

# Messenger and Visitor.

THE CHRISTIAN MESSENGER, VOLUME LV.

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THE CHRISTIAN VISITOR, VOLUME XLIV.

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—THE November number of the *Bema*, the monthly publication edited by the students of St. Martins Seminary and printed by Mr. G. W. Day, of St. John, is received. It is well printed on a fine quality of paper, with tasteful leatherette covers. Its contents possess the interest which belongs to publications of its class, and it is every way creditable to the institution.

—A PART of the Whittier homestead in East Parish has been purchased by Mr. J. H. Carleton, of Haverhill, who will present it to the city to be preserved as a memorial of the poet. The purchase includes the house and other buildings, with several acres of land lying adjacent to them. Some movement was made toward purchasing the property by the Whittier Club about a year ago, and the poet is said to have been pleased with the idea.

—It will be seen that a correspondent intimates, in reference to the Brussels street meeting of November 4, that there was an attempt to have it a packed meeting of those who were in favor of a separate Convention. We have certainly heard no satisfactory explanation of the plan—if there was any—on which the circulars were sent out, but we think it is only just to say that, in our opinion, there is no reason to suppose there was any general collusion among the brethren whose names were attached to the circular to prevent the meeting being a representative one.

—At the request of the *Pall Mall Gazette* a number of eminent Englishmen have expressed their opinions in reference to the desirability of continuing the poet-laureateship. Prof. Dowden, the Shakespearean scholar, thinks that the laureateship should end with Tennyson; but others, as, for example, Prof. Huxley, Prof. Max Müller, Mr. Lecky, Sir John Lubbock, Prof. Blackie, favor the continuance of the office. Prof. Blackie holds that the laureateship should be continued as evidence that the highest person in the realm takes public notice of the highest functions of the human soul.

—It is gratifying to observe that the movement of our ministers is not always westward. The Halifax brethren are to be congratulated on having been able to persuade two excellent men—Revs. D. G. McDonald and A. C. Chute—to return and cast in their lots with the Baptists by the sea, bringing with them, no doubt, enlarged experience and increased ability for successful work. A St. John church, too, is congratulating itself on having been able to fill its vacant pulp on drawing on the resources of Ontario. We wish for all these brethren and the churches which they serve great happiness and blessing.

—BISHOP WARREN, lecturing recently before the students of Boston University on "The Bible in Education," in his opening remarks said:

"There was never a work in the annals of civilization which has received such universal homage as the Bible. Some of it is over three thousand years old, and yet it was never so popular as now. In the first seventy-seven years of its existence, the English Bible Society printed 88,000,000 volumes, but in the last ten years it has issued over 30,000,000 copies. . . The best minds are interested in this volume. The Bible is more productive of thought than any other work in literature. Von Moltke said that the Bible had more influence over his mind than any other book. The 'Grand Old Man' of England, Mr. Gladstone, has named it 'The Impregnable Rock.' The man whose education does not include a thorough study of the Bible is not liberally educated. The Bible claims to be drawn from infinite resources; it has a marvellous self-authenticating power. Its doctrines never have spread with the rapidity they do to-day."

—THE Rhode Island correspondent of the *Examiner* notes the absence of President Andrews, of Brown University, upon whom the honor has been conferred of representing his country as a delegate to the Brussels monetary conference. President Andrews sailed for Europe on the 12th inst., and will be absent until February. The religious condition of the college is regarded as being very hopeful, about thirty young men having signified their willingness to engage in missionary and evangelistic work in and about the city during the coming winter. The correspondent quoted remembers when but "two students manifested any propensity for such work, and these were looked upon as somewhat phenomenal fanatics, and were politely told that it were better for them to confine their energies to the work of the curriculum; this, although their average was well up to the best in their class. How happily the times have changed! The young men will go out in quartettes, prepared both to speak and sing the gospel."

## PASSING EVENTS.

THE Halifax conference between representative men of the Dominion and Newfoundland governments was concluded on the 15th inst. after a week's session. The public is naturally interested to know what subjects were discussed at the conference and with what results. Little account of the proceedings, however, has been given to the public, it having been deemed best by the conference that its proceedings should not be made known until they shall have been laid before the governments of the two countries, and not even then, without the approval of those governments. The conference has, however, been pleased to state that "the proceedings throughout were of a harmonious character, and it is hoped and expected by the delegates that good results will follow the interchange of views and the friendly discussions which have taken place." Through information obtained from unofficial sources, the Toronto *Empire's* correspondent states that the conference agreed on a united line of action to be pursued in regard to continuing the *modus vivendi* Homages and the supply of bait to United States vessels. The Dominion government is also to use its influence with the Imperial government to effect an early settlement with France in regard to her territorial and fishing rights on the west coast of Newfoundland. The question of confederation, we are told, was also discussed, and conditions were agreed upon which the Newfoundland delegates will submit to their government, and if the government is favorable, the question will be made the subject of a plebiscite. The representatives of the Newfoundland government in the conference were Sir William Whiteway, Hon. Robert Bond and Hon. A. W. Harvey. In interviews with these gentlemen the *Empire's* correspondent learned that the first two are in favor of confederation, while the latter, who is interested in manufactures on the island, is strongly opposed to union. Sir William Whiteway is represented as saying that he believes public opinion in Newfoundland to be pretty well divided on the question. The fishermen, if left to study their own interest, he thinks, be all in favor of confederation, but it would be opposed by those who are engaged in mercantile pursuits. The business of these people is mainly with the mother country, their establishments in Newfoundland being but branch houses of large firms on the other side. They appear to look upon confederation as a sort of "cut away" from the motherland. The manufacturers who are protected and subsidized by the government are opposed to confederation. There are but few of this class, but their influence in the colony is very considerable. On the whole Sir William and the Hon. Mr. Bond appear to agree in thinking that, though their province will eventually come into the union, she will take her own time for it, and the colony is not yet ripe for confederation.

THERE appears to be an effort in the anti-temperance interest to make it appear that the result of the recent elections in Kansas has been highly unfavorable to the cause of prohibition. At the time of the election there was submitted to the people a proposal for a constitutional convention, the purpose of which was stated to be "the revision of the state constitution, so as to eliminate objectionable and obsolete features and to add new and needed provisions." The whiskey power within and without the state, it is said, worked hard for this convention, hoping through it to succeed in eliminating from the constitution the prohibition amendment. The report has been sent abroad that the demand for this constitutional convention had carried by a great majority. This appears to have been a pure invention, as it is now stated on apparently good authority that the proposal for the convention was voted down. Another report, for which there may be much more foundation in fact, is that the "Fusionist" party—the result of an alliance between the Democrats and the Populists—which now controls the state government, will be much less favorable to the cause of prohibition than were the Republicans. The newly elected governor is said to have declared that the enforcement of the law must henceforth be left with the local officers, and that the state will not interfere in the matter; that is to say that the communities which desire prohibition and are able to enforce the law, may do so, but in the case of those which do not, no attempt will be made by the state to enforce prohibition. Under such conditions the law, of course, would be of no more value than our Scott Act or any

other measure of local option. As a result of the change in the state government and the position taken by the governor, it is said that the liquor forces of Kansas are already coming out of their hole-and-corner hiding-places, and the saloon is taking on a more bold and brazen face. How much truth there is in these reports remains to be seen. Probably the outlook for the cause of prohibition in Kansas is much brighter than its enemies would make it appear, and the Republicans will not unreasonably exaggerate any loss which the cause may have suffered through their defeat. It will certainly be a matter of great regret if anything has occurred to cause any serious set-back to the cause of prohibition in Kansas, for the success of the movement in other states and in Canada must depend, to a very considerable extent, on its fate in those states in which prohibitory laws have been adopted.

THE apparently greater frequency in late years of instances in which persons take their own lives may be accounted for in part by the fact that in these days a very sensational event, in whatever obscure corner of the country it may occur, finds its way at once into the newspapers and is read by everybody. But it seems quite certain that there is a real as well as an apparent increase in the number of suicides in America. Certain statistics lately presented to the public go to show, too, that this increase is not confined to those parts of the continent which have received a large influx of European population, among whom the prevalence of atheistic opinions may be thought to have had much to do in increasing the frequency of self-destruction in the communities in which these people are numerous. An analytical study of suicides by Dr. Davis R. Dewey in several of the New England states, embracing about 6,500 cases reported since 1850, presents a number of interesting facts in connection with this subject. It is shown that in Massachusetts and Connecticut the suicidal tendency during the last twenty years has been steadily growing. In Rhode Island, on the other hand, there has been no appreciable increase; but in New England, as a whole, in Dr. Dewey's judgment, suicides have increased from 30 to 40 per cent. since 1860. It is noted that in Massachusetts and Connecticut the number of suicides declined during the war, and this somewhat remarkable fact is said to agree with similar statistics during war periods in other countries. Another fact clearly shown is that self-destruction is much more frequent among men than among women. Thus, in Massachusetts, during the period 1851-89, the number of suicides among men was 3,473, as compared with 1,027 among women. It is also found that the tendency to self-destruction increases with age, and this is especially true of men, the tendency to suicide in early and middle life being comparatively much greater among women than among men. It appears that the season of the year has likewise something to do with the suicidal mania. People are more apt to take their lives in the spring of the year than at other times. For Massachusetts and Connecticut the maximum comes in April, and for Vermont in May. This fact is due, Dr. Dewey thinks, to "the radical changes which nature displays in the spring of the year." As to the methods of taking their lives, most men choose hanging, while women have a preference for poison and drowning. It is curious, too, that poison is twice as popular with suicides in Massachusetts as in England. There can be no doubt that this fast-living age, with its constant bustle and strain, making so tremendous demand upon the nervous energies of men, drives many to madness and suicide.

THE military system of Germany is generally regarded as a model of thoroughness and efficiency, though maintained at vast expense to the empire. In theory the army organization includes every able-bodied man in the empire between the ages of 18 and 45. Of these twenty-seven years, three are given exclusively to military service in the standing army; for four years more the German citizen is a member of the reserve, and for twenty years more he may be called to come to the defence of his country as a member of the "Landstrum" or "Landwehr." This is what the German military system requires in theory, but in fact, it is said, not more than about a third of those reaching the prescribed age are annually drafted into the service. This means, however, an annual draft of about 170,000 men for three years' service in the standing army, but this, in the opinion of Emperor William, is not sufficient to make the

military position of Germany satisfactory when compared with the immense organizations of France and Russia. On a peace footing France has 25,000 more men than Germany and her contingent for war is larger by 340,000. Russia's forces of course still larger. The situation gives the German Emperor concern, and he is determined to take means to increase his effective military forces. Accordingly, at the approaching session of the Reichstag, the government is to present an army bill, for which it is understood the Emperor stands sponsor. The new bill reduces the time of service in the standing army from three to two years, but provides for an addition to the present annual enlistment of some 60,000 or 65,000 men, raising the numbers of the annual enlistment to about 235,000. This would appear to mean that about one-tenth or one-twelfth of the able-bodied men of military age would be engaged in serving their two years' term in the army. The German military force on a peace footing, under the proposed bill, would be about 600,000 men, which, it will be readily seen, involves a tremendous draft upon the productive forces of the empire. The additional expenditure for military purposes which the bill would involve is estimated at \$35,000,000 or \$40,000,000. The Emperor's scheme for strengthening the defences of the empire is not received with general favor. Naturally there is a strong opposition on the part of the people to an increase in conscription and taxation. Many of the deputies, it is expected, will come to the Reichstag instructed by their constituents to vote against the bill. Bismarck has eagerly seized the opportunity to embarrass his rival Von Caprivi, and, if possible, to thwart the imperial will. The Vatican, it appears, is making its power felt and the support of the Roman Catholics, it is said, will be guaranteed to the government only on terms which will be most embarrassing to the latter. Taking everything into consideration, the situation appears to be very hostile to the bill, and if it passes the Reichstag at all it will probably be in a considerably modified form.

## The Archbishop Consistent.

THE trouble about the School for the Deaf and Dumb is still on hand. Archbishop O'Brien stigmatizes it as Protestant. Dr. Tobin, a Roman Catholic and a member of the Board of Trustees, in a letter to the *Halifax Herald*, reminds the archbishop that there was a Roman Catholic teacher in the school for two years, and that a standing offer has been given to teach any Roman Catholic the sign language of the school, so that the person thus taught might give religious instruction to the Roman Catholic children. This offer has never been accepted. The Roman Catholic doctor takes issue with the archbishop and says the school is not sectarian. More than this, the board, as the Halifax correspondent has done, intimates in a public letter, in reply to the archbishop, that he would rather the deaf mutes among Roman Catholics should remain in brutish ignorance than to have them taught in an institution in which Romish dogmas are not the religious standard. The archbishop accepts the charge, and in justification of the ground he holds, says:

"We hold that faith is a supernatural virtue infused into the soul of the infant by baptism; hence it is potentially in the uneducated Catholic deaf mute, and can be very easily tampered with as the dormant power awakes to action through the process of education. Instantly better is it for the deaf mute to pass through life in his or her baptismal innocence, uninstructed and shut out from communication with fellow beings, than to lose by 'instruction' the priceless gift of faith. . . The public will see, therefore, that according to our principles the safe guarding of the faith of deaf mutes is not an idle question."

Infant baptism, in the above deliverance from the learned archbishop, is set in its true light. The frankness and religious boldness in the declaration of this dogma are most refreshing. Ask an authority of the Roman Catholic church for an explicit, definite declaration in regard to infant baptism, and the reply is prompt and lucid. In this respect the High church of the Episcopal order is like its half-sister, the papacy. Well may the Roman church take this high ground. It has the authority in the Holy Scriptures, the church is authorized to hold and practice it, if it involves the welfare of souls. This it does in the judgment of the church. If it is more convenient to substitute sprinkling for baptism, the church has a right to make the substitution. The change has been made. Baptism saves the child. It is made a member of the church and

heir of heaven by baptism. It is saved by baptism. In this faith the High church takes the ground of the papacy. There is no mist here. All is daylight. The heresy is big with power to deceive and delude. Communities and nations are overspread by the horrible darkness generated by infant baptism. Like a pall of black night it rests on Spain, Portugal, Mexico, Brazil, Quebec and other places.

This is not the only sad feature of this subject of such tremendous import. Around Romanism, as outworks around a central military stronghold, the Protestant battalions are marshalled to defend this fearful delusion, begotten in early days of ignorance and superstition, when idolatry had poured its darkness and vitelness into the primitive churches of Jesus Christ.

If these great bodies of Christians, so distinguished in many respects for their faith and works, would cast off this deluder which has gone abroad to blind whole nations, and, in common, stand on the ground given them in clear revelation, what might the world not expect from such a reformation, such a return to apostolic faith and practice?

In the meantime, let Baptists admire and love all that is true and pure in these bodies, and even copy after them when they get nearer than themselves to the life of faith given in the Scriptures. Infant baptism is relaxing its grasp of some of these great religious communities, and in others it is degraded to a mere form. The beginning of the end appears. Once free from this popish dogma, the Protestant churches would take to themselves a new lease of life, a new power of aggression. Romanism would tremble before such a host fighting for a pure apostolic religion. "If the vision tarry, wait for it; it will come; it will not tarry."

BAPTIST.

## SPECIAL OFFER.

THE MESSENGER AND VISITOR AND THE AMERICAN FARMER WILL BE SENT TO NEW SUBSCRIBERS FROM NOW TILL JAN. 1, 1894, FOR \$1.50. SEE OUR OFFER ON THE 5TH PAGE.

## W. B. M. U.

NOTICE FOR THE YEAR. "As the Father has sent Me, even so I send you."—John 9: 21.

PRAYER TOPIC FOR NOVEMBER. For the workers at Bobbitt—Bro. and Sister Churchill, Miss MacNeill, the native preachers, colored and white women.

## P. E. I. Convention.

The first convention of the W. B. M. A. Societies of P. E. Island was held in Charlottetown, Wednesday, October 26. Although the weather was very unpleasant and roads bad, most of the societies were represented, some of the sisters driving twenty-four miles through mud and rain.

The first session, at 10:30 a. m., was devoted to a service of prayer and praise, led by Mrs. J. C. Clark. Special prayer was offered for our dear sister Miss MacNeill. We felt the Master's presence in our midst.

Second session opened at 8 p. m., when an address of welcome was given by Mrs. James Desbrisay, and responded to by Mrs. Bishop, of East Point. Greetings of the W. C. T. U. was conveyed to the convention, and fittingly replied to by Mrs. J. H. Stretch. Reports from local societies were of an encouraging nature, showing progress in organization and increased financial support. The society at East Point reported having made six life members since its organization in 1872. An admirable paper "Three Phases of Mission Work" was prepared and read by Mrs. J. H. Stretch, and Mrs. C. Taylor read interesting papers on other phases of the work. Mrs. Scantlebury, Mrs. Carter and Mrs. Gordon gave some instructive extracts from missionary workers. A letter with kindly greetings of words of cheer from a sick sister was read, closing with a request to sing Miss Haverall's beautiful hymn, "Take my life," etc. Mrs. Spurr rendered a touching, and other suitable hymns were sung.

At the public meeting at 7:30 p. m. Mrs. Clark presided. After the opening exercises a very interesting paper on "Missionary Work and Its Needs" was read by Mrs. Bishop, followed by an address by Rev. Mr. Spurr, subject—"Why should the friends of foreign missions support our educational institutions?" An able paper by Miss Hadman, of Charlottetown, on "Christian Giving" was read. Extracts from Mrs. Churchill's letters was read by Miss McDonald. Rev. Mr. Carter gave an address on "Home Missions," and Rev. Mr. Gordon on the "Unity of the Work." Missionary anthems and other appropriate music was rendered by the choir.

Amherst. MARY SMITH, Treas.

The meetings were thoroughly enjoyed by all present, and we trust good results will follow.

## Notes from the Union Missionary Prayer Meeting.

The first of the union missionary prayer meetings was held with the Carleton Aid Society Thursday, Nov. 17. The afternoon meeting, led by Mrs. J. W. Manning, was one of power. Theme, "Consecration"; Scripture lesson, Rom. 12: 1, "I beseech you therefore sisters, by the mercies of God, to present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." After many earnest prayers were offered, suggestive remarks were made by the leader, showing that personal consecration is one of the fundamental principles to govern a useful Christian life. By Christ in us as the hope of glory, we can do all things. Many requests were made for prayer—some desiring more personal consecration; mothers requesting prayer for their children, prayer for friends in whom we are interested, prayer for those in trouble. A goodly number being present, nearly every one took part. As the sunlight sank into the west, there was an instinct to linger at the throne of grace; like Peter, we felt it was good to be in such a place. Of a truth we proved that in drawing nearer to God He draws nearer to us, and we could sing, "Best be the tie that binds our hearts in Christian love." After this followed an hour in social intercourse. Then could be seen, all over the pretty, cozy vestry, little groups doing justice to the common-sense repast in picnic style. Each guest brought her own basket, the Carleton sisters providing the tea and coffee. No one was burdened with "getting up a tea," and all enjoyed the simplicity and ease with which the lunch was served. At 7:30 the meeting was called to order, and an interesting programme was placed in the hands of Mrs. Martell, who occupied the chair. After singing "To the work," Mrs. Allwood read John 17, and Rev. J. H. Saunders led in prayer. Addresses were given by Mrs. J. W. Manning, on "The year's work of the W. B. M. U.," and a stirring appeal was made to the young; Rev. A. J. Kempson, on "North-west Missions," Rev. J. J. Baker on "Grande Ligne," and Rev. J. W. Manning on "Foreign Missions." The exercises were varied by congregational singing and one solo; one dialogue and two recitations. The addresses were impressively rendered, holding the interest to its height until the last. The \$10 collection proved the fruitfulness of the efforts put forth. The meeting was dismissed by Rev. J. H. Hughes. After receiving so much inspiration from these meetings we hopefully look forward to the next monthly meeting, which will be with the German St. sisters the 3rd, Thursday in December. We hope every W. B. M. A. will avail themselves of the many opportunities lying before them. These efforts may require a certain amount of self-denial and a large amount of faith and final perseverance of the saints in a most practical sense, but their fruit is sure to appear in due time.

"Do thy work, it shall succeed  
In time or in another day.  
And if denied the victor's meed,  
Thou shalt not lack the tailor's pay."  
Faith shares the victor's promise,  
Love's self-offering is a triumph won,  
And each good thought or action moves  
The dark world nearer to the Sun."  
—Whittier.

## W. B. M. U. RECEIPTS.

Amounts received in Nov. 1 to Nov. 15: St. John (German st.), F. M. \$10, H. M. \$162, G. L. M. \$1, Carleton, F. M. \$4; West Onslow (Mission Band), F. M. \$4.15; Lawrencetown (Mission Band), support of Mabel Held in Mrs. Churchill's school, \$11; Havelock, F. M. \$12.50; Moncton (1st church), F. M. \$25; Brookville, F. M. \$5; Chatham Harbor, F. M. \$5.17; Children's mite box for Palconda building, \$3 etc.; Freeport, F. M. \$7, H. M. \$1; Nictaux (Mission Band), towards support of two girls in Mrs. Churchill's school, \$8, towards Mr. Morse's salary, \$12; Chipman, F. M. \$8, Palconda building, \$8; Fourchie, F. M. \$3.

Amherst. MARY SMITH, Treas.

—Nowhere is the prodigality of youth more conspicuous than in the waste of affection and happiness. When young and surrounded by friends we treat affection in a scornful way, as if it could never cease to flow to us. When it does cease, we look back with sorrowful wonder at our folly. The old home is beckon up which we did not care to visit until too late. In the same way pure and peaceful happiness is too often deplored, while we rush after unsatisfying excitement.—The Quaker.





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WAS PAUL WRONG?

In last week's issue of the MESSENGER AND VISITOR our correspondent "Nemo" presented some criticisms—one of which in his own and others offered at second hand—in reference to certain recorded acts of the Apostle Paul. "Nemo" intimates that the apostle is having rather a hard time of it, and the editor is asked if he can "help Paul." We know that our correspondent entertains a profound respect for St. Paul, and we suspect that he is privately of the opinion that the apostle to the Gentiles is pretty well able to take care of himself, without help from anyone, but as we have been appealed to, we may be indulged in a few observations in reference to the interesting subject suggested by the remarks of our correspondent.

In the first place we may remark that there should be nothing very startling or improbable in the assumption that Paul may occasionally have been mistaken in a matter of opinion, or that his courses of action may not always have been the wisest possible. Paul evidently did not himself think that an apostle was, under all circumstances, infallible. He believed that Peter, on one occasion at least, pursued an unwise and a blame-worthy course. Paul and Barnabas in one recorded instance also were unable to harmonize their views, and each appears to have believed that the other was chargeable with an error in judgment, if nothing more serious. Paul never claimed for himself infallibility except when consciously under the inspiration of the Divine Spirit, and therefore, in respect to the matters which "Nemo" calls attention to, it would not be wise to assume as a matter of course that the apostle could not be mistaken. On the other hand, if we say in respect to any deliberate act of the apostle in reference to an important matter that it was wrong, we are stating a conclusion which could not be justified on any hasty induction.

Now the two acts mentioned by our correspondent—the participation by Paul in the observance of certain rites and ceremonies connected with the worship of the temple, and the circumcising of Timothy—both belong to the same class. They were not hasty or unconsidered acts, and, whether right or wrong, Paul's conduct in these instances was in harmony with a deliberate and openly avowed principle of action. "Nemo" appears to take the ground that the things which were foreshadowed under the old dispensation being now fulfilled in Christ, Judaism was entirely superseded, and no Christian, Jew or Gentile, had anything more to do with "the ceremonies and offerings made under the ceremonial law." It is true, in our view, that Judaism was potentially superseded by Christianity. But we must bear in mind that it is not the way of Christianity to deal summarily and arbitrarily with established institutions. It was indeed revealed to the apostles that the Gospel was for all men and that, as ministers of Christ, they were to esteem no class of men as common and unclean. Jew and Gentile were to meet on common ground in Christ and to be made partakers of the blessings of the Gospel without distinction. The middle wall of partition being thus broken down, they could hold fellowship with each other in the name of Christ.

The case of the Gentile converts in relation to the law of Moses was considered at an apostolic council at Jerusalem, as we are informed in the 15th chapter of the Acts, and though there were some who would have put the Gentile brethren under obligation to observe the law, more liberal and Christian counsel prevailed, and the message sent out to the Gentiles required of them only that they should abstain "from things sacrificed to idols, and from blood, and from things strangled, and from fornication." But no decisive command had come to the Jewish Christians that they should cease to observe the requirements of the law. The Jerusalem council evidently expected that the Jewish Christians would, as a matter of course, continue in these

observances. To the devout Jew they were exceedingly precious and sacred, not only as forms of worship through which his religious thoughts and feelings had always found expression, and an inheritance from the long past, but had they not also been enjoined upon the children of Abraham by God Himself? We cannot wonder then if the Jewish Christians continued, under the Gospel, to observe the rites and ceremonies which the law of Moses ordained. It could only be by the gradual development of their Christian consciousness that they would come to perceive that they had agreed not with the new.

More clearly by far than any of his contemporaries Paul perceived the scope and power of Christianity, and understood how infinitely it transcended Judaism and every other form of religion. In these matters he soared where others walked or climbed, his outlook was from the mountain-top while others were seeing merely what was around them in the plain. But Paul's heart was as great as his vision was wide, and no man could be more patient and considerate of the weakness and prejudice of others. He was, therefore, careful not to put any stumbling-block in the way of his Jewish brethren who had not yet obtained this larger view of Christianity. To the Jew he made himself a Jew. Accordingly, in order to conciliate a somewhat narrow-minded class of brethren in Judea and to give practical and effectual denial to certain false reports, he was quite willing, at the suggestion of his brethren in Jerusalem, to identify himself with Jewish worshippers in the temple. In like manner, in order not unnecessarily to offend the prejudices of unbelieving Jews and to lose the opportunity of preaching Christ to them, Paul circumcised Timothy, although, apart from this, there was no reason why Timothy should be required to submit to this rite. But if anyone had demanded that Timothy should be circumcised, as being necessary to salvation, Paul would have resisted such a demand to the utmost.

It is to be remembered in this connection that there was in Paul's time a party of professed Christians, who were, however, evidently more Jewish than Christian, and these declared that it was necessary that all the Gentile converts should be circumcised and keep the law of Moses, and they would have no fellowship with them on any other ground. These men, following Paul, greatly disturbed the minds of the Gentile Christians and gave Paul no little trouble, as clearly appears in his epistle to the Galatians. For these people and their Judaizing doctrine Paul had no respect. He opposed them to the utmost, and against their teachings he proclaimed the ample liberty of the gospel, showing that the Gentile Christian was entirely free in respect to the observance of any rites or ceremonies, days or seasons imposed by the law of Moses. The essential thing in Christianity, he declared, was neither circumcision nor uncircumcision, but a new creation. Those who were disposed to listen to the Judaizers Paul warned that if they were circumcised, that is on the ground that it was essential to salvation, Christ would profit them nothing, since by voluntarily placing themselves under the dominion of the law they confessed themselves debtors to obey all its requirements and were thus fallen away from grace.

No man was ever more loyal to truth than Paul, no man was ever more ready to stand for principle even to death where a vital principle was involved; and at the same time for the sake of unity and fellowship among the brethren and in order to gain acceptance for the Gospel, no honest man would go farther in accommodating himself to the weaknesses and prejudices of others. And this he did, not as a matter of impulse or good feeling merely, but as a matter of principle and an openly avowed purpose, his grand aim being the salvation of men through the proclamation of Christ. Therefore the apostle writes: "I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain Jews; to them that are under the law, as under the law, that I might gain them; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them; to the weak I became weak, that I might gain the weak; I am become all things to all men, that I may by all means save some."

