

Messenger and Visitor.

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A London despatch of Oct. 26, says: "The Rev. Charles H. Spurgeon has so far recovered his health as to be able to start to-day for Mentone. He crossed the Channel from Dover to Calais, and stood the passage, which was a rough one, very well."—Mr. Ira D. Sankey has sailed for Scotland, where he will help Mr. Moody in case the latter should tarry there this winter. In case Mr. Moody should go round the world, as he wants to do, Mr. Sankey will accompany him.

—On our second page will be found an account of Bishop Brooks' ordination, by Dr. W. S. McKenzie, who was a classmate of the Bishop's at Harvard years ago. On the same page a paper on "The Origin and Development of Sunday-schools," by Rev. Addison F. Browne, of Tusket, will repay reading.

—MONSIEUR O'BRIEN, who is described as "domestic prelate to the Pope," and who is, or was lately, on a visit to Montreal, is credited with saying that "he is quite certain the Pope has no idea of leaving Rome, and that he certainly would not leave until he was driven out." Of course he will not leave, and there are no indications that he will be forced to do so. In all probability the "Holy Father" will be permitted for an indefinite period to reside at Rome, imagining himself a prisoner, a hostage, a martyr, or indulging any such pious fancies as he may please.

—The last issue of the *Canadian Baptist* says:

The number of students in the Arts department of McMaster University having the ministry in view is twenty-nine, instead of thirteen, as stated in our last issue. The Freshman class numbers in all twenty-one, and the Sophomore class eighteen. We understand that there is an excellent spirit of study and a fine *esprit de corps* in both departments of the university.

As the statement in our last issue in respect to the number of ministerial students in the Arts department of the university was made upon the authority of the *Baptist*, we call attention to the correction. It is certainly as remarkable as it is gratifying that the number of undergraduates having the ministry in view is so large.

—"A church devoted to the service of God is an irresistible force in any community." So said Dr. E. G. Robinson in a recent address before the New York Baptist ministers' conference. The words are well worth pondering. The church, if it deserves the name, is not merely a spectacle or a respectability. If it is devoted to God, then God is in it, to give it blessing and power. It throbs with divine life and inspiration. It has power over men. No godless man can come within the circle of its influence and not be made conscious of that power. He may not in all cases yield. The evil heart that is in him may be stirred up to a fierce resistance against the divine spirit. But he will be conscious that a divine power is in the church. Many a stout heart shall quail and yield in the presence of the Majesty which such a church reveals. The church is a force, a conscious, spiritual force. It has its agonies and its exultations. It has its seasons of travail and also its times of re-joyicing, when it mingles its joy with that of the angels of God over souls born into the Heavenly Kingdom.

—THE NOVA SCOTIA NON DENOMINATIONAL Sabbath-school Association met at Halifax in the First Baptist church on Tuesday, the 27th of October, and closed on Thursday evening. Mr. Longard, of Halifax, was chosen president. Mr. Reynolds, general agent of Sunday-school of the United States, and the Rev. Mr. Lucas, agent for the N. B. Sunday-school Association, were present. G. D. King, Esq., and John Grierson were prominent in the work of the Association. The congregations in the evenings were large, in the mornings and afternoons they were small. About 130 delegates were present. E. D. King gave, with the assistance of the blackboard, a resume of Bible history. Rev. Dr. Brecken treated the audience to an animated account of his travels in Bible lands. He had on the platform men and women dressed in the costumes of various nations of the east. Besides this help he had a number of objects, such as the sling, the plant of which the crown of thorns was woven, to illustrate his lecture. Mr. John Grierson discussed on a model teachers' meeting. The Rev. Mr. McEwen, of Windsor, taught a full house the lesson of the coming Sunday. Mrs. Gee dealt with mothers' influence. Rev. Dyon Hague, of St. Paul's, Halifax, lectured on systematic Bible study. J. Parsons, Esq., did his work well. W. T. Kennedy, of the High School, Halifax, enlightened

the audience on normal teaching. Dr. Burns and others took part in the exercises. Mr. Reynolds and Mr. Lucas, of N. B., had a fatherly care of all the doings of the body. They were both free lances and added much to the interest of all the meetings. Baptists were prominent in the Association. A. A. Pines and Geo. Wallace, of Wolfville, W. C. Bill, Revs. W. B. Bradshaw, S. B. Kempton and others had a part in the animated and profitable doings of this body. Sunday-school work is certainly helped very much by the Associations.

PASSING EVENTS.

IT IS PROBABLY A LONG TIME since there were so many people in and around King Square, as were gathered there last Friday afternoon. The occasion which brought so many together was the handing over to the city of the Fred Young monument, which has been erected on the eastern side of the Square and just opposite the Court House, in honor of the memory of the young man who, just a year ago, sacrificed his life in a brave attempt to rescue a young lad from drowning in Courtney Bay. As a work of art the monument reflects much credit on the designer, whose idea, so far as we can judge, has been well wrought out. It occupies a commanding position and is an ornament to the square and the city. The taking over of the monument was marked by impressive and appropriate ceremonies, Rev. George Bruce, of St. David's Presbyterian church, of whose congregation Fred Young was a member, delivering the principal oration.

IT IS EXPECTED THAT THE ROYAL COMMISSION in the *Bale des Chalours* matter will bring its investigations to a close about the middle of this week. The investigation does not appear to have brought to light very much that was not known before. That the \$100,000 which Pacaud received was to all intents and purposes "a steal" from the government treasury was clear from the first. Mr. Pacaud's evidence before the commission shows how much of the money went to others and how much was retained by himself. No evidence has been adduced to implicate Premier Mercier in the affair, though the same can scarcely be said of all his colleagues in the government. It is not probable, however, that the result of the commission will be either to elevate or lower Mr. Mercier's reputation as a politician. If despatches, received as we go to press, are to be trusted, the Mercier government is on the eve of dissolution. We forbear further comment until the report of the commission shall have been heard.

THE WORK OF RE-CONSTRUCTION CANNOT but be for Premier Abbott beset with great difficulties. The complications of the problem with which he is at present wrestling are such as would have severely taxed the resources of Sir John Macdonald himself, and if Mr. Abbott shall succeed in bringing the governmental ship through the stormy waters in which it is now laboring, he will certainly have proved himself to be a tactician of no mean order, and have demonstrated his ability to lead his party. It is generally understood that Mr. Chapleau has for some time had his eye turned longingly toward the department of Railways and Canals, and he has thought the present time opportune, it seems, to make a demand for promotion. Failing this, he is reported to have sent in his resignation as Secretary of State, with the implied intention, it would seem, of playing the part of the leader of an independent French party in parliament. It is boasted by Mr. Chapleau's friends that he could control nearly the whole conservative French contingent. But even if he could command the votes of half a dozen followers, he would probably be able to bring about the defeat of the government. Whether this would advance the personal ambitions and interests of Mr. Chapleau is another matter and one which he will no doubt carefully consider before taking the decisive step. The conservative party outside of Quebec, and especially in Ontario, does not seem at all disposed to recognize Mr. Chapleau's title to a more influential department than that over which he has presided, and there are, no doubt, not a few who think that, in view of recent revelations in connection with his department, the appropriate thing for Mr. Chapleau would be to step down and out of the cabinet altogether. It is reported that the portfolio of Railways and Canals is likely to go to Mr. Ouimet, and if Mr. Chapleau's game of bluff fails to secure for him the results desired, it is not unlikely that he will consider discretion the better part of valor and remain in the position to which his leader

had assigned him. Or, to quote the *Montreal Witness*' way of putting it: "Once it is made plain to him that he cannot obtain what he wants by roaring and tossing his mane, he will tuck his tail between his legs and settle down quietly to whatever is given him. In the meantime his lionlike aspect attracts public attention and gratifies his vanity."

MATTERS BETWEEN THE UNITED STATES AND CHILE are not at present so harmonious as could be desired. In fact the situation is considered decidedly threatening. Minister Egan, sent by the present administration to represent the United States at the Chilean capital was not, it seems, a highly acceptable person to the Chilean government. He was an Irishman of cloudy reputation, whose appointment is alleged to have been the purchase of Irish support to the Harrison party in the election of 1888. During the late civil war in Chile, Minister Egan was charged by the congressional party with unduly favoring Balmaceda. When this party became victorious, it retained its unfriendly feeling toward the United States government, and the popular feeling, no doubt, found expression in the attack which was made by a mob, in the streets of Valparaiso, on some sailors of the crew of the United States ship *Baltimore*. The sailors were roughly handled, several were wounded and one killed. The United States government in a courteous note to Chile, has demanded reparation. Chile's answer is curt and unsatisfactory, and has caused a good deal of surprise and excitement at Washington and throughout the country. The Chilean authorities appear to have intended to recall to Mr. Blaine's memory his methods of diplomacy in dealing with Italy's demand for reparation in connection with New Orleans incident. It is not to be supposed, however, that Chile will persist in a diplomatic position involving discourtesy and injustice toward the United States. She certainly could not afford to go to war with so powerful an enemy. The great influence of English investors who have vast financial interests at stake in Chile, will no doubt be brought to bear to prevent any rupture of friendly relations between the two republics, and it is probable that an amicable settlement of the difficulty will be reached.

THERE IS A MOVEMENT IN THE STATE OF NEW YORK to secure the repeal of the law excluding the representatives of the press from executions, and prohibiting public reports of the same. The daily press will, generally, it is believed, lend its aid to secure the repeal, and the New York Sun has made a canvass of the candidates for the state legislature and professes to have found a large majority of them opposed to the law. We quite agree with the *Examiner*, however, when it says: "It is our opinion that the law is just and satisfactory." The publication of the details of criminal executions, so frequently horrible in the extreme, is but a pandering to a depraved taste which grows by what it feeds upon. A custom so utterly demoralizing in its influence every civilized government should feel itself called upon to prohibit. It is true that the pages of the daily papers are defiled, and thereby also the minds and hearts of their readers are defiled, by things as bad as the most horrible details of the hangman's bungling. But if all that is loathsome and horrible cannot be excluded from the pages of the public press, that is no reason why prohibition should not obtain where it is so practicable as it is in the case of criminal executions.

A SCHEME IS TAKING SHAPE IN BOSTON which means the application of certain sociological doctrines to the practical conditions which the modern city presents, and an attempt to reach and to elevate a class of people which is to be found in the poorer sections of the city. A week or two since, some fifty gentlemen of Boston and adjacent cities—ministers and others—who are especially interested in the application of the principles of Christianity to the social as well as the spiritual needs of the masses, met, at the invitation of Prof. W. J. Tucker, of Andover, to discuss the project of the establishment of "a kind of university settlement" in the poorer quarters of the city. The scheme, we are told, "is an outgrowth in part of the work which has been going on of late at Andover, in the department of social economics, and will furnish a field for the activity of Andover graduates and students from other institutions who desire to live and work in the neighborhood where social destitution and want abound." The meeting referred to was very unanimous and enthusiastic. Leading clergymen in different denomina-

tions expressed their sympathy with the movement, and a committee was appointed to perfect the plan of organization. A house is to be taken, probably near the juncture of Washington and Dover-streets, and the head of the house will be Mr. Robert A. Woods, who is a social lecturer at Andover this year on social topics. He is said to have had the best of special training in sociology. The aim of the undertaking, we are told, is religious, "but the method is educational rather than evangelistic." The following is proposed as the working programme:

1. Careful social analysis of the neighborhood.
2. Personal contact with the people for all purposes of sympathy and help.
3. Co-operation with all forces which act directly or indirectly for the elevation of the neighborhood, and with the general social agencies of the city.
4. Investigation of abuses, with appeal to proper parties for remedy.
5. Organization of clubs for social improvement among working men, boys, etc.
6. Classes in elementary and advanced subjects.
7. Direct religious work as occasion may offer, when it may be fitly carried out without interfering with the churches.

We cannot but hail with pleasure and hope such a contribution, on the part of earnest and educated Christian men, toward the solution of the great social problem of the cities. The progress of this undertaking will be watched with interest. If it meets with success in Boston, it will thereby be shown what can be done in other cities.

IT WILL CERTAINLY ADD GREATLY TO THE COMFORT OF travel by rail if Mr. Edison shall fulfill his promise and provide an electric motor which shall be able to take the place of the smoky and noisy steam engine on long lines of railway. Mr. Edison, we are told, not only asserts his ability to do this, but also with the electric power to secure a much higher rate of speed than is attainable with the steam engine. With the introduction of the new system, Mr. Edison declares that a rate of one hundred miles an hour will be more easily attainable than fifty or sixty with the steam locomotive. In fact, the limit of speed is only that of the endurance of the machinery and the strength of the tracks. The invention is in the hands of the Edison General Electric Company, and, it is said, negotiations are now in progress for the application of the system to one of the long lines of railway.

THE MAN WHOM THE PARNELLITES HAVE chosen as their leader is John E. Redmond. He is thirty-five years of age, a man of some education, tall and handsome, and a fine speaker. He first became prominently known through the success of a mission to Australia, undertaken in connection with his brother, and resulting in the collection of £10,000 for the Parnellite funds. He married an Australian lady whom he met on the trip. Redmond has some qualifications for leadership. He is a bold and energetic man, but violent in speech and impudent in action. It is hardly to be supposed that he can for any length of time hold together the members of his faction. He has resigned his seat for North Wexford in order to contest Cork, made vacant by the death of Mr. Parnell. He is opposed in the McCarthyite interest by Martin Flanagan, a local butter merchant. The Conservatives also are reported to have a man in the field. The election takes place on Friday next. Redmond's chances of being elected are probably not very great. It is reported that if he fails of election, the Parnellite members will all resign their seats in Parliament. This, if true, would seem to mean an abandonment of constitutional methods and a recurrence to dynamite tactics on the part of the Parnellites.

THE HOPE THAT PARNELL'S DEATH would put an end to the strife between the Irish political factions does not appear to be in process of realization. On the contrary, the fight waxed fiercer. Great excitement was caused in Dublin a week ago by what was supposed to be an attempt to wreck the building and kill the editors of the *National Press*, a McCarthyite organ, but is since reported, whether rightly or wrongly we do not know, to have been an explosion of natural gas. And during the past week the reports have contained accounts of fierce fights in Cork, between Parnellites and McCarthyites, in which the rival factions fought each other with shillalabs, with shovels, pikes, brickbats, stones and whatever weapon or missile came to hand. Many a head was broken and many a brave Irish lad was sent, sorely wounded, to the hospital. The results of the fights would have been still more serious but for the interference of the mounted constabulary,

who rode between the two lines of combatants, striking right and left with the flat of their sabres and driving back the fighters. An Irishman would seem never to be so thoroughly at home as when swinging his blackthorn in the thick of a free fight, and Home Rule itself would be but a poor compensation for the loss of his ancient privilege of plying his shillalab on his neighbor's head.

LATER ADVICES FROM JAPAN confirm the reports as to the disastrous character of the earthquake which occurred on Wednesday last. The towns of Nagoya, Gifu and Ojaki were destroyed, all the public buildings and most of the smaller structures being thrown down. In Nagoya, one of the finest cities in the empire, fire broke out and completed the work of destruction. The telegraph wires have been thrown down, so that full details of the catastrophe were not to be had. The loss of life is believed to be very considerable. One despatch estimates it at 3,000, and another places the number as high as 10,000.

THE ISSUE ON WHICH THE MINISTRY OF SIR HENRY PARKES, in New South Wales, met its fate, was an eight hour provision in a bill which prescribed regulations for mining. It is said that the colleagues of Sir Henry would have granted the concessions demanded, but that he himself resolutely opposed them. The defeat of the New South Wales government not only marks a victory for the labor party in that colony, but will be hailed by labor organizations in other countries as a presage of victory for them. Not least remarkable among the developments of recent years is the organization in all civilized countries of the forces of the working men. It is already a force which commands respect and with which the politician is compelled carefully to reckon. Without doubt this movement will go on developing and marshalling its forces with increasing skill and determination. It is highly probable that in the English parliament, within a few years, the working men will be represented by men from their own ranks.

