

# Messenger and Visitor.

THE CHRISTIAN MESSENGER  
VOLUME XLVII.

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THE CHRISTIAN VISITOR  
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SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 14, 1894.

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—In another column will be found an interesting letter from Rev. W. V. Higgins, of Paris-Kimedy, India. When Bro. Higgins wrote about the last of September—he and his family were enjoying excellent health, though some time previously Mrs. Higgins had suffered much from indigestion, and their little boy, Frank, had also been ill. Our missionaries are to be congratulated on the completion of the railroad which affords them better means of intercommunication, and to some extent facilitates their work. The speedier mail service is a boon which we can readily understand they must highly appreciate, since it tends to bring nearer to them the home land and the home friends.

—The eminent physician, Prof. Leyden, of Berlin, who was in attendance upon the late Czar is reported as saying: "The post mortem examination established the accuracy of our diagnosis—chronic nephritis with commencing atrophy of the kidneys, secondary enlargement of the heart and sporadic inflammation of the left lung. The stomach was intact. The stories describing the Czar's illness to poisoning are absolute fiction. I do not consider that Prof. Zoharish is in any way to blame for the result. The Czar was perfectly cognizant of his true state, but he was a fatalist and gave up too early. He performed his duties as a ruler to the last moment. He died a hero. The Czarina is prostrated, but she is in no danger and will soon recover."

—On Sunday, Nov. 4, Mr. Moody began a two weeks' series of meetings in Toronto. Ten years ago, a daily paper says, Mr. Moody was in Toronto. His hair has whitened since then, but he has lost none of his mental vigor or magnetic force. The opening meetings of the series, held in Massey Music Hall, were attended by great numbers. Three thousand five hundred are said to have been present at the Sunday morning meeting held at 8.40 o'clock, and in the afternoon the gathering was immense, not only crowding the great hall to its utmost capacity but blocking the streets in that vicinity. Several thousands went away unable to find entrance. How high an estimate Mr. Moody places upon prayer may be seen in the fact that at both these services it formed the theme of his discourse.

—REV. DR. WAYLAND, writing in the *Examiner* of the colored people of Philadelphia, says: "There is excellent material among our colored brethren, and they might accomplish a great work for the Master; but, alas, there is so much human nature in them, and they are so much like their brethren of a lighter hue. I observe in their paper, *The Banner*, attacks on a few leaders and sur-renders. I wish that our brethren knew how much force there is in silence. In a great many cases a reply would intensify the attack and keep alive the memory of it. I observe, too, a disposition on the part of our brethren to divide, and to form organizations which at least seem to be rivals and antagonists to each other. All this gives people an unfavorable impression of these our dear brethren. People are disposed to say, 'Why, they are no better than white people.'"

—A meeting of an interesting character was held in the vestry of German St. church last Thursday evening. It was called for the purpose of giving the Baptist people of St. John an opportunity of meeting and saying farewell to Mrs. Churchill on the eve of her departure for India to rejoin her husband and resume her work at Bobhill. Some time was spent in social intercourse, and then, after the singing of a hymn and prayer, Pastor Gates spoke briefly, explaining the object of the meeting and commended Mrs. Churchill to the sympathies of her sisters and brethren. Mrs. Churchill being called upon, addressed the meeting at some length, showing how, as she believed, she had been led by the Divine Providence to come to America and how she was being providentially led in her return. She earnestly appealed to the friends at home that in their prayers she and her fellow missionaries might be remembered. Rev. J. W. Manning followed with an address in which he recalled events connected with the founding of our Telugu mission, and assured Mrs. Churchill of the constant interest which our missionaries have in the prayers of their brethren and sisters at home. Pastor Gordon, of Main St., spoke some kindly words in reference to Mrs. Churchill and offered prayer for her safekeeping upon her journey and the divine blessing upon all the missionaries and their work. The meeting was closed with the Missal benediction. Mrs. Churchill left St. John on Saturday

for New York, where she expects to meet Miss Hatch and other missionaries for India from the upper provinces. The party is to sail from New York next Saturday.

—FROM a private letter the *Chicago Standard* learns that on Sept. 18, Dr. J. E. Clough and his recently married wife arrived in Ongole, India, where they were greeted with very friendly and hearty demonstrations by the Telugus. They were met by a deputation of leading citizens, whose congratulations were presented by Mr. Ananda Row, the chairman of the principality. Referring to the fact that Mrs. Clough had recently taken her doctor, have brought back a doctor as your wife. We are all much pleased. The people flocked out in great numbers till a sea of faces surrounded them. Coscaut torches lit up the night; fire works were sent up; the school boys sang and a band of native musicians played. It was truly a native merry-making. A great many Mahomedans and high-caste people were in the crowd. It took the band over an hour to penetrate the crowd and arrive at the bungalow, where Dr. Clough's daughters were waiting to welcome them. Dr. Clough has a very strong hold on the people. It has been earned by hard work for them. Mrs. Clough worked for several years in this field, doing successful work in training and overseeing Bible women. It is for her a return to familiar scenes and well-known work.

## PASSING EVENTS.

THE United States elections, held last week, resulted in an apparent reversal of the popular verdict given with so much emphasis four years ago, and repeated with almost equal emphasis at the last presidential election. The Republicans in those contests, as previously, stood for protection by means of a high or prohibitive tariff. The Democrats advocated a lower tariff and freer trade with other nations, and they obtained the endorsement of the country. Now there is another change. The Republican side of the political wheel is elevated, and the Democrats are down. As a result of the elections just held the great Democratic majority in the House of Representatives will disappear, and both branches of Congress will become Republican. What does this overturn mean? The Republicans of the strongly partisan order claim of course that the country is disgusted with tariff reform based on the Democratic platform, and demands that the policy and the party of high protection shall be reinstated in power. Those, however, who regard the present situation from a non-partisan standpoint will not doubt consider that the popular verdict registered in the recent elections is to be taken in part as an indication that, with characteristic disregard of logic, the people are holding the present government responsible for the existing depression in business, for conditions which cannot be fairly charged upon any particular government, and which are certainly not more the results of Democratic than of Republican lines of policy. This popular vote no doubt also expresses the disgust of the country at the lack of unity and ability in the Democrat party as at present constituted, and its exasperation at the manner in which tariff legislation has been bungled and delayed by Congress to the immense injury of the country's industrial interests.

ONE result of the late political contest in the United States which must afford satisfaction to all who value purity of government is the outcome of the fight in New York state and city, where Hill and Tammany have sustained defeat of an emphatic character. What kind of a force Tammany has been in New York city government, has for a long time been known in a general way by the reading public, and it has come to be known in a more particular way of late through the investigations of the Lexow committee. To the work of this committee and to other related efforts at reform is due the aroused public sentiment which has now so far prevailed over the tyrannous and iniquitous power of Tammany as to secure the defeat of its nominees for the controlling positions in the government of the city. To Rev. Dr. Parkhurst more than to any other man in New York and the whole country is indebted for this victory. With splendid courage and unflinching determination Dr. Parkhurst has fought the Tammany dragon, and good men the world over

will rejoice that the fight has not been in vain. In a general way it may be said that Tammany stood for in New York city politics David B. Hill, the defeated candidate for governor, stood for in the State and, so far as he could, in the nation. He has been an important figure in the Democrat party. The State, and particularly the city of New York, is accustomed to return Democratic candidates in state elections. But the unscrupulous methods employed by the ambitious Hill have been such as to disgust and antagonize the best men in the party, as Tammany had also drawn on itself the execration of all honorable men. The result has been therefore a combination of the better elements in both parties against Hill and Tammany, which has secured the defeat of both. New York has elected as governor, Levi Morton who, during the Harrison administration, was vice-president. For mayor it has Mr. Strong, who defeated the Democrat Tammany candidate by some 40,000 votes.

THE holding up and robbing of railroad trains even in thickly settled portions of the United States has become so frequent of late as to call imperatively for some better means of protection against the desperado who engage in this nefarious business. An attempt to meet this want has been made by a firm in Santa Barbara, California, who have patented a burglar proof car, a description of which is given in a late issue of the *Scientific American*. The car is furnished with cages to receive the safe and other valuables, and to be opened only by the officer at the station. The arrangement is such that if robbers succeed in entering the car they will be exposed to the fire of the messengers from bullet-proof compartments in each end of the car. These compartments are provided with outwardly swinging sections from which through portholes the messenger may shoot along the side of the car to protect the engineer or to prevent burglars or robbers from gaining an entrance. At opposite sides of the car, adjoining each messenger's compartment are strongly framed barred compartments or cages, for the reception of safes, etc., each cage being reached by a door in the side of the car, having a lock on the outside. Each cage also has a door opening into the body portion of the car, and a passageway is left on one side of each cage from the messenger's room to the central portion of the car. This passageway is designed to be closed at each end by doors carried on the ends of a platform pivoted between the floors, the doors being thus simultaneously opened and closed, and the arrangement being such that a robber gaining access to the centre of the car is liable to be shut in there, or in the passageway, by the messenger, the latter taking refuge in one of the end compartments, where he can be fired upon by the messenger in the door upon the robber thus imprisoned. The passageway is also closed by an intermediate door having a lock on the side next the messenger's room. The construction is designed to be very simple and substantial, and yet not very expensive.

THE snow storm of Tuesday last took the country by surprise. How many years have elapsed since so heavy a fall of snow occurred so early in the season we have not heard that anyone is prepared to state. The weather for the fortnight preceding had been so remarkably warm and summerlike that the change which came with Tuesday's storm seemed like a leap out of summer into winter. At daybreak the ground was already white, and all day long the snow continued to come thick and fast. The snowfall in this vicinity is said to have amounted to nine inches or more, but as the earth and the atmosphere in contact with it were comparatively warm, much of the snow melted. Still enough was left when not cut up by wheeled vehicles to make fair sleighing. The storm, which appears to have been quite general throughout Eastern Canada and the New England States, has inflicted considerable damage upon the telegraph and telephone wires, and interfered materially with their service. In this respect the storm was felt with especial severity in St. John. The weight of the soft snow adhering to the telephone wires soon caused them to break, the poles also in many instances gave way beneath the severe strain to which they were subjected, and the telephone service was soon entirely demoralized. The broken wires coming in contact with the electric light

and trolley wires became so great a source of danger that Mayor Robertson wisely judged it necessary to advise the company that the electric current must be turned off. The city was thus put to the inconvenience of being without street cars and the electric light service for two or three days, as it was not until Thursday afternoon that it was considered safe to turn on the electric current. Such experiences seem to point clearly to the urgent need, for some better method of arranging the wires. It is evident that, as things now are, with so intricate a system of overhead wires liable to break during any soft snow or sleet storm and to come in contact with other wires heavily charged with electricity, the result must be that both life and property will very frequently be put in jeopardy.

FRANCE, it appears, has determined to go to war to enforce her claims upon Madagascar. Some years ago a treaty was concluded with the Hova government, and by virtue of the conditions of this treaty, France has claimed the right to exercise a protectorate over the island. This right the Hovas dispute. Through an ambassador France has demanded the recognition of her claims and the cession of certain harbors with considerable territory on the seaboard. The Hova government has refused to admit the claims of France and declared that it would submit only to force. There is much excitement among the people of Madagascar, and great ill feeling toward the French residents. The native government is doing what it can to strengthen the country against an attack, and as Madagascar has a population of three millions and a half of people, the French may not find the subjugation of the country altogether an easy task. It is stated that a Paris paper has published an article from the pen of Sir Charles Dilke, in which he expresses regret over the warlike attitude assumed by the French government toward Madagascar, which, he says, will work injury to the most valuable experiment ever made in native government by a Christian population under the auspices of French, English and American teachers. Sir Charles expresses the belief that France could have obtained by pacific means everything to which she was entitled.

DESPATCHES from the East received during the week have represented the Chinese forces as being in a state of panic as the result of the Japanese victories, and fleeing before their enemies. The Chinese in the province of Manchuria it is also said experience humane and generous treatment at the hands of the Japanese soldiers, whereas by the Chinese army the country is pillaged and the people subjected to horrible atrocities. It is again reported, and the report appears to be entitled to credence, that China has made, or is about to make, formal request to the powers having important commercial interests at stake, to stop the war. It is stated that China is disposed to conclude peace on the basis of the independence of Corea and the payment of an indemnity to be fixed by the powers, and that the Chinese minister has communicated with the British and French governments upon the subject. Japan on her part is said to demand as the terms of peace the cession of the island of Formosa and an indemnity of not less than £30,000,000 sterling. A recent despatch intimates that while France and Russia are willing to act with England in an effort to put an end to the war, Germany is not disposed to co-operate.

—THE Baptist of Toronto says that the Moody meetings now being held in that city are very largely attended and give promise of great results. It further says:

"As Mr. Moody was invited to the city by representatives of all the evangelical denominations, so it is expected that all will cordially co-operate with him in his work. The meetings are being held in Massey Music Hall, yet even that vast auditorium is far from sufficient to accommodate the thousands who seek admission. On Monday the hall was almost filled at 5 o'clock, though the meeting did not commence till after four. These meetings, at which the platform is filled with ministers and laymen of all denominations, afford a practical illustration of one of the ways in which Christians representing different sections of the Church of Christ, may manifest their essential unity in Him."

—We are pleased to learn from Bro. B. H. Eaton, Sec'y of the Year Book Committee, that the Year Book is now ready for publication and that it is expected it will soon be sent out to the churches.

## 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 Chicocole, that this month may see many turning to God, and publicly praising Him.  
For the home workers that the spirit of consecration may be on all.

This letter from Mrs. Archibald will be read with interest.

For many days I have looked at that column in the *Messenger and Visitor*, which is supposed to belong to women and missions, and wondered why our own missionaries did not write for it. Some of them are young and quite new, and surely all the Indian wonders are not yet rubbed out of their eyes; while to some of us, who are older, life has such a work-a-day appearance, that there does not seem to be much to put on paper, that we feel the people want to see.

However, some weeks ago, I decided that, as for myself, a letter would soon be leaving this hot country and sailing over the blue seas with the hope that it would finally reach those cool fogs which have been making some good people shiver in summer time in St. John. If some of them would come out here just once and really get warmed up, there might never be such cold fogs again in that sedate old city.

This letter would have been off shortly after the decision was first reached but we have such an excess of heat out here that even determinations weaken and we only accomplish a tithe of our expectations.

Just now a boy, perhaps ten years old, comes and says with his queer Telugu tongue, "that his needle will not work." So I take up the sewing, give the needle a rubbing, work through the hard place, and return it to the smiling owner, wondering what there is in the fingers of a Telugu, that takes the shine out of a needle, that makes it sticky and obstinate, and which so frequently makes a demand for a new one. Perhaps the secret lies in a lack of soap and water that began with babyhood and has continued up to the present time. As a rule they do not use soap, and what would we do without it? This particular boy's name is Balaram, and I had not the least intention of writing about him when this letter was begun, and his asking for help frightened away a part of what I really did intend writing, which is, that just after I had determined to get some sort of a letter off, word comes from home that the matter of the column has passed into other hands because it was not supported by some or all of us on the field. Then was I very sorry that this resolution, good or otherwise, had not reached me, at least, earlier. You see, most of us feel we are not brilliant, and we do not like to appear much in print lest people discover it.

But, perhaps I may tell you more about this boy Balaram, who came to our boarding school from Mr. Shaw about fourteen months ago. He was the adopted son of the man who died at the Seminary some time ago of whom you have heard if you read Mr. Shaw's letters about him. He did not know much Telugu and seemed not quite at home, as he was not; but he has blossomed out and grown brighter and brighter till I count him among our best boys. He passed the first examination last year, and we expect him to pass the second in December, which is very fair work indeed. For years I have tried to introduce some industrial work into the boarding school, but without more money and more help not much could be done. Still the boys and girls bear considerable about it, and some time ago Balaram and another boy said they would like to be tailors. Men do nearly all the sewing in this part of the country, and there is an increasing demand for it; so every afternoon instead of going to school Balaram and his mate come in and sew. They can hem, and stitch, etc., etc., quite neatly, and we really hope that if they do not make this a life business they will have a trade, and a useful one, if they need it. In a school of 25 boarders some repairing is needed, and they help in this and make new coats for the other boys.

Balaram is growing up tall and rather slender, with a quiet, kind, frank face, and two very bright eyes with a good number of very white teeth, which are never stained with things that should never go into a boy's mouth.

Some time ago we started a young

people's meeting, and the only thing to be said about it just here is that, at one point, Balaram was on his feet in a moment, saying, "I want to be a Christian" I think he may be a Christian and not know it. O' this I am sure—that he and others like to talk of the little boy who grew up in Nazareth, and that every day they try to please the One who knew exactly how to teach little children, a gift that I long to possess.

But a regular class is now in for sewing, and a little meek-eyed girl says, "My needle is broken."

Some weeks ago, as I was lazily rocking myself under the jukak, too sick to do anything else, and with a heart that ached so, I almost wished we could do without that troublesome member, the postman, whose brown face is ever welcome to the misty rain, brought me a roll of S. S. picures, which had been sent by some one who lives on a green island. There was no name; some things do not require a name. Under the first picture upon which my eyes rested was, "Wash your teeth often, and I laid my head back on my chair, with the sharp edge gone from my heart ache.

Years ago, I tried to teach a little boy. He grew and improved, and began to learn housework. Then he fell into other hands, said he was a Christian and was baptized, and by and by came unto us again; and one year of steady progress seemed to make quite a man of him. He could do his work well, which would give him a good living anywhere were he faithful. But he was caught in the whirl and rush of temptation, and went down, and did not appear to wish to be lifted up from away in utter revolt. But if only one out of ten returned to our blessed Master, how the frailty of human nature must have wounded Him, and by His stripes we are healed.

By and by you shall hear more of our boys and girls; in the meantime can you not begin to love them by praying for them? Now I must go to prayer meeting.

C. H. ARCHIBALD.  
Chicocole, Aug. 30th 1894.

We are glad to hear from Mrs. Burnaby, Co. Sec'y for Queens, N. B., of Crusade Day in Milton. These good sisters will not be satisfied until every woman in their church is a member of the W. M. A. S. This should be our constant aim. Four years ago they had fifty-three members; this Crusade has increased the number to sixty. These do not all pay one dollar, so cannot be considered full members.

Mrs. B. says: "Thursday, after the ninth, was our regular meeting day and a glorious time we had. I wish you could have been with us. There were quite a number present who had never before met with us. Our pastor, H. S. Baker, had been invited to attend. He seemed to enjoy the meeting exceedingly. We anticipate a more prosperous year for this County than ever before, because we have ministers who are giving missions a prominent place in the churches. Many of our sisters are giving a tenth and feel they are greatly blessed. If all could be induced to adopt a systematic plan for giving to the Lord's treasury would be no longer empty. How sad it is that so many Christians seem to think giving a sinking fund."

One of the best features of this crusade is that it gives an opportunity to have a face to face and heart to heart talk on different phases of our mission work, and I know that many have been led to greater interest and better understanding of our work. One elderly sister said to me: "Well, I do not feel like giving; I must confess I never felt interested in the brethren and there is so much to give to all the time." I asked her if she ever thought of it as giving to the Lord and not to the brethren. Giving was not a matter of feeling, but a duty and a privilege—a means of showing our gratitude to Christ for what He has done for us. Can we be loyal to our Master and indifferent in this matter? The sister said, "I never thought of it in that way. Yes, I will give a dollar a year as long as I have it." There are many more instances I might tell you the good this personal work is doing.

Mrs. J. B. Robinson writes from St. Stephen: Crusade Day was very rainy and not much calling could be done, but we had agreed to unite in prayer at home for God's blessing to rest on our dear missionaries and their work, and all through the morning hours the thought that so many sisters were bowing before the mercy seat beseeching the Lord of missions to give us more love and make us more self-denying for Jesus' sake was an inspiration, and I am sure we realized that in praying for others our own souls were abundantly blessed. Our society met in the vestry in the evening and truly it was good to be there. I felt that Jesus was in the midst casting our hearts to burn with new love to Him and giving greater desires to labor more faithfully for the salvation of a soul in the darkness of heathendom. Many earnest prayers were offered for more consecration of talent and money for the Master's use. The previous message with two last numbers of *Telugu* were read. Excellent singing, in which some of the young ladies kindly assisted, and responsive reading made up the programme.

OUR HYMNOLGY.

DEAR MR. EDITOR:

Closely kindred to the two far-famed hymns to which I referred in my previous letter there is one that has been for years a very general favorite in our prayer meetings and Sunday-schools, viz:

"Jesus keep me near the cross, There a precious fountain, Free to all, a healing stream, Flows from Calvary's mountain."

It would, I think, be no easy task to accumulate in the same number of words more error than we have gathered together here. When we know that the cross referred to cannot now be identified or approached, that where it once stood there never was either a fountain or a stream, and that Calvary was not on a mountain but in a spot so level or low lying that, even under a tropical climate, it could be made a garden, we are constrained to ask, what ideas can any simple Christian in a weekly prayer meeting or any ignorant child in a Sunday-school carry away from such an effusion as the verse I have quoted?

No picture of Scripture I am acquainted with conveys the idea that proximity to the cross was ever beneficial. Even the crucified thief drew his salvation and hope, not from the cross, but from the Saviour. While in the doctrine of the cross "Christ and Him crucified"—we, along with our Apostle Paul, glory; upon the cross itself we put no value. Neither the apostles nor the early church ever imagined there was a particle of virtue in it. It seems to me that this hymn very distinctly suggests to simple-minded people the spiritual benefits of popish crosses and crucifixes. Even the most superficial critic can see at a glance that the poet having terminated his second line with the word "fountain" was simply compelled to terminate his fourth line with the word "mountain." So it turns out that these two remarkable geological features of the hymn have been created to meet the exigencies of mere rhyme. This—when we consider the supreme solemnity of the subject—the hymn is attempting to handle—this surely is "poetical license" with a vengeance!

The chorus of this hymn, which speaks about something very desirable "Just beyond the river," calls for further unfavorable examination, but I shall leave this to the reader's own criticism with this one remark, I respect our popular poetical death-giver is the finest descendant of the heathen Sisyphus, John Bunyan's beautiful vision, notwithstanding.

This is not the place for an elaborate exposition or it might tempt your more thoughtful readers to enter into a careful comparison of these crude and violent figurative achievements of our religious poets with the metaphors of water and bread and blood as used and explained by our Lord Jesus. This comparison must leave to be made by each Bible student for himself.

Not long ago I found myself standing in a pretty large congregation in a hymn book in hand with these words before me:

"By cool Silosim's shady rill How fair the lily grows! How sweet the dew beneath the hill Of Sharn's dewy rose."

I was struck dumb. "If it is possible," I thought, "that a company of serious people can find edification in such words!"

Every body knows, who knows anything about the matter, that Silosim is not a rill nor at all shady, but a quiet tank or pool situated in hard bare rock exposed to the scorching eastern sunshine most of the day, making it most improbable that lilies ever grew in the locality; and that Sharn being a flat plain cannot be associated with a rill. Then why have "rill" and "hill" been introduced here at all? No answer I suppose can be given to this inquiry, except that "rill" and "hill" are two soft words which rhyme nicely with the one with which they are associated in this hymn: was it not upon comparing children with lilies and roses and so on that the first verse of the old Greek name for a poet was made, i. e., a rascal?

Here is another wonderful creation: "Prayer is the Christian's vital breath, The Christian's native air; His watchword at the gates of death; He enters heaven by prayer."

Where in all the Bible can such language be found? When in all Christian experience were these statements even true? Each line of this verse may simply be contradicted. It is the privilege of the believer to "pray without ceasing," but by "prayer and supplication" he only makes his requests known unto God. This verse is grand eloquence of very dangerous import indeed. Is not Jesus Christ Himself the believers' life—their vitality? Is not the Holy Spirit by whose agency alone the soul passes through its second nativity that soul's native air and sustaining spiritual atmosphere? The third line is simply nonsense, and the fourth full-blown prophecy.

Permit me to suggest to our ministers and S. S. Teachers that they quietly discontinue using hymns that are mere poetical inventions, mere rhetorical rhodomontade or mere rhetorical gingle.

There is a pretty large assortment of hymns that can neither be termed doctrinal nor a song of divine praise, but rather descriptive—such hymns as "Sweet hour of prayer" and devout celebrations of the Sabbath day, etc. All such sentimental apostrophizing of ordinances, etc., although it may make us "feel very religious" at the time, must really be very unprofitable, to say the least of it. Surely we do not mean soberly to address our united devotions to the imaginary personification of an hour or a day? If we don't, let us be beneficently careful what words we use in sacred songs. While many of these poetical compositions might be profitably used in private reading as promotive of devout thought along certain lines, they are utterly unsuitable for public worship; in fact they are not worship at all, but mere descriptions and abstract contemplations.

To sober minded people few things must appear more meaningless and less

devotional (not to say absurd) than the spectacle of a large and promiscuous congregation singing many of the popular hymns expressive of repentance, faith and amendment, and sinners stating their objections and difficulties—all this in public song, and by a mixed multitude.

There is a use for the ideas expressed in many of those hymns. At the proper time a lay minister recite them, and, if necessary, explain them. Even in the use of our "Canadian Baptist Hymnal" a judicious minister will discriminate between those hymns which are obviously better adapted for private and personal than for public and general use.

Hoping that these few remarks on this interesting subject may be suggestive of thought; and with many thanks for your kindness, Mr. Editor I remain yours,

J. DENOVAN.

HINDRANCES IN THE CHURCH.

Circular letter of the P. E. Island Association, prepared by N. J. Macdonald.

DEAR BROTHERS:

In sending you our Christian greeting, we would call your attention to the fact that as a rule our churches are in a barren and unproductive state, and we are earnestly requesting you to search diligently for the causes of this barrenness, and in the fear of God, labour for their removal. In order to that end we submit the following thoughts as being, in our opinion, helpful.

Perhaps our churches have, to a greater or less degree, yielded to the general tendency to deterioration by substituting the natural for the divine, the intellectual for the spiritual, worldly policy for Christian love, morality for righteousness, and malice for gentleness. Perhaps to a greater or less extent, the Gospel is preached in the form of man rather than in the fear of God. Perhaps the prayer meetings become mere perfunctory—a mere routine. Perhaps the musical part of public worship may be largely for show at the expense of devotion. Perhaps the benevolent contributions may be given with the sounding of trumpets, or with a general unlocking of heart sympathy, mainly for respectability's sake. Perhaps self-dependence is too much developed, and in consequence, dependence on, and continual prayer to God neglected. If, so, the churches are to be otherwise that cold and barren, unresponsive and unattractive, without power and consequently without progress. Let us see to it brethren that the presence of God is continually before us, that we are in His strength, and then, and not till then, will God prosper us and we will be able to honour God.

WANT OF CARE IN THE ADMISSION OF MEMBERS.

tends to barrenness. Many, if not all of our churches carry a number of names on their rolls that ought not to be there. In the times of revival there is a general unlocking of heart sympathy among the members—a reaching out after the lost—great pity for those that are without, and special efforts to bring them in. While it is greatly to be desired that our hearts should be warm-filled with love to God and love to man—not only in times of revival but at all times, it is also very desirable that we should keep our heads cool, for so we can better serve the Master by being able to discriminate. For it often happens that in the enthusiasm of a revival, the keeping of the church doors is neglected, and candidates for admission are not properly examined as to their spiritual qualifications for church membership, and when the excitement has cooled down it is found that many are inside the fold who are still "aliens from the commonwealth of Israel." These, being unconverted, cannot cleave to the church, and labor expended in trying to develop a Christian character in them is lost in disappointment. They become a hindrance to their associates in the church and an offence to those that are without. In some communities especially, social considerations make it very difficult to discipline such members, and often their names remain on the roll and all efforts at discipline cease. And a church in which discipline is not maintained cannot prosper. "Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that worketh dishonor and not after the tradition which he received of us." (Thes. 3: 6).

As an association, we have suffered loss from want of due care in the settlement of pastors. A glance at our past records will at once reveal some glaring proofs of the truth of this statement, and it may easily be assumed that other cases that have not attracted public notice have existed where churches have called men to the pastoral office to the detriment rather than to the furtherance of the gospel. In the light of past experience the fact that a man has been ordained as a minister should not be taken as absolute proof of his fitness for the office, but every church should bring the best discretion and judgment it can command into use in the selection of one to become its head. Especially should care be taken in the case of ordaining a pastor. Too much haste is sometimes manifested in this matter. Let the candidate's antecedents be ascertained. Let his present Scriptural qualifications be ascertained—not taken for granted. And whilst we can hardly err if we shall

"From such apostles keep our churches free." As cannot teach and will not learn." On the other hand, while we pray to the Lord of the harvest to send forth laborers to His harvest, let us beware how we treat God's chosen servants. Let us esteem them highly for their work's sake. Let us see to it that they are well supported, and let us be content to leave their idiosyncrasies alone. Again, history teaches that steadfast prosperity is not often credited to churches that frequently change their pastors. A church should think several times before it dismisses a good pastor.

Another cause of barrenness is church quarrels. Brethren, what shall we say

about church quarrels? In the name of Christ we entreat every individual Christian to withdraw from any participation in a church quarrel. Under almost any possible circumstance in a church quarrel a retreat is more dignified than an advance. A church quarrel can never be satisfactorily settled by law—the British law or the law of Moses. The law of the kingdom of God is love—not the mere maxima of love, but a living love—and where love is absent no other law can be called into action that can effectually supply its place.

Where love is law, discord will be stamped out. Cultivate love—not mandarin sentimentality, but true Christian love. If any church member will unyieldingly stand by his legal rights rather than spirit of Christ, Christian expediency which love may direct, the church should withdraw from him, for "he that loveth not knoweth not God." The full flow of Christian love in a church will tend to purify it, and in its proper place—the timid member will be helped to find his proper place, and Deist-ophus will not find it comfortable to usurp the pre-eminence.

As an association we have suffered loss from the want of co-operation. We may have possessed a good deal of unity of purpose, but it has not largely manifested itself in union of effort, and union of effort is essential to effective co-operation. In order to union of effort, individuals must be willing to lose himself in the whole body. The New Testament, in directing the conduct of an individual Christian towards his brethren, puts expediency above law; and there can be given no reason why every church, as such, is not also bound by the law of expediency to consent and respect the comfort and welfare of other churches, and of the whole body in general. Let it be expected of all churches that are members of this association that they will respect the acts of this body, adopt its place as their own, and, to the best of their ability, advance its adopted schemes.

As Baptists we glory in the independence of our churches and recognize no lawgiver but Christ, let us not forget that His law commands us to "look not every man on his own things, but every man also on the things of others." We believe in one God—the Father, one baptism, consequently we should be one in love, one in purpose, one in service.

THE WINE WHICH JESUS MADE AND BLEST: WAS IT INTOXICATING? (BY REQUEST)

This question was recently asked me by an earnest advocate of total abstinence, who was somewhat troubled by the assumption in many quarters that it was intoxicating, and that the Jews gave countenance at least to social and sacramental uses of fermented drinks.

As the question is likely to arise in other minds in connection with the Synagogue, I have written the First Miracle. Perhaps I may help some by giving my reasons for believing that it was not intoxicating.

1. Jesus recognized the two kinds of wine spoken of throughout the Bible, i. e., fermented and unfermented. Mat. 23: 17. "Nether do ye believe in me (John 6: 26) into old bottles; else the bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved to use." This is Christ's testimony to two kinds of wine, the old bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved to use. This is Christ's testimony to two kinds of wine, the old bottles break, and the wine runneth out, and the bottles perish; but they put new wine into new bottles, and both are preserved to use.

2. Jesus respected the law, which strictly forbade the use of leaven on any sacramental occasion. In 1869 the renowned Rabbi, S. M. Isaac said: "The Jews do not use in their feasts for sacred purposes fermented drinks of any kind. They use only wine, and wine with us." (Lalica mine). Some two or three years ago the editor of the London Methodist Times said to a Rabbi in that city, "May I ask what the Passover wine was which the Passover this evening?" To which the reply was: "With a non-intoxicating wine. Jews never use fermented wine in their synagogue services, and must not use any wine that is either for synagogical or home purposes. Fermented liquor (if any kind) comes under the category of leaven, which is proscribed in the Old Testament. I have recently read the passage in which the Jewish Passover is described. There can be no doubt whatever that the wine used upon that occasion was unfermented. Jesus, as an observant Jew, would not only not have drunk fermented wine on the Passover, but would not have celebrated the Passover in any house from which everything fermented had not been removed. I may mention that the wine I use in the service at the synagogue is an Infusion of raisins. You will allow, perhaps, to express my surprise that Christians, who profess to be the followers of Jesus of Nazareth, can take what He could not possibly have taken as a Jew. Infusion of raisins—what a sacred service as the sacrament of the Lord's Supper!"

3. Jesus could not have been so untrue to Himself as to either make a wine which would make a company drunk or make a company unresponsive. Him. These who argue that it must have been intoxicating wine which would draw forth the exclamation of the master of the feast, "Thou hast kept the good wine until now," would do well to remember that it was by supposing them to have been already intoxicated, or the Lord any honor in creating a wine which the uneducated taste of men in such a condition would approve. Good wine, to such would mean simply that which was stronger and more maddening in its effects. On the contrary, such a child or any one whose taste is uncorrupted which is good wine, unfermented and

sweet grape juice, or fermented, biting strong drink, and he will not hesitate a moment to tell you that the former is the best. "When men have well drunk" means simply that their thirst is quenched, and that they are the participants in a drunken debauch, which idea is a gratuitous insult to the whole company, including the mother of Jesus, the disciples and the Lord Himself. The superiority of the wine which Jesus made consisted in its richness and flavor, and not in any intoxicating effects produced by it.

4. Jesus came to minister unto the spiritual and not unto the carnal in man. Write that over this parable in your Bibles and it will banish forever from your mind the notion that Jesus made or blest or drank intoxicating wine. He who would not change tones to bread to please the devil would never have changed water to alcohol to gratify and encourage a devilish propensity in man.

"What spiritual truth did this lesson teach?" It taught the power of Jesus to change our nature as He did that of the water. It was the preparatory object-lesson for the sermon which in the next chapter Jesus preached to Nicodemus from the text "Ye must be born again," and it also illustrates most beautifully the great truth that obedience to Christ transforms the common things of life; as a word, a touch, a look only, turned that water into the most delicious wine that man had ever tasted, so the benediction of our Saviour makes our consecrated lives leave the multitude, turns "waters of affliction" even into well-springs of joy to our souls, and sanctifies ordinary bread into a feast of love and a foretaste of heaven.

No, my friends; "The blessing of the Lord it maketh rich, and He addeth no sorrow with it," which would not be true if Jesus had blest an intoxicating cup as ten thousand times ten thousand broken hearts would testify. —H. A. CRANE, in Bombay Guardian.

THE VALUE OF RELIGIOUS EXPERIENCE.

It is largely that of any form of experience. It promotes confidence, develops soundness of judgment, stimulates helpfulness, and qualifies one to impart wise suggestions to others. It is the most precious thing in which we are not characteristic of other forms.

It is peculiarly an experience of forgiveness. In business and society—experience as modified by religion—and, it might be said, even in the natural world, the law of retribution for evil-doing prevails. Where religion has not obtained some recognized influence, retaliation for injury is the rule, and forgiveness the rare-exception. Even where religion has become powerful, revenge continues all too common. But the lesson of forbearance and forgiveness is one which, having personally learned, a truly religious man earnestly practices and teaches. He knows by experience the joy of pardon following his repentant shame for his sin. He has learned also in some measure both that he ought to forgive those who have injured him, and how to do so.

It also is an experience peculiarly promotive of inward peace. The mind matured and expert in trade, law, art, or anything else may be conscious not only of conceded superiority, but also practically of actual mastery; yet it may be disturbed and almost tormented by some fact, or even some threatening possibility, in any one of the many other departments of its life. But religious experience calms and cheers whatever forebodings may rise. God has guarded, guided and blessed with loving wisdom, and has overruled evil for good, and it teaches that He can be depended upon to continue His beneficent supervision. Experience assures us as nothing else does or can, and religious experience causes a peace of heart which nothing can destroy and which nothing else can afford.—The Congregationalist.

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

"NOW I LAY ME DOWN TO SLEEP."

The fire upon the hearth is low, And there is stillness everywhere; Like troubled spirits, here and there, The firelight shows flitting to and fro; And as the shadows round me creep, A child's tears break into the gloom, And, softly, from a farther room Comes, "Now I lay me down to sleep."

And, somehow, with that little prayer And that sweet trouble in my ears, My thought goes back to distant years And lingers with a dear one there: And, as I hear the child's amen, My mother's faith comes back to me, Crouched at her side I seem to be, And mother holds my hands again.

Oh, for an hour in that dear place! Oh, for the peace of that dear time! Oh, for that child's trust sublime! Oh, for a glimpse of mother's face, Yet, as the shadows round me creep, I do not seem to be alone— Sweet magic of that trouble tone— And "now I lay me down to sleep," —Eugene Field, in Chicago News.

The Congregationalist said lately of Mr. Moody: "Questioned in regard to his opinion respecting the emphasis in certain quarters on Social Christianity and the regeneration of society as a whole, Mr. Moody expressed himself as a Unitarian believer in the doctrine that men come into the kingdom one at a time, and have to be a unit and labor with as individuals. How, in the name of common sense, is any 'whole' to be saved, even if this Universalist expectation is a sound one, except by and in the salvation of the component individuals. The emphasis on 'society as a whole,' is ignorantly borrowed from secular socialism.

As a prompt, pleasant and perfect cure for coughs, colds, hoarseness, sore throat, pain in the chest, asthma, bronchitis, croup, whooping cough, quinsy, influenza, and all throat and lung troubles, Norway Pine Syrup is the best remedy known.

Italian, French, German and English are all spoken fluently by the Queen of Italy, and her husband is generally strewn with books and magazines in three or four languages. She is especially fond of books of travel, and regrets deeply that she has never been able to gratify her taste for foreign journeymen. Her chief expeditions outside her own country have been her mountain trips through Switzerland and the Austrian Tyrol.

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Lesson VIII. Nov. 25. Opposition to Christ.

GOLDEN TEXT: "He came unto His own and His own received Him not." EXPLANATORY: I. THE SITUATION. Preaching now for a year. From small beginnings being attention over all. Great crowds were gathered. He was continual new truth, and working wonderful miracles. M. twelve personal helpers. central station in appearance. into the air, and of necessity, his character and his teaching were in contrast with those of the Jews. His character drew away from them to the masses of all classes, and especially the needy, his miracle attracted the multitudes. lessened the influence and the scribes and Pharisees, and teaching, so simple, so devout, so uplifting, was undermining, and seemed likely to lead as leaders without followers.

Contrast the action of that, who wished Jesus to be at his own loss. He refused the bridegroom marriage, when Jesus drew that formerly came to him (31).

II. INCREASING OPPOSITION. SCRIBES AND PHARISEES. was one of the natural state of affairs. It was not only the growth of opposition, but the scribes and Pharisees, to make a malignant founded charge against possessed of a demon, and had been driven to a triple miracle that made a grave sight and wonderment of all the (12: 22, 23).

22. "And the scribes down from Jerusalem, and said that the great of the capital were feeling reference to the Galilean may be that these scries consulted formally (3: 8: 9). "Said." The we have been whiped by among the people. They dressed to Jesus. The miracle was a fact, and had been explained away. "He is sessed by; under control. All authorities reading here should "Beel, Buz, Lord, Buz, and Buz, Buz m of flies; that is, one have and able to drive away. bob was a son of the King shipped at Herod (2 Kin the change of a single converted it into Buz (lord of flies), and ap prince of devils." "By the devils" (demons), that the world of evil sp of the angels, formed vious divisions, each and subordinates, its r whole under the com of To Beelzebub was a sign of that division which of all gods, on the devils (demons). Jesus, playing a part under his to drive out devils from he might win the people pestiferous teaching.

III. THE ANSWER OF 30. Jesus denies that He could not proceed from the First, It would be He and he called them using their thoughts ("And said unto them comparisons formed a terms from analogy. "I cast out Satan." He and shrewd being won self, his own plans an own nature?" And this in this act of casting out mon; but the whole ch teachings of Jesus were opposed to Satan, and out of man the princely and the deeds of Satan could not proceed from ENFORCED BY TWO Jesus enforce his at comparisons 24. "If a kingdom be itself, etc. A nation by factions in the r mon enemy, must fall kingdom is regarded as the kingdom of God. 25. "And if a house That, the household laborer, or perfid house. If some indivi betrays his plans to some are seeking to which others are trying to be no property. APPROPRIATE. 26. "up against himself." In the case, provided the station of the scribes In such a case Satan King, as a ruler of po is absurd to suppose every way seeking to dom, can be in league over, if Jesus were Satan and yet workin would be wise for the



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WEDNESDAY, NOV. 14, 1894.

HUMAN NEED AND DIVINE FULNESS.

Excellent as are all the lessons presented in the International series for the present quarter, there is none, perhaps, so rich in divine instruction as that which forms the subject of study for the coming Sunday. There is indeed sufficient in the text of this lesson to detain teacher and pupil for several Sundays, and if the truths presented in this passage might be correctly apprehended and absorbed such a period of study could scarcely be better occupied.

The great Teacher here, as often elsewhere, spoke in paradoxes. Experience which men generally agree to count as evil and to avoid, He pronounced "blessed." To be poor, hungry, hated and persecuted, is to live under conditions which to the unspiritual mind excludes all that makes life worth living. But Jesus did to His disciples that in their poverty and hunger they were blessed far beyond others who were rich and possessed a full supply for all their natural wants, and that to be hated and persecuted as His followers was a cause not for lamentation but for rejoicing.

When our Lord speaks of poverty and hunger in this passage it is evident that He puts a larger meaning into the words than that which they ordinarily import, just as, on other occasions, speaking of bread and of water, He meant more than that which satisfies the physical wants of men. Always the divine Master is aiming at the centre and truth of things. His teaching cuts right through the outer husk to the very kernel. He looked not upon the semblance but the verity, not upon the outward appearance but the heart, brushing lightly aside the trappings and insignias with which men bedeck themselves that He may get at the real man beneath.

Speaking of the blessed poor, Christ did not mean simply those who were destitute of provision for their temporal wants, though, doubtless, in this respect many who followed Him were poor, but those who, as Matthew gives it in a parallel passage, were poor in spirit. They are those who recognize the absolute poverty of all human nature, its lack of righteousness, of purity, of healthfulness, of wisdom and all that makes fellowship with God possible and citizenship in that higher spiritual realm whose wealth is not to be reckoned in the poor standards in which the children of this world estimate their possessions. Those who, having thus recognized their spiritual poverty and the inability of the world with all that it calls wealth to supply their need and having in faith grasped the reality of the unsearchable gift of God, have learned the solution of this paradox of Jesus and can understand what Paul meant when he spoke of himself as "having nothing, yet possessing all things."

The hunger which Jesus pronounced blessed is also not physical but spiritual. It is according to Matthew those who hunger after righteousness—that are blessed. Even physical hunger is not wholly an evil. It is the hungry man who enjoys his food, for "hunger is the best sauce." It prompts to labor, and the savage who puts forth effort for the supply of his physical need is a step higher in the scale of living, a point nearer to civilization than the savage who finds his wants supplied without the necessity of labor. A blessing is conceded in those apparently hard conditions which force men to lay aside ease and compel them to put forth vigorous effort for the attainment of some necessary end. This principle has worked constantly in the progress of civilization; men have hungered and labored to satisfy their needs; they have felt the pinch of want and have toiled up to more prosperous conditions; they have had ideals and purposes and have been in pain until they were realized. But there is hunger which cannot be satisfied with bread alone. There are wants in the human

soul which nothing beneath the skies can fill. The Hebrew psalmist had learned that when he cried: "My soul thirsteth for God, for the living God." The thirst for righteousness—the thirst for God are one. And this cry for God and His righteousness—the cry of the human child for the Divine Father, is the highest exercise of the soul's faculties. Blessed are they who in their hunger cry to God. For they cannot cry in vain.

THE ARCHBISHOP AND THE NEWSPAPER AGAIN.

The general facts in the history of this case are no doubt well known to our readers. On account of the outspoken utterances of the Revue in reference to the conduct and character of certain Roman Catholic clergymen and its criticism of other ecclesiastical matters, the Revue fell under the displeasure and the ban of Archbishop Fabre, of Montreal. The paper was publicly denounced and Roman Catholics were inhibited from purchasing or reading it. This action of the Archbishop, of course, resulted in greatly decreasing the circulation of the paper, and thus causing very serious financial loss to its publishers. They accordingly brought against Archbishop Fabre a suit for damages in the sum of fifty thousand dollars. The case has been tried in the Supreme Court of the Province of Quebec, and Judge Doherty, the presiding justice, has lately delivered his judgment. The decision is against the plaintiffs and upholds the Archbishop in the course pursued by him as being entirely legitimate according to the laws of the province. It is stated to be the intention of the publishers of the Revue to appeal the case and if necessary to carry it to the British Privy Council. It is not probable, we presume, that in any event the judgment which has just been given will be reversed. It may therefore be accepted as settled that in Quebec, whatever may be the fact in other provinces of the Dominion, every newspaper which depends for its patronage and support on the Roman Catholic population must frame all its utterances with respect to the will of the Archbishop, or become defunct. If the Revue shall be able to live in spite of the ban of the prelate it will constitute a unique exception among Quebec papers professing to be Roman Catholic, and will owe its life to Protestant rather than to Roman Catholic support. If the Archbishop judges that the deliverances of a paper are inimical to "the church," or if for any reason he sees fit to condemn them, the paper must meekly bow to the prelate's behest or else bow itself out of existence with what grace it can command. In a metaphorical, but very real, sense the prelate takes the editor by the throat with the demand—Your independence or your life! It may be said no doubt that other religious leaders and teachers, as well as Roman Catholic bishops, presume to advise their people as to what they should and should not read, and that such action operates to the financial disadvantage of publishers whose works are in this way subject to adverse criticism and condemnation. But in addition to the fact that particular publications are very seldom made the subject of public condemnation by Protestant ministers or ecclesiastical courts, it is to be borne in mind that the voice of Protestant leaders in such matters, merely advisory. Their counsels are not commands accompanied with the terrors of a ban. They do not assume, as the prelate of Rome does, to control the intelligence and the conscience, shutting the door of life in the face of the people and saying, unless you submit yourselves to our behest, you cannot enter here. It is the assumption of such power by Roman prelates, and the habitual submission to it on the part of those who are educated in that faith, that gives to Archbishop Fabre the autocratic censorship which he exercises over the French Roman Catholic press of Quebec Province. Alluding to this subject, and particularly to the judgment recently rendered by Judge Doherty, the Springfield Republican remarks:

"Granting that the law has been impartially set forth, this decision reveals how completely the province of Quebec is dominated by the Roman Catholic hierarchy. Its laws, its rules and the will of its bishops and archbishops seem to be in practice the supreme law of the province. Of true freedom of speech and of the press there can be none. If bishops have power by their interdiction to rain an outspoken newspaper whose utterances displease them. Freedom of the press means not only the right to speak freely, without malice, and for the public good, but the right to protection in so speaking. Such protection to the speaker the laws of Quebec do not provide, as far as the Roman Catholic church is concerned. A newspaper may freely criticize public men and measures, and stand on equal terms before the law in receiving a return attack; not so with the courageous critic of the Roman Catholic church. When that church chooses in return to turn all her tremendous power upon him to crush him, the law which should be his defender is her ally and counts against him in the unequal struggle. Such incidents are what go to make and to justify the distrust of

the Roman church out of which grow A. P. A.'s and all other such mischief. If it wants to be trusted, it must show itself trustworthy."

India Letter.

A QUICK RUN.

How delightful to find Canada and India gradually getting nearer together! Our mail now reaches us in twenty six or twenty-seven days, instead of five weeks as formerly. Wolfville letters written on the 19th, the Halifax papers of the 22nd, and Boston papers of the 23rd all arrived on Sept. 19th. I suppose the "Campania" at that end of the line and the "Elat Coast Railway" at this end deserve our hearty thanks. By the way,

OUR RAILWAY.

has suddenly pushed us ahead about fifty years in civilization. At least we feel as if we had made a big stride in advance. What a pleasure to glide so easily over the country upon the rail car, after our many weary, sleepless nights tossed about in an ox cart or jinricksha! Of course the touring work must still be done by most of us in the old fashioned way, as the railway will not help us in any such work. Bro. Shaw is the only exception. The train will carry him to several of his centres of work, and so he is more favoured in that respect than the rest of us. But all of us can use the train in going to our conferences, or to Madras and Bombay. Even when we do not travel upon the cars we reap the benefit of the line, for it enables us to get our mail more quickly, and also goods from Madras can easily be forwarded to us. It really makes us feel that we are going ahead, though we have long ago given up the idea of catching up with the rest of the world. India does not take kindly to any change, and hence we find to-day the same kind of rude, awkward tools in use that the people used hundreds of years ago. Not the least improvement seems to have been made. The plow, yoke, axel, etc., are just what you would expect to find in the earliest stages of barbarian life. The carpenters, masons, farmers of to-day know very little that their great-grandfathers did not know.

While building our mission house I frequently noticed the tenacity with which workmen would cling to their old way of doing things. If a carpenter wants to file his saw, nothing suits him so well as to hold the ends of the saw between the first two toes of each foot. Thus gripping it firmly he "rasps away," whether you can call it filing is another question. If he wishes to chop a leg, he chops up the ground, stones, etc. almost as much as the log, but does not seem to think anything wrong in that. Nor does he hesitate to pry nails with his best chisel. In the sawing or chopping of a log he has never learned a particle of economy in all these centuries, and he cannot seem to learn any better sense. When on any work we show him his mistake and the cause of failure, he is delighted at the "new way" of doing the work, and thinks the Dhora (European) half a god to have so much wisdom. The new way is fully explained, and we take it for granted that the old way will be at once forsaken, but to our disgust we find them still going in the same old ruts. "The new way is wonderful, and for the Dhora it will do, but for us we can't make it go," they say. Therefore in despair we leave them to follow their old methods, hoping that they may make better headway with their children, who surely will be much more affected by western ideas.

Tongues that wag at both ends. We have all heard of such tongues, but recently I have seen them. Let me explain: July and August are the months when most of the paddy plants are transplanted. It is a lively season I assure you. The fields are ploughed and provided with water. Then the plants are taken from the small plots where they have been growing thickly and are set out over great stretches of paddy fields. This work of transplanting has to be done in a hurry (like planting at home) and from early morn till dark the fields swarm with busy laborers. Farmers often hire gangs of cooly women from the town to help transplant. As they stand in mud and water ankle deep they often make the work go on merrily by the aid of music. It is a queer noise that they all make in unison. We can hear it for a mile, I suppose. It is like the singing of a lot of frogs in Canada on a summer evening. But until lately I never knew how the women made this peculiar noise. They sing in this way to wile away the time; but also for another purpose. If an European happens to drive along the road, one of the women comes out from the field to the roadside and places two or three bunches of green paddy plants in a row across the carriage way. She then stands readily to take a present in case the gentlemen is disposed to give one. As he approaches the women in the field begin their frog-like singing as a salute. It is said that they promise to give the goddess Ghyams a part of the present if they are successful in getting one. This goddess is worshipped

for a good crop. I had never given any present but it should seem that I was sanctioning that foolish worship. However, recently I did so under interesting circumstances. As I was driving along I noticed the plants in the road, and presently saw some thirty or more women coming upon the road. They were building and I knew them quite well. As I draw near they formed a semicircle in front and stopped my carriage. To be thus waylaid on the king's highway by thirty-five women was an unusual experience. They were all giggling with delight at their venture. Of course had they not known me well, they would not have dared to take such liberty. I pretended not to notice them and ordered my coolies to move on, but the women collared the front cooly and blocked the way. Then thirty-five grinning faces were focused upon me, and the ring leader lifted her index finger and said, "One rupee." That was too much for me, and acknowledging myself captured I paid the price of my release and threw a rupee to them. Then thirty-five tongues wagged at both ends surely. They all started up a salute and I had a chance to see how the noise was made. Well, it looked for all the world as if the tongues were pivoted in the centre and were rapidly revolving in the wide open mouth. I warned them to remember our teaching about idols and told them to worship Jesus, not Ghyams. Then amid smiles a shower of salams and another frog chorus for a send off started on my way. We often go to their street to preach, and they always seem glad to hear.

Thus far this year I have been 107 days away from the station preaching among the villages. This was not all spent on my own field. Recently I spent some days with Bro. Archibald on his field, and then he and I went to the Bobbili field to help Bro. Churchhill a little. I want to repay him in a measure for the time he spent at Kimeedy helping me with the building work. At present we are working in the town here and attending to a multitude of station duties. A part of our gospel work that I enjoy very much is that done in the evening by moonlight or lantern light. After my evening meal I go with one or more of my helpers to one of the streets and we generally have a splendid time. The day's work is over and the people sit quietly and hear much more profitably than at other times. May God give success to His Word. The carpenter recently baptized is doing well. He is very fond of going with me to "tell the story" the evenings after his day's work at the bench is over. He seems to have a good experience, and can tell what and why he believes. Recently I asked him why he did not take a book from the S. S. library to read. He replied that he had the Bible and wanted to read all of that before beginning any other book. Let some of our Canadian young Christians take note of this remark. I feel quite rebuked. May God convert his wife.

W. V. HOBBS.

Parlakimedi, Sept. 26.

N. B. Convention.

The regular monthly meeting of the Board took place in Brussels St. church on 6th inst., at 2 p. m.

According to previous arrangement a committee of the F. C. Baptist Conference met with the Board to consider the question of the recovery of the Seminary property. The following brethren of the Free Baptist committee were present: Revs. Joseph McLeod, D. D., G. T. Phillips and J. W. Clark, and Messrs. A. C. Smith, M. P. P., Geo. F. Atherton and J. Patterson.

After a full and careful discussion of the situation, it was decided to call a meeting of the Executive of the F. C. B. Conference and the Board of the Baptist Convention to arrange for a general gathering of the two denominations to be held in May, 1895. The purpose of this meeting is to obtain a satisfactory expression of opinion from both bodies and to settle the future policy and control of the institution. The school in the meantime is to be maintained in full running order. When the committee of the Free Baptists had withdrawn the Board proceeded with its regular business and made the following appointments in addition to those announced last month: Bro. P. B. Seelye to a mission in the Canterbury district, and if agreeable to the church for settlement with them; Rev. Isaiah Wallace as general missionary for six months, beginning with his present labors in Havelock from Nov. 1st.

The following brethren were appointed to meet with the Foreign Missionary Board and confer with them concerning the appropriation and expenditure of the income arising from the Bradshaw Home Mission Funds: Revs. J. H. Hughes and A. B. Macdonald, and Messrs. G. G. King and T. H. Hall.

Capt. S. G. Beaman of Hampton, having kindly offered to collect and raise funds for St. Martin's Seminary, the Board by resolution appointed him as their collector.

Adjourned to meet on the first Tuesday in December at 2 p. m.

W. E. MCINTYRE, Sec.

The Old Paths.

The writer, after an absence of several years, recently spent a few days in New England's capital city. The changes which one could not fail to observe, were marked and numerous. New methods are being applied everywhere. The lessons of experience are being thoroughly learned, and along unnumbered lines of practical utility thought and effort are pursuing fresh courses, because in this way the prospect is most encouraging for reaching the largest and most satisfactory results. Of course some of these tendencies are on the up grade, while others furnish the most untrammeled opportunities for a rapid downward progress.

The manner in which these services are now conducted in many evangelical churches vividly illustrates the fact that knowledge when not controlled by the very highest motives may become a source of the greatest danger. At present the church building capacity is more than sufficient to accommodate the church going public. The stretchable Sabbath laws permit all sorts of "attractions" on the Lord's day, many of which, leaving out the name, are little different from an ordinary week day theatrical performance. Such affairs naturally draw away from the churches a large proportion of the great floating congregation which drifts about from Sunday to Sunday, and in religious matters constitutes a sort of tramp fraternity. In a large city this body is likely to become very numerous, and when it turns away from the churches the effect is visible all around in numerous empty seats and in the large withdrawal of small contributions. Such seems to be the case just now, and many churches are adopting the desperate remedy of fighting the concert halls with their own weapons. In one case people are urged by a flaming advertisement to attend a certain service that they may hear the beautiful music of a celebrated orchestra, in another the special attraction is a gifted fiddler who is able to make his instrument express marvels of the sweetest music. In all meetings of this character the sermon is simply a detail. The one apparent object is to prevent empty seats and to secure full contribution boxes, and for all the rest a blind faith in Providence.

But such attempts to assist the gospel do not always succeed. In a number of cases the crowded audience does not materialize, the people preferring to take their church and their theatre separate. The most worldly man is able to see the impossibility of making the two blend with anything like true harmony. And where crowds are attracted by the grand musical performance, the spirit of worship is remarkable for its absence. While the sermon, which usually occupies a very short time, must be especially eloquent and magnetic or else it will hardly be tolerated by those who have come to hear the music and are not especially interested in the words. When Sunday morning came the writer walked straight past a number of imposing church buildings, wherein, according to the Sunday papers, marvellous melody would be presented and stopped before a plain looking sanctuary whose only attraction would be a sermon by a man of God, who is celebrated because of his piety and his deep spirituality. In this way I attended a church that is holding strongly to the old paths and with nothing beyond the attractiveness of the pure gospel itself, from Sunday to Sunday and from year to year, fills its ample audience room almost to overflowing. And when I had listened almost spell bound to one of Dr. Gordon's soul-spilling sermons on the Second coming of our blessed Redeemer, and as I marked the Spirit of holy reverence that seemed to control the worshippers, I could not help repeating what I have always believed. The old paths are the best. In the evening at Warren avenue the experience of the morning was repeated. Again I found myself in a great congregation which had been drawn together by the expectation of hearing a good gospel sermon, and in this no one was disappointed. The pastor, Rev. Robert McDonald, formerly of Nova Scotia, gave us a powerful discourse on "Man's Greatest Need Supplied." The steady prosperity of the great organization over which this brother is placed, as under shepherds is another proof that our Lord honors the old paths, and that where it is presented according to the Master's direction, there is nothing so grandly attractive as the simple gospel of love divine. AMBROS F. BROWN.

"Star Course" at Acadia University. The "Athensum Society" has arranged again this year for a lecture course. Last year the "Star Course" was well patronized by the students and friends of the town of Wolfville, and proved to be a marked success. It was a source of education and brought the students into touch with many prominent New England speakers.

This year the society is to have some of the noted Canadians beside talent from the Christian Co-operative Bureau of

Boston, which will make a fine course. The course for the year is marked out as follows:

November 14th, 8th Chas. Hibbert Tupper, Minister of Marine and Fisheries; subject—"The Bering Sea Arbitration."

The second entertainment will be in the month of December. The committee have been unable thus far to secure a speaker, but are hoping to get a leading liberal politician to speak on some national question.

January 4th, 1895—Frank R. Robertson (illustrated lectures); subject—"Opium and Japan."

The Brooklyn Eagle and Boston Herald state that his views are beautiful, his descriptions good, and all will be pleased who hear him.

March 1st and 2nd, 1895—Prof. Henry Lawrence Southwick, of the Emerson School of Oratory, Boston. 1st evening; subject, "Hamlet the man of will." 2d evening readings and recitations. Prof. Southwick is a dramatic artist of highest type. He is a man of marvelous gifts and combines a graceful personality, an easy presence and a remarkable range of expression. March, 29th, 1895, W. O. Fuller, Jr., Humberst, subject, "Banking in Kansas; how I found it, and how it left me." Mr. Fuller has the faculty of keeping his audience in laughter, besides he is highly instructive, and his occasional bursts of eloquence charm his hearers.

April 19th, 1895—Grand concert, "Harvard quartette," assisted by Miss Sherwood, reader. The quartette is one of marked ability. It had more rebookings last season than "Old homestead." The Harvard quartette sings with such spirit and harmony that they cannot fail to please the public. Miss Sherwood is one of the foremost readers before the American public. This course gives variety, and will be very attractive to the public. The lovers of political information on both sides of politics will be satisfied.

The lecture of Mr. Robertson on "China and Japan" with the eloquence of Prof. Southwick will add much to the pleasure of those who are fond of popular themes. Those who enjoy laughter cannot be disappointed on hearing Mr. Fuller, and lovers of good music will be more than satisfied when they hear the Harvard quartette.

The committee in charge feel that this course will add much to the life of the college, and that it may prove a great success. J. L. M.

Can He Get There?

A man who expects to sweep through the golden gates by and by and stand shoulder to shoulder with the Apostle Paul, believes that we should take the Word of God for our guide, could talk to you by the hour as to the Christian duty, is worth between eight and ten thousand dollars, pays about five dollars on pastor's salary, "don't believe in giving to home or foreign missions until pastor's salary is paid," when asked how much is due on pastor's salary, "only three hundred dollars, you see." "What do you pay him a year?" "We were to give him five hundred dollars, but believe he is something over three hundred dollars behind on salary." Oh! well he ought to get along pretty well with two hundred, his family is not very large—only four children and a wife; then his house is small and hay is very cheap this year, and the cow you gave him has lost her fourth tooth and she cannot consume much hay."

"Oh yes! he is a good minister, we all like him." I thought of the words of Dr. Steele at Bear River. He said, "If he wanted to make money he would be a tailor."

Now I wish to say that the church or individual that undertakes to rob the God of heaven will surely rob themselves, and it is only a question of time when they must die a natural death. J. A. MARPLE.

Union of Northern and Southern Baptists in Work for the Colored People.

We take the following statements from the N. Y. Independent: "The greatest event in Baptist history since the war"—"this is what Prof. E. H. Johnson calls the meeting of the committees of Northern and Southern Baptists to consult in reference to mission work among the negroes in the South, although he allows that perhaps the founding of Chicago University should be expected. Other Baptists who took part in the conference, North and South, seem to agree substantially with this judgment.

The Northern Baptists have 800,000 members; the Southern white Baptists have 1,200,000, and the colored Southern Baptists have 1,800,000 members. If ever a body of Christians in their ignorance and degradation and utter childlessness, needed direction and help it is the Southern negro Baptists. Immediately at the end of the war the Northern Baptists felt their obligation to their black brethren who stood at the very foot of the ladder. Accordingly they have given millions of dollars for

their education. Am

tions are Richmond/Tary (ably presided Rev. C. H. Corey, I University at Raleigh, at Columbia, S. C., Sp at Atlanta, and the University at Nashville well equipped institu courses of study are being influences has been ing their people. As the jealousy of Nor that they have not the pathy of Southern They have had the sup but not that of the So have needed. Of co Northern Baptists pre they have to supply trol goes with a mone agreement made a appointed by the Sou tion to co-operate these institutions and support, to seek aid South and to recommen Society what sha advantage. As Dr. No the conference of the of being forts in an they would be insti in the midst of frien and receive the gifts ment of Southern will with those who w state authority in the is simply beautifil ment was made wit and with the har unanimity, although sented on the comm nounced Northern a It proves the dym discord. This unity towards unity of or

Dedication at G BRIDGETOWN—On ship at Granville C on the 4th, and was membered by us. November day, an hour people were away to the place o'clock the dedica opened by the choirs prate hymn, "All Jesus Name," after invoked the blessing the service. The de offered by pastor J. of Annapolis, and mon was preached ing, of St. John, from an able and eloqu the Truth, and all preacher showed the place where so Pardon, (2) Peace, (4) Spiritual Joy. The pastor gave the to three sisters wh us will be a source encouragement to us the fitting thing th being dedicated to found to come in, s selves with us to the In the afternoon R dist preached from in the evening R. (Presbyterian) pre 3: 18. In this cloz tospoke in very h in the building, a church building may be justly pro little gem in apper with a vestry 20z opening into the n by folding doors. is a gallery which required. The an about 150 and in We trust our man birthplace of ne of the Master's na

Shelburne County The Baptists held the regular s terly gathering w burne, Nov. 6th, w were represented gates, while some dred came as vis ministers were v evening a very la out to hear a ser Rev. J. W. Carp discourse was foll ing in which ne part, and the sp present in all of manifested to the blessing of his morning at nine meeting was cond man Danlop, of we received elev the flood tide of business meetin resolutions look between the Hon the District over passed by the Be the Convention, Seventh sessio the Convention, elected. The old sessions of the tended to a day afternoon, Rev. address on edu then took charge

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their education. Among their institutions are Richmond Theological Seminary (ably presided over by our own Rev. C. H. Corey, D. D.), the Shaw University at Raleigh, Benedict College at Columbia, S. C., Spelman Seminary at Atlanta, and the Roger Williams University at Nashville. These are all well equipped institutions, and their courses of study are well arranged. Their influence has been marvellous in elevating their people. And yet such has been the jealousy of Northern interference that they have not had the warm sympathy of Southern white Baptists. They have had the support of the North, but not that of the South, and this they have needed. Of course, inasmuch as Northern Baptists provide the money, they have to supply the control. Control goes with money. But under the agreement made a committee will be appointed by the Southern Baptist Convention to co-operate with each of these institutions and give them their support, to seek aid for them in the South and to recommend to the Northern Society what shall be done for their advantage. As Dr. Noah K. Davis said to the conference of the committee, instead of being forts in an enemy's country they would be institutions of learning in the midst of friends. They will seek and receive the gifts as well as endorsement of Southern white Baptists, and with those gifts will come proportionate authority in their management. It is simply beautiful that this arrangement was made without any conflict and with the harmony of absolute unanimity, although there were represented on the committee the most pronounced Northern and Southern men. It proves the dying out of the fires of discord. This unity of action is a step towards unity of organization."

**Dedication at Granville Centre.**  
BRIDGETOWN.—Our new house of worship at Granville Centre, was opened on the 4th, and was a day long to be remembered by us. It was a pleasant November day, and at an early hour people were seen wending their way to the place of prayer. At 11 o'clock the dedicatory service was opened by the choir singing the appropriate hymn, "All hail the Power of Jesus Name," after which the pastor invoked the blessing of the Lord upon the service. The dedicatory prayer was offered by pastor J. G. Coulter White, of Annapolis, and the dedicatory sermon was preached by Rev. J. W. Manning, of St. John, from Pa. 84: 1. It was an able and eloquent presentation of the Truth, and all were delighted as the preacher showed that the Church was the place where souls may receive (1) Pardon, (2) Peace, (3) Spiritual Strength (4) Spiritual Joy. After the sermon the pastor gave the hand of fellowship to three sisters whose coming in with us will be a source of strength and encouragement to us. It seemed to be the fitting thing that as the house was being dedicated that some should be found to come in, and dedicate themselves with us to the service of the Lord. In the afternoon Rev. B. Giles (Methodist) preached from II Chron. 6: 17, and in the evening Rev. R. S. Whidden (Presbyterian) preached from Joshua 3: 18. In this closing service the pastor spoke in very high terms of praise, of the builder and contractor Des. Joseph, F. Bent of Springfield, and called upon him for a few parting words, to which Bro. Bent responded in a very delicate and fitting way. Our church building is one of which we may be justly proud as it is a perfect little gem in appearance. It is 52x28 with a vestry 20x14 in the front and opening into the main audience room by folding doors. Over the vestry there is a gallery which may be used when required. The audience room will seat about 150 and in all about 300 people. We trust our new house may be the birthplace of many souls to the honor of the Master's name.

**Shelburne County Quarterly Meeting.**  
The Baptists of Shelburne County held the regular session of their quarterly gathering with the church at Osburne, Nov. 6th and 7th. Ten churches were represented by about thirty delegates, while something over one hundred came as visitors. Five ordained ministers were present. On Tuesday evening a very large gathering turned out to hear a sermon on the Bible from Rev. J. W. Carpenter. The excellent discourse was followed by a social meeting in which nearly one hundred took part, and the spiritual power which is present in all of these assemblies, was manifested to the glory of God and the blessing of his people. Wednesday morning at nine o'clock a consecration meeting was conducted by Deacon Freeman Dunlop, of Sable River. Again we received evidence that we were on the flood tide of Spirituality. In the business meeting that followed, the six resolutions looking to closer relations between the Home Mission Board and the District organization, which were passed by the Board and endorsed by the Convention, were accepted. But the Seventh resolution which was added by the Convention, was unanimously rejected. The old officers were all re-elected. It was also ordered that future sessions of the quarterly meeting be extended to a day and a half. In the afternoon Rev. A. Coburn gave a fine address on education. The sisters then took charge, and very interesting

addresses were given on Aid Society work by Mrs. N. B. Dunn, Mrs. A. F. Brown, Mrs. Howard Dunlop and Mrs. David Doleman. The experience meeting, as usual, proved the special event. It was conducted by Deacon Augustus Freeman. In an hour and a quarter over two hundred either took part or by rising indicated that they would have spoken if there had been time. The fragrance of this heavenly meeting will not grow less through all eternity. In the evening Rev. A. F. Brown preached to an audience that completely filled the sanctuary, and the exercises closed by a glorious evangelistic service, led by Rev. N. B. Dunn. Pastor Dunn will continue the work in special meetings. The next session will be held with the Sand Point church these Tuesday and Wednesday in February. A collection of \$9.35 was taken for denominational work.

**Literary Note.**  
HARPER'S MAGAZINE.—Henry Loomis Nelson contributes to the November Harper's a delightful article, entitled "As the Capital of a Young Republic," in which he offers glimpses of official life at Washington at the beginning of the century, investing with all the charm of witty and vivid narration a period of real interest. The initial article in the same number has also an American theme, and treats of by-gone days—the days when sea-robbers of New York carried on what they termed the Red Sea Trade, regarding it as a business rather than as a crime, and "agreeable and companionable pirates" (in a town that may still, unfortunately, count among its officials "agreeable and companionable" persons who regard robbery as a business rather than as a crime), are described by Thomas A. Janvier.

**Denominational News.**  
ALL monies (except legacies) contributed for denominational work, I. e. Home Missions, Foreign Missions, Anti-Slavery, Ministerial Aid Fund, Grand Ligne Mission, Northwest Mission, from churches or individuals, etc., in New Brunswick and Prince Edward Island, should be sent to the Rev. J. W. Manning, St. John, N. B., and all monies for the same work from Nova Scotia should be sent to Rev. A. Coburn, Wolfville, N. S. All envelopes for denominational work can be had on application to the above, or to the Baptist Book House, Halifax.

**Charlotte Town.**—We received two into the church last Sunday—Brother John McKenzie and Sister Carrie Welsh, the former by baptism, the latter by letter from Summerside.

**Freeport, Digby Co., N. S.**—Since the removal of his late esteemed pastor, Rev. E. P. Caldwell, this church has been without pastoral oversight, and now desires to secure the services of a good minister.

**Cumberland Bay, N. B.**—Since writing last we have received three others by baptism viz., Misses Mabel Perry, Eugene Stewart and Miss M. Brown. Our special services have closed, but others are disturbed. May God bless and save.

**Bear River.**—According to the good hand of the Lord upon us, it is our privilege to report a well sustained church in all our services. The baptisms for September and October have been seven. This public confession of believers in Christ month after month with more or less regularly affords much encouragement and comfort to the church.

**Bridgewater.**—On the evening of Nov. 5th our town friends gave us a genuine surprise in the shape of what is known as a "pound party"—the most comfortable and enjoyable we ever remember of having had, and like all "poundings" that have for their aim the good of the individuals operated upon, made us feel that we were the better for it. We therefore expressed our sincere gratitude to our benefactors.

**East Point, P. E. I.**—We are still holding special services here and the Lord is abundantly blessing our labors. Last Sabbath we had the pleasure of again visiting our baptistry, where we buried three strong men according to the command of our Lord. In the evening we gave the hand of fellowship to five. Others are interested, and we expect to baptize again next Sabbath. We thank God and take courage.

**Hamlet Bay.**—Baptized at New Cornwall, Oct. 7th, Sister Della Hallimore. The church at this section of my field only receives one preaching service each month, and keeps up its own prayer and B. Y. P. U. meetings unaided. During the summer months the exterior of the church building has been newly painted. Bro. Simeon Spidel, lic., who has been home on vacation from Acadia, has rendered efficient and very acceptable service. We are hoping for good times during the coming year.

**Urg, P. E. I.**—Since we last reported our church has enjoyed a season of refreshing from the presence of the Lord. Sunday, October 7th, Samuel McLeod, Alexander McLeod, Ella McLeod, Maggie Barthe, George Jardine and Jennie Jardine were baptized into our fellowship by Pastor J. W. Kierstead, and these, with Sister Jessie Munroe, who had previously been baptized, received the hand of fellowship Sunday, Oct. 28th. Brother James W. Judson was baptized and received into the Alexandria church Sunday, Oct. 21st.

**Acadia, Yarmouth Co., N. S.**—Ray Corwell, a lad of seventeen years, son of Deacon Samuel Cogswell, and grandson of Rev. Aaron Cogswell, was baptized and received into the Acadia church on Sunday, Oct. 21st. Our young brother is a very promising youth, and we hope that in the near future he will see his way clear to enter into the ranks of success which are open to him at Wolfville. Our friends will be pleased to learn that the Acadia and South Yarmouth churches have purchased a parsonage.

**Nov. 2.**  
For Worms in Children—Cherokee Vermifuge.

**Annandale, P. E. I.**—A few days ago we began work at this place. The Lord is blessing the work. Already over 30 have requested prayer—some crying to God for mercy. We are looking to the Saviour for a large blessing. We find opposition just now. Pray for us that God may be glorified and sinners saved here.

**Isaac's Harbor.**—Rev. A. J. Viney writes: "Have just closed first month's labors with Isaac's Harbor church, but thank the Lord, not without seeing the workings of His saving grace in the hearts of the people. Sunday, Nov. 4th, had the pleasure of burying four happy converts with Christ in baptism. God sent His seal to His own ordinance, which speaks volumes more than any sermon. In the evening twelve others asked for prayer. There is every appearance of a great outpouring of the Spirit of God."

**Kingston.**—The little church at Kingston, holding on its way, although not enjoying so much of the divine blessing as we desire. There are a number who are hoping and praying for an enlarged measure of the Spirit's power, and we trust ere long to see an outpouring of the same. The church has been refreshed. A goodly number partook of the memorials of a Saviour's love on the past Sabbath, and felt the pastor's presence. The church has just furnished themselves with a new and handsome communion service.

**Reinhold, South.**—The Woman's Aid Society of this place held a sacred concert in the Baptist meeting house, Rockville Corner, on Tuesday evening, the 23rd of October. Several choice pieces of music of a missionary character were most charmingly rendered by a strong choir. There were also many recitations, principally by young girls. The recitations were all on the subject of missions, and were well spoken. Near the close the writer gave a brief address on the history and work of the W. B. M. U. A collection of \$12.30 was taken for the objects of the society.

**Clementsville, N. S.**—On the first Sunday of this month two joined us by letter and three by baptism. Others intend doing likewise. We have quite regular additions by baptism and letter, which is an encouraging feature of the work here. While we pray and labor for larger results, we are grateful for these tokens that we are not forgotten by the Giver of all good. We intend holding extra services at different out stations on the field. There are many more who owe themselves to the Saviour. We pray they may become conscious of it.

**Hampton.**—The Lord's work is prospering here under the ministry of our esteemed pastor, the Rev. Geo. Howard. All the members are largely attending, and the interest is increasing. Last Sabbath he preached according to appointment on temperance to a crowded house, and the people were not disappointed, for they heard a sermon that cannot easily be forgotten and one that will be a great benefit to the temperance cause in Hampton. Brethren, pray for us that many may come and ask the question, "What shall I do to be saved?"

**Bas River.**—The largest conference ever enjoyed by this church was held last Saturday. Eleven were received for baptism, and on Sunday morning the following obeyed Christ: Adam Lewis, Prescott Lewis, James Brown, Aggie Brown, Charles Welch, Gordon Crowe, Flora Young, Maggie Geddens; Page Fletcher, Mrs. Page Fletcher, Evalena Fletcher, a household. The Lord! The most of those candidates came from Upper Economy, where we have enjoyed the presence and power of the Holy Spirit. There are more to follow. We think we can see why God's hand restrained us to remain with these dear people.

**Annandale, P. E. I.**—The Word of the Lord is proving a Saviour of life unto life unto many in this place. Twenty-one were received on experience. Others have professed faith in the Saviour, and a large number have requested the prayers of Christian people. The Lord is good; may we have greater faith in him. Rev. Mr. Kiddon, who has been pastor of this group of churches for some time, has been in the work. For some time he has been suffering from the effects of a gripe, and has been advised by physicians to remain quiet for a while. We trust that he may yet be permitted to resume the work he is dear to his heart.

**New Glasgow, N. S.**—It was our privilege to visit the baptismal water on Sunday morning, Nov. 4th, and administer the ordinance to three converts—two young men and one young woman. They professed conversion during a recent series of meetings conducted at their home, Westville, by Evangelist Melkie. We are grateful to the Lord for the identification of these young people with His church in N. S., and we are praying that others who ought to obey their Lord may come at once and give "the answer of a good conscience toward God." The brethren here are struggling bravely to establish the truth as taught in the New Testament in this locality. In order to place themselves in a better position to do the Lord's work and meet the needs of the church in this town and vicinity, they have sold the present location of their meeting house and have purchased a more central one. And they purpose in the early spring to move the old meeting house to the new location and remodel it, unless the Lord puts it into the hearts of some of those to whom He has entrusted His cash to aid them in building a new house. That this may be the case we sincerely hope and pray. If the Lord's rich only knew the importance of this church as a centre from which to disseminate God's Word, they would deem it a great privilege to help the brethren here. We are deeply grateful to the individuals and Sunday-schools who have responded to our appeal. We expect to make a more specific mention of this later.

**Nov. 2.**  
For Worms in Children—Cherokee Vermifuge.

**Albert County.**—Rev. Jas. Wallace writes: "I spent the month of Oct. in Albert, my native county. I have already made reference to my visit to Harvey and need only say further that I leave with pleasure that the newly settled pastor, Rev. P. C. Wright, is making an excellent impression and that his prospects for a successful pastorate are good. I spent one Sabbath at Hillsboro, supplying for Rev. W. Camp, who was away on his vacation. It was exceedingly pleasant for me to visit my friends and kindred here, especially as here slumber the mortal remains of my parents. Here my lamented father made his profession of faith in Christ and his first effort as a preacher of the Gospel, and was here ordained to the Christian ministry. I was glad to find brother Camp well entrenched in the confidence and love of his people. The record of this dear old church is certainly most gratifying. Colonies have been sent out to Dawson Settlement, Baltimore, Caldwell, Cape Denzelle, Stony Creek and Surrey, and these colonies are in some way or other, prospering. I am glad to learn is doing prosperously. Rev. Mr. Cornwall, who has his residence in a beautiful parsonage at Surry, has been very successful in his work. The old mother, instead of giving evidence of decrepitude is renewing her age. Perhaps never in her history has she shown more evidence of prosperity than now, as evinced by the large congregations, prosperous Sunday schools and well equipped young people's society. The last Sabbath in the month I spent in Hopewell, supplying for Rev. B. N. Hughes, who has for several years been sick and unable to perform work by a severe illness. His troubles have been intensified by the dangerous illness of his wife. B. N. I am thankful to say are now convalesced, and brother H. hopes soon to be able to resume his labors. I was greeted with large and intelligent congregations in the morning in the pleasant little town of Albert, in the afternoon at Hopewell Hill, and in the evening at the Cape. The drive up from Albert to the Cape has marvellously surprised the broad dyke-lands make this one of the finest farming districts in the province. If the Hopewell church, like that of Hillsboro would colonize, it might be well, as there seems to be too much work for one man. Bro. Hughes has served the Hopewell church quite a number of years and enjoys the sympathy and confidence of his people. I spent four days of last week helping brother Cornwall at Stony Creek, on the Cape. Much teaching accompanied our united efforts. As the result five promising converts were baptized last Sabbath by brother Cornwall and probably as many more will follow their Lord next Sabbath. Brother G. is encouraged in his work and is deservedly beloved by his people.

**PERSONALS.**  
We are pleased to learn that Rev. J. W. Springer, who has been down with fever, has in a good measure recovered his health.  
Rev. B. Osgood Moore supplied the Leinster St. church pulpit on Sunday last. We hear that his sermons were highly appreciated.  
Rev. A. B. McDonald, of Jerneg, who was in the city last week, is looking well and feels encouraged at the result of special services lately held on his part in which he was assisted by evangelist Young. Twenty-six have been added to the church by baptism.

**NOTICES.**  
There will be a meeting of the Board of Governors of Acadia University, in the library of the College, on Tuesday the 20th, at 7:30 p. m.

**ACKNOWLEDGEMENT.**  
Allow space to acknowledge the kindness of the friends at North Kingston, who gave us a pleasant surprise on the evening of Friday the 2nd inst, and after spending a time in social conversation retired, leaving us numerous tokens of their thoughtful consideration for our temporal needs, and greatly augmented stores in coffee and larder. For these and many other evidences of their regard and interest we hereby tender our most sincere thanks, and pray that the donors may receive tenfold in both temporal and eternal prosperity. S. and A. E. MARCH.

**FOR CROUPY CHILDREN—Minard's Honey Balsam.**  
**ROD'S LITTLE TABLETS** Cures Headache and Dyspepsia.  
For Spasmodic Coughs—Minard's Honey Balsam.

**Nov. 2.**  
For Worms in Children—Cherokee Vermifuge.

The following letter received from our esteemed brother, Dea. Alexander Scott, of East Point, P. E. I., is so interesting that it deserves to be widely read. It may be stimulating reading to many persons just at this time of need. The different Boards are feeding the keenest pressure in meeting their obligations. Especially is this true of the Foreign Mission Board. Brethren, do not forget us in your plans for appropriating your offerings to the Lord's cause.

**DEAR BROTHER,**  
Enclosed you will find \$10, a gift to Mission from Alex. Fraser and his two sisters. This is a part of the money which fell to them at the death of their father and died last May. Do not for his sake always look an active part in the Lord's work, and give largely to His cause. Within the last year or two of his life he had become weakened and the day without a will. From a knowledge of her met, her brother and sisters thought she would like to have her money used in this way and so have given this amount to missions to be appropriated in the following manner:

Christie Fraser—\$5, F. M. \$1, N. W. M. \$1, Grand Ligne \$5, Isabella Fraser—\$1, N. W. M. \$1, Alex. Fraser—\$1, N. W. M. \$1, N. S. Grand Ligne \$5, Total, \$11.

**Yours in Christian love,**  
DEA. ALEX. SCOTT.

No comment is specially needed. Are there not a goodly number of the Lord's people who will "go and do likewise?"  
J. W. MANNING.  
Sec. Treas. F. M. B.

**Amounts Received by the Treasurer of the W. B. M. U.**  
During quarter ending Oct. 31st, 1894.  
Received from F. M. H. M. Total.

Nov. Scotia W. M. A. Socy. \$166.12 \$100.51 \$65.76  
New Brunswick W. M. A. Socy. 28.24 3.81 42.05  
Societies 8.35 8.35  
New Brunswick W. M. A. Socy. 18.78 22.00 176.76  
N. B. Mission Board 17.74 16.20 28.24  
St. B. Sunday school 2.74 1.00 1.00  
P. E. Island W. M. A. Socy. 8.37 15.16 88.73  
Annual Collection 12.87 12.87

**PAID**  
J. W. Manning, Treas. F. M. B. \$1,675.00  
Printing Annual Reports 4.20  
W. M. A. S. M. B. Constitution 4.00  
Tidings 1.25  
Stationery and printing same 3.75  
N. B. Johnston printing 4.00  
Miss Black, Literature fund 11.00  
Express, drafts, postage, etc. 1.42  
\$1,787.72

Amherst, Oct. 31st, 94. Treas. W. B. M. U.

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The New York Examiner's Colorado correspondent, writing concerning things in Denver, alludes to the isolation services lately held at the Capital Hill church, of which Rev. G. W. Williams, late of St. Martins, N. B., is now pastor. Mr. Williams is spoken of as "a young, energetic man who has already won the love of his people and begins his labors in one of the best fields in Denver."

**Receipts for St. Martins Seminary and Home Missions.**  
All monies for Baptist Seminary and Home Missions to be sent to J. S. Truss, N. B., who will make acknowledgments monthly.

Rev. T. W. Keirstead, for St. Martins Seminary \$100; First Grand Lake Baptist church, for H. M. \$5; Rev. F. C. Wright and wife, for H. M. \$2; York and Sunbury C. unity Quarterly Meeting, for H. M. \$6.49; Rev. S. D. Ervine, for Seminary \$10; First Sunbury B. P. church, for Seminary \$8.50; Orens Keith, for H. M. \$1; First St. Martins Baptist church \$3.86. Total receipts for the month of October, \$186.85.

J. S. TRUSS,  
Treas. of N. B. Convention.  
St. Martins, N. B., Nov. 3, 94.

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**Montes Received by the Treasurer of the W. B. M. U.**  
From Oct. 2nd to Nov. 6th.

Truro Immanuel church, F. M. \$12.75; Billtown, F. M. \$4.25; H. M. \$1; Tidings 12c; Brookville, Hants Co., F. M. \$5; Centreville, Carleton Co., F. M. \$5; N. W. M. \$5; toward Miss Clarke's salary \$5; New Canada, F. M. \$6; Indian Harbor, F. M. \$3.50; H. M. \$6; Second Falls, F. M. \$2.50; Woodstock, F. M. \$4.25; H. M. \$4; proceeds of Mission Band concert, G. L. M. \$10.50; Westport, F. M. \$8 mite boxes H. M. \$5; Acadia Mines, F. M. \$2; H. M. \$2; Fort Martin, "a few friends," F. M. \$2; Pugwash, F. M. \$5; Oxford, F. M. \$10; Douglas Harbor, F. M. \$6.82; Mary M. Wiggins, Wiggins Cove, mite box, F. M. \$1; Maud Orchard's mite box, F. M. \$1.47; Mrs. James N. Clarke, St. Stephen, Tidings 12c; Moncton, First church, F. M. \$25; Amherst, F. M. \$25; Caboose, F. M. \$5.47; Dundas, F. M. \$5; St. John, Garmain St., F. M. \$22; N. W. M. \$18; Truro, First church, F. M. \$5.05; Mr. and Mrs. L. J. Walker, Truro, in memory of their daughter, Mrs. D. Hanson, in support of Nellie, Mrs. Churchill's bible, woman, \$25; Sackville, F. M. \$5.62; Lower Sackville, Mission Band, toward Mr. Morse's salary, \$12.74; East Unio, F. M. \$1; H. M. \$1; Apple River, F. M. \$5; Paradise, F. M. \$4; second Sunday, F. M. \$1.28; proceeds of S. S. concert, Cambridge Narrows, G. L. M. \$2.75; Yarmouth, First church, F. M. \$2.25; Reports 10c, Mission Band, toward Mr. Morse's salary, \$24.72; New Germany, F. M. \$3.50; H. M. \$5; Mission Band, toward Mr. Morse's salary, \$2; Mahone Bay, F. M. \$5; Mission Band, toward Mr. Morse's salary, \$5, special offering, Lunenburg Co., F. M. \$2; St. John, Leinster St., F. M. \$8; H. M. \$2; Hantsport,





SUMMARY NEWS.

Murphy and Bone have been committed for trial at Hull, for raising bank bills. Laughlin McPhee, of Whitehead, Man., an alleged forger, has gone south. His bondsmen are held responsible. Three of the crew of the schooner Annie May were drowned by the shipwreck of the vessel near Digby Gut, N. S. Nellie Peruvia, aged 7, of John St., Hamilton, was burned to death by her clothes catching fire in her parents' absence. Dr. Sheard, Toronto's Medical Health Officer, has received a small quantity of anti-toxine, the new diphtheria cure. Government cruiser Constance arrived at Quebec, Thursday, with schooner Marie Louise, seized on suspicion of smuggling rum. Archie Campbell, farmer, of Cypress River, Man., was kicked in the stomach by a horse and died a few minutes afterwards. The Quebec Provincial government was not represented at Mercier's funeral, Messrs. Beaubien and Nantel being there only in a private capacity. Jacob Dalvaige, Postmaster of Lacombe, N. W. T., who swam overboard the other day when his defalcations were discovered, is dead. Arrangements are being made by the Ottawa militia local force for a grand military demonstration and sham fight on Thanksgiving Day, Nov. 23. Samuel McCann, one of the firemen on the Standard Gauge Railway Line, was killed by a premature blast at Camp No. 4, at Glenwood, near Yarmouth. Two trains met on the Canada Atlantic main line between Eastmans and Bear Brook on Saturday. They were stopped before any damage was done. A McDonald, chief clerk in the Charlottetown office of the Prince Edward Island Railway, has been appointed superintendent of the road in place of the late Joseph Ussowath. While out riding Saturday afternoon, Dalton McCarthy, M. P., was thrown from his horse and severely injured. His right side was badly bruised, and his right arm severely injured. A man, named Jules Lavoie, committed suicide at Montreal, while brooding over ex-Premier Mercier's death. He climbed on the railing of the Wellington bridge and jumped in the Lachine canal. The Perrault gang, that made things lively in the Parry Sound, Ont., district, have been sentenced as follows: Edmund and Joseph got one year in the Central Prison, John, six months; Frank two years in Kingston. F. D. Laurie, superintendent of the Cape Breton division of the Intercolonial Railway, has begun an action against A. C. Bertrand, of the North Sydney Herald for \$10,000 damages, for criticism of Laurie's management. Hon. Mr. Joly de Lotbiniere is spoken of as the new leader of the Liberal party in Quebec, and it is expected he will run for the county of Bonaventure, the seat being rendered vacant by the death of Mr. Truick. The Grand Trunk conductors, Desjardis, Tamblin, Stone and Mulligan, were on Monday at Montreal committed to the Court of Queen's Bench for trial on a charge of defrauding their employers by means of forged tickets. There are now 51 pupils in attendance at the Halifax school for the blind; several applications for admission have been received by the board of managers. The limit of accommodation has been almost reached, and the board is considering the extension of the building. Joseph Tuskey, who murdered William Lindsay, near Sandwich, Essex county, Ontario, some time ago, will be hanged on the 14th December next, provided a new trial is not granted in the meantime. The Dominion government has passed an order-in-council allowing the law to take its course. The investigation of alleged boodling of six Toronto aldermen began on Monday, before Judge McDougall. Only five aldermen were examined up to adjournment, and they gave evidence about the procedure in granting contracts. It is alleged certain members received payment for voting to award a light contract to the Toronto Electric Company. Highest of all in Leavening Power.—Latest U. S. Gov't Report

