

# Messenger and Visitor

THE CHRISTIAN MESSENGER,  
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THE CHRISTIAN VISITOR  
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SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 1, 1898.

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—Mr. St. Louis, who is attorney for the *Canada Review* in its suit against Archbishop Fabre, complains of the persecution which he has been made to suffer because he has taken up the case of the newspaper. "Were I to go into the Quebec suburbs," he says, "I should be stoned. If I went into St. Peter's church I should be put out." Mr. St. Louis also states that he has been offered a lucrative position under the Quebec government if he will give up his practice, which means to abandon the *Canada Review* case, but he is determined to fight it out to the bitter end.

—The recent death of Dr. William Smith—also known as Sir William Smith—removes a giant whose name for half a century has been known to students of classical literature through his dictionaries and manuals, which are still regarded as standard authorities in their respective subjects. His name is widely known, too, as editor of a Bible dictionary—a work of great value. Dr. Smith was of a non-conformist family and was known as a Congregationalist for the greater part of his life. As pastor in the Congregationalist institution, the New College, he had a hand in educating many ministers of that denomination. But in 1867 he became editor of the *Quarterly Review* by which he became definitely identified with the Conservative party and his connection with non-conformity ceased. His editorship of the *Quarterly*, the *Christian World*, characterizes as "brilliantly successful." His services to the party in this connection Lord Salisbury recognized in 1892 by recommending him for knighthood. Dr. Smith was a man of fine physique and immense capacity for work. He was thus enabled to carry on his vast literary labors without interruption almost to the time of his death though he had reached his 81st year.

—A bad thing occurred last Thursday afternoon in Montreal, when Rev. Edmund Botterell, an aged Methodist minister, was run over by an electric car and instantly killed. Mr. Botterell was somewhat deaf, but was otherwise in full possession of his faculties and remarkably robust for a man nearly 82 years of age. The deceased was born in England and came to Canada in 1834 as a missionary of the Wesleyan Methodist church. He was formerly well known in the Maritime Provinces, having labored in all of them and in Newfoundland. Some twenty years ago Mr. Botterell was superannuated and has since resided in Montreal. From the evidence taken at the inquest it appears that the motor-man in charge did all he could to stop his car and to warn Mr. Botterell of his danger when the accident was imminent, but the momentum of the car was too great to admit of its being quickly stopped. From all accounts, too, it seems certain that in Montreal the electric cars ordinarily have been run at much too high a rate of speed for the safety of foot passengers. Strangers visiting the city have remarked this. It is said, too, that just about the time the fatal accident on Thursday occurred an alderman was calling the attention of the Montreal city council to the fact that the railway company was not conforming to its bye-laws respecting the speed of its cars, and pointing out that at any moment citizens were liable to be crushed to death on the streets.

—The English Baptists held their autumnal meetings this year at Reading, and the proceedings appear to have been attended with fully their ordinary interest. The *Chicago Standard's* London correspondent quotes a well-known Baptist veteran as saying: "To me they have been the most helpful and the most enjoyable and the most inspiring of all the autumnal gatherings I have ever attended. The younger men have again demonstrated that no reasonable man need fear for the future." Among the younger men are mentioned Mr. Shakespeare, of Norwich, Mr. Hawker, of London; Mr. Phillips, of Kettering; Mr. C. Brown, of Fermo Park, London, and the opinion is expressed that these young men are not inferior in ability to such men as Drs. McLaren, Landells, Glover, Clifford and others whose names are familiar on this side the Atlantic, and that these rising men will in their turn make equally strong leaders. How active is the interest which English Baptists take in foreign missions and how generous are their contributions for their support, is well known. The ordinary income of the Missionary Society last year was £60,000, but the expenditure was nearly £15,000 in excess of the receipts. The society needs for the work it has in hand an annual income of £75,000. In an historical sketch, Rev. Mr. Williams showed the progress of the work since 1875. Then

there was no Congo mission, now there are 30 missionaries on that mighty river. Then the Baptists had only one missionary in China; now there are 21. But the giving of the churches, Mr. Williams said, was not yet anything like what it ought to be. His address is spoken of as making a deep impression and "sure to stimulate the brethren to renewed effort in this important department of Baptist work."

—The condition of things in Mecca as related to the spread of Asiatic cholera is a subject which continues to be discussed, and not without reason. The United States Consul at Bagdad, Mr. Sundberg, says it is rumored there that there have been 75,000 deaths from cholera at Mecca this year. This is probably little more than a guess, and may be far in excess of the truth. But there can be no doubt that the mortality has been appalling and the condition of things at Mecca is such as to make the city a plague spot and a menace to the health of the whole world. Under such conditions, the propositions seem most reasonable that the nations shall insist that Mecca shall be cleaned, and that its people and its pilgrims shall be required to conform to sanitary laws. If the Moslem ruler will not of his own accord cause this to be done, then it should be regarded as a matter for international action. The civilized nations of the world should take the matter in hand and establish at Mecca a sanitary police, for so long as the interests of the world demand it. This would be an arbitrary proceeding, of course, but it would be entirely justifiable. The Sultan of Turkey has no more right to make any part of his dominions a source of disease and death to the rest of the world than any individual citizen in a civilized country has a right to keep his premises in such condition as to propagate the germs of disease to the detriment of his neighbors.

## PASSING EVENTS.

SPAIN is considering, with much perplexity it would appear, the idea of an African war. The Moors of late have been guilty of contempt towards the Spanish power in Morocco and the code of honor which prevails among the stronger nations of Europe in reference to the weaker nations of Africa and Asia seems to demand that Spain should make aggressive warfare upon the Moors and extend her territory and prestige in Northern Africa at their expense. Spain would not dare to move in such a direction in the face of any decided disapproval on the part of France; but the latter is said to be quite ready to permit Spain to go to war with the Moors, with the expectation of securing Spain's friendship against the day when France shall measure swords again with her European enemies. The people of Spain, too, are said to be eager for war with their traditional enemies on the other side of the Mediterranean. But the government hesitates for financial considerations. Spanish finances have shown some improvement of late; but the country is in no position to sustain the cost of an expensive war without great embarrassment. The voice of the people is for war, regardless of consequences, and to resist the popular cry may mean overwhelming defeat at the approaching elections. Thus the Spanish government appears to occupy the embarrassing situation of being between the devil of unreasoning popular clamor and the deep sea of national bankruptcy.

IF the judges of the Supreme Court of New Brunswick are so sensitive to newspaper criticism as some matters of history would seem to indicate, it is to be hoped for the sake of their mental repose that their newspaper reading during the past week or two has not been extensive. If it fell within the province and became the duty of the New Brunswick judges to punish all the contempt which has been uttered against them by the newspaper press of Canada during the last fortnight, they could hardly fall to be appalled at the magnitude of their task, however well disposed to uphold the dignity of the bench by punishing presumptuous editors. As for Mr. Ellis, when he shall return to the *Globe* office after the expiration of his thirty days imprisonment, there seems to be no reason to suppose that he will present the appearance of a heart-broken man. Quite the contrary indeed, for he has certainly had many comforts in his affliction. The press of the Dominion has expressed much sympathy with the imprisoned editor and, in not a few instances, strong condemnation of his judges. The Attorney-General of Nova Scotia has em-

ployed his facile pen in fashioning fine sentences for Mr. Ellis' comfort, declaring that the editor of the *Globe* is suffering for a great principle, and that he would gladly be in his place. Banquets and other favors have been showered upon Mr. Ellis in prison, and he has been visited by hundreds of friends, including his honor, the Lieut. