

Messenger and Visitor.

THE CHRISTIAN MESSENGER
VOLUME XLVI.

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THE CHRISTIAN VISITOR
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SAINT JOHN, N. B., WEDNESDAY, OCTOBER 31, 1894.

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—THE New York Examiner in its new form, which it took on with its issue of Oct. 18, presents an excellent appearance and its contents are, of course, as valuable as ever. The Examiner's new page is about the size of the Independent's, and considerably larger than that of the Watchman, the Outlook and the Congregationalist. The Standard of Chicago announces its intention of adopting the smaller page form.

—A St. John evening paper quotes Mayor Robertson as saying that the sparring exhibitions which have of late been given in the Mechanics Institute are, in his opinion, becoming very like prize fights, that many complaints concerning this matter have been made by citizens, and that it is certain the general sentiment of the community is against such exhibitions. We should say, from the accounts given by the daily papers of these performances in the Institute, that they are becoming very like prize fights indeed. When a man is knocked down four times in one round and struggles to his feet with blood streaming from nose and lips, it certainly looks like a serious business, and when this is done under the eyes of the police it appears to be quite in order to enquire whether prize fighting has become one of the recognized institutions of the city, and whether such brutal exhibitions are among the things to be tolerated.

—A few months ago the National Baptist newspaper, of Philadelphia, was discontinued for lack of sufficient support and was merged in the Examiner, of New York. A report of the meeting of the Philadelphia Baptist Association recently held states that "many of the churches deplored the discontinuance of the National Baptist as our city and church paper." These expressions are said to have called forth from a brother present the remark that "it is all very well to protest love for the National Baptist, but love won't run a newspaper; it must have cash." The remark is quite as true in other latitudes as in that of Philadelphia. It is very pleasant indeed to have appreciation and kind words, but to produce a good newspaper requires a constant outlay; and how are the demands to be met unless the paper is paid for as well as taken? A single subscription unpaid for two or three years is a small thing in itself, but a thousand or two of such unpaid subscriptions becomes a very serious matter for the publishers.

—THE Baptist Convention of Ontario and Quebec met at St. Thomas, Ont., Oct. 18. The last received issue of the Toronto Baptist has an interesting report of the proceedings to be continued in its next issue. As the report is prepared by our Ontario correspondent, our readers will, no doubt, in due time receive some account of the doings of the Convention from the same source. We may note here, as gathered from the Baptist, that the Convention was royally entertained by the St. Thomas church. The president for the current year is Mr. J. S. Buchan, of Montreal, and Rev. D. M. Mihell was re-elected secretary. The reports of the Boards in charge of education, home missions and Book Room and publication work showed that these interests are in a healthy condition. A proposal was presented to change the time of meeting of the Convention in order that the professors and students connected with the denominational schools might have opportunity to attend. A Montreal paper states that the Convention is to meet next year in that city in May.

—PROBABLY the most remarkable artesian well in these Maritime Provinces is that which Mr. S. H. White, of Sussex, has had bored on his premises during the present summer. After boring about 240 feet a vein of water was struck having sufficient pressure to send it high above the surface. When we visited the well a few weeks ago, quite a stream of water was flowing from it. The location is on elevated land southward of the town, and the water which the well yields is said to be sufficient in quantity to supply half the houses in the place. Unfortunately the water is not the best for household purposes, as it is alkaline and also quite strongly impregnated with sulphur. This gives it medicinal qualities, but of course gives it also an unpleasant taste. For ordinary household purposes, except drinking and cooking the water is said to be quite suitable. Sussex lacks a water system which it is not easy to supply unless the problem can be solved by the sinking of artesian wells. We learn that there is talk of further experiment in that direction.

—THE financial condition of Italy, which for years past has been regarded as almost or quite desperate, appears not to show any indications of improvement. When parliament meets, which will be shortly, the prime minister, it is said, will have to report a deficit of \$15,000,000. Premier Crispi has not been able to effect the economies in the cost of administration which he had promised. There seems to be no practical way of reducing the expenditure materially, except by curtailing the appropriations for military purposes, and this, from Crispi's standpoint, is out of the question. It is stated that parliament will be asked to increase the burden of taxation by some \$8,000,000 or \$10,000,000, and it is hoped by economical measures to reduce the expenditure by \$5,000,000.

—ALLUSION was made in our last issue in a note from Rev. D. G. McDonald to a charge preferred by a Halifax jeweller of questionable repute against Rev. D. E. Hatt, of Shelburne, and his sister-in-law, Mrs. Capt. Hatt. We have also received a further communication in reference to the same matter, but which, under the circumstances, it seems unnecessary to publish. The high character of the accused was strong presumptive evidence of the baselessness of the charge and the facts brought out in connection with the trial must have convinced everyone, as it did the presiding magistrate, that the charge was entirely without foundation in fact, if not also malicious. The character of the person who preferred the charge may be judged from the fact that, being placed on the witness stand and asked whether he had ever brought a similar charge against any person, he declared on oath that he had not; whereupon there was submitted to the court a document, signed by this man, Spokeshire, in which he presented a humble apology for having accused a young lady of purloining a ring, having also offered to withdraw the charge on the payment of five dollars. When this lady—who by the way is a Roman Catholic—heard of the accusation brought against the Hatts, she very kindly of her own accord came forward and placed at their disposal the evidence above referred to. We are pleased to note that in the unpleasant experience thrust upon them, Bro. Hatt and his relatives have had the active sympathy of ministers of different denominations and other persons in Halifax of the highest respectability. We have not the slightest doubt that the accusation brought against Rev. Mr. Hatt and his sister-in-law was utterly baseless, and we cordially sympathize with them in the very unpleasant experience it has been their lot to meet.

PASSING EVENTS.

BROWN UNIVERSITY has entered upon its one hundred and twenty-seventh year; and in connection with this fact President Andrews remarks that "No other institution of learning in the world connected with the Baptist denomination can say this, ours being much the oldest of the now numerous schools for which the denomination is responsible." Notwithstanding the attractions presented by wealthier institutions Brown is still popular with the Baptist youth of the Eastern States, and no doubt deservedly so. Since 1850 its students have nearly trebled in numbers. The total enrollment for the year when complete is expected to be about seven hundred and twenty, which is larger by sixty than that of any previous year. The freshman class numbers one hundred and forty-five, and President Andrews pronounces it to be "of unusually excellent material, containing a great many men of maturity and of serious purpose." The religious meetings of the students are well attended and enthusiastic; the number of those having the ministry in view has increased of late years. Harmony prevails in the management and in the faculty. But with all these encouraging facts and indications, President Andrews, like many others in similar positions, is wrestling hard with the problem—how to make bricks without straw. Considering the needs and opportunities of the institution, its endowment is quite inadequate, and, in spite of urgent appeals, the increments received in recent years are discouragingly small. Among the urgent wants of the university are funds for the library; funds for fellowships; a new chapel; a woman's college building; a new chemical laboratory; a new biological laboratory, and two new dormitories. Pres-

dent Andrews believes that the Baptist youth of the Eastern States cannot be induced in any considerable numbers to go to the west for their education. Chicago therefore does not render it unnecessary that Brown shall be generally supported; for unless adequate provision is made for the education of the Baptist young men of the East in an Eastern Baptist university, "they will continue, as in immense numbers they now do, to resort to Harvard, Yale, Columbia and Cornell." These youths are the choice spirits of the denomination, and it is most important to its interests that they receive their education under Baptist influences. Considering the interest which the Baptists of the East have always taken in the cause of higher education and the wealth now represented in the denomination, one would suppose that the funds would be forthcoming to make it possible for the able president of Brown to carry out his plans for the enlargement of the university's sphere of influence.

