

# Messenger and Visitor.

THE CHRISTIAN MESSENGER  
VOLUME XLVII

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THE CHRISTIAN VISITOR  
VOLUME XLVII

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—LAST week we copied from the secular press an account of the burning of the house of C. A. Pearce, of Cambridge. It was stated that \$50 or \$60 of mission money was burnt in the house. We are now informed that it was only \$1.50.

—THE 23rd Annual report of the Halifax School for the Blind reports that institution as most prosperous. Fourteen of the pupils are from N. B., twenty-four from N. S., two from P. E. I. and eight from Newfoundland. The superintendent, Mr. Fraser, seems in every way adapted for his post.

—THE F. C. Baptist Conference met at Tracey's Mills, Carleton Co., last week. Rev. G. F. Currie was chosen moderator. Delegations from Nova Scotia and Maine were present urging a Free Baptist Union. Rev. W. E. McIntyre, B. A., of St. Martins, set forth the work and prospects of the Seminary. What conclusion the Conference came to in reference to continuing in the maintenance of the school we have not learned.

—THE Annual meeting of the N. B. S. S. Convention was held last week in Fredericton Baptist church. Rev. G. O. Gates, president, opened the session with a stirring address. Rev. Dr. Hurlburt, prominent in the States as a Sunday School worker, had been brought here by the Convention and he began by giving a lecture on S. E. success. Secretary Parsons' report showed 947 schools in the province. Field Secretary Lucas was commended for his work and re-appointed. Upwards of 180 delegates were present.

—REV. E. L. WHITMAN, a Nova Scotian is President of Colby University and he fills the place, and fills it so admirably that larger Universities west and south covet him; but to the joy of New England he decides to stay where he is. He asks for a half million more money for equipment and additional endowment. In six years Colby has doubled her number of students. The freshman class for this year contains 86 boys and 20 girls. President Whitman may well feel flattered at such evidence of prosperity.

—A strong and persistent effort is being made in New York to break the neck of the Tammany oppression. A committee of seventy has been appointed and they are seeking to combine all worthy citizens of both and all parties to secure an honest administration of civic affairs. The better elements of society seem to be strongly opposed to the regular democratic nominees from Senator Hill down to Mayor and officials of New York city. Hill is said to be an active campaigner hard to beat and Tammany will plot and fight to the death, enlisting on its side rum and Romanism.

—The Olive Branch is the name of a neat little church paper published in the interests of the Quebec Baptist church, Rev. C. H. Day, M. A., editor. From the number before us we learn that Rev. L. M. Weeks supplied the pulpits of the church very acceptably during the pastor's late vacation. Two members were received into fellowship the first Sunday after the pastor's return. The St. Roch's mission which has become notorious by its persecution, is represented as affording much encouragement to its friends. In the list of deacons of the church we notice the name of W. A. Marsh, son of the founder of the church, and for two score or more years its venerated pastor. How pleasing it is to see grace touch the links of the chain of heredity if it don't flow from one to the other by natural process.

—IN more than the highest and truest sense C. H. Sprague did not die. His works live after him, not only the college and church which he built up with all their various missionary agencies, but his sermons are still read by increasing numbers, although this is the fortieth year of their publication. It is said he has left unpublished sermons which will take ten years to get out. To many the strange thing is, that these sermons which ignore worldly sensational themes and seek only to uplift Christ, should have such attraction. They arrest the sinner with an announcement of salvation. They appeal to the saint, revealing a transforming power by which he is changed from glory to glory, and made meet for life before the throne. Who does not covet such an aftermath of blessing on his life work, even in a much reduced degree, as that which continues to flow heavenward from the Tabernacle pulpit. Greatness in goodness is worth living for.

—THERE are grumbles and growls in the Romish as well as the sect communions. Now they come from the freedmen of the south. The convention of Roman Catholic negroes in session at Baltimore, has sent a letter to the convocation of archbishops at Philadelphia, to deny that all men and all races are equal before the altar of that church. These colored Roman Catholics say that a negro Christian is not the equal of a white Christian in a large number of Roman Catholic churches, but is ostracized, discriminated against, and shut out of schools, churches and hospitals because of his color, by and with the connivance of priests and bishops. This is all true, and likely to remain true so long as race prejudice has a stronger grip on a people than the love of Christ.

The truth, as held by Baptists, evokes much prejudice and often persecution in countries where there are state churches, whether Protestant, Catholic, or Greek. Russia enforces semi-silence on our brethren. Austria and Spain while tolerating, yet abridge the right of free speech, and even Germany, by state exactions, hampers religious liberty. But with all these disabilities the truth grows mightily and will prevail. Baptists are increasing in Hungary. During the last year 999 were baptized, and there are many others interested and inquiring the way of life. The number of Baptists has doubled since 1891. The First Baptist church in Cuba was organized eight years ago. There are now seven churches with a membership of 1,800, with 2,200 in the Sunday-schools. The progress of Baptist principles has been simply wonderful in that island and calls for devout thanksgiving to God. Sixty-one Baptists, living in Dresden, Germany, united in a petition to the Minister of Public Worship to be allowed to hold public meetings. The utmost which he would grant was that they might meet in certain specified rooms in their own houses, "provided none but Baptists are present."

—THE UNION THEOLOGICAL SEMINARY has opened this year prosperously and according to custom. Dr. Briggs of heresy fame gave a lecture on "The Messiah of the Gospels." We make an extract or two that those who have heard so much of his destructive teaching may gain a little idea of his constructive faith. In speaking of the Messiah as the Son of Man he says:

Psalm 91 describes such a man in intimate communion with God, delivered from perils of every kind, sustained by angels, and lord of the animals. This idea seems to have been a favorite one with Jesus, and it is involved, in a measure, in the title, the Son of Man. He is recognized as such an ideal Man in the theophanic verses declaring Him to be the beloved Son of God, in whom God was well pleased. Satan, in the temptation, recognized Him as having the authority over nature and the support of angels. His life was a life of superiority to moral and physical evil, of an authority over man and nature, over human ills and demons, over life and over His own death. In Him the ideal of mankind was first presented in history as the model and glory of all manhood for our race.

The uplifting and forward tendency of his teaching appears in this extract: "The Christian church of Western Europe, under the influence of the Augustinian theology, has been looking backward and downward instead of upward and forward. In the doctrine of God it has been grubbing in the eternal decrees. In the doctrine of man it has been dissecting the corpse of the first Adam and searching for the germs of the disease of original sin which slew him and all our race. Accordingly, religion has been sad, gloomy, and sour. In the doctrine of Christ it has been living in Passion week, following the stations of the cross, and bowing in penitence before the crucifix. This is a very inadequate and one-sided Christianity. This is not the Christian faith of the Apostles. It is not the form of Christian theology which is to transform the world. There is an eternal decree, yes, but its essential content for us is its final aim that we may be conformed to the image of God's Son that 'He might be the first born among many brethren.' There is original sin in the first Adam. It is a terrible reality. But it has been annulled and destroyed once for all and forever in the Second Adam. 'For as through the one man's disobedience the many were made sinners, even so through the obedience of the One shall the many be made righteous.' We must be buried by baptism into the death of the crucified, but the burial, for the Messiah and His people alike, does not accomplish its purpose until God has quickened us together with Christ and raised us up with Him and made us to sit with Him in the heavenly places in Christ Jesus."

He closes his lecture with a reference to the cross and what it teaches: "But it is precious, not because it points downward to death and the grave, but because it ever points upward to the living Christ who was lifted on that cross in order to be lifted thereby higher to His heavenly throne to reign there as the one Mediator between God and man, whose plumed hands and feet and side, the scars of that cross, are the eternal pledges of His victory over the law and sin and death, and of the justification, sanctification, and glorification which He has won for our race and which He is graciously bestowing upon His kingdom."

—THE BAPTIST UNION of Great Britain has just held its autumnal session at Newcastle, Rev. George Short, B. A., of Salisbury, is President. His address was on: "The religious instruction of the young." The contention of the established church is that in the impartation of religious instruction the teacher must be the school master sustained by the state, while Mr. Short contended that the instructor must be the Sunday school teacher sustained by the church. To this end he pleaded for a great advance in methods and efficiency in Sunday schools. The minister will wisely keep his hold on the school and endeavor in every way to enlarge and make thorough its course of instruction.

The Public Foreign missionary meeting was presided over by Sir Benjamin Browne, a member of the church of England, and addressed by departing missionaries, among whom was missionary Landels, son of Dr. Landels, of Edinburgh. He took strong ground in favor of the Foreign Mission Society sending the gospel to pagan lands, because they are so pagan. He said: "In dealing with the argument of those who hold that foreign missionary societies, having been formed to send the gospel to heathen and pagan lands, ought not to include such countries as Italy in their sphere of action, let me ask, 'What do you understand by Paganism?' Does it consist in making use of material objects as helps in drawing near to the unseen Deity? Then there is no country more pagan than Italy. The devout Pagan habitually makes such use of some sacred object, both in his public and his private devotions. Does it consist in the worship of a plurality of gods? The Paganist is a true pagan, for in his calendar there are thousands of deities to whom he accords a devotion alike in kind, though different in name, to that which he gives to the King of Heaven. Does it consist in bowing down before and worshipping images and other material objects? The Catholic churches are, in Italy, heathen temples, for in them, from day to day, men and women and children make a heathen temple. Were one of the images of the saints, not only making use of them as helps in their devotions, but absolutely adoring the material object itself. I have seen thirty thousand devotees in the great basilica of St. Peter in Rome cast themselves in their knees in adoration before a wooden, or a piece of bone, or a splinter of wood. Is not this pure Paganism? Can this, on any pretext whatever, be called Christianity? The Catholic church in Italy is neither more nor less than 'a new form of old Paganism.' Many of the images of the saints, which today are so devoutly worshipped in the churches, are the self same images which two thousand years ago adorned the public and private devotions of these ancient worshippers to rise from his grave and to enter one of our modern churches in Italy, he would find the worship almost exactly as he left it, the principal difference being that the gods have changed their names."

The Home Mission meeting showed that the work in Britain has the same difficulties as here, but encouragements abound. The effort to raise \$500,000 for church extension is being vigorously pushed by Rev. Mr. Shakespeare. He showed that it was an expensive thing to be a Baptist, that they were educators of the world in certain great truths, among them voluntarism or that Christ's bride don't need the support of Caesar's arm. Such teachings make self-denial necessary, but they lay the foundations of future stability and growth.