It is, of course, impossible to deal very satisfactorily with so large a subject within the limits of a newspaper article; but those who in their reading of the New Testament have felt it difficult to account for the position taken by Paul in regard to the matters mentioned, may, we hope, find some assistance in what has been presented, and those who wish to pursue the study of this interesting subject may find much help in Comynsbeare and Howson's work on the Life and Epistles of St. Paul, and also in any standard commentary.

THE MESSENGER AND VISITOR AND THE AMERICAN FARMER WILL BE SENT TO NEW SUBSCRIBERS FROM NOW TILL JAN. 1, 1894, FOR \$1.50. SEE OUR OFFER IN ANOTHER COLUMN.

THE BAPTISTS IN MAINE.

Our brethren in Maine held their annual convention at Waterville, which, as the seat of Colby University, is for Baptists the educational centre of the state. In the endeavor to promote the interests of the churches, difficulties are encountered which appear to be to a great extent similar to those with which we have to contend in these provinces. The expenditure for missionary operations within the state during the year is comparatively large, amounting to about \$14,000. Two new churches have been organized, making the whole number of churches in the state 252; but of these 74 have had no regular preaching during the year, and the total membership has decreased slightly, being now a little less than 19,000. The reported number of baptisms is 543. The movement of population in Maine, as in these provinces, is westward, and the lack of growth which the statistics quoted evince, is said to be owing to "the immense draft of the great West on us for men."

Among the reasons for encouragement are mentioned the excellent character of the ministry throughout the state—the pulpits which are supplied having never been more ably manned than at present, and a considerable gain as to attendance and general interest in the Sunday-schools. The educational interests also appear to be in a satisfactory condition, and the situation and outlook in this respect are believed to hold much that is encouraging in a denominational point of view. Colby University has now four feeders in different parts of the state. During the year the university has lost its president, Dr. Small, who was carried off by Dr. Harper, of Chicago; but the loss has been well supplied in the person of Rev. B. L. Whitman, who, by the way, is by birth a Maritime province man. President Whitman is scarcely yet thirty years of age, we believe, but it is said of him that he "appears to have been especially endowed, both by nature and grace, for the great work he has assumed." It is said, too, that Colby has this year a far larger number of students than ever before in her history, and they hail the opening of President Whitman's administration with the greatest enthusiasm. What is regarded by many as an important addition to the university is a chair of biblical instruction. This chair is filled by the able ex-president, Dr. Pepper, and it is hoped that it may do something towards increasing the supply of pastors, which in Maine, as with us, is one of the problems with which it is necessary to wrestle.

Question. Was it a self-denial for Jesus to leave heaven and come to earth to suffer for sinners that they might be saved, or was it an overflow of His better nature?

Answer. "Enquirer" means, we suppose, to ask whether Christ's work for men was a work of sacrifice or a work of love, the answer is that it was both—a sacrifice that grew out of love. He "loved us and gave Himself for us."

Annuity Fund.

Last year the collections from the churches for Annuity Fund amounted to only \$122. One year previous they were \$404. These collections, the interest on investments, the rates paid by ministers, are used to pay annuities. If any remains over it goes to capital. Had the churches kept their collections up to \$404 a year there would be no fear for the future.

On the first of January \$750 will be needed to meet the half-yearly payments. In July last \$364 were borrowed to meet the allowances then due. The amount now on hand and the interest due in the next six weeks will be enough to pay back the amount borrowed. This will leave an empty treasury to meet the half-yearly payments of our sick and aged ministers, widows and helpless children. This allowance is justly due them and they expect it at the beginning of the new year.

The Board has sent out subscription books to the clerks of all the churches. No collection will be asked this year. The circulation of these subscription books will take the place of the yearly collection. The disabled ministers, some of whom worked till smitten down with paralysis, others yielded to the weight of years, widows struggling with poverty, having helpless children depending upon them, are looking for their small half-yearly allowances on the first of January. These faithful servants of God have fallen in New Brunswick, Nova Scotia and Prince Edward Island. We must not, we dare not let them suffer. Will the ministers, deacons and clerks unite in the work, circulating the subscription books through all the churches? The brethren or sisters, as the case may be, who circulate the books, should be supported by the pastors heartily commending the object from the pulpit.

Let us aim to give five thousand dollars. Will all subscribe for two years? The clerks will please retain the books till the whole amount subscribed is paid. Send to the treasurer a statement of what is subscribed, and the amount paid in. It will be acknowledged in the MESSENGER AND VISITOR. Please see

promptly. The case is urgent. All that is over, after this year's annuities are paid, will be put to capital. E. M. SAUNDERS, Treas.

Our F. M. Work.

The statement of receipts for foreign missions, published in last issue, is suggestive. In it we see the sources of income for the F. M. Board. There can be no mistake as to what is needed. According to the estimates submitted to and ratified by the Convention, there is wanted \$18,000 to carry on the work in India for this present year.

For the last quarter of Convention year, from all sources, \$3,754.79 have been received. Of this amount over \$1,500 belongs to the Centennial Memorial Fund. Then, too, let it be borne in mind, that the Board closed the year with a deficit of more than \$3,000 and we will have some idea of the condition of things.

This is not as bad as it might be, because we are abundantly able to provide for this deficiency and increase our contributions for denominational work—*if we will.* What is \$4,000 to be raised by 30,000 Christians! Are there not 4,000 people among us who could send to the treasurer as many dollars before this centennial year closes? All that is needed is a willing heart.

The time has long since passed when it is necessary to show that the heathen world has claims upon the churches of Jesus Christ. Christian men and women everywhere are feeling the obligation to give the Gospel to the perishing—an obligation impossible to ignore. The only question is: How much is included in this obligation?

Ought not every man who has accepted Jesus Christ as his Saviour, feel that he is called, by everything that is holy, sacred and honorable, to do something—be it little or much—to give what he has gotten, to those who, if they had what he has, would enjoy it as much as he does. Oh, Christian friends, by all that the Lord Jesus has done for, and is to us, let us rise up and say, "We will do more and better than we have ever yet done."

The needs—they are great and pressing and they are not growing any less—and they ought not either. We have six mission families and three single ladies at work among 1,700,000 people who know not God nor His salvation.

Brethren of the churches, workers in the Sunday-schools and Mission Bands, and all who love our Christ, think of your own salvation, and then turn your eye and look upon the teeming multitudes who are perishing in their sins and then say—"If you can"—"It is nothing to me." Let every Christian do something. J. W. MANNING, Secy.-Treas. F. M. B.

"Packed" Meetings.

After all that can be learned concerning the Brussels St. meeting of Nov. 4, it would appear that there was an attempt made to have a packed meeting of those who were in favor of a separate Convention. Circulars, it appears, were sent out to certain pastors and churches, while other churches and pastors were neglected in these ministrations. No one list of either churches or ministers seems to have been squarely dealt with. Now, if in the opinion of any of our brethren it is best for all concerned "to have and hold" a separate Convention, let there be no scheming to bring about the desired end.

But then is this the only instance of "packing," or what appears to be an attempt at such things? Is there not something akin to it seen in some of our ordinations? If not, how is it that some ministers and churches are kept duly posted as to what is in the air and personal friends of candidates duly notified to "sit in council," while other ministers and churches are skipped over, even though they may dwell or have their places in the immediate neighborhood. Is this according to the time-honored custom of the Baptist denomination?

Again, how is it that councils are now being called by some churches to ordain ministers who are to preside over other churches far distant from the church so ordaining, and within the bounds of other associations even. For example, is there not wisdom and grace enough, say among the pastors and churches of the Western Association, to ordain a man over one of their own and older churches, that this very important and solemn work has to be done for them elsewhere? Have not the members of these churches sufficient knowledge of Baptist usage to call a council themselves if they wish to have a pastor ordained over them? or can there not be found in all the western countries of Nova Scotia some Baptist minister who is equal to the task of delivering a charge to the church settling a pastor, without putting some good brother to the labor and inconvenience of writing, and of course mailing, such a charge to the church?

I do not wish to say a word that will injure or offend, for I love our ministers one and all, but I do not like to see our polity and principles set at naught after this strange manner, and so my brethren will excuse this mild protest from an OLD BAPTIST. —Have Beecham's Pills ready in the household. A. A. AYER.

A Separate Convention for N. B.

As to the question of the necessity of the Baptists of N. B. separating themselves from the Convention of the Maritime Provinces, as they are now organized in it, I have nothing at the present to say. This may properly be considered an open question, on which good brethren of the several provinces will widely differ. Since this subject is up for discussion, and the action of the churches of N. B. will be called for at an early date, what seems to be of the first importance is that the proper steps be taken, by those who are in favor of this movement, to bring it to pass. It is evident that serious mistakes have already been made in this direction—a course which, if persisted in, cannot fail to divide the Baptist churches of N. B. Let us learn from the history of our organizations how to separate our present Convention, if it shall be found best to do so, without splitting our churches up into factions. Our fathers, led by the good Spirit of the Lord, have given us an example which may be safely followed. There was a time when in the Maritime Provinces there was but one association. The time for the consideration of a separation came, and our fathers met in association prayerfully and in a brotherly way to pass upon this question. An association for each of the provinces of N. B. and N. S. was agreed upon as being best for the cause. They separated, but in this way secured the loving fellowship of all the churches, and did much to secure their prosperity.

