

Messenger and Visitor.

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SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 2, 1892.

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—REV. DR. S. F. SMITH, the author of several well-known hymns in the collections which are in use among our churches, and distinguished especially as the author of the United States' national hymn, "My country 'tis of thee," reached his 85th birthday on October 21st. Dr. Smith, as is well-known, is a Baptist, and is held in high esteem for his character, his scholarship and his work. For many years he has been a resident of Newton Centre, Mass., where he still lives in the enjoyment of comfortable health.

—THE railway between Joppa and Jerusalem has been completed. Trains are running over the line, and the shriek of the locomotive's whistle is heard in the holy city. And the railway is not the only modern invention which is to be found at Jerusalem. The telegraph, the telephone and the electric light are there as everywhere. Factories also are being established, new streets laid out, both outside and within the walls, and the whole city is coming to take on a more modern appearance. It is said that there are now in Jerusalem 40,000 Jews, and in the whole country the resident Jewish population is placed at 100,000.

—NOTING the movement being made in this province for a separate convention, the *Canadian Baptist* says:

Our brethren by the sea are of course the best judges of what will most effectively promote the great interests for which the present Convention now exists. From this distant point of view it looks as if with the associations to look after local interests, the wider the field and the stronger the representation in the central union the better. In fact we have not been without hope that we should one day see all the Baptists of the Dominion united in Convention, though the "magnificent distances" which separate the extremities present, of course, a very serious difficulty. But too much subdivision must result in loss of the strength which lies in union.

—AN article on our second page, which we reprint from the *Canadian Baptist*, will be of much interest to many of our readers. The facts which therein receive note and comment appear to indicate that the French Roman Catholics of Quebec are not wholly unmoved by the spirit of the times in which we are living. The people, in certain quarters at least, appear to be awaking to the fact that they are being defrauded of their birthright in the interest of a tyrannical ecclesiasticism. It is certainly small wonder if these people are beginning to grow restless under a condition of things which dooms them to be always despotic and often corrupt. It will certainly be a day of promise for the French Canadian when he awakes to the fact, that instead of bread he is being given a stone.

—DISPARAGING statements in reference to the value of the work of missionaries in India are not infrequently made by persons who have no sympathy with the aims and the work of the missionary, and who possess but a superficial knowledge of the condition of things which they presume to criticize. Very different views are expressed by men who have really studied the problems which India presents to her British rulers, and who have an intimate knowledge of the work which the missionaries are doing. Thus Sir Charles Elliot, the highest officer of the British government in the province of Bengal, is quoted as saying that the chief business of the British government in India is the civilization of its people and their advancement and development. He also says that the only hope for the civilization of India lies in its evangelization, and that the people who are carrying on this work are the missionaries.

—REV. DR. CALKINS, Congregationalist, says in the *Andover Review*: "If mere numbers are any indication of the tendency of American churches, it is setting unmistakably towards Congregationalism. The difference between us and the Baptists is an imaginary line. We are practicing immersion if our members ask for it, and they are almost practicing infant baptism, because so many of their children are converted in tender years. And we are absolutely agreed in doctrine and in polity. Our churches thus virtually united number nearly four millions, and are increasing more rapidly than ever before. Our contribution to modern religious life is the restored and re-invigorated ideal of the church."

Dr. Calkins' statement is of value, as showing the tendency of the Congregational system of church government to prevail in America, but Baptists are not quite prepared to admit that the practical difference between Baptists and Congregationalists is an imaginary one. Probably the Doctor did not expect Baptists to take the statement very seriously. The difference between the baptism of

an infant and that of a disciple (however young in years he may be), who intelligently professes faith in Christ, indicates, of course, the whole difference between the Baptist and the Pedobaptist positions. It seems unnecessary to point out that the difference between the two is not one of years simply, but of repentance, faith, and intelligent action as opposed to helpless submission.

—OUR readers will find quite an extended account of the recent meeting of the convention of Ontario and Quebec in the letter of our regular Ontario correspondent, "L. M. W." also writes of the convention from the standpoint of a new comer. The two accounts complement each other. It is gratifying to observe that the work of our brethren in the upper provinces is in a prosperous condition.

—THE convention of the Prohibition party met, as advertised, at Amherst on Wednesday and Thursday of last week. Some sixty delegates were present from different parts of the province. We are informed that the convention was of a very harmonious character—but little difference of opinion being expressed in reference to the various points discussed. The conviction was generally expressed that there was no hope of obtaining prohibition through either of the old political parties. The platform of the party, was amended by the addition of a resolution declaring that the franchise should be extended to women. Large public meetings were eloquently addressed by leading members of the convention. The singing and addresses of the Emeralds, a Royal Templar revival team, are said to have added much to the interest of the meetings. C. N. Vroom, Esq., of St. Stephen, was elected president of the convention.

—A MINISTER who writes pleasant and instructive things in one of our exchanges, asks: "Shall I speak in my pulpit at a usual service of the lives and services to the world of such men as Whittier, Tennyson, Columbus, and of such current events as are occupying the attention and interest of my congregation?" He answers his question (which he thinks is one that many preachers are asking) by saying, in substance, that it is permissible and serviceable to introduce such characters and subjects into the ordinary religious service, provided he who uses them makes them truly subservient to his grand aim as a Christian preacher. If he presents such subjects he must not let them run away with him. "The presentation must be preaching. It should reach for men's souls every time and with every thing. The pulpit is not for narrative, biography, history or incident, as such. It is not a platform for poetry, art or literature, while it uses all them. It has motive in all and that motive is redemption. This should be very plain in every utterance. It should be its spirit, its reason, its right to that place. Otherwise I do not see how it belongs in the pulpit. Without this I should consider the occasion lost to the peculiar opportunities of the Lord's day and house. With this almost any noble incident or thought is sanctified and made fitting and useful."

—Dr. George William Winterburn and Mrs. Florence Hull will edit a new magazine, the first number of which will appear November 25, 1892, to be called *Childhood*. It will cover a field not hitherto occupied. It will be addressed to parents, and will endeavor to inculcate the most advanced ideas in regard to the moral, intellectual and physical development of children. It is believed that there are a very large number of parents who desire to give their children the advantages of the best training, but who, defectively trained themselves, do not know how to secure the ends desired. *Childhood* will attempt to be the guide of such, and by presenting the subject, in all its phases, by means of short, well-written contributions, to supply information which cannot be found elsewhere. It will contain thirty-two double column pages, and will be published monthly at ten cents a number—one dollar a year.

—London has 8,325 miles of streets and a population of 5,847,000—more than the whole of Scotland and Ireland. It has only 439 church buildings. It has about 8,500 people to the square mile; 145,000 papers, one-third of whom are children. London has over 36,000 registered habitual criminals. There are over 14,000 policemen, which cost the city over \$7,000,000 a year. London has also 14,000 grog shops. How much these cost nobody can figure up. Never will there be any way out of "darkest" London; or the bottomless miseries and degradation of any other city, so long as the grog-shop curse is tolerated.

—Freeman Baxter, whose great grandfather, Jeremiah Baxter, came to New England as one of the Pilgrims in the Mayflower, died last month at Brockton, Mass., at the age of 95.

PASSING EVENTS.

THE kind of evidence which the Royal Commission on the subject of prohibition is engaged in accumulating is regarded—and as we think not without justice—by many of the friends of prohibition as being of comparatively little value. That a vast amount of poverty, suffering, vice, crime and numberless attendant evils result directly and indirectly from the liquor traffic; that in some places the Scott act has been reasonably well enforced and with beneficial results, while in others it has not been so enforced; that a number of men in almost every community favor a prohibitory law, and hold that its enactment would be attended with most salutary results, while others are ready and willing to express an entirely contrary opinion, are facts which it scarcely required a peripatetic Royal Commission to search out and set in order. If it was desirable to know more accurately what proportion of the people of Canada are favorable to a general prohibitory law, the obvious way to secure this information was through a plebiscite. If it was desired to obtain information in reference to the feasibility and the practical results of a prohibitory law, it would appear evident that the best fields for enquiry are those states of the American Union where, for a greater or less number of years, prohibitory laws have been in operation. The right of prohibitory legislation being admitted in principle, if it can be shown that a large majority of the people of Canada desire a prohibitory law, if it can be shown that where prohibitory laws have been introduced the results have been good, and if, further, it can be shown that on the whole the conditions for prohibition in Canada are not less favorable than in countries where such a law has been successfully administered, the way to this important position in the progress of temperance reform ought to be clear. These are the facts, or alleged facts, on which the prohibitionists depend. These are the matters with which the Royal Commission must deal. It must be shown whether in Kansas, for instance, the prohibitory law enacted by that state a few years ago is being successfully administered, and whether the people toward it are such as to justify the expectation that the law will finally triumph over all opposition. It must also be shown whether the conditions in Kansas were, on the whole, more or less favorable for the establishment of prohibition than they are in this country. Any Royal Commission which does not at least undertake as a part of its work an impartial and thorough investigation along these lines, is simply trifling with the subject and spending the people's money to no purpose.

HAVING mentioned the State of Kansas as affording fair data by which to judge of the political working and results of a prohibitory liquor law, we wish further to notice in this connection the report on temperance adopted by the Baptist convention of that state at its recent session. In this convention about 650 churches and a Baptist population of perhaps 150,000 are represented. The report may fairly be taken, we suppose, to state facts and to express the sentiment of a large majority of the people of Kansas, including generally the moral and religious elements of the population. It is as follows:

"We recognize the saloon as a deadly enemy to individuals, home and society; a chief source of poverty and disease; the cause and ally of crime and vice. We record our conviction that the legalization of the saloon, by open, direct license, or by covert, ante-chamber connivance, is sin. Against such legislation we pledge the exercise of all our power along all lines of honorable opposition, from the altar of prayer to the ballot-box of the nation.

"We reaffirm our faith in constitutional prohibition, as a wise and efficient means of stamping out the saloon; and confidently expect the time when prohibition will be incorporated into the laws of every state in the republic and shine on the pages of the statute-book of the federal union.

"We cheerfully acknowledge the debt of gratitude due to the long line of Kansas worthies, who, in the legislature, on the bench and in executive office, have been faithful to the solemn trust of creating and enforcing the prohibition law. To such a grateful people pledges continued honor and support. With humiliation and disappointment we observe the presence of a temporizing policy in the executive department of our state government and a lamentable failure of local authorities in several counties to perform their duties under the laws of Kansas and their sacred oath of office. Against such temporizing spirit in the executive department and such corrupt and treacherous conduct in local officials, we enter our most solemn protest and give notice to those who thus attempt to asphyxiate the body politic and paralyze

the arm of the law, that they need not look to us for aid, comfort or apology.

"We recommend a vigorous revival of moral and religious temperance work, not only that individuals may be fortified against temptation to intemperance, but especially that an irresistible temperance sentiment may be created and maintained, which shall successfully resist all combinations intended to neutralize or to overthrow present prohibitory statutes."