W. B. M. U.

NOTO FOR THE YEAR.
"Be not weary in well-doing."

PRAYER TOPIC FOR NOVEMBER:

"That the workers both at home and in the foreign field may realize as never before our great need of the power of the Holy Spirit; and that in answer to believing prayer (Luke 11: 9-13) He may descend upon us all."

Items from Some of the Aid Societies in N. B.

Charleston, St. John.—Our society has taken up the work for this year with enthusiasm. We have planned extra work in connection with both Home and Foreign Missions, and will endeavor to make this a "red letter" year in the history of the society. E. A. Ford, Sec.

Mrs. Archibald organized two mission bands in September, one in Miramichi, the other in Ludlow. She has also visited many societies and had interesting meetings.

Fredericton, St. John.—Can report a good degree of interest. Our monthly meetings are well sustained, and we find them a source of knowledge and strength. We have missions prominently placed before the Sunday-school. Our boys and girls remember with pleasure the visits of some of our missionaries within the past two years. Nearly every member of the school is contributing, at least, one cent per week for the building fund at Picoonda, in addition to their weekly offering for the running expenses of the school. We trust these efforts may be blessed by the Lord, not only in aiding the cause of God in a heathen land, but that the missionary training may strengthen the character of those participating in the work.

The Provincial Secretary, accompanied by the Treasurer of the W. B. M. U., spent an enjoyable afternoon, Sept. 23, with the Aid Society in Sackville. Much of the time was occupied in talking over methods for carrying on Mission Band work. The united opinion was, that in every possible case it is advisable to have missions a part of the regular work of the Sunday-school. Pastor Warren and Mrs. Warren gave some excellent suggestions. A committee of three young ladies was appointed to confer with the superintendent of the school, and with him furnish material for interesting the members of the school in the cause of missions, and make plans for regular work. Judging from the number of young ladies present that afternoon, all of whom are members of the Sunday-school, grand work will be done this year. Their record in the past shows they have not been behind hand in this good cause.

The Provincial Secretary, accompanied by the County Secretary for Queens, addressed a public meeting at Mill Cove, Sunday, p. m., October 15th, in interest of the W. M. A. S. Rev. M. F. King, pastor of the church, occupied the chair. The estimates for this year were placed before the sisters of the church, and an appeal was made to them for their united co-operation. In many of our churches a half dozen or more form an Aid Society. Sometimes they meet in the regular meeting, but more frequently they do not. They are particularly about the payment of the two cents per week, and there the interest ends. That is good as far as it goes, but is it not keeping back part of the price? We want every sister in our churches to feel she is included in the commission, and willingly obey the call. Some time was also given toward enlisting the sympathy and interest on the part of the Sunday-school in behalf of the building fund for Picoonda, urging them to do this for Christ's sake. The weekly visit of the MESSENGER AND VISITOR brings a fund of information concerning our interests in the Telugu Mission, as also our home department. We hope it finds its way in every home in Mill Cove.

After the meeting followed the drive to Cambridge, a distance of six miles. As we entered the Narrows it was sun-set, the varied tinted clouds, the golden and red brown foliage, the hills and the valleys, all showing a glorious reflection on the waters of the Washademoak, presenting a scene not to be described by word or pen, but by the artist's brush. Truly such a scene showed forth the handiwork of the Creator. "His works shall praise Him." In the evening the Baptist meeting-house was well filled, Pastor King in the chair. After the usual opening exercises the Provincial Secretary spent a half hour in talking on the interests of our Telugu mission. A response was given here by the Secretary-treasurer of the Sunday-school, Dr. M. C. McDonald, guaranteeing that Picoonda should receive aid from this school. Mission work is not a novelty in the Cambridge church. The monthly missionary meeting is well sustained, the W. M. A. S. is at work, and a monthly offering for missions is made by the Sunday-school. Next day a few calls were made, and in the evening we held a meeting in the school house at Jemseg—the meeting-house being under repair. Here Pastor Watmore occupied the chair. After the Provincial Secretary's talk and some earnest remarks by the County Secretary and Rev. Mr. Watmore, many of the boys and girls came forward for mite boxes. This looks as if the N. B. boys and girls will readily work for the new building at Picoonda, as soon as the information is placed before them.

Our next meeting was at McDonald's Corner, Tuesday, p. m., the Co. Secy. in the chair. After we addressed ourselves particularly to the sisters and members of the school, encouraging and interesting remarks were made by Revs. A. B. McDonald and M. F. King, which added strength to the meeting. On account of the disagreeable weather our meeting was not so well attended as we hoped, and we were obliged to defer further work until later, when the county secretary will visit the remaining societies. Twenty-one years ago Miss Norris (Mrs. W. F. Armstrong) visited this section of country, and organized six Aid Societies. With one or two exceptions they all have made steady progress. Those that were dormant for a time are active again. At present there are nine societies in the county, with a living county secretary as their leader—one who is not afraid of work. We also have pastors in this county who manifest their interest and sympathy in such a way, the sisters are encouraged to go forward in their work for Christ. During our short visit among these churches we found many warm-hearted, earnest Christian sisters. Foremost are two who cannot say, "Take the hands and feet as swift messengers for Thy love." They serve by patiently, cheerfully waiting, accepting God's way, believing this is a part of the "all things which are working together for good." By their example they are saying, "As Thou wilt; I would not choose." "Take my all, consecrate it, Lord, to Thee."

One of our pressing needs for growth in mission interests in New Brunswick is a larger number of County Secretaries. At present we have but four. Westmorland, Mrs. Lavers, Sackville; Albert, Mrs. Lewis, Hillsboro; Queens, Mrs. Chas. Pearce; Victoria, Miss Manser, Andover. Who will volunteer to undertake the work in York, in Kings and other counties where, as yet, no one is secured? Are there not sisters who will enquire of the Lord concerning this matter; and, as they may be led by the Spirit to see they are chosen, the Provincial Secretary for N. B. will be glad to hear from them.

Sisters of N. B., let us double our diligence and be faithful in our day and generation.

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Consecrating a Bishop.
BY REV. W. S. MCKENZIE, D. D.

The most noted ecclesiastical occurrence of last week in Boston was the induction of Dr. Phillips Brooks into the bishopric of the Episcopal diocese of Massachusetts. Ever since, and before the choice of the popular rector of Trinity church as a successor to the late Bishop Paddock, the press, the secular even more than the religious, has had much to say, and nearly all of it justly eulogistic of the man, of his ministry, and of his contemplated consecration to the commanding position which he was being called to occupy, and into which he has now been inducted. A large company of distinguished church officials, both prelates and rectors, participated in or witnessed the ceremony. Only clerk-holders could gain admittance to the services, and the tickets were nearly all in the hands of those specially entitled to admission. Nor were any more issued than would fill the house without inconveniently crowding it, and without obstructing the nave and the central aisle, which was necessary for the presentation of the bishop-elect, and for the services which were to follow.

Then followed the offertory, the offertory anthem, presentation of the alms, singing of "Gloria Patri," and the communion, of which the bishops first, and afterwards the clergy partook. It was after 2 o'clock when the choir began the recessional hymn, when the clergy filed out by the way they came in. Bishop Williams, with Bishop Brooks at his side, leading the procession.

Such is the merest outline of the services by which one is set apart to the office of a bishop in the Episcopal communion. The actual consecration is removed from the rectorship of Trinity church to fill the office of a bishop can hardly be honored by the office. As a bishop he may have a broader field for his zeal and activity, weightier responsibilities, more opportunities for usefulness. But will there, can there go forth from him an influence more potent and beneficent, and of a wider range than that which has been proceeding from him as a preacher? Some fear that the grand and powerful preacher will be exclusive, and lost in the bishopric. But that is not likely to happen. The man is big enough to be both a great bishop and a great preacher at the same time. It will be difficult, if possible, to fill the pulpit Dr. Brooks has now vacated. And however well his successor may fill it, he is not likely to be so large a space which Dr. Brooks so easily and admirably filled outside of the Trinity pulpit.—Watchman.

The Transfiguration of Life.

BY THE LATE BISHOP LIGHTFOOT.

There are two ways of looking on the relations between the things of life and the things of eternity, a false and a true. The false way regards one as the rejection of the other. They are reciprocally exclusive. The avocations, the interests, the amusements of daily life—nature, and history, poetry and art—these are so many hindrances to the heavenly life. Every moment given to work is a moment subtracted from prayer. This is the spirit which of old peopled the desert with ascetics, the spirit which in all ages, though under diverse forms, has made a religion of selfishness. This is the voice that cries, "Lo, here! and lo, there!" though all the while the king of heaven is within us, in the very midst of us. The true conception is the reverse of all this. Its ideal is not a separation, but an identification of the two. Nature and history to it are not the veil of God's presence; they are the investiture of God's glory. And, therefore, to it, is revealed the vision of grace and comfort, an strength as to the patriarchs of old. The solitary wanderer along the dreary thoroughfare of this life lays himself down. He has nothing but the bare stones beneath for a couch and nothing but the midnight sky overhead for a tent. He closes his eyes for a moment, and the whole place is flooded with glory. Ah! the Lord was in this place though he knew it not; but he knows it now—knows it in the access of strength, knows it in the promise of hope, knows it in the celestial light of the Sabbath. All that the common interests of life—the associations, the amusements, the cares, the hopes, the friendships, the conflicts—all are invested with a dignity and an awe unsuspected before. This monotonous round of commonplace toils and commonplaces being being more other than the house of God. This barren, stony thoroughfare of life is the very portal of heaven.

Remembering Names.

I was delighted with myself on one occasion this last summer, says Farmington in *The Advance*. The service was concluded, and I had stepped from the pulpit down to the floor of the church. A young man came and spoke to me. I at once said, "Johnston, I am glad to see you." The man whom I thus addressed was a schoolmate of mine at Andover more than a score of years ago, and I had not seen him for a score of years. The ability to call every man whom one has met by name is not an ability of a very high order, but it is a very common talent. It is a faculty which has other important relations. People do not like to tell their pastor who they are more than once. I have in mind a minister who has recently become the pastor of a very large church. The people are already, I am sorry to say, complaining because he does not know them. He confesses his inability to recall names, and he laments his limitations. But even the best Christians like to have their individuality respected. The ability to recall names and faces is, like every ability, worth cultivating and acquiring. May I say that Mrs. Farmington and I have trained ourselves to remember names and faces. In the first few weeks of our first pastorate people were saying, "How quickly these Farmingtons know people!" They did not know that after the theological seminar, in Virginia, I spent the night in putting right names on people. "Who was the woman in the wine sick?" "Was that lady with pearls Mrs. Smith or Mrs. Flash?" "What kind of a face does Mr. Abbot have, smooth or with moustache?" Such were the questions which Mrs. Farmington would first fix in the memory every person at that first reception. It is the business of a minister to know his people, and he is to learn this business, as any man learns his business.

—Dr. Kendrick's White Liniment for swellings, contraction of the chords and muscles.

The Origin and Development of Sunday Schools.

The following paper by REV. ADDISON F. BROWN, was read before the Vermont Co. Baptist Association at its annual meeting with the church at Beaver River, Oct. 29, 1891. The Convention, by unanimous vote, requested that it be sent to the MESSENGER AND VISITOR for publication.

Just when and where the Sunday-school movement was inaugurated, is a question which cannot be certainly answered. With all other great efforts for the uplifting of mankind, this method of imparting sacred knowledge was probably first brought to the attention of the Christian world, by someone of practical ability, who profited by the experience of those who made attempts in this line, but lacked the application necessary to make these operative. Perhaps the most ancient record of an actual Sunday-school takes us back to 1527, when Martin Luther, the iron reformer of Germany, only ten years after the beginning of his tremendous work, laid the foundation of the marvellous system of secular schools, which has done so much toward giving his country its present position. At the same time schools were established for imparting religious knowledge on the Lord's day. In these early Sunday schools, it is declared, the children were taught Biblical catechism, the value of praising God in hymns and psalms, and the vast importance of prayer; the teaching being naturally far more simple than could be expected from the pulpit. It cannot be proven that the instruction thus begun has ever been discontinued. And after more than 350 years, the advance that we have made upon the design of these first efforts is far less than is generally supposed. We have better organizations and more effective appliances, but the purpose of Luther and his followers was as high and holy as the very best of our day and generation. A writer, at the close of the sixteenth century speaks of visiting the cathedral of Milan when it was filled with children, the boys and girls being separated and ranged opposite to each other. The little ones were formed in classes according to age and ability. Each class had a teacher who asked questions and explained the lesson, if a way that always increases their spiritual knowledge. This school was properly presided over by clergymen. In a short time after we find that schools of this character were conducted in all parts of the diocese. A work, called the "State of the poor in Germany," tells us that in 1773 an ecclesiastic named Kinderman, founded a Sunday-school in the village where he was settled, which produced such happy results that many other places in Bohemia followed the example; and crime almost immediately began to diminish. For his praiseworthy achievement Kinderman received a patent of nobility from the Emperor Maria Theresa. It appears that even earlier than this date efforts were beginning to be made in England, France and America to give the children the benefit of regular religious instruction. And although in most cases the efforts were primitive and haphazard in system, in every case they exhibited the growing trend of thought and sentiment on this important subject, which finally crystallized into the splendid organization of the modern Sunday school.

Robert Raikes, who was born Sept. 14, 1736, may be described as the father of the Sunday-school as we have it. In 1781, in his own county of Gloucester, he succeeded in erecting a permanent institution, after observing the labors of several Christian workers who had partially failed in the same undertaking. Mr. Raikes was editor and proprietor of the Gloucester Journal, and in the issue of Nov. 3, 1783, gives the following account of his great achievement: "Farmers and other inhabitants of the towns and villages complain that they receive more injury to their property on the Sabbath than all the week days. This proceeds, in a great measure, from the lawless state of the younger class, who are allowed to run wild on that day, free from all restraints. To remedy this evil, persons duly qualified are employed to instruct those that cannot read, and those that may have learned to read are taught the catechism and conducted to church." The logical result was an immediate and great improvement in the behavior of the children. Mr. Raikes thus describes how he came to engage in the work: "The beginning of this scheme was entirely owing to accident. Some business leading me one morning into the suburbs of Gloucester, where the lowest of the people reside, I was struck with concern at seeing a group of children, wretched and ragged, at play in the street. I asked an inhabitant whether those children belonged to that part of the town, and lamented their misery and idleness. The reply was, could you take view of this region, you would be shocked indeed, for then the streets are filled with multitudes of these wretches, who, released that day from employment, spend their time in noise and riot. This conversation suggested to me that it would be at least a harmless attempt, if by classes of instruction, good should some plan be found to check this deplorable profanation of the Sabbath. I then inquired if there were any decent, well-disposed women in the neighborhood who kept schools for teaching to read; I was directed to four. To these I applied, and made an agreement with them to receive as many children as I should send upon the Sunday, whom they were to instruct in reading and in the church catechism. For this I engaged to pay them a shilling for their day's employment. The women seemed pleased with the proposal, and I then visited the clergyman of the district, and imparted to him my plan. He was so much satisfied with the idea that he agreed to lend his assistance, by going round to the schools on Sunday afternoon to examine the progress that was made, and to enforce the rules and decencies of such a set of little hearthens." This work succeeded so well that after three years the region where the schools were carried on was described by a resident as quite a heaven upon Sundays compared with what it used to be. In two years the enterprise of Mr. Raikes and his worthy helpers proved a remarkable success, and naturally it soon attracted attention from all parts of England. Letters were received from many clergymen and prominent laymen, showing their great interest in the undertaking, and frequently expressing a determination to adopt the reform in their own parishes. Under such circumstances it did not

Consecrating a Bishop.

BY REV. W. S. MCKENZIE, D. D.

was continued by his brother, Rev. Charles Wesley. In 1740, the Rev. Dr. Joseph Bellamy, of Bethlehem, Connecticut, established a Sunday-school in that town, which through the years has gradually swung into line with modern ideas, and remained a fixture until this day. In 1791, the First Day or Sunday-school society, was founded in Philadelphia, Bishop White, of the Episcopal church, being the moving spirit. It was conducted by leading ministers of different denominations, and its purposes appear to have been purely interdenominational. The oldest Baptist Sunday-school had its birth in 1804 in connection with the Broadway Baptist church of Baltimore. The American Sunday-school Union originated in 1823, and it has proved the means of vast good, especially among the neglected in cities, and the savage or partially civilized upon the frontiers.

It thus appears that the American Sunday-school record is older than that of England. But as the schools which are a permanent success were patterned after the model carved by Mr. Raikes and his successors, this fact does not detract from the merit of his remarkable achievement.

The Sunday-school development of recent years is only fairly described as literally marvellous. A recent work on the subject, of undoubted authority, declares, "there is now no church of any numerical strength which does not have a Sunday-school, and does not regard it as an essential part of its aggressive work." It would be a moderate estimate to say that the present membership of Sunday-schools on the American continent is not less than 10,000,000, and every year hundreds of thousands of the scholars are born again and become effective church members.

Among the great advances of comparatively recent times, the international system of Sunday-school instruction has been prominent. It was adopted in 1873. The lessons are arranged by a committee representing the various religious bodies. The system as yet is certainly very far from perfect; but, in the main, it is a wonderfully effective method for providing well-ordered lessons. From Sunday to Sunday evangelistic Christianity is largely united in considering some important phase of revelation. This is not only a standing cause for rapid numerical expansion, but also a true source for the wide-spreading of authentic knowledge on the subject of the life of Jesus. The lessons are arranged by a committee representing the various religious bodies. The system as yet is certainly very far from perfect; but, in the main, it is a wonderfully effective method for providing well-ordered lessons. From Sunday to Sunday evangelistic Christianity is largely united in considering some important phase of revelation. This is not only a standing cause for rapid numerical expansion, but also a true source for the wide-spreading of authentic knowledge on the subject of the life of Jesus. The lessons are arranged by a committee representing the various religious bodies. The system as yet is certainly very far from perfect; but, in the main, it is a wonderfully effective method for providing well-ordered lessons. From Sunday to Sunday evangelistic Christianity is largely united in considering some important phase of revelation. This is not only a standing cause for rapid numerical expansion, but also a true source for the wide-spreading of authentic knowledge on the subject of the life of Jesus.

Future developments are likely to present substantial attractions, that will retain present forces and win armies of new recruits, until the Sunday-school will be the center of the entire church. And as our Sunday-schools become larger and more influential, a much larger percentage of our population is sure to enter the white gates of regeneration. The faithful Sunday-school teacher will minister to a large class, one who proclaims the glad tidings from the sacred desk. But in this clear sky of prospect we see the shadow of one dark cloud. The danger of the future is seen in a tendency to make Sunday-schools in all respects independent organizations, just what the Lord would have if Mr. Raikes lived to see many illustrations of the strong fact that the true Christian man or woman is frequently the logical product of faithful Sunday-school work among young children. On one occasion he was pleased to see a soldier going to church on that day, and in a pleasant remark on the subject, the man said, "Ah, sir, I may thank you for this." Said Mr. Raikes, "Why, I do not know that I ever saw you before."

"Sir," said he, "when I was a little boy just what the Lord would have if Mr. Raikes lived to see many illustrations of the strong fact that the true Christian man or woman is frequently the logical product of faithful Sunday-school work among young children. On one occasion he was pleased to see a soldier going to church on that day, and in a pleasant remark on the subject, the man said, 'Ah, sir, I may thank you for this.' Said Mr. Raikes, 'Why, I do not know that I ever saw you before.'"

Sabbath School.

BIBLE LESSONS.

FOURTH QUARTER.

(Condensed from Paloube's Notes.)

Lesson VII. Nov. 15. John 1: 1-19.

CHRIST'S PRAYER FOR HIS DISCIPLES.

GOLDEN TEXT.

"He ever liveth to make intercession for them."—Heb. 7: 25.

EXPLANATORY.

I. THE LORD'S LAST PRAYER.—FIRST, FOR THE GLORY OF GOD. 1. "These words." Recorded in the previous chapters. "Lifted up His eyes to heaven." In calm confidence and in the assurance of victory (16: 33). The attitude is in marked contrast to His falling on His face in the garden (Matt. 26: 39). "And said, Father, the hour has come." The hour of His passion, the central point, the culmination of His redeeming work, to which all the types and prophecies had pointed, and from which would radiate the power that was to redeem mankind. "Glorify Thy Son." The glorifying of the Son is the fuller manifestation of His true nature. "That Thy Son also may glorify Thee." Jesus being divine, all the manifestations of His glory also manifested the Father's glory. 4. His goodness and love and wisdom, which shone in the cross of Christ (1 Cor. 1: 24).

II. PRAYER THAT THE GIFT OF ETERNAL LIFE MAY BE EFFECTUAL. 2. "As." Even as, showing the close connection with ver. 1. Father and Son were glorified by the salvation of men. "Thou hast given Him power." Rev. Ver. Authority. The Greek word implies both authority and power. The common version gives one view, the Rev. Ver. gives the other: We should ever keep both in mind. "Over all flesh." All mankind; not the Jews only. His religion is universal. "That in order that, for the purpose that" He should give eternal life. "Not merely life in heaven, but that life here which shall continue there in joy and glory forever." "To as many as Thou hast given Him." To the all which the whole world of believers. 3. "And this is life eternal that they might (should) know Thee." The present tense marks a continuance, a progressive perception of God in Christ. Those that know God must live a spiritual life like God's, in love, goodness, purity, and this is eternal life. "And Jesus Christ whom Thou hast sent." To be the revelation to men of the character and love of God. If we know and love one, we must know and love the other.

4. "I have glorified thee on earth: I have finished." etc., better as Rev. Ver., having accomplished, or having finished. 5. "Father, glorify Thou Me." Show forth My glory. "With Thine own self." Their work was one, and their glory was one. Jesus would have this fact manifested. "With the glory which I had (possessed) with Thee before the world was." Let the world now see that this human friend is divine, with the character, and power, and love of God, reinstated in glory with His human nature. Jesus was the brightness of the Father's glory, the express image of His person (Heb. 1: 3).

III. FOR WHOM THIS PRAYER WAS OFFERED. FIRST, For those whom God gave Him. 6. "I have manifested Thy name." Jesus revealed God to them by His teachings, and by His life and works. He revealed God to men by the name FATHER, unfolding to them the nature of God as the ideal Father full of tenderness, love, and goodness, giving His nature, His home, His care, His training, and His possession, to His children. "Unto the men which I have chosen." Those great men of the world, of whom they once were a part in character, life, and destiny. God had taken them out of the world and gave them to Christ to be His disciples, the upbuilders of His kingdom. "Thine they were," by creation, by providential care, by redemption. They were God's children, they belonged to His kingdom. They were His, by every possible bond that could give possession. "And Thou gavest them Me," as above.

SECOND, For those who have kept His word. "I have kept Thy word." To keep is to guard carefully, as one guards a prisoner; it therefore includes the idea both of watchful attention to the word and solicitude to preserve it by obedience in the life and heart.

THIRD, For those who have believed in Jesus' word. 7. "Now." This word is emphatic, assuringly. They have known (learned to know) that all things, etc. That whatever Jesus had taught them was a divine message. 8. "For I have given unto them," etc. I have delivered the message you gave Me. I have fulfilled My mission. "And they have received of Me." Here the human side of salvation, the free choice, is recognized. "And they have believed," and proved their belief by obedience and readiness to accept Jesus as their Saviour and teacher.

FOURTH, For those who belong to God. 9. "I pray for them." i. e., in this prayer: now I am praying only for them. "I pray not (now) for the world." Of course, this verse does not mean that Christ never prays for unbelievers; ver. 24 and Luke 23: 34 prove the contrary; but it is for the chosen few, in return for their allegiance, that He is praying now.

10. "And all Mine are Thine." This declares the perfect union of Father and Son. What honors one, honors the other. These words in the mouth of any mere creature would be blasphemy.

IV. PRAYER FOR THE UNITY OF ALL BELIEVERS.—11. "These are in the world." To carry on the work Jesus began, and enlarge the kingdom He inaugurated; exposed to dangers, assailed by temptations, liable to err, and their Master taken from them. Great was their need of being kept. "Keep through (in) Thine own name." To keep is to guard with watchful care. It is instrumental as the life of the flower is preserved in the sunshine, so the life of the soul is in the name of the Father, in whom we live and move and have our being. The name stands here, as above (ver. 6), for all which that name represents.

This unity is growing among Christians, even while they keep their separate denominational organizations. They are growing nearer to one another in doc-

trine; they are learning one from another the best methods of doing God's work. We should cultivate this spirit in each church, and among denominations. The deeper the spiritual life the greater the unity.

V. PRAYER THAT HIS DISCIPLES MAY BE KEPT FROM THE EVIL.—12. "While I was with them in the world, I kept them from the imperfect tense, I continued to keep. He watched over and taught them, preserved them from falling. Now He committed them to unseen guidance. "In Thy name," etc. See Rev. Ver., as in the last verse. "I have kept." Guarded, a different word from the other kept, preserved. I guarded them as a means of their preservation. The thought is not that only one, but rather not one perished. One, Judas, not of them, but officially associated with them, perished (10: 28, 29). "That Scripture might be fulfilled." Of course, it is not meant that Judas fell just in order to fulfill the Scripture. But when he fell, it was to be in exact fulfillment of the prediction long before uttered. The reference is to Ps. 41: 9 (John 13: 18) rather than to Ps. 109: 8 (Acts 1: 20). Judas freely played the part which prophecy had beforehand marked out.

13. "These things." The whole course of instruction at this supper. "My joy fulfilled in themselves." See lesson V., ver. 11.

14. "I have given them Thy word." Entrusted it to them to keep, to teach, and proclaim. "And the world hath hated them." Just as they hated Christ Himself, and for the same reasons. Their principles and teaching were opposed to the life, the customs, the principles of the world, and were active in overthrowing the world's wrongs by the word of Christ.

15. "I pray not that Thou shouldst take them out of the world, but that they should keep Thy word." The end must certainly be taken in the neuter sense of from evil, and not from the evil one, as in Rev. Ver. This is shown by the preposition, out of, which relates to a realm out of which one is taken, rather than to an individual. Alford and many others agree with the Rev. Ver., here as in the Lord's prayer. The Greek may be either masculine or neuter. Either translation is correct in form. But the evil one is too narrow a meaning to meet our needs. We want to be delivered not only from the evil one, but from the evil world, and kind. And it does not seem possible that our Lord, either here or in the prayer He taught His disciples, could have restricted His meaning to the narrow sense when every heart desires the wider deliverance.

16. "They are not of the world." This statement is so important that it is repeated. No Christian can afford to forget it.

VI. PRAYER THAT THEY MAY BE MADE HOLY. 17. "Sanctify them." (1) The idea of the word is to purify, to sanctify, is separation. It is opposed not to what is impure, but to what is common, and is constantly used in the Greek of the Old Testament for the consecration of persons and things to the service of God. Therefore He solicits for them a heart entirely sanctified, that they will have to fulfill in the world. (2) Hence it comes to mean, holy, freed from all impurity, all sin, and fully and freely devoted to God in active holiness like God's holiness. Keep them from the evil was the negative side of holiness. Now He prays that they should be separated from sin and sinners, by making them more and more holy in body, soul, and spirit, more like Thyself and Myself (1 Thess. 5: 23). Through Thy truth, and by Thy word, and by Thy word is truth. The truth, the sum of the Christian revelation, the word of God, as once embodied in Christ and spoken by Him, is (as it were) the element into which the believer is introduced, and by which he is changed. What the above alluded to was a profound apprehension of Christian truth, and a holier character; the equipment with divine illumination, power, courage, joyfulness, love, inspiration, etc., for their official activity (ver. 18) which should soon come, and did come, by means of the Holy Spirit.

VII. PRAYER THAT THEY MAY FULFILL THEIR MISSION. 18. "As Thou hast sent Me into the world." To save it from sin, and build up a kingdom of holiness. "Even so have I also sent them into the world." To fulfill the same mission, to carry on the same work, to preach the truth, to help the poor, to relieve suffering, to lead men to God. How could He send them into the world, when they were in the world already? Because He had raised them to a sphere above the life of the world, and it was thence that He sent them into the world, as really as He had Himself been sent from heaven.

19. "And for their sakes I sanctify Myself." In the first sense of the word, separating Himself, consecrating Himself to the work of saving men; and especially at this hour was He sanctifying Himself by being obedient to death on the cross. "That they also might be sanctified through (or in) the truth." (1) He would not ask them to do what He was unwilling to do Himself. (2) By His sanctification He set them a true example. (3) By His sanctification, which led to the atonement on the cross, He presented every motive for their sanctification, and gave them new spiritual life. When a believer in Christ dedicates his whole heart, strength and life to the promote the glory of God in the salvation of men, he realizes the highest idea of Christian holiness.

—K. D. C. The greatest cure of the age. Send for free sample to K. D. C. Company, New Glasgow, N. S.

—At the fire: Smith.—It's a sad thing to see a big business like this swept away in one night. Schmickel. Well, I dunno; he was insured. It was a quick way of realizing on your stock.

—"I feel entirely cured of flatulence (a dyspeptic symptom) by the use of one bottle of B. B. B." Mrs. Scott, Portsmouth, Ont.

—Use Baird's Balsam of Horehound for all affections of the throat and lungs.

The Messenger and Visitor will be sent to New Subscribers from now till Jan. 1, 1893, for \$1.50.

Minard's Liniment Lumberman's Friend

An Accidental Discovery.

LITHO-CARBON.

The accounts now publishing of the new substance, Litho-Carbon, read more like the advertisement of a nostrum than sober fact; but competent scientists have vouched for the marvellous properties of the new material. The facts as stated by the New York Advertiser are as follows:

Some years ago a sportsman, with rod and line, was fishing from the bank of a particularly inviting stream, just a little south of the centre of the State of Texas. At the base of a long pool, a ledge, standing edgewise, crossed the stream from one bank to the other, forming a dam over which the crystal liquid flowed, breaking into foam as it fell below. The sportsman undertook to cross on the crest of this nature dam where the water was shallow. As he walked through the thin stream, placing one foot carefully before the other he noticed that the ledge was yielding like an asphalt pavement basked in the August sun. It was a dark brown color, and contrasted sharply with the reddish earth on either side. With a stout pocket knife he cut out a large lump of the clinging brown vein and looked at it closely. It was a mass of sea shells, held together by sand, covered with a dark, intensely slimy film, of the color of dark brown sugar, and possessing neither taste nor odor. The presence of the shells, which lay thickly in the whole vein, showed that where he stood the ocean had once ebbed and flowed.

Whatever it was, he could see that there lay a fortune in the material. He piled up this strange, clinging stuff, mixed with sea shells. Tying his large lump of new-found mineral substance in his handkerchief, the prospector proceeded toward camp. That night he tried to melt the mass. It would not yield in the least to any heat he could produce. Weeks afterwards, in New York, he tried acids upon it, without avail. So when he had exhausted his own knowledge he took samples of his material to chemical experts, wherever he could find them. For a long time this process, too, was without result. None of the scientific men could tell him what it was he had found. One day he received word to call on a chemist to whom he had given a small quantity of the matter some weeks previously. He replied to the invitation in person. In the laboratory was shown a little heap of perfectly white sand and sea shells, lying on the table, while in the bottom of a glass vessel near by was a quantity of intensely, brilliantly black stuff, of about the density of melted molasses. This matter, the chemist explained, had been extracted from the combination of sea shells and sand, by the application of a bath of benzine.

Quantities of the material were quietly brought to New York, and a series of experiments followed, covering a period of more than two years' time. It has been discovered that it makes the most perfect insulator yet discovered; that it may be used as a paint that will resist the action of heat, salt air, salt or fresh water, gases, or the other influences that destroy the material in use; that it will make a perfect varnish which the ammonia gases of the stable will not tarnish, and that will remain undisturbed under all atmospheric conditions; that it may be rolled into a tissue that is as strong as iron, and is perfectly indestructible when employed in the making of mackintoshes, canvas belting, waterproof tents, etc.; that it possesses peculiar powers of penetration, when applied at high temperatures, enabling it to enter and fill the pores of iron and steel, making these metals absolutely impervious to acids, etc., and making common leather entirely waterproof, and that it may be applied to wood-pulp in such a way as to transform that material into what looks and acts like ebony or horn.

Accepting all this testimony, it will be seen that a revolution is likely to occur in many important fields of commerce. It is possible to saturate a steamship plate in hot litho-carbon and produce a remarkable result. Thus prepared that plate will not be corroded by sea water, can never rust, and will not foul. Covered with a layer of paint made of this matter, a ship, or a seaside house, will permanently resist the action of the atmosphere or water. A portion of the smokesack of the steamer, Dean Richmond, which has been tested variously, it is stated that braided or naked wire, merely soaked in litho-carbon liquid, will cover with a film withstanding temperatures up to 600° Fahrenheit, and that a very thin film ensures perfect protection. The heat, by the use of a nitrate, coarse burlap, or gunny sacks are rarely by the million. One of these sacks rarely lasts for more than a single voyage, owing to the acids which eat away the fabric. Three of these bags, saturated with litho-carbon, and filled to their utmost with the destructive nitrate, have been lying for five months in an importing house, in New York, and they do not show the slightest sign of injury, even under the microscope. A common paper bag, soaked in this black liquid, may be filled with milk, water, acid, alkali, excepting the petroleum series, tied up at the mouth with a string, and carried any distance without fear of leakage or injury to its contents. It will be an odd development of household economy when our milk, ice-cream, liquors, etc., come home in these bags. For varnishing railway cars and private carriages, and painting iron bridges, roofs, steamships, houses, etc., this material acts as an insulator, and, according to the experts, will neither crack nor burn under any known atmospheric temperature. Careful and practical investigation shows there are thousands upon thousands of acres of the raw material in the State of Texas, the veins ranging in depth from two to forty feet. How it got there is a mystery. Whether it was left as it is in the fact-back ages, when the ocean receded, or whether it was deposited among the sea shells and sand at a later period, no man knows. But, whatever its origin, there it is, and its varied and wonderful

uses are attracting the attention of scientific and commercial men to a greater extent than they have been attracted by any recent development of the natural products of this great country.

A Little Fox.

It was in Sunday-school among a large number of little children, that I saw one of the "little foxes that spoil the vine," and I thought I should like very much to catch it. Just think of it, children, a sly, cunning, little fox running loose right in your midst, and you do not help me capture it! I wonder if you ever saw it? It often gets in among the large children, and even troubles the grown people, but I think if the small boys and girls will help to take care of it, we can keep it away when they get older. I will tell you how it acted. It came with nice-looking boy. Somehow the little fellow did not seem to know that he had any such little fox with him. He didn't think about it. And right here I want to tell you that if you help to catch it, you must not look at any other boy or girl, but simply keep watch of yourself. The boy who had this fox, in the first place, did not know anything about the lesson, and he did not act as if he wanted to learn. 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FINDING FAULT.

We hardly suppose that our readers have much admiration or sympathy to bestow upon fault-finders. It is quite the fashion to speak of them as a too numerous and disagreeable class of people, who aggravate rather than help the evil against which their censorious criticisms are directed, and whose withdrawal from society would occasion no irreparable loss or inconsolable sorrow. There certainly is a class of fault-finders, and we fear it may be quite a numerous class, in whose favor we cannot have much to say. Those persons whose grand mission in the world seems to be to discover and denounce the faults in the character, the plans and the work of their neighbors, without any sincere purpose or attempt to remedy the evils of which they complain, are certainly about as disagreeable and as little helpful as any class of people we could name. Nevertheless, there are in this imperfect and sinful world of ours occasions and times for legitimate fault-finding. However peace-loving one may be and indisposed to make others uncomfortable, he must sometimes speak out and utter his protest against the evils which he sees exhibited in human life and conduct. There are faults which, in justice to the wrong-doer himself as well as to society, must be denounced. The child from his earliest years is prone to go astray. If he is to take on grace and strength of character, it is necessary that his faults shall not be ignored or lightly excused. They must be pointed out and set before him in their true light in order that his conduct may be corrected. To the parent and teacher, therefore, the duty of fault-finding belongs. And when the child has become a man his tendency to wrong doing does not disappear. In many cases in the child of larger growth the faults have but become more serious—more hurtful to himself and to society. Then, of course, with good intentions to do well, many failures result from lack of knowledge and ability, so that the wise man who seeks with honest purpose to serve his generation, will find many occasions for finding fault. Some of the greatest and the best men who have lived, men who have rendered incalculable service to the world, have been in their day terrible fault-finders. In fact, all the prophets of God, all moral and religious reformers, all men who have held the banner of truth, and have contended for righteousness in this sinful world have been by their very nature and office fault-finders. The trouble, then, is not so much with fault-finding in itself as with wrong methods and occasions of bestowing censure. The world is full of ignorant and censorious critics, whose self-sufficient utterances annoy and hinder but do not help those who are striving with honest purpose, though with imperfect wisdom, to serve their generation. Perpetually these little souls are finding fault because other methods are not employed or greater results obtained by those who are giving their best endeavors to the solution of difficult problems, the very conditions of which the fault-finder is too indolent to study or too incapable to comprehend. Frequently the praise which has been fairly earned is withheld, when grateful recognition of the good that has been done would be both more just and more effective for good than censures for mistakes committed and for failure to attain perfection. Frequently, too, where there has been wrong-doing which deserves and requires to be pointed out and removed, the methods of the fault-finder are such as to aggravate rather than to remedy the evils against which his criticism is directed. If, then, fault-finding is necessary, and unquestionably it is, let us endeavor to avoid the errors, as to method and spirit, into which the fault-finder so commonly falls; let us find fault after a Christian manner. Two things it seems especially important to bear in mind. First, our censure should not be divorced from the Christian spirit of

humility and sympathy, for what is meant that he should presume to sit in stern judgment upon his fellow sinner and hurl harsh denunciations at his head? If any of our brethren have been foolish, let us not imagine ourselves so wise that no folly can be found in us; if any of them have slipped, let us not be too confident that our standing ground is so secure that there is no need that we also should take heed. When one's attention is called to the failings of our fellowmen, it is especially the time to cultivate the spirit of meekness that our utterances may be tempered with humility and Christian charity. And, secondly, let not our fault-finding be apart from a purpose to remedy the mistakes or the wrong-doing upon which our censure is bestowed. To indulge in harsh criticism simply for the purpose of causing chagrin to others or of exhibiting our own acuteness, is surely unworthy of a Christian; but criticism that takes pains, with courtesy, to point out a better way, and censure that is accompanied with a humble, earnest purpose to do good to the wrong-doer, is worthy of all commendation. These things should be considered in connection with our relations to the church. When one member reproves another for a fault, in private, in a spirit of humility and Christian charity, it is a Christlike act and seldom unproductive of good. There is, we fear, far too little of this kind of fault-finding. But merely to talk to others about the conduct of some brother in the church, or to speak in public in such a way that the wrong-doer will understand that his conduct is the subject or at least the suggestion of remark, is likely to do harm and not good. Ministers are especially under temptation to err in this matter. It is so much easier to scatter denunciations broadcast from the pulpit than to seek out the individual cases and apply the more Christian and more effectual remedy of private reproof and counsel. Then, on the other hand, ministers are often the victims of this unchristian and uncharitable habit of fault-finding. If a minister has faults of head or heart or manner, as it is quite possible he may have, it will be entirely proper for any of his brethren who possess the necessary grace and wisdom to admonish him in reference to that which gives offence. The minister will be as likely as any one else to receive a Christian admonition with humility. But that censorious and unchristian spirit which magnifies and criticizes, before others, the faults and shortcomings of the pastor without any thought of remedying them except by the removal of the pastor himself, often fills a minister's heart with bitterness and the church with dissension and trouble. It would be difficult to mention anything in the way of reform of human conduct which would be more fruitful in blessing both to the church and to the world at large than the substitution of the right for the wrong way of finding fault. The Toronto Convention? Our valued contemporary, the Baptist of Toronto, continues in its last issue its very interesting report of the doings of the convention recently held in that city. The gathering was large, representative and full of interest. The convention registers a very encouraging advance for our brethren in the upper provinces, along all the lines of work in which they are engaged, and indicates most favorable conditions for further progress. Says the Baptist: From its opening on Saturday to its close on Thursday evening, a deep and earnest spirit pervaded its meetings and deliberations. The attendance was large and well sustained throughout. The tone of the devotional meetings was truly spiritual, and made itself markedly felt in the discussions of the body. The educational reports, with the earnest impromptu addresses, revealed the most gratifying progress. Our opportunity in this behalf is being clearly discovered by the demonstration at large, and united councils and efforts promise henceforth to characterize this great and growing department of our work. It is of the highest significance that the Baptists of Ontario and Quebec have come to be known as a people with a great future. For their numbers they are not distanced by others in their courage of heart and the magnitude of their enterprises. Their union is greater than ever, and their earnestness and consecration cannot but tell powerfully in the advancement of the Redeemer's Kingdom. The reports of the Mission Boards, both home and foreign, gave evidences of enlarged activity and gratifying success in these important departments of Christian work. As stated in our last issue, the receipts of the H. M. Board reached the sum of \$19,757. The deficit which this Board reports will be more than wiped out, it is expected, by the special collections which the churches are to take for that purpose on Thanksgiving Day. The receipts of the F. M. Board are over \$27,000, and the estimates for the coming year place the sum required at \$30,000. The resignation of Rev. John McLaurin, the secretary of the Board, came as a painful surprise to many, accompanied, as it was, with the intimation that Mr. McLaurin had withdrawn from the Canadian Mission to accept an appointment from the American Baptist Missionary Union. Mr. McLaurin's statement before the convention of the reasons for the step he

has taken are thus given by the Baptist: 1. Six months ago he became aware that a minority was opposed to the retention of a general secretary on the Board. 2. After prayerful consideration, and consultation with brethren whom he could trust, he decided that resignation would be the proper step. 3. At this juncture an offer came from the American Board for him to go to India and engage in organization work among the Eurasians. The American Board is in a position to do a work which the Canadian Board cannot do, and he had been asked to enter into that work among the Eurasians, with headquarters at Bangalore. So far as we are able to learn, Bro. McLaurin has been led to take this step, not from any lack of good fellowship between himself and his brethren on the Board, or of the churches of Ontario and Quebec, but because he felt the hand of Providence was leading in this direction and opening for him larger opportunities and usefulness than could be found elsewhere. The Board placed on record a resolution, expressing its appreciation of the great services rendered by Mr. McLaurin to the Board and the denomination, its deep regret at the severance of the connection, and its sympathy and desire for his success in the work in which he is now about to engage. Mr. McLaurin's resignation, the Baptist says, "was deeply felt." "The whole convention rose to its feet as one man and thundered its plaudits of his noble work in the past, and testified its desire that the tie which bound him to our Canadian mission might not be severed. It has been otherwise determined, however, and Bro. McLaurin will be followed by the loving prayers of all. He leaves us with a larger and fuller tide of the missionary spirit flowing among us than we have hitherto experienced." From what we have known of Bro. McLaurin and his work, we have felt that he was a man of much ability and rare singleness of purpose. His whole heart and soul are in the mission work, and he possesses remarkable power to arouse interest in others. If our brethren in the upper provinces could have retained his services, we cannot but think that it is a mistake not to do so. Those who listened to his address before the convention in Yarmouth last year will not easily forget the man or the power with which he spoke. Bro. D. G. McDonald, of Stratford, at the urgent solicitation of the Board, has consented to undertake the duties of the secretaryship, in addition to his pastoral work, for three months on trial. His duties will not, of course, involve travelling and visiting the churches. The convention, we perceive, gave some time to the discussion of the Grande Ligne Mission work. A resolution was adopted asking that the convention come into closer relations with the Grande Ligne work, and that a committee of three be appointed whose annual report the convention should receive. The committee consists of Dr. Rand, Dr. Thomas, and Mr. Geo. Foster, of Brantford. Dr. Fulton was given opportunity to speak in reference to the work in Quebec. The Baptist says: "No report can do justice to the thrilling power of Dr. Fulton's speech; whatever one may think of his methods, he is a man mighty in prayer and love for the cause he represents." Rev. A. Grant, of Winnipeg, presented the claims of mission work in Manitoba and the North west. The subject of Sunday schools occupied the time of one interesting evening session. Making allowance for schools not reported, it was estimated that there are about 25,000 pupils and 3,500 teachers in the schools in connection with the convention. Proposal for Training Young Women for Foreign Mission Service. BY REV. E. M. SAUNDERS, D. D. The work of the churches in the Telega field rightly occupies much of the attention of the denomination at the present time. The F. M. Board, the executive of the churches, have accepted and are carrying a heavy responsibility. The benevolence of the individuals and of the churches is rising year by year. Knowledge of the field and its claims is on the increase. Strong appeals are made from time to time for money and missionaries. The interest taken in this great enterprise by Baptist women in the Maritime Provinces is both inspiring and predictive of enlargement and success. The Spirit of God rests year by year on our schools, both at Wolfville and St. Martins. Young men and young women in large numbers give themselves to the Lord. The spirit of missions pervades these institutions. It would be disappointing and disheartening if none of the students of these schools were heard saying, "Rep we, we send us." The reverse of this is the fact. It is said that twenty and more have committed themselves to the purpose of work for God among the heathen. What provision is made for the training of these young people for the great service they have on their hearts? For young men there is the academy, the college, and the advantages for theological study at Wolfville and at the school in Toronto and at schools in the States. Public sentiment, I think, is now in

favor of a thorough preparation on the part of young men. They are expected to have both a collegiate and a theological training. The work and position of young women in the mission field does not, perhaps, require such extensive advantages as are requisite for young men. But there certainly should be, training, necessary for the work, assigned young women on the field. At present, the drift is to take young women who feel called to this work and send them out without any preparation whatever, except what they may chance to have when they offer themselves for foreign service. Certainly, the young women, whose hearts are burning with zeal for the welfare of the heathen, are not to be blamed for this state of things. No one is blame-worthy. We are in a process of development. Unless I am mistaken, the growth of public sentiment is now at a stage where there is an intelligent demand that not only the young men who go to the foreign field shall have adequate training and experience, but that corresponding qualifications should be required by young women as well. This brings me to the threshold of the suggestion in the caption of this article—a proposal for training these young women. This is what I offer: First. Let provision be made both at St. Martins and Wolfville for the study of the Scriptures and the nature and methods of mission work. If necessary, give pecuniary advantages to the young ladies who may pursue such courses of study. Of course, literary work, corresponding to the demands of the foreign field, must be done at the same time that special studies are pursued. Secondly. Require all young women who look forward to foreign work to apply to the Foreign Mission Board. If the Board, after examination, judge the applicants to have gifts and fitness for the work after due preparation, let a certificate to that effect be given to such as are judged worthy. Let this certificate entitle the holder to enter the school either at St. Martins or Wolfville as a licentiate for Foreign Mission work. This will insure training which will be accepted by the churches. Each young lady taking the advantage of such a school, and having the commendation of her instructors, would be accepted without question as qualified for work abroad. Unless some provision of this kind is made, in some cases, there will be a lack of confidence, more or less widespread. And, in this respect, lady missionaries will be at a disadvantage. It will prevent many mistakes in the work on the field, and largely increase the efficiency of the work itself. Letter from Bobbill. BADANGY, Sept. 21st, 1891. It has been a long time since anything from Bobbill has appeared in the MESSINGER AND VISITOR. Plenty of work day by day, with nothing remarkable to note, has been the principal reason of my long silence. I am now out on a tour among the villages east of Bobbill. Though the midst of the rainy season and the time when we usually have abundance of rain, yet this year we are having so little as not to interfere much with touring. For the past four years the rainfall in this part of the country has been much below the average, but this year it promises to be still less. During the months of June and July and a large part of August, we had very little rain and the prospect for the rice crop was a very gloomy one. But in September, so far, we have had a few good showers which have enabled the people to transplant the greater part of the rice plants. Should there be seasonable rains from this time, there may still be a fair rice crop in a good part of the country. But the amount of moisture in the atmosphere seems very small and the showers very local. While in some places, only a few miles away, there has been abundance of rain, in the villages near this place there has been scarcely any, and the rice plants are all withering and drying up. Taking the whole of India together, this has been the driest season known for many years. Until lately it seemed as if government would have to cope with famine in both Northern and Southern India, and also in Northern Burmah. It seems as if the usual monsoon current of moist atmosphere has missed its way. Light rains in Southern India have helped matters somewhat, and if followed by seasonable rain the distress will soon be greatly relieved. As we go among the people, the constant question is as to why the rain does not come. Then we point out to them the sin of their idolatry and their ingratitude as being the reason why God withhold the rain. Many are ready to admit it and ask what they shall do to secure His favor. The most, however, deny their sin and seem more mad on their idols than ever. This morning in one village to which we went, the people were building the walls of an idol house, in this manner, to secure the favor of the being worshipped, and so to secure rain. It seemed utterly useless to talk and reason with them, and I left the village sad and discouraged. But at the next village we had a very interesting time. A good number of the principal men of the village came together