P. E. Island Convention.  
The P. E. Island Baptist conference held its regular monthly meeting in the Baptist church at Bonshaw on the 8th and 9th of October. Monday evening was given up to addresses on denominational work. Pastor Warren, of Bequee, presented the interests of Acadia University in his usual pleasing and effective way. The relation of foreign missions in the development of Christian work was most ably represented by Pastor Keirstead, of Alexandria. Dr. Corey, of Charlottetown, then followed with an apt address showing the relative importance which home missions sustain to all our denominational interests, and made mention of some encouragements along this line. The usual Tuesday morning devotional service was conducted by Dr. Nichols, of Annandale, and as on previous occasions was characterized by the presence and power of the Holy Spirit. After an hour of spiritual uplifting the moderator called the

conference to order for the consideration of business. A number of delegates from the different churches were enrolled. The secretary tendered his resignation, and on motion of Bro. Corey it was accepted. Rev. M. C. Higgins was appointed to fill the vacancy. A communication relative to district organization was received from the secretary of the Home Mission Board which contained the report of the Board re district organization, together with the clause added at the convention. After much discussion the communication was adopted with the exception of the seventh clause. The conference did not feel disposed to assume the responsibilities of their adoption of the report in toto. The conference expressed its appreciation of the work of the H. M. Board and its satisfaction with existing arrangements. It was felt that the foregoing clauses amply met the need of being in closer touch with our Home Mission Board. The morning session closed with prayer by Rev. H. Carter.

The afternoon session of Tuesday was preceded by a half hour prayer service by Deacon Howett, of Tryon. The moderator brought up the matter of apportioning to the different churches the amount assigned by the convention to this association. On motion of Bro. Keirstead it was resolved to refer the matter to a committee to suggest the estimates. The following committee was appointed: The moderator, brethren Corey, Keirstead and Carter.

The moderator spoke in a very fitting way of the encouraging fact that all the churches in the Association have contributed during the past year to denominational work. Special reference was made of Bonshaw, called the baby church in the Association, which contributed \$58.17 during the past year to denominational work. Pastors Corey and Warren were appointed a press committee to bring the interests of the churches before the public through the secular press.

A very encouraging report was given by Pastor Carter of the Alberton field upon which he has just recently settled as pastor. The conference expressed its hearty endorsement of the application from the Alberton group of churches for help from the H. M. Board.

Deacon Howett brought up the matter of the grouping of the Bonshaw church with Tryon instead of with North River as previously. Upon resolution the conference gave its encouragement to the speedy grouping of these churches. The encouraging outlook upon the Dundas and Annandale field was brought before the conference. The secretary was requested to write to the Secretary of the H. M. Board respecting the securing of the services of the general missionary on this field.

On Tuesday evening a very earnest and helpful sermon was preached by Rev. D. Price, of Tryon, from Job 19:28; at the close of which an evangelistic service was conducted by Rev. J. W. Keirstead. Thus closed one of the most interesting sessions of the conference. On motion adjourned to meet at Montague on the first Monday of November. M. C. HIGGINS, Sec'y.

Grande Ligne.  
At the annual meeting of the Grande Ligne Mission, held last week in Montreal, the Rev. Theo. Lafleur read the 58th annual report, in which he referred to the opposition made to the evangelists of the society. He mentioned the case of Colporteur Gendreau, of Sorel, and the Quebec troubles. The report showed a most satisfactory state. The treasurer's report showed that the receipts had been \$18,548.82 and the disbursements \$20,423.82. The total receipts in the Endowment Fund were \$13,779.21 and the disbursements \$12,648.02, leaving a balance of \$1,131.19.

The election of officers followed. Mr. A. A. Ayer was re-elected president, Rev. Theo. Lafleur secretary, and Mr. Joseph Richards treasurer. On the committee the name of E. D. King, Q. C., of Halifax, was put in place of Dr. Parker, resigned.

A large and enthusiastic meeting was held in the evening in the French Baptist church, at which addresses were delivered by the Revs. Messrs. Graham, Bayworth, Burwash and Hinson. The Rev. Mr. Bowworth dealt with the financial aspect of the undertaking. The Rev. Mr. Graham reviewed the history of the Jesuits, and the Rev. Mr. Hinson spoke on spiritual work. The aims of the Grande Ligne Mission as outlined by Mr. Lafleur, are: The distribution of the Bible; equal rights to all to think and act for themselves, and the free preaching of the gospel throughout the land.

## W. B. M. U.

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

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

### PRAYER TOPIC FOR OCTOBER.

For our work in the North West, that every month may witness souls won.  
For our monthly leader "Tidings," that it may be the means of greatly increasing the interest in our work.—Ps. 27.

To the Members of the W. B. M. U.

MY DEAR SISTERS:  
This morning finds me a long way from my station and my work, but they are never far from my heart. Though in this place I have received very much physical and spiritual blessing, and feel sure that we will go back to our loved work with renewed energy; yet I am glad we have but little more than a week of this delightful bracing climate before us. We are to leave here July 17th.

I am glad to hear that our mission is to have a reinforcement this autumn. Dear sisters, we need more lady missionaries. I wish it were possible for me to have a lady with me at Visianagram. There is so much work in the town alone that I find it almost impossible to visit the surrounding villages regularly.

It often grieves my heart to see how the Roman Catholics are trying to influence the people among whom we work. They try to win them by distributing medicine and money. In Visianagram there are five sisters of charity who go out every day among the people teaching their erroneous doctrines. They are faithful workers. From morning till evening they go from house to house, and from village to village. We would be discouraged were it not for the fact that God is on our side, and we are therefore stronger than they. But we feel sure that much more efficient work could be done for our Master if we had another lady missionary.

Part of January, all of February, March and part of April were spent in teaching Bible classes, holding meetings for women and children, and visiting the houses in Visianagram town and cantonment. Though many times our hearts have been saddened by the darkness of heathenism; yet we have to praise God for some encouraging signs in our work.

We have been much cheered in our efforts in teaching the children. Three of our school girls seem to be earnestly seeking the Saviour. They say they have given up idol worship, and what pleases us much is, that when these little girls join us in our visits to the women, they are not ashamed to raise their voices to tell the story of Jesus, and sing hymns of praises to Him. We are praying that strength from on high may be given to the weak ones, that they may have courage to come out on the Lord's side.

Among the women, too, there are some in whom we are deeply interested. One of the latter is blind; she has a cataract on each eye, and cannot see the beauties of this world; about this she has been very much distressed. She could not understand why God should afflict her so. One day we told her the story of Christ healing the blind, and tried to make plain to her how much more she needed the spiritual sight in order to see the things that pertain to the heavenly kingdom. It pleased God to lead her to see the need of a Saviour, but she has not yet yielded her heart to Him who is the Giver of all good and perfect gifts.

There are many incidents that I might mention, but I fear my letter may be too long. I will, however, mention one. Quite near my Bible woman's house lives a woman of the Komety-merchant-caste, whom we feel sure is a secret believer in Christ. We visit her frequently and read, sing and pray with her. She is a widow, without a family, but depending upon her relatives for a living. Her becoming a Christian means to be cast off from home and loved ones, and that is one of the greatest trials that can befall a native. She comforts herself with praying for the time when her dear ones will see as she does, and God will make plain the way for her to follow Him openly.

I mention this so that you may remember her in prayer. In conclusion, may I ask your prayers, that we, who carry the message, may be filled with the Holy Ghost, and be used in winning many precious souls for the Master in this benighted land.  
Yours in the work,  
KATE MACNEILL.  
Ootacamund, July 7th, '94.

## List of Lessons in Bureau of Literature.

Maps 25c, Retrospects 15c, Mission Band Portfolios 25, Foreign Mission Leaflets, Hindu Widow 2c, That Missionary Society 1c, W. M. S. Pickett's Missionary Box 2c, Study in Proportion 2c, Practical Christianity 1c, Need of More Interest in Missions 2c, Beginning of It 2c, A Lesson in Stewardship 1c, Why our Society Did Not Disband 1c, Mission Methods 2c, Giving and Giving Up 1c, Hadjin and Its Teachings 2c, Eleven Good Reasons for Not Going to Missionary Meeting 1c, Brother Or 2c, Mothers and Homes in Africa 1c, Best Methods for Mission Work 1c, Mellere Girls' School 2c, Women in Burma 1c, Women of Burma 2c, Responsive Reading on Prayer 2c, How Nansan Missionary Work Grew 2c, Talk About Mile Boxes 2c, Two Miles 1c, Man Ouge 1c, Mrs. Purdy's Perquisites 1c, A Question Answered 1c, Responsibility of Not Doing 3c, Giving and Not Giving 1c, Is it Right 1c, Chin Po 3c, Burma Missions 5c, She Hath Done What She Thought She Could not 1c, Unemployed Talent in the Churches 2c, At Home and Abroad 3c, Lessons Heathens May Teach 3c, Addition of Fractions 1c, Waste and Want 1c, My Beekie's Conversion to Foreign Missions 5c, What My Beekie Thinks of the Chinese 5c, Chips from Many Blocks 3c, Japan 5c, Apologies for Neglect of Duty 3c, Missionary Need in Telugu Field 3c, Karen Missions 3c, He calleth These 3c, Women of the Church 5c, Medical Missions 1c, Preparation for Mission Work, Gens for Missionary Meeting 10c, Unemployed Talent 2c, How Non-meet-yea Found the Way 1c, Crest Blake's Way 1c, Two Sunny Hearts 1c, Missions in China 2c, The Christ Visitor 1c, Our Hour of Prayer 1c, Self Questioning 1c, Importance of Preparation for the Master's Work 1c, World Conquest 3c, Great Commission 3c, Missionary Seed 3c, Seven Years 5c, History of A Day 1c, Fellow Helpers 2c, Comparative View 1c, Doll Dressing 2c, Way side Freshing 3c, Shall I Go 3c, Women in China 1c, Woman's Offering—Then and Now 1c, Mission in Siam 4c, Calps from Many Workshops 3c, Telugu Missions 5c, Congo Missions 5c, Shaw's Missions 5c.

Home Mission Leaflet—How to Grow 2c, Thanking Ann 3c, A Basket Secretary 1c, Messages 2c, Serving the Present Age 3c, God's Tenth 3c, Responsive Reading 1c, Silver and Gold 2c, Cup of Thanksgiving 1c, Hints for Programmes 2c, How to Awaken an Interest in Missions 2c, Earn, We and the Boards 2c, Two Ways 1c, Great Bright God of Self Respect 2, Aunt Jenney's Thoughts 1c, More Than They All 1c, How Women May Help Christ's Kingdom 1c, The Two United 1c, The Brown Towel 1c, Promises and Responses 1c, The Master is Come and Callest for Tare 1c, The Christian Woman's Responsibility 1c, Be Ready 1c, Woman's Offering 1c.

Dialogues and Exercises for Mission Bands—Thank Offering Service 1c, Mid Summer Exercises 1c, Glorious Consummation 1c, Kingdom and Kingdom 1c, Missionary 1c, Good Tidings 1c, Youth in God's Service 1c, Gifts for the King 1c, Mrs. Manning's Dialogue No. 1 3c, Our Own Mission to the Telugus 3c, Mrs. Manning's Dialogue No. 2 3c, God's Thoughts About the Nations 3c, Aunt Polly Joins Missionary Society 1c, Benefit of Missionary Societies 1c.

Leaflets for Mission Bands—Young People and Missions 2c, Shall I Go 5c, Missionary Pin Money 1c, Taletha Currie 1c, Hattie's Story 1c, Children's Mission Bands 1c, Motives for Missions 1c, Bringing the Ranks up to the Standard 1c, Boys' Mission Bands 3c, Zastler 5c, Dixie's Six Cents 1c, Easy Crown 10c, Four Rupees 1c, Papers for Young Ladies 5c, six Girls 1c, Little Girl and Her Missionary Jug 2c, The Birthday Box 1c, Mission Stars 1c, Master Calling 1c, Band Leader's Suggestions 2c, Boy's Side of the Question 2c, Ways of Working 2c.—All orders should be addressed Myra Black, Amherst, N. S.

### PERSONALS.

Rev. T. B. Lanyon wishes his correspondents to address him at Truro instead of Great Village, Col. Co., as heretofore.  
Rev. E. P. Caldwell, having accepted the pastorate of the churches at Fort Lorne and Hampton, desires all his correspondence to be addressed to Fort Lorne, Annapolis C., N. S.  
Rev. Mr. Stearns, of Oxford, N. S., called last week on his way to San Bernardino, Calif. rails. His health has not been good and he goes with his family still hoping to gain relief.  
The Berwick Register says: "Rev. C. E. Pines met with a serious accident on the 2nd inst. He was leaning to ride a bicycle, and in going down the Rodgers hill lost control of the machine, which ran over an embankment, giving Mr. Pines a violent fall. Dr. Spangola was called, who found that the left bone was twice broken. We are glad to learn that the patient is doing well."

OUR COVENANT RELATION.

Published before the N. S. Eastern Association, Sept. 17th, 1904.

BY H. F. ADAMS, TRURO.

God is, "Am I my brother's keeper?"

This was a man's question concerning his own brother. With the sad and the incident connected with the first family of mankind, we are all familiar. But the great fundamental law questioned and evaded by the first murderer, may not have thoughtfully studied. This intercourse of Cain brings into prominence, possibly the greatest question of today, in both the physical and religious spheres of human life; namely, "The relation of man to man." But though the incident is the relation of the capital to the working man, I intend to confine myself to the higher realm where neither is bond nor free, Jew nor Gentile, but all are one in Christ. Incidentally I might remark, that relations in the lower realm between capital and labor, would not be what they are today, if the second commandment had been faithfully carried out in the higher realm of the Christian church. For in realms most govern masters.

Cain and Abel were brothers in the same family, and furnish us with a most valuable study in which we will find that Divine law, which is so applicable to the Christian church. Because Christ declares His followers to be "brethren," while Paul calls the church "a family." That law which binds the members of a family together, and obliges each to be the other's keeper, finds its fullest and highest expression in the church of God.

Now what regulates conduct between members of a family? An act of God, and a carefully formulated system of rules? No, but an unwritten, yet deeply embedded law in the moral nature, which expresses its majestic power in a thousand different ways. There are laws written by the Almighty finger on tables of stone for the government of men in masses or nations. But the law that governs the heart is written "on the tables of the heart." Both have the same origin, but while the written is a cold law for the head, the unwritten is a warm moral law for the heart. Even the dark savages feel the superb force of this unwritten law, governing them in their conduct toward each other and their kin. A cannibal will protect his own brother, while a stranger he will kill and eat, not because his brother is a better man, but because the relationship is different.

A number of persons regenerated by the Holy Spirit, are all changed into a relation to each other that is simply unique. They, finding themselves one in spirit, agree to unite in the worship of God, and in the extension of a certain fundamental principle. For present convenience say, "The principle of obedience to Christ in all things and in all places." They draw up a brief form of some ten or twelve articles, representing New Testament teaching, and then covenant to be each other's keeper. They elect pastor and deacons, and are called a church. These believers hold the same relation to each other that exists between children of a human family. It will help us just here if we read the covenant of a Baptist church, and let us observe how its framers embodied the great unwritten law that prevails in family life.

"Having been led, as we believe, by the spirit of God, to receive the Lord Jesus Christ as our Saviour, and on the profession of our faith, having been baptized in the name of the Father, and of the Son, and of the Holy Ghost, we do now, in the presence of God, angels, and this assembly, most solemnly and joyfully enter into covenant with one another, as one body in Christ."

"If our solemn purpose therefore, by the aid of the Holy Spirit, to walk together in Christian love; to rise for the advancement of the church, in knowledge, holiness and comfort; to promote its prosperity and spirituality; to sustain its worship, ordinances, discipline and doctrine; to contribute cheerfully and regularly to the support of the ministry, the expenses of the church, the relief of the poor, and the spread of the gospel through all nations."

"Also to maintain family and secret devotion; to religiously educate our children; to seek the salvation of our kindred and acquaintances; to walk humbly, and to be zealous in our efforts to advance the kingdom of our Saviour."

"Also to watch over one another in brotherly love; to remember each other in prayer; to aid each other in sickness and distress; to cultivate Christian sympathy in feeling and courtesy in speech; to be slow to take offence, but always ready for reconciliation, and mindful of the rules of our Saviour to secure it without delay."

"We moreover engage, that when we remove from this place, we will as soon as possible unite with some other church, where we can carry out the spirit of this covenant, and the principles of God's Word."

But even that noble expression of brotherhood fails to comprehend all that the family relationship involves. A hundred emergencies may arise that only a BROTHER'S HEART will know what and how to do; positive acts of love, and preventive acts of grace. Do you say, "That covenant involves a great deal of labor?" I answer, every effort demanded by that covenant is absolutely needful for the good of all. If we were born into the human family to help each other, we certainly were "born again" to be each his brother's keeper in a higher and holier, though a more costly way. Note that that church covenant mostly declares what we WILL DO, and leastly what we WILL NOT DO. The frames are very wise. To do all the positive duties of the service on the mount makes it unnecessary to embody the prohibitions of the Decalogue.

If every member of a church faithfully

fully obeyed the family law, binding him to be his brother's keeper, this covenant would not only be beautifully carried out, but it would be surpassed by a wealth of loving deeds that would make that church a reproduction in miniature of the home where eternal love has bound the glorified Trinity in one. And of course in such a church discipline would be unknown, as the cause for it would not exist.

Do you ask, "Suppose a church member violated his covenant with his brothers and sisters, what law should be enforced?" I answer, "Baptist churches have no laws, but each church is governed by the law of Christ. When one does anything that is more than a breach of his church covenant, he must be dealt with according to the teachings of the New Testament. But crimes are not dealt with in our church covenants, and criminal penalties are not applicable. We must be punished first, according to the Word, and restorative efforts made afterwards."

But just here and now we are more particularly engaged with forms of violation of the covenant, that involve brother-like efforts to restore an offender to his former covenant relationship. The Covenant breathes the Spirit of Christ, and members who know a brother to have violated his covenant, can only save themselves from also violating their own by faithfully laboring to restore the offending brother.

"Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one, in the spirit of meekness; considering thyself, lest thou also be tempted. Bear ye one another's burdens, and so fulfill the law of Christ." You may possibly suggest, "Why not pass laws of a prohibitory nature, and make short work of all those who violate their church covenant?"

Let us remember that a course would not be in harmony with the Spirit or Teachings of Christ and His apostles. He did not make LAWS to cover every detail of possible offences, but He gave PRINCIPLES for the guidance of His church for all time. The Divine Being gave laws for the Jews, but principles for the Christians. The more laws a church or denomination has, the further they recede toward Judaism. The Roman Catholic Church has more laws, and resembles Judaism. The Baptist church has no laws (but those of N. T.) and resembles the ideal of the Founder of Christianity. All denominations acknowledging Christ's Divinity, acknowledge in some degree, the extreme of religious thought and action.

Now compare their method with Christ's in dealing with this same case. His first applied the law to themselves, and they went out one by one, being convicted in their consciences. He, secondly, laid aside the cold legal law of Moses and began to work with the heart, and the honesty of heart. He hated sin, but loved her soul; and we know he brought her to penitence and restored her to purity. To be and act like Jesus, is the meaning and purpose of our covenant. An individual, convicted by the law, was punished so frequently that finally it was decided he must be drummed out of the army in disgrace. To suggest this last act of discipline in the case of a brother, would be to suggest that on a day appointed the case was before him for discussion. After the superior officer had gone over the case and presented all the facts before the general, he closed by saying that they had done their duty by God, by his laws, and by the man. The general asked, "Have you ever forgiven him?" They never thought of that. Army law did not work that way. The general looking at the offender very earnestly, changed him into a convict, and concluded by stating that as a last effort to reform him he would forgive him all his past bad conduct. The offender was astonished, overcome with emotion, and from that day on he was a new man. The law failed. Love conquered. The only hope of a church is love. "A new commandment I give unto you, That ye love one another, as I have loved you." Our Lord makes His love to be the measure of our love to others. In His love, He has provided in His Word LAWS enough for dealing with unrepentant and disobedient professors of Christianity. Even His LAWS allow a wide latitude for LOVE'S royal prerogative.

they say, "we are going henceforth to try and keep this second commandment, to be each his brother's keeper." If you were an offender of the kind I have referred to, would you like your brethren in the church to deal with you only through a cold cast of the net? Or would it be to restore you to your old and dearly prized covenant relationship, if they were to sit simply as a judicial body to execute ecclesiastical laws that you had broken? Would it not be more Christ-like and sympathetic, more likely to melt you to tears, more like loving one's neighbor as himself? If a brother or sister were to approach you in the Spirit of Christ and try to restore you to fidelity to Christ, and to your covenant relationship with your brothers and sisters in your church? Surely you and I would rather that the latter course were pursued if we had broken our covenant, than the cold legal cast of the net, resulting from a breach of law. We like the "Golden Rule." "Whatever ye would that men should do to you, even so ye even so do to them." In the past, practice, when the first applied the law, we like to feel that our brother is our keeper; for our case invites, ye longs for that tender kindly labor prompted by Christ's love. What we prefer under such circumstances most would appear, surrounded by a group of these dark children with their white teeth. It makes her laugh just to look at them. Her favorite game with them is clapping hands. She will watch them entranced as they skip and skip and skip. Her hands a slap together as a signal for them to go on. The Telugu children love her as much as she loves them. It is a happy hour for the boarding children when she goes over to visit them. Her mother told the children they might go, and they ran off to eat their candy and fruit.

Yours truly,  
D. MORSE  
Bimlipatam, India, Aug. 18th.

FELLOWSHIP WITH CHRIST.  
Enoch walked with God, and Abraham was called a friend of God. Moses talked with God in the Holy Mount, and Samuel heard His voice when but a child. "Lo, I am with you always" is the divine guarantee that our blessed Lord gives unto every follower of His. He will be with us. His presence upon our hearts being cleansed by the blood from all sin, and being made pure by the influence of the Spirit. Our hearts must beat in rapturous union with His heart before this can be a congenial relationship. We come into His association and divine fellowship on the plane of the spiritual; being united with Him by grace, the Holy Spirit makes application of His law to our hearts. By His union he have communion with Christ in His graces and benefits. Our union with Christ is the foundation of our soul enriching communion and participation of spiritual privileges. Thus we are united with Him in His covenant, having access with Him in graces and spiritual privileges. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places." He giving His Son, He freely gives us all things. "God hath made Him unto us wisdom, righteousness, sanctification and redemption." And again, "All are yours, and ye are Christ's." He giving His Son, He freely gives us all things. "God hath made Him unto us wisdom, righteousness, sanctification and redemption." And again, "All are yours, and ye are Christ's."