When the time came for these associations again to divide the same course was pursued, and the fellowship of the churches has been maintained. The organization of these bodies was by a mutual compact. The separation was by mutual consent. The fellowship of Baptist churches can only be preserved in this way, any other course is likely to lead to the organization of another denomination, and surely there is not the necessity of another Baptist denomination in N. B., where we have some five or six already. I think all the churches of these provinces will see that as we are united in Convention for the support and extension of Christian enterprises, and this by a mutual and well understood compact, as is set forth in the constitution of the Convention, the only proper place and body to which a final reference can be properly made is the Convention assembled. This course will preserve the unity of the churches of N. B. and the church fellowship of the whole body; any other course is a departure from our Baptist polity and faith.

If this new departure is for the glory of God and the welfare of His cause in N. B. it most surely must be in the best interest of all the churches of the Convention. The Convention assembled is therefore the only place where this question can be legitimately and honorably decided. A. N. B. MINISTER.

Grande Ligne Mission.

Are your daily papers giving full extracts from the papers here re the latest actions of the Roman Catholic Church? The Cardinal at Quebec has issued a mandament prohibiting the people from reading or having anything to do with books or tracts distributed by Protestants. It is a long and interesting pastoral letter, giving directions and doctrines which sound very strange to the Protestant ear. The Bishop of Montreal is also wide-awake to the interest of his flock, and has prohibited the faithful in his church from reading, selling, or having anything to do with two of the principal Roman Catholic French papers here that have been freely criticizing the church and the priests. God help the poor Roman Catholics in this Province who are so much under the influence of the priests that they dare not read a paper or look at a book without the permission of the church.

What the effect of these late mandaments will be upon the people we are anxiously waiting to see; but it does seem to us that some of them will shake off the yoke of Rome, and that many who have commenced to read the Bible will not be frightened out of it by these recent actions of their church. We have hopeful and encouraging reports from most of our fields. The opposition is great, and hence the work is slow; but we believe we are doing God's work in giving an open Bible and the pure gospel, as far as it is possible to do so, to the people in this Province. We hope our friends in the Maritime Provinces are prepared to give us larger collections than usual. Remember we are needing \$1,700 to \$1,800 per month, and that we go forth into this work trusting in God and dependent upon His people to provide us the means for carrying it on. Our annual report (or rather our eighth month's report) will soon be issued, and we will be prepared to mail as many copies as are required to the churches who are showing an interest in our work by their contributions to it. We also propose to print in French, letters that have passed between our people at Mackinac and the priests and others, and if possible we propose to translate these into English for the benefit of our friends who would like to know more of the arguments used on both sides of this great question. A. A. AYER.

Notes by the Way.

On the Moncton and Buctouche R. R., about nineteen miles from Moncton, we come to the Coanigue River, along which, on either bank, is a comfortable farming district. At the head of this estuary is an enterprising milling establishment, run by Bowen Smith, Esq. Christians of the evangelical type are in this county of Kent in the minority and divided in to several churches, but in this place are united in the maintenance of a very neat place of worship. It was our privilege to spend the Lord's Day, November 6, here. A Sunday-school of bright and orderly children and young people, under the superintendence of Bro. West, was assembled in the morning. The attendance of these, with a goodly number of older folks, at the morning and evening services were an inspiring congregation for the preacher. These were indications that the Word preached would be fruitful. The Baptist church here is a small one among the tribes, numbering only seven members, and quite removed from others of our churches.

Situated on the Little River, a branch of the Buctouche, and some ten miles to the eastward of Coanigue, we find a small Baptist church of 40 members. Here was found an opportunity to preach one sermon and to make a successful canvass for the MESSENGER AND VISITOR. It was our great pleasure here to meet, in the good providence of God, our brother, Rev. M. Normandy, who happened to be journeying this way, and to be taken in hand by him and carried on our way some fifteen miles to St. Mary's, his transient home. A Baptist church is here found reporting 104 members. It is grouped with the churches before named, and under the direction of our Home Mission Board, is receiving what pastoral oversight they enjoy. All along this way the footprints of many of our ministers are seen. Throughout these scattered districts the people have had much preaching of the Gospel. Many, we fear, are already really gospel hardened. What is now needed is regular and systematic leadership and training in regular church work. Undeveloped talents and financial ability await the labors of the skilful, as does the virgin soil the toil and planning of the well-informed agriculturist.

On the McLeschen Road a very neat place of worship has just been dedicated by the Baptist church. The indications are that our peculiar principles and the practices legitimately growing out of them are becoming more and more acceptable to the people of this county. The reign of Rome is here indicated, as in other places, by impoverished homes and expensive churches. Among all our laborers in these widely scattered interests none are more highly appreciated for their work's sake than is our Bro. Normandy. The blessing of the Lord has been upon his labors. By twenty-five years of toil in our French Mission in Nova Scotia, with grand results, the prime of his manhood's days were spent, and it has been his privilege to win quite a goodly number in this county to the salvation and service of the Lord Jesus Christ. For a few years past he has been retired from the ministry and by the blessing of God he has made for himself and his worthy wife a comfortable home. J. H. S.

From Halifax.

Rev. W. E. Hall baptized on Sabbath evenings, the 6th and 13th, one candidate each evening. The audience room of the new church was well filled on both occasions. Three brass instruments, besides a small organ, add greatly to the efficiency of the large choir. On Monday, the 14th, the ministers met in the Book Room and organized themselves into a ministers' conference for the city and county of Halifax. There were present Revs. D. G. McDonald, S. March, W. E. Hall, Wm. E. Smallman, H. H. Johnson, A. C. Chute and E. M. Saunders. Rev. E. M. Saunders was appointed president; Rev. S. March, vice-president, and Rev. A. C. Chute, secretary-treasurer; Revs. D. G. McDonald and A. C. Chute, a committee of arrangement. Meetings will be held every Monday morning at 10 o'clock, in the Baptist Book Room, Granville street. All ministers in the county are members of the conference. Any ministers who may be in the city are invited to attend the weekly meetings. For a year or more past, the city council has been wrestling with the matter of purchasing grounds for a new cemetery for the city. Archbishop O'Brien has demanded a part of the ground—a portion determined by their percentage of the population. This he wishes to have under the sole control of the church. Protestants are willing for the city council to manage the whole for the city, but not a part. At last, to solve the trouble, the Roman Catholic mayor, at the last meeting of the council, advised that the city abandon the project and leave the matter to the denominations. This seemed acceptable to nearly all the members of that body. That difficulty seems to have vanished.

If you have a hacking cough that distresses you and annoys others—particularly in church—send 12 cents in stamps to G. A. Moore, chemist, St. John, N. B., for a box of Hackmoore lozenges. They give immediate relief. The work of another hand. There are about students attending the The Freshman class number. The Y. M. C. A. is at work. As the hall was we were not able to hold a convention for new students evening, Oct. 28th. Had a very helpful address had the pleasure of the address from Prof. He monthly meeting evening, Oct. 30, when of Yarmouth, preached on to a very large audience. It affords me that already one young hopefully converted, and that this may be but the greater blessing that Acadia. On Sabbath evening held our monthly meeting. The programme consisted of William Carey and an Mr. Martell. The study of the Bible this year as formerly teaches the seniors, Prof. juniors, Prof. Tufts, the Prof. Wortman the fresh these regular classes, have been organized for training men to use the social work. Our Volunteer Band, is planning for aggressive have three new volunteers are thinking seriously lives will count the music band will be prepared to be able to render a churches that may desire. Parents and friends, may bless Acadia abundantly. Acadia Sem. Full statement of receipts furnishing account. Mrs. Ann Lovitt, Y. Women of Hebron, Y. of Wives, 175.00; towns, 8.00; First Baptist month, 40.00; Friends collected by Miss J. Hantsport church, 20.00; Middleton, 40.00; New Brunswick, 40.00; St. John, 40.00; St. Mary's, 40.00; St. Paul, 40.00; St. Peter, 40.00; St. James, 40.00; St. George, 40.00; St. Andrew, 40.00; St. Nicholas, 40.00; St. Raphael, 40.00; St. Rocco, 40.00; St. Roch, 40.00; St. Sebastian, 40.00; St. Sylvester, 40.00; St. Valentine, 40.00; St. Vitalis, 40.00; St. Zeno, 40.00; Total, \$352.33. From the above it the friends are interested this matter. One most ure is the interest taken and those who have school. Weundeman of Kingston, took the and collected the amount. Especial mention also Miss Halfkenny, a Seminary, who collected above reported amount friends, gathering the sums. The room full contribution is, by request the "Wilberforce Room." If the same earnestly the few were more amount of \$2,000 would Remember, forty dollars to furnish a student's donors of this amount nized by having their the full amount is send all sums to me. A. C. Wolfeville, N. S., Nov. 23, 1892. Denominations. Quarterly meeting, of Madawaska Cos., Y. \$4.12; Florenceville, 4.12; Ridge, Salem, 2.92; Forest Glen, 2.92; Germantown S. S., 2.92; S. 50; Buctouche, 4.12; W. M. A. Societies \$10. Total, \$103.36. Knowledge, \$107.85. quarter ending October. This amount is far quarter's contributions, and church officers bes the way of organization some system, so that made regularly for den What we want is an of member of our church regular intervals—once or quarter. Our B. interest for loans to can we not prevent us? J. W. Treas. for N. GRATULATIONS. allow me a small space edge the kindness of ntral Norton. On the evening a large number of at their hall for the past their pastor a donation did in good style. A tea, provided by the Wiggins was called to a clever speech present the proceeds of the me to about \$10. Hampton, N. B.