It will be observed that in this there is no disposition evinced to recede from the advanced ground which has been taken. On the contrary, the report reaffirms faith in constitutional prohibition as a wise and effective means of stamping out the saloon, that "deadly enemy to individuals, home and society, a chief source of poverty and disease, cause and ally of crime and vice." But there is also evidence in this report that the stage which has now been reached in temperance reform in Kansas is not altogether such as to leave nothing more to be desired. The executive department of the state government, it would appear, is not so fully and actively in sympathy with the law as to make prohibition in Kansas, at the present time, an ideal success, and there is noted a lamentable failure on the part of the local authorities in several counties to respect their oaths of office in faithfully carrying out the provisions of the law. Against all this the convention enters an indignant protest, assuring those who are responsible for this temporizing spirit and truckling conduct that no aid, comfort or apology need be looked for from those who compose the convention. Further, in view of the present state of affairs, the report recommends "a vigorous revival of moral and religious temperance work." And to this fact especially we desire to call attention. There are in this report, we take it, lessons as applicable in Canada as they are in Kansas. We know of no righteous and effectual way of dealing with the saloon but by prohibition, and we should hold the day as one of bright omen for Canada, when through this wide dominion the voice of the law shall proclaim that the drink traffic shall no longer enjoy its countenance and protection. But we need clearly to understand that, if the saloon is to be abolished and the curse of drink removed, it will not be by the agency of law alone. We hear a great deal about the educative power of law, and law is certainly an educator. But a law will not enforce itself, and if not supported by a strong and positive public sentiment, and in the hands of an asphetic or temporizing government, a prohibitory law, a prohibitory liquor law would be likely to prove a bitter disappointment to the temperance reformer. While therefore we labor and hope for prohibition, we can by no means afford to remit our efforts, by education and persuasion, to bring old and young to an intelligent acceptance of the principle and practice of total abstinence. The time when we can afford to fold our hands and stand by to see the baneful life of the drink traffic crushed out by the iron heel of prohibition we shall not live to see. There is and will be need of education and moral suasion, teaching and preaching, line upon line and precept upon precept, until, and for long after, the day that a prohibitory law shall have been enacted.

THE death of Mrs. Harrison, the wife of the President of the United States, occurred at a very early hour on the morning of Tuesday, the 25th Oct. The sympathy felt for the bereaved President extends far beyond the bounds of the nation of which he is the executive head. It is no doubt a very sad and real affliction to Mr. Harrison. Together from early youth they had fought the battles of life, and through all their struggles and triumphs, from the three-roomed cottage in which their early married life was spent to the White House, they had been faithful to each other. Mrs. Harrison's maiden name was Caroline Lavinia Scott, the daughter of Dr. J. W. Scott, who was at the time of her marriage and for some years before, principal of a young ladies seminary in South-eastern Ohio. In the same village was the school dignified by the name of Miami University, through which Benjamin Harrison, a poor lad, was struggling toward graduation. He became acquainted with Principal Scott's daughter and they fell in love with each other. Carrie Scott was an intelligent, demure girl, with a pleasant face and beautiful brown eyes, and Benjamin Harrison was bright, hopeful, industrious, but poor. He was barely twenty-one and she a year or so younger when they married with the consent and blessing of course, but not altogether with the approval of the older folk.

They had some education, plenty of hope and health, but not much else to start life on. They went to Indianapolis—then the promising town of what was considered the far north-west—and the life battle began. Harrison obtained room for his desk in the law office of a relative. Their home was a three-roomed cottage with a lean-to for a summer kitchen. Children came to bless the humble home, the income was pitifully small, and the strictest economy was necessary. Mrs. Harrison had not been accustomed to luxury. In her Ohio home she had learned to work, and she probably did not think there was cause to repine when she found it necessary to be the nurse of her children, and to perform the other labors of the household. Her husband appears to have done what he could to lighten her burdens. For ten years the battle with poverty lasted, and the two kept up each other's hearts, bearing their burdens with courage and mutual reliance and gaining strength through discipline. In 1860 Mr. Harrison obtained a position which promised them a comfortable living. Then the war came, and the call for troops. Mr. Harrison quickly responded to the call of his country. He raised a regiment of which he was given command. There was no more poverty, for his pay was ample for the needs of his family, but these years when her husband was fighting for his country were anxious years for Mrs. Harrison. Then when the war was over, her husband came home a general—and his professional success and political career began. He became a senator, and in 1888 successful candidate for the presidency. Mrs. Harrison was, without doubt, a brave, true wife, a gentle and pious woman. As the mistress of that humble cabin in Indianapolis forty years ago, she doubtless had little thought of what things fortune had in store for her. But whether she was happier as the wife of the President of the United States, or as the wife of Ben. Harrison, the struggling law student; whether life was brighter as the mistress of the presidential mansion than it was when she ruled in the three-roomed cottage, who will say?

UNION THEOLOGICAL SEMINARY, of New York, on account of its relations to Professor Briggs on the one hand and the General Assembly of the Presbyterian church on the other, continues to attract attention. It was agreed between the Seminary and the Assembly in the year 1870 that the Assembly might exercise a right of veto over the appointment of professors to chairs in the Seminary. When Dr. Briggs was transferred from one chair to another the General Assembly attempted to exercise the veto power, and the directors of the Seminary denied its right to do so. The Seminary then proposed to annul the compact, and the Assembly refusing to concur, the directors of the Seminary have now given notice that, by their independent action, the compact heretofore existing is annulled. This action is supported, it is said, by the legal opinion of one of the first lawyers in New York, who maintains that the duty of the directors of the Union Seminary as trustees is to administer the trust reposed in them according to their judgment of what will subserve the best interests of the Seminary, and that it is the duty of the board of directors to disavow any intention to abdicate their functions or to delegate them to others. From the tone of addresses delivered at the opening of the Seminary, it seems evident that Union intends to stand quite firmly by Dr. Briggs. What the effect will be on the Seminary of the severance of the relations which existed between it and the General Assembly remains to be seen. The relations between them have, of course, been considerably strained during the past year, but this fact does not appear to have affected the popularity of the school, as the class engaging this year is said to be unusually large. The trial of Dr. Briggs for heresy by the Presbytery of New York is to take place during the present month. The result will be awaited with no little interest.

W. B. M. U. RECEIPTS.
From Oct. 12 to Oct. 25: Lockhartville, W. M. A. S., and partial receipts of thank-offering meeting, F. M. \$15.40; Blitown, F. M. 5.00, H. M. 1.45, Con. Fund, 2.65; River Hebert, F. M. 7.50; East Florenceville, F. M. 10.00; Lower Aylesford, F. M. 8.00; Chester Basin, F. M. 8.50; Woodstock (Albert st.), F. M. 3.00, H. M. 3.00; Gibbon, F. M. 3.00; Foster Settlement, F. M. 4.00; Port Greville, F. M. 4.25; Mrs. Freeman, Moncton, Y. P. S., F. M. 8.50; Brookville Sunday-school, F. M. 2.00; Truro (Immanuel ch.), F. M. 12.67.
MARY SMITH, Treas.

W. B. M. U.

NOTES FOR THE YEAR.
"As the Father has sent Me, even so I send you."—John 20: 21.

PRAYER NOTES FOR NOVEMBER.
For the workers at Robbitt—Bro. and Sister Churchill, Miss MacNeill, the native preachers, colporteurs and Bible women.

Mission Bands of N. B., N. S. and P. E. I.

In my last letter I promised to tell you of the "baner." This banner, which will be a very handsome one, and suitably inscribed, is to be given next August at our annual meeting to the county whose young people have, during the year, raised the largest amount of money toward Mr. Morse's salary. The banner will be the property (for the year) of the Mission Band in that county which has raised the most money according to its membership. The award will be in this way, that all may have a fair chance. As many of the members of our Young People's Societies are also in our Mission Bands and Sunday-schools, the banner can be hung in the Sunday-school room.

Dear young friends, this prize is not offered to you as a bribe, but as an incentive to greater work; and we do hope that it will be the means of leading you all to covet earnestly, and to make still greater efforts towards that higher prize which our great Captain is holding out to every one of us.

Christmas will soon be here with all the brightness and cheer, all the gifts and good things which its coming annually brings you. Amid all your preparations you will not remember the many thousand young people in India who know nothing of the joys of this season, and who never will know unless you send them word? Will you remember that the "Lord Jesus Christ is standing with pleading countenance looking upon the millions whom He died to save; looking upon the many idle ones—His own followers"; looking upon you in the happy homes which are His gifts, in the youth and health and strength which He has given you; looking upon your opportunities for doing good, His gifts again, and then He turns in mute appeal—He stretches forth His pierced and bleeding hands and cries: "This I did for thee; what hast thou done for me?" What will be your answer, young people of our Mission Bands, Sunday-schools and Y. P. Societies of these provinces?

For Aid Societies—Home Mission Meetings.

"The Outlook"; "What is in thine hand?" 1c.; "The Christ Visitor," 1c.; "Somebody is watching," 1c.; "The union of the Mission Bands in the church"; "Silver or Souls? Dollars or Duty?" 2c.; "Serving the present age," 2c.; "Suggestions how to grow," 2c.; "Our land for Christ," 2c.; "Praise meetings," 1c.; "God's tenth," 3c.; "Messengers," 2c.; "Story of a bed quilt," 1c.; "Ears, me and the boards," 1c.; "Aunt Parson's story," 1c.; "The Christian woman's responsibility," 1c.; "There shall not an hoof be left behind," 1c.; "Preparation for the Master's work," 1c.; "Pitchers and Lamps," 2c.; "How to hold a home missionary meeting."

For Mission Bands.

Exercises—"Missionary Ships," 2c.; "God's Tidings," 3c.; "Thank Offering," 2c.; "The King and the Kingdom," 1c.; "A Band Leader's Suggestions," 2c.; "Talhitha Cumi," 1c.; "Why should young women be interested in Home Missions?" 2c.; "How our Mission Band learned to Pray," 1c.; "The Birthday Box," 1c.

For Aid Societies—F. M.

"Burdens or Wings, Which?" 2c.; "A Question of Delegates and one of Expenses," 2c.; "Woman's Work in the Church," 2c. (Bible reading); "As I have loved you," 1c.; "Our hour of prayer," 1c.; "How to awaken a deeper interest," 2c.; "What is in thine hand?" "Need of an increased interest," 2c.; "Result of not doing," "Mrs. Pickett," 2c.; "The Commission," 2c.; "Crete Blake's Way"; "Three Collectors"; "A Question Answered," 1c.; "Hindu Widows True History," 2c.; "He Calleth Thee," 3c.; "Lessons the Hindu may teach us," "What ye will," 2c.; "That Mission Box," "The Two Mites," 1c. A few copies of the "Unfulfilled Commission" by Rev. J. Stillwell, India, 25c. each.

Where Aid Societies and Mission Bands feel they cannot pay for these leaflets, they will be sent free.
ANY E. JOHNSTON.

Dartmouth, N. S.
—Two young girls from Japan are now enrolled among the nurses in training at the National Temperance Hospital in Chicago. Both are graduates of a Japanese college, and desire to perfect themselves in the knowledge of nursing and non-alcoholic remedies.

Sabbath School.

BIBLE LESSONS.

FOURTH QUARTER.

STUDIES IN ACTS OF THE APOSTLES.

(Condensed from Peabody's Select Notes.)

Lesson VII. Nov. 13. Acts 13: 1-18. THE FIRST CHRISTIAN MISSIONARIES.

GOLDEN TEXT.

"That repentance and remission of sins should be preached in His name among all nations."—Luke 24: 47.

EXPLANATORY.

1. The church that was at Antioch. This church must have been large and flourishing. It had been founded eight or nine years, the dispersion of the Christians from Jerusalem by the persecution after Stephen's death having occurred A. D. 36, 37. The Gentiles had been admitted to the church here for four years, beginning A. D. 40 or 41, and great numbers had been added to the church under Paul and Barnabas. Prophets and teachers. The prophets were those most receptive of the divine communications. They were seers with special insight (compare 11: 17). By teachers are meant stated and permanent teachers, answering somewhat to the pastor of a modern church. Barnabas (See Lesson V.). And Symeon, spelled Simon in A. V. Both are the same name as Simon. Symeon that was called Niger. The first name points out the man as of Jewish origin, and the second is a Latin adjective, black, which may have been assumed, or given to him as name from his dark complexion. Lucius of Cyrene, a province of Northern Africa. Manaen, the foster-brother (A. V., which had been brought up with Herod the tetrarch). One word in Greek, which means, either one educated with another, or foster-brother, i. e., nursed by the same woman.