SIGHTS AND SOUNDS IN INDIA  
For Boys and Girls in Canada.  
ONCE upon a time there was a boy whose father lived in a forest in the woods. He had no brother nor sister, and the nearest other boy lived twenty miles away. His only playmates were the squirrels and the brooks. He loved to listen to the voice in the forest and fancy it was the voice of another boy whose phantom he would chase until he was out of breath.

His lot was somewhat similar to that of a missionary boy or girl in India. He had no brother nor sister, and the nearest other boy lived twenty miles away. His only playmates were the squirrels and the brooks. He loved to listen to the voice in the forest and fancy it was the voice of another boy whose phantom he would chase until he was out of breath.

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THE PROMISES.  
D. K. K. E.  
The day was so warm, and before me  
The cares piled mountain high,  
"As thy day, so shall thy strength be."  
The promise came fitting by.  
But I could not grasp the blessing,  
I was weary and worn and weak,  
My soul was athirst, my heart cried out  
For one lone hour to speak  
To him whom my soul loveth;  
But not one moment came;  
I could only look up in the midst of toil,  
Again the promise came—  
"Ye are kept by the power of God,"  
child,  
"Through faith," his gift to you—  
"Unto salvation," the price is paid—  
Just wait on the Lord! I am true.  
Ah! just to the passive, Saviour,  
In thy hand as the potter's clay—  
I take the promise, my Master;  
I believe and accept Thy way,  
Faithful, Ill.

A LOVE SONG.  
I was as poor as the poorest, dear, and  
The world—it passed me by;  
But not that day when you came my  
way, with the love-light in your eye;  
Ah! not that day when the fragrant  
May bent over the world her sky!  
I was as lone as the loneliest, love, with  
never a dream of bliss;  
But not that day when you passed my  
way and leaned to my thankful kiss!  
Nay! not that day, while my lips can  
say:  
"There was never a joy like this!"  
Dear, it is something to know this love  
—let the skies be black or blue;  
It is something to know that you love  
me so—the tender, the sweet, the true!  
And my heart will beat for that love,  
my sweet, till I dream in the dust  
with you!

Minard's Liniment the best Hair Restorer.  
The W. H. JOHNSON CO., Ltd.  
Have removed to their new and elegant premises, 157 GRANVILLE ST. (Corner Buckingham) and are showing one of the largest and finest stocks of  
Pianos & Organs  
in Canada. As some of the large Manufacturers are Stockholders in this Company, it will be to your interest to buy from this House and thus save middle-men's profits.

The W. H. JOHNSON CO., Ltd.  
July 4, '04.  
To Farmers & Horsemen.  
If your Horse is lame do not despair until you have tried  
Barclay Leeming's  
ESSENCE!  
Put up in square bottles. Price 50 cents.  
If you cannot obtain this of your local dealer send to  
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67 and 69 King Street,  
ST. JOHN, N. B.  
HOTELS.  
JUNCTION HOUSE, McADAM, N. B.  
For the Summer, Luncheon and Midnight Suppers will be served at the Junction House, at reduced prices.  
Passengers come in and you will get your money's worth.  
C. J. TABOR, Proprietor.

Central House,  
HALIFAX, N. S.,  
Corner of Granville and Prince Streets. Entrance—45 Granville Street.  
This location is convenient and pleasant. All arrangements are for the comfort of guests.  
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HOTEL OTTAWA,  
NORTH SIDE KING SQUARE,  
ST. JOHN, N. B.  
E. CORMAN, Proprietor.  
Terms—\$1.00 per day. This hotel is conducted on strictly temperance principles. Every attention paid to guests' comfort.

Permanent and Transient Boarders  
WILL find accommodation at reasonable rates at 21 CARLETON ST., ST. JOHN. The situation is pleasant and central. The rooms are large and comfortable.  
(REV.) J. L. SHAW, Proprietor.  
Sept. 25, 1904.

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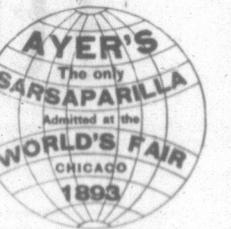
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October 24  
The publication of this paper is intended to be a benefit to the community, and it is hoped that it will be read with interest and profit. The paper is published weekly, and is one of the most valuable papers in the city. It contains a great deal of interesting and useful information, and is well worth a read. The paper is published by the Messinger and Visitor, and is one of the most popular papers in the city. It is published every week, and is one of the most valuable papers in the city. It contains a great deal of interesting and useful information, and is well worth a read. The paper is published by the Messinger and Visitor, and is one of the most popular papers in the city. It is published every week, and is one of the most valuable papers in the city. It contains a great deal of interesting and useful information, and is well worth a read. The paper is published by the Messinger and Visitor, and is one of the most popular papers in the city. 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B. Y. P. U.

OUR GROWTH. The organization of Baptist young people...

OUR PROGRESS. All Young People Societies...

OUR FUTURE. It is our duty to have our organization...

OUR PRESENT. We are now in the midst of our annual convention...

OUR Hopes. We are confident that the future of our movement...

OUR Faith. We believe in the power of the Holy Spirit...

OUR Love. We are called to love one another...

OUR Unity. We are one in Christ...

OUR Witness. We are to be a light to the world...

OUR Service. We are to serve one another...

OUR Joy. We are to rejoice in the Lord...

OUR Peace. We are to be peacemakers...

OUR Hope. We are to have hope in the Lord...

OUR Faith. We are to have faith in the Lord...

OUR Love. We are to have love for the Lord...

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that the number of subscribers for the Messenger...

Besides the privilege of recording a fair number of new local societies...

Early in the official year the management of the Messenger and Visitor...

The financial position of the Union is at present far from satisfactory...

The "Committee of the Red" have placed within the reach of all a very pretty Canadian badge...

Your president cannot bid "good bye" to the Maritime Union...

It is not for us to speak of the enthusiasm, inspiration and life-long uplift that these who were at Toronto...

In conclusion permit me to give you assurance of my earnest prayers...

Respectfully submitted, CHAS. W. WILLIAMS, Pres. Maritime B. Y. P. U.

Hoping in God. God delights to show Himself gracious to those that strive to be well-pleased...

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Sabbath School. BIBLE LESSONS.

Adapted from Robinson's Select Notes. FOURTH QUARTER. Lesson V. Nov. 4. Mark 2: 23-28; 3: 1-5.

JESUS LORD OF THE SABBATH. GOLDEN TEXT. "The Son of man is Lord also of the Sabbath." - Mark 2: 27-28; 3: 1-5.

EXPLANATORY. I. A QUESTION OF SABBATH KEEPING. - Vs. 23, 24. THE SCENE. 23. "He went through the corn fields..."

24. "The Son of man is Lord also of the Sabbath." - Mark 2: 27-28; 3: 1-5.

25. "The Son of man is Lord also of the Sabbath." - Mark 2: 27-28; 3: 1-5.

26. "The Son of man is Lord also of the Sabbath." - Mark 2: 27-28; 3: 1-5.

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50. "The Son of man is Lord also of the Sabbath." - Mark 2: 27-28; 3: 1-5.

eternal salvation. They treat man as nothing but an animal who advocates the use of the Sabbath for more physical recreation and pleasure.

And it was made for man as man, i. e., "all men," and we must so keep the Sabbath as not to take away the Sabbath from others.

Christ's principle carried out will bring a perfect keeping of the Sabbath. "Not man for the Sabbath. Man is not to be injured, and his true interests destroyed."

Modern illustrations of this are not wanting. Money was made for man, not man for money.

Wendell Phillips speaks of a man who had kept his umbrella twenty years, and it had never once been wet.

Many a family has furniture and even whole rooms too fine for their families to use.

Even churches have been furnished so expensively, that the parsons, and the lay leaders have wanted to shut out the children and the street boys.

The saving of whom the church was built, or ought to have been.

The Son of man is Lord also of the Sabbath. He ordained the Sabbath; he instituted the law; he knew its full meaning and object and value, and therefore had a right to interpret the meaning of the Sabbath law.

He was Lord of the Sabbath; not, surely, to abolish it—that, surely, were a strange Lordship, especially just after saying that, to "own" it, to interpret it, to preserve over it, and to establish it by prayer in the Lord's day (Rev. 1: 10), breathing into it an air of liberty and love necessarily unknown before, and thus making it the closest resemblance to the eternal Sabbath.

Thus Jesus as Lord of the Sabbath, transgressed the old Jewish legal Sabbath into the Christian ideal Sabbath, the day of spiritual resurrection and heavenly life.

III. THE ANSWER FROM THE EXAMPLE OF JESUS.—Vs. 3: 1-5. He entered into the synagogue, on the way to which, probably, the previous discussion took place.

There was a man there which had a withered hand, i. e., one dried up from a deficient absorption of blood.

He said to the disciples, "Whom will ye say that I am?"

They answered, "The Son of David." He said to the man, "Arise, stand up, and walk."

He took hold of his right hand, and said to him, "Arise, stand up, and walk."

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AYER'S Cherry Pectoral SAVED HIS LIFE

DR. J. C. PRINGLE, a highly-respected Merchant of Middletown, Ill., of a Young Man who was supposed to be in Consumption.

"One of my customers, some years ago, had a son who had all the symptoms of consumption. The usual medicines afforded him no relief, and he steadily failed until he was unable to leave his bed."

His mother applied to me for some remedy and I recommended Ayer's Cherry Pectoral. The young man took it according to directions, and soon began to improve until he became well and strong."

"T. M. REED, Middletown, Ill."

"Some time ago, I caught a severe cold, my throat and lungs were badly inflamed, and I had a terrible cough. It was supposed that I was a victim of consumption, and my friends had given up hope of recovery. But I bought a bottle of Ayer's Cherry Pectoral, took it, and was entirely cured. No doubt, it saved my life."

"J. JONES, Emerts Cove, Tenn."

Ayer's Cherry Pectoral Received Highest Awards AT THE WORLD'S FAIR

what workmen are now waking up to the necessity of doing; viz., shortening the hours of labor, and giving more time for recuperation and culture.

So the moral Sabbath labor is cut off, the better for all. (5) The "spirit" of the Sabbath is more important than any particular form of keeping it.

Therefore fill the Sabbath with worship and devotion; seek to make it accomplish its purpose of rest, and spiritual life, and there will be little danger of error in the methods of Sabbath-keeping.