IN the death of James Anthony Froude, which occurred on October 20, an Englishman of wide literary fame, has passed away. Mr. Froude was a native of Dartington, Devonshire, and was born April 23rd, 1818, the youngest son of the late Venerable R. H. Froude, Archdeacon of Totness. He was educated at Westminster and at Oriel College, Oxford. Mr. Froude's early intention was to devote himself to the Christian ministry, and he was accordingly ordained a deacon in the Church of England in 1844. For some time he was connected with the High Church party, and was strongly under the influence of Newman. But Froude, in his intellectual development, took on a rationalistic bias, and his book entitled "The Nemesis of Faith," which appeared in 1845, so clearly marked his defection from the teachings of the Church of England that the book was condemned by the university authorities, which led to his resigning a fellowship which had been conferred upon him by Exeter College. For some years after this Mr. Froude was a constant contributor to the Westminster Review, and in 1856 he began the publication of his great historical work, "The History of England from the Fall of Wolsey to the Defeat of the Spanish Armada." This work comprises twelve volumes, the two last of which were published in 1870. As to the value of Mr. Froude's history, opinion differs somewhat. That it evidences laborious investigation on the part of the author and splendid literary faculty and that it is most readable and entertaining no one questions; but as a trustworthy portrayal of the events and personages of the period traversed, there are many who are unable to accept it altogether seriously. It is charged that Mr. Froude was too strongly imbued with party feeling to be able to present historical facts without imparting to them something of the coloring of his own sentiments. Mr. Froude possessed, in eminent measure, that imaginative faculty which is so essential to all successful historical writing addressed to the popular ear. But the office of the historical imagination is clearly not to invent, but to inspire with life the cold facts which to some investigation disclose. It is charged against Mr. Froude that his imagination has sometimes run faster and farther than the facts would warrant, that the dramatic sense in him—the desire to round out the story and make everything in his narrative live and move with natural effect—has led him to employ the imaginative faculty in ways which the sober historian must regard as illegitimate. However this may be, Mr. Froude's historical writings have furnished many with pleasant and instructive reading, and doubtless he has contributed more largely to the popular knowledge of that period of English history with which he has dealt than a prosy, though more exact, historian would have done. It is possible, too, that the work of historical scholars will go to show that some of Froude's portraits of historical personages are more nearly in harmony with the facts than they are now generally supposed to be. As biographer of Thomas Carlyle and editor of the Reminiscences, Mr. Froude is perhaps more widely known than through his historical writings.

SOME of the Southern journals of the United States appear to find a degree of satisfaction in calling attention to the cases of lynching which have lately occurred in the Northern States. Such lawless outbreaks of popular passion occurring in other parts of the

republic do of course afford the Southerner with a *tu quoque* argument, and show that in Northern as well as in Southern States the majesty of the law is not so revered as it should be by all classes of the people. Lynching, too, wherever it prevails, may be taken to indicate that law is not effectively enforced, and that the criminal, by or in spite of, the processes of law too frequently is able to escape the penalty of his crimes. It may indicate, too, that there are certain crimes which are especially exasperating to popular feeling and that wherever such crimes are committed there is a strong tendency to resort to summary processes to execute vengeance upon the offender. If the North has been disposed to address the South in reference to the lawless propensity of its people as from an elevated platform of superior virtue, the fact that lynching is not unknown in the North may fairly enough be employed as a rebuke to an any Pharisaic pride. But certainly neither Southerners nor any other citizens of the great republic can find good cause for congratulation in indications that the disregard of law in the treatment of suspected criminals is becoming more widespread and pronounced. Lynching is a thing to be stamped out of every civilized country—not to be palliated or defended. There is murder as well as vengeance in its spirit. Its practice must tend to promote disregard and contempt for law, to brutalize all who directly or indirectly have part in it, and to lower the moral tone of every community in which it is tolerated. There is also in this lynching spirit which sets law at defiance a contagious element. In almost all large communities, and in many small ones, the impulsive, the unreasoning and brutal elements are more or less largely represented. The facts and details of one popular murder telegraphed throughout the continent suggest and lead to others in other places when popular feeling is aroused by some outrageous crime. For the example which it has been setting the world in this matter the South has much to answer, and if the evil example is now being followed in some of the Northern States, it would seem to be anything but a cause for satisfaction.

IN respect to European news the centre of interest continues to be Livadia, in the Crimea, where the Czar of Russia is slowly dying. Reports as to the royal patient's condition are conflicting. Many of them, during the past week or two, have represented him as being at the point of death, while others speak of him as being able to walk in the garden and as taking a good deal of nourishment. It appears, however, to be certain that the Czar is rapidly sinking under the power of an incurable disease. He may continue a few weeks but further prolongation of life is not to be expected, while the news of his death from heart failure at any time would occasion no surprise. The prospect of the Czar's decease is the occasion of great grief among the Russian people and great uneasiness throughout Europe. There is much speculation of course as to the effect upon the affairs of Europe and the world. The marriage of the Czarowitz is being hastened and according to latest despatches received at time of writing, it has been appointed to take place on Monday, the 29th inst. According to reports it is not a love match on the part of Nicholas, who had already entered into marital relations with a person of inferior station, a beautiful young Jewess, with whom he is sincerely attached. The Princess Alix, too, we are told, has not been able without difficulty to persuade herself to become the bride of the Czarowitz. Her difficulties, it is intimated, are of a religious character, since, in marrying into the royal family of Russia, it is necessary for her to become a member of the Orthodox or Greek church. Under the circumstances it is certainly very credible that even the immediate prospect of becoming Czarina should be to small an inducement to make her willing to renounce and to anathematize the religious faith in which she has been reared, if that faith has represented anything of value to her mind or heart. The dying Czar, it is generally acknowledged, has been a potent influence for peace in Europe, and it is natural that his taking away should be regarded with general anxiety, for who can tell whether a wise man or a fool will succeed to autocratic power in Russia, or whether, when the present ruler shall be gone, Muscovite influence will make for peace or for war. The Czarowitz is said not to be a man of robust constitution either physically or

mentally, and a regency is among the possibilities which are being discussed. But so far events point to the probability that the regular order of succession is to be maintained.