2. As they ministered to the Lord, in either the usual religious service or some special services, for the purpose of leaving the Lord's will in reference to His work. And fasted. Some blessings come only through prayer and fasting (Mark 9: 29), especially through that complete idea of fasting referred to in Isa. 58: 6, 7, which implies not only abstention from food, but deeper repentance, renewed consecration, the utmost earnestness of the soul. Such prayers are always answered. The Holy Ghost said, by the mouth of some of the prophets who were present, or by the inspiration of the Lord, in general and inspiration. Separate me, i. e., set apart for this special work. For the work wherewith I have called them. Paul was called definitely at the time of his conversion. Barnabas perhaps in a more general way, by fitness, by providence, by an inward call, by spiritual longings. But they did not go ill directed by the Holy Spirit through the church.

3. When they had fasted and prayed, in a special service for the purpose. And laid their hands on them, "as a sign of transfer from the ordinary service of the church to an extraordinary mission." The church thus accepted them as their missionaries, and pledged themselves to sustain them by their sympathy, their prayers, and whatever aid they might need. They sent them away, as their own missionaries.

4. Sent forth by the Holy Ghost. As related above, not the church, not Paul, but the Holy Ghost originated the missionary enterprise. Went down (the river Orontes) and Salamis. The island of Cyprus, 164 miles distant in a direct line. They sailed to Cyprus. Cyprus lies 80 to 100 miles south-west of Seleucia. It is 60 miles in breadth from north to south, and about 150 in length from east to west. The inhabitants in general were Greeks, but vast numbers of Jews were interspersed.

5. And when they were at Salamis. The Greek capital of Cyprus on its eastern shore, nearest Seleucia. They proclaimed the Word of God. The message of love and salvation through Jesus Christ. In the synagogue. (1) Because these were the most convenient places. (2) The Gospel was the fulfillment of the promises and prophecies daily read in the synagogues. (3) Their rule was always to offer the Gospel to the Jews first, and then to the Gentiles. And they had also John. John Mark, author of the Gospel according to Mark, cousin of Barnabas, and son of Mary of Jerusalem (12: 12, 25). As their attendant. A. V., minister, i. e., helper or assistant. They were more work than they could do. They were wise to commit to other hands all they could safely, so as to leave them free for their work. This course was also good for the training of John Mark.

6. When they had gone through to Paphos. Paphos, a city on the western or opposite extremity of the island, about 100 miles from Salamis. A certain sorcerer. Rather, magician. The magicians did not merely pretend to foretell the future, but actually to influence it by the control which they claimed to exercise over the inferior gods or demons: A false prophet. Not only one who pretended to foretell but was unable, but false in character and aims, misleading men, teaching false doctrines, seeking not the truth, but his own profit. Bar-Jesus, i. e., son of Jesus or Joshua.

7. Sergius Paulus, a man of understanding, a man of intelligence and good sense; a thoughtful man of an inquiring spirit. Called unto him Barnabas and Saul. Here was a new light promised, and the proconsul's good sense led him to examine into the claims the newcomers were proclaiming so earnestly.

8. But Elymas, an Aramean word meaning a magician, a wise man, as our wizard from "wise." The sorcerer, the magician, the magician. Withstood them. Opposed them, because he saw that his influence and power and the emoluments of his place were gone, if Sergius Paulus accepted the Gospel. Elymas and his men have good reason to fear the truth. Turns... from the faith, from believing the Gospel.

9. Saul, called Paul, filled with the Holy Ghost. The sense of the Greek participle implies a sudden access of spiritual power, showing itself at once in insight into character, righteous indignation, and prevision of the divine chastisement.

10. Of all of old gifts, fulness of character and life. Wilkins' mischievous, unscrupulousness in evil. Son of the devil, and like his father in character and ac-

tion. He was worse than he could be alone. Fulness of righteousness, and therefore opposed to Jesus, who is the Son of righteousness, whose kingdom is one of righteousness and pledged against every form of evil. Pervert the right ways of the Lord. Referring not to perverting men, but God's ways with men to save them—His truths. Elymas' magian tricks, his teachings about spirits and the other world, were pervasions of truth, making it a means of evil, and out of it a degrading error.

11. Behold the hand of the Lord, His power exerted. The affliction came not from Paul, but from God. And thou shalt be blind, not seeing the sun. This phrase indicates total blindness. In case of partial blindness, the eye cannot discern objects, but is able to recognize the light: when the sun cannot be discerned the blindness is absolute. For a season indicates that this blindness was temporary. A mist and a darkness. Expressing the gradual but swift progress of the blindness. So comes into the soul the darkness of sin and error. He went about seeking. Showing the reality of his blindness.

12. Then the deputy... believed. His reason and his conscience were convinced, his fears aroused, his hope excited, and now he yielded himself to the therefore trusts himself to Jesus and becomes a disciple. Being astonished at the doctrine (the teaching) of the Lord, both at the manner of teaching, thus confirmed by miracle, and at what was taught about the Lord.

13. Paul and his company, Barnabas and John Mark, and perhaps others. Set sail (loosed) from Paphos. Paul could leave the work in Cyprus to the governor and other Christian Cypriotes, and go on his more dangerous mission where none had heard the Gospel. Came to Paphos, the capital and seaport of Pamphylia, one of the southern provinces of Asia Minor. The sail was not a long one.

A Respectable Grief.

The expression is not mine. In fact, as I write it at the head of my page as the topic of this familiar talk, there comes back to my mind the vision of a wide landscape, steeped in summer sunlight, fields in golden ranks awaiting the sickle, day lilies waiting fragrance, hollyhocks lifting chalices of grey, roses and rubies, and the gleaming in the distance where slender boat oars dashed a feathery spray.

We had just passed a great house, wherein dwelt a stately woman, in widowhood, alone yet not desolate, for she was the Lady Bountiful, and her garden and within her gates were peace and happiness, and around her youth and childhood, though she was herself childless, delighted to scatter pleasant things.

"Well," said my companion, looking toward the wide veranda and waving his hand in salutation to the lady who stood there, his near kinwoman, "it's a respectable grief—that she had a splendid husband—a mighty good man to be sorry for."

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She Could Not Afford to go to Church.

"I have come for my dress, Miss Waters," said Elizabeth Campbell, as she went into the reception room at the dressmaker's.

"I am very sorry, Miss Elizabeth, but it is not quite done."

"You promised me that I should have it to wear to church to-morrow, Miss Waters, and I have set my heart on wearing it. I have just received the hat that I am to wear with it. It is a perfect match in color, and everybody says it is just as becoming as it can be."

"I am sure it is," said Miss Waters, and she thought to herself, almost, almost, she is such a handsome girl. "I'll be sure to send the dress home by seven o'clock this evening. One of my girls had a severe headache to-day, and had to stop work a couple of hours."

"As the young girl went out into the street, she met one of Miss Waters' helpers coming hurriedly along with a bundle of goods she had been sent for."

"How do you do, Ellen?" she said putting out her hand. "It is a long time since I have seen you. You have not been to Sunday-school for ever so long, and I never see you at church any more."

"No, miss, I have not been at church for months. I like to go, but to tell you the truth, Miss Elizabeth, I can't afford to go to church."

"Cannot afford to go to church, Ellen? How ridiculous! Anybody can afford to go to church."

"My clothes, Miss Elizabeth, are not good enough to go to church. You have seen my mind that there isn't any place for poor folks in the churches."

"The rich and the poor meet together; the Lord is the Maker of them all," repeated Elizabeth. "And God is no respecter of persons."

"But the poor are, though," added Ellen, as she passed on. "I must not hinder another minute; Miss Waters wants this crinoline to put in your dress, she says it hangs too limp without it."

"Can I afford to go to church," thought Elizabeth. "Why does Ellen come by saying such a thing?" But two young girls coming up at that moment, filled with enthusiasm over a picture gallery they had just visited, made her forget the unanswered question she had just put to herself.

"The dress is a perfect fit, mamma, is it not?"

"It looks well," replied Mrs. Campbell.

"A great deal better than it did in the piece, mamma. I'm delighted that we selected this pattern."

"You were long enough in deciding on it," said Arthur, the older brother, who in his heart was just thinking that his sister was the prettiest girl he had ever seen.

"How do you get on, Beth, but the other pieces you did not choose would have been a little more becoming to you? I'm inclined to think they might have been."

"That is the way you always talk about my clothes, Arthur. You never think of my dress. I was going to show you my new hat that I just bought to wear with the dress, but I shall not let you see it, now. You are so very critical that of course it would not suit your fastidious taste."

"Beth, I was only in fun. Your dress is quite the thing, and I am sure the girls at church to-morrow will have their thoughts distracted from the sermon towards your new dress."

had on a pair of cotton gloves with holes in them.

"She must have asked the usher to show her to our pew, or he would never have put her in here. What will the girls think? I am so afraid those that come in later will think we brought her."

Elizabeth's face was as red as it could be in a moment, as these thoughts came to her mind. But Mrs. Campbell smiled on the young girl at the end of the pew, and found the hymn for her, and did not seem one bit ashamed to have her take up the only copy of the hymn-book and stand up and sing with her.

"Just like mother," thought the daughter. "I wish I was one-half as good as she is."

Elizabeth had not enough of the Lord's grace in her heart that morning to enjoy the service, and her pride had received such a shock that she did not enjoy her new clothes.

When the service finished, Ellen leaned over and said, "I remember now what you said to me yesterday, Miss Elizabeth, and I knew I had not done right to stay away from church, and so I came just as I am. I didn't want to wear these old duds, but mother denied nearly all my wages, and I had to go to the family, and you know 'God is no respecter of persons,' and 'The rich and poor meet together; the Lord is the Maker of them all.'"

"Come again, Ellen. My son is going to college this week, and there will be plenty of room in the pew for you," said Mrs. Campbell, in her gentle way.

When Elizabeth went to her room after church, she had a revelation; she understood it all. It was indeed true that Ellen Brown could not afford to go to church looking like that.

One week from that time Elizabeth had organized a society among the girls, called "A Society to help those who cannot afford to go to church." These dear girls have pledged themselves to give a certain amount of money, allowed them for clothes, to help clothe those girls who have not the money to dress respectably, and are by that means kept away from church.

"Remember, just half as much this year for hats, gloves and gowns, girls," Elizabeth said as they closed their first meeting.—Susan Todd Perry, in the Evangelist.

A Young Evangelist.

The shortest sermon I ever heard was preached by the shortest preacher I ever saw; and it was not on Sunday, or in a church, but on Monday, in a small steamer plying between Toronto and the Island.

Ever since the boat left Church street wharf, I had been amused by hearing a clear, high-set voice asking questions one after another, as fast as the little tongue could go, every question begun, carried on and ended in a high note.

I could not hear the answers, for the lady in charge of the voice answered in low tones which did not reach my ear, though I sat near.

"I will learn to modulate in time," I thought. "She is teaching it not to speak so loud by her low, soft answers." I had to say it in my thought; for though every one in that half of the boat could hear the voice, only those on the other side of the lady to whom it was talking saw the face. Nothing could be seen from that point of view but a great hat of the fine brown straw, which covered it like a tent, underneath which an edge of white skirt showed, and from it peeped a pair of tiny slippers.

Some of the questions asked by the voice were so original that I thought they would move round and see what was to be seen on the other side of the big hat; so I sat down on the other side of the lady, and looked on one of the loveliest child faces I had ever seen. But, oh, such a delicate looking miss! Features perfect, eyes of softest hazel, and rings of silky brown hair curling all around the blue-velvet forehead.

I was wondering how long the fragile little body would stand the wear and tear of that week, when the boat touched at the Wiman Baths, and a big policeman came on board and walked towards a vacant seat beside the child. The little one looked around, then turned to the lady and put a little hand in hers.

"You need not be afraid of the policeman, darling. You are a good boy. It is only bad boys who are afraid of policemen."

"Oh!" said the child, with a bright smile. And when the big policeman sat down beside him, he turned up the beautiful face to him and asked: "Are you a policeman?"