(7) Jesus said, "The Sabbath was made for man, not man for the Sabbath." It was made for man's whole nature, for body and soul, for physical rest, for mental and social improvement, for his spiritual and moral growth and for his eternal salvation; and "a religious observance of the Sabbath is best fitted to promote all these. They treat man as nothing but an animal who advocates the use of the Sabbath for mere physical recreation and pleasure."

(8) Since the Sabbath was made for man, i. e., for "all men," we must keep the Sabbath as not to take away its blessings for others. No recreation is right on the Lord's day which deprives others of the benefit of the Sabbath, either for body or soul.

In Deuteronomy these words are added to the fourth commandment, "THAT THY MAN-SERVANT AND THY MAID-SERVANT MAY REST, AS WELL AS THOU" (Deut. 5: 14). One of the first essentials of true humanity and brotherhood and true Sabbath-keeping is to give others, as well as ourselves, the benefit of the Sabbath.

(9) Works of mercy are peculiarly fitting on the Sabbath. Seven of Jesus' recorded miracles were performed on that day.

5. "And when he had looked round about on them with anger." Anger when applied to God and to Jesus is better translated "indignation." It is not passion, but a deep, moral resentment against wrong. It is perfectly consistent with love for the sinner; indeed it is a fruit of love. It would be base and sinful "not to be kindled to indignation by business, treachery, cruelty, and hypocrisy." A man who does not flame and burn at some of the evils around him is not a good man.

This indignation is one of the motive powers of all reformatory movements. "Grieved." He was as sorry as he was indignant. "For the hardness." Hardening of their hearts. They were so blinded to the truth, to the best good of their people, as well as their own. They mistook prejudice for religion. "Stretch forth thine hand." And thus prove my authority for my Sabbath teaching, and give an example of the true keeping of the Sabbath. As the Sabbath is wrought only by words, the Pharisees have no ground of accusation; there has been no infraction of the letter of even their own regulations."

IV. THE TEACHING OF JESUS AS TO THE SABBATH.—Jesus came not to destroy the Sabbath, but to fulfil; not to tarnish its sacredness, but to make it more sacred by making it a blessing and a spiritual power. Jesus, neither here nor elsewhere, abolishes or lessens the force of the "Fourth Commandment." It is still in force as a day of rest and of worship, as well as of the cobwebs, he did not tear down the house. He only removed the rubbish with which the Pharisees had encumbered it; and he left it a day of freedom, of joy of peace. He tore down the scaffolding, that the house itself might be more convenient and beautiful to live in. Jesus would keep the jewel, but wash away the dirt which had accumulated upon it, and dimmed or destroyed its radiance. The Pharisee's interpretations were like the barnacles on the bottom of a ship; or like the dust and dirt of ages upon a painting by one of the old masters. Jesus would remove the barnacles, but keep the ship; clean away the dust, but retain the picture.

SABBATH-KEEPING. (1) The Sabbath should be a day of religious joy, not of gloom. But in order to be this it must be (2) a day of rest from bodily toil, from worldly care and duties, and from pleasure, and also (3) a day of worship, of study of God's word, of spiritual culture and growth. (4) This is God's way, ordained ages ago, of doing good.

Indigestion is Stubborn but S. B. C. overcomes it.

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ACADIA COLLEGE.

The next Session will open on Wednesday, October 3rd.

Matriculation Examinations will be held on Tuesday, Oct. 2nd, in the Library, 9-12 a. m. Applications may be addressed to A. W. SAWYER, President, Wolfville, N. S., Aug. 22, 1894.

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Will open with a full staff of instructors September 15th.

Courses of instruction and terms will be similar to those of previous years, with such additions as experience will dictate. The committee have secured the services of Rev. W. E. McVITTIE, B. A., as Principal, to whom all applications and correspondence should be addressed. Mrs. M. M. Scribner has been again engaged as matron. 22m By order of the Committee.

HORTON ACADEMY WOLFVILLE, N. S.

The Autumn Term of this Institution opens September 5th, 1894. Winter Term January 9th, 1895.

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Invites the attention of Students generally. Special attention is given to the preparation of its classes for matriculation. It also provides a good general business course, leading to student teachers for the Normal School. Situation beautiful, healthy, central. Well trained and experienced Teachers compose the staff.

The Manual Training Department is well equipped for mechanical, perspective and architectural drawing, carpentry, wood turning and iron work, affording excellent opportunities for students looking toward mechanical engineering, etc. The Academy Home, Equipped with modern conveniences, well provided for, and supervised by three resident teachers, insures the comfort and good conduct of the students. Terms reasonable. Board and laundry \$5.00 per week. Write for calendar. We are authorized to state that the Nova Scotia School of Horticulture will be open free of charge to all students of the Academy. 29m I. B. GARDNER, Principal.

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The Autumn Term opens SEPTEMBER 5th. Winter Term, JANUARY 9th. Our students and all desirable information may be had on application to S. E. WHISTON, 95 Barrington Street, Halifax.

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Vertical text on the left edge of the page, including "AIR", "It", "Room", "Stock-taking", "NS", "Sec.-Treas.", "ED", "AND TRACT", "Sec.-Treas.", "AREFULLY", "PROMPTLY", "HEATLY", "& CO.", "STREET:70", "N.S.B.", "ISHED", "DAY", "SHER", "and JOB", "TER", "ing Square", "N. B.", "BLE RATES", "ion Guaranteed", "BELLS", "SON, SOLE AGENTS", "N.S."

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Messenger and Visitor.

WEDNESDAY, OCT. 24, 1894.

THE EASTERN WAR AND MISERIES.

The Hermit nation, Korea, is the *canis bellii*. It is a peninsula, somewhat like Italy, lying between China and Japan.

An especially striking instance of persecution is shown in the case of Mr. Cecil H. Polhill-Turner.

As a religious journal we are chiefly concerned with the missionary aspects of this matter.

SORROW AND SUFFERING.

Jesus Christ was a wondrous teacher. We are not surprised that the people at the close of the mountain instruction were astonished at His doctrine.

As to Japan, in 1854 America and Britain secured commercial treaties with her, including liberty to proclaim the gospel.

are now more than 2000, or more than in all the rest of Asia combined.

Mission work in China began with Robert Morrison, the last maker, in 1807, who in Chinese garb worked and studied the difficult language till he was able to translate the Scriptures.

A question of serious moment to our churches is, will we be ready for the new openings which this war will make in these three kingdoms.

It is surprising how slowly the doctrine of religious liberty progresses in Roman Catholic countries.

There is one danger in having so many parliaments of this kind—the danger of thinking the work has been done when we have only talked about doing it.

RELIGIOUS LIBERTY.

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MESSENGER AND VISITOR.

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Editor, J. H. BAINBRIDGE, Business Manager.

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stant Money.

Money is needed for the churches, and appointed committees of every denomination to sustain and foreign, and all charitable work that is given and the needs of the churches, and the building of the Roman Catholic churches, and the strengthening of the organized church of Rome, and the government of the Bible of conscience and the separation of the Roman Catholic and the Bible of conscience and the separation of the Roman Catholic and the Bible of conscience...

Mahone Bay, Lakeville, Lunenburg, Farmington, New Canada, New Germany, New Cornwall, Bridgewater, Chester Basin, Chester.

Officers for ensuing year were then elected by open vote. President, Bro. G. A. Parker, of Lunenburg, vice-president, Bro. Joseph Ham, of Mahone Bay; secretary and treasurer, J. W. Dimock, of Lunenburg. Resolved that pastors and superintendents be an executive committee.

Reports were then read from the seventeen schools which had sent them in, the remainder of the twenty-five having sent none in. The late secretary stated that he had had considerable difficulty in securing some of the reports, and from some he could get no report at all. It is to be hoped that even at this late date they will fill out their reports and send them to the secretary.

Resolved that the president be empowered to select a committee of three to prepare the questions to be presented to the schools for the next year. Rev. G. P. Raymond, Bro. Pickles and Bro. Bass appointed.

Reports from district visitors were then read or given verbally. Brother Pickles read a very interesting report from the district assigned to him. Bro. Hiram Hennigar gave a verbal report on Western Shore, Beech Hill and Tanook schools, as did Bro. W. R. Bass on New Germany, Foster Settlement, Farmington and New Canada schools; and Bro. G. A. Parker on Lunenburg and Cross Island schools. On motion it was resolved that these reports be received and embodied in the minutes.

Resolved, That the same District Committee act during the following year.

Question was raised as to who are adults in our schools, but not having sufficient time to discuss the question, it was dropped.

At this stage Rev. M. W. Brown was asked to take a seat with this Convention and discuss the questions before the body.

After a lengthy discussion it was resolved that this Convention be non-committal in reference to the Interdenominational Convention of this county. Session closed with prayer by Bro. Ham, to meet again in the evening.

Evening Session opened with devotional exercises. The committee selected in the afternoon brought in their report.

On motion the invitation to the Convention from Foster Settlement school to meet with them the following year was accepted.

A stirring address was then given by Rev. G. P. Raymond, of New Germany, on "The Responsibility of the Church in Reference to S. S. Work," which was ably supported by speeches by Revs. Brown, Colwell and Shaw, and Bro. Ham, Parker and Bass.

Bro. H. T. Ross' paper on "Bible Study in its bearing on character" was read by Rev. Mr. Parry. Bro. Ross being absent.

The question box was then opened and answered by Rev. M. W. Brown, Bro. Bass and Ham.

The following pastors were present: Rev. J. W. Brown, of Bridgewater, Rev. G. P. Raymond, of New Germany, Rev. Mr. Shaw, of Mahone Bay, Rev. Mr. Colwell, of New Canada, Rev. Mr. Parry, of Chester, and Rev. M. W. Brown, of Margaret's Bay, who was invited to a seat.

A vote of thanks was then passed to the friends of Chester Basin for their kindness during the stay of the Convention there.

Convention closed to meet next at Foster Settlement on the third Tuesday in September, 1895.

J. W. DIMOCK, Sec.-treas.

The Yarmouth Co. S. S. Convention.

The Yarmouth Co. Baptist Sunday-school Convention met at Chebogue on the 23rd inst. Officers for the ensuing year were appointed as follows: President, W. R. Doty; Vice-Presidents, Joshua Heustes and Asa Wyman; Secretary, F. H. Beals; Treasurer, Mrs. F. C. Robbins. Executive Committee, Pastor J. H. Foshey, Wm. Corning and W. E. Heustes.

The reports showed a falling off in attendance owing chiefly to the prevalence of scarlet fever.

The secretary presented a method of memorizing Scripture by the Sunday-school. A most interesting discussion followed, showing the importance attached to the subject. It was voted to have 2000 copies of the plan printed in leaflet form for distribution among the schools of the county, and a collection for defraying expenses was taken.

A paper was presented by Pastor J. B. Champion, subject: "The Sunday-school a help or hindrance to home-training, which?" This suggestive paper was followed by a discussion which elicited not only a number of important facts bearing on the relation between the home and the Sunday-school, but also many helpful hints as to methods of teaching in the home.

The question box afforded a variety of queries, which were answered in an instructive manner by Pastors Beattie and King.