THE news of late in connection with the war in which Japan and China are engaged has not for the most part been of a very important or startling character. The Japanese have now, however, advanced as far as the Yalu River, and a part of the army is reported to have crossed the river on Oct. 24th and put to rout a small force of Chinese. It is reported that the Chinese are in force close to the Yalu River on the road to Moukden. News of a battle is daily expected. It is believed that the Chinese will make a strong fight in defence of the city. The present position of the armies is not far from the boundaries between China and Korea. If the Japanese win a decisive victory here and succeed in taking Moukden, it is supposed their next objective point will be Peking. The Japanese have had things pretty much their own way so far, but it is likely they will meet with a more stubborn resistance than they have yet encountered before they reach Peking. News from the seat of war will be looked for now with a good deal of interest.

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, N. B.

PRAYER TOPIC FOR OCTOBER:
For our work in the North West, that every month may witness some work.

The Tenth Annual Reports of the W. B. M. U. are ready for distribution. They have reached us earlier than ever before, and we hope no time will be lost in placing them before the societies. Let them be distributed of once to the members and read with care. They contain much of interest to all. These reports are only heard by a few at Convention. We suggest that public meetings be held at which a part or all of these reports be read. Each member of our societies should be familiar with the information they contain.

Our sisters will all be pleased to hear of the recent ladies' missionary meeting held at Toronto. We are grateful to Mrs. Baker for sending us these items so soon, and hope to have frequent communications from her in the column.

The Convention of the W. M. A. S. for Carleton and Victoria Counties convened in the Albert St. Baptist church, at Woodstock, on Friday, Sept. 21st. Meeting opened by singing. The president of the Woodstock society occupied the chair and read 11th chapter of Isaiah. Mrs. W. S. Saunders led in prayer, and a number of others followed. After spending about half an hour in songs of praise and earnest pleadings for God's blessing, reports were listened to from the different societies represented. These were all encouraging; showing increase in membership, offerings and zeal. Rev. J. W. Manning was present and addressed the meeting, giving words of encouragement and praise to the faithful workers.

After some talk on plans for future work, Mrs. M. A. Archibald was elected County Secretary. A resolution was then passed expressing our thanks and appreciation for the devoted services of our former County Secretary, Mrs. I. Schurman, and conveying our best wishes for her future happiness in her new home, praying that the same zeal in missionary work which she manifested while with us, may be carried with her to our sister province.

We regret very much that more of our societies were not represented. Out of eight societies, I think, only four sent delegates.

Rev. A. H. Hayward was present and spoke a few words of encouragement to the sisters, and pointed out several churches where there is no Aid Society, and thought we ought to go at once and organize. Meeting closed with prayer. Would we had more pastors like Bro. Hayward, reaching out the helping hand to the sisters and cheering them in the good work. We find that where the pastor is in sympathy with this work that there is ten fold more zeal and earnestness among the sisters in the churches.

Tuesday, Oct. 9th, being Crusade Day, the Woodstock society looked forward to it with no small degree of

interest, as we had planned a good deal of work for the Master. Six sisters had been appointed to visit in different parts of the town, soliciting new members and calling on the uninterested and sick ones. The day proved wet. The effort will be renewed very soon. One sister out of the six secured three or four new names. And strange to say, at our regular meeting which we held last Tuesday, a dear sister came, bringing with her three new members. She not having been appointed to visit, but out of love to the Master and faithfulness to the work, had induced these sisters to join us; so I think we will be able to report at least eight new members.

In the evening we held a public meeting, a suitable programme being provided consisting of missionary readings, one original paper by Miss Kate Saunders, and music.

Mrs. F. A. Godd delighted the audience with a vocal solo. Also Mrs. W. W. Hay and Miss Ada Hendry added to the enjoyment of the evening by singing a duet. Brother and Sister Mellick were with us. The latter talked to us a short time on the work in the North-west. Collection five dollars.

On Friday Sister Saunders and I drove to Rockland and organized an aid society with twenty-eight members. They have had a society there in the past, but by some means it had gone down. They seemed delighted to be at the work again, all expressing a desire to do all in their power to carry forward this good work. I should have said that we had a delightful season of prayer and praise before we started to organize. They have a knitting circle which meets every two weeks (as they are working hard to pay off a debt on the parsonage) and so they decided to hold their aid meeting on the same day, only every four weeks. There is only one of them who takes the "Link," so I left that work in her hands. I am expecting great things from this society.

M. A. ARCHIBALD.
Woodstock.

Toronto W. B. M. Convention.

It may interest some of your readers to know something of the Woman's Baptist Missionary Convention of Western Ontario held in Jarvis St. church, Toronto, on Oct. 16 and 17. Four hundred women have convened during the hours of two days to hear of the work of the year past and plan work for the year to come. The first day was devoted to the interests of foreign missions. A deficit in this society has made heavy the hearts of all connected with the work; and it was feared that this would render Miss Hatch's return to India impossible. But God has heard prayer and sent an answer of peace. The dollars have come in by hundreds, and Miss Hatch and Miss McLeod are preparing to leave in a few weeks. The receipts of the F. M. Society for the year are \$2,540.08.

The second day was given to home missions. This society continues to do good work, having received and expended during the year \$4,600.08. In addition to this \$1,000 have been raised for the Indian work. I do not know the amount contributed by the societies of Eastern Ontario and Quebec. The farewell meeting to Miss Hatch and Miss McLeod was one of the most inspiring meetings I ever attended. After fine addresses by Rev. Mr. Bates and Mrs. York; our missionaries spoke to us out of the fullness of their hearts. Our hearts were warmed, the noblest purposes in our lives were strengthened as we listened to these consecrated handmaidens of the Lord.

Missionary Stillwell gave to them a warm welcome to the Telugu work. Mrs. Roeker, who served so long in India as Mrs. Timpany—spoke the final farewell words.

It was my privilege to spend the night with Miss Hatch. Together, with my sister, we reviewed the old school-life and talked of hopes for the future. In a hopeful, heroic spirit our missionary spoke of God's dealings with her and her trust in Him for whatever the future may hold. She said: "Let us read the ninety-first Psalm, we always read that in India." We sang:

"Deep waters crossed life's pathway,
The bridge of thorns was sharp;
Now these be all behind me—
O for a well-tuned harp!"

The little room was filled with the glory of Jesus as welling up before His throne. The memory of that night will be to me an inspiration while life lasts. God speed our sisters and all who carry the story of Jesus to a dying people, and let the glory of the Lord fill the whole earth.
IDA BAKER.

CHRIST, OR THE WAY TO GLORY.

BY R. S. MORTON. O, there is a narrow and beautiful way, Which leads through this sun-blinded land...

But, while on their journey to that blest abode, With trials they had to contend, With foes and temptations they met by the road...