"Yes," answered the man, looking down at him kindly.

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Messenger and Visitor.

WEDNESDAY, NOV. 2, 1892. CALVIN'S EXCUSE.

Our esteemed contemporary, the Presbyterian Witness, in its issue of the 22nd October, calls attention to an address by Dr. Schaff, given at the opening of Union Seminary, New York. This address, that learned ecclesiastical historian deals with the matter of Calvin sanctioning the death of Servetus.

The Witness adopts the apology of Dr. Schaff for the part Calvin had in taking the life of Servetus for heretical opinions. After years of reflection Calvin endorsed the deed. Well, it was a dark age! Witches were roasted to death. All kinds of torture and all forms of death were thought to be none too much for people who thought for themselves and worshipped God after a manner which the established churches of that time counted heresy.

In 1572, in Poland, on the death of the king, the nobles assembled and decreed freedom in religion worthy of this day. The succeeding king carried out these views. Even Charles the Fifth, when releasing a prisoner for conscience's sake, said, while avowing his devotion to the Roman Catholic religion, that religion should be free.

Then the Witness very properly returns to a subject often referred to in its columns, i. e., that the Roman Catholic church has never confessed its sins of putting to death so many good people because of their religious faith.

One would infer from these discussions in which the Witness takes an interest, was it not known to the contrary, that at the time of the Reformation, and for centuries before it, there were none to cry out against the injustice of enslaving the judgment and conscience of the people in matters of religion; that these pious reformers had never heard of religious freedom — of soul liberty.

It is well known that the leaders in the Reformation did sanction and practice persecution. It is also known that they had excellent means of knowing better than to oppress men and take their lives for differing from them in matters of religious faith. In what way had they these means of knowing the truth in the matter? First, they had their Bibles. Secondly, they had history. Thirdly, they had contemporaries, not a few, who taught by their lives, in public discussion and in their sufferings — imprisonments and cruel deaths — that the alliance of church and state — the magistrate and the minister of religion — was an unholy union, unsanctioned by God's Word, and evil in its tendencies and results.

This truth is that thousands had for centuries before the Reformation held the doctrines, so common in modern times, that every man is free to interpret the Bible for himself and to worship God according to his own choice. For this thousands suffered imprisonments, tortures and deaths, terrible in the extreme. So soon as Luther appeared as a reformer, they hailed him as the deliverer of the church from the bondage of Rome. But unfortunately for Luther, Calvin, all the reformers and the world, infant baptism, along with church and state union, were retained; and did their work in blinding the eyes and deluding the great men of that day.

Whoever sees history aright must say that infant baptism was largely responsible for Calvin, Luther and their fellow reformers clinging to the popish practice of persecution for matter of religious faith. Had they thrown overboard infant baptism and the entangling alliance of church and state, the firing, the im-

prisoning, the torturing and the taking of life for religious beliefs and practices would have gone with them, and the reformers would have stood before the world as free men and not as they do now, compromised and on some points in harmony with a tyrannical popery.

"Dammus anabaptistas," said Luther. "We condemn those who baptize again," i. e., who are baptized in the name of the Father, Son and Holy Spirit on a profession of their faith in Christ; and so said all the reformers. Papists and reformers made common cause in putting down Baptists.

These doctrines of liberty of conscience, liberty of speech, freedom of worship, and the accountability of believers to God only, as to their doctrines and practices in religion, were taught in some form long before the days of Luther and Calvin by people who held many if not all the doctrines which are taught by Baptists. The breaking out of the Reformation raised their hopes heaven high, but when the hands of Luther and Calvin were raised against them, their expectations were dashed to the ground. The time had not yet come, as Count Cavour has said in our day, for "a free church in a free state."

There was public discussion between the Lutherans and the Baptists at Marburg in 1529. Bucer defended the persecuting practices of the Lutherans. In Zurich, 1525, Calvinists and Baptists held public discussions. But the truth did not then prevail. Calvin had just as good a chance to know the truth as the thousands of Baptists had. The state in Switzerland, notwithstanding the light of public discussion of believers' baptism, issued an edict against believers' baptism and enforced the baptism of infants.

In 1572, in Poland, on the death of the king, the nobles assembled and decreed freedom in religion worthy of this day. The succeeding king carried out these views. Even Charles the Fifth, when releasing a prisoner for conscience's sake, said, while avowing his devotion to the Roman Catholic religion, that religion should be free. "Conscience," said this monarch, "cannot be forced." Preaching, the printing press and schools for the higher education were the measures adopted by the Baptists of the sixteenth century to spread and defend the truth.

King Stephen, of Poland, had the following sentence inserted in one of his edicts: "There are three things which God hath reserved to Himself — creative power, the knowledge of future events, and dominion over conscience."

What hindered Calvin and others from seeing the doctrine of freedom in religion? They held to their dogmas in the light for the same reason that Archbishop O'Brien holds to his belief. The existence of his church depends upon it.

Home Missions. The first quarter of another Convention year is now almost ended. An examination of the condition and progress of the home mission work shows that 56 of our mission fields have been regularly supplied with ministerial labor for most of the quarter. Besides the missionary pastor and student missionaries who have supplied the above, three general missionaries have been at work looking after the unsupplied fields or assisting in special work.

A few of these fields are now destitute by reason of the return of the student missionaries to their studies, but we are now arranging for the settlement of six other men on mission fields.

As a few of the groups, by reason of the absence of such a large number of the men during the winter, do not desire missionaries, some eight or nine more men would supply all the fields that we are desirous of supplying during the winter. While so many of the independent churches are pastless, we are thankful that we have been able to supply so many of our mission fields. But we are not yet satisfied, we want those nine more men and that speedily. Will not all interested join us in praying the Lord of the harvest for more laborers. Now let it be noted that the supplying of many fields means the need of more money. But we are looking to God to move His people to provide this also.

Suffer another word. We are always glad to assist independent churches in settling faithful pastors, and, at the request of the churches, we do assist very many; but we do not feel that special obligation rests upon us in reference to this matter. We do not therefore feel any condemnation if some of the independent churches choose to remain pastless, though we are always sorry to see them so. We do not, then, want any to suppose that the H. M. Board is neglecting a part of its duty if it does not supply pastors to independent churches. A. COBURN, Cor. Secy. Wolfville, N. S., October 27.

AT A Y. M. C. A. evangelistic service held in the Opera House in this city, on Sunday afternoon about 800 — all men — were present. Rev. M. R. Downing, late of the B. W. doin square church, Boston, and Mr. C. J. Spencey, leader of the service of song in Tremont Temple, gave earnest and effective addresses. Thirty-four young men are said to have given their hearts to the service of a desire to enter on a Christian life.

Wounded in the House of His Friends.

How often our Lord is betrayed by some Judas or denied by some Peter! How often He is put to an open shame by some professed disciple! Heathen opposition, however fierce, heathen indifference, however trying, heathen superstition, however gross, are not half so hard to bear as Christian fickleness. Of late my heart has been saddened by the conduct of some of our Kimeidy Christians. How their inconsistencies are flung into our faces by the heathen! Of course Christ and Christianity must be held responsible for the bad conduct of these Christians — at least so the heathen think.

Most of my time during August was taken up with a law-suit here in Kimeidy, in which the Christians were concerned. Two Christians (a colporteur and his wife) having quarreled for some time with the other Christians, finally induced a crowd of heathen to join them in beating the Christians. While peacefully eating their evening meal they were seized by a mob and severely beaten. The colporteur and wife were the ring-leaders in the affair, but, of course, the heathen were glad of any pretense to persecute Christians, and so they willingly lent their aid. When I reached here, a day later, the Christians had lodged a complaint against the colporteur, his wife and thirteen heathen. They charged them with house trespass, beating, etc. We felt that it was a serious affair, and that the culprit should not, on any account, be let off without rigid punishment. If punished, we felt sure that they would not trouble us hereafter. But if they should get off without punishment our Christians would hardly be able to live here, and there would be no end to the persecution. But the difficulty was to get justice. It would be no great trouble to get Christians convicted. In fact they are often unjustly sentenced. But to get a Hindu magistrate, who loves bribes and hates Christianity, to convict Hindus when prosecuted by Christians, is no easy matter. In this case I have no doubt that the case would have been dismissed and the rescala lot of (to their joy and the sorrow of the poor Christians) had Mr. Wells and I not been present to see that justice was obtained.

As the plaintiffs had no lawyer, I acted as prosecution pleader. Finally, the magistrate convicted the colporteur, his wife and all thirteen of the heathen. His decision was grossly unfair, since he ignored entirely the beating and convicted them only for house-trespass. It was quite freely reported that he had received from the defendants a large bribe and had therefore greatly minimized the punishment. The taking of bribes is a most common thing in this country (many men thereby quadrupling their salary). Hence the magistrate fined them all heavily, and we were content to let the matter drop there, knowing that the offenders had learned a good lesson. As they are most all comparatively poor men, and as these are exceedingly hard times, owing to the threatened famine, they will find \$100 a pretty dear price to pay for one night's amusement beating Christians. I now hear that the conviction of these Hindus has produced much sorrow all over the town. They doubtless feel bad to think that the Christians were victorious, and they know that had not the missionary, or some one else, been on hand to help the Christians they could not have possibly gained the case. It is such a sad thing for Christians to gain a suit against Hindus, and obtain justice, that the latter are much chagrined. But the colporteur and wife! What about them? Well, I hardly know whether they should be pitied or despised. They are, of course, dismissed from work and from our church fellowship. The Hindu who, while all had a common battle to fight, stood by them, will very soon forsake them. Then I expect to have them at our feet begging to be forgiven and received back. If so, their repentance will probably be due more to hunger than true sorrow for sin. As they have in past years frequently given trouble by their foul tongues and quarrelsomeness, I fear they must be made an example of and must pay the penalty of their folly.

Church quarrels — sad and disgraceful as they are — are not of course confined to heathen lands. Canadian Christians with all their civilization, culture, and religious teaching, can quarrel effectually when Satan gets loose among them. But, on the other hand, we want you to know that our Telugu Christians are peculiarly exposed to temptations, and are of course weak. Oh, how they need our prayers! It seems to me that much more responsibility rests upon them than upon Christians of Canada. Christianity is new to this country. Many, if not most, Europeans who come to this country for secular pursuits are sad representatives of Christianity. Hence the attention of the Hindus is directed to our few weak Christians, and they look to them to prove what Christianity can do.

The climate, unhealthful as it is, is not the hardest thing the missionary has to bear. Let not privation be once named, for we have all the necessities of life and, thank God, many of its comforts too. But the care of the converts is what turns the hair grey and breaks down the missionary. We pour our whole life into these Christians. We are so ambitious for them, since we want them to "shew forth the praises of Him who has called them out of darkness into His marvelous light." We long to see them develop in the graces of the Spirit, thus showing what the grace of God can do for them. Hence they are constantly our care and the burden of our prayers. Will you not regularly pray for our Telugu Christians? Oh that they may be kept until the day of Christ! Oh that they may not fall into the snare of Satan! If he sifts them as wheat, may their faith fall not.

"I pray not for the world, but for those whom Thou hast given me; for they are Thine." "They shall be Mine in that day when I make up My jewels, and I shall spare them as a man spareth his own son." W. V. H. Kimeidy, Sept. 10.

Ontario Letter.

The city of Brantford is situated on the Grand River, and on the Buffalo and Goderich branch of the Grand Trunk railway, and is the largest city in South-western Ontario. The land on which the city is built was once the property of the Six Nation Indians, who in 1830 surrendered it to the British government. In 1818 there were twelve people in the hamlet, which was named after the famous Mohawk chief, Joseph Brant, who figured so largely in the war of 1776 and succeeding years. In 1847 the first town council was elected. In 1877, the charter of incorporation as a city was received, on the 2nd of March, the population being then 10,000. The city now contains 15,000 people, and factories of many kinds as well as valuable educational and other facilities. This is a Baptist centre. Four stirring churches, with a membership of 569, 411, 290 and 70, respectively, attest the Baptist strength of the community.

CONVENTION OF ONTARIO AND QUEBEC.

In this city, the fourth annual CONVENTION OF ONTARIO AND QUEBEC, under the new charter, was held Oct. 14th to 20th in the First church building. Dr. J. B. Thomas, of Jarvis street church, Toronto, opened the first session with a rousing address on the "Church and the living issues of the hour," in which he declared that the church must be in the forefront of reform against labor abuses, liquor selling, political corruption, public dishonesty, infidelity, and every other evil. The address was heartily received, and a resolution passed to secure its publication.

THE OFFICERS for the coming year were chosen by acclamation: President, Rev. E. B. Dudson, B. A., Woodstock; first vice-president, Rev. D. Hutchinson, Brantford; second vice-president, J. S. Buchan, Esq., Montreal, Que.; secretary - treasurer, Rev. D. M. Mibell, M. A., Toronto.

THE EVENING

was given over to a Carey centennial gathering. Rev. D. G. McDonald, the foreign mission secretary, quoted from the annual report that the contributions of the past year have been \$28,000, the converts 250, and the donations to the centennial fund \$6,500.

He asked for greater activity of pastors and deacons, greater liberality of all, more information for the people, and the appointment of a man who can give all his time to the work of a secretary.

Revs. E. E. Chivers, of Buffalo, N. Y., and John Craig, of Akida, India, also spoke, and thus closed the first day.

FOREIGN MISSIONS

occupied the whole of Saturday. Dr. E. G. Smith, who is shortly to go out as a medical missionary, was introduced, and led the morning prayer meeting.

At 9.30 Rev. D. G. McDonald presented the report, which is above outlined, and which was heartily adopted. The question of a successor to Mr. McDonald was considered, and a telegram was sent to Rev. A. P. McDiarmid, M. A., of Brooklyn, N. Y., a Canadian born and trained, offering him the position. Mr. McDiarmid came on to the convention, accepted the secretaryship, and was introduced as the coming secretary.

In the afternoon, Dr. Goodspeed, in his own thoughtful manner, discussed the "Underlying Principles of Missions"; Rev. John Craig, of Akida, India, discussed the "Plans and Prospects of Foreign Missions," and Rev. S. B. Bates urged the "Possibility of a Forward Movement."

SUNDAY

was a full day. At 10.30 a. m. Dr. Foster, of McMaster University, preached the educational sermon from 2 Tim. 11: 15. At 2.30 p. m. a mass meeting of children was held in the First Presbyterian church. At 3 p. m., in the Park Baptist church, Rev. D. Spencer, of St. Thomas, preached the home mission sermon from Rom. 11: 25. At 7 p. m. Rev. Prof. Trotter, of Toronto, preached from John 1: 1-4, on foreign missions.

MONDAY MORNING

opened with a Young People's conference, during which the topic, "What meetings should the Y. P. societies hold?" At 10 a. m. the Supernatural Ministers' Society reported through Rev. John Dempsey. The income this year has been \$1,920, from which ten widows, seven aged pastors and five children

were aided. The Church Edifice Board reported \$487.00 of receipts, and all the funds are now out on loans.

At 2 p. m. the Educational report was read by Hon. John Dryden, and it showed all departments of McMaster University to be in condition for vigorous and successful work. The students of last year numbered 832, and were distributed — in arts, 39; theology, 31; Woodstock College, 152; Moulton Ladies' College, 110. This year there are 21 matriculants in arts, and all the other departments have begun with much promise.

In the evening a platform meeting was held. Chancellor Rand spoke on the "Inter-relationship of the various Boards to the University," and emphasized the fact that they are all parts of one organization. Rev. E. W. Dudson, pastor of the Woodstock church, spoke on the Christian aspect of the work. Miss Smiley, principal of Moulton College, in an admirable address, outlined the principles of Christian education, and showed how the department over which she presides is set for the working out of those principles.

TUESDAY MORNING

was again in the hands of the young people for an hour. "The Study Hour" was the topic, and it was generally felt that this time should be given to some systematic study of the Bible, especially in the line of outlines of Bible books. "The missionary meeting" was then discussed, scrap books, text gatherings and missionary programmes were suggested, and the wish was expressed that the Baptist publish a monthly outline of a missionary service.

The home mission report showed a condition of affairs truly gratifying. Three weeks ago we were facing a debt of \$10,000. But by the inflow of money this has been reduced to \$3,500. Seventeen churches have become self-supporting, nine chapels have been built, seven others are in process of erection, and four new churches organized. There have been 94 pastors and 34 students employed in 240 churches and stations. The income was \$19,823.09; larger by \$4,000 than ever before.

The afternoon was given to a discussion of home mission topics — "Relation of students to the fields," "Discouragements of the H. M. Pastor," and the paper of Mr. A. Blue, a government statistician, on the "Growth of Baptists in Ontario and Quebec." The paper showed that the apparent decrease was caused by the withdrawal of the Free Will and Tunkers from the regular Baptist column of the census bulletin; whereas the real increase had been 15,279 in Ontario and 504 in Quebec, or a rate of 102 per cent. during 1870-1890. Coming to the question of Baptist population, it is found that in 1871 the proportion of members to the constituency was 1 to 4; and in 1881 it was 1 to 3; and in 1891 it is 1 to 3 — so that there is a steady growth.

The evening meeting was entertained by the singing of an Indian septette from the Tuscarora Reserve, near Brantford, and was instructed by Rev. John Tennant, who sketched the history of the Indian mission.

Rev. F. W. Tapscott gave his experience in mission work at Port Arthur, in the northern district of the province. Rev. J. P. McEwen, home mission secretary, spoke heartily of his experiences during the year, and of the cooperation he has met with during his journeys.

The Publication Board reported a business of \$12,062.23 in the Book Room, and a slight increase in the circulation of the Baptist. A large number of arrears have been cleared off, and the profit of \$811.21 will be divided among Home, Foreign and North-west Missions and Supernatural Fund.

WEDNESDAY EVENING

was given over to the young people. See the programme: "Christian Character Building," "Stewardship," "Applied Christianity," "The Supreme End," "Mission Finances"; Danger Signals — "Can't," "Neglect of Bible Study," "Worldliness," "Selfishness." Yet that list was well discussed between 8 and 10 p. m. by keeping every man to his allotted time and wasting no time by irrelevancy.

THURSDAY MORNING

again the young people took charge of the first hour and discussed the topic, "The young people of our smaller churches," urging that organizations be formed in every church.

At 10 o'clock the Grande Ligne Mission work was taken up, and the story of the remarkable work at Maskinonge, of which readers of the Messenger and Visitor have already heard, was told by Mr. Joseph Richards, treasurer of the board, and Rev. Donald Grant, of Montreal. The discussion which followed was brisk and full of interest. The financial statement showed receipts of \$7,772 for current funds. In addition, the endorsement receipts were \$6,751.06. At 2 p. m. the Sunday-school committee reported. Reports had been received from 370 schools, with 32,928 pupils, and an average attendance of 23,177, or 70 per cent. Teachers and officers numbered 3,856. Bible class scholars, 5,590. Of the pupils, 5,158 are members of the church, of whom 1,160 were converted during the year, being 43 per cent. of all additions. The money raised was \$16,902.81, of which \$2,225 were given to

Home, and \$2,192.65 to Foreign Missions. The Sunday-school libraries contain 42,164 volumes, and 48,111 papers were distributed monthly. The report urged the organization of schools in destitute places.

Prof. A. C. McKay spoke on the "Principles of teaching as applied to Sunday-school work," and described the good results of the adoption of a systematic study of the life of Christ in place of the International Lessons, in the Bloor St. school, Toronto.

Mr. Jasper Goble, of Goble's Corners, Ont., related the history of a "Country Sunday-school."

So the afternoon wore away and the delegates departed to meet next year at Waterford, Ont.

MCMMASTER UNIVERSITY

was formally opened on Thursday evening, October 13th. The exercises were held in the Jarvis street church. Hon. John Dryden, Minister of Agriculture in the Ontario government, occupied the chair and delivered an address of congratulation. He then introduced the chancellor, Dr. Theodore H. Rand, who, in an inaugural address, spoke enthusiastically of the prospects for advancement in the Arts department. The new professors — Rev. George Foster, M. A., Ph. D., who comes from the Baptist church in Saratoga, N. Y., to the chair of Metaphysics; and Mr. A. B. Wilcott, M. D., lecturer in Natural Science — were introduced and briefly responded. The climax of the evening was reached when Dr. Newman presented to the university an oil portrait of the late

PRESIDENT CASTLE,

painted by Mr. J. G. Forbes, the Canadian artist. Dr. Welton then pronounced an eulogy on the life of the late pastor of Jarvis street church and first president of the university.

PERSONAL

You good people of the seaside provinces are getting two good men from Ontario, for which we expect you to be eternally grateful. The first of these is Rev. D. G. McDonald, who goes to Halifax. The Foreign Mission Board prepared and introduced a hearty resolution of appreciation of his labors as pastor and secretary of our Foreign Mission Board.

The second name is that of Rev. J. J. Baker, M. A., who goes to the Leinster street church in St. John, N. B. It was a matter of surprise and regret to all of us when we learned that Bro. Baker was about to leave the province. He is an Ontario man, born and reared here, an honor graduate and prisoner of the Toronto (Provincial) University and of Toronto Baptist Theological College. He has had successful pastorates on two fields demanding hard and patient toil, on which he has done the best kind of work. We commit him to your care for a time. We hope to see him back again by-and-by.

OTHER

Rev. Earnest Grigg, pastor of the Perth church, has been appointed to the Burman mission field under the American Baptist Missionary Union, and will sail in November with his wife.

Sunday, October 9, was a special day in Jarvis street, Toronto. The edifice was re-opened after two months of repairs, and Dr. Thomas began the eleventh year of his pastorate. The membership is now 950.

Rev. H. C. Speller, of Adelaide street church, London, has accepted the call of the church in DeLand, Florida, and goes there at once.

The Brockville church will not hear of Rev. W. W. Weeks removed to Montreal, and he has decided to remain, unless the Montreal people find a man to take his place in Brockville. He went home with his arm in a sling, the result of a fall, whereby he dislocated his shoulder. Strathroy, Oct. 22. P. K. D.

Receipts for Denominational Work.

From Aug. 31st to Oct. 24th: "A friend," Hebron, 5.00; First Hillsburg church, 8.00; John G. Archibald, Upper Swazieck, 30.00; 2nd St. Marys church, Guyabon Co., 4.00; Mrs. G. E. Tiner, Port Hillford, 1.00; Upper Wilnot church (Prince Albert section), 16.00; Balance, collections Eastern N. S. Association, 7.58; Tracadie church, 2.00; Homeville, 3.00; Amherst Shore, 2.00; Millvale and Williamsdale, 2.30; Cow Bay, 5.00; Oxford, 15.00; Linden, 12.20; J. W. McNeil, Esq., Barton, 20.00; Octavia Sangster, New Harbor, 60c.; Baptist Mission Band, Debert, 15.00; Port Hawkesbury church, 15.00; John Hardy, Pembroke, Me., 41.00; Jacob Haley, Deerfield, Yarmouth Co., 1.00; Jos. H. Porter, do. 1.00; Mrs. J. C. McNeill, Waterford, Digby Co., 2.00; Springhill church, 6.00; Great Village church, 10.45; Acadia Mines, 3.02; "Friend," Parabon, 1.00; Burton Jos., Esq., Guyabon, 20.00; Lunenburg Town church, 2.50; "Thank offering," Digby, 15.00; Mrs. Bennett Stanck, Cogmagun, 1.00; Upper Stewiacke church, 10.44; Immanuel Baptist church, Truro, 50.00; Arthur W. Hendry, West Elmington, Mass., 1.00; Tanook Mission Band, 15.23; "Thank offering," W. M. A. S., Lockhartville, 8.83; Members of Diligent River church, 2.00; Rev. C. E. Minard, New Centre, 10.75; Wolfville church, 50.72; Mrs. Thos. Uhlman, Carleton, Yarmouth Co., 5.00; North Temple church, Ohio, 15.00; Guyabon church, 7.80; Brookville church, Kings Co., 3.27; Dalnouse East, 3.50 — 49.12; before reported, 264.29; total, 755.41.