and for more than an hour listened to our teaching with an intelligent interest, and some seemed much impressed, especially one goldsmith, who bought several books. Last night I thought we were to have a good time at another village. A large crowd of men, women and children gathered, and for some time listened nicely till we got pretty well through with the Gospel story. Then the naidoo of the village got his mouth open and it was very hard to get him to shut it again or to keep it closed, so as to slip us a chance to go on. The day before we were at a village where a lot of Brahmins gathered around us, and for a couple of hours it was like being in a hornet's nest. At the last, however, they quieted down and listened very attentively to us and admitted the truth of most that we said with regard to men's sinfulness and ignorance, and their need of a divine Saviour. And so it is—first one sort of an experience and then another, here and there something to gladden and encourage, but much to sadden. I hope in a few days to meet those Raja caste people of whom I have written before. From what I can learn they do not seem to have made much progress during the past year. They have come to the point where the duty of a public profession of faith in Christ by baptism stares them in the face and they shrink from it. I pray that the Master may give us the right word to speak to them, and that by His holy Spirit He will lead them into the light. We have been having some good news from the Jeypour country. Satya Bahdi, whom we ordained last January, has baptized five persons at least. The two last were a Brahmin and his wife. The man, he writes, was the priest of a temple and had two hundred disciples, from whom he received one hundred rupees a year. I desire to know more about this man. Doubtless his knowledge is limited, but he has certainly proved his sincerity by giving up everything for Christ. I must try to make a trip to that part of the country this coming cold season. The last word from Kotapand is that several of the Christians are very sick. I trust we may soon hear they are better, and that many others are coming to Christ. Some time since one of our Bobbill Christians was badly beaten, and for a few days it seemed a little doubtful if he would recover. He was walking along the road when some one stole quietly up behind him, struck him a heavy blow, and then covered his eyes with their hands so that he could not see who did it. Then they his hands and feet they dragged him a distance from the road where they jumped upon him, kicked him and abused him shamefully; hearing someone coming he called out for help, when they tied him up to a tree blindfold and ran away. He saw no one, so there was no chance to bring the parties to justice. We have no doubt as to the reason of his being beaten, or as to the person who instigated it, but we have no evidence. He has been at work on the roads taking small contracts, which has interfered with the work of another rascally contractor, and we think he took this way to frighten him. Word comes to-day that two men wish baptism in a village sixteen miles from Bobbill. One is a brother of one of our Christians; the other I don't know. I trust they are sincere believers. Should the weather continue suitable I plan to go on to Kimediy to see about starting work there for another station, and also to advise about organizing a church. The work there seems to be progressing. I hope we may soon have a missionary there to take charge of the station. I am glad to know that reinforcements are on their way this year. May their coming be blessed by the Master to the saving of many souls. G. CHURCHILL. Grande Ligne Mission School. Our school is now in full session with as fine a lot of scholars as anyone could wish for. There are eleven R. C. boys and four R. C. girls at present in attendance, and more have applied. We have refused a good many French Protestants for want of room. One of our students came from the school of the Oblat Fathers, and another from a Friar's school. Several of the scholars a short time ago were Roman Catholics. A mother came to the school last week with her two children, both Roman Catholics. She left her home at 2 o'clock in the morning and had made their clothes, preparatory for the school, during the night, for fear of the priest and her Catholic neighbors. She left much pleased with everything she saw in the place. This is a representative case and one from which we may fairly expect conversions are long. More than twenty of the pupils were baptized last winter. May the God of missions give us even greater blessings this year. A circular letter to the churches of the Maritime Provinces is being prepared, and we hope the first Sunday in December will this year again be devoted to taking a collection in aid of the Grande Ligne Mission. We invite correspondence from pastors and members of churches. A. A. AYER, President. Montreal, Oct. 26.

From England. I am sure it will please the readers of the MESSINGER AND VISITOR to know that Mr. Spurgeon has so far improved as to be able to leave home for the seaside. On Saturday last (October 3), he went to Eastbourne, on the south coast of Kent, about seventy miles from London. He bore the journey well, and had good sleep on Saturday night. Thus the prayers of the Lord's people are being answered. Never, perhaps, were there so many prayers offered for any man, nor such widespread sympathy felt as for him. His serious illness has called forth expressions of tender sympathy from all sections of the church, and all classes of society. There is no doubt that his illness, which has, in a sense, drawn so many of different creeds together around the sick bed at Westwood, will have the happy effect of making all more "kindly affectioned one to another with brotherly love." One or two solitary cases have come to light of feelings of another kind. A Roman Catholic priest protested against so much prayer for such a man, as reflecting upon his own church, and declared that so far as he was concerned, he should pray against his recovery; concerning which an American writer observed that he did not consider the priest on such intimacy with the Lord as his prayers would be of any effect. So far they seem at all events to be in vain. The other discordant voices come from Australia. On August 7th, the Anglican Synod met at Sydney, when the following resolution was moved: "That the Synod of the diocese of Sydney, now in session assembled, desires to express its heartfelt sympathy with Rev. Charles Haddon Spurgeon, pastor of the Metropolitan Tabernacle, London, in consequence of his prolonged and serious illness, and earnestly prays that the great Head of the church may graciously restore him to health, that he may continue his important work." The mover of the resolution spoke in high praise of Mr. Spurgeon as a "man who had wielded an enormous influence for good, had faithfully served his Master, had established all manner of charities, and whose name was honored and revered all the world over. He was a true Christian and an earnest, successful minister, who had been instrumental in doing a large amount of good. It would be a brotherly and graceful act if the synod would pass the resolution." This was opposed by two clergymen, who contended that Mr. Spurgeon was guilty of the sin of schism, which should be regarded as a grievous one. One of these declared that he was "convinced that the great enemy of souls had never devised anything worse than the sin of schism; that Mr. Spurgeon was a teacher of false doctrine, and a schismatic, and that by passing this motion they would support the great work of schism. How could they pray for this man, one who was living in a state of apostasy from the faith and schism from the church." These remarks found very little sympathy, and after a somewhat vigorous discussion, it was agreed that the words "that he may continue his important work" be omitted, when the resolution was carried with two dissentients. I am tempted to quote from the remarks of one of the clergymen who favored the resolution. He said: "Mr. Spurgeon was a member of the Baptist church, but it must also be remembered that he was a member of the church of Christ, which, to his mind, was to be considered before the church of England. St. Paul, a greater than Mr. Spurgeon, had said, 'Grace be with all them who love the Lord Jesus Christ in sincerity.' The Archbishop of Canterbury had done a graceful thing in visiting Mr. Spurgeon—an action which would do much towards what all true Christians desired—the bringing various denominations together." Last week the Baptist Union meetings were held in Manchester. Some thirteen hundred delegates attended and the meetings throughout seem to have been most successful. I have no doubt the editor will pick out the choice tid-bits from our denominational papers for the readers of the MESSINGER AND VISITOR. Three notable M. P.'s have just passed away, all three within about twenty-four hours, viz., Mr. W. H. Smith, M. P., leader of the House of Commons; C. S. Parnell, M. P., and Sir J. Pope Hennessey, M. P. The death of the former two has caused a great stir in the political world. There is a strong opinion that the death of Mr. Parnell will add greatly, whether for good or ill, to the Home Rule movement. Both Mr. Smith and Mr. Parnell have no doubt worked beyond their strength, and thus hastened their end. Mr. Parnell was comparatively young, being only forty-five, while Mr. Smith was sixty-five. No one need envy the position of the leader of the British House of Commons. Mr. Gladstone, who is nearly eighty-two, seems to enjoy the best of health, and is eager for the general election, being full of faith that the Liberal party will get into power with a strong working majority. In a remarkable speech at Newcastle lately, in referring to the Home Rule bill which he should introduce if returned to power, he quietly but unmistakably warned the House of Lords that if having passed the Commons they obstruct it, public attention would

be directed to that if such a situation would be raised which had not come to either "it. This was followed by I observe such a reference always is. The opinion is ground that to mention it and that therefore only remains. That the House sympathy with the Tories known, and its capacity useful Liberal measures known; yet I am strongly that House will exist for yet. Old institutions die Our Missionary Society that the £100,000 (\$500,000) raised by next October, tenary of the society will It is intended to send of hundred missionaries, to create the regular income Surely all who desire the Saviour's kingdom will noble aim of the society realized. The outlook was never more hopeful were men and money ever There is no doubt at a money enough—and money would not be missed—in of Baptists in this country hundred thousand at only the willing mind, and case of a little self-denial could be largely increased of thousands and friends (I had almost of of war, with which our per run, to produce instruction, while a comparatively raised by the friends of abroad the gospel. It is ful to see the amounts spent of war. A ship has later the British navy costing amount our society see October next. One of 154,560 pounds. In test this gun the projectile pounds, or over eleven through two feet of a then through 20 feet of ber, then through five then eleven feet of con through six feet of iron altogether 44 feet of solid materials. There shells containing 2,330 scattered at one explosion instrument called Automatic Machine 650 shots per minute. struction these, with a similar kind, could difficult to imagine; these destructive eng spirit that so widely nestly should all the Prince of Peace pray about the reign of our goodwill among men. distant—it may not—when the kingdoms become the kingdoms His Christ; when the kingdom come" will be offered, God His concerning His Son reign." "God hath spoken, As sunshine cometh Once could bring God without His pe but He gives them and honor of being co and when His peop appreciation of the duties, the time will off when "all flesh shall of God." Wincanton, G. B. C. P. S.—By a letter J. W. Gardner, of Swindon, Wiltshire, sailing for Nova Scotia my own experience, speak for him a ge whatever field he Master. St. Martins A MOVE IN THE R At the recent meet ern Baptist Associat body appointed two of St. Martins Semina This is certainly s direction, and it is to forward movement of a few more, whic tion under the d trol of the Baptist an nominations. That essential to the best tion is quite evi accomplished by the appointing half of th required directors; an Conference appoint The act of in constitution of the abolished or amen quired, in order f government to obt under such control both denominations eed; and the el ganic union betw would be the soon If Acaidia's friend ber N. B. feed warmest friends an any other spri than fairness on

be directed to that issue, and the question would be raised whether the time had not come to either "mend or end" it. This was followed by loud cheers, as I observe such a reference to that house always. The opinion is rapidly gaining ground that to mend it is hardly possible, and that therefore only one alternative remains. That the House of Lords is in sympathy with the Tory party is well known, and its capacity for obstructing useful Liberal measures is equally well known; yet I am strongly of opinion that that House will exist for many a year yet. Old institutions die hard.

Our Missionary Society is full of hope that the £100,000 (\$500,000.00) will be raised by next October, when the centenary of the society will be celebrated. It is intended to send out a staff of a hundred missionaries, and also to increase the regular income of the society. Surely all who desire the progress of the Saviour's kingdom will pray that this noble aim of the society will be fully realized. The outlook of mission work was never more hopeful than now, nor were men and money ever more needed. There is no doubt at all that there is money enough—and money, too, that would not be missed—in the possession of Baptists in this country to run up the hundred thousand at once if there were only the willing mind, and with the exercise of a little self-denial that amount could be largely increased. What hundreds of thousands are spent by the friends (I had almost omitted the "r") of war, with which our parliament is overrun, to produce instruments of destruction, while a comparatively small sum is raised by the friends of peace to spread abroad the gospel. It is simply disgraceful to see the amounts spent for purposes of war. A ship has lately been built for the British navy costing ten times the amount our society seeks to raise by October next. One of her guns weighs 154,500 pounds. In testing the power of this gun the projectile, weighing 1,250 pounds, or over eleven cwt., passed through two feet of solid steel armor, then through 20 feet of hard oak timber, then through five feet of granite, then eleven feet of concrete, and, lastly, through six feet of brickwork, making altogether 44 feet of these hard and solid materials. There are also large shells containing 2,330 bullets all to be scattered in one explosion, while a deadly instrument called the "Rifle Calibre Automatic Machine Gun" discharges 650 shots per minute. What fearful destruction these, with other weapons of a similar kind, could produce it is difficult to imagine, and in the face of these destructive engines, and the war spirit that so widely prevails, how earnestly should all the followers of the Prince of Peace pray and labor to bring about the reign of universal peace and goodwill among men. The time may be distant—it may not—but it is coming, when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ; when the prayer, "Thy kingdom come," will need no longer to be offered, God Himself has declared concerning His Son that "He must reign."

"God hath spoken, He'll perform As sunshine cometh after storm." God could bring the glad time at once without His people if He chose, but He gives them the high privilege and honor of being co-workers with Him, and when His people rise to the full appreciation of their privileges and duties, the time will surely not be far off when "all flesh shall see the salvation of God."

Wincanton, G. B., Oct. 12.
P. S.—By a letter received from Rev. J. W. Gardner, of Upper Stratton, near Swindon, Wiltshire, I learn he is about sailing for Nova Scotia. Remembering my own experience, I need hardly bespeak for him a generous welcome in whatever field he may labor for the Master.

St. Martins Seminary.
A MOVE IN THE RIGHT DIRECTION.
At the recent meeting of the Southern Baptist Association of N. B., that body appointed two of the new directors of St. Martins Seminary.
This is certainly a move in the right direction, and it is to be hoped that this forward movement is at least one step of a few more, which will put the institution under the direct and entire control of the Baptist and F. C. Baptist denominations. That such is desirable and essential to the best welfare of the institution is quite evident. This could be accomplished by the Baptist Convention appointing half of the number of the required directors; and the F. C. Baptist Conference appointing the other half.
The act of incorporation and the constitution of the U. B. E. S. could be abolished or amended as may be required, in order for such an order of government to obtain. The institution under such control and the patronage of both denominations, would certainly succeed; and the cherished hopes of organic union between the two bodies would be the sooner realized.

If Acadia's friends wish St. Martins to be her N. B. feeder, they must be her warmest friends and supporters. In fact any other spirit than that of true Christian fairness on the part of all, will

work ill to the grand educational enterprises of the Maritime Baptists. Because St. Martins provides a broad and independent course of instruction—besides the matriculating course—to meet the needs of certain students, it is absurd to think that such a course is a hindrance to the taking of a full arts course. Such a course is a requirement of the age, and St. Martins, in providing such a course, shows herself to be abreast of the times. One of the mistakes of the day is the thinking that every man must pursue an arts course irrespective of age, aptitude and actual needs. There are some individuals whom our arts course would never fit to preach the Gospel, and whose character and circumstances render it impracticable, but there are others just the opposite.

Acadia recognizes this, and is bending her energies to provide certain students with the necessary course of arts and theology combined.
Every man seeking an arts course will pursue it and complete it if possible, but it is not possible to all men. St. Martins, in spite of her trials, has made a good record, and deserves liberal support from all.
J. HARRY KING.

Religious Intelligence.

NEWS FROM THE CHURCHES.

TABERNACLE CHURCH, ST. JOHN.—Two were received by letter last Sunday. The outlook for the work here is encouraging. It is the intention to hold a series of special services shortly.
WELDFORD, KENT CO., N. B.—It was our happy privilege on the 4th ult., to visit the baptismal waters at Kent Junction, where a young brother was buried with Christ in baptism. This makes three that have been added by baptism in the year and two by letter. On the 11th ult., my wife and I, with a new minister, were ministered to a people more kind and appreciative. I have found them ready to cooperate with their pastor at all times—and in every way which would tend to advance God's cause and glory; ready to make every reasonable sacrifice to make their pastor and his work useful and happy among them. Mrs. Carpenter joins with me in expression of heartfelt gratitude for their many acts of Christian kindness to us, and we most earnestly pray that a faithful under-shepherd may soon be sent to care for the flock. I. W. CARPENTER, Oct. 22.

GARABOUR, GRAND MIRA, AND FOURCHE BAPTIST CHURCHES, C. B.—As my pastorate of the above churches closes with the present month, I wish to say I have never ministered to a people more kind and appreciative. I have found them ready to cooperate with their pastor at all times—and in every way which would tend to advance God's cause and glory; ready to make every reasonable sacrifice to make their pastor and his work useful and happy among them. Mrs. Carpenter joins with me in expression of heartfelt gratitude for their many acts of Christian kindness to us, and we most earnestly pray that a faithful under-shepherd may soon be sent to care for the flock. I. W. CARPENTER, Oct. 22.

BONSHAW, P. E. I.—The readers of the MESSINGER AND VISITOR have been made acquainted with this place by Rev. I. Wallace, our general missionary, and as your attention has been drawn this way and your interest excited, I wish to work in progress I will try and keep you informed. Bro. Wallace labored here with me for about four weeks, and a mighty work has been done. Seven have been baptized and many others have found Christ. During the past week I have had two messages here, but the storms have been so great that it is almost impossible for the people to get together. The interest still continues and we expect baptism next Sabbath. Bro. Wallace was with me a few days at Long Creek, and the meetings there were good. According to preliminary arrangements he left on Friday for the east of the island, bearing with him the love and esteem of all who had the privilege of listening to him.
F. D. D.

PERSONALS.
The Rev. S. H. Cain is being assisted by Mr. Meikle, evangelist, in some special services in Annapolis.
Rev. S. Smith, of Weldford, Kent Co., N. B., wishes to obtain the post-office address of Rev. John A. Marple.
The Rev. A. T. Dykeman has removed with his family from Quebec to Digby, N. S., and wishes all his correspondence to be addressed to Digby.
We regret to learn that Rev. L. M. Weeks is suffering from throat trouble. In order to secure the advantages of a drier climate he has felt it necessary to resign his charge at Dorchester, and is about removing with his family to Cornwall, Ont.
Rev. J. W. Bancroft, after some thirteen years, we believe, of hard and successful labor at North Sydney, has accepted the call of the Aylesford church, and is about entering upon his labors at that place. This field is large and the opportunities for work very great. We trust that Pastor Bancroft's strength may be sufficient for his new duties, and that great success may attend his labors. Correspondents will please note change of address.
The Rev. Mr. Gardner, Baptist minister from England, arrived in Halifax last week. He is the guest of the Rev. J. W. Manning. Mr. Gardner looks to be about 40 years old, and his bearing is that of a genial, cultured, good minister of the gospel. He brings testimonials highly commending him, from Rev. John Brown, well known in these provinces; A. H. Coombs, secretary, and Rev. William Burton, president of the association of which Mr. Gardner has been a member for eleven years; the Rev. J. N. Wallace, secretary of ministers association, and the Rev. W. Mansfield, a fellow pastor. He has a testimonial from the church which he has served for eleven years. All these testimonials speak in the highest terms of Mr. Gardner as an acceptable preacher, sound in the faith and godly. He has come to the rest of his life in America. His family is now in England, but will come out so soon as he gets settled as pastor. Letters may be addressed to him, in care of Rev. J. W. Manning, Halifax.
NOTICES.
There will be a meeting of the Board of Governors of Acadia University, in the College Library at Wolfville, on Thursday, the 19th of November, at 10.30 a. m.
S. B. KENNEDY, Sec.

INDIGESTION CURED!
FELLOWS' Dyspepsia BITTERS

Fellows' Dyspepsia Bitters are highly recommended for Billiousness, Headache, Constipation, Indigestion, Dizziness, Heartburn, Bad Breath, Loss of Appetite, Jaundice, Sour Stomach, Liver Complaint, or any disease arising from bad digestion.
PRICE 25 CENTS.

QUARTERLY MEETING.—Pursuant to notice, the Albert Co. quarterly meeting met with the First Elgin church on Oct. 20. Delegates present: First Harvey—Rev. E. C. Baker; Valley—Rev. S. H. Cornwall; 2nd Elgin—Bro. A. Hayward; 3rd Elgin—Bro. D. Blackney; Dea. W. Beman and Bro. D. Beman; 2nd Hillsboro—Brethren L. H. Stevens and P. Broney; Hopewell—Rev. W. McGreggor. Rev. A. Cohoon, Rev. Mr. Schurman, Des. Rommel and other brethren and sisters were invited to seats by us. The usual reports were read and discussed in an animated way, and adopted. In addition to the general committees appointed to cooperate with the convention, it was carried that we have a verbal report concerning the spiritual prosperity of the churches represented. Rev. A. Cohoon enquired what each church was doing for convention purposes? About all the delegates responded. Being our annual meeting the following officers were elected: Rev. E. C. Baker, president; Rev. S. H. Cornwall, elected sec. treas. Rev. S. H. Cornwall preached the quarterly sermon. Subject: "To every man his work." Mark 13: 34. A sermon was preached by the sec. treas. entitled "The Gospel Magnet," founded on John 12: 32. He also read a paper, for which he received the thanks of the meeting. Dea. J. Horseman and Rev. M. Gross to read papers at our next quarterly meeting. Whole amount of collection, \$10.23. The choir rendered excellent music, concluding the meeting with "God be with you till we meet again."
W. McGRGGOR, Sec. Treas.

THE NEW BAPTIST CHURCH AT HOMEVILLE.—This church will be dedicated to the service of God on Sunday, November 15th, D. V. We have written our minister, Mr. W. McGreggor, to come and be with us on that occasion, but learn that they are leaving this island. If there should be any of the brethren who could leave their charge for a short time and be with us at the dedication at Homeville, they would be serving a good brethren near requesting them to do so. Many of the grand natural sceneries of Cape Breton, so attractive to strangers. There is good railway communications from New Brunswick and Nova Scotia across this island to Sydney, a neat and comfortable passenger train, and on a long journey you can take a branch railway to Bridgeport, some ten or twelve miles further on. From the last named place you will find a stage line running to Little Glace Bay, some two or three miles distant, which may be extended to suit the traveler's purpose at reasonable rates. At Glace Bay, a minister of the Gospel would find many kind friends at the homes of our brethren, viz. Bros. McPherson, McLeod, Adamson, Martell, Phillips, and many others. But if he desired to get nearer the place he could pass on direct to Cow Bay, six miles further, where he could find a good resting place in the homes of Brethren Melness, Davidson, Peters or Spencer till Sunday morning, when he would be gladly conveyed to Homeville, five miles up the bay, where the kind friends would welcome him so cordially that all weariness incident to the way would be forgotten. Will not some one try it?
W. WETMORE, Oct. 29.
Cow Bay, C. B., Oct. 29.

FAREWELL SERVICES.—Rev. J. W. Bancroft, on the occasion of his departure from North Sydney for his new field of labor at Aylesford, preached his farewell sermon, on Oct. 25, to a very large congregation, representing every section of the church and including many of other denominations. The text chosen was Luke 20: 32, and Phil. 1: 27. The sermon was a powerful effort, which will be long remembered for its many telling points. After the sermon a farewell address on behalf of the church and congregation was presented to Bro. Bancroft, which expressed the regret felt at his departure, after the long pastorate of thirteen years, and that only because he had come to the decision that duty called him elsewhere had the church reluctantly accepted his resignation. When Bro. Bancroft became pastor the church was in some pecuniary difficulties, but to his financial ability was unostentatiously given the credit for the position occupied by the church to-day, with an edifice free from debt and doing a full measure of its duty in contributing to the denominational funds, in this respect standing in the first rank among the Maritime churches. Nearly 200 were added to the church in thirteen years. Bro. B. was always recognized as one who was not ashamed of the Gospel of Christ, but whose preaching was firmly based upon the intrinsic truths of Scripture. Whenever wrong was to be condemned or right upheld, he took no middle course, gave no uncertain voice to his convictions. He never deviated from what he believed to be the whole truth. At the close of the Sabbath morning service, after Bro. B.'s fervent reply to the address, "God be with you till we meet again" was rendered by the efficient choir, Bro. J. H. Morse, of Halifax, presiding at the organ. On the evening of October 28, a social meeting was held, at

which a large number was present notwithstanding the inclement weather. When presentations accompanied with addresses were made to brother and sister Bancroft; to the former by the Sabbath school and to the latter by the sisters of the church and congregation, to which the pastor and wife suitably replied. Rev. Mr. Glendinning (Methodist) was present and added his regrets to those of the brethren at the severance of the tie between pastor and people, and joined with the whole community in best wishes for Bro. Bancroft's success in his new field of labor. Bro. Bancroft preached his opening sermon at Aylesford on the 1st inst.

GARABOUR, Grand Mira and Fourche Baptist churches of Cape Breton, wish to express their high esteem of the Christian character and earnest, faithful labors of their retiring pastor (Rev. I. W. Carpenter) during his pastorate of these churches. His preaching has principally been upon the foundation truths of the Gospel. His efforts have been so earnest and faithful that the congregations over the entire field have continually increased. The Christian department and sound judgment of Mr. Carpenter and his amiable Christian wife, have won for them the highest respect and esteem of the entire field. We deeply regret their removal from us, and most earnestly pray that the Home Mission Board may be successful in securing for us a successor of equal ability and devotion.
GEO. MCGILVERY, CALAN HENNINGTON, ADAM CARSON, Clerks respectively of above churches.
Cape Breton, Oct. 27.

ACKNOWLEDGMENT.—I wish through the MESSINGER AND VISITOR, to the churches of my former pastorate of Johnston and Wickham, to tender my sincere thanks for the gift of a handsome black Astrachan coat, which has the tendency not only to warm the body but also cheer the heart.
J. D. WETMORE.

The Messenger and Visitor will be sent to New Subscribers from now till Jan. 1, 1893, for \$1.50.

Literary Notes.
Harper & Brothers have just ready for publication *Men of Iron*, a stirring romance of the Middle Ages, written and illustrated by Howard Pyle. The story is especially adapted to young readers, and with the illustrations, which are numerous, presents a faithful picture of life and manners in England five hundred years ago.
Mrs. Burton Harrison, author of "The Anglomaniacs," has written for *The Ladies' Home Journal* two lengthy and what are said to be the most thorough articles on "Social Life in New York," ever written. Mrs. Harrison treats Gotham society and the people in it from every point of view. The first of the articles is to appear in the December Journal.

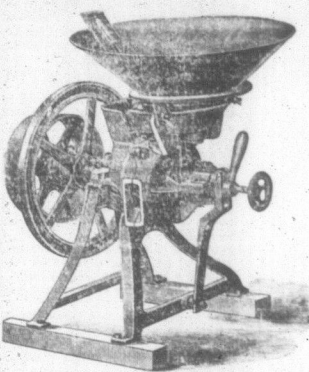
Harper's Young People announces a "World's Fair" for boys and girls, in which no less than 4,000 prizes are offered. The prizes include a bicycle and a library of 100 volumes, while not a few of even the lesser prizes are worth from \$5 to \$20. Every boy and girl is entitled to compete. *The Young People* sends a prize list free, which gives full particulars. Its address is Franklin Square, New York.

The Missionary Review of the World for November contains an unusually large and varied Department of Missionary Literature, comprising over a dozen articles by well-known writers on topics of current interest, among which, worthy of special mention, are "Our Debt, Our Duty and Our Destiny," by Dr. A. T. Pierson; "The Relation of Money to the Spread of Christ's Kingdom," by W. D. Saxton; "The Languages of Nyassaland (British Central Africa) in Relation to the Spread of Christ's Kingdom," by W. A. Elmisle; "Foreign Missions from the Standpoint of Art," by Dr. William Brenton Green. The interest aroused by the recent exposition in London, in China renders peculiarly timely Dr. J. T. Groves's exposition, in the International Department (edited by him), of "The Causes of the Disturbances in China," and of "The Chinese Government's Relations to Christian Workers." Edited by Frank C. Wagoner, C. S. Company, 18 and 20 Astor Place, New York. \$2 per year; 25 cents for single numbers. In clubs of ten, \$1.50.

—Though it is but a few years since Protestant missions were founded in Mexico, already 20,000 have been gathered into the churches, and a few of these are already large and even self-supporting. The M. E. church, South, is extending \$105,000 annually upon this field; the Presbyterians, \$90,000; the M. E. church, North, \$50,000; and the American Board \$24,000. Besides these the Episcopalians are at work, the Association of Reformed, the Cumberland Presbyterians, and the Friends.

—Dr. Williams' Pink Pills cure men and women, young and old. They rebuild the blood and nervous system, and restore lost energies. If you are ailing give them a fair trial.

The QUAKER CITY GRINDING MILL




FOR SALE ONLY BY
W. F. BURDITT & CO., ST. JOHN, N. B.,
General Agents for the Maritime Provinces, or by their Local Agents in every County.

W. K. McHEFFEY & CO.,
IMPORTERS OF
Dry Goods and Carpets.
Now selling off FANCY DRESS GOODS.
—SEND FOR SAMPLES OF—
All-Wool Challies, Checked Gingham (French), and other Fancy Dress Stuffs. They are away down in price.
W. K. McHEFFEY & CO.,
Telephone 29. 38 WATER ST., WINDSOR, N. S.

Established 1860.
Miller Brothers,
Manufacturers Agents for the Best
PIANOS, ORGANS
—AND—
SEWING MACHINES.
Pianos and Organs—used and repaired.
116 & 118 GRANVILLE STREET,
HALIFAX, N. S.
TELEPHONE 78.


Karn Organ & Piano
STILL THE UNIVERSAL FAVORITES.
Excel all others in Tone, Touch, Durability and General Excellence.
WARRANTED FOR SEVEN YEARS.
THE KARN ORGAN is in point of merit equal to all competitors in the Dominion, and stands unchallenged in the musical world as a High-class Piano.
SEND FOR CATALOGUES.
D. W. KARN & CO.,
ORGAN AND PIANO MANUFACTURERS
WOODSTOCK, ONTARIO.

When a Strength-giving Food IS NEEDED Always Use JOHNSTON'S FLUID BEEF

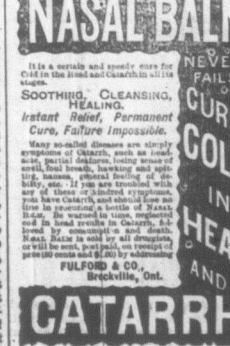


RHODES, CURRY & CO.,
AMHERST, NOVA SCOTIA,
MANUFACTURERS AND BUILDERS.
1,000,000 FEET LUMBER KEPT IN STOCK.
PLANING MILL, SAW MILL, SHINGLES MILL, LATH MILL.

"Calves' Trim Finish" & De-Lines Drug Store, OFFICE, 46 SCHOOL, OFFICE, CHURCH AND HOME FURNITURE, 66 BRICKS, LIME, CEMENT, CALCINED PLASTER, etc. Manufacturers of and Dealers in all kinds of Builders' Materials. SEND FOR ESTIMATES.