CHRISTIANITY V. PESSIMISM.

REV. J. G. GREENHOOD.

I am not going to give you a learned treatise on the subject which has been assigned to me, partly because I could not if I wished, and chiefly because my audience would become a dissolving view if I did.

or leave you struggling in the mire. It used to be said that out of smoke comes light. German pessimism reverses the process, and out of light evolves smoke and darkness.

or even widespread. The great majority of men are hardly touched by it. When Professor Mallock asks, "Is life worth living?" they read the book as a good joke, and smilingly pass on.

It is not so much the child of science as the brood of nicotine. In our own country the disease is taken in a somewhat milder form. We have fog enough in England, but they are not so thick as the smoke in German studies, and perhaps our illogical common sense refuses to go where inexorable German logic drives.

It is chiefly confined to two classes of people: the people who have nothing to do, and the people who have nothing to believe—the refined society which lives without a sense of duty, and the cultured society which lives without God.

It has no sense of the charm, freshness, and wonder of the world, but finds all things under the sun vanity and vexation of spirit. Through its table is spread with delicacy its loathsome manner of food. The light shines in its darkness, but the darkness comprehends it not.

ness in its mirth and scorn in its laughter; its humor is sardonic and all its pleasures are taken sadly. It is a sickly, morbid weariness which finds labor irksome and rest tedious, and has no real delight in anything that is under the sun.

EVERYTHING IS ON THE DOWNGRADE in politics and religion; the former days were better than these, and these days are better than the days which will follow. In fact a night of pitchy blackness is coming on, and happy are they who do not live longer in it to see it.

Now, to what extent does this spirit prevail among us? There are writers who tell us that it is merely a passing phase—that it is the characteristic feature of our times. In the monthly reviews you find one article upon another devoted to this theme, informing us, on the most learned authority, that pessimism pervades modern society like some thick, widespread fog.

There is no pessimism in the heart and mind of any earnest, healthy Christian. His gloom is only as a wreath of mist on the mountain side, and above it and below it are the sunshine. The slough of despond is an incident, never a permanent condition.

THESE WRITERS sling the shadow of their own gloomy thoughts over the faces of their fellow men, and fancy that all hearts are darkened because there is darkness in themselves. They put their fingers upon their own sickly, jaundiced pulses, and believe that they are feeling the throbbing heart of the great world.

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ites, for flesh pots and dainty viands and lives of ease, and God has given them their desire and sent leanness into their souls. Atkin to this, though somewhat different, is the pessimism which arrogates to itself the name of culture. We have a fine specimen of it in that learned and very clever book which has recently appeared, in which the author demonstrates by a marvelous array of facts and fiction that the luxurious and civilization of the West are doomed to extinction, and that the future of the world belongs to the corrupt and heathen Chinese.

But the literature which denies revelation has for the most part a dreapoint, if not a lugubrious tone. To be without God in the world is still, as in the days of the Apostle, to be without hope. The science which fills its chambers with cells and microbes and ferments and makes a visit to the lights of heaven, can never be very cheerful. And the mind which surveys the heaving mass of human life, with all its struggles and sorrows, and sees to Di-ine Spirit moving over the world, and which looks somewhat desperately of the result.

Take Christ out of the world and there are only stinky and dying tapers left to illumine man's dwelling place, and show the way that he is going; only light comes from the sun, and that is in that place which Milton describes, if I were an agnostic I should be inevitably a pessimist. If the only truth of which a man is certain the sum total of his gospel is, "Don't think art, and don't think religion," then religion is dead, and that is the end of the matter.

There is no pessimism in the heart and mind of any earnest, healthy Christian. His gloom is only as a wreath of mist on the mountain side, and above it and below it are the sunshine. The slough of despond is an incident, never a permanent condition.

There are two more messages that I want to send through you. We believe that God wants somebody in the Maritime Provinces to build a mission bungalow at Tekkai. Ask Him to help you find the man. Tell Him all about the place and show him what he can do with the money that God has lent him.

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SIGHTS AND SOUNDS IN INDIA

For Boys and Girls in Canada.

DEAR GIRLS AND BOYS:

How far do you live from the R. R. station? We go sixteen miles when we want to take the train. We think the new railroad should have come to Bimbi, but before the builders got to us they turned off north to Vignansgram. We feel very much slighted, but are trying to take it good naturedly.

A few weeks ago I left home at dawn of day, and took breakfast with Mr. and Mrs. Shaw. At one o'clock, with her head toward the north-east, she lives at this town, and preaches out of the station, and I was safe aboard. What are these letters on all the furniture? It is not "T. A. R." nor "C. P. R." nor "I. C. R." but "C. R. I. A." in the name of the Lord. If that young man is your pastor, please tell him the town itself is smaller than that of any other station in his mission, and for that very reason missionary work is within eighteen miles of Tekkai.

After we have gone about twenty miles we turn left at a certain place, and who comes looking into the car door but Mr. Churchill! Behind him, looking over his shoulder, comes a solemn-faced man with long whiskers. He is one of Mr. Shaw's Telugu preachers who lives at this town, and preaches here and in the adjoining villages. His name is Samuel. The name of this town is Chitrapuram. It is the nearest station to Bobbili, I think, and Mr. Churchill got off the train here this morning. "But the bells ring, and our talk is broken short."

About ten miles further along we cross a long iron bridge over a broad river. The water is very muddy, as are all the streams here when swollen by the rains. There is only about seven miles to the sea, and a most refreshing breeze blows up the river from the bay. As I look down over the line of water I know that within five miles distance, the sea is a blue, and the hills are the blue hills of the sea, and a most refreshing breeze blows up the river from the bay.

After getting some ten miles farther we come to the junction of two rivers, and through the road is built about twenty miles beyond this station, the passenger train stops here and goes back to Vignansgram in the morning. Mr. Archibald's carriage and a number of coolies are waiting for me. So I get aboard and go the rest of the journey by moonlight—twenty miles. Messrs. Churchill and Shaw had been over the road the night before and had some very true and interesting bear stories to tell, but no time to tell them. I peer often through the trees and think I see a monster or two, but they all turn out to be bushes. It is now about eleven o'clock, and we are crossing the corner of a sleeping town. Good men turn in at a gate and arouse Messrs. Archibald and Higgins from their slumbers, where, by the kindness of the apothecary, they have taken up their abode for a few days in the end of the hospital.

The morning breaks and pours its flood of light upon the world, revealing the smoke of Tekkai surrounded by a hundred hills. Unlike the bare mountains around Bimbi, these are clothed with trees from base to summit; and Mr. Shaw remarks to me before I came up here, it is hard to find a palmyra-palm in this region, and the thatched houses are roofed not with the broad palm leaf but with the straw, white in our district the palmyra palm is the tree that you see everywhere, and the houses are roofed with its gigantic leaves.

