to be decisively favorable, Lord Rosebery would doubtless feel himself to be in a position to dictate terms to the Lords.

The statement that the Unitarian denomination in proportion to its numbers represents more wealth than any other is no doubt true. Probably, too, no other denomination lays so much stress on the necessity and value of good works. In connection with these facts it seems remarkable that the gifts of Unitarian churches for benevolent objects are comparatively small. No doubt there are wealthy Unitarians who give large sums for benevolent and philanthropic purposes, but the Unitarian churches as such are small givers, and for this statement Senator Hoar, who presided at the Unitarian conference recently held at Saratoga, is authority. As quoted by the *Congregationalist* Senator Hoar, in contrasting the gifts of a conference of Congregational churches with those of the Unitarian faith, said: "These fourteen churches give thousands annually more than the 440 churches of the Unitarian faith, with all their wealth, with all their influence and with all their emphasis on good works." In view of such a fact he asked whether it were worth while to put forth much effort to convert these churches to Unitarianism—"whether they had not better remain with all their errors of faith raising \$50,000 a year rather than be converted to us, if their works are to be performed in future in the Unitarian proportion." A pertinent question certainly.

We have received from Rev. J. J. Baker some notes of the Ontario and Quebec convention which it was his privilege to attend. These notes for the most part cover the same ground as the letter of our regular Ontario correspondent. The following sentences will however be of interest to those who also read the "Ontario Letter" in another column:

There were between three and four hundred delegates in attendance. The meetings were declared to be the best in the history of the body. There was an evident spirit of unity and earnestness. In each department of the work great enthusiasm was manifested. The year has been somewhat trying to the workers because of the financial stringency. There was a marked falling off in the income from invited funds on university account. Here, however, the character of the work done and the number of students sent out afford good reason for great hope. Including the deficits of last year there was a total deficit in the home and foreign work of about \$9,000. The general feeling was one of gratitude—that the future was only a matter of money. The 11th of Nov. was named as a day for special offerings to balance the accounts in these departments. The income toward the several missions of the body for the year just closed was about \$70,000. The expenses for the current year are about \$85,000.

The death of Hon. Honoré Mercier, ex-premier of Quebec, which occurred on Tuesday last, after a lingering illness, accompanied with great suffering, removes a man who has had a quite remarkable career. He was born—the son of a French Canadian farmer—at Iberville, Quebec, in 1810, and had therefore scarcely more than reached the prime of life when fatal disease laid hold upon him. Mr. Mercier studied law, and was admitted to the bar of his native province in 1835. In the practice of his profession he met with a fair measure of success, but came to devote himself especially to journalism and politics. He was a man of no small intellectual force, an orator, a leader of men, possessing in a generous degree the personal qualities which attract. No man of his generation has so well understood how to arouse and direct as he would the feelings of the French Canadian people. He also understood how to win the favor and support of the Roman Catholic church, and was highly honored by the Pope. But like some other politicians, ancient and modern, his way was not perfect, a nemesis overtook him, he suffered disaster and defeat, and his sun has gone down under a cloud. Formerly Honoré Mercier was not guilty of greater wrong doing than some other politicians who have suffered less for their sins. If, under his leadership, the public treasury was robbed, it does not appear that the stealings went into his private purse. It is said that he died a poor man. But doubtless his condemnation was just, yet in spite of his lack of political virtue, few men probably have been more generally mourned on their death by the French Canadian people.

At the Prohibition Convention recently held at Annapolis the following report, presented by the committee on political action, was adopted:

Whereas, The plebiscite has proved the prevalence of the popular wish for prohibition in the Maritime Provinces, and

Whereas, This wish can be realized by electing more prohibitionists to parliament, and

Whereas, The political party caucuses have generally and persistently treated this issue contemptuously in their nominations; and

Whereas, The prohibitionist electors (now in these parties) are numerous enough, if united, to control the choice of candidates;

Therefore Resolved, That county prohibition-conventions should be organized for the purpose of compelling the old parties to bring our honest prohibitionists as candidates or else to put independent prohibitionists in the field. In view of the approaching dominion elections, it is very desirable that we, the prohibitionists of the Maritime Provinces, should be in a position to make our influence felt, and to this end we, as a convention, would respectfully urge our friends that they refuse to vote for any candidate who is not:

- 1st. A total abstainer.
- 2nd. A pronounced prohibitionist.
- 3rd. Who will not pledge himself to work for and vote for the immediate prohibition of the liquor traffic, regardless of the attitude of his party and no matter what may be the consequences to his party.
- 4th. Who will not so declare his principles and purposes publicly when addressing the electors and also in all newspapers published in his county in at least four issues preceding the day of election and also in at least six issues of the leading daily papers in his province.

In the event of neither of the present parties bringing out a candidate so pledging himself, then we strongly urge that wherever practicable an independent prohibitionist should be put in the field.

We recommend that the work of or-

ganization be undertaken immediately, and that all county conventions be requested to report annually to this convention, and that all provincial or maritime general temperance societies and religious bodies be asked to formally approve of this convention as the best available common platform for political prohibition effort.

The Illinois Baptist State Association.

The Illinois Baptist State Association has just concluded one of the most enthusiastic meetings in its history. The work began with the pastoral Union on Monday evening and concluded Friday evening. I like the plan better than remaining over Sabbath.

The main business of the Association is State missions, but education, home and foreign missions, all find a place on the programme. The year has been one of large success; and not withstanding hard times the finances are in a healthy condition. Prominent among the speakers was Dr. Henson of course. His subject was "Our Bible," and he elaborated four points. 1. The inspiration of the Bible is not to be questioned; 2. The Bible is not to be co-ordinated with other religious books; 3. The Bible is not to be subjected to the test of human reason. In concluding his remarks upon this point Dr. Henson said, "As well might a microscope in a drop of water stand upon his hind legs to criticize the stars." 4. The Bible is not to be superseded by any evolution of science.

Dr. Harper, president of the great Chicago University, for the first time found an opportunity in the multitude of his cares to attend the Association. As he appeared the big audience arose with waving handkerchiefs and other demonstrations of applause. It was reassuring to one's faith in the good old book to hear the great man say with sublime simplicity "The Bible does not contain the Word of God; the Bible is the Word of God."

No less demonstrative and certainly not less cordial was the reception of our young Nova Scotia-n, Dr. deBlois, president of Shurtleff College. The young Dr. appeared twice in the interest of education, and acquitted himself well. The N. S. men present—and we were not a few—were proud to claim him.

Friday was B. Y. P. U. day. The most interesting feature was the presentation of banners. Two came to the state, the Bible Reader's and Junior; those were awarded the local societies which returned the greatest number of successful papers. The Sacred Literature banner is the one most coveted, and a great outburst of enthusiasm was caused by the vowed intention to win it this year. My Nova Scotia blood came to the surface and I was just mean enough to point out that it is a case of forty thousand Baptists competing with a hundred thousand, and if after three years of effort Illinois should win, it will be no great cause for boasting.

The B. Y. P. U. of the Maritime Provinces should look well to their laurels. It seems to me an agitation, might properly come from you, to change the basis upon which this award is made. Let the banner be given the State returning the greatest number of correct papers in proportion to the Baptist church membership in the State. Upon this basis I believe the Province may hold the banner against all comers.

S. H. CAIN.

LaSalle, Ill., Oct. 22.

Letter from Ashville, N. C.

I wish to express through the MESSENGER and VISITOR my sincerest thanks and heartfelt gratitude to those kind friends in N. B., who assisted me financially, and made it possible for me to try a change of climate. Especially do I thank the kind friends of Springfield, Kings Co., for the sum of \$40 which they cheerfully contributed to defray my expenses south. I am also under obligation of gratitude to the Ledge Dufferin and Rolling Dam churches in Charlotte Co., for the sums of \$9.25 and \$10 respectively. I will not say "God bless them," as that would be superfluous, for I know that He will most surely bless them, inasmuch as they have ministered unto one of the "least of these." Now Brunswick has cold winters, but then she has a host of warm hearted Baptists.

I must not forget to mention the fact that I am equally indebted to pastor Morgan of Jacksonville, and pastor Baker of Woodstock, for the kind interest they have taken in my case. I am quite hopeful of regaining my health, now that I am under sunny skies, and have a superabundance of dry air, which is about the only thing in this country that can be obtained

"without money and without price." Ashville is a beautiful city. As the mountains are round about Jerusalem, so they also encircle the town of Ashville, which of itself has an elevation of 2,500 feet above the sea-level; consequently it is a favorite resort for those who are troubled with pulmonary complaints.

Sunday morning I attended service at the First Baptist church, and had the pleasure of hearing Dr. Graves, returned missionary from China. His subject was "The Divine Endowment." This, he claimed was the great need of the church, in the work of foreign missions. Dr. Graves has spent 38 years in China and of course is an authority on missions; withal he is very modest and unassuming in his address.

I also attended service in Mount Zion (colored) Baptist church. The service throughout was intensely amusing; the preaching far beyond my poor power to describe, the text being, "Never man spake like this man," while in the speaker we had a practical illustration of the subject. W. G. COREY.

The Recommended Catechism.

The attention of Sunday-school workers is hereby called to a small work entitled "A Catechism of Bible Teaching," by John A. Broadus, D. D., L. L. D. It will be remembered that the Maritime Baptist Convention in 1893 recommended the use of a Catechism to the schools within its bounds, and also that, after a year's consideration, choice was made by the meeting of the Convention in August of this year of the Catechism referred to above.

The origin of the work, as stated in the publisher's notice, was as follows: "In 1890, feeling the need of a new and somewhat more extended Baptist Catechism than then existed, the American Baptist Publication Society and the Sunday-school Committee (now S. S. Board) of the Southern Baptist Convention, each at about the same time, asked Dr. John A. Broadus to prepare such a work. At his suggestion it was arranged that the two bodies should unite in the publication. Accordingly the Catechism is now sent forth, having received the sanction of the official committees of both bodies, and by them is commended to their respective constituencies. No one is so well qualified as its honored author to gain a wide hearing in every part of our land, and it is earnestly hoped that the result may be a more thorough acquaintance with the doctrines of God's Word, and a still greater unity in the faith which that Word inspires.

The introductory remarks "to the parent or teacher" will give an idea of the author's method of treatment and indicate how the lessons may be taught. In these the publishers say: "To each lesson some advanced questions are added in fine print, after the manner of school books, in order to make the treatment of the subject a little more complete and to meet the inquiries of many youthful minds. These fine-print portions may be learned at first by some classes or individuals, or may be combined with the lessons in reviewing the work; and some teachers will simply explain them after the lesson is recited."

"The desire has been to present the chief doctrines of the Bible from a devotional and practical point of view; and two or three lessons are introduced of a distinctively practical character. The lessons are arranged in what was thought a natural order, but some of them might be learned without the others, or the order could be varied. Several lessons would need to be divided for many children or classes; and where the Catechism is used in connection with the International Series of Scripture lessons, a small number of questions could be assigned for each Sunday with constant review.

The forty-four pages contain lessons on fifteen subjects, namely: God, Providence of God, The Word of God, Man, The Saviour, The Holy Spirit and the Trinity, The Atonement of Christ, Regeneration, Repentance and Faith, Justification and Sanctification, Baptism and the Lord's Supper, The Lord's Day, Some Duties of the Christian Life, Imitation of Christ, The Future Life. To these is appended a list of sixty-nine Scripture selections under the heading: "Passages for learning by heart."

The following extracts from two of the lessons are given for the double purpose of showing the author's treatment of special subjects and the importance of familiarizing the children with intelligent answers to hard questions:

LESSON II.—PROVIDENCE OF GOD.

1. What is meant by the "mes-

age" of God? God cares for all His creatures and provides for their welfare.

6. Does God act according to purposes formed beforehand? God has always intended to do whatever He does. Eph. 1: 11; 1 Pet. 1: 20.

7. Do God's purposes destroy our freedom of action? We choose and act freely, and are accountable for all we do. Jas. 2: 15; Rom. 14: 15.

If we cannot explain the relations between divine providence and human freedom, does that warrant us in rejecting either? Both divine providence and human freedom must be true from the very nature of God and man, and both are plainly taught in the Bible.

LESSON VIII.—REGENERATION.

1. What is meant by the word regeneration? Regeneration is God's causing a person to be born again.

4. Is this new birth necessary in order to salvation? Without the new birth no one can be saved. John 3: 3.

6. Are people regenerated through baptism? No, only those whose hearts are already changed ought to be baptized.

9. Does faith come before the new birth? No, it is the new heart that truly repents and believes.

10. What is the proof of having a new heart? The proof of having a new heart is living a new life. John 2: 29; 2 Cor. 5: 17.

It is very desirable that this Catechism should be introduced into our schools and families. Above all let us have uniformity in the kind used. The voice of the convention should be regarded. Orders will be filled at the Baptist Book Room, Halifax. I have twelve dozen copies on hand, and will be glad to send a sample to anyone on receipt of cost—five cents.

F. H. BEALS,
Ch. Con. com. on S. schools.
Hebron, Oct. 31, '94.

W. B. M. U.

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

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

PRAYER TOPIC FOR NOVEMBER.

For the work at Chicoulet, that this month may see many turning to God and publicly avowing Him.

For the home workers that the spirit of consecration may be an all.

Let us pray earnestly for Chicoulet and all its laborers this month. For the faithful missionaries, the native preachers, teachers and Bible women, and especially for those whom Mrs. Archibald mentions in *Titlings*, who are delighting in the study of God's Word, that all who are secretly believing may nobly come forth and confess Christ; and for the thousands of idolaters on that large field. Pray in faith, my sisters, every day this month. Remember what God did in answer to our prayers last January for Bimilipatan.

Letter received from Miss Clark, mailed at Queenstown, Ire., reports a very rough stormy passage, but she has enjoyed it very much, not being seasick and able to be at table every meal. Mrs. Corey did not fare so well; she was ill all the way. The captain was very kind and attentive. They were several days behind time on account of the severe storm, and so could not make connection and will remain in London for two weeks.

Reports from Crusade Day, Amherst.

At the risk of having it considered "ancient history," we send you a short notice of how we spent "Crusade Day" in Amherst. For local reasons we observed the day on Thursday, the 11th. During the morning we trust that many earnest prayers arose from sincere hearts that God's richest blessings might rest upon all missionary effort, whether on the home or foreign field. In the afternoon a faithful few went out to stimulate to greater effort and interest the large proportion of the sisters in our society who, because of various reasons, cannot meet with us for even one hour in the month to pray and plan for the coming of His kingdom in the world.

Instead of the regular weekly prayer meeting in the evening, we had a mass meeting of rather an interesting character; our pastor presiding.

As it was thought possible that all of our church members may not find time to read all the yearly reports of our denominational work, it was deemed advisable to present some matter that had already appeared in the MESSENGER AND VISITOR. Accordingly, after reading of Scripture, prayer and remarks by Pastor Steele and Mrs. Harding, president of our society, explaining the object of our meeting, the "mes-

age" of the President of the Maritime Union to the Aid Societies was read by Mrs. H. S. Pipes; the report on home missions by Mrs. Chubbuck, and Mrs. Manning's farewell address to Miss Clark, by Miss Annie Hickman.

But probably the most interesting part of our programme was a address by Mrs. Smith, treasurer W. B. M. U., who takes such a deep interest in the work; as she gave us a report of the work done at Convention, dwelling particularly on the earnest, self-denying work of our sisters in the North-west. We are glad that she promised Mrs. Mellick that the members of the Amherst church would remember them at the Christmas season, as we did last year, by laying aside for the North-west mission the money usually spent on unnecessary or useless Christmas gifts. Perhaps this may be a plan some other church or individual Christian would like to adopt. If so, we have no patent on it, and are glad to suggest it to them. After listening with great interest as she told us, too many things about our new missionaries, who few of us had been privileged to meet, we almost felt as if we knew them personally, and could sympathise more fully with them in the parting from home and loved ones, and would take a deeper and more intelligent interest in their work. Appropriate hymns were sung during the evening, prayers offered and a collection taken toward defraying Mrs. Churchill's expenses to India.

B. C. BAILEY.

Crusade Day at St. Martins.

A special canvas being made by the sisters, the result was a large number in attendance with a deeply interesting and profitable meeting, led by our vice-president, Mr. J. S. Titus. Members of our Sunday-school assisted in appropriate music. Our work and its needs were presented to the sisters and an interest manifested, which we hope will be lasting. It was our privilege to have with us Miss McIntyre, wife of the Principal of N. B. Seminary, who addressed the meeting in a pleasing and helpful manner.

Mite boxes for the quarter were opened, contents encouraging. Loving mention was made of our president, Miss M. W. Williams, now of Denver, Col. Six members were added to our society and others expressed their intention of soon becoming members. Then followed an hour of social intercourse, during which the gentlemen joined us and tea was served. It was an enjoyable time for all. We trust such meetings may tend to awaken interest in the uninterested and stimulate to more concerted service those already interested in our Master's work in India.

G. A. BRADSHAW, Secy.

Albert County Quarterly Meeting.

The Albert county quarterly meeting recently held with 3rd Eglis church was a gathering of much interest and profit. The ministers present were J. E. Fillmore, W. W. Corey, J. W. Manning, D. Blakeney, J. O. Steadman, H. H. Saunders, I. B. Colwell, besides a number of lay delegates. The president, Rev. B. N. Hughes, being unable to attend on account of sickness, the conference was led by Rev. J. E. Fillmore. At the first business session the officers were elected for the ensuing year as follows: Rev. H. H. Saunders, president, R. W. W. Corey vice-president, I. B. Colwell Secretary-treasurer.

Rev. J. W. Manning was asked to preside at the quarterly session, to which he consented, choosing for his text Gen. 7: 1-7. He preached a power ul and telling discourse. Wednesday morning the report on Sunday-schools, written by Sister M. F. Fillmore, was read, freely discussed and unanimously adopted. Rev. H. H. Saunders then taught the S. S. lesson for Oct. 21st to the profit of all present.

The afternoon was devoted to business. One of the principle questions was, What are we as a quarterly meeting doing by way of stirring up the churches in the county to their duty in reference to denominational work? After considerable discussion it was unanimously resolved that this quarterly ask the Baptist churches of the county to contribute this year for denominational purposes the following amounts: Alma \$10, Caledonia \$10, Coveheads 1st \$10, Coveheads 2nd \$10, Coveheads 3rd \$5, Eglis 1st \$75, Eglis 2nd \$20, Eglis 3rd \$25, Forest Glen \$45, Gersuautun \$15, Harvey 1st, \$45 Harvey 2nd \$10, Hillsboro 1st \$250, Hillsboro 2nd \$80 Hillsboro 3rd \$15, Hillsboro 4th \$10, Hopewell \$150, New Haven \$10, Valley church \$25. The pastors, deacons and all interested in Christ's cause are asked to do what they can in raising these sums.

In the evening R. W. W. Corey preached a gospel discourse from Luke 5: 9. After the sermon a number witnessed to the blessing of the gospel and the blessed spirit that had pervaded all the meetings. The meeting then adjourned, to meet the 2nd Tuesday in January with the First Coveheads church at Ferry Station.

Collections during the quarterly amounted to \$897. After \$4 was deducted for current expenses the remainder, by a vote of the quarterly, was given to J. W. Manning for foreign missions. I. B. COLWELL, Sec. Treas.

OUR HYMNODY.

To Editor of Messenger and Visitor:

DEAR BROTHER.—Our "Canadian Baptist Hymnal" is a superior collection of sacred songs. Although I should have been much pleased and edified had the worthy compilers given more prominence and emphasis to the attributes and purposes of Deity; to the higher doctrines of sovereignty of Christ as distinguished from His atoning sacrifice, yet I am happy in those did of shallow theology and sensational religion to find this collection in the pews of our churches and in the homes of our people.

Nevertheless, I think there may be room for a little charitable criticism, such as might suggest to our pastors and preachers the advantage of careful selection and even the suppression of a verse or two here and there, especially where the statement was not unequivocal and where the sense has been obviously sacrificed to the rhyme.

Surely it is unnecessary for me to occupy space in demonstrating the very important place of hymns in moulding religious opinion and directing life. The musical measure of the words and the tune associated with them give them such power that not only in our public devotions but even in our daily lives many of us (perhaps unconsciously) depend much more upon hymns for religious suggestion and inspiration. In holy rhyme and melody there is memorizing power as well as elevating, inspiring and impulsive power. It being admitted, it is self-evident that our hymnology ought to be the correct expression of a sound theology. For one person that remembers a theological proposition or doctrine, a thousand persons remember a verse of two or three hymns. How serious and a thing it is, in the light of this indisputable fact, that so many hymns in common use—so many of them that are special favorites in both churches and Sunday-schools are really unscriptural and misleading!

At the commencement of a religious service nothing can be more appropriate than supplication for the Holy Spirit's power. But how do many hymns handle this solemn subject? They pray for the Holy Spirit unscripturally by asking Him to come down from heaven, conveying the idea that the vast vacancy of cold space lies between the assembled worshippers and the Spirit of God.

"Eathroned on high, Almighty Lord, The Holy Ghost send down, O Lord."

"Come gracious Spirit, heavenly dove, With light and comfort from above."

"His dying crimson like a robe, Spreads o'er His body on the tree."

"Appear and on my darkness shine; Descend and be my Guide divine."

"Why should the children of a King Go mourning all their days? Great Comforter, descend and bring Some tokens of Thy grace."

In the face of this popular religious idea there is in Scripture no doctrine more emphatically enunciated than that Jesus Christ promised, when He returned to the Father, to send the Holy Ghost to His disciples, to abide with them for ever and lead them into all truth; for no historical fact in the history of the church stands before us more prominent than this, that on the day of Pentecost the Third Person of the Godhead did descend, and has not since returned to heaven. Earth is the dwelling place of the Divine Paraclete, the Holy Ghost, and in every believer who assembles in the sanctuary on the Sabbath morning He is present. "Know ye not that your bodies are the temples of the Holy Ghost?" While in our hymns we ought to pray for the greater manifestation of His power, we certainly ought not to ask Him to descend from heaven. Whenever two true children of God meet there are three persons present—one of the three being the Holy Ghost. It is our need, as it is our privilege, to pray for more of the Divine Spirit's gracious power, to pray for a more lively consciousness of His indwelling presence and controlling influence, to pray for His irresistible omnipotence to break and soften hard hearts and to open blind eyes; but it is nothing short of the contradiction of our Saviour's plainest statements and promises to ask His descent from heaven. While the Holy Ghost is divinely omnipresent in heaven and in all creation His personal abode is in earth. The correct Scriptural idea is conveyed in these verses written by the late Mr. Spurgeon:

"The Holy Ghost is here, Where saints in prayer agree, As Jew's parting gift He's near Each pleading company."

Not far away is He To be by prayer brought nigh, But here in present majesty, As in His courts on high."

After solemn supplication for the Holy Spirit's enlightening and convicting power, suppose our minister has delivered a sound and impressive sermon on the sacrifice of Christ and then concludes the service with Cowper's famous hymn:

"There is a fountain filled with blood, Drawn from Immanuel's veins, And sinners plunged beneath that flood Lose all their guilty stains."

"The dying thief rejoiced to see That fountain in his day," etc.

What effect can such a minister reasonably expect to be produced on the minds of the congregation in uttering these extraordinary words? In any evangelical discourse on the great atonement for sin could any such sentiment as this poet's possibly be expressed? The statement is historically, doctrinally and experimentally untrue and impossible. There never was any such fountain filled from Christ's veins; there never was one sinner cleansed from his sins by any such outrageous process; every thoughtful person knows that the dying thief never rejoiced at such a spectacle unless his imagination happened to have become as disordered as pious Cowper's own during his gloomiest and widest hours of insanity. Yet this particular hymn has, as we all know, been regarded one of the most precious in the treasury of the church. I venture to

affirm that among the most extravagant poetic utterances of ultra-palmaria there is not one sentence more utterly unscriptural to be found.

I am aware there is in the Prophet Zechariah the prediction that in the last days "fountains shall be opened in the house of David for sin and for uncleanness"; but whatever this prediction may mean it certainly does not mean "a fountain filled with blood drawn from Immanuel's veins." In the house of David and Mosaic dispensations no system of atonement resembling this ever existed. Even in the grossest religions of savage heathenism who ever heard of such a process of purification. What suggested to pious Cowper this idea of atoning blood being applied to the sinner? He has been unable to discover. No where in all the Levitical system is the blood of the sacrificial victim thus used, and for a very good doctrinal reason. The blood shed was an atonement made to—a price paid for redemption—to divine justice, and accordingly was poured out at the foot of the altar except on the great annual day of atonement when it was applied within the most holy place. The entire conception—the radical doctrine of the Levitical economy—was that the blood of the animal sacrifices was a ceremonial substitute for the life-blood of the sinner, in whose sin it was offered. Christ's blood cleanses from the guilt and penalty of our sin, because He is our sacrificial substitute to Jehovah's broken law and outraged justice. His blood is our blood. All this regeneration—all the purification we experience—is performed by the Holy Ghost, for the sake of Christ's blood shed for us. Whatever ignorance may becloud other minds, we Baptists ought surely to be able to explain the words of Zechariah.

Did not John the Baptist distinctly state that Christ would baptize "in the Holy Ghost and in fire"? Describing the disciples' pentecostal experience in the upper room does not Luke tell us that the Holy Ghost "filled all the house where they were sitting," and that they thus immersed in the Divine Spirit were "all filled" with Him? Does not Paul tell the Roman believers, "As many of you as were baptized into Christ have put on Christ." All these passages show that all true believers have been immersed and purified in the Spirit of Christ. Thus the apostolic Baptist doctrine which the poet Cowper, an Episcopalian, never saw—hence his error.

In line with this extravagant unscriptural imagery I cannot easily forget how shocked I was when I found myself singing the verse of which these are the first lines:

"His dying crimson like a robe, Spreads o'er His body on the tree."

It was at the Lord's Supper the first time I partook of that ordinance with my Baptist brethren in old Scotland. The revision current in my mind then against this monstrous exaggeration has made me instinctively avoid the hymn in which it stands ever since. I may add that I dare not put into the lips of the members of the church of this age the very strong statement of the late Rev. G. H. Williams, a ministerial brother who may deem it proper to use this hymn allow me to suggest the omission of the two verses to which I have alluded?

Hoping you will grant me a little more space in your next issue, I remain,

Yours faithfully,

J. DENOVAN.

ACADIA SEMINARY.

AN OPEN LETTER.

Dear Girls of Acadia Seminary of 1879 to 1894:

It has been my good fortune to come in touch with Acadia Seminary this year; as in 1879, and knowing that these records of girls who have studied there at some period within these years, and who are interested in its welfare, to these I address this open letter and ask you to walk its halls and renew your acquaintance with its intellectual, moral and religious life, all three very important elements there, and note the progressive character of the school and the changes which the years have inevitably brought with them; but we cannot sigh very much over the loss of the old class-rooms, we gather for morning devotions in the light and pleasant chapel, known as "Alumni Hall," and we settle down comfortably to the conviction that old things are not always best. This hall, which seats about two hundred, has been furnished by the Alumni Society of Acadia Seminary and bears its name; here the Prussian Society holds its meetings, recitals, lectures, &c.; here also the two weekly Bible classes, conducted by the principal, are held.

The morning exercises are no dull routine, but are enjoyed by all and are a fitting preparation for the day's work; at their close all scatter to the adjoining class-rooms, these are light and pleasant and well adapted for the intellectual and practical scientific work so successfully carried on there; a valuable addition has been lately made to the scientific apparatus of the Seminary through a large donation from the Alumni Society of Acadia Seminary, which is doing noble work for the school.

The art class is a special feature of study, and is most admirably equipped for its work; can be better than refer you to the catalogue, which says: "In addition to many valuable books in the library upon the subject of art in general and upon the masters of painting and sculpture and architecture; the Seminary possesses a large number of rare plates and photographs, illustrating the various expressions of art in all ages. Most of these were carefully selected by the teacher, Miss Graves, when in Europe, and consist of 65 photographic reproductions of celebrated paintings illustrating the chief works of the various schools of art; also 167 Kunsthistorische Bilderbogen, designed to illustrate the architecture, sculpture, painting, ornamentation, the plans of temples and cathedrals, and to show the development of the art distinct from prehistoric times to the nineteenth century." A grand opportunity is offered to study art before going abroad. In the hall are over thirty art

photographs, framed and arranged in the order of time and schools, and it is no unusual sight to see groups of girls studying these at odd moments between the bells; this cultivation of the love of the beautiful cannot be too highly estimated, so almost wholly devoid of art culture as ours is.

The musical department, including piano, voice culture and violin, is of the highest order and is doing exceptionally good work; the same may be said of the other departments in elocution, modern languages and studio work, short hand and type writing and gymnastics. Our school has by no means stood still, and has ever been far in front of the various teachers, as opportunity offers, are constantly studying either in the United States or abroad and acquainting themselves with the methods of other schools; the same result has been the result of this, not only in the class-rooms, but socially.

A recent feature to the offering of prizes this year I understand the following items are offered: The Alumni Association a prize of five dollars in recognition of the benefit of this, not only in the class-rooms, but socially. Miss Graves a prize of ten dollars for extra reading from standard works upon history etc.; Miss Fannie Parker one of five dollars for Calisthenics, and Mr. Wm. Cummings, of Truro, one of five dollars in recognition of the benefit of this, not only in the class-rooms, but socially. I should like to notice in order that our people should become better acquainted with its many excellencies. I noticed as I passed along that many of the recitations were in English, such as Yarmouth, Manning, Whidden, Canard, Wilberforce, etc. These rooms have been furnished by different churches or individuals bearing their names. Wilberforce was furnished by the colored friends in Halifax and vicinity. The money was collected in small sums by Miss Lillian Halikenny, who is remembered here as a graduation student. She is a graduate of 1890 and is now teaching in the South. The name was chosen by her in grateful memory of Wilberforce's interest in her race. There are many more yet unnamed. Can you not imitate her zeal and love for the school which has done so much for her? The new studio which is on the third floor is a large well lighted room well furnished with models and casts etc., and is every year adding to its stores. I must not omit to mention the reading table which is a large handsome room furnished partly by the ladies of Wolfville, Mr. A. P. Shand, of Windsor, and the proceeds from teachers' recitals. Lovitt Hall or the library (formerly the recitation room) is well stocked with reference books, magazines, newspapers and about six hundred books; and the long table extending nearly the length of the room is continually surrounded by busy students. The museum is now getting little by little, and very satisfactory, it is very gratefully received and much appreciated. If time permitted I might speak of the Y. M. C. A. which supports two children in Miss Gray's school in India, of the weekly teaching evening prayer meeting held in the students' rooms and conducted by them, of the Sunday evening prayer meeting conducted by teachers and students, of the pleasant social intercourse where all mingle freely together in a large outdoor sports, but I fear my letter is already too long.

In conclusion let me say that Acadia Seminary offers a grand opportunity for girls to gain an all round education. It is characterized by order, thoroughness and earnestness, an excellent basis for systematic study; and one cannot but feel that if a girl does not learn in the Seminary the fault lies at her own door. The question is somewhat asked, "For what reason, if any, exist?" I answer most emphatically, not for the sole purpose of fitting girls for college or for teachers, that is impossible under existing circumstances and means, but that, and always, it is to fit them for the work of their own—a mission far-reaching, broad and symmetrical, aiming at and all round development of intellectual and noble Christian womanhood. And I say with pleasure that, gratefully acknowledging my indebtedness to our honored principal, Miss Graves, who has so nobly adhered to her high ideal for the school, and by patient untiring devotion to its interests steadily and self-sacrificingly worked to bring it to its present high standing, place it in the front rank. A. B. C. Oct. 1894.

NEW BRUNSWICK PROVINCIAL SUNDAY-SCHOOL CONVENTION.

This association has become one of the most vigorous Christian institutions of our province. Its real is seen not only in its convocations, but in its work and influence in our rural settlements in behalf of childhood and youth. It was organized in 1884, and celebrated its decennial at Fredericton on Oct. 16th, 17th and 18th, 1894. Through preparation had been made for the gathering, in early in January the committee secured the services of Rev. Jesse Hurlbut, D. D., of Chautauque and Sunday-school fame. The Fredericton local committee made most complete arrangements, and 200 delegates were enrolled and wore badges of gold letters on crimson ribbon. The executive wisely held some preliminary meetings in St. John. Rev. Dr. Hurlbut held three services there on Sunday, 14th, and returned to the Young People's societies on Monday evening, 15th. "Men of thought and men of action" attended those services, and confirmed the wisdom of the committee in bringing such a worker to the convention. Conversations in Fredericton on evening of 16th, Rev. G. O. Gates, president, in chair. Rev. Dr. Saunders, pastor of the church led the first prayer service; Rev. Dr. Brecken gave an address of welcome which was responded to by Rev. N. McKay. Dr. Hurlbut's first address on "Wherein the average Sunday-school succeeds" showed a real helper. He literally put his strength under the weakest teacher from the smallest school for their encouragement. This met the very idea of the committee.

His normal lessons were full of Bible instruction, and will give impetus to the work of normal classes, or to students on normal lines where classes

cannot be formed. This touches a definite aim of the committee in its work for the eleventh year. The trustees of the city day schools permitted an early closing one day so that the sessions might attend the conference on the work. The report of the executive appeared of marked interest to the audience. Copies were distributed, and while the chairman, S. J. Parsons, read the report, the audience followed him on their copies. Some one said not a copy was left in the seats, but taken home to read again. The report showed an encouraging growth all along the line. Among the recommendations was one on the field secretary and his work. Many kind words were spoken, and the audience rose en masse to endorse his reappointment.

When Mr. Lucas gave his report it showed that he had held 400 services during the year to 20,000 people, and he travelled 9,000 miles. Here a few years ago he came to this work for the first time. He believed God led him. The years of experience had confirmed those early convictions. "This year I have been in many ways, the best. This work both in quantity and quality had been made possible only by God's blessing and the kindness of pastors and people everywhere.

The work in the past year had received very hearty endorsement from denominational gatherings. This was God's answer to oft repeated prayer that pastors might see that it always was helpful, never detrimental to the work of the reformation. Our constant aim is to promote and guard that work which God had put in the care of pastors.

The treasurer's report by Mr. H. A. White, Sussex, proved an interesting confidence of the people, shown by their gifts. One hundred and thirty-five schools more than last year had sent offerings to this work. He spoke of the readiness of business men to help this work, and of the willingness of the business men to help this work and manage its funds with strict economy, giving liberally of their own time and means. His recommendation to guide future action was a business like character and will be published in the report.

The statistical report, read by Miss Lucas, corresponding secretary, showed 968 schools with 6,270 officers and teachers and 48,211 scholars—a total of 62,149. This was a gratifying contrast to 568 schools in 1884.

Perhaps the Convention reached its climax in the fourth session, called the Decennial Thanksgiving Service. The Rev. Kenneth McKay, now of Houlton, Me., presided. The force of his words, first promoters and officers, were speakers that evening. They were followed by Dr. Hurlbut. In response to his appeal the people pledged \$2,150 for the work of next year.

The Rev. N. McKay, of Chatham, was elected president. Being reported to the platform he was inducted by Mr. S. J. Parsons and made an excellent address. The following is a list of officers for 1894: Rev. N. McKay, president; Miss C. Lucas, corresponding secretary; H. A. White, Sussex, treasurer; Rev. Geo. Lawson, Hammond Vale, recording secretary; Rev. A. Lucas, Sussex; field secretary; Vice-presidents for counties: Albert, H. Mason, Hopewell Hill; Charles, Geo. Howe, Woodstock; Charlotte, J. K. Laffin, St. Stephen; Gloucester, Mrs. J. Ferguson, Bathurst Village; Kent, Andrew Dunn; Kings, Rev. A. M. Hubby, Sussex; Madawaska, Dr. M. H. Edmundson; Northumberland, Rev. Geo. Steele, Chatham; Queens, Geo. White, Narx; Restigouche, Geo. Haddow, Dalhousie; St. John, Andrew Malcolm; Sunbury, T. L. Alexander, Ft. St. John; Victoria, T. H. Manner, Acetook Junction; Westmorland, James Frier, Shediac; York, Geo. C. Hatt, Fredericton. Central Executive: S. J. Parsons (chairman) Woodstock; Rev. G. O. Gates, St. John; W. J. Parks, St. John; Martin Lemon, St. John; W. Sproule, Fredericton; Rev. T. Fotheringham, T. S. Simms, Rev. Geo. Bruce, Rev. T. Marshall, Rev. J. W. Clark, R. W. McCarty, St. John.

Alter though this was a strong educational Convention. A fitting close of ten years; a good preparation for the future. A stenographer was employed by the Convention, and a report will be published in November, at ten cents per copy, or twelve for one dollar. All orders to be sent to Miss Lucas, Sussex.

THE PASSAGE.

Waited the Souls by the river— The strange Souls, naked and cold, Pale yet with the long death-quarter— The Ferryman and—

Shrouded like some gray morrow, Outspoke the Boatman grim: "Who hath known deepest sorrow, First take I him."

Like wall of wintry weather, Calling their woes aloud, Moaned then and cried together The fearsome crowd,

Saying: "My grief's rush crowding! God did I leave, and joy, For chill of the dark grave's shrouding And death's annoy."

"Mine is the harsher story! Shouting voices of men Never, nor fame, nor glory, To know again."

"Darker my hurt, and deeper; Greater is love than pride: Called by the silent Ruler, I left my bride."

One in the shadow hiding, Uttered no word nor cry: "Say now! what cause for chiding, When thou didst die?"

"Of naught did Death bereave me, Loof of all bliss forlorn, Naught did I leave to grieve me, And none to mourn."

Spoke the dark Boatman, choosing: "His is the greater dole Who hath naught left for losing, Thou first, O Soul!"

—MARY E. BLAKE, in *Saint John's Union*.

When Others Fall Hood's Sarsaparilla builds up the shattered system by giving vigorous action to the digestive organs, creating an appetite and purifying the blood. It is prepared by modern methods, possesses the greatest curative power, and has the most wonderful record of actual cures of any medicine in existence. Take only Hood's. Hood's PILLS are purely vegetable, and do not purge, pain or gripe. 25c.

Mr. Squetren—I mean to have spring lamb and green peas for dinner soon. Boarder—I move that your resolution be tabled at once.

Things to Remember. A cold in the head is the first cause of catarrh. Catarrh is an unhealthy disease and is often followed by consumption. Hawker's catarrh cures catarrh in the head and all catarrhal troubles.

Cause and effect: constipation is the cause of a host of diseases. Hawker's pills cure constipation, thereby preventing its consequences.

For children's coughs and colds Hawker's balsam of tolu and wild cherry is unequalled. It is the children's favorite.

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Passengers come in and you will get your money's worth. C. J. TABOR, Proprietor.

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"I am personally acquainted with Mr. Beck and believe any statement he may make to be as true."—W. J. MAXWELL, Druggist and Pharmacist, Avoca, Ia.

"I have used Ayer's Sarsaparilla for general debility and as a blood-purifier, and it does exactly as is claimed for it."—S. J. ADAMS, Ezzell, Texas.

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The W. H. JOHNSON CO., LTD. HALIFAX, N. S. July 4, '94.

Sabbath BIBLE

Adapted from FOUR

Lesson VII. No. THE SERMON

"As ye would you, do ye as ye would be done to." Luke 6: 31

The Sermon was called for looking the Sabbath morning, and bore the marks on the heights, when he came for after examining on a slight elevation were gathered his level space and covered with the who had come to the Sermon.

30 verses, composed of Matthew's scripture he left heart has always me that the great be a divine rest the Mount cannot production."

"Blessed" The present state of the passive recollection by another but the least of Many a seeming ately poor. Making "in spirit," actions of waste, higher and how utterly piousness of the hope of eter

17, 18, for a good yours is the kin in the which kingdom, and pe is characteristic spirit is the of pride, and self spirit opens the kingdom of heaven of knowledge and

"Blessed now." The kind in Matthew's disciples, not to be like God holiness, to be and sin. In a true that those get after knowing his own heart, expresses not desire, the

The greatness of by the "numb and quality" of the satisfied blood righteous, and a goodness beyond even to conceive

"Blessed" is here you? It is under different only shall you to bear, you long for

their analogy social intercourse preach you." St. Peter, abusive, unjustly, when they know is good, to for the very de nation. The di performance of this former had ever name as evil," "excretion," or evil that the ver is revelling, a very time, so that fore falsely, for guilty of these Christ.

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"Blessed" is

Sabbath School.

BIBLE LESSONS.

Adapted from Peabody's Select Bible.

FOURTH QUARTER.

Lesson VII. Nov. 18, Luke 6: 20-31.

THE SERMON ON THE MOUNT.

GOLDEN TEXT.

"As ye would that men should do to you, do ye also to them likewise."—Luke 6: 31.

EXPLANATORY.

THE SCENE was on the twin mountain called the Horns of Hattin, overlooking the Sea of Galilee. It was in the morning, and Jesus' face shone with the marks of his long night vigil on the heights, as Moses' face shone when he came from the heights of Sinai after communing with God. Jesus was on a slight elevation. Around him were gathered his chosen twelve. The level space and the hill sides were covered with the multitudes of people who had come to hear him.

THE SERMON. Luke's account is brief, 30 verses, compared with the fuller report of Matthew in 107 verses. Well might Daniel Webster say, in his inscription he left for his tomb, "My heart has always assured and re-assured me that the gospel of Jesus Christ must be a divine reality. The Sermon on the Mount cannot be a merely human production."

20. "He lifted up his eyes on his disciples." He looked them in the face, giving added power to his words. "Blessed." The word expresses a permanent state of felicity, rather than the passive reception of a blessing bestowed by another. "Be ye poor." Not chiefly poor in money, for that is but the least of this world's poverty.

Many a seemingly rich man is desperately poor. Matthew explains by adding "in spirit." Those who are conscious of want, who feel the need of higher and better things, who realize how utterly poor they are without righteousness without God, without the hope of eternal life. See Rev. 3: 17, 18, for a good illustration. "For ye are the Kingdom of God." You have that which will lead you into that kingdom, and possess that spirit which is characteristic of its members. This spirit is the opposite of conceit, pride, and self-righteousness. This spirit opens the door not only to the kingdom of heaven, but to the kingdom of knowledge and of science.

21. "Blessed are ye that hunger now." The kind of hunger expressed in Matthew as hungering after righteousness, as the highest kind of hunger:—to be like God, to have the beauty of holiness, to be free from every stain and sin. In a lesser degree it is also true that those who are blessed who hunger after knowledge, and wisdom, and love, and the beautiful. "Hunger" expresses not merely desire, but an intense desire, that must be satisfied.

The greatness of the soul is measured by the number of the "inward" and "outward" its desires. For ye shall be filled. The desire shall be satisfied abundantly. They shall be righteous, and in the future shall have a goodness beyond their present power even to cope with.

22. "Blessed are ye, when men shall hate you." Here is the same promise under different circumstances. Not only shall you be poor, but far harder to bear, you will be "hated" where you long for love and respect, and they shall separate you from their company, by excommunication from their synagogues, and the refusal of social intercourse. "And shall reproach you." Say all manner of bitter, abusive, unjust things about you, falsely, when the exact opposite was true. Few things are harder to bear than to be spurned as evil for what you know is good, to be branded as a traitor for the very deeds that are to save your nation. The disciples had many experiences of this kind, and so have reformers had ever since. "Out of your name as evil," by some formula of execration, or so connecting it with evil that the very mention of the name is revolting, suggests a curse. "For the sake of men," and therefore falsely, for they could not be really guilty of these evils for the sake of Christ.

23. "Rejoice, exult, leap for joy." You cannot have victories without battles, nor crowns without crosses, nor character without trials and discipline, nor rest without labor. "For in like manner did their fathers unto the prophets." (See the catalogue in Hebrews 11.) "How was this a reason for joy in persecution?" (1) It placed them in the brotherhood of great and good men. (2) It assured them that persecution was no mark of God's disfavor, for God's best beloved ones had suffered as they were suffering. (3) The persecution was no proof that their cause would not succeed. It made them, when the time came, partakers of Christ's sufferings, and therefore of his glory (Rom. 8: 17). (4) The prophets were honored and applauded at this very time, so that the discipline could see a measure of their reward.

II. Woe.—V. 24-26. The four blessings in the previous verses are now contrasted with the four corresponding woes. Both the characteristics and their fruits are their exact opposite.

24. "Woe unto you that are rich." whose object and purpose has been riches, who have refused the kingdom of heaven that they might attain this world. All riches that have been gained by wrong-doing, by selfishness, by the worldly spirit, at the expense of character and of devotion to the service of Christ. "For ye have received your consolation," the rewards which belong to such conduct, and grow out of such a character. The fruit is according to the seed sown. One cannot sow to this world and reap heaven. Grapes do not grow on thistles.

25. "Woe unto you that are full." etc. The exact opposite of verse 21. The same principles apply as expressed under verse 24. Compare 16: 25, in the parable of the rich man and Lazarus. "Observe the many parallels between the epistle of St. James and the Sermon on the Mount, Jas. 1: 1, 2, 4, 5, 9, 20; 2: 13, 14, 17, 18; 4: 4, 10, 11; 5: 2, 10, 12."

26. "Woe . . . when all men speak well of you," because this implies, in this wicked world, that you have been unfaithful to God and to his truth. It was of "the false prophets" who professed smooth things, that pandered to the vices of the people, and not of the true and faithful prophets, that all men spoke well.

III. THE LAW OF LOVE TESTED BY TREATMENT OF ENEMIES.—V. 27-29. "But I say unto you. Emphatically on the 11." Contrasting Jesus' teaching with the false views of the scribes. (See Matt. 5: 43.) "Unto you which hear." (1) To everybody, not to the twelve alone. (2) To you who listen with the inward as well as the outward ear; in whom prejudice, selfishness, a wrong will do not dull the hearing of the soul. "Love your enemies." To love our enemies is (1) to desire their good, sincerely and from the heart because we perceive the importance to them of their highest good. (2) To voluntarily devote ourselves to their attaining their highest good, so that we are willing to make sacrifices for it as we would for our own. Now these "inward feelings," both of love and of enmity, will express themselves in various ways, as described by the commands which follow. "Do good to them which hate you." S' in Prov. 25: 21, 22, and Rom. 12: 20, it is said, "Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head." The only possible way of overcoming evil is by good. To hate our enemies is to have two bad people instead of one.

27. "Bless them that curse you." This will be the most likely way of stopping their curses. It will plant seeds of love. "Pray for them." The best commentary on these matchless counsels in the bright example of him who gave them. (See Luke 23: 34; 1 Pet. 2: 21-24; and cf. R. m. 12: 20, 21; 1 Cor. 4: 12; 1 Pet. 3: 9.) "Unto him that smiteth thee on the one cheek," expressing his hatred and evil passions. "Offer also the other," a vivid way of expressing the teaching that one must not return evil for evil. The turning, as Augustine says, is to be "in the heart, as illustrated by the example of Christ himself (John 18: 23) and of Paul (Acts 23: 5)." I suggest that the clue to his just exposition will be found if we assume that Jesus has his eye upon common rather than uncommon life, upon little affronts or insults rather than great, dangerous assaults upon person, property, or life. And we misapply when we hold that it forbids all self-defence against assaults upon life, or the defence of wives and children against the assault of ruffians; . . . but desist from resentment, forbear to retaliate. For yourself the morally safe course is to quell the rascal's indignation and the impulse to revenge, for in this course the evils you suffer from another's abuse are not to be named in comparison with the life of a resentful spirit. And him that taketh away your tunic, do not let him take your cloak; the mantle, the outer, larger, more valuable garment. "Forbid not to take thy coat also." The "tunic" or "undergarment," which was made of linen or cotton and folded close to the body. Do not let him take your coat, for you are to be clothed in righteousness. "We are to suffer loss ourselves rather than to resort to quarrelling or lawsuits." Love is to rule in all things, even towards those who injure us.

IV. THE LAW OF LOVE APPLIED TO GIVING.—V. 30. "Give," is giving, implying a habit, "to every man" (without regard to class, or condition, or race) "that asketh of thee." Here again our Lord teaches us by the method of a seeming paradox, and enforces a principle binding upon every one in the form of a rule which in its letter is binding upon no man. Were we to give to all men what they ask, we should in many cases be cursing, not blessing, them with our gifts. It is really for the good of him who asks, giving something else if that would seem to be really better for him. "And of him that taketh away thy goods ask them," do not demand them, "not again." Do not retaliate, but suffer evil and lose not your good-will and your good temper.

B. Y. P. U.

The unification of Baptist young people; their increased spirituality; their stimulation in Christian service; their position in society; their knowledge; their instruction in Baptist history and doctrine; their acquaintance with the common bond in the New Testament, in the full affirmation of whose teachings

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talk on topic for the day by senior leader, business, and closing exercises. This programme is varied as much as possible for every meeting.

P. F. ISLAND—"Forward" is the battle cry of our Association. Some of our societies have made no report for some time past.

HALIFAX 1ST BAPTIST CHURCH.—We have not responded to your call for items for some time; perhaps we will do better in the future.

WOLFVILLE, N. S.—The Wolfville Union is fortunate in securing as leader of the S. L. C. class Rev. Dr. Boggs, late of Theological Seminary, Hampden, N. S.

MARION BAY.—On the 10th the Lunenburg County B. Y. P. U. Convention met at Chester Basin. We had a lively meeting.

Many of the young people who attended the Bridgetown convention will remember "the big B" as used by D. F. L. Wilkins in his admirable address.

There are about 70 unions reported on our list; 58 of these reported to our secretary before last Convention, with 2,505 of a membership.

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

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Messenger and Visitor.

WEDNESDAY, NOV. 7, 1894.

THE MANITOBA SCHOOL LAW.

The recent deliverance of the Manitoba government in reference to the school law of that province and its bearing upon the Roman Catholic part of the population is a matter of some importance. It will be remembered that some time during the past year a petition from the Roman Catholics of Manitoba and the North-west was addressed to the government at Ottawa, asking for relief in respect to the provisions of the Public School Law. The Dominion Government declined to recommend remedial legislation. But through a committee of the Dominion Privy Council there was prepared and forwarded to the Manitoba Government a memorial in reference to the matter, in which the hope was expressed that the legislatures of Manitoba and the North-west would hasten to take into consideration the matters in regard to which complaints were made and take speedy measures to give relief. If such complaints were found to be well-grounded. To this memorial or report of the Privy Council's committee the Manitoba government has now made reply, and its reply is in effect to decline in a somewhat peremptory way to modify the school law of the province for the purpose of making it more acceptable to the Roman Catholic element in the population. The petition to Ottawa was supported by statements of Cardinal Tachereau and other R. C. ecclesiastics in high position to the effect that the result of the present school system is purely and simply the legal suppression of all Roman Catholic schools, with the rights and privileges they enjoyed previously to school laws in 1890. It is complained that Roman Catholic ratepayers have now to help to support Protestant schools, which are exactly what they were and to which, naturally, Roman Catholic parents cannot conscientiously send their children, and that further injustice is inflicted upon Roman Catholics in the school legislation enacted in 1894.

In replying to these statements the Manitoba government contends that the public schools of the province, under the present system, are not justly described as "Protestant schools," but that the school system which has been enacted by the legislature in accordance with the popular will is wholly unsectarian in character. The ground of complaint on the part of Roman Catholics, it is declared, is not correctly stated, since the real ground of complaint is not that there is a discrimination against Roman Catholics, but that the school system does not secure to them favors which are accorded to no other religious denomination or class of people. The schools are non-sectarian, and the law makes no distinction whatever between Roman Catholic and Protestant. The public schools are open to all, and all are taxed for their support. This is by the will of the people of Manitoba as a whole, and is judged to be in the public interest. But if any one—Protestant or Catholic—desires to send his children to a private rather than to the public school, the law does not interfere with his right to do so. To accede to the request of the Roman Catholics in this matter would be to admit the general principle that the schools of the various religious denominations may be subsidized out of the public funds. This position the Manitoba Government is not prepared to take. Moreover it is declared that as the constitutionality of the school law of 1890 has been affirmed by the highest court of appeal, and as the legislation of 1894 is in principle only an amendment of that of 1890, its constitutionality is likewise beyond question. Disallowance of the act of 1894 as suggested by the R. C. memorialists, the Manitoba government concludes, "would be a most unjustifiable attempt to prevent the legislature from performing that duty which has been judicially declared to appertain to it, and the government and legislative assembly would unjustly resist by

every constitutional means any such attempt to interfere with their provincial autonomy." The opposition of Roman Catholics to the school law of Manitoba is in principle the opposition everywhere encountered from the same quarter to a non-sectarian free school system as such, an opposition growing out of the desire to educate the R. C. youth under exclusively churchly influences, where the student constantly, with his daily tasks, shall learn lessons of reverence for "the church," the church's ministers and the church's authority, and imbibe an invincible prejudice against everything which questions its supreme authority over the lives and consciences of men.

As to the details of the Manitoba school system, our information is not sufficient to justify an opinion as to whether or not, without any sacrifice of general interests, there might be some modifications which would remove some of the causes of grievance which Catholics allege to exist. If our memory is correct, we have seen in our Winnipeg contemporary, the "North-west Baptist"—whom no one will accuse of a desire to show undue favor to Roman Catholics—a statement to the effect that the school law of the province is not so perfect as not to be susceptible of beneficial amendment with this purpose in view. What ver charity and justice require should certainly be done.

A RAMBLE AND A RAMBLER'S THOUGHTS.

Nature is wonderful, mysterious, immeasurable. In its entirety it is fast finding out. But here and there we are able to spell out sentences in the pages of the great book and find there a revelation of God. Each season of the revolving year has a revelation of its own and lessons of great value to those who are teachable. He that hath ears to hear, let him hear, and he that hath eyes to see, let him behold; for God speaks through the things that are seen and thus makes known things invisible. There are not only books in the running brooks and sermons in stones, but parables in the plants, prophecies in the buds and flowers, wisdom drops with the ripening fruits and the foot prints of God are everywhere.

The revelation which autumn brings, the lessons which it teaches, are not less impressive, nor less valuable perhaps, than those which come with other seasons of the year. A week or two ago, during a brief holiday, we enjoyed the rare privilege of an afternoon stroll with a valued friend in one of the most beautiful spots of the adjoining province. We climbed the hills southward of Wolfville, pausing now and again as we went to take in the enlarging view embracing the North Mountain with the rich dykes and uplands of Cornwallis intervening, Blomidon, bold and faithful sentinel overlooking the tides of Minas, Long Island and famous Grand Pre, stretching to eastward and the shores of Cumberland and Colchester in the distant horizon. And then we turned our faces southward again, descending with leisurely and careful steps the steep hillside. The subdued light of a mild October day is on the landscape, and in the beautiful valley of the Gaspereaux into which we go down all things are steeped in calm repose, suggestive of that land "where it seemed always afternoon." The wooded hills rising gradually high to the southward, clad now in gorgeous autumn hues, afford protection on that side, and the lower but more abrupt line of hills which we descend are a defence against the northern blasts. The shallow, tree-fringed river runs by homestead and hamlet, deepening and widening on its way to the Minas Basin. We descend and cross the peaceful valley where men are quietly busy gathering the fruits of the orchards and fields, and climb the southern hills until we are able to look over the hills that we had crossed on the other side of the narrow valley, and see Minas and the North Mountains and Blomidon again. Higher still if we had climbed, our friend, the professor, said, we might overlook the Northern range and see the waters of the Bay of Fundy. But the lengthening shadows admonished us that we must return, and half regretfully we began to retrace our steps. It is like life—this afternoon stroll of ours—the professor said, we climb up to some hill-top where we have a vision of larger things, and then we descend to resume our plodding on the low grounds of ordinary experience. Like life, too, in this that, when we have reached the highest point in attainment and survey the pathway over which we have come and consider the results achieved, we know that there are still heights beyond which we might have reached and broader prospects which we might have enjoyed had we but started earlier or pursued our way with greater diligence. Strive as we may, something still eludes us; we do but follow after a dimly outlined ideal which we never lay hold upon. Is life then all a fruitless marching up a hill and marching down again? No; not that. Our

friend is no gloomy, doubting pessimist, but a hearty soul delighting in life—a man of optimistic faith who devoutly recognizes God's hand in nature and who does not refuse to pluck and eat the wholesome fruit within his reach though he may not climb to the tree's very top or explore the ramifications of its roots, or fully understand the subtle processes and forces by which the substances in the ground and the atmosphere are converted into wholesome and delicious fruits.

There is in autumn much that suggests falling energy, decay and death, and it is well not to ignore these suggestions, seeing that these things touch human life as well as the products of the field. But it is not wise to give too much place to these, lest they make us gloomy and despondent. There are those who speak of the autumn leaves as sere and yellow; they behold them "falling dry and withered to the ground," and are moved to melancholy reflections. But we may think too, and with greater profit perhaps, of the leaf of autumn as the symbol of a life well lived. It has had its days of growth and vigor, it has done its work, and now in the mellow October sunshine ripens in glorious beauty, ready to depart and join the generations which have gone before. Our friend spoke of the ripening leaves, blending their russet and crimson and gold in the wooded sides of the hills, and how they lent a glory to all the landscape, shedding a wondrous light upon the darker valleys beneath. So it is with those lives well lived, which ripen now in the autumn of life under the smile of God. For them the course is finished, the fight is fought, victory is assured, they are ready to depart, and the upturned, expectant faces reflect upon us something of the glory of the world beyond—the radiance of that "light that never was on sea or land."

But the leaf fades and dies, says one, it loses its hold of the tree which it has helped build, it falls and is driven hither and thither by pitiless blasts until it decays and disappears. Others take its place and flourish for a little, and they too pass away. Is not this like human life? How "careless of the single life" nature seems! Can you wonder if a melancholy seizes upon us as we walk amid the falling leaves? Ah, but the leaf is not all and does not tell the whole story. There is the seed which also falls into the ground and dies, but in its death and burial finds a resurrection and a larger life. That is like human life too; for one divine in human form, speaking with authority, has said, "I am the resurrection and the life. He that believeth in Me shall never die." And those who have stood upon the mountain tops of faith and felt the peace and joy of fellowship with Him have risen above the melancholy fear that they shall die as the leaves die. What they shall be does not yet appear. They only know they shall be like Him.