NASAL BALM NEVER FAILS CURES GOLD IN HEAD AND CATARRH



It is a certain and speedy cure for all the ailments of the nose and throat. SOOTHING, CLEANSING, HEALING. Instant Relief, Permanent Cure, Failure Impossible. Many medical diseases are simply symptoms of Catarrh, such as nasal catarrh, chronic sinusitis, etc. It is a certain and speedy cure for all the ailments of the nose and throat. SOOTHING, CLEANSING, HEALING. Instant Relief, Permanent Cure, Failure Impossible. Many medical diseases are simply symptoms of Catarrh, such as nasal catarrh, chronic sinusitis, etc. It is a certain and speedy cure for all the ailments of the nose and throat. SOOTHING, CLEANSING, HEALING. Instant Relief, Permanent Cure, Failure Impossible. Many medical diseases are simply symptoms of Catarrh, such as nasal catarrh, chronic sinusitis, etc.

Oh, was some power the gift of us To see ourselves as others see us. It was free made a blunder free us And foolish notion.

Power to avoid the worry, the fuss, the steam of wash day, the greater part of the hard work—the power to get the best satisfaction is given to all who use SURPRISE SOAP on wash day. SURPRISE SOAP has these remarkable qualities—you can see yourself as others see.

May Crippin, St. Thomas, writes: "We came from England about nine years ago, and we have been using several kinds of soap. Since we began to use the Surprise Soap we like it better than any other. We would not be without two or three dollars worth in the house." You will free yourself from "many a blunder and foolish notion" by using Surprise Soap.

SURPRISE SOAP is pure Soap. **READ** the directions on the wrapper.

BABY'S BEDTIME.

This is the baby's bedtime; Dimple chin climbs on my knee, With "Mamma, 's des as 's peep, An' tired as I can be."

"Tell me a pitty 'tory," She pleads in a sleepy way, And I ask I cuddle and kiss her, "What shall I tell you, pray?"

"How I tell as I smooth the tangles," How the big wig went to market, And the wee ones stayed at home;

Then I fold her hands together Upon her breast, and she In her lisping, sleepy fashion, Repeats her prayer for me,

— E. E. Rexford, in Household.

THE HOME.

Value of Children.

It is strange that so many men and women are destitute of a due appreciation of childhood. It has been but a short time since they were children, and yet they seem to have lost all sympathy with the life of childhood, and outside of their own households they scarcely notice or care for a child.

Health Hints.

JAMAICA GINGER.—Jamaica ginger contains more alcohol than the strongest whiskey, and aggravates the inflammatory effects with an additional and violent irritant. It is almost unequalled as a cause of uncontrollable inebriety, and should be banished from the house and from public sale, as a dangerous preparation that for all supposed useful purposes can be readily replaced.—Sanitary Era.

and this end is best attained by means of brisk walks in the open air. The pores of the skin are minute sewers. These are liable to close up somewhat unless quite free exercise is taken.

Things to Remember. That salt fish are quickest and best freshened by soaking in sour milk.

That ripe tomatoes will remove ink and other stains from white cloth, also from the hands.

That milk which is turned or changed may be sweetened and made fit for use by stirring in a little soda.

That boiled starch is much improved by the addition of a little sperm or a little gum arabic dissolved; some like a few drops of kerosene.

That salt curdles milk; hence, in preparing milk porridge, gruel, etc., the salt should not be added until the dish is almost finished.

That varnished woodwork should be cleaned with cold tea. Soap takes off the gloss. Wash thoroughly with weak tea, and rub dry with a soft cloth.

That cracks in furniture may be filled with putty mixed with Indian-red or burnt umber to get the desired shade.

That when hands or tongues are cooked they should be instantly thrown into cold water, as the change from the boiling water they were cooked in to cold water loosens the skin from the flesh and it pulls off without trouble.

Plenty of hot boiling water should be used in cooking vegetables, as the greater the quantity of water the greater the heat. If only a little water is used, the whole soon gets cool, the vegetables become tough and no length of time will render them tender.—Chicago News.

THE FARM.

House Plant Hints.

House plants are healthy for you if healthy for themselves. That is, a healthy growing plant gives out pure oxygen and ozone, but a sick, diseased plant gives out malarious gases.

How in the world do you make your Callas bloom, one bud after another, all winter? said a lady, looking at my plant dish.

It is quite near the best time for setting out trees and shrubs. The sooner it is done after the leaves are stripped off the better, and the less exposure to the sun and frost.

— K. D. C. restores the stomach to healthy action. Send for free sample to K. D. C. Company, New Glasgow, N. S.

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JOHNSON'S ANODYNE PLASTER UNLIKE ANY OTHER. FOR INTERNAL & EXTERNAL USE. IN 1810.

Originated by an Old Family Physician. Think of it. In use for more than Eighty years.

Every Sufferer From Rheumatism, Neuralgia, Headache, Diphtheria, Sore Throat, Croup, Whooping Cough, etc.

Every Mother Anodyne Plaster is the best remedy for all the ailments of children.

off, keep plants in good growth; they rarely attack a thoroughly healthy plant. They are scavengers.

Fertilizer Facts. Mr. J. B. Smith, of Ohio, tells of the production of twenty-seven bushels of wheat per acre of poor land, by use of 200 lbs. of bone-meal alone.

That manure which is well rotted and mixed with water, and applied to the soil, is the best fertilizer.

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this year. Such vines have ripe, rich, marketable fruit, while those left exposed—even the hardy Concord—are yet soft and many vines are not likely to attain sweet ripeness.

— Morning ration for fowls that kept them healthy and in good laying condition through spring and summer has been (One third each of oat, wheat-bran and chopped corn, mixed and dampened to mealiness.

— The second annual convention of the National Non-Partisan W. C. T. U. will be held in Brooklyn, N. Y., November 10 to 13, inclusive.

— Dr. Norman Kerr, of London, has treated 1,500 cases of inebriety, and of these he was able to trace a family history of intoxication in 746 cases.

— General Neal Dow, referring to the Maine law amendment of last winter, says they have "wrought wonders all over the state, especially in Portland and Lewiston."

— Senator Allison in a recent speech at Cherokee, Iowa, said: "The prohibitory law was enacted as a result of the non-partisan election, at which the people said by 30,000 majority that they desired to try the experiment of prohibition."

— Dr. Ezra M. Hunt, of the New York Independent, says: "Outside all questions of home and of morals, the physical harm done by beer is appalling. Even Germany has been compelled to raise its voice against it."

— An essential to the success of a country boy in a great city is to let drinking alone and absolutely. He does not need the stimulus, and the habit of drinking is responsible for most of the personal and business failures in both country and town.

— A Temperance Congress will be held at the Columbian Exposition in Chicago the first week in June, 1893. An elaborate program has been arranged by the committee of the National Temperance Society, who have the matter in charge.

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BAIRDS BALSAM OF HOREHOUND. PURELY VEGETABLE. NATURE'S REMEDY. Established over 50 years.

Coughs, Colds, Group, Whooping Cough, CONGESTION, ASTHMA, BRONCHITIS, IRRITATION OF THE THROAT, AND ALL THROAT AND LUNG TROUBLES.

Unprecedented Success proves its reliability. AT ALL DEALERS AND WHOLESALE DRUGGISTS.

H. PAXTON BAIRD, PROPRIETOR WOODSTOCK, N. B.

EDUCATIONAL. Why spend many weary months mastering shorthand when you can learn the "New Shorthand" in half the time of any other?

Evening Classes will be resumed for the Winter Months. MONDAY, Oct. 5th. Hours: 7:30 to 9:30.

St. Martins Seminary WILL OPEN SEPTEMBER 10th. An exceptionally strong staff of instruction has been secured.

WHISTON'S HALIFAX COMMERCIAL COLLEGE. Now open in the commodious rooms over the Bon Marche.

SHORTHAND. Thoroughly taught by mail or personally at this Institute.

READ THIS. I obtained a diploma at the HALIFAX BUSINESS COLLEGE during the winter of 1890, and feel amply repaid for the time and money spent there.

At a P. SHAND & CO'S, YOU CAN PURCHASE THE FINEST SHOES FOR THE LOWEST PRICES. WINDSOR ST. S. S.

"Ahead of All Others in time of Payment."

RE POLICY 9,005. W. M. McCABE, Esq., Managing Director, North American Life Assurance Co., Toronto.

My Dear Sir,—I beg to acknowledge receipt of your favor of the 24th inst., in which you request in favor of Mrs. Cummings, and myself for \$2000, being the full amount of the claim under above Policy on the life of my brother, the late Oliver C. Cummings.

Regarding the promptness with which you have attended to this matter and paid the claim, I communicated the contents of your letter to Mrs. Cummings, and she would be glad to express to you her appreciation of your words of sympathy.

EQUITY SALE. There will be sold at Public Auction on Saturday, the nineteenth day of December next, at eleven o'clock, at the City of Saint John, N. B., the following real estate, to-wit: the premises situated in the City of Saint John, N. B., bounded by the north side of the street, the east side of the street, the south side of the street, and the west side of the street.

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

Royal Baking Powder

ABSOLUTELY PURE

News Summary.

DOMINION.

— Henry Van Tuven, aged 97, died at Battersea, Ont., October 23. He was a veteran of 1812.

— Mr. Trow, the opposition whip, member for South Perth, has been unseated for illegal acts by a speech.

— On Tuesday week, in Quebec, Miss Stella Langwin, a daughter of Sir Hector's, was married to Judge Ernest Clinon.

— It is reported that Mr. Sel. White, M. P. for North E. sex. Ont., is about starting a paper which is intended to be an out and out anti-rationalist organ.

— As a cure for cold in the head and catarrh Nasal Baln has won a remarkable record from the Atlantic to the Pacific. It never fails. Give it a trial All dealers.

— Mr. James Fulton, travelling agent for the Life of Man Bitter, met with an accident by which some of his ribs were fractured, and he is laid up at the house of John F. Titus, Titusville, Kings Co., N. B.

— The Dominion Sunday-school convention opened at Ottawa on the 25th ult. Some five or six hundred delegates were in attendance. The annual report is said to show a rapid increase of Sunday-school organizations in Canada.

— There is an alarming increase in the number of smallpox cases in the province of Quebec. Up to Thursday last week, as stated in a Montreal paper, 98 cases had been reported to the provincial board of health. Of these 18 had proved fatal.

— The board of management of the Woman's Missionary Society of the Methodist church have drawn up a memorial for presentation to the Dominion government asking steps to be taken to prevent the introduction of Chinese women into British Columbia for immoral purposes.

— The Halifax school for the blind have decided to put in all new pianos, of which eight will be required now, and they have decided to get the Evans Bros. and D. W. Karns, from Grand River, (Greenville St.) who are sole agents. When the school is full, about seven more will be required, which will also be taken from Miller Bros.

— Three or four yards of the heavy cornice of the upper side of the Supreme Court room in the parliament buildings at Fredericton, has just had a crash the other day. Fortunately the room was unoccupied at the time, had the court been in session, it is said that at least three of the judges must have been killed.

— "Alpha Omega Perpetual Cook" was the name handed in to the clerk the other day for registry in the fourth department of the local statistic at London, Ont. The owner of the somewhat unique name is a little malingerer, who has recently come to brighten the home of Mr. P. H. Cook, 261 Richmond street.

— The Supreme Court of Canada has rendered its decision in the case of the Manitoba school act, abolishing separate schools for Catholics, declaring the act unconstitutional. Premier Greenway is reported as saying that the Manitoba government will appeal from this decision. He says the case will be taken to the Privy Council in London and be brought before Queen Victoria.

— There is talk that the Byvan Catholic church in Quebec is about to take cognizance of the prevailing political corruption and to devise some means by which it can be checked. A movement has already been started amongst a number of Catholic clergy for the reform of public morality in this respect. This movement is inaugurated outside of any party issues, and is based on the question of principle purely and simply.

— Captain Chute, of the schooner Seraphine, who arrived at Boston on Tuesday from Bear River, N. S., reports experiencing a very rough passage. Last Saturday, when a mile south from Matinicus, he saw a four-masted schooner founder with all hands. The name of the vessel could not be learned. The lost vessel is supposed to be the Uruguay, Capt. Parsons, of Windsor, N. S., and it is believed that all her crew perished with her.

— A cable despatch to the Montreal Star says: "The Canadian egg trade is making wondrous strides. The high prices enabled one shipper to make £1,000 profit on a single shipment. Cheese importers are generally handling the eggs. One shipper alone expects to handle thirty five million before the season ends. The prices are maintained dealers say that eggs from Ontario and Prince Edward Island will gradually replace the inferior classes of foreign eggs in the Liverpool and other markets.

— News of a fight between the mounted police and Indians in the North-west, created quite an excitement a week ago, and fears were entertained that serious consequences might follow. From later accounts it appears that the fight was a much less serious matter than at first reported. The facts are said to be as follows, as telegraphed by Commissioner Haysler: "While Comdr. Alexander and ten men were patrolling south of McLeod for whiskey-sellers, they came on a party of Indians laden with stolen beef. Alexander ordered them to halt. One of the Indians named Steel Fire refused to do so, and fired, with the result of shooting off Alexander's ear. Ryan then shot the Indian in the nose. The Indian was afterwards found wounded in Buffalo Wallow, and refused to be treated by a doctor. It is probable that he will die. The telegram from the commissioner reports all quiet on the

Blood reserve, on the fringe of which the affray occurred. There is not the slightest danger of any serious trouble.

BRITISH AND FOREIGN.

— Fears are entertained of a famine in Northern Hungary, owing to the complete failure of the potato crop.

— Affairs in Guatemala are reported to be in a very unsettled condition. A revolution to the seat in the President Barrillas is said to be imminent.

— A late despatch reports that an epidemic of influenza prevails in Melbourne, Australia; nearly every family in the city is afflicted, and in country districts deaths are becoming alarmingly frequent.

— The Argentine government has sold a tract of land in the Grand Chaco—the northern part of the republic—to Baron Hirsch for the establishment of a Jewish settlement. One million dollars in gold has been paid for 10,000 square miles of the territory.

— Patrick McDermott, McCarthyite candidate, has been elected without opposition to the seat in the Commons for North Kilkenny, left vacant by the death of Sir John Pope Hennessy. Nominations for Cork, the seat vacated by Mr. Parnell's death, took place on Tuesday of this week and the election will be held on Friday.

— Frederick Smith (Conservative), son of the late William Henry Smith, was on Tuesday elected member of Parliament for the Strand division of London in succession to his father. Mr. Smith received 4,952 votes and Dr. Gutteridge (Liberal), 1,946. In the last previous election, W. H. Smith (Conservative) received 5,054, and Hilary (Home Ruler), 1,508.

— A disastrous earthquake is reported to have taken place in Japan. A London despatch of Oct. 29, says: A private telegram, dated Higo, received to-night says a severe earthquake was experienced at Otsuka and a number of houses were thrown to the ground and many occupants crushed to death. A large number of persons escaped from their homes to meet death in the streets in front from the falling debris. The details of the catastrophe are very meagre. All the wires in the districts affected were broken by the falling poles. It is known that in Osaka alone 300 persons lost their lives.

— The sealing men are very blue over the condition of the market for seal-skins. The fall seal sales at London, which determine prices for the year, were held on Monday and Tuesday, seal-skins being in strong demand at high figures, the market proved to be over-stocked and purchasers considered 60 shillings excessive. The loss to all in any way connected with sealing will be heavy, and to not a few the low prices mean financial embarrassment.

— There is little speculation in skins now, not those who have made a careful study of the situation predict that next year a further drop may be looked for.

— There was an uproar in the town meeting at Kidderminster, England, on Wednesday, called for the purpose of arranging a customary wedding present to the Earl of Dudley, who is the lord of the manor. The mayor presided, not after making an address full of eulogy and loyalty for his lordship, was horrified when a member proposed a motion to postpone the matter for five years in order to give an opportunity to observe whether the Earl would by that time have reformed his ways. The mover of the amendment declared that no honorable man should subscribe to a testimonial to the Earl, seeing that he spends his time in race courses, frequent gambling clubs, even on Sundays, and is a friend of the Prince of Wales. The resolution for a suitable gift, however, was adopted.