December 23.
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Acadia Items.

The work of another year is well in hand. There are about one hundred students attending the college this year. The freshman class numbers thirty-four. The Y. M. C. A. is doing its regular work. As the hall was being decorated we were not able to hold our usual reception for new students until Friday evening, Oct. 28th. Dr. Sawyer delivered a very helpful address, and we also had the pleasure of hearing two selections from Prof. Heffron. Our first monthly meeting was held Sabbath evening, Oct. 30, when Rev. G. R. White, of Yarmouth, preached an excellent sermon to a very large and appreciative audience. It affords me pleasure to say that already one young man has been hopefully converted, and we are praying that this may be but the forerunner of the greater blessing that is in store for Acadia.

On Sabbath evening, Nov. 13th, we held our monthly missionary meeting. The programme consisted of a paper on William Carey and an address by Rev. Mr. Martell. The study of the Bible is carried on this year as formerly. Dr. Sawyer teaches the seniors, Prof. Keimsted the juniors, Prof. Tufts the sophomores, and Prof. Wortman the freshmen. Beside these regular classes, six other classes have been organized for the purpose of training men to use their Bibles in personal work.

Our Volunteer Band, although small, is planning for aggressive work. We have three new volunteers and others are thinking seriously as to where their lives will count the most for God. The band will be prepared with papers so as to be able to render assistance to any churches that may desire its services. Parents and friends, pray that the Lord may bless Acadia abundantly this year.

Acadia Seminary.

Full statement of receipts to date on furnishing account.

Mrs. Ann Lovitt, Yarmouth, \$40.00; Women of Hebron, Y. S., 18.50; Women of Wolfville, 17.50; Women of Milltown, 8.00; First Baptist church, Yarmouth, 40.00; Friends at Kingston, collected by Miss J. Eaton, 40.50; Hantsport church, per Miss Margeson, 40.00; Middleton, Annap. Co., Friends, as follows: Rev. E. E. Locke, 5.00; Capt. J. H. Chute, 5.00; Fred. E. Bentley, 3.00; N. F. Marshall, 5.00; Dr. and Mrs. T. A. Croaker, 2.00; Y. P. U. North church, Halifax, 40.00; "Colored Friends," Halifax, collected by Miss Halfkenny, 40.18; Evening church, 80.00; and Alumni Society of Acadia College, 137.50—total, \$632.33.

From the above it will be seen that the friends are interesting themselves in this matter. One most encouraging feature is the interest taken by the graduates and those who have studied at the school. We understand that Miss Eaton, of Kingston, took the matter in hand and collected the amount above reported. Especial mention should be made of Miss Halfkenny, a graduate of the Seminary, who collected the \$40.18 above reported among her colored friends, gathering the amount in small sums. The room furnished by this contribution is, by request, to be known as the "Wilberforce Room."

If the same earnestness manifested by the few were more general the full amount of \$2,000 would soon be supplied. Remember, forty dollars is the amount to furnish a student's room, and the donors of this amount are to be recognized by having their name or such name as they shall choose given to the room.

We are hoping that this matter will be pushed forward by our "sisters" till the full amount is made up. Please send all sums to me at Wolfville. A. COHON, For Finance Com. Wolfville, N. S., Nov. 10.

Denominational Work.

Quarterly meeting, Carleton, Victoria and Madawaska Cos., \$14.50; Whitneyville, \$4.12; Florenceville, \$10; Butter-nut Ridge, Salem S. S., \$1; Andover, \$2.92; Forest Glen, Victoria Co., \$1; Germantown S. S., \$2.77; St. Stephen S. S., \$50; Boutouche, \$4; Coll. mass meeting, W. M. A. Societies, Charlottetown, \$10. Total, \$106.96. Previously acknowledged, \$107.86. Total receipts for quarter ending October 31, \$214.82. This amount is far too small for a quarter's contributions. Will not pastors and church officers bestir themselves in the way of organization? Let there be some system, so that offerings may be made regularly for denominational work. What we want is an offering from every member of our churches—and that at regular intervals—once a week, or month or quarter. Our Boards are paying interest for loans to carry on their work. Can we not prevent this? Brethren, let us try. J. W. MANNING, Treas. for N. B. and P. E. I.

GRATEFUL MENTION.—Will you kindly allow me a small space to again acknowledge the kindness of my people at Central Norton. On the evening of the 11th inst., a large number of the friends met at their hall for the purpose of making their pastor a donation visit, which they did in good style. After a bountiful tea, provided by the ladies, Bro. Tilley Wiggin was called to the chair, and in a clever speech presented the pastor with the proceeds of the meeting, amounting to about \$10. GEO. HOWARD, Hampton, N. B.

Denominational Work.

Monies received from Nov. 1 to Nov. 15: P. R. MacIntyre, Lime Hill, C. B., \$5; Queens County District Meeting, 2.42; F. M. Steadman, Mill Village, 1.58; Tabernacle church, Halifax, 62.60; New River church, 2.30; First Sable River church, 3.68; Second Sable River church, 3.00; Lewis Head church, 3.00; Second Ragged Islands church (Rockland), 3.00; Burton church (African), 3.00; First Cornwallis church (Canada), 10.00; Cambridge church, 3.00; Shabouad, 1.94; Jordan River church, 2.46; Dartmouth church, 28.94; First Horton church (Wolfville), 70.85; First Horton church (special), 35.00; Millford and Greywood churches, 4.00; Canada Creek S. S., 1.00; Waverly church, 5.00; J. C. Howland, Haverock, 2.00; Antigonish church, 27.54; Miss Annie Trask, Hebron, 5.00; "Friend," Cheggogin, 5.00; Upper Wilmot church (Evergreen sec.), 12.34; Hebron church, 21.85; and North Temple church, Ohio, 10.00—\$335. before reported, \$792.41; total, \$1,127.41. A. COHON, Treasurer for Nova Scotia. Wolfville, Nov. 15th. P. S.—Please send at once to Geo. A. McDonald, Baptist Book Room, Halifax, for envelopes to collect for denominational work. A. C.

DENOMINATIONAL NEWS.

(All monies except legacies contributed for denominational work.) Home Missions Society, Acadia University, Ministerial Education, Ministerial Aid Fund, Grand Ligon Mission, North-west Mission, from churches or individuals, 2.00; New Henawick and Prince Edward Island, should be sent to Rev. A. Cohon, Wolfville, N. S. And all monies for the same work from Nova Scotia should be sent to Rev. A. Cohon, Wolfville, N. S. Envelopes for collecting funds in this work can be had on application to the above, or to the Baptist Book Room, Halifax.

LITTLE RIVER, Cumberland Co.—We began special services on this section of the field some few weeks ago, and it was evident from the first that God was graciously near to bless us. Our hearts have been made glad in seeing a number of the young men and women consecrate themselves to the service of Christ. October 23rd I baptized four, and Nov. 6th five more followed the Saviour in baptism, after which the nine newly added members sat with the revived church to commemorate the death of their risen Lord. Pray for us that the good work may extend.

WEYMOUTH, N. S.—It is quite a glory and sad time with us at present. Tuesday we buried a young man—Henry H., son of Samuel Weaver, of this place, aged 19 years. He died of typhoid fever on the 2nd inst. at Redington Mills, State of Maine. Yesterday the sad intelligence reached us of the death of one of our near neighbors—Mr. Alfred Grant, mate of the schooner Grace Rice. On their way from the West Indies, while engaged reefing the sails, Mr. Grant was thrown from the speaker boom and drowned. This occurred on the evening of October 25th. The vessel arrived with flag at half-mast, and the sad news was conveyed to the family, who are stricken-down with grief. Mr. Grant, who was highly respected in the community, leaves a wife and four children to mourn their loss. He was 48 years of age. May God sustain the afflicted ones. Nov. 9.

BUTTERNUT RIDGE.—The work of this church goes forward steadily and harmoniously. Our prayer and conference meetings of late have been most interesting. In one of our prayer meetings one young man spoke for the first time. We are praying and looking for greater manifestations of spiritual life in the community generally. We are cheered by the faithfulness and activity of those who have always had the welfare of the church at heart. The good sisters have succeeded in raising the required funds, have made a number of much-needed repairs on the parsonage; and they purpose having a pie social on Monday evening, 21st inst., for the benefit of the parsonage fund. Our esteemed pastor, Bro. A. F. Browne, is laboring hard for his Master's cause. His sermons of late are marked with more than usual power; many say they never heard such powerful sermons. I desire, pray for us, that God's blessing may come with greater power on pastor and people. C. C.

POINT DEBUTE.—A very satisfactory and harmonious business meeting was held in this church last Monday evening. The report of the treasurer, Mr. Jos. Dixon, showed the finances to be in a healthy state. The weekly offerings of the people have very nearly met the current expenses. The balance due on pastor's salary, etc., was provided for. The Sabbath-school, under the superintendence of Dea. Wm. Tingley, is doing good work, and will doubtless be continued during the whole year. Some Sabbath-school mission work has been accomplished in the way of raising funds by concerts and collections. The W. M. A. Society is doing excellent work. Mrs. Thos. Brownell is the efficient president. An entertainment provided by these sisters was successful in every way. Our prayer meetings are really prayer and praise meetings—all, from the eldest to the youngest, praying; and most refreshing and encouraging are the seasons enjoyed. In a word, with our present staff of officers and a devoted and earnest membership, we feel that there is a bright prospect in store for the Point deBute church. A. H. L.