The attendance was large. Great credit is due to the entertainment committee for the exemplary way in which they did their work. The next session will be held with the Fort Maitland school. In the evening the county B. Y. P. U. held an inspiring service in which it was shown that the Sunday-school and B. Y. P. U. supplement each other's work.

F. H. BEALS, Sec.

Minaud's Liniment cures La Grippe.

REV. D. C. LAWSON.

This well known minister was born at Sackville, Halifax Co., Oct. 28, 1822. In his early days he spent one year in the Nova Scotia office with the late Hon. Joseph Howe, for whom he entertained a warm feeling through life. Then taught school for some years, and while teaching in Rawdon, he filled the position of lay reader in the Episcopal church. During his change of views, after a period of great anxiety, he was baptized by the late Rev. Richard McLaren in Dartmouth. This was when about thirty years of age. He soon began to preach, and March 18, 1855, was ordained at Stewiacke. Rev. D. W. C. Dimock, who is still living, being one of the council. In 1857 he removed to Point deBute. He was pastor there and at Amherst Shore, etc., for some years. He then, for reasons which seemed justified to his own conscience, separated from the Baptist Body (though his sentiments remained essentially the same) and for the remainder of his life, ministered to congregations in Cookville, Dorchester, Cape Breton, and other places. He resided at Westmorland Point, in a residence very prettily situated, owned by himself; and when at home dispensed the gospel to his neighbors.

For the past year or two his health has gradually failed, and at St. John's, Sunday evening, Oct. 7, he literally "fell asleep."

Our dear friend was characterized by a fervid spirit; having a strong desire to save men, and to see the world clothed in righteousness. He was ready on all occasions to speak to the people in public and in private, about the one thing needful. It may be said of him, "He knew nothing among you save the Christ, and Him crucified." Of late years, when I knew him, his mind seemed to be always on the one subject. If troubled for a moment about other things he reverted almost instantly to the gospel theme of which his mind was full. Such a man, though distinguished by some peculiarities, must do a vast amount of good—must leave behind him a train of influences which will be helpful to poor sinners for ever.

Mr. L's character was of great importance to him, and he was sensitive about doing or leaving undone anything that would give the world occasion to speak disparagingly of the ministry. He had the "good name, which is to be chosen rather than great riches." Few men have left more friends in the counties where he labored.

Our brother was married to Mary Eliza Moxey, and four sons and a daughter survive them—one daughter having preceded him during the present year. George C., his youngest son is at present pastor of part of his father's late interest in Hammond.

The funeral took place at Amherst, from the residence of his son, B. J. Lawson, and was participated in by Revs. D. A. Steele, H. G. Estabrook, and D. MacGregor (Presbyterian pastor). His body rests in the cemetery, Amherst Highlands. D. A. S.

DENOMINATIONAL NEWS.

ALL monies (except legacies) contributed for denominational work, in S. S., Home Missions, Foreign Missions, Ministerial Aid Fund, Grand Light Mission, Christian Union, and other churches or individuals, etc., in New Brunswick and Prince Edward Island, should be sent to the Rev. W. H. Manning, St. John, N. B., and all monies for the same work from Nova Scotia should be sent to the Rev. J. H. Foshey, St. John, N. B. Envelopes for collecting funds for denominational work can be had on application to the above, or to the Baptist Book Room, Halifax.

JEMSEG.—Six persons were baptized at Jemseg last Sunday. Converts in a series of meetings held by Pastor McDonald, assisted by Evangelist Young.

LESTER ST.—A most successful tea meeting was held on Thursday night at the close of which a most interesting musical and literary entertainment was given.

HARVEY.—Rev. F. C. Wright, of Penfield, N. B., has been extended a unanimous call to the pastorate of the Baptist church at Harvey, Albert Co. It is understood he has accepted and will enter upon his duties at once. The home and premises of Mathias Steeves will probably be secured for a parsonage for him.

NEW GLASGOW, N. S.—It was our privilege to baptize two happy converts at the close of the preaching service Sunday morning, Sept. 23. The converts were twin daughters of our esteemed doctor, M. C. Olding. We are praying that the Lord may continue to add to His church such as shall be saved.

EAST POINT, P. E. I.—The Lord is still blessing His people in this place. Last Lord's day we were permitted again to baptize the baptismal waters where three happy young converts were buried with their Lord. Many more are seeking peace and we hope they may soon find it at the foot of the cross. Brethren pray that the Lord of the harvest may be with us. A. C. SHAW, Oct. 10th.

TEMPLE, YARMOUTH, N. S.—Rev. J. H. King, who is supplying for three months, baptizes six candidates on Sabbath evening, Oct. 14th. Union services among the Baptist young people of the town, have been in progress for the last two months, and these new converts are some of the results. Pastor White hopes to take up his work again the first of December. Com.

ONSLow, EAST.—The workers in this field are enlarging their borders. A new house of worship, commenced some years ago at Brookside, is well nigh completed. They hope to open the same on Sunday, Oct. 21, when Pastor Adams will preach in the afternoon at three, and Pastor Owen at seven o'clock. It is hoped that the small debt will be cleared off at the opening. E. O.

LAST RIVER.—After returning from the N. S. Eastern Association we began meetings at Pleasant Hill and continued them for nearly three weeks. The Holy Spirit was with us from the first. Fifteen professions of conversion, and many more were deeply interested. On the 14th John McIntosh, Mrs. McIntosh, John Welsh, Emma McLeellan and Amos McLaughlin obeyed Christ in Baptism. There are more to follow, although many of these dear people are all well attended. It is a real pleasure to labor with these dear children of the Lord, over one hundred of which have become members of the church

FREDERICTON.—Arrangements are made for a recognition service in connection with the coming of Rev. Mr. Freeman, pastor elect, for this Wednesday evening. The MESSENGER AND VISITOR extends to our brother a warm welcome to the province and to our capital city, and hopes that as he labors in the past made use of the denominational press, he will not forget that our paper will always be glad to make room for the product of his pen.

FAIRVILLE.—A recognition service was held in the church last Wednesday evening, when a warm welcome was given Rev. Mr. Corey and wife. Dr. Steeves occupied the chair. Rev. Mr. Hickson read the Scriptures and prayed; Rev. Dr. Hopper spoke on requisites for the ministry, and gave Mr. Corey the right hand of church fellowship. Rev. Dr. Carey addressed the church. Both gentlemen were at their best, and instruction, welcome and counsel were happily blended. Rev. Mr. Corey responded and assumed the pastoral charge. After the benediction all were invited to the vestry, where coffee and refreshments were served. Bro. Corey and wife are already settled in the beautiful parsonage, and the prospects for great usefulness are most encouraging.

TRUET.—Permit me to say a few things regarding the fields of Christian work in which the providence of God has placed me. There are nine practical reasons in connection with the two churches which, of course, afford all the work that one man is able to perform. I think occasionally, especially after preaching three sermons on Lord's day and attending four or five meetings the next week, that two men could do the work better than one, there being enough for two. Our congregations are large and interesting, and all we seem to need is the manifestation of the blessed power of the Holy Ghost. Last Sabbath at Gavelton a large congregation met at the waters of baptism to witness the sacred rite as taught and practised by Christ and His apostles. We expect to repeat our visits to our waterfalls in the near future for a like purpose. To God be all the praise. T. M. MURDO, Oct. 9.

NEWPORT.—Since my last report of September last I have had the pleasure of baptizing into the fellowship of the church two converts, one man and one young woman. On Sabbath, Oct. 7th, we gathered in that beautiful spot where so many hundreds have "put on Christ," and where we also with the dear ones "gone down into the grave," had a pleasant and cold, windy and cloudy, but as we sang the 678th hymn the sun in all its brightness burst forth from the threatening clouds, tingling the leaves of autumn with beauty, and drove the black and stormy clouds away. A beautiful baptism as John Card, Lotan Burgess and Edna Foley followed the Saviour in the way of His commandments. And there are yet others. We ask your prayers, you that know. Wm. W. REES, Oct. 11.

HARVEY, N. B.—I have enjoyed a visit extending over three Sabbaths with the Harvey Baptist church, including short visits to Walsdale, New Horton and Germantown. We had a fine meeting at Harvey, but stormy weather and a somewhat severe attack of lagrippe prevented my accomplishing very much. Still some progress was made. I had the pleasure of presiding at a business meeting of the church on Saturday evening, Oct. 8, when a unanimous and hearty call was extended to Rev. F. C. Wright to become their pastor. I believe he has signified his purpose to accept and to enter upon his duties next Lord's day. Oct. 12, we were treated to a pleasant and important sphere. It may be my duty and privilege to say that the folk at Harvey treated me well financially. Through the kindness of J. M. Stevens, Esq., post master of Harvey, a combination of generous offerings, and thoughtful friends was made me on the morning of my departure. May the Lord reward them. Oct. 18. I. WALLACE.

OSBORNE, Shel. Co., N. S.—We cannot report additions by baptism, but we can report advances all along the line of church work. Social services quite well attended and in nearly every respect full of interest. Our S. S.'s are large and the interest manifested in the study of the excellent. Our school at Osborne celebrated "Our Lord's Day" with excellent results. At our last monthly conference we held a "roll-call" of members; some fifty or more responded. As we have a large number of non-resident members, a committee was appointed to correspond with them, and to persuade them to take letters of dismission to unite with churches where they are residing. I believe this to be a step in the right direction. We purpose holding another roll-call in January '95. Our church has purchased a bell weighing 500 lbs. from the Buckeye Company. It is of excellent workmanship and tune, and no doubt will give unbounded satisfaction. A tea meeting was held in Brighton Hall raise means to defray expenses of bell, and about one hundred dollars was realized. Our church at the head of Lockport Bay is to hold a supper the 25th inst. to raise means for seating the church there. We expect to be in a position to dedicate said church in November. Shelburne Co. Quarterly Meeting convenes with Osborne church Nov. 6th and 7th. May a great blessing be ours to enjoy. Pray for us readers of the MESSENGER AND VISITOR. Com.

GRANDE LAKE, Cumberland Bay, N. B.—Thinking a short report from this field might be appreciated by the readers of our paper, I will contribute the following: Since settling here in May last my time has been broken into by attending denominational gatherings and adding one section of my old field in the erection of a house of worship, which will soon be ready for opening. This field consists of two churches. The first is a regular preaching station, and the three at which I preach occasionally. We have a prayer meeting each night in the week except Saturday, three monthly conference meetings, three preaching services every Sunday, although many of these dear people are all well attended. It is a real pleasure to labor with these dear children of the Lord, over one hundred of which have become members of the church

within the last eight months; and I am happy to say, with very few exceptions, are proving true to their vows. Recently we have held special services at Coal Mines and Coal Creek which have been productive of good results. We have visited the baptismal waters there. Twelve happy believers have been buried in the likeness of Christ's death. Others are looking this way. Following are the names of those received: Misses Gerlie and Amy Beck, Annie Brown, Mrs. Ella Weaver, Mr. Samuel Bick, Mrs. Sarah McLean, Mrs. Regina Northrup, Mrs. Annie Fairweather, Misses Maggie Brown, Blanche Nightengale and Beatrice McLean. To God we give all the praise. Brethren, pray for us! Oct. 17. S. D. EYNSIE.