From the above it will be seen that only 755.41 has been received from contributors in Nova Scotia for the work of the new year. We want to close the first quarter and make remittances to the several boards the first week in November. We hope the churches will move quickly with their remittances. A. COBURN, Treasurer for Nova Scotia.

The Baptist Convention and Quebec.

In the city of Brantford, 14th, 1893, for the first time in a Baptist convention Maritime Provinces. Nature on the qui vive.

First on the programme, tiring president's address, delivered by Rev. Dr. Thomas subject: "The church and issues of the hour." It was Thomas is a large man in

During the first session, programmes containing the objects to be brought before the convention through all its sittings days were scattered among

Through the skillful president one subject was not occupy the time of another speaker the time of another

The convention officers a bers of boards are elected. Any delegate may nominate "seconding" is required, of the nominee is written near" on a large black board son receiving the lowest votes required for election the board the shortest term etc. There seemed to be no to have one person on the boards, and there certainly about "eliqu" and few convention." There was sin for any such thing.

The brethren here enjoy listening brethren I mean am not sure but the amount home mission deficit was One leading brother risk when time for adjournment not hearing or hearing the president, but thinking the ping meant a call from floor trotted up the steps, only quickly, as an air-bag in the heartless boy.

On Sabbath three sermons ed, with reference to the denominational objects — home and foreign missions. There has been more give for home and foreign missioning any previous year. A divine, in open convention, Ontario and Quebec Baptists in proportion to their number did the Presbyterians.

Rev. A. J. McDiarmid, Brookly, N. Y., was tender relationship of the home de foreign missions. He has Among important factors ward at the convention are: 30,000 persons have Manitoba during the past many more are expected than Ontario there are 100 towns there is no stated preaching nomination. Quebec is the Dominion. The solution problem lies in the introduction of the homes of this last connection I do wish Baptist throughout the breadth of the land could have heart-stirring language in Montreal brethren described French evangelisation. So marvelously have doom t. But the increased privilege creased responsibility. At alone, for the erection of chapel and parsonage, \$3,000 this year required. Already, a cent has been purchased, a hoped that Maritime Baptist self-denial an honor in order this special work.

Bro. E. M. Smith, M. D., sionary elect, made his h consecrated, talented, tra Sabbath-schools found qu the convention. As one gates returned home more determined to push this de church work. A delegate o in a rural church one man away was always present the snow was up to the third pants. The first patch was

The young people had a s form meeting Wednesday eed they seemed at home the convention, being found on the platform, in the com and everywhere doing w augurs well for the future of Quebec Baptists.

That the question of the an educated ministry was o cussion, was quite a surpr will not remain at this stage The Canadian Baptists — as all denominational papers — share of criticism. This pass it over to private contr down almost unanimously. doubt, will be made to i efficiency and circulation of

Although the session of th was twice as long as that of time Convention, large r maintained to the close. Theap ness, courtesy and fairpl from first to last. The deleg ed to bear in mind that the together to do business for they did it in the spirit of

— "Handsome is that hand and if Hood's Sarasapilla handsome then nothing you ever tried it"

The Baptist Convention of Ontario and Quebec.

In the city of Brantford, Ont., on Oct. 14th, 1893, for the first time, the writer sat in a Baptist convention outside the Maritime Provinces. Naturally he was on the qui vive.

First on the programme was the retiring president's address. This was delivered by Rev. Dr. Thomas, Toronto—subject: "The church and the living issues of the hour." It was masterly. Dr. Thomas is a large man in every regard.

During the first session printed programmes containing the principal subjects to be brought before the convention through all its sittings for the seven days were scattered among the delegates.

Through the skilful promptness of the president one subject was not allowed to occupy the time of another, nor one speaker the time of another.

The convention officers and all members of boards are elected by ballot. Any delegate may nominate, and no "seconding" is required, but the name of the nominee is written by a "scrutiner" on a large black board. The person receiving the lowest number of votes required for election remains on the board the shortest term required, etc.

There seemed to be no disposition to have one person on two or more boards, and there certainly was no talk about "cliques" and "a few running the convention." There was simply no room for any such thing.

The brethren here enjoy applause (the listening brethren I mean). Indeed, I am not sure but the announcement of a home mission deficit was applauded. One leading brother rising to speak when time for adjournment had come, not heeding or hearing the call of the president, but thinking the general clapping meant a call from floor to platform, trotted up the steps, only to collapse quickly, as an air-bag in the hands of a heartless boy.

On Sabbath three sermons were preached, with reference to the three great denominational objects—education, home and foreign missions.

There has been more given this year for home and foreign missions than during any previous year. A Presbyterian divine, in open convention, declared that Ontario and Quebec Baptists gave more, in proportion to their numbers, than did the Presbyterians.

Rev. A. P. McDiarmid, M. A., of Brooklyn, N. Y., was tendered the secretaryship of the home department of foreign missions. He has accepted.

Among important facts brought forward at the convention are the following: 30,000 persons have come into Manitoba during the past year and as many more are expected this year. In Ontario there are 100 townships where there is no stated preaching by any denomination. Quebec is the problem of the Dominion. The solution of the problem lies in the introduction of God's Word to the homes of the people. In this last connection I do wish that every Baptist throughout the length and breadth of the land could have heard the heart-stirring language in which the Montreal brethren described the work of French evangelisation. Suddenly and marvelously have doors been opened. But the increased privilege brings increased responsibility. At Maskinonge alone, for the erection of a Baptist chapel and parsonage, \$3,000 extra are this year required. Already land sufficient has been purchased, and it is to be hoped that Maritime Baptists will count self-denial an honor in order to assist in this special work.

Bro. E. M. Smith, M. D., foreign missionary elect, made his bow. He is consecrated, talented, trained.

Sabbath-schools found quite a place in the convention. As one retired delegate returned home more than ever determined to push this department of church work. A delegate declared that in a rural church one man living miles away was always present, even when the snow was up to the third patch on his pants. The first patch was on the knee.

The young people had a splendid platform meeting Wednesday evening. Indeed they seemed at home all through the convention, being found on the floor, on the platform, in the committee room, and everywhere doing work, which augurs well for the future of Ontario and Quebec Baptists.

That the question of the necessity of an educated ministry was open for discussion, was quite a surprise. But it will not remain at this stage long.

The Canadian Baptists—probably do all denominational papers—came in for its share of criticism. The motion to pass it over to private control was voted down almost unanimously. Efforts, no doubt, will be made to increase the efficiency and circulation of the paper.

Although the session of the convention was twice as long as that of the Maritime Convention, large numbers remained to the close. The spirit of frankness, courtesy and fairplay prevailed from first to last. The delegates appeared to bear in mind that they had come together to do business for Christ, and they did it in the spirit of Christ.

L. M. W.

"Handsome is that handsome does," and if Hood's Sarsaparilla doesn't do handsomely then nothing does. Have you ever tried it?

DENOMINATIONAL NEWS.

(All money except legacies contributed for denominational work.) ... Nova Scotia.

SANDY COVE.—On last Lord's day, October 23, I baptized at Rosway four little girls, one nine the other twelve years of age, making in all forty-one since the revival commenced.

ARCADIA, Yarmouth County, N. S.—After a few special prayer meetings held at Little River last week, four young men gave themselves to Jesus. They were baptized last Sunday and received into the Acadia church.

BLOOMFIELD, N. B.—The work of grace continues to extend at Bloomfield. Bro. Marple is pushing the work with consuming energy. The baptisms were stirred on Sabbath last (23rd). Two deacons were ordained at the close of the evening service, and the right hand of fellowship with the charge was given by B. H. Thomas, Bro. Marple offering for this of brotherly prayer, brethren, for this brother and sister.

LOWER BLACKVILLE.—I had the pleasure of baptizing the wife of Bro. Jas. Warren into the fellowship of the Underhill Baptist church, at Lower Blackville, on the 19th inst. Bro. Warren was baptized about eight weeks ago. I have baptized eight into the different churches of my charge during the year of my labor here. I have entered now on my second year with a unanimous and warm reception by all the churches, and the outlook prosperous.

KARS, Kings County.—The Bethel Baptist church at Kars, Kings County, gave a missionary concert on Saturday, October 15th. It was held in the evening, and as it was fine the church was crowded to overflowing. Revs. Gilbert Springer and John D. Wetmore were present. The programme was long and well selected, and all professed themselves pleased with the results of the evening. The collection amounted to \$7. It has been forwarded to Rev. G. O. Gates and will go to foreign missions. The church here has been so fortunate as to secure the Rev. John D. Wetmore as pastor. His health has somewhat improved, and our hearts desire and prayer is that God may long spare him to labor among us.

TRYN.—Last Sabbath two more happy believers (husband and wife) obeyed their Lord in baptism. More are waiting. Others who would obey are embarrassed by the errors in which they have been trained. I pray that they may be broken and they escape. Our Master has said: "All authority is given unto Me in heaven and on earth, go ye therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I command you," etc. What stronger evidence is needed to prove the perversity of infant baptism than that it prevents the carrying out of this divine commission?

CARLETON.—A very pleasant social gathering was recently held in the Carleton church, the object being in part to afford an opportunity for Pastor Kempson to become better acquainted with the people of his charge, and in part to extend a welcome to Rev. J. W. Manning and Mrs. Manning, who have lately become members of the community and of the church. A very pleasant programme, including excellent music and recitations, was carried out. On behalf of the ladies of the church Rev. E. Hickson, with an appropriate address, presented to Pastor Kempson a robe for baptismal purposes. Mr. Kempson made a suitable reply. Cake and coffee were served at the close, and the evening was much enjoyed by all present. The pastor has been heartily received by the church and the outlook appears to be very hopeful.

MARYSVILLE.—We are about closing a series of special services in the stirring little town of Marysville. Bro. Stewart, of St. John, came to us in the fulness of the blessing of the Gospel of Christ, and it was not long before he got hold of the work and held of all. His spirit has been most kind and Christ-like, and his ministrations most acceptable. The people have literally flocked to the meetings, where the Spirit and power of the Lord have been wonderfully displayed. Dozens have signified their desire to be saved, and 17 have already been baptized. A poor professed of faith in the presence of almost the entire town. It is generally believed that a Baptist church in Marysville is now needed to the most successful prosecution of our work there, and a council has been called for Tuesday evening, when, doubtless, the organization will take place. If any pastor feels the need of help from one who understands a pastor's situation, it would be well for him to communicate with Bro. Stewart, who possibly may yet be brought of the Lord into evangelistic work.

NOBLE DAME, Kent County.—Receiving an appointment from the H. M. Board, I visited this field, including St. Mary's, Buctouche, and Coanage churches, on Sunday, August 23rd, where I remained for eight weeks, closing my labor Sunday, October 23rd. Though I agreed to stay longer, if the Board wished it, yet knowing that I was anxious to return to my studies at the end of the quarter, they kindly released me. These three stations, strictly speaking, should be called Dundas, Little River and Notre Dame. Otherwise they are often confounded with the French settlement of St. Mary's, the village of Buctouche and the French village of Coanage respectively. This field is about the same as a good many others throughout our land. Our Methodist brethren are faithfully carrying on their work at Little River, while the Plymouth brethren have so enlisted the sympathies of the Dundas people that in many cases little or no interest is taken in the St. Mary's church; but, still, faithful continued work will be crowned with success. During my short stay I have found on different parts of

Lame Horses.