Tekkai is the birthplace of those two most interesting characters of whom Mrs. Archibald has written in her little book, entitled "Heaven and Garabathi." The former still lives at Chitrapuram, but the latter has gone home. Here is the well that he dug out of the rock for the poor, and here is the inscription on the stones. Here also are half a dozen women drawing water from its fountain, and one of them pours a drink for me into my hands. There is the colossal iron and iron with its forest of foliage, under whose shadow he taught his humble school. Here, too, in the same shadow, hidden in the weeds, are the ruins of his mud hut, in which he lived so long alone. Yonder is the little field which he gave the mission, and in this corner, beneath the clump of God's bushes, deep in the mallow soil, is his body's resting place. Here in the town are the dozen and a half of Christians won out from the lowest and most degraded of the people. They are his biography. This little church is the living monument of his devoted life.

This Tekkai has been selected as a new station. Land has been platted out for a bungalow and a corner for a chapel. This field seems to be one of the most promising in our mission, and we want one of God's very best young men in the Maritime Provinces to come out and try his power in it for the name of the Lord. If that young man is your pastor, please tell him the town itself is smaller than that of any other station in his mission, and for that very reason missionary work is within eighteen miles of Tekkai.

There are two more messages that I want to send through you. We believe that God wants somebody in the Maritime Provinces to build a mission bungalow at Tekkai. Ask Him to help you find the man. Tell Him all about the place and show him what he can do with the money that God has lent him.

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B.

The mission of the church is to bring the gospel to every man, woman, and child, and to establish a kingdom of God on earth.

All Young People in the church should be diligent in their studies, and in their attendance at church services, and in their obedience to the commandments of God.

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B. Y. P. U.

Our object is to give people their increased spirituality; their stimulation in Christian service; their education in scriptural knowledge; their instruction in Baptist history and doctrine; their enlightenment in missionary activity, through existing denominational institutions.

And here we are this week with but one report from societies. Thankful, indeed, we are for this one, but it seems to us that out of all the Unions and Endeavor Societies of our churches there ought to be at least half a dozen reporting something every week.

The annual meeting of this Union was held on the 14th inst. at the close of the prayer meeting. The following were elected officers for the year: G. Holmes, president; Wellington Titus, vice-president; Edw. Wescott, secretary; and C. Cossabow, treasurer.

The sacred literature course. It may be that there are some cranks in our Baptist constituency who complain that this S. L. C. is taking time, costing money, keeping the young people out an hour later in the evening or calling them together to the meeting place an hour earlier than would be otherwise required.

No young Christian ought to lose the opportunity of studying in connection with his companions the lives so nobly lived—the deaths so triumphantly faced. Perpetua, Felicitas, Polycarp, have in their histories lessons no less inspiring than those to be learned from the study of the lives of Peter and Paul.

Lord Tennyson recently applied to the bishop of Winchester for authority to erect a tablet to the memory of his father in Freshwater church. It is to contain the following epitaph: "In loving memory of Alfred, Lord Tennyson, whose happiest days were spent at Freshwater, in this parish, born August 6, 1810, died October 6, 1892, buried in Westminster Abbey, October 12, 1892."

Novatian was one of the most noted characters of the third century, probably a native of Egypt, and before his conversion adhered to Stoic philosophy. When converted he at once set himself zealously to work for the Christian cause. He was made a presbyter of the church at Rome and at once insisted on the rigorous and perpetual excommunication of those weak ones who had departed from their confession under the terrors of persecution.

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time of adversity they denied the faith, reverting again to idolatry. For the stand thus taken we find him excommunicated and then forming a church of which he was made bishop. Great numbers followed his example, and all over the empire. Paganism was soon constituted and flourished through the succeeding two hundred years. The church historians trace these churches during those times when penal laws compelled Christians to worship God in hiding places and in private under a variety of names till we come to the time of the reformation.

We commend the study of the life of Novatian to the students of the S. L. C., and especially as much has been written against him by the High Church. Principle advocates of Rome and England as also much written in his defence. When his life has been carefully studied we think it will be with the result of placing his name on the roll of those of whom we read "whom the world was not worthy," and among those who in their struggle to maintain a pure spiritual church have won the martyr's reward.

It is taken for granted that all our young people will not be enthusiasts in church history, and that the mention of the names of honored men of the past will fail to interest and hold the attention of a great many members of our societies.

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Sabbath School. BIBLE LESSONS.

Adapted from Palmist's Select Notes. FOURTH QUARTER.

Lesson VI. Nov. 11. Mark 3: 6-19; THE TWELVE CHOSEN.

GOLDEN TEXT. "I have chosen you, and ordained you, that ye should go and bring forth fruit."—John 15: 16.

EXPLANATORY. 1. INCREASING OPPOSITION.—Vs. 6, 7. Opposition to Jesus had been aroused some weeks before this at the Passover at Jerusalem (John 8: 12), and the name was fanned by the memory of his driving out the cattle dealers and money changers the year before. It was increased also by his teaching and his miracle, recorded in our last lesson, and still more by his popularity and wonderful works recorded in today's lesson.

2. THE PHARISES WENT FORTH.—Vs. 14, 15. From the synagogue, on the Sabbath, where the man with the withered right hand had been healed, he took counsel with the Herodians. These bitter enemies united together in a common opposition to Jesus whose success would certainly overthrow them both.

3. THE STRICT RELIGIOUS SCOT.—Vs. 16, 17. The Herodians were a political rather than a religious body. They were such Jews as favored Herod Antipas, especially in his attempt to be made king over the whole kingdom of his father, Herod the Great, which had been divided into several portions under governors appointed by Rome.

4. THE NUMBER.—Vs. 18, 19. The "number" of the Apostles corresponded to the 12 tribes of Israel, whose names were written on the 12 gates of the holy city, the New Jerusalem, as those of the 12 Apostles were written on their 12 foundation stones (Rev. 21: 12, 14).

5. A SMALL SHIP.—Vs. 16, 17. "A small ship," rather "boat," should await on him; be ready for his use at any time. Boats were doubtless owned by the disciples, or could be hired in every part of the country.

6. "UNCLEAN SPIRITS." Persons possessed with them. Called unclean because they caused both physical and mental impurity. All that is vile and unclean is natural to demons. "When they saw him," the expression is peculiar in the original. The force of the imperfect tense and indicative mood might be represented as was repeatedly the case. "Fell down before him." They fell down at his feet, doing homage as it were.

7. "STRALLY." Literally "much," strongly, strictly. (1) Illustrate and express in visible, tangible forms the loving kindness of God, his good-will toward man, his desire for their happiness and his care to make them free from every evil. (2) The mission proved to be divine. And to-day, as in those days, the convincing proof of Christianity is found in its beneficent effects. It makes every body better who accepts it. The drunkard becomes sober, the self becomes generous, the vile becomes pure. Schools, colleges, education, hospitals, missions, all forms of benevolence spring up wherever Christ is believed. Wherever there is the most Christianity, there is the best of all the things that raise and bless men.