WOLFVILLE, N. S.—Dr. Higgins is enjoying his annual vacation. His pulpit was supplied on the 14th inst. by Rev. J. A. Gordon, of St. John, and Rev. W. B. Boggs, D. D., who has made Wolfville his residence for the winter. Both sermons able and interesting. Mr. Gordon preached on "Holding fast the profession." He emphasized the importance of experience—the vital relation of the soul to God—of the profession of the doctrines of Christianity, of co-operation in Christian service. Dr. Boggs took for his subject: "The power of the vision of God"—"Enduring as seeing Him who is invisible." It was a precious, inspiring statement of gospel truth. Mr. Gordon addressed the students of the Institutions in College Hall, in the evening upon the "Great Commission," his lecture being comprehensive, earnest, and effective. Rev. D. P. Brown, Evangelist, held a few services in College Hall and in the church. He gave clear, strong sermons on the nature and importance of spiritual life. The time was unfavorable for direct results in conversions, as the schools were just entering upon their regular work; but the meetings were profitable to those who could attend. The College Y. M. C. A. is taking hold of religious work in an intelligent systematic way. Mr. Gullison, of the senior class, is president. Welcome meetings were held on 15th inst. to receive with Christian greeting the new students of academy and college. The nature of the work of the Association was explained, and the chairman of the various committees appealed for assistance in the several departments. Dr. Sawyer, representing the college, welcomed the new students, and gave excellent advice as to the influence of the Association upon the character of the young men. The students have published a small but valuable hand book giving much information as to the undertakings of the Association. They are to have monthly addresses by prominent men. The list includes M. G. Gordon, Rev. E. Hall, Rev. Prof. Falconer, Presbyterian College, Halifax; Rev. A. C. Chute, Rev. S. McCully Black, D. D., Rev. Prof. Gordon, Halifax.

DEAR EDITOR.—Doubtless some of your readers have been surprised to see in the secular press a charge of larceny against the young and esteemed pastor of the Shelburne group of churches, Bro. D. E. Hart and his associates. I drop you this card to say, that after an exhaustive examination of the case before the court both were, as everybody expected, honorably acquitted, the stipendiary stating: "In this case I have not the slightest doubt of the entire innocence of both the accused." Next week I shall give your readers a full account of the malicious charge, and a glimpse into the character of the party who made it. D. G. MACDONALD, Halifax, Oct. 17, '94.

ACKNOWLEDGEMENT. On Tuesday evening, Oct. 9th, the friends of the Kingsclear church called. We bid them welcome and to our surprise find a donation party with well filled baskets. An inviting supper was served, and an evening spent most pleasantly with music and conversation; but before the party broke up, besides having left some good things in our pantry they presented us with a half dozen handsome rattan chairs and an elegant dinner set. Will the kind friends accept our most heart-felt thanks for these very acceptable gifts. Mrs. O. E. STEEVES, Keswick Ridge, York Co., Oct. 13.

NOTICES. District Meeting, Queens Co., N. S., will be held in Brookline, on Wednesday, Nov. 14th. Afternoon session at 2:30; evening session at 7 o'clock. Important business will be attended to and topics of interest to be discussed. C. B. FREEMAN, Sec'y.

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

Friends will please take notice that the next meeting of the Hants County Auxiliary will be held at "Windsor Plains" on Tuesday, Nov. 6th, at 10:30 a. m. In the evening there will be an evangelistic platform meeting, led by Pastor P. S. MacGregor, of Hantsport. All interested are cordially invited to come. F. A. MacEwen, Sec'y.

The regular monthly meeting of the P. E. I. Baptist Conference will be held at Hantsport church at Montague Bridge on Monday and Tuesday, Nov. 5th and 6th. The first session will be on Monday evening, at 7:30 p. m. All the churches in the association should be represented. Kindly send delegates and let us have a large representation and a profitable session. M. C. HIGGINS, Sec'y.

The next session of the Shelburne County Quarterly Meeting will be held with the church at Osborne. The meetings begin Tuesday evening, Nov. 6th. As very important business must be transacted every church in the county is especially requested to send three delegates to act with the pastor. As a preparation for this important gathering the Osborne church is now having meetings which are filled with the fire of the Holy Spirit. Make any sacrifice to be present. ADDISON F. BROWNIE, Secretary. Wolfville, Oct. 15, 1894.



When a Woman Proposes

to wash clothes without Pearline, her husband or her employer ought to interfere. She is not only wearing out her own health and strength with useless rubbing and scrubbing, but she is wearing out the clothes with it, too. This rub, rub, rub isn't needed. Put Pearline into the water, and you'll find half the work done by the time you are ready to begin. It's Pearline that loosens the dirt and does the work—not you with your washboard. Just a little rinsing—and it's all over.

Beware



Why Don't You Use

Surprise Soap?

IT does away with hard work, —doubt boil or scald the clothes nor give them the usual hard rubbing. (See the directions on the wrapper). It gives the whitest, sweetest, cleanest clothes after the wash. It prevents wearing and tearing by harsh soaps and hard rubs. Rub lightly with Surprise Soap,—the dirt drops out. Harmless to hands and fine fabrics.

THE CHEAPEST SOAP TO USE. 181 THE ST. GEORGE ROAD BROS. CO., ST. STEPHEN, N. S.

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Headquarters for School Books, Sheet Music and Music Books

Received for Manual Training School, From April 18th to Sept. 1st, 1894.

C. H. Borden, Wolfville, \$5; Rockwell & Co., do, \$5; W. E. Read, Bear River, \$2; A. A. Pines, Wolfville, \$5; W. G. Kenned, Halifax, \$2.50; George W. Borden, Wolfville, \$5; E. R. Morse, do, \$5; Jas. S. Morse, do, \$5; Mrs. A. E. Beckwith, do, \$2; M. R. Sleep, do, \$5; L. E. Duncanson, do, \$5; J. W. Caldwell, do, \$5; O. D. Harris, do, \$5; H. H. Sault, do, \$5; W. B. Roscoe, Kentville, \$10; S. S. Strong, do, \$5; William Barré, New Germany, \$1; Rev. W. F. Parker, Truro, \$2; G. U. Hay, St. John, \$5; Rev. E. M. Hunt, Jamaica Plain, \$5; Edward Sweet, Hantsport, \$5; Capt. Albert Dalap, New York, \$5.

The subscriptions for the current Academic year are now due. Will the friends thus pledged kindly remit during the next two weeks.

In behalf of committee. I. B. OAKES, Wolfville, Oct. 15, 1894.

BAILEY'S REFLECTORS. The subscriptions for the current Academic year are now due. Will the friends thus pledged kindly remit during the next two weeks.



"The matter which this page contains is carefully selected from various sources; and we guarantee that, to any intelligent farmer or housewife, the contents of this single page from week to week during the year, will be worth several times the subscription price of the paper.

"THERE'S ROOM ON THE TOP." (A father's message to his son, leaving school for business.)

You are starting, my lad, on the journey of life. Your path will be long and hard; keep a courage cool 'till the din and strife. And resolve that you'll "never give in."

You may find yourself jostled amid the throng. At times almost ready to drop—Push on, my lad, with a faith that's strong. You'll find there's room on the top.

With a teeming multitude seeking their bread, Every mart-overcrowded today, You soon will perceive on each other they tread.

And the weakling thrust "out of the way," Then be not content to make one in the mass, You cannot afford there to stop; Up! up! ever up, till the thousands you pass.

You'll find there's room on the top. Seek God and His kingdom in life's sunny youth, Ere yet on the journey you start; Bind firmly about you the girdle of truth.

God's precepts hide deep in your heart, With "Duty" your watchword, the Bible your guide, Relying on no human prop, You'll gladly discover, with God on your side.

There's plenty of room on the top. With a well-defined purpose in life as your aim, Determined to conquer or die, Go forward, my lad, and you'll win a fair name.

And, what's better, a record on high. And when you have finished, your life work complete, The tools from your pulchre hand drop, This lesson your life will to others repeat.

There's plenty of room on the top. —John Burroughs.

THE HOME.

MAKING A NEW MINISTER.

BY W. S. B.

It was a clear, cool evening in January. Deacon Jones had done his chores in good season. Mrs. Jones had prepared the supper early. The lamps were lighted and the good deacon sat before the open fire reading "his newspaper while his faithful companion was clearing the table and washing the dishes. It was an hour and a half before the prayer-meeting and the deacon was looking for some item he could use in his talk that evening. A quick rap came at the door and Mrs. Jones stepped across the room and ushered in a man all bundled up in a big ulster and a long scarf about his neck. "Good evening," he cheerily said, a voice from out of the muffler.

"Oh, good evening! Brother Smiles; I hardly knew you. Walk in; I am glad to see you. Come right in to the open fire; you will find Mr. Jones in here, I think."

"Well, good evening! Brother Smiles; are you on your way to the prayer meeting?"

"Certainly," said Mr. Smiles; "that is where I am heading. I thought that I would start early and come in and see you a moment and we would go down together."

"That is right! I am always glad to see you."

"How many will be out to-night, Brother Jones?"

"Oh, I do not know. Not many I fear; not so many as could get out if they only thought so and were interested to the extent that they ought to be," said the deacon solemnly.

"I know the religious interest is not quite what it ought to be," said Mr. Smiles thoughtfully.

"Quite what it ought to be! Well, I should say not. I said the deacon with a significant nod of the head.

"What is the trouble, Deacon?"

"I don't know, but the spirituality of the church has been low for a year. Some say that the people are so much interested in paying the church debt that they can't think of anything else."

Mr. Smiles sat listening to the reasons which the deacon gave for the low spirituality of the church, with deep concern. Then, making the people so much interested in paying the church debt, a kindly animation he said, "I, too, realize the state of affairs here. It is a good thing to realize that anything is the matter. It is a good indication, Deacon. That is the first step in any reform. But I came to talk about making a new minister."

"A new minister!" said the deacon, somewhat startled, for he liked his pastor and was always ready to stand by him. "A new pastor!" he repeated; "why, our pastor is the right man in the right place. No, I do not want a new minister," said the deacon with some warmth.

"You do not understand me," said Mr. Smiles; "I said I had come to see about making a new minister, and a merry twinkle might have been seen in his eye. Then straightening up like a man ready for business he said, "Deacon, I mean what I say; make a new minister. Our pastor is, as you say, the right man in the right place, but I have been thinking seriously of late, how we members have let the burden fall on him and how little interest we have manifested. We go to the prayer-meetings, but we do not say anything till we are called upon or till the meeting is killed. We have never given him our hearty support in this direction. We have never endeavored to get others to go into the meetings and do a hearty, active part. We do not go into the Sunday-school. We have not given him an encouraging word for months. We have never called upon him at his house and talked over the

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I, S. JOHNSON, ESQ. My Dear Sir—Fifty years ago this month your father, Dr. Johnson, called at my store and left me some Johnson's Anodyne Lintment on sale. I have sold it ever since. I can most truly say that it has maintained its high standard and popularity from that time to this.