"I know not where His islands lift Their fringed palms in air, I only know I cannot drift Beyond His love and care." "I am persuaded that neither death nor life . . . shall separate me from the love of God which is in Christ Jesus my Lord."

THE DEATH OF THE CZAR.

The death of the Czar of Russia occurred on the afternoon of Thursday, Nov. 1, and people in this part of the world read reports of the event in their evening papers. The Czar was a man of remarkably robust frame, and was reported to be one of the most muscular men in Europe. He was born in 1850, and had not therefore completed his fiftieth year. That a man possessed apparently of so fine a physique should be cut off by disease in the prime of life appears mysterious, especially as he is said to have been a man of temperate habits. It was in 1881 that Nicholas II, the emancipator of the Serfs and a man of liberal ideas, fell by the hand of a nihilist assassin. Two years later the Czar, whom Russia now mourns, formally ascended the imperial throne, succeeding his father with the title of Alexander III. The assassination of his father, the repeated attempts upon his own life and the knowledge that there were many sworn to accomplish his destruction and prepared to adopt any means however desperate and fiendish by which they might accomplish their murderous purpose are things which no doubt had their influence in determining the stern and mercile policy which characterized the late Czar's dealings with all outcroppings of sedition and everything that failed to submit itself to the imperial will. There seems to be good evidence that this sternness was a matter of governmental policy which the Alexander believed to be necessary to autocratic rule in Russia, and that in his personal character he did not lack the elements of justice and kindness.

There is a touch of ruse and somewhat cruel reason in the story of Alexander's betrothal and marriage to the Princess Dagmar, of Denmark, sister to the Princess of Wales. The princess had been betrothed to the Czar's brother, an older brother of Alexander; but one day while engaged in a sparring contest, the herculean arm of the younger brother delivered an unlucky blow which caused the death of the man who stood between him and the succession to the imperial throne. Then, for state reasons, it was decided that the Princess Dagmar should become the bride of Alexander. It is easy to believe that the princess felt some unwillingness to become a party to this transaction, and it is said to have been long before she was able to reconcile herself to her fate. We cannot, perhaps, feel a great deal of confidence in the information which the world at large receives concerning the inner life of the royal family of Russia. But the marriage brought about under circumstances so remarkable probably has been not less happy than the average of royal marriages. It is said that the late Czar has broken the traditions of his race by his domestic virtues has been a faithful husband, a good father, beloved both by his own children and those of his brothers. Alexander had not been educated with a view to succeeding his father upon the throne, but as a soldier; and though after the death of his brother he set himself to learn the science of government, he never took on any high degree of culture. He has been called by his people "the peasant Czar," and I said to have been pleased with the title. His sympathies were intensely Russian and especially in the earlier years of his reign he was bitterly opposed to anything which looked like the Germanization of Russia. But of late years, it is said, "since the rise of Pobiedonostieff, the procurator of the holy synod, and the actual though not nominal head of the Russian church, his aggressive tendencies with respect to Europe have been lessened, and his attention has been given to preserve peace with Europe, the inner organization of the empire, the expulsion of all inimical influences, such as Jews, and the progress of aggression has been transferred to Asia. How much of this is due to the Czar himself and how much to Procurator Pobiedonostieff can only be guessed."

On the whole the reign of Alexander has been far from that of a liberal and progressive monarch. He refused to carry out the plans which Nicholas had formed for the benefit of the Serfs whom he liberated; freedom of thought and speech have been repressed by the sternest of measures, and Siberia and its mines have become the prison-house and the grave of those who were even suspected of conspiracy. The Jews have been most cruelly treated and driven into exile, and people of other faiths than that of the established church have been subject to bitter persecution. Peace has been kept in Europe, but until very recently at least, it has been a peace which, rightly or wrongly, it was felt was under continual menace from Russia with her immense military armaments and her unsatisfied ambitions. In Asia Russia has been constantly aggressive, pushing her armed frontier along the line of least resistance, and through this line of policy putting in constant jeopardy the peace of Europe as well as of Asia.

The Czar's death, who now assumes the seat of autocratic government and becomes Nicholas II, is a young man of 26. In physique and muscular force he is much inferior to the late Czar. There are those also who believe that he lacks the strength of character which belonged to his father. This, however, remains to be seen. According to reports he has been carefully and somewhat severely educated. In scholarship and acquaintance with literature the new Czar, no doubt, stands head and shoulders above his father. He is closely connected by birth with the reigning house of England—his mother being sister to the Princess of Wales—and he is said to bear a marked resemblance to his royal cousin, Prince George of England. He is also betrothed to the Princess Alix of Hesse—a grand-daughter of Queen Victoria. It is said that Nicholas was highly pleased with his visit to England last year and that he has an admiration for English ideas. There seems to be no reason to believe that the accession of Nicholas will be marked by any change in Russia's foreign policy.

"AS YE HAVE OPPORTUNITY." The following from the Literary Digest affords an example of a way of treating philanthropic reforms very common with a certain class of writers: "It is said, says the Medical News, Philadelphia, that the average length of life of the New Orleans Negro is only 34 years. This frightful mortality is ascribed to the lack of medical attendance and the wretched sanitary conditions in which the colored population of large southern cities live. It is asserted that probably not one half of the Negroes receive any medical attention during illness. Here is certainly a field for home missionary work. If the foregoing assertions are to any great extent true, it is a disgrace to our civilization and to our common humanity. Forty million dollars have been given since the war toward the literary education of the colored race, but how much more pressing is the problem of their medical care

and sanitation. It may be doubted if forty cents have been given toward the education of negro physicians. Much has been done in educating foreign medical missionaries; why not do the more needed duty of medically educating young colored men, thus avoiding a crying public disgrace by enabling them to work among their suffering brethren?"

The need of the colored people is great, and philanthropists will do a good work by helping them in the way suggested. But there is no necessity for setting one need against another in the way this extract does. They need all that is being done for their literary improvement, and the heathen need all the medical missionaries sent to them. There is no necessity of abandoning work now in hand for the purpose of seeing the negroes with medical knowledge. This should be done and the other not left undone. The style of writing, of which the above is an example, is bad. It tends to weaken all good efforts without stimulating to any better tasks. Its effect would generally be to lessen interest in foreign missions and literary education, and probably not secure anything in their place. It is the old talk about heathen at home, which ordinarily means an attack upon those who are laboring for foreign missions, and made to serve as an excuse for doing nothing for heathen at home or abroad.

Ontario Letter. THE CONVENTION. St. Thomas is the "Railway city" of the province. Many of its inhabitants are employed in the various departments of the railways that centre in the town.

The Baptist church there was founded in 1840. Thus for over half a century, through storm and calm, through success and struggle, has this body of believers toiled on, until now the church numbers 450 members, has a building capable of seating 800 people, and is thriving as never before.

The pastor, Rev. D. Spencer, F. R. G. S., is the gift to us of London, England, where he had wrought bravely and well before coming to Canada. With tremendous energy Pastor Spencer is leading the church in every good work, as well as making himself felt over the whole county of Elgin.

It goes then without saying that when it was announced that the Convention of Baptist churches of Ontario and Quebec was to meet with the St. Thomas church, we all expected that every provision would be made for our comfort and our convenience, and in no respect were we disappointed. Never has a Convention been more kindly received, more royally entertained, more successfully carried through. The first session was held on Thursday, October 18th, at 2 p. m. Rev. D. Hutchinson, of Brantford, the retiring president, delivered an address on "The Needs of the Hour." It was an earnest appeal for, 1. Loyalty to the gospel; 2. Recognition of the Spirit's power; 3. Intensified spiritual life in the churches; 4. Proper realization of Christian stewardship; 5. Zealous prosecution of the great commission.

The presidency for the coming year was laid upon a business man, Mr. J. S. Buchanan, a lawyer of Montreal. The first and second vice-offices went to Dr. Dempsey and Murdoch respectively. Rev. D. M. Mitchell, of London, was re-elected secretary-treasurer. The programme had one very commendable feature—in the large number of new names representing every section of the conventional territory. In former days we have been in danger of being in the choice of speakers; the plan of this year avoided that difficulty. This letter cannot go into details, but will give a condensed account of the topics.

EDUCATION was discussed on Thursday evening by Prof. McClimmon, of Woodstock Academy, Miss Fitch, principal of Moulton Ladies' College; Rev. George Cross, of Carleton Place, and Rev. Dr. Thomas, of Jarvis St. church, Toronto. In earnest words these speakers discussed the need and use of a Christian education that would subject the mental and physical to the spiritual.

On Friday morning the report of the Board of governors was presented by Hon. John Dryden. The enrollment of students was declared to be: In arts 95; in theology 96; in Moulton Ladies' College 96; in Woodstock Academy 121, total 348.

The spiritual record is especially gratifying. Conversions have been frequent, and in the arts course every student was a professing Christian. Bible study is provided for in every department of the university, and affiliated colleges, and every student is required to take regular classes in the English Bible. Prayer meetings and missionary societies also tend to train the young people for service.

HOME MISSIONS. Supt. McEwen reported on Friday afternoon. Condensed, the report declared that aid has been given to 105 pastors and 52 students in 383 churches and stations; churches have been organized in six new places; chapels

built in fourteen fields; grants done away or reduced in ten churches; while work has been opened in ten districts that have not been touched before; baptisms have numbered 1600, or double the number of last year. We were facing a deficit of \$12,000 six weeks ago, and everyone feared disaster, but that has been reduced to \$8,000, too much, 'tis true, but better than apprehended. Addresses were given that roused the Convention to enthusiasm by Pastors W. J. McKay, D. D. Burch and J. O'Neil, on "Unoccupied Territory," "Obligation to Passes," and "Ten years of Progress."

At the evening platform meeting the topics and speakers were: Rev. J. B. Warnock, Montreal, "A Forward Movement," Rev. Thos. Shields, Victoria, "The Power of Inward Conviction in Home Missions," Rev. W. B. Hinson, Montreal, "The duty of the city churches to the churches in the country." The addresses were inspiring, the audience overflowing and the collection, amounting to \$80 60.

THE PUBLICATION BOARDS reported through Mrs. G. R. Roberts, the business manager. The volume of business in the Board Rooms has amounted to \$12,901. The cash sales have increased by \$779 over those of last year. The losses, instead of going into thousands, as formerly, have been but \$67.61.

The Canadian Baptist has paid a dividend of \$1,500, which has been divided among home and foreign missions, Manitoba missions and Superannuated Ministers Fund.

It was decided to reduce the price of the Canadian Baptist to \$1.50 per year, and the Board was instructed to make such change in the form of the paper as might seem wise.

SUNDAY was the "great day of the feast" in respect of public interest. People from the town and from the regions adjoining flocked in throngs to the church.

At 11 a. m. Rev. W. Prosser, of Ridgeway, preached the home mission sermon from John 12: 32, "I, if I be lifted up will draw all men unto Me." At 3 p. m. Rev. W. B. Hinson, of Montreal, late of Moncton, N. B., preached the foreign mission sermon, text, Is. 54: 2—"Enlarge the place of thy tent." This was Mr. Hinson's first appearance as a preacher in Ontario, and he will be gladly heard whenever he may come again.

At 7 p. m. Rev. O. C. S. Wallace, M. A., of Bloom St. church, Toronto, preached the educational sermon, text 2 Chron. 17: 9—"And they taught in Judah and had the book of the law of the Lord with them."

Here were three strong men—Prosser, with his Welsh eloquence; Hinson, with his clear-cut English style; Wallace, with his well-rounded Canadian speech. The multitude sat charmed and edified.