FELLOWS' LEEMING'S ESSENCE

Spavins, Ringbones, Curbs, Splints, Sprains, Swellings, Bruises, Sips and Sift Joints on Horses.

Numerous testimonials testify to the wonderful effects of this great remedy in the wonderful relief brought about in horses in all parts of the country by using this FELLOWS' LEEMING'S ESSENCE without a rival in all cases of Lameness in horses for which it is prescribed.

PRICE 50 CENTS.

The field soils looking toward, and he whom God directs here to stay will be rewarded by having souls for his hire and seeing the churches aroused from their low spiritual condition.

BEAVER RIVER AND PORT MAILLAND.—The new house of worship at Port Mailland is up and boarded in. The new vestry is expected, will be ready for occupancy at Christmas. This field became vacant by the resignation of the pastor, Rev. W. H. Robinson, which takes effect about Nov. 1. It is hoped that some good man will be found to take up the work on this important field. There are two preaching stations within two miles of each other. The new house at Port Mailland is after the plan of the Bridgetown church, and will be very commodious and convenient.

TABERNACLE CHURCH, ST. JOHN.—The dear Lord has graciously smiled upon us during the last few weeks. Just as we were becoming discouraged the Lord appeared for us. Our congregations on Lord's day and at the week-night services became enlarged, and without any extra effort souls were saved. Last week we held extra services, aided by Bro. A. J. Kempton. During the last five weeks eight young people have been baptized. Our church building has been filled to overflowing every Sunday evening. Yesterday—Last night we held extra services, secretary of the New England Evangelistic Association, and Mr. C. J. Spenceley, the leader of the service of song at Tremont Temple, Boston, preached for us, the former in the morning, the latter in the evening, and their visit was a great blessing to us. Bro. Spenceley will be with us a few nights this week. We expect (D. V.) to baptize several persons next Sabbath evening. Brethren, will you pray earnestly for our city at this time, and will you graciously pour out His Spirit on all the churches?

PERSONAL

Rev. J. A. Cahill has removed from Summerside, P. E. Island, to Centerville, N. B. Bro. C. is not a stranger in Carleton County and will doubtless have many friends to give him a warm welcome back. We trust that his well-known ability and earnestness in the work may be attended with large and good results on his new field.

Rev. W. H. Robinson has resigned the pastoral care of the church at Beaver River, Yarmouth Co., with the intention of resting for the winter at Hantsport, unless a special call to service on another field shall meantime come to him. Bro. Robinson is a man of ability and excellent spirit. Some of our pastorless churches will no doubt be glad to engage his services.

Rev. H. D. Bentley, who graduated from Acadia College with the class of '81, has recently resigned the pastorate of the Baptist church at Ord, Nebraska. Mr. Bentley was highly prized by the people of his late charge, both for his work sake and his personal qualities. Resolutions, expressive of the esteem in which Mr. B. was held, were adopted by the church on the occasion of his departure.

We observe by an item in the Kansas letter of the Chicago Standard that Rev. J. B. Bradshaw, who lately resigned the pastorate of the church at Nictaux, N. S., has accepted the pastorate of the church at Hiawatha, Kan. While we deeply regret the loss to our own church of so faithful and highly esteemed a minister, we trust that the blessing may follow Bro. Bradshaw and make his work on his new field of labor abundantly fruitful.

1792-1892.

CENTENNIAL MEMORIAL FUND ACKNOWLEDGMENTS

- Yarmouth 1st, Mrs. Parr, per Rev. J. H. F., \$2.00
W. M. Aid Society, River Herbert per Laura Seaman, 11.00
Tabernacle church, Halifax, per Rev. J. W. Manning, 18.00
Hammond's Plains district meeting, per Rev. J. W. Manning, 6.02
North church, Halifax, per Rev. J. W. M., 9.00
Willow Grove, N. B., per Mrs. Shelton, 2.00
Point DeBute (Upper) Sunday-school, per T. B. Brownell, 4.00
Upper Canard, per E. E. Rand, 1st Cornwallis church, \$23.10
Upper Canard S. S., 3.40
Lower Coverdale, N. B., per Isalah Steeves, 5.00
Onslow, N. S., West 88 St. East, \$7.85, per Rev. M. W. B., 14.00
Salmon Creek, N. B., S. S., per Rev. W. E. McIntyre, 10.00
Sandy Cove, N. S., Sunday-school, per F. L. Moore, 5.08
Huron, N. S., West 88 St. East, school, per Rev. F. H. B., 14.41
Lockport church, N. S., per Jno. Day, 11.40
2nd Horton, N. S., Gaspereaux, per Rev. M. P. F., 22.00
Halifax 1st, per B. H. Eaton, 461.92

- Upper Aylesford, Central Station, per J. S. Bishop, 26.05
Ainslie Sunday-school, per C. O. Tupper, 19.88
Received per Rev. A. Cohoon—"A Sister," New Harbor, N. S., 50
Kempton church, Hants Co., Brookville and Cambridge, 35.00
Wolville church, 211.77
Central (Hants) S. S. concert, 6.25
Chelsea, Lun. Co., N. S., per Rev. C. S. S., 2.78
Greenfield, N. S., per Rev. C. S. S., 6.84
Brunels street, St. John, 12.80
Brunels street Sunday-school, 17.85
G. O. GATES, Sec. Centennial Committee, St. John, Oct. 25.

P. S.—Will the churches and individuals that have not reported kindly do so at once, so that the Centennial Committee can make their final report and be discharged. We are yet needing nearly two thousand dollars to make the six thousand. The committee earnestly hope that pastors will call the attention of their churches to this memorial fund, every dollar of the six thousand being sorely needed to carry out what has been begun in Palcoanda and Kimsdy. G. O. G.

Deaths.

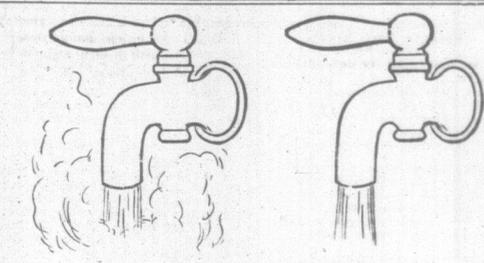
GIFFIN.—At her home, Isaac's Harbor, October 13th, after a hard struggle of three or four years with a disease that eventually proved fatal, at the early age of nineteen, Greta, the beloved daughter of Bro. and Sister Joseph Dimock Giffin. She was fully prepared for the change. Her hope was in Jesus. The pastor left her only five minutes before she passed away, and her last words to him were: "I will soon be at rest." She was buried on the 16th, when the pastor preached from Heb. 4: 9.

YEO.—At her late residence, Hillsboro St., Charlottetown, in the 41st year of her age, Mrs. William Yeo, after a long and painful illness, on the morning of the 21st ult., gently fell asleep in Jesus. Sister Yeo professed conversion during the pastorate of Rev. H. Fosbury and was baptized by him into the fellowship of the church in this city. Our sister was respected and loved by all who knew her, an affectionate and dutiful wife and devoted mother. As a Christian her life was quiet, unobtrusive and blameless. During her great suffering her faith and Christian graces, like gold tried, proven and purified in the fire, became strong, clear and shining. Her patience and quiet confidence as she approached her end, continue to proclaim to her family and friends the blessedness of faith in Jesus Christ. There are left to mourn, though not as those who have no hope, a devoted husband, who knew and appreciated her womanly and Christian virtues, seven children, in whom to-day opens forth in no unmistaken language the silent influence exerted for good by this sincere Christian mother. May the God of all grace and comfort be blessedly near to the bereaved husband and motherless children, in the prayer of the whole church in this city on their behalf.

—The wisest course in politics is to vote for the best man, and you cannot be mistaken. So, in the use of blood purifiers, you can't be mistaken if you take Ayer's Sarsaparilla, because all parties agree that it is the best—the superior medicine. Try it this month.

Minard's Liniment cures garget in cows.

SKODA'S REMEDIES. THE GREAT GERMAN-AMERICAN REMEDY FOR HEART, NERVES, KIDNEYS, LIVER AND BLOOD. Price \$1.00. SKODA'S PILE CURE with the DISCOVERY cures Piles. Price \$1.00. SKODA'S GERMAN SOAP. "Soft as Velvet," "Pure as Gold." SKODA'S PLEDGETS. The Great German-American Specific for diseases peculiar to the female sex. SKODA'S GERMAN OINTMENT. The Great Skin Cure, also for warts, abrasions, burns, etc. SKODA'S LITTLE TABLETS. For Headache and Liver Trouble. With the DISCOVERY they cure Rheumatism, Mild, Severe, Eminent. For superior to any pill. Once used you will have no other. 50 in a box for 25 cts. SOLD BY ALL DRUGGISTS. SKODA DISCOVERY CO., Wolfville, N.S.



In either of these, with a little Pearlina, you can wash clothes more easily, more quickly, and more cheaply, than in any other way. You can, we say—but perhaps you don't have to. Then (?) the ease of it doesn't affect you so much. But the quickness, the thoroughness and the economy of it does. The less time that's spent on your clothes, the less it costs you—it's money in your pocket every time they're saved from the wearing rub, rub, rub of the old way. But the water doesn't make any difference. Use what's handiest. Hot or cold, hard or soft, salt or fresh, rain or shine, it's all the same if you have Pearlina. When you don't have it—then there is a difference.

Beware of those unscrupulous grocers who sell you "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearlina is never peddled, and if your grocer sends you some thing in place of Pearlina, be honest—send it back. 304 JAMES PVLE, New York.

RETTNERS. IS THE BEST TAKE NO OTHER. EMULSION.

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

D. MAGEE'S SONS, Market Square, St. John, N. B.

SAVE YOUR WRAPPERS.

To the lady sending us the most "Sterling" wrappers from August 1st, 1892, to August 1st, 1893, we offer the following Cash Premiums, viz:

- First, - - \$50.00 in Gold.
Second, - - 25.00 "
Third, - - 15.00 "
Fourth, - - 10.00 "

Don't wait till end of year, but SEND IN WRAPPERS and we will acknowledge and credit you with number sent.

WILLIAM LOGAN, ST. JOHN, N. B.

The Karn Organ and Piano

STILL THE UNIVERSAL FAVORITES. Excel all Others in Tone, Touch, Durability and General Excellence. WARRANTED FOR SEVEN YEARS. THE KARN ORGAN in point of merit excels all its competitors in the Dominion, and stands unchallenged in the musical world as a high-class Piano. Send for Catalogues.

D. W. KARN & CO., Organ and Piano Manufacturers, WOODSTOCK, ONTARIO.

The Great Church LIGHT.

Sustaining, Strength-giving, Invigorating. JOHNSTON'S FLUID BEEF. Is a PERFECT FOOD for Invalids & Convalescents, Supplying all the Nutritious Properties of Prime Beef in an easily-digested form.

USE SURPRISE SOAP ON WASH DAY; AND EVERY DAY. The Great Skin Cure, also for warts, abrasions, burns, etc. As a cosmetic, makes the skin like velvet. Removes black-heads, pimples, etc. Use it by magic, if you allow directions. Three ounce tubes in elegant cartons for 50 cts. SKODA'S LITTLE TABLETS. For Headache and Liver Trouble. With the DISCOVERY they cure Rheumatism, Mild, Severe, Eminent. For superior to any pill. Once used you will have no other. 50 in a box for 25 cts. SOLD BY ALL DRUGGISTS. SKODA DISCOVERY CO., Wolfville, N.S.

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



NEWS SUMMARY.