Royal Baking Powder ABSOLUTELY PURE

Several fatal cases of diphtheria have been reported from Levis, Que. A tame deer jumped into Mr. Easton's home at Parkdale, Toronto, through a window, and after effectually turning things upside down jumped out again. It afterwards broke its leg in a railway cattle guard and was carried off. At St. Alexander, Que., two neighbors named Cherner and Lapeno quarrelled. The former struck the latter with a shovel, inflicting serious injuries. Fearing Lapeno was dead, Cherner's jumped headforemost into his well and was drowned. Wednesday a widow named Lamare, aged 42, went to Montreal, met a stranger at an hotel, and in a few hours was engaged, and the wedding was to take place Thursday morning at Notre-Dame. Thursday while the couple were waiting for a carriage to take them to the church the gay lover stole the widow's wallet containing \$125, left the hotel and has not since been captured. Germany has recognized the Hawaiian Republic. Capt. Albert Dreyfus, who sold French army secrets and will be shot therefore, confesses he needed money to pay gambling debts. The Chinese loan subscription list was closed in London at eleven a. m. Wednesday, five hours ahead of the appointed time. The whole amount of the loan was taken up in London alone. The British Board of Trade returns for October show that during the month the imports increased £310,000, and the exports increased £270,000, as compared with those for the corresponding month of 1893. The Central News says England and other powers have urged China to make peace proposals directly to Japan and negotiate at once for a cessation of the war. Japan has promised to receive overtures in a lenient spirit. The budget of New South Wales reveals a deficit of £73,000 for 1894, and a total deficit of £1,456,000. The Victoria deficit for 1894 is £528,000, total £2,373,000. Reforms in both colonies are being vigorously inaugurated. The London Chronicle announces that difficulties have arisen, through the unwillingness of the directors of the Grand Trunk Railway Company to grant the wide powers that the stockholders demand shall be given them in the investigation of the position of the Company. The translation of the odes of Horace by Mr. Gladstone, the first fruits of his leisure, were issued in London last week. In the preface to the work the ex-premier says his chief excuse for the translation is to show the necessity of a comparison hitherto neglected by translators. More than 8,000 diamond workers struck at Amsterdam on Wednesday for higher wages. Eighty factories are closed. The employers will yield probably if the strikers hold out, but will eventually remove their business to another district, owing to repeated difficulties with the men in that district. The bomb which exploded Saturday night in London was composed of two pieces of iron pipe screwed together and detonated by a combination of chlorate of potash and picric acid. The infernal machine was of a style similar to those known to have been turned out by continental anarchists skilled in the manufacture of bombs.

DEATHS.

FILMORE.—At Lumsden, Albert Co., Oct. 14th, Mr. Beverley Fillmore, aged forty years. Bro. Fillmore was deacon of the Lumsden Baptist church. He leaves a sorrowing wife and three little children. FOWLE.—At Brookvale, Queens Co., N. B., Nov. 4th, James Fowle, aged 66 years, leaving an aged widow and three sons to mourn their loss. Deceased has from early youth been a consistent disciple of Jesus Christ. In his death, a kind husband, a devoted father, a consistent church member, and a worthy citizen, has been taken from us. His last words were, "On Christ the solid rock I stand." Surely "he had hope in his death." ROBINSON.—At Harvey, Albert Co., on Oct. 30th, after a brief illness, Winthrop Robinson, aged 57 years. Mr. Robinson never made any public profession of faith in Christ, yet he spoke with much assurance of his hope in Jesus. Being one of our oldest citizens, and having a large circle of relatives and friends, his death was largely attended. Appropriate services were held at the house and grave. May the Lord comfort the bereaved. POSTER.—The Bridgetown church is poorer and heaven is richer this month than last, in that our brother Abner Foster has been called home. He took his farewell of earth on the morning of Saturday, Oct. 20th, and entered into the rest that remains for the people of God, aged 71 years. Our brother's presence in the Sabbath services has always been an inspiration to us, and his voice in the social service gave us cheer. We miss him sadly, but we cannot mourn for him, for we are assured that it is well with him. Our sister left alone (and yet not not alone) has the prayers and sympathies of the Church, and of all true-hearted Christian workers are so few in number that we feel that we can hardly spare even one. The deceased leaves an aged father, sisters and brothers, and three sons and two daughters to mourn their loss. We, as a church and community, have lost a dear fellow worker and our loss is great, but the loss of the bereaved family is greater. Did I say "lost?" No, "not lost," but gone a little while before, May the brother who knows how to bind up the broken heart, comfort them; and may the children follow in the footsteps of their Christian mother, so that by and by there may be a happy reunion in that brighter and better world where "the shall be no more death, neither sorrow, nor crying." MORSE.—On the 11th of March last, the oldest member of the Baptist church Paradise, N. S., passed from the church militant to the church triumphant. Father Major Morse was born in Paradise on the 14th day of March, 1822, and lacked five days of ninety-two years when he died. In his youth he gave a good deal of attention to vocal music and spent several years teaching singing schools. In 1854 he visited Prince Edward Island, where he spent about a year and a half, and married on the 28th of May, 1855, Miss Margaret Kennedy, daughter of Mr. Duncan Kennedy, of Lot 48. The marriage ceremony was performed by Rev. John Shaw, and was the first in the province celebrated by a Baptist minister. In August, of the same year, Bro. Morse and his wife returned to Paradise, making it their permanent home. Fifty-two years ago, the first of last May, Bro. and sister Morse were baptized into the fellowship of the Wilnot church by Rev. Nathaniel Vidito. He was among the first subscribers to THE CHRISTIAN MESSENGER, and that paper since uniting with the CHRISTIAN VISITOR has never ceased to make its weekly visits to the old home. Consistency and integrity were marked features of his character, and his old age was as peaceful as a summer evening. His last days were a strong testimony to the reality of the Christian faith. To the surviving widow we extend our Christian sympathy. Though confined to her house on account of rheumatism, she remains much of her old time vigor and holds the doctrine of grace with the grasp of a Christian faith. Mr. Morse leaves three sons and one daughter, Mrs. Leavitt, of Annapolis, to all of whom we say, that we sorrow not as others that have no hope.

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.

SCOVIL, FRASER & CO., OAK HALL, KING ST., CORNER, GERMAIN, THE BIG STORE, ST. JOHN.

FEATHERBONE Corsets are now recognized to be the Standard Corset of Canada. Satisfaction guaranteed or money refunded. ASK YOUR DRY GOODS DEALER FOR THEM.

Dress Goods! Elegance coupled with economy pervades the stock. Richness roams through the grades from 25c. to \$1.

Do not forget that our distributing power is a bargain-winner. We conquer prices, but the public gets the dividends.

We send Goods all over the Dominion. Why cannot we send them to you? Write us for samples. We pay expressage on three dollar parcels and over, when the money accompanies the order.

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United States.

William E. Russell, ex Governor of Massachusetts, has been appointed a member of the Board of Indian Commissioners. It is believed at Washington Attorney General Olney will soon resign his position. He is anxious to return to private life and be freed from the drudgery and responsibility of his office. The case of Chicago packers against the railroads, among which are the Philadelphia and Reading, Nickel Plate, Delaware, Lackawanna and Western, Grand Trunk and eight other Trunk lines to the East, for extensive charges, has been dismissed. The amount involved is \$5,000,000. Red Star line steamship Rhyndland, which left New York on Oct. 24, is now five days overdue at Antwerp, her destination. The steamer has not been sighted since Oct. 25. Heavy weather is reported by all incoming steamers. The Rhyndland carried 18 cabin passengers and 185 steerage passengers. She had a crew of 150. Justice Dixon of the Supreme Court of New Jersey, on Thursday handed down a decision in the Vineland school case which involved the right of women to vote in school elections. The decision is that school trustees are officers within article 2, paragraph 1, of the constitution. So if they are made elective by the people only males can vote for them. Justices Abbott and Reed concur in the opinion.

MARRIAGES.

HARRIS-WEIR.—At Auburn, Kings Co., N. S., on Oct. 17th, by Rev. S. March, Eliza DeW. Harris, to Mrs. Eliza Weir. FINNAN-CARR.—At Westport, Nov. 4, by Rev. C. Burgess, Leslie W. Finnan, of Freeport, to Elora S. (Ann, of Westport, N. S. RAUSCH-CORRIE.—At Wolfville, Nov. 5th, by Rev. T. A. Higgins, Willard A. Rausch, of New Minas, to Annie M. Corrie, of New Ross. RIPLEY-McLELLAN.—At Springhill, Nov. 6, by Rev. H. B. Smith, M. A., Thos. A. Ripley, of Springhill, to Annie M. McLellan, of Lynn, Colchester Co., N. S. CORNWALL-CLARK.—At Berwick, N. S., Nov. 1st, by Rev. E. O. Read, Henry Allen Cornwall, to Jennie O'Leary, daughter of John Clark, Esq., all of Berwick. BURELL-SIMPSON.—At Victoria, Annapolis Co., N. S., Oct. 10, by Rev. E. A. Allaby, John Burrell, of Clementevale, N. S., to Salathiel Simpson, of Victoria, N. S. TAYLOR-MACLEOD.—At the parsonage, Wittenburg, Oct. 30th, by Rev. J. D. Spiddell, C. Corriente Taylor, to Susie A. MacLeod, all of Wittenburg, Colchester Co., N. S. HAVERTOCK-ROHMANS.—At Poolewood Mills, Halifax Co., Nov. 7th, by Rev. Maynard W. Brown, Ronzo Havertock, to Isabel Rommans, both of Hammond Plains, N. S. BERRY-SIMPSON.—At the Baptist parsonage, Clementevale, N. S., Oct. 24th, by Rev. E. A. Allaby, George D. Berry, to Jerusha A. Simpson, both of Victoria, Annapolis Co., N. S. FALES-HENTLEY.—On the 24th Oct., by Rev. Joseph Murray, of Falmouth, Lemuel Fales, of East Margareville, N. S., to Bessie, daughter of Mr. Isaac Huntley, of Avonport, Kings Co., N. S. PARKER-LIBLEY.—At the Berwick Baptist church on Wednesday, Oct. 31st, by Rev. F. M. Young, S. Chipman Parker, Esq., to Augusta A. daughter of C. Preston Libley, Esq., all of Berwick. SMOOR-MOORE.—At the residence of Miss Julia Middlemas, Brooklyn, Annapolis Co., Oct. 25th, by Rev. E. E. Locke, James Edwin Smoob, of Port George, to Millie S. Moore, both of Annapolis Co., N. S. COOK-VICKERY.—At the residence of Mr. Wm. Bain, Pembroke, Yarmouth Co., N. S., on Oct. 27th, Rev. J. B. Champion, Stephen H. Cook, of Ohio, to Georgie Vickery, of Pembroke, eldest daughter of Mrs. Israel Allen.

SKODA'S DISCOVERY! THE GREAT GERMAN - AMERICAN

After Thirty Years of Suffering From RHEUMATISM PERFECTLY CURED. HEART, NERVES, KIDNEYS, LIVER, & BLOOD. DYSPEPSIA. That Dread Disease CURED BY SKODA. What W. R. STERLING, ESQ., Says about SKODA'S DISCOVERY.

THE CHRISTIAN VISITOR

Vol. X.

It is stated that the purpose of many of the country's principal cities...

Mr. HERR... the New York... an excellent artist, has accepted the chair of Theological...

Thanksgiving as a Baptist church... Main St. church... Thursday...

For the good it is certainly to ports which reach of the Sunday Christians by the grossly exaggerated to be credited, there have been ruthless women and help the same cruel deed, instead of offering the most to the hands of the were afterwards's Such, in brief, is small part of it, that it can be sufficient grounds the Armenian Britain for intervention to justify and demand for the facts.

Rev. Dr. Ta... reached the conclusion in succession of which he manifested indication of Fro to confine his lation. He has the pastorate of the and will, as Fro either take another evangelistic work pel to all people without price."

For Providence to lent to the burning churches in order may get an inkling the good doctor's be rather an expense.

In connection the fact of recent cries in the valley said to possess great as being confirmation city of Biblical Standard quotes leading Chicago dually: "It is rather late day the should be revealed the statements of whose evidence has taken somewhat the modern science of monads and more is it necessary of the Bible more is a specification from a position declare to be untenable.

Rev. Dr. Ta... reached the conclusion in succession of which he manifested indication of Fro to confine his lation. He has the pastorate of the and will, as Fro either take another evangelistic work pel to all people without price."