Pastor Spencer believes in and practices open air preaching. At 4:30 in the afternoon about 2,000 people gathered in the street at the post office. A platform on wheels was rolled up in place and a male voice choir set in place and a most impressive service was held, which was evidently enjoyed by the attentive and orderly audience.

FOREIGN MISSIONS.

Reported on Monday through Rev. A. P. McDiarmid, the secretary. The past year has been one of mingled blessing and trial. In every family among the missionaries there has been illness more or less severe. Mr. and Mrs. Stillwell and Mr. and Mrs. Garalde are home on sick leave, and Mr. and Mrs. Leatham will be compelled by ill health to return next spring. Financially, the year has been oppressive, and it has been impossible to meet the demands of the work.

On the fields there have been 862 baptisms and a net gain of 203 members. There are now 27 churches with 3,043 members. In the 50 Sunday schools there are 110 teachers and 1,000 pupils. The village day and boarding schools are all doing excellent work, and it is proposed to establish an industrial school in Samalootia as soon as possible.

The year began with a deficit of \$3,868.96. The receipts have been \$27,350, the expenditure \$33,950, and the present deficit is \$6,000.

Besides the missionaries there are nine ordained native pastors; 50 are ordained evangelists, 8 colporteurs and several Bible women.

Miss Hatch, who has been home for a year recruiting, returns at once. Miss McLeod, of London, Ont., goes with her. This consecrated young woman has been a public school teacher, and out of her savings cheerfully donates \$400 toward the expense of her outfit and journey. She will be supported by the First church, Brantford.

Following the report came two inspiring addresses on "Face to Face with Heathendom," by Rev. R. Garalde, B. A., and on "Qualifications for Missionary Service," by Rev. Dr. Dempsey.

In the evening a platform meeting was held. Rev. Principal Stillwell, of Samalootia, read a paper on "The scope and force of the commission." Rev. E. W. Dudson, B. A., Woodstock, Ont.,

read a paper on "debt."

The Tuesday session to this most important Prof. Farmer's paper, "The Scriptural and Rev. L. S. E. sent a paper on "unity."

"MANITOBA AN were represented. Lick and Rev. speaker is from tall, dignified, is the self-acting superintendent of north-western ter

Rev. A. Grant is nipeg, Man., and forcible as a North discussion on the decidedly breezy. Baptist churches past 21 years, du country's sorest. The baptisms num Work is being con 30,000 Germans an families. At a co churches were b twelve months. \$17.40; the exp 07, leaving a balanc In the Sunday-sch who gave \$1,418 were converted la

GRAN is one of our mos and lies very near dian Baptists. Th day afternoon, re worth, and was interest. Referen persecutions in a city. The Feller good year in spite caused by an out. Several convers the scholars, thou to make a public The old Grande l ing up; three ne erected, a residen a parsonage and baptisms there Along the Ottawa wash, Grenier, C reau, Thibodeau, and in Montreal

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Rev. A. Bur modern martyr evangelist of th sion. He goes holding meetin and doing gene find to do. L faced mobs and his duty. It o that his recepti tic, and the who was given to his his work. Mi line of the year and appealed for the French

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SUNDAY is under the o mitted, which Thomas' requir ber 410, with an increase of There are 4 scholars in th the schools 1,4 last year, being additions to th buttons of the ing \$898.96 ov vious year.

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This topic Wednesday s tion reached s ance and ent from all the American cit the west, bro Baptists. The ed in four sect

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



SUMMARY NEWS.

Domestic. —Bushangers have been appointed for Turtle Mountains, Southern Manitoba. —France is now proving a profitable market for Manitoba and North West life stock, and large shipments are being made there. —As reported to R. G. Dunn & Co., the failures during the past week were fifty in Canada, against twenty-eight last year. —A surveying party is in Quebec making preparations for a trip over the projected line of railway from that city to the Labrador coast. —Saturday night two children of Joseph Peters, Rustico, P. E. I., were fatally burned by a lamp upsetting. They lived twenty-four hours. —The Quebec City Council has decided that in future Federal Government property in the city will have to pay water rates the same as private parties. —New Glasgow's new High School building was opened Nov. 1st. The building occupies a commanding situation, and is admirably adapted for educational purposes. —The Beaver Line Steamship Co., at a meeting in Montreal on Monday, decided to go into liquidation. The company's vessels will be withdrawn from service. —R. Nicol, of Boston, Ontario, quarrelled with his wife and threw a chair at her. She dodged and it struck their nine-year-old son, breaking his skull. The boy will die. —The Halifax Council summarily dismissed the fire department of Halifax, on account of the refusal of the Union Engine Company to obey an order of the Council. A new force is in charge. —Whitewayites in St. John's stormed a Goodridge meeting and broke it up. Twelve nominations for vacant seats were made on Wednesday in Newfoundland, each party putting candidates in the field. —A barn in Lower Joliffe, Westmorland county, owned by Hiram Westmorland, of Point de Bute, was burned on the 10th ult. A meteor, which was seen to fall by many people, is believed to have been the cause. —The Quebec Government has instructed Mr. Edmund Barbeau, of Montreal, to leave for Europe on Saturday to complete the provincial loan arrangements with the Credit Lyonnais and Banque de Paris et Pays Bas. —The contract between the Nova Scotia government and the Coastal Railway Company for the construction of a narrow gauge railway from Yarmouth to Shelburne and Lockeport, has been formally ratified and signed. —Sir John Thompson left New York on Wednesday for Europe. He takes with him his second daughter, whom he will leave in a Paris convent to pursue her education. The premier will look into the copyright question while abroad. —Advices from London state that the Macdonald monument for Kingston will be cast by November 20. Next Dominion Day is set for the unveiling. The site has not yet been decided on. The financial conditions of the memorial are excellent. —In the Exchequer court at Ottawa, on Monday, Justice Burridge dismissed with costs the case of the Toronto Street Railway against the Crown for \$50,000 of duty on rails. The company contended the rails ought to have been free under the tariff, but the court held otherwise. —Alex. Gibson has finished his season's lumber operations. His shipments of deals during the season aggregated over eighty-three million feet, the largest aggregate for one season in all his experience. He operated no less than eleven saw mills, besides his own at Marysville and Blackville. —The post-office inspector visited the post office at Lacombe, N. W. T., Nov. 1st, and found a considerable shortage in the accounts of postage, the postmaster. While the investigation was going on Dolmage went to his room, wrote out a confession, and swallowed four ounces of laudanum. The doctors have little hope of his recovery. —The funeral of the late Hon. Mr. Menzies took place on Friday. The attendance was enormous, representatives being present from all parts of the province. The streets along the route were lined with immense crowds of people and all the windows were filled. Many houses were draped in black, with suitable inscriptions on most of the streamers. —Hon. James Mitchell, provincial secretary, and Hon. H. R. Emmerson, commissioner of works, for New Brunswick, saw Hon. Mr. Powell at Ottawa on Thursday, and asked for the free admission of material for the international bridge between St. Stephen and Calais, Me. They got a satisfactory answer, as a number of precedents exist in favor of granting the request. —Capt. Linden, of Canis, and several of the crew of the schooner Jumbo, which was wrecked in June, 1896, on a voyage from Canis to Halifax, have been arrested, charged with wilfully casting away the vessel to defraud the Nova Scotia Marine Insurance Company. The accused are now in jail. Detective Power investigated the case. Two of the crew are said to have confessed and will be used as crown witnesses. —Edward Crawford, of Springhill, N. S., lies in a dangerous condition from a revolver shot wound inflicted at the hands of an Italian. With Henry Curtis

and Edward Butler he was at the house of John Merry, when three Italians wanted to get in. On being ordered away they became ugly, pulled out revolvers and fired shot after shot. Crawford was shot in the right side of the back, the bullet entering the lung. One of the Italians, Santos Valerio, gave himself up. The others are still at large. —A strange scene was witnessed at Three Rivers, Quebec, Wednesday, in the town jail. Ed. L'Eggee had been sentenced to a three years term in the penitentiary and, before the prisoner started for St. Vincent de Paul, his betrothed came to the jail and they were made man and wife. Shortly after the bride was weeping at the departure of her husband. —Sunday night the post office at Wallace, Cumberland County, N. S., was burglarized and \$40 in cash, besides valuable papers and notes of hand secured. The office of G. B. Sherwood was also entered, and a large number of valuable papers extracted from the vault, which was forced open. R. S. Plinn's office was also broken into, besides the amount of \$1,200 taken, besides notes of hand and private documents. The work is believed to be that of professional crooks. British and Foreign. —President Hippolyte, of Hayti, is said to be about to resign. —The order of the garter has been conferred upon Lord Lansdowne, formerly Governor-General of Canada. —Capt. Dreyfus, of the French army, has been arrested for having sold plans of frontier forts to the Italian War office. —The "Pall Mall Gazette," London, says the directors of the grand Trunk Railway have agreed to allow a thorough scrutiny of the accounts of the company by an expert in Canada. —The French Anarchists, Paul Reclus, Penget, Cohen, Martin and Duprat have twenty years imprisonment each at hard labor by the French courts. They are in Belgium just now, however. —The German decree against the landing alive of American cattle and of dressed beef, has been extended to all parts of the empire, all the States having taken action on sanitary grounds. The Federal officers disclaim any responsibility in the connection. —Emperor William has informed the presidents of the Lutheran church that it should work in harmony and reconciliation, without party motives as against other bodies. Both he and the Emperor wish the churches kept open at other times than during service "to promote and revive" the people's religious feelings. —The "Morning Post's" Berlin correspondent says Prince Hohenlohe being no speaker, Dr. Von Bosticher probably will be the government's mouthpiece in Parliament for home affairs and Marshal Von Bismarck will represent it in foreign affairs. Prince Hohenlohe's appointment continues to be favorably commented on. —A deputation from the Chignecto Ship Railway Company interviewed Hon. G. E. Foster, in London, on Wednesday, concerning an extension of time for the construction of the ship railway. Mr. Foster said they need have no doubt of the sympathy of the government. The promises made by the government to Provand had not been forgotten, and the representations made by the deputation would receive earnest consideration. —John Morley, chief secretary for Ireland, received a deputation at Dublin, who called upon him to demand the release of Irish political prisoners now confined in Irish and English prisons. Mr. Morley informed the deputation that the cabinet had decided the law must take its course. He would not say the government would ever release these prisoners as the decision of the cabinet might be reconsidered. —Heavy rains the last few days have caused floods in the north of France. In the departments Pas de Calais and Nord thousands of acres are under water. Many valleys are rendered uninhabitable. Hundreds of persons have been driven from their farms, in the neighborhood of Lille, Tourcoing and Armentieres, the water is three feet deep. Factories in Roubaix and other industrial towns have been stopped by the rising floods. —A Rome despatch of Oct. 31st says: The Pope presided over the third sitting of the conference looking to the union of Eastern churches at the Vatican to-day. His Holiness presented a memorandum of the communications of the Holy See with Patriarch Azarian, of Constantinople, who is detained at the Turkish capital. It is believed that several more sittings of the conference will be necessary. To-day's sitting lasted two and a half hours. United States. —The Federal Attorney-General, of the United States, R. Olney, has decided that the State sale of liquor, or dispensary law of South Carolina is illegal. —The widow of William Dickey died at Stockton, Springs, Me. Saturday morning, aged 104 years. She retained her faculties to a remarkable degree. —The severest earthquake in the City of Mexico since 1857, occurred at 7:34 Saturday morning, lasting about two minutes. Three distinct shocks were felt. Considerable damage was done and a number of houses and walls fell. —General Master Workman Sovereign, of the Knights of Labor, spoke at Dallas, Nov. 1, to a crowd of 10,000 people on the strike question. He said he was opposed to strikes and that if he had his way he never would have another strike.