UNITED STATES.

— Prairie fires were reported to be raging last week in Northern Dakota. The town of Bismarck was threatened with destruction.

— At the beginning of last week Mr. Blaine resumed his duties as Secretary of State. He is reported to be apparently in better health than for some time past.

— George W. Frost and W. W. Vivian, both reputable citizens of Gladwin, Mich., report having seen a wild man on the banks of the Tittabawassee river, in Gladwin county. The man was nude, covered with hair, and was a giant in proportion. According to their story he must have been at least seven feet high, his arms reaching below his knees, and with hands twice the usual size. Mr. Vivian set his bull dog on the crazy man, and with one mighty stroke of his monstrous hand he felled the dog dead. His jumps were measured and found to be from twenty to twenty-three feet long.

One of the largest book deals ever consummated in America was closed on Tuesday afternoon by cablegram, the university of Chicago being the purchaser and S. Simon, of Berlin, the seller. The library has 280,000 volumes and 120,000 dissertations in all languages. The prices paid for the lot, including the catalogue price is between \$600,000 and \$700,000, and the bookseller's price \$300,000.

— Among modern athletic feats the performance of William Martin deserves honorable mention. In the great international bicycle race which lately took place in New York, Martin rode 1,600 miles in 142 hours. He is an Irish American lad, born in Dublin, in 1869, and brought to the United States when three years of age. The superior endurance by means of which he won at New York in the event which gives him world-wide prominence as a cyclist, is said to be in a great measure due to his abstemious habits. Martin is a total abstainer from alcoholic liquors of all kinds and from the use of tobacco.

— Philadelphia has a new industry—the manufacture of "cellulose" out of cocoon waste. This remarkable process is the result of an accidental discovery made by a French naval officer who, having made a target out of moistened husks, was surprised to find that the perforations made by the bullets had entirely closed up. Subsequent experiments proved that the fibers, when applied to ships, rendered them unsinkable; that whether torn by shell or by rock the injury was self-repaired and water could not enter. Foreign navies have quite generally adopted cellulose, and Secretary Tracy expressed his willingness to aid the construction of new ships for the U. S. navy, provided it could be manufactured in America. A company has accordingly been organized which has secured the American control of the French patent, and is erecting a plant on the Schuylkill. The new substance will be used as a lining, five feet wide and five feet deep, between the outer shell of iron and the inner shell of wood of the four naval vessels now being built by the Cramps, and also those being constructed by the Union Iron Works at St. Francis.

— An expedition, led by Prof. Russell, which left Seattle on the 30th of May last to explore the region of Mount St. Elias, in Alaska, has returned. In attempting to ascend Mt. St. Elias they pitched their camp 8,000 feet above sea level and for twelve days tried to reach the summit, but were beaten back by the snow. The highest point reached was 15,000 feet high. From this lofty altitude the Professor describes the scene as one of "utter desolation—a stretch of snowfields, glaciers and ice, broken only by ice-capped peaks, rising to the height of from 10,000 to 14,000 feet." The Professor estimates the altitude of Mount St. Elias at between 18,000 and 19,000 feet—a correction of his estimate of last year. Among the glaciers surveyed, the Matapiscu, made by the confluence of four principal glaciers, rising to the smaller ones, was found to be in extent larger than all the Alpine glaciers put together. It covers thousands of square miles south-east of St. Elias, and the ice is estimated to be from 1,500 to 2,000 feet thick. The courage and endurance of the members of this party, who spent two months amid snow and ice, often drenched to the skin and compelled to sleep at least half the time in the snow and without change of garments, carrying their food in 50 pound cases, and all in the interests of science, entitles them to a place among modern heroes.

— Henry A. Archer, of Fairfield, Me., suffered from a severe cough, spitting of blood, and general debility, which he could not get rid of. Physicians pronounced him in consumption. His health was completely restored by the use of Wistar's Balsam of Wild Cherry.

Deaths.

JOHNSON.—Amos T. Johnson, aged 26 years, son of Thomas Johnson, of Lower Village, Truro, N. S. His end was peace, trusting in Jesus. He was a member of the Westchester church, and was baptized by John C. Cogswell some 30 years ago. He lived a consistent Christian life and died trusting in the Lord. He leaves a widow and sons to mourn their loss. (P. S.—This was overlooked one year past.)

TICKNEY.—At Port Maitland, on the 7th of October, Mrs. Mary Tickney, in the 86th year of her age. She was baptized many years ago by the Rev. Harris Harding. Her sister adorned her profession by a good life and a firm faith in her Saviour. She lived like a Christian and died like a Christian. As a book of corn fully ripe she has been gathered to her eternal home.

EARL.—At Pleasant Lake, Yarmouth Co., N. S., Oct. 11, Mrs. Alberta Earl, beloved wife of Edmund Earl. Mrs. Earl had been a member of the Tuskent Baptist church for a number of years. Since early spring she has been the victim of painful and incurable sickness. But through all her sickness she exhibited a wonderful resignation to the will of God, and a resignation to the Divine will.

FOSTER.—At North Kingston, Kings Co., N. S., Sept. 22, Oram E. son of Joshua Foster, aged 17 years. His end was peace. This young man had lately fallen in with a bad party, and had united with the Lower Aylesford church last Saturday, but was taken sick and in a few hours taken to the spirit world. What a loud call to all, "Be ye also ready." Bro. and Sister Foster feel the loss of their son.

STEVENS.—At Argyle Head, Oct. 24, of consumption, William Edward Stevens, aged 31 years. Bro. Stevens was not a member of the visible church; but during his illness, which lasted for more than a year, he gave indisputable evidence that he had passed from death into life. He left a wife and child, and a large circle of relatives and friends, who mourn their loss.

BREES.—After a lingering and painful illness, Robert Beers, aged 44 years, died on the 23rd Sept. at Canaan, Kent Co. Over two years ago our brother died on the Lord's day, being buried with Him in baptism. He adorned his profession by a godly life until the Saviour called him home, then he sweetly fell asleep in Jesus. He leaves a widow and five children and a large circle of friends to mourn their loss. May God comfort the hearts of the sorrowing ones.

HOLMES.—At Richmond, on the 14th ult., Sister Martha Holmes, aged 75. During the last six months of her life she was a great but patient sufferer. It was cheering to visit her in her last illness and witness how her faith in Christ made her triumph over bodily pain and the fear of death. May the great God who survives her all have an abundant entrance into God's everlasting kingdom, and meet there no farewell tears shed.

CROCKER.—At Meadowville, Annapolis Co., N. S., Oct. 3, Melbourn Crocker, aged 22. Melbourn was a young man of excellent moral character and very highly respected by all who knew him. He was an excellent worker in the church which he used in the service of the church and the Sabbath school. He was always ready to help us in our services of song to raise means to send the Gospel to the destitute, and many in this community cherish the hope that he is now singing before the throne of God. His remains were carried to their last resting place Oct. 4, accompanied by one of the largest processions ever seen in Aylesford. Much sympathy is felt by this community for Bro. Wm. Crocker and his companion, who have parted with their only son. May the grace of God sustain these aged pilgrims through the balance of their journey and conduct them in triumph to immortality.

REALS.—The community of Inglisville has suffered a loss in the death of our pastor, James Beals, Esq. He had been suffering for a year and, passed away on the 24th ult. He had been a resident of this place for a long period, and was respected by all, not only for his services as a public officer, but as a citizen and a neighbor. He will be much missed in the Baptist church, and he had been an active member for more than fifty years, in the family circle, and in fact everywhere that he was known for his good qualities. He leaves a widow, five sons—only one of them the Rev. F. H. Beals, of Hebron, Yarmouth Co.—and two daughters, besides a large circle of relatives and friends to mourn their loss. The funeral services were conducted on the 27th ult., by his pastor, Rev. J. T. Eaton, who preached a very impressive sermon from Ec. 12: 7, to a crowded house.—Bridgetown Monitor.

POSTSCRIPT.

Storm still raging; but I can't get cold with this coat on; never felt so comfortable; it is long and double-breasted, with a good Storm Collar, and a long Cape to cover up the arms. They used to cost something; but we sell them now as low as \$10. We have some elegant patterns in Plaid and Stripe Scotch Tweeds; one line at \$12, one at \$14. The Capes are all lined, making them warm and comfortable, besides making a fine dress coat. How's your Boy's Overcoat? We've got an immense stock made up in the same style as the Men's Cut shown here. We start them at \$3 and run them up to \$12, with scores of qualities in between, to fit boys from 4 years to 15. Keep your eye on our ads.; we'll have more to say to you later.

OAK HALL,
SCOVIL, FRASER & CO.
Cor. King & Germain Sts.,
SAINT JOHN, N. B.

Do it Now! What?

Why search in all your old trunks, boxes and drawers for letters and papers received from 1847 to 1860. On them you will find stamps that you can turn into money by sending them to me. I pay you 1c. to \$2.00 each for stamps. Send me a list of what you have, and I will quote you prices. Ten per cent. extra for those left on the original envelope. All letters answered. Address—F. BURT SAUNDERS, P. O. Box 309, St. John, N. B. Reference—The Messengers and Visitor.

CARPETS & FURNITURE FOR SPRING 1891.

An immense collection of Household Goods from the different markets of the world. A LARGE VARIETY OF ARTISTIC DESIGNS. A SUPERIOR QUALITY OF WORKMANSHIP, sensible and durable. Long looked for expectancy, a better quality of goods in all departments. Prices no higher than the market.

CARPETS. FURNITURE. BEDDING, &c.

PARLOR SUITES, BEDROOM SUITES, SPRING BEDS, HAIR, MOSS, AND FIBRE MATTRESSES, FOLDING BEDS, &c.

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CHRISTIE BROS. & CO.,
MANUFACTURERS OF
COFFINS AND CASKETS,
AMHERST, N. S.

Coffins and Caskets in SOLID OAK and WALNUT, in imitation of ROSEWOOD, FRENCH BURL and WALNUT.

Also Coffins and Caskets covered in Black Broadcloth & Velvet & White Embossed Velvet. We are just offering a New Style of Cloth Caskets called "THE SHRINE PLATE," with a folding face plate, making a convenient Flower Plate.

Our Children's Caskets and Coffins in Gloss White and Gold Stripes are very beautiful.

PLANING AND MOULDING.



THE CHRISTIAN
VOLUME
VOL. VII

The Thanksgiving on our sixth page. New York Examines therein last That. We are pleased to Geo. Bruce, pastor of Terian church of this ted a member of the of Political and So- United States.—C pear to be congrat- very heartily on Rev- ceptance of the ca- church.—Rev. R. Calvary Baptist chu- his wife were on bal- wrecked near Gals- lives were lost in th- and Mrs. McArthur- serious injury.—C presbytery desired charge of heresy a- The deca, doubtl-

—The congreg- Leinster and Germ- will unite in hold- service in German- Thursday, at eleven Mellick will be th- occasion.

—Our subscribe- ordered Drummong- obliged to wait till- ceived. The time a- receiving orders for- passed; but we will- up to this date.

—An exchange- noblest laymen in- celebrated their liv- help of any noble- wives among our o- silver weddings to- here retell how they- He talked the r- wife, who is as nob- decided on the best- sion. If they made- unintentionally slip- friends. They did- left his business e- with his wife to the- at a hotel, and gave- foreign ties.

—On Tuesday, th- ple of Charlotte cou- question for or agai- Scott Act. Some- leaders, we are glad- ing the temperanc- fight against repea- effective weapons o- people is the asser- inoperative and u- absurdly untrue, as- counties amply dem- estly hope that the- Charlotte county w- count of themselves.

PASSING.

THE NOVA SCOTIA- POINTED Mr. A. H- successor of Dr. A- dent of education- We should have- Acadia man receiv- and certainly it wo- more than one gr- who could have fill- honor to himself a- province. We hav- ever, to find fault- choice. We believ- a gentleman who- cations for the offi- of Dalhousie Colleg- tainments are an- ledged: As the he- and later as stucco- Halifax, Mr. MacK- to be a practical a- tionist. The app- have been made- party consideration- political sympathiz- not with the Liber- spect the action o- worthy of the high- in commensable a- with the action o- provincial governm- is much reason to- and appointments- have been determin- solely, on partisan

A GREAT "MEANS OF GRACE."

"The Bicycle is a great 'means of grace.' I get up sometimes of a Monday morning, nervous, headache, and hardly willing to see my best friends. A ten-mile spin on my wheels brings me home in a state of perspiration and bliss, and after a vigorous rub-down in the bath-room, I am quite prepared to love my enemies and pray for them that do me wrong."—Rev. F. W. Rider, Pastor Central Sq. Baptist Church, Boston.

C. E. BURNHAM & SON,
83 & 85 Charlotte St., St. John, N. B.

COLONIAL BOOK STORE,
HEADQUARTERS
SUNDAY SCHOOL LIBRARIES and Miscellaneous Books suitable for Schools & CLASSES, RECORD BOOKS & CLASS BOOKS, LIBRARY CARDS, PELLONET'S NOTES on the International Lessons for 1891 sent to any address on receipt of price, \$1.25.

YOUR ORDER FOR SUNDAY-SCHOOL SUPPLIES will receive our prompt attention.

RETAIL QUANTITIES, 25c per year. ADVANCED " 10c per year. INTERMEDIATE " 8c per year. CATALOGUE " 5c per year.

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Salesmen Wanted

To take orders for our Warranted NURSERY STOCK to be delivered in the spring. Agents starting NOW can make big salary, or Commission. Stock and variety superior to anything heretofore shipped. Outfit and instructions furnished FREE.

Write at once for terms to
E. O. GRASMAN, Nurseryman,
TORONTO, Ont.

YOU ARE NOT EXPECTED TO READ THIS,

Because it is an advertisement, but to see if you will, we make the following offer: We will send you one dozen nice-turned, square base ASH BALUSTERS for \$1.00. Regular price, \$1.25. Cash to accompany order, and will be refunded if not satisfactory. Our new catalogue of Mouldings mailed free to any address.

A. CHRISTIE
Wood Working Co.,
101 & 105 CITY ROAD, SAINT JOHN.

The Messenger and Visitor will be sent to New Subscribers from now till Jan. 1, 1893, for \$1.50.

EXCELLENCE.

RHEUMATISM.—Mr. WM. ROWES, 65 Red London, Eng., states he had rheumatism 20 years, suffered intensely from swelling of hands, feet and joints. He used St. Jacobs Oil until he was unable to get out of the second bottle when he felt the pain left him. He is cured.

NEURALGIA.—Mrs. JOHN McLEAN, Barrington, Ont., March 1, 1889, says: "I suffered severely with neuralgia for nine years and have been greatly benefited by the use of St. Jacobs Oil."

SCIATICA.—Grenada, Antigua, U. S. A., Aug. 8, 1888. "I suffered eight years with sciatica, and used five bottles of St. Jacobs Oil, and was permanently cured." JACOB I. SMITH.

STRAIN.—Mr. M. PRICK, 14 Tabernacle Square, E. C., London, Eng., says: "I strained my wrist and the severe pain yielded like magic to St. Jacobs Oil."

LAMEBACK.—Mrs. J. RINGLAND, Kincard St., London, Eng., says: "I was confined to bed by severe lumbago. A part of a bottle of St. Jacobs Oil enabled me to go about in a day."

IT HAS NO EQUAL.

STOP

spending your money for worthless medicines and buy a bottle of

WISTAR'S BALSAM OF WILD CHERRY

THAT

will prove of inestimable value, as it is almost certain to cure at once that severe and rasping

COUGH

Burdock Cures BILIOUSNESS. BLOOD Cures BILIOUSNESS. BITTERS Cures BILIOUSNESS.

REGULATES THE LIVER.

Direct Proof. "I was troubled for five years with Liver Complaint. I used a great deal of medicine which did me no good, and I was getting worse all the time until I tried Burdock Blood Bitters. After taking four bottles I am now well. I can also recommend it for the cure of Dyspepsia." MARK A. E. DEACON, Haverstone, Ont.