DALHOUSIE WEST.—By request of Bro. Cohon, we went to West Dalhousie and held meetings for about three weeks, and the following is the result. Last Sunday was a glorious day for the little church at West Dalhousie. Notwithstanding the heavy snow-storm and bad roads, a large crowd of people gathered at the water side (where some of the fathers years ago buried with the Lord by baptism some who are now in glory, and a few who are waiting on the shores of time), when we led down into the baptismal waters to receive conversion. Thence we repaired to the house of God, where we spoke to a large and appreciative audience from 1 Peter 3: 21, gave the right hand of fellowship to eleven—ten baptized and one restored—after which the ordinance of the Lord's Supper was administered. Twenty-two sat around their Father's board, most of them for the first time. Thus closed, as some said, one of the best meetings ever held in West Dalhousie. And still the

Lame Horses.



FELLOWS' LEEMING'S ESSENCE CURES

Spavins, Ringbones, Curbs, Splints, Sprains, Swellings, Bruises, Slips and Stiff Joints on Horses.

Numerous testimonials testify to the wonderful efficacy of this great remedy; and every day brings fresh testimony from horsemen in all parts of the country. It is without a rival in all cases of Lameness in Horses for which it is prescribed.

PRICE 50 CENTS.

work goes on. On Sunday evening a powerful meeting was conducted by friends from Bridgetown. Bro. Kinley, of Paradise, comes to the work this week. Bro. Young, of Bridgetown, aided us very much by being present at a few of the meetings. Quite a number of backsliders returned to their Father's house; a number rose for prayers, but are yet undecided. Three have professed to have found peace in believing, who are not yet baptized. It was with sadness we left this people to attend to home duties. We purpose to go back in two or three weeks' time for a few days. These people need the care of some under-shepherd; but who can or will care for them? R. L.

LOVER STEWART.—I am pleased to report a general interest in all the sections of my field. What seemed to be a most discouraging portion is now being revived, and with God's blessing upon the truth, souls are being saved. Neighboring parishes have been kind in lending a helping hand. Sunday, 13th inst., four young people followed the footsteps of their Saviour. We expect to administer the ordinance at Stewarts again soon. I. R. BEISSER.

MAHON, C. B.—During my short stay in Mahon, I held six religious services. Dea. Geo. Smith, superintendent of the Baptist faith, and did what I could to encourage and strengthen the little church. At Smithville, where four of these families reside, quite near to each other, we organized a Sabbath-school with Dea. Geo. Smith as superintendent. Two daughters of our venerable brother, Rev. Ronald McDonald, of Margaree, have pleasant homes in Smithville and will be efficient teachers in this school. The two leading merchants of Mahon are Dea. Geo. Smith, of the village of Brook Village, and Bro. James Hunt, of Mahon Harbor. Both are held in high estimation by the public. Each gave me a generous offering for Home Missions. When Margaree has secured a pastor, he visited the school for a portion of his time to Mahon, and it is hoped a bright future awaits this little church. On my way from Mahon I spent a few hours in the charming village of Why-comeough, where I had the pleasure of visiting the home of Acadia Seminary, both occupying a beautiful, delightful home. ISA WALLACE, Nov. 17.

FREDERICTON.—It was the editor's privilege to spend Sunday last with pastor Crawley at Fredericton. A good interest was apparent in all the services of the church. The congregation was large, especially that of the evening, and the message from the pulpit was received with most serious attention. Rev. Mr. Madzer, of Hampton, was also present in the evening, and took part in the afternoon service. The latter evening a large number were present, a feeling of deep seriousness pervaded the meeting, and some, it is believed, were led to consider earnestly the undecided question of their relationship to Christ. The Holy Spirit, upon the experienced and efficient superintendency of Bro. J. W. Spurdin, is doing well. A large class of young men and women, chiefly members of the Normal School, meets in the body of the church and enjoys the benefit of prayer, singing and the latter service. All the work of the church is well in hand. Two young persons have lately been received for baptism, and the indications are that others will shortly follow.

THE HANTS CO. AUXILIARY H. M. BOARD met at Hantsport, Nov. 1st. Rev. A. Cohon, being present, was invited to a seat on the board. After a season of devotion, the secretary read a communication from Rev. A. Cohon, informing us that in answer to our request the H. M. Board had donated, from the building fund, \$50 toward finishing the new church at Noel, Hants Co. The president, Rev. G. A. Weather, then called for verbal reports from the churches represented. The following reported: Hantsport, Falmouth, Windsor, Windsor Plains, Kemp, Rawdon, Walton and Matiland. From these reports the following items were gleaned: Much interest throughout the county in Centennial Memorial Fund; a Baptist Young People's Union organized in the Falmouth church; the Windsor church is aiming at \$1,000.00 a year for Foreign Missions; brethren at Noel are trying to finish the outside of their new meeting house, so as to worship in it this winter; Bro. Roop doing a good work on his extensive field; Windsor Plains church (colored) are building a new hall; the church at Noel are building the Rawdon church by baptism. Rev. A. Cohon, in his usual happy manner, introduced the question of system in collecting monies for denominational purposes, which brought on a profitable discussion. At the afternoon session Rev. P. A. McEwen introduced the subject. The attitude of our churches towards temperance, especially the prohibition phase of it. The addresses were earnest and outspoken; and it was evident that each speaker realized that prohibition was in the far future, unless partisanship yielded so far as to return genuine temperance men to parliament. In accordance with the request of the Windsor Plains church, the following motion was

passed: "Moved, that the H. M. Board be requested to make a grant of \$40 to the Windsor Plains church for the ensuing year." In the evening a fine paper was read by Bro. John Nalder, of Windsor—subject, "The sacred trust of property"—which was spoken by a number of the delegates. This was followed by a discussion opened by Rev. L. M. Cooney—subject, "How to render a prayer meeting profitable and interesting." We cannot report all the good things said, but we venture to say that the subject was not exhausted, and each leader of a prayer meeting is encouraged to go on into perfection. By order of the Board. J. MURRAY, Sec.

PORT GREVILLE.—Sunday, Nov. 6th, I baptized one into the Port Greville Baptist church. C. E. FINRO.

ARCADE, Yarmouth Co., N. S.—Two young ladies were baptized and receiving into the Acadia Baptist church at Little River last Sunday, Nov. 13th. We are enjoying a season of refreshing from the Lord. JOSIAH WEBB.

CHARLOTTETOWN.—On the 13th inst., at the close of the evening service in the Baptist church, in the presence of a large congregation, the ordinance of baptism was administered to two candidates. This church is continually adding to its membership and strength. NEW GLASGOW.—The church here is greatly encouraged since Bro. Stackhouse came with us. Four were received by letter on the first Sabbath of November. Bro. Stackhouse's sermons are well received here and at Hopewell, where he preaches once a month. M. C. O.

WOODSTOCK, N. B.—Thank God for a victory here. Rev. J. W. S. Young, Rev. J. A. Maple, and the writer are pushing the work, with new evidences every night of the Father's favor. God is moving mightily on a number. Don't fail to pray for us here. B. H. THOMAS.

PERSONAL. Rev. J. C. Blakeney wishes his friends to note that his address is now Woodstock, Carleton Co., N. B., instead of Rockland, as formerly.

We regret to learn that Dea. Botwick, of German St. church, met with a painful and serious accident on Saturday. In passing down a flight of steps he fell and sustained a fracture of the knee cap. So busy a man as Bro. Botwick will find it hard to be compelled to being laid by even for a short time. We trust the accident may not result in any permanent injury.

The Kentville Star says: "Rev. F. O. Weeks, who has so acceptably filled the Baptist pulpit here for the past few Sundays, has accepted a call to the pastorate of the church at New Brunswick, N. B., upon his duties, preaching next Sunday morning and evening. During the short time that Mr. Weeks has been here he has made many friends, who will be gratified to learn that he is enabled to accept the call that has been extended to him." The following is from a late number of the Boston Advertiser. Mr. McDonald is another of the clever men raised down here by the sea, and now doing good work for our brethren on the other side of the line: "Rev. Robert McDonald, pastor of the Warren avenue Baptist church, preached the 6th sermon in the series on 'Some Bible Doctrines.' The subject of the discourse was, 'Probation—Does it End at Death?' Dr. McDonald is a pleasing speaker, oftentimes dramatic, and drives the truth home with a vehemence that is very inspiring to the hearer. This series of sermons on Bible doctrines are masterpieces and draw large congregations to hear this eminent divine."

NOTICES. There will be a meeting (D. V.) of the Board of Governors of Acadia University in the library of the college on Thursday, the 24th inst., at 10:30 a. m. By order of the President, S. B. KEMPION.

ACKNOWLEDGMENT.—Mrs. Gordon desires gratefully to acknowledge the gift of a valuable and beautiful set of furniture left at her home on Saturday, "with the compliments of the ladies of Baptist congregation." Any generous act on the part of his people is no surprise to the pastor nor to his family. In this kind and tangible way they are in the habit of expressing themselves very heartily.—Charlottetown Examiner.



Mrs. H. D. West of Cornwallis, Nova Scotia.