—Rev. Dr. Henry S. Lunn, of London, editor of the Review of churches, and the foremost exponent of the conference held for the increase of Christian unity, is coming to America in June and will preach for Rev. Dr. Lyman Abbott, at Plymouth church, Brooklyn. Dr. Lunn will preach at the Methodist Episcopal of Fort Hillford, at Agnes Hill, of Port Beckerton, and at Acheson Pickles, of Mahone Bay.

MARRIAGES.

PETTINGILL-PICKLES.—At Mahone Bay, Oct. 30th, by Rev. H. S. Shaw, N. Brooks Pettingill, of Tampa, Florida, U. S. A., to Acheson Pickles, of Mahone Bay. —McDONALD-HILTZ.—At Port Hillford, Guysboro Co., N. S., Oct. 21, by Rev. A. Whitman, David J. McDonald, of Port Hillford, to Agnes Hiltz, of Port Beckerton. —GREEN-GLEW.—At the Baptist parsonage, Oct. 20th, by Rev. Calvin Currie, Hudson Green, of New Limerick, Maine, to Becca Glew, of Richmond, Carleton Co., N. B. —SCOTT-HARPELL.—At the residence of Parker Crawford, Esq., Wallace Station, Oct. 24th, by Rev. C. H. Haverstock, Arthur W. Scott, to Maggie Harpell, all of Cumberland Co. —LOYD-BROOKS.—At the residence of the officiating minister, Florenceville, N. B., Oct. 20th, by Rev. A. H. Hayward, George Lloyd, of Goodville, to Nora Brooks, of the same place. —WATERS-MORRELL.—At the residence of the officiating minister, Nov. 1, by Rev. J. A. Gordon, M. A., Gordon Waters, of this city, to Agnes Morrell, of Wexham, Queens Co., N. B. —GRANT-YERXA.—At Greenville, Carleton Co., Nov. 1, at the residence of the bride's mother, by Rev. Calvin Currie, Burnham Grant, to Josephine Yerxa, all of Richmond, Carleton Co. —PARRY-REDDEN.—At the residence of the bride's sister, Halifax, on the 30th of Oct., by Rev. D. G. McDonald, R. Th. Rev. H. N. Parry, pastor of the Chester church, to Zilla Redden, of Chester. —OXNER-CHURCH.—At the parsonage, Mahone Bay, Oct. 30th, by Rev. H. S. Shaw, C. Loren Oxner, of Chester Basin, to Lena Francis Church, all of Lunenburg Co. (Cape Breton papers please copy.) —PROOKS-STEPHENSON.—At the residence of William Caldwell, Mount Pleasant, Carleton Co., N. B., Oct. 28th, by Rev. A. H. Hayward, Gideon R. Brooks, of Goodville, to Elizabeth A. Stephenson, of Mount Pleasant. —CROSBY-VICKERY.—At the residence of Mr. Wm. Bain, Penbrooke, Yarmouth Co., N. S., on Oct. 27th, by Rev. J. B. Champion, Stephen H. Crosby, of Ohio, to George Vickery, of Penbrooke, eldest daughter of Mrs. Isabel Allen.

DEATHS.

EVANS.—At Boston, Mass., Oct. 18th, Edwin G. Evans, aged 65 years, formerly of Sackville, New Brunswick. —SKINNER.—At Passumpsit, Vt., Oct. 21, of diphtheria, Lyle W., aged two months, son of Rev. J. D. and Mrs. M. A. Skinner. —LOCKHART.—At Newton, Mass., Oct. 28th, John Harvey Lockhart, aged 21 years 9 months. The deceased was the son of the late Silas and Hannah M. Lockhart, of Hammond, Kings Co., N. B. The remains were brought to Newton for interment. —BERRYMAN.—At Germantown, Albert Co., Aug. 31st, Mrs. Anthony Berryman, aged 54 years. She was a native of Scotland. Two years ago she lost her husband, who died at Santos. Sister Berryman was an excellent Christian worker and is much missed in the community. She leaves three children, a son and two daughters. —CLEVELAND.—At Black Point, Halifax Co., N. S., Oct. 30th, of heart failure, John Cleveland, aged 62 years. Brother Cleveland was a member of the 2nd St. Margaret Bay Baptist church for a good number of years, and although suddenly called away he died leaving evidence of his faith in Christ. He leaves a wife and a large number of relatives and friends to mourn their loss. —DEMLIE.—At Goshen, Albert Co., N. B., Belvidere, wife of Osborne Demille, aged 24 years. For ten years a member of 1st Elgin Baptist church, and ever a consistent Christian. Her last years were clouded by intense suffering, and her hope in Jesus grew brighter until she left us. A large circle of friends mourn the loss of a true and devoted wife. —TURNER.—Thomas Turney, Esq., of the parish of Woodstock, Carleton Co., passed on to the better land, October 23rd, aged 66 years. Brother Turney was for many years a valued and consistent member of the South Richmond Baptist church, a widower, and had one daughter, many relatives, and a wide circle of neighbors and acquaintances mourn the departure of a truly good and pious man. Our brother's death is a severe affliction to the church, and on the day of the funeral the members of the church mingled their tears with those of the bereaved family. —FILLMORE.—At Brookville, Albert Co., Oct. 11th, Mr. Isaac Fillmore, aged 38 years. Last Fall Bro. Fillmore made a public profession of his faith in Christ; since then he took an active part in his many other relatives and friends to mourn their loss. —MACLEAN.—At Cumberland Bay, Q. Co., N. B., Oct. 26th, Mr. John F. MacLean, aged 80 years, leaving an aged widow, five sons, six daughters, and many other relatives and friends to mourn. Sixty-one years ago he was led to the Saviour by the faithful labors of the late Rev. David Crandall, (of previous memory) and became a member of the 2nd Grand Lake Baptist church. His life has been consistent. The long season of his physical weakness borne with Christian resignation, and in death he had the assurance that to him to be absent from the body was to be present with the Lord.

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Is a new shortening, and every housekeeper who is interested in the health and comfort of her family should give it a trial. It's a vegetable product and far superior to anything else for shortening and frying purposes. Physicians and Cooking Experts say it is destined to be adopted in every kitchen in the land. This is to suggest that you put it in yours now. It's both new and good. Sold in 3 and 5 pound pails, by all grocers.

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Special Sale of Corsets.

We have been enabled to buy five hundred pairs of Corsets at half price, and they will be on the counter for sale in the Ladies' Department after 7 o'clock Saturday, the 27th inst.

Lot 2:—Made in perfect shape from French jeans, only the best French Bones used in this corset. The regular price is \$1.10, sale price 55c. Sizes: 19 to 32. Lot 3:—Is a steam moulded, glove fitting Corset, silk trimmed, boned with real whalebone, regular price \$1.75; sale price 85c. Sizes: 18 to 30.

No. 1 Lot:—Will be opened up on Monday and will be 35c.

FRED A. DYKEMAN & CO., Box 78, 97 King St., ST. JOHN, N.B.

MURRAY.—At South Head, Port Morien, on Oct. 6, after a two days' illness, John W. Murray, aged 49 years, a wife two daughters, an aged mother, and a large number of friends and relatives are left to mourn their loss, but they mourn not as those without hope, for when the summons came he was ready. He professed faith in Christ at the age of thirteen and was baptized by the late Rev. D. P. McQuillan. His funeral, which was largely attended by kindred and friends who came far and near to show their regard for the dead and their sympathy for the bereaved. We buried her at the beautiful cemetery at Lower Cape, beside her beloved husband whose death occurred about 8 months ago. She has left one son, John R. Calhoun, of St. John, and one daughter, Mrs. Dr. Brady, of Moncton, to mourn her death. Three of her children, Nathaniel, William and Laura had preceded her to the spirit world. May the sorrowing find encouragement in the precious word of Jesus, "I will not leave you comfortless." —For Worms in Children—Cherokee Vermifuge. —For Croupy Children—Minard's Honey Balsam. —For Biliousness—Minard's Family Pills. —USE SKODA'S DISCOVERY, The Great Blood and Nerve Remedy. A Baby Saved. —DEAR SIBS.—My baby had a terrible cough. The doctor said it was Whooping Cough, but it got worse all the time until baby was just like a skeleton. When he was four months old I tried Milburn's Cod Liver Oil Emulsion, and after using one and a half bottles my baby is entirely cured. No other remedy but the Emulsion was used, and baby is now strong and healthy. Mrs. J. G. THOMPSON, Callender, Ont.

Hundreds of men who are "impossible to fit"—few at a time—have lately become acquainted with our new sort of ready-made clothing, better every year.

We confess we're rather impatient; we should like more, hundreds of them to realize all of a sudden that here are the sort of clothes they try to get of their tailors every season—with varying success. But bear this in mind, how slow all growth has been since the world began, and so—we wait and keep on advertising.

Only this let us say: This thing that we desire so much is as much for your good as for ours.

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INSIST Upon having Featherbone Corsets. Refuse all substitutes. See they are stamped thus: PATENTED SEPT. 3rd, 1884, No. 20110. NONE ARE GENUINE UNLESS SO STAMPED.

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FREE. I direct special attention to the following remarkable statement: For many years I suffered from Catarrh of the Throat and Lungs, which destroyed my hearing, and for twenty-five years I was so deaf that I could not hear a clock strike by a distance of 100 feet. I had tried every known remedy, and nothing gave me the slightest relief. I obtained Dr. Moore's treatment, and in three weeks my hearing began to improve, and now I can hear a clock strike in an adjoining room, 50 feet away. I think I am entirely cured, and my hearing permanently restored. EDWIN COLEMAN, 341, Main St., St. John, N. B. Medicines for 3 Months' Treatment Free. To introduce this treatment and prove beyond doubt that it is a positive cure for Deafness, Catarrh, Throat and Lung Diseases, I will for a short time, send Medicines for three months' treatment free. Address, J. H. MOORE, M. D., Cincinnati, O.

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BOOK AGENTS NOW IS YOUR TIME. Our Journal Around the World. The Office of the "Messenger and Visitor" is now at No. 3 Pugsley Building, Entrance No. 100 Prince William Street.

THE CHRISTIAN VOLUNTEER Vol. X., No. —Is another of an interesting "Higgins," of Pa. When Bro. Higgins last of September were enjoying some time provided had suffered much and their little had been ill. Our congratulations on the railroad which means of interest some extent fact the speedier manner which we can reach to bring nearer to and the home friends. —The eminent den, of Berlin, was upon the late Congress: "The post established the schools—chronic mencing atrop secondary enlarged and sporadic lung. The stories scribbling poisoning are all not comelier that any way to blame. Clear was perfect true state, but I gave up too early duties as a rule. He died a hero. Traded, but she is soon recovered. —Dr. Sinder, I gan a two weeks' Toronto. Ten years says, Mr. Moody's hair has whitened has lost none of magnetic force. Of the series, he Hall, were situated Three thousand to have been promoting meetings and in the after was immense, a great hall to be blocking the streets. Several thousand find entrance. Mr. Moody placed seen in the fact of vice it formed course. —Rev. Dr. W. Examiner of the adelphia, says: "There is one of our colored brethren accomplish a greater; but, alas, the nature in them, like their brethren observe in their talks on I wish that our most force the great many cases the attack and dear brethren. I observed the part of our to form organization seem to be rivaled each other. An unfavorable instance dear brethren say, "Why, the white people." —A meeting held in St. John, N. B., church last was called for the Baptist people unity of meeting to Mrs. Churchill's pasture for India and resume her time was spent and then, after and prayer, P.S. explaining the and commending sympathies of Mrs. Churchill dressed the morning showing how, been led by the come to America providential. She earnestly home that in fellow mission-bered. Rev. J. with an address events connected our Telugu Mr. Churchill of our missionaries their brethren Pastor Gordon kindly words of cheer and offering upon blessing and their closed with Mrs. Churchill.