8. "THE MAP OF THE WORLD IS THE PROOF OF THE CHRISTIAN RELIGION." (3) They manifest the power and presence of God in nature, and in his daily providence. Wherever and in what ever God's blessing is seen, the world is a map of the Christian religion. Here Jesus spent the whole night in prayer, as we learn from Luke, who gives us this insight into the way Jesus prepared for his crisis. JESUS PRAYING. That Jesus went alone, and spent the night in prayer, is a wholly present with all his power and all his love.

prayer for meeting it. It was the habit of Jesus to spend such long seasons at each great crisis or marked change in the progress of his mission. At his baptism when he began his work (Luke 3: 21, 22), when he began his first tour of Galilee (Mark 1: 85) after the feeding of the 5,000, when the people tempted him by trying to make him king, just before the transfiguration, at the institution of his supper, in Gethsemane, and on the cross he prayed. "In the days of his flesh he offered up prayers and supplications with strong crying and tears" (Heb. 5: 7).

9. "THEY WENT FORTH."—Vs. 19, 20. We now come to the beginning of the organized church, the inauguration of a system of trained workers. The harvest of souls was plentiful, the work was very great, the opposition bitter. Therefore in the morning, after the night-long season of prayer, "he called unto him whom he would." He made his own choice, out of the numbers who had believed on him, and many of whom he had gradually been preparing for this vocation. As they came, they chose him; they accepted his invitation.

10. "AND HE ORDAINED (SELECTED, SET APART) TWELVE." The choice in the case of five at least, perhaps of seven, had been previously made (Mark 3: 16, 20; 2: 24; John 1: 43, 45). The present choice was regarded as formal and as final.

11. THEIR TITLE. He called them APOSTLES. The word "apostle" means messenger of one who is sent; but it has acquired in classical Greek a more specific meaning, as the "ambassador," or "envoy" of a state. Thus they were sent by Christ, even as he had been sent by the father (John 20: 21). It is like our word "missionaries."

12. THE OBJECT OF THEIR APPOINTMENT. (1) That they should be with him, as his companions, friends, and helpers. (2) That they might receive his personal training, and be prepared to understand his nature, his mission, and the truths of the new kingdom. (3) Their twofold work was first "to preach" the gospel, to herald the good news, thus enlarging his work; and secondly (v. 17), to heal sicknesses, etc., to do the same kind of works of mercy which Jesus had done, and to carry out his mission. Works of mercy and love are inseparable from true preaching of the gospel. They were to be the leaders and teachers of the infant church. They were to take his place after he had ascended to heaven, to organize his church, to extend it over the whole world, and to be the repositories of his teachings. There were no immediate records of Christ's deeds and teachings. The one way to preserve them was to impress them indelibly on the minds and hearts of a selected few, who would report and record them.

13. THEIR NAMES. The "number" of the Apostles corresponded to the 12 tribes of Israel, whose names were written on the 12 gates of the holy city, the New Jerusalem, as those of the 12 Apostles were written on their 12 foundation stones (Rev. 21: 12, 14).

14. THEIR NAMES. There are four lists given in the New Testament, Matt. 10: 2-4; Mark 3: 16-19; Luke 9: 14-16; Acts 1: 13. The twelve may be divided into three ranks of four Apostles each, and in every list the same four are classed together. In all cases Peter stands first of the twelve, and Judas at the end.

15. "SIMON BE SURNAMED PETER." The rock. 17. "James (the same as Jacob) and John (greater) . . . the sons of thunder." They were so named either from their vehement and zealous disposition (see Luke 9: 54), or from "some deep-toned peculiarity of voice which was characteristic of the brothers, and which would eminently fit them to be engaged in addressing their fellow-men, for rolling in on the mild and hearty, with awe-inspiring effect, the solemnities of religion." John was the Apostle of love, not weak, effeminate man, but one whose heart had to be controlled and guided by heavenly love.

16. "AND ANDREW." The brother of Peter, and like him a fisherman of Bethsaida. SECOND FOUR. "Philip (whilike). A native of Bethsaida to be distinguished from Philip the deacon (Acts 6: 5). "Bartholomew" (son of Tolmai). Probably the Nathanael of John 1: 45. "Matthew" Called also Levi, a publican or custom house officer of Capernaum, and author of the Gospel according to Matthew. "Thomas" A Hebrew name of which Didymus is the Greek equivalent (John 11: 16). He had been called the doubting Apostle. THIRD FOUR. "James the son of Alphaeus." Called Cleopas or Clopas, in John. He was called James the less, or younger, to distinguish him from James the brother of John. His mother's name was Mary (Mark 15: 40). It is still a disputed question whether or not he was the same as James the brother of our Lord, who was pastor at Jerusalem, and the author of the Epistle of James. "Thaddeus" Called Lebbaeus in Matt. 10: 3, and Judas, or Jude, in Acts 1: 13, the (son or) brother of James, and probably the author of the book of Jude, entitled "Simon the Cananite." There is no reference to the people called Canaanites, nor to the town of Cana. The Aramaean original is "Canaanaean" (as in the Revised Version), meaning zealot, and is translated by Luke 23: 29, zealot. Before his conversion Simon belonged to the Zealots, an extreme political party among the Jews—some what corresponding to the Fenians in Ireland—who were determined on no account to acquiesce in the Roman rule. See Josephus' (Wars of the Jews).



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VI. THEIR TRAINING. (1) By hearing Christ's teaching; (2) by imitating his works; (3) by imbibing his spirit; (4) by working under his supervision; (5) by various experiences with prayer, humility, temper, truth, treatment of others, the great truth of the kingdom; (7) by the gift of the Holy Spirit.

The Arena for November, 1894.

With the November number the Arena concludes its tenth volume, and it gives promise of even greater achievement and prosperity for the coming year than in the past. A glance at the index for the past six months shows what an immense amount of reading on all subjects is afforded in one volume of this fine and progressive review.

17. "JAMES (THE SAME AS JACOB) AND JOHN (GREATER) . . . THE SONS OF THUNDER." They were so named either from their vehement and zealous disposition (see Luke 9: 54), or from "some deep-toned peculiarity of voice which was characteristic of the brothers, and which would eminently fit them to be engaged in addressing their fellow-men, for rolling in on the mild and hearty, with awe-inspiring effect, the solemnities of religion."

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19. "JUDAS ISCARIOT." That is, a man of Kerioth, a village of Judah. He seems to have been the only Apostle who was not a Galilean. Which also betrayed him. Forever he was this millionaire around his neck, the indelible brand, like the Scarlet Letter on his forehead.

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Will open with a full staff of instructors September 18th. 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. McPhee, B. A., as Principal, to whom all applications and correspondence should be addressed. Mrs. M. M. Scribner has been again engaged as matron. 25th. 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. This Academy 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, besides fitting 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 instrumental drawing, carpentry, wood turning and iron work, affording excellent opportunities for students looking toward mechanics, engineering, etc.