—Sir John Abbott is reported to be greatly improved in health since his arrival in England.
—The writ for a new election in St. John city and county, N. B., has been issued.
—The prisoners Osher and Charles McMichael, charged with the murder of Fred Titus at St. Mary's on Oct. 5, have been committed for trial at the next sitting of the York Nisi Prius Court in January.
—President London, of Toronto University, put a damper on second year men who attempted to haze freshmen by turning a two-inch hose on the sophomores and ignominiously putting them to flight.
—Attorney General Longley and Hon. Thomas Johnson, of Halifax, arrived at Ottawa on Friday, and had an interview with the minister of justice and minister of railways in reference to some matters in controversy between the province and the dominion.
—The Sir John Macdonald memorial committee met on Thursday and decided that Hamilton McCarley, the Toronto man who attempted to erect a bronze statue of the late premier should be accepted, subject to the amount of \$10,000 being raised for that purpose.
—His excellency the governor-general has decided that the sentence of death passed upon Olsen, alias the cannibal, be commuted to life imprisonment.
—It is rumored that the French Canadian members who support the government are preparing a manifesto on the school difficulty, demanding that legislation be given the minority in Manitoba and headed by Chapleau which will bolt if their requests are not complied with.
—A chambermaid named Sara Burr was killed the other day in the Russell house baggage elevator. She attempted to step into the moving elevator and her head was terribly crushed.
—Irish newspapers are urging the claims of Ireland to the post-laureate status.
—The Toronto workmen have decided not to protest against the making of binding twine by prison labor.
—Buck, under sentence of death for the murder of policeman Steadman, shows no sign of weakening.
—The authorities of Laval University, Quebec, have received a very large and powerful new telescope.
—The Methodistists have opened their new college in confederation with University College, Toronto, in that city.
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—This season no permit for deer shooting in Ontario will be given to residents of the United States owing to the great number of applications received.
—The Grand Division, S. of T., closed their annual meeting at Fredericton on Friday.
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A. E. Tufts, Kingston Village, Kings Co., N. S., Oct. 19, by Rev. E. H. Howe, Charles Rumsey, of Clarence, to Sophia Daly, of Kings.
MOSHER-TITUS.—At the residence of the bride's father, Tancook, N. S., Oct. 20, by Rev. A. Whitman, Clarence E. Mosher, of Indian Point, to Minnie Thomas of Tancook.
HARRIS-KING.—At the residence of W. Hornley, Esq., Roxbury, Ann. Co., N. S., Oct. 21, by Rev. J. T. Eaton, Allen Hinds, of Greenville, Me., to Bessie Kendall, of Roxbury.
FELTMATE-WILLIAMS.—At the Baptist church, Cambridge, Oct. 17, by Rev. A. C. Borden, assisted by A. L. Shaw, Cranwick, H. Felmate, of White Head, to Minnie D. Williams, of Canso.
BURPEE-DOW.—At the residence of the bride's father, Oct. 20, by the Rev. Geo. Howard, Havelock, to Alice J. Burpee, assistant engineer on the C. P. R., to Cassie M., third daughter of George B. Dow, Esq., all of Woodstock, Carleton Co.
WICKWIRE-BAKER.—At Yarmouth, Oct. 26, by Rev. J. H. Fosbury (brother-in-law to the groom), Rupert E. Wickwire, of Wolfville, to Alice J., daughter of Mr. John Baker, of Yarmouth.
FREEZE-JACKSON.—At the Baptist church, Central Norton, Kings County, Oct. 26th, by the Rev. Geo. Howard, George M. Freeze, of Hampton Village, to Gertrude C. Jackson, of Central Norton.
CARMICHAEL-FRIZZLE.—At Halifax, N. S., Oct. 19, by Rev. D. M. Gordon, B. D., of St. Andrew's church, Dr. A. G. Carmichael, of North-east Margaree, C. B., to Harriet E. Frizzle, of James Frizzle, merchant, of same place.
BLACK-FERRIS.—At South Beach, Conn., Oct. 27, at the residence of the bride's father, Deacon S. Kimberley Ferris, by Rev. E. R. Rouse, Rev. Walter S. Black, formerly of Amherst, N. S., now of Russell, Mass., to Frances A. Ferris.
MILES-CAMPBELL.—At the residence of the bride's brother, T. N. Campbell, Esq., Amherst, Oct. 26, by Rev. J. H. Macdonald, to Mrs. M. Miles, of Amherst, to the Rev. John Miles, of Amherst, to the Rev. John Miles, of Amherst, to the Rev. John Miles, of Amherst.

DEATHS.
SEARS.—At Middle Sackville, Oct. 14, after a lingering illness, Tilly Selden, son of Wilmot Sears, aged twelve years.
HEWITT.—At Scotchman, Sept. 23, Margaret, wife of William Hewitt, aged 78 years. Sister Hewitt was baptized into the fellowship of the First St. Mary's church in 1846. She was a humble follower of her Saviour until she was called up higher. "Dissolved are the dead which die in the Lord."
MCCLUER.—At Lower Jordan Bay, on the 15th of September, Lizzie F. McCluer, beloved wife of J. W. McCluer, aged 21 years and 8 months. Early last year she was afflicted with rheumatism, the labor of Rev. J. W. S. Young, and joined the Sand Point church. The Master bade her pass through a brief illness and then called her away. From her home the light faded, leaving a soul to roam alone.
TINKLEY.—At Middle Sackville, Sept. 15, of heart disease, Amy, beloved wife of Josiah Tinkley, senr., in the 76th year of her age. The deceased was connected with a large circle of relatives. She was a loyal member of the Baptist church, and was deeply interested in all that pertained to the spiritual and general welfare of the community. Her course was "that of the just, which shineth more and more unto the perfect day."
Somerville, Mass., on the 28th of August, after a lingering illness, Annie Beatrice, beloved wife of H. A. Leslie, and daughter of the late Benjamin Webber. This dear sister early in life gave her heart to Jesus, and united with the Baptist church at Halifax, N. S., in the eighteenth year of her age. During the last month of her life her sufferings were intense, but her faith never wavered, and she spoke with rapture of the beautiful home she was so soon to reach, where pain and sorrow could not enter. Her favorite hymn was "My heavenly home is bright and fair, no pain nor death can enter there." Very often she requested those around her to sing these words, and in her dying moments she joined with them, and sang of that home where she now enjoys the presence of Him who has promised the crown to those who are faithful unto death. One darling boy will miss a loving mother's care. A sorrowing husband, a mother, and a sister, all would willingly tell the story of his sickness and cure, and had no objection to its being published, as it might be the means of helping to relieve others whose sufferings were the same or similar to his. His story was as follows:
"MY name is Philander Hyde. I am nearly 70 years old—will be 70 in September. I was born in Brookfield, Madison county, where all my life was spent until some years ago, when I moved to my son-in-law's place, which was near to me into his home, and from him and my daughter I have had the kindest care. My life occupation has been that of a farmer. I was always prosperous and well and strong and rugged until two years ago, when I was seized with the grip. When the grip left me I had a sensation of numbness in my legs, which gradually grew to be stiff at the joints and very painful. I felt the stiffness in my feet first, and the pain and stiffness extended to my knees and to my hip joints, and to the bowels and stomach and prevented digestion. To move the bowels I was compelled to take great quantities of castor oil.

While I was in this condition, cold feelings would begin in my feet and stick up my legs to my back and would follow the whole length of my backbone. These spells, which occurred daily, would last from two to four hours, and were excruciatingly painful. I could not sleep, I had no appetite, I became helpless, and life was such a burden that I prayed for death. Why, my dear sir, the pain I suffered was more to be dreaded than a thousand deaths.
While in this condition I was treated by Dr. Green, of Pooiville, and Dr. Nicholson, of Solvay, and now we feel well. They did me no good. I soon became perfectly helpless and lost all power of motion even in my bed.
On the 24th of February last, said Mrs. Johnson, "we had brought him to our home. He had to be carried all the way in a bed. He was so helpless and such a sufferer the doctors gave him up. They said he had locomotor ataxia and that he could not be cured. They stopped giving him medicine and said they could only relieve the pain, and for the purpose he took a quantity of whiskey a day for three months and morphine in great quantities.
It was while father was in this dreadful condition that we saw in the Albany Journal the story of the miraculous cure of Mr. Quant in Galway, Saratoga county, by the use of Dr. Williams' Pink Pills for Pale People. We hadn't much faith, but we felt that it was our duty to try them, and so we sent to the Dr. Williams' Medicine Company, and got a box of the pills. We read the directions carefully, and resolved to comply with them as fully as possible. We stopped giving him morphine or any other medicine, cut off all stimulants, and gave him the Pink Pills and directed him to take them in the directions in which each box is wrapped. The effect was wonderful and almost immediate. In ten days after father began taking the pills he could get out of bed and walked without assistance, and has continued to improve until now he walks about the house and the streets by the aid of a cane only.
Yes," said Mr. Hyde, "and the pain has gone out of my back and the numbness out of my legs. I have no more chills, my appetite is good, and I have an excellent appetite," and then after a pause, "But, ah me, I am an old man; I have seen my best days and can not hope to recover my old vigor as a younger man might, but I am so thankful to have the cure of my illness and to be relieved of those dreadful pains."
Mr. Hyde has continued to take the pills regularly since he began their use, and was on his tenth box at the time he told his story.
Both Mr. and Mrs. Johnson, other people in Solvay confirm the accounts of the sickness of Mr. Hyde, and of his most remarkable recovery, and a number of others, for various ailments, are using the Pink Pills. The mother of Abel Curtis is using them with satisfactory effects for rheumatism, and Mrs. Lippitt, wife of ex-Senator Lippitt, is using the Pills with much benefit for nervous debility.
A further investigation revealed the fact that Dr. Williams' Pink Pills are a most valuable remedy in the sense in which that term is usually understood, but a scientific preparation successfully used in general practice for many years before being offered to the public generally. They contain in a condensed form all the elements necessary to give new life and richness to the blood and restore shattered nerves. They are an unfailing specific for such diseases as locomotor ataxia, partial paralysis, St. Vitus' dance, sciatica, neuralgia, rheumatism, nervous headache, the after effects of a gripe, palpitation of the heart, pale and sallow complexion, and the tired feeling resulting from nervous prostration, all diseases depending upon vitiated humors in the blood, such as scrofula, chronic erysipelas, etc. They are also a specific for troubles peculiar to females, such as suppressions, irregularities, and all forms of weakness. They build up the blood and restore the glow of health to pale and sallow cheeks. In cases of men they effect a radical cure in all cases arising from mental worry, overwork or excesses of whatever nature.
These Pills are manufactured by the Dr. Williams' Medical Company, Brockville, Ont., and Schenectady, N. Y., and are sold only in bottles bearing the firm's name and the name of the agent. They are sold in boxes for \$1.00, or six boxes for \$5.00. Bear in mind that Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medical Company from either address. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.—Advt.

Advertisement for Men's Reefers, featuring various styles and prices. Includes text: 'A fine heavy weight Chinchilla Reefer, strong and well-made, for \$4.25—a nice blue shade.' and 'Another Chinchilla Reefer; not very many on hand. A better bargain you can't get.' Prices range from \$4.25 to \$11.00.

Advertisement for Nurses Wanted, featuring 'The Superintendent of the FRIENDS' ASYLUM FOR THE INSANE, FRANKFORD, PHILA., is desirous of securing the services of reliable Protestant women, from 22 to 30 years of age, to join the class of Nurses, in a two years' course in a Training School.' Also includes 'SHERIFF'S SALE' and 'GIVEN AWAY' sections.

Advertisement for John Lockitt's Bridgetown Flour, featuring 'GOLDEN EAGLE' and 'NASAL BALM' products. Text includes 'JOHN LOCKITT, Bridgetown, J. B. CHUTE, Berwick, KEEP THAT POPULAR BREAD FLOUR.' and 'NASAL BALM NEVER FAILS. SOOTHING, CLEANSING, HEALING. CURES COLIC, COLD, HEADACHE, AND GATARRH.'

Various small notices and advertisements at the bottom of the page, including 'GIVEN AWAY' and 'SHERIFF'S SALE'.