\$200 Worth Of Other Medicines Failed But 4 Bottles of Hood's Sarsaparilla Cured. "It is with pleasure that I tell of the great benefit I derived from Hood's Sarsaparilla. For 6 years I have been badly afflicted with Erysipelas breaking out with running sores during hot summer months. I have sometimes not been able to use my limbs for two months at a time. Being induced to try Hood's Sarsaparilla, I got one bottle last spring, commenced using it; felt so much better, got two bottles more; took them during the summer, was able to do my household work. Walk Two Miles which I had not done for six years. Think I am cured of erysipelas, and recommend any person so afflicted to use Hood's Sarsaparilla. Four bottles has done more for me than \$200 worth of other medicine. I think it the best blood-purifier known." Mrs. H. D. West, Church street, Cornwallis, N. S. HOOD'S PILLS cure liver ill, constipation, biliousness, jaundice, sick headache, etc.

A NEW Stylish Overcoat. Carries with it more character than any other garment. They're "Character Clothes"—not gaudy, but stylish they must be; but above all warm and durable—else they're no good at all. These fine frothy mornings must make your minds turn Overcoatward. Our line is never so complete. Nap, Cheviot, Melton, Beaver, Frize and Tweed in the most fashionable colors at rock bottom prices. R. W. LEETCH, The One Price Clothier, 47 KING STREET, ST. JOHN, N. B. NEW ROYAL CLOTHING STORE.

NEW FALL GOODS. NOW OPENING. IN SCOTCH, ENGLISH AND CANADIAN TWEEDS, Worsted Suitings, Overcoatings, Trouserings, ALSO, A FULL LINE OF MEN'S FURNISHINGS. ALWAYS ON HAND. CRANDALL'S - CLOTHING - EMPORIUM, 34 GERRISH STREET, WINDSOR, N. S.

IT COSTS YOU NOTHING TO SECURE A YEAR'S SUBSCRIPTION TO A POPULAR HOME AND FARM JOURNAL. The Messenger and Visitor and American Farmer till Jan. '94, for \$150. READ OUR GREAT OFFER GIVEN BELOW. We are pleased to announce that we have made arrangements by which we are prepared to supply FIVE copies of our subscribers a year's subscription to that well-known monthly Home and Farm Journal, THE AMERICAN FARMER, published at Springfield and Cleveland, Ohio. We make this offer to each of our subscribers who will pay up all arrears on subscription and one year in advance, and to all new subscribers paying one year in advance. THE AMERICAN FARMER is strictly National in its character. It is a high-class Illustrated Journal filled with entertaining and instructive reading matter, containing each month much information that is invaluable to agriculturists and of special interest to each member of every home. It is not a class publication and is suited to all localities, being National in its make-up and character, thus meeting with favor in all localities. It is strictly non-political and non-sectarian. It has a trained corps of contributors and is carefully edited. The various departments of Farm Horticulure, Sheep and Swine, The Horse, The Poultry and the Dairy are filled with bright and useful matter. The readers of THE AMERICAN FARMER are invited in its praise and look for its monthly visits with keen anticipation. The regular subscription price to THE AMERICAN FARMER is \$1.00 per year, but by this arrangement IT COSTS YOU NOTHING to receive the greatest publication for one year. Do not delay in taking advantage of this offer, but call at once or send in your subscription. Sample copy of THE AMERICAN FARMER can be seen at this office or will be supplied direct by the publishers.

OUR STOCK OF LADIES' FURS, Including Capes, Mantles and Sacques, Is the largest and most complete in the Lower Provinces. Our styles are the newest issued, and our prices the lowest consistent with FIRST-CLASS work and materials.

D. MAGEE'S SONS, Market Square, St. John, N. B. P. S.—Ladies Orders solicited.

SHORT'S "Dyspepticure" ACTS LIKE MAGIC IN ALL STOMACH TROUBLES. FAST-BROODING FAMOUS as a Positive Cure for CHRONIC DYSPESIA and all forms of INDIGESTION. "DYSPEPTICURE" is sold by Druggists at 25c and 50c. Large bottles by mail free, on receipt of \$1. CHARLES K. HOBART, 37 Surfer St., St. John, N. B. or 11 Niagara St., Buffalo, N. Y. as a quick and sure relief for HEADACHE, SLEEPLESSNESS, and all other troubles resulting from Derivative Digestion.

JOHNSTON'S FLUID BEEF. Supplies all the elements of PRIME BEEF needed to form "FLESH," "MUSCLE" and "BONE."

A tea-kettle of hot water Gives enough hot water to do the entire wash when SURPRISE SOAP is used. There's no wash boiler required. There's none of that hot steam about the house on wash day. This is a simple easy way of washing the clothes without boiling or scalding them. It gives the sweetest, cleanest clothes, and the whitest. SURPRISE SOAP does it. READ the directions on the wrapper.

THE LITTLE MAID'S AMEN.

A rustic of robes as the anthem... She answered with voice like a bell... "Who told you?" began I—she stopped me...

A BRAVE TRANSGRESSOR.

"You'll be with us, Chub, won't you?" said a young fellow of sixteen... "Yes," he replied... "I can't do it," said Chub's only answer...

mas vacation; he never answered her at all... "But what is it, and where is it?" Chub's question... "It's a box from home," said Phil...

That would not be still. Then he raised his head and listened... "No! that is no good with the fellows; I haven't any right to the cake; if I don't share the risk, I can't share in the fun..."

PEOPLE FIND IT Pays to Use

AYER'S Sarsaparilla, and AYER'S only. AYER'S Sarsaparilla can always be depended upon. It does not vary. It is always the same in quality, quantity, action, with honor, appearance, and in all that goes to build up the system weakened by disease and pain.

AYER'S Sarsaparilla

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 25c. Cures others, will cure you.

On this point Chub fully agreed with him, and he saw disgrace staring him in the face in such a fearful guise that his young heart sank within him.

"Why not?" inquired three of the group. "Oh pah! you can. What's that Chub venturing to say?" said Phil...

"I can't do it," said Chub's only answer. "I say, fellows, shall we fix the time to suit Chub's tender conscience?" said Phil...

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PEOPLE FIND IT Pays to Use

That it is not wise to experiment with cheap compounds purporting to be blood-purifiers, but which have no real medicinal value. To make use of any other than the old standard AYER'S Sarsaparilla...

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Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 25c. Cures others, will cure you.

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R. R. R. RADWAY'S READY RELIEF

THE CHEAPEST AND BEST MEDICINE FOR PAIN. WORLD-WIDE REPUTATION FOR RELIEF OF PAIN.

It surpasses all other remedies in the wonderful power which it possesses of curing RHEUMATISM and NEURALGIA.

Thousands have been relieved and cured by simply rubbing with RADWAY'S READY RELIEF, applied by the hand, the part afflicted with rheumatism, neuralgia, or other painful affections.

MALARIA, CHILLS and FEVER, FEVER and AGUE CONQUERED. There is not a remedial agent in the world that will cure Fever and Ague and all other Malarial, Bilious and other Fevers, except RADWAY'S Pills, so quickly as RADWAY'S Ready Relief.

Internally. From 25 to 50 drops in half a tumbler of water will in a few moments cure the most violent cases of Stomach, Nausea, Vomiting, Headache, Neuralgia, Rheumatism, Sciatica, Pleurisy, and all Internal Pains.

The True Relief. RADWAY'S READY RELIEF is the only remedial agent in vogue that will instantly stop pain. Instantly relieve and soothe sore throats, sore eyes, toothache, neuralgia, headache, rheumatism, sciatica, pleurisy, and all internal pains.

25c. per Bottle. Sold by Druggists. BE SURE TO GET "RADWAY'S."

RADWAY'S PILLS

Perfect Purgative, Soothing Aperient and Natural Laxative. Act Without Pain. Always Reliable and Natural in their Operations.

For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous System, Headache, Constipation, (Costiveness, Indigestion, Dyspepsia, Biliousness, Fever, Inflammation of the Stomach, Piles, and all derangements of the Internal Viscera. Purely Vegetable, containing no mercury, minerals or deleterious drugs.

DYSPEPSIA. DR. RADWAY'S PILLS are a cure for the complaint. They restore strength to the stomach and enable it to perform its natural functions.

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Intercolonial Railway.

1892. WINTER ARRANGEMENT. 1893. ON and AFTER Monday, 17th October, 1892, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN: Express from St. John to Moncton, 7:30 a.m.; Express from St. John to Miramichi, 8:30 a.m.; Express from St. John to Fredericton, 9:30 a.m.

TRAINS WILL ARRIVE AT ST. JOHN: Express from Moncton to St. John, 6:30 p.m.; Express from Miramichi to St. John, 7:30 p.m.; Express from Fredericton to St. John, 8:30 p.m.

Notes for House Chills. The warm days of October are the best time for the fall house solution of warm water in washing soda is dissolved enough to injure the better to wash paint with Wash the paint with a first, and dry it perfectly on a linen cloth.

A Little Turpentine dissolved in the best kind of water, mirrors or glass globes will also do wonderful things. Turpentine in washing sinks which have become dirty.

Spots on the wood of often be removed by rubbing with turpentine and a brush, renewing the polish by a Kitchen Mar.

Some one asked a little her mother's hair was greasy. "I don't know," she said, "I see to the top of her head."

Solomon says of the good "fish" water, "It is well to household." The woman overruns with work, never for a single minute, who ling about, anxious, busy all being, to all outward get her work done.

Why Not BE WARM? You can make your house comfortable and reduce the coal bill by getting a good WINTER SASHES.

Minard's Liniment cures garget in cows. Hackmore cures colds and coughs.

A. Christie Wood-Working Co. CITY ROAD, ST. JOHN, N. B.