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SUMMARY NEWS.

Domestic. — On Wednesday afternoon Wm. McHarg, of Fairville, shot a three hundred pound deer near Ferguson Lake. — Nominations for the Northwest Assembly were made on Wednesday. The election will be held on the 31st inst. — Thomas D. Miller, the well-known Ingersoll, Ont. cheese maker is dead. He it was who first introduced Canadian cheese in the English market. — Rev. Dr. Chintiquy is seriously ill at Montreal. He has been confined to bed since last Friday, and being eighty-five years of age, fears are entertained for his recovery. — On the C. E. R. R., Edward Youmans (conductor) lost his life by falling from his train Oct. 9th. A memorial service was held in the Gibson Baptist church, Oct 14th. — Hon. John Haggart and Dr. Montague, M. P., have returned from the Southern States. The doctor is greatly improved in health by his trip, although he has not fully recovered. — While out deer hunting in the Vespers swamp, near Barrie, Ont., Robert Foster mistook two men named Tomlin for a deer and shot them both. One of the brothers, it is thought, cannot recover. — The Toronto Civic Executive Committee has recommended to Council a grant of \$500 towards the erection of a monument in Queen's Park to the volunteers who fell in the North-West Rebellion. — Last Sunday as the schooner Empress was sailing along towards St. John and when about a mile southeast of Mahogany Island a deer was seen swimming towards the Island. Capt. Ingersoll at once got into his small boat, but for 15 minutes the deer swam as rapidly as the could row. It fought for 15 minutes when caught by the horns, but was finally towed back to the Empress and got on board and brought to St. John. The deer is a beautiful male about two years old. — A special meeting of the Metropolitan Golfing Company was held Friday at Dorchester. The result of the recent test showed that there was not enough gold in the mine to make it a paying business. The company has decided to close up at once and sell the machinery, etc. The Carbon gold mining directors also met at Dorchester Friday. They decided to continue their work, as favorable reports have been received. The company owns five valuable mining properties, the Dixon, Torquay, Amherst, Hetherington and Truro, in the Carbon district, N. S. It is a paying investment. From one of their properties alone they have had a return of \$1,000 and above all expenses. Hon. D. McLellan presided. United States. — The President has recognized the consuls and vice-consuls of the new Hawaiian republic, and the new republic of the Pacific is now duly recognized in all its functions. — It is reported at Washington that armed bands practically control Indian Territory and that steps towards the restoration of order should be taken by the authorities. — Lizzie Borden and her sister have ordered from a Westbury (Rhode Island) firm a granite monument, to cost \$2,250, to be erected in Oak Grove Cemetery, Fall River, in memory of their murdered parents. British and Foreign. — The big lumber firm of James Smith & Co., of Liverpool, have suspended. The firm dealt annually in New Brunswick and Nova Scotia lumber to the amount of forty million feet, and has agents in Quebec, Halifax and St. John.

MARRIAGES.

GODDSE-MOORE.—At Fairville, St. John Co., on Oct. 25, by Rev. I. W. Cory, Benjamin Nathan Goddse, to Minnie Moore. FINIGAN-CLARKE.—At Freeport, N. S., Oct. 25, by Rev. C. C. Burgess, George B. Finigan to Alice J. Clark, all of Freeport, N. S. VESSEY-DEVES.—At Montague-Bridge, P. E. Island, Oct. 9th, by Rev. J. E. Tiner, George Vessey, to Alice May Dewar, both of Montague Bridge. EKSTON-SHARP.—At the residence of the bride's mother, on Oct. 25th, by Rev. J. A. Gordon, M. A., Ernest Ekston, to Mabel Sharp, both of this City. SABEAN-SABEAN.—At the residence of the bride's father, New Tusket, by the Rev. W. L. Parker, Herbert Sabean, of Southville, to Lizzie Sabean. LARREN-MANTHORNE.—At Seal Harbor, Oct. 20th, by Rev. A. J. Vincent, John A. Larren, to Johanna Manthorne, all of Seal Harbor, Guys, Co., N. S. SHARP-KINGSTON.—At the residence of Mrs. Sharp, Main St., on Oct. 25th, by Rev. J. A. Gordon, M. A., Bert Sharp, to Emma Kingston, both of this City. WILLIAMS-BURPEE.—At the residence of the bride's father, Oct. 17, by the Rev. Geo. Howard, A. C. Williams, Esq., to Marie Burpee, all of Medford, York Co. FREEMAN-MILES.—At Kempt, on Oct. 19, by Rev. J. E. Blakey, Dea. Joseph M. Freeman, of Pleasant River, to Francis M. Miles, of Greenfield, both of Queens Co., N. S. BARRETT-BANKS.—At the residence of the bride's parents, Torbrook, Oct. 15, by Rev. E. E. Lock, William Barrett, to Jennie Banks, both of Torbrook, Annap. Co., N. S. ROX-INGRAHAM.—At the Baptist parsonage, North East Margaree, on the 19th Oct., by Rev. William Wetmore, William E. Ross, to Hattie Ingraham, both of North East Margaree. WILLIAMS-TUCKER.—At the residence of Mr. Angus Greenlaw, Letete, Char. Co., N. B., on Oct. 22nd, by Rev. H. E. S. Maider, Ernest Williamson, to Myra Tucker, both of Letete. ARNOTT-CHAWKE.—By the Rev. W. L. Parker, at his residence, Hill Grove, Digby Co., N. S., Sept. 7th, John W. Arnot, of East Boston, to Mrs. Addie Chawke, of Hill Grove. WINCHESTER-MARSHALL.—By the Rev. W. L. Parker, at his residence, Hill Grove, Digby Co., N. S., Sept. 7, James I. Winchester, of Joggins, to Ella Marshall, of Westville, N. S. PINEO-CLARK.—At the Baptist church, Berwick, Oct. 24th, by Rev. E. G. Read, assisted by Rev. J. M. Allen, Whylie O. Pineo, of Waterville, to Maud, daughter of F. A. Clark, Esq., of Berwick, N. S. BEANSON-THOMSON.—In the Baptist church at Hammonds Plains, Oct. 24th, by Rev. Maynard W. Brown, assisted by Rev. A. Coburn, William B. Beanson, to Annie B., daughter of Councillor Thomson, all of Hammonds Plains, N. S.

DEATHS.

TINGLEY.—At Bayside, West. Co., Oct. 24, Samuel Tingley, aged 81 years. MOORE.—At Sturgeon, Oct. 15, of consumption, Ruben Moore, aged twenty-one years. DELANEY.—At Everett, Mass., on Oct. 20th, J. W. Delaney, Esq., formerly of Amherst, N. S., aged 78 years. RYAN.—At Gilroy, N. B., Oct. 24th, of scarlet fever, Jamie, 7 years of age, daughter of Mr. and Mrs. Miles Savage. LATHAM.—At Seal Harbor, Sept. 18th, Howard Latham, in the 22nd year of his age. A widowed mother and four sisters mourn their loss. May the God of all comfort and sustain them in their affliction.