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JOHN B. RAND, North Waterford, Maine, Jan., 1891.

This certifies that Dr. A. Johnson, whose name is signed to every genuine bottle of Johnson's Anodyne Lintment, in the month of Jan., 1830, first left at my store some of the same. I have supplied my customers with it ever since, (over fifty years) with increasing sales. I have used it in my family for colds, coughs, lame back and consider it the best.

JAMES KNOWLTON, Newburg, Me.

Interests of the church. We have never called the part of a neighbor even, and called upon him and his family, and I know that there have been times when his salary has been two months behind. He has done all in his power to do, and has manifested a great deal of patience toward us. He is beginning to stagger under the burden. Now I say, let us make a new minister. Let us get a dozen of the brethren and sisters who will not only pledge, but will go into every meeting, if not sick abed, every week for two months, and let our prayer without being called upon, or offering some remark, or both, and do it with our might. Let us get me to do it if we can. Let us back him up quick and strong. Let us see that his nearest prayers were put up for God's blessing upon the pastor, the church, and the meeting that evening. In a few moments they were on their way to the church, calling on several on their way.

After another came in the plan was quickly told and readily agreed to by nearly every one. The minister came and after a nod of recognition opened the meeting. A hymn was sung, a short passage of Scripture was read and a few brief remarks were made, a prayer was offered by the pastor and the meeting was given into the hands of the brethren.

Before the deacon could assume the position of prayer Mr. Smiles was pouring out his heart to God. When he had closed the deacon made another attempt to offer his petition but this time he was too late; Mr. Jones was pouring out his heart most fervently for God's blessing. The deacon knew that his wife usually closed her prayers so was ready to speak to God out of the fulness of his heart for the blessings which he knew he and the church needed. Another hymn was sung, more prayers were offered and many earnest words were spoken. The hour passed before any one was aware of it and the meeting closed. The people gathered about the pastor and as he took their hands each one said, "I, too, am going to help you all I can, I have not been doing what I ought."

The pastor's eyes filled with tears of gratitude and his heart was too full for utterance. They all kept their word and a glorious revival followed. The pastor preached with new power. The church learned a lesson that was never forgotten.

It had been a year. Mr. Smiles called for the deacon to go to the prayer-meeting.

"Do you remember one year ago?" asked Mr. Smiles of the deacon.

"God bless you!" Brother Smiles, you were the means of it all," said Deacon Jones.

"And we made a new minister, too," said Mr. Smiles as he cast a glance at the deacon.—Canadian Baptist.

Beyond Comparison Are the good qualities possessed by Hood's Sarsaparilla. Above all it purifies the blood, thus strengthening the nerves; it regulates the digestive organs, invigorates the kidneys and liver, cures Scrofula, Dyspepsia, Catarrh and Rheumatism. Get Hood's and only Hood's.

HOOD'S PILLS cure all liver ills, biliousness, jaundice, indigestion, sick headaches, 25c.

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Save half your time and half your money and be better qualified—business men know my graduates are qualified in real business methods, by coming here. I want good honest workers and no others. Circular free.

SNELL'S COLLEGE, TRURO, N. B.

of one-fourth to three-fourths wood. The two pieces forming the ends should be planed, the rest of the wood rough sawed. The box, in shape, is the same as our light western egg cases, only the two compartments should measure just one foot square each, inside measurement. The sides, bottom and top should consist of at least two pieces each, and not more than three. They should be nailed with inch wire nails, and should not quite meet, say, a distance between each of one-quarter of an inch. This is to leave an air space. The fruit should be as nearly equal in size as possible, and remember, very large or very small sizes are not desirable. Apples about two to three inches in diameter are the most inviting for table fruit. The fruit must be hand picked and free from bruises, spots, grub or other blemishes. There is no need of waxing. All sides must be alike, as buyers can see, and the fruit must be inspected. Each piece of fruit must be wrapped in paper as follows: oranges and lemons and with some such paper (newsprint, or old paper will do). Pack snug, but do not press sufficient to bruise or pack too slack, so that the fruit will shake about. All this is very simple, and packers have only to have in mind how Californians pack their fruit to accomplish the object in view. On one end of the case the packer should stencil the name of the apple, or mark it with heavy pencil, also the initials of the packer or shipper. Fruit-buyers soon become acquainted with the different brands, and those that are reliable are always in demand and frequently bespoken far ahead.

For table fruit, colored apples, are washed, red or yellow tint, crisp or soft, most desirable. But, if you have sweet apples not wanted. Gravenstein, Northern Spy, Baldwin, Duchess of Oldenburg and other similar varieties are all good fruit to pack in this manner.

IT WILL PAY. "I am prepared to hear, and can fancy I do now hear the average grower exclaiming, 'What a good idea! This is not practicable or profitable, as it involves too much time and trouble.' He will in most cases, for a while, probably continue to sell his fruit at a dollar a barrel in the orchard. Those I want to press into the service in this matter are the women of the household, as it is light work and work which they can perform better than men in the matter of selecting and packing, as well as in picking. All they will have to depend upon for the fruit is to get the apples, nail them up, and attend to the shipping.

The farmer thinks it no trouble to look for and gather his eggs, handling them with care, so as not to break, takes them to the market, and doesn't average, the year round, twenty cents a dozen. I can assure him, if he will use the same care in handling his finest apples as he does his eggs, he can net more for his apples, for the European trade, than he does for his eggs.

"At this season of the year, and for a month to come, table apples are very scarce in England, as well as very high. Therefore there is a good opportunity to ship such varieties as the Duchess of Oldenburg, Gravenstein and other similar fall apples. In experiments I have made in years past, at this season of the year, with the Duchess, they have netted two to three dollars per case of sixty pounds net, when the same kind of apples, packed in barrels and in the ordinary way, only netted one to two dollars, in consequence of their being in condition, which is not the case of the apples which arrived in perfect condition and sold for table fruit."

MORTGAGING GRAIN. At Sebastopol, after the last harvest, when prices were falling very heavily, the Russian Government offered to the producer to mortgage his grain at a certain rate, so as to prevent him from having to sell at any price. An official was told to visit certain districts and villages. On arriving he ascertained the actual quantity of grain which it was proposed to mortgage. He then drew up a document, in which the amount belonging to each individual was enumerated, and in which it was stated that the grain was handed over to the owners collectively. This document was signed by all parties. They were also warned that should any of the grain thus mortgaged be sold, used, or in any way disposed of until the debt was discharged, criminal proceedings would be instituted against all of them. Thus they were made co-sureties of each other and joint guarantors of government property. In this manner the producer obtained money to pay his debts without having to sell at the lowest price offered.

It is not hard work that wears out many horses before they have passed what should be their prime of usefulness, but poor care. You may have observed that race-horses, barring accidents, are considered good when much past the time of life at which our farm horses are practically worn out. The race horse is worked hard, but has the best care and intelligence and self-interest can give. The farmer seems to lose sight of self-interest too often in his treatment of his horses.

SKODA'S LITTLE TABLETS Cure Headache and Dyspepsia.

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Millions of women throughout the world can vouch for this, as it is they who have proved its value. It brings them less labor, greater comfort.

SMITH & TILTON, St. John, N. B., Agents for New Brunswick.

THE PREACHER'S TRIAL

AN INTERESTING CHAT WITH THE REV. W. J. CHAPIN.

In the Straits of Pulpit Labor He had Over-drawn his Health Account—How he met the crisis and returned to his Duties with Renewed Health.

From the Springfield, Ill. Journal.

In the pretty village of Chatham, Ill., lives a Baptist divine whose snow white hair is the one outward sign that he has encroached upon the days beyond the allotted three score years and ten. His clear eyes, keen mental faculties and magnificent physique all bear witness to a life well spent. This pioneer in God's eternal vineyard is Rev. W. J. Chapin, whose 72 years are crowded with noble deeds in the Christian ministry.

To a Journal representative who asked him something of his career in the ministry, Mr. Chapin talked in an interesting strain, and said that, in spite of the indications for a long life he had not all been sunshine and good health.

"As my present appearance testifies, I was fortunate in the possession of a very vigorous constitution. But as is too often the case, I overestimated my physical resources, and when it was too late learned that I had overdrawn my health account. The crisis came about eighteen years ago. At the time I was preaching the gospel from the pulpit, and I was seized with a severe attack of la grippe. I recovered only partially from it and had frequent returns of that indescribable feeling which accompanies and follows that strange ailment. I looked in vain for relief, and Mrs. Chapin and I planned and took a long trip. My health was sufficiently restored to resume work, but I was not the same man. I felt absolutely worthless physically and mentally. I had no control of my muscles that my fingers would involuntarily release their grip upon a pen, and my hand would turn over with absolutely no volition on my part. About two years ago, to intensify matters, I was seized with a severe attack of la grippe. I recovered only partially from it and had frequent returns of that indescribable feeling which accompanies and follows that strange ailment. I looked in vain for relief, and finally I read an account of Dr. Williams' Pink Pills for Pale People. Something seemed to tell me that they would do me good and I commenced using them. They gave me additional strength from the start and toned up my system from a condition of almost absolute prostration so that I was able again to resume my duties as a minister. The improvement was simply marvellous, and the credit is due Dr. Williams' Pink Pills.

Mrs. Chapin was present during the conversation and said: "I don't think Mr. Chapin could ever have resumed his preaching after he had the attack of la grippe had it not been for Pink Pills. They did him so much good that I decided to try their efficacy on myself. I have been troubled for years with what our physician, Dr. Hewitt, called rheumatic paralysis, and since taking the Pink Pills I have been stronger and the pain in my right arm and hand is less acute. We keep the pills in the house all the time, and they do me a great deal of good in the way of toning up my system and strengthening me."

In all cases like the above Pink Pills offer a speedy and certain cure. They act directly upon the blood and nerves. Sold by all dealers, or sent by mail, postpaid, on receipt of 50 cents a box, or \$2.50 for 6 boxes, by addressing the Dr. Williams Medicine Co., Brockville, Ont. or Schenectady, N. Y. Beware of substitutes and nostrums alleged to be "just as good."

Ask for Minard's and take no other.

\$5 Will be paid to the three persons sending most wrappers of

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Scrofula is a disease of the blood, caused by impurities in the system, and is manifested by eruptions on the skin, enlarged glands, and other symptoms. It is the most dangerous of diseases, and is the cause of many deaths. It is cured by the use of Dr. Williams' Pink Pills for Pale People.

Dr. Williams' Pink Pills for Pale People. They give me additional strength from the start and toned up my system from a condition of almost absolute prostration so that I was able again to resume my duties as a minister. The improvement was simply marvellous, and the credit is due Dr. Williams' Pink Pills.

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