HETHERINGTON.—In Kansas City, Sunday, Oct. 14, Annie, beloved wife of Dr. E. M. Hetherington, aged 31 years. Dr. and Mrs. Hetherington were formerly of New Brunswick. She leaves a daughter six years of age.

SNEED.—At Salisbury, Oct. 17th, Mary, beloved wife of Mr. A. Sherwood and daughter of the late Des. Harris. A husband and four children and a large circle of friends mourn the loss of a dear friend. She died trusting in Jesus.

SNOWDON.—At Wood Point, West. Co., Sept. 25, of inflammation of the lungs, William Snowdon, aged 68. His death removes a most devoted deacon of the Wood Point section of the Sackville church, and the members feel to pray, "Help, Lord, for the godly man ceaseth."

McFARLAN.—At Beaver Brook, Albert Co., Oct. 8th, Mrs. Lavenia McFarlan fell asleep having lived her three score years and ten. In a weak physical condition she nursed some friends sick with typhoid fever; she had not nursed long when she took the same disease which in her case proved fatal. She sleeps in Jesus. Greater love hath no man than that a man lay down his life for his friends.

FREEMAN.—At Carleton, St. John, Oct. 11th, Mrs. Mary Freeman, aged 84 years, relict of the late James Freeman, of Amherst. Mrs. Freeman was a daughter of the late John McCully and the last surviving member of a large family of whom the late Judge McCully, of Halifax, and Deacon Robert McCully, of Amherst, were members. Mrs. Freeman was for many years a consistent member of the church in Amherst where most of her life was spent. For several years preceding her death she had lived with her daughter Mrs. McKinnon, in Carleton.

PERLEY.—At Margerville, Oct. 15, in the 78th year of her age, Miss Louise A. Perley, daughter of the late Amos Perley. She was a woman of deep religious convictions and of a truly childlike spirit, much respected by all who knew her and greatly loved by those who knew her best. She was four years a member of the Episcopal church, but found solace where it alone is to be found, in the faith of her Saviour Jesus. Mrs. Maria I. Treadwell, sister of the deceased, is the only surviving member of the family. Her funeral was attended, by request, by the resident Baptist pastor.

BROWN.—At Millville, N. B., Oct. 21, Jane, beloved wife of James Brown, proprietor of the Millville House, in the 51st year of her age. She was only sick two weeks but from the first she assured her friends that her sickness was unto death, Sunday morning her spirit took its flight to join her loved ones gone before in that land that is fairer than day. She joined the Baptist church at Centreville many years ago, and there being no Baptist church at Millville, she allowed her name to still remain on the books of the church she first joined. She was a kind friend and a sincere Christian, and the esteem in which she was held was attested by the very large number who came out to her funeral. There were three clergymen present, besides the writer, to conduct the services. We tender our sincere sympathy to the bereaved husband and daughter, and also to the other relations who mourn so deeply. May the Lord bless and comfort them.

STONACH.—At his residence, Melvern Square, Oct. 8, Dr. A. B. Stonach, aged 54 years, leaving a widow, one son and a large circle of relatives and friends to mourn for and miss him greatly. Our departed brother, whom we know "sleeps in Jesus" was one of those who seemed to have been born to accidents and illness, so that his life here could be said to have been a long series of maladies; yet, through the grace of God by whom he was made a son early in life he was cheerful and happy, and in times of great physical suffering was always rejoicing in the Lord. Thus he died, after having been of great service as a physician and friend to many. On the afternoon of his last day on earth the sun was shining brightly into his room window, he turned toward it and said, "very bright." Mrs. S. asked, shall I put down the blind? No, he replied, "Heaven is bright." Before the next morning's sun arose his spirit entered through the peary gates into the Celestial City. No night there but God and the Lamb is the light thereof. Such lives and deaths as that of our dear brother do honor to the religion of our Lord and Saviour Jesus Christ.

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What W. R. STERLING, ESQ., Landing Walter of H. M. Customs, Newfoundland, Says about SKODA'S DISCOVERY. St. John's Nfld., July 25th, '94. P. J. HARRON, Esq., Agent for Skoda's Discovery. Sir,—For several months past I have been taking Skoda's Discovery for Nervousness and General Debility, and the benefit I have derived is simply marvellous. I cannot say too much in its favor and would strongly recommend it, believing it has no superior as a Nerve and General Tonic. W. R. STERLING.

THE CHRISTIAN M... VOL. X, NO... —The inaugurated Austen K. de Bl... College, Ill., is pr... Standard of Oct. 11... College for the Peop... the address the Stand... ly, "It will be seen at... personal force of man... entered into the intel... state. It is rarely th... fundamentally vital... set forth with such c... President de Blois is... of 'convictions' and h... of them." The mar... de Blois in these p... pleased to know that... relations very agreea... entered upon his wor... characteristic hopefu... am. We trust that... crowned with the la... success. —The announcem... ment of Chancellor... the post which he... distinguished honor... and to the German... world by surprise. I... that all the reasons... the step are not kno... tion given is that... policy in reference to... not sufficiently vigor... Emperor. It is also... peror has come to ac... of Bismarck, that t... and the Prussian P... be united in one... Caprivi was unwilli... added labor and resp... Zu Eulenburg, who... of Premier of Prussi... ed, and the duties p... positions have bee... Prince von Hohenlo... the late governor o... The new chancellor... nent Bavarian has... about 75 years of ag... —A recent vigor... Rosebery's, at Brad... firm determination... to carry out the p... by Mr. Gladstone on... tirement, in referen... Lords. Lord Rosebe... the exercises of the... "irresponsible cham... the present parliam... anything like the... natural life, and th... would be fought on... the continued exist... of Lords. He chara... as it now exists as... invitation to revoluc... does not favor the... hereditary chambe... the constitution no... away from the L... power of veto which... He therefore prop... parliament a resolu... in the partnership... and the Commons, ... regarded as the dom... a resolution, his lo... the Commons wou... government wou... to confirm by thei... of the Commons. I... dict should prove to... able, Lord Rosebe... feel himself to be i... tate terms to the L... —The statement... denomination in p... bers represents mor... other is no doubt t... no other denomi... stress on the nec... good works. In co... facts it seems rema... of Unitarian chur... objects are comp... doubt there are... who give large sum... philanthropic pur... tarian churches... givers, and for th... Hoar, who presid... conference recent... is authority. As a... gationalist I Senato... ing the gifts of a c... gational church... Unitarian faith, s... churches give th... than the 440 chur... faith, with all th... their influence an... phasis on good w... such a fact he co... worth while to p... to convert these c... him—"whether the... main with all the... ing \$68,971 a ye... over to us, if the... formed in future... portion." A per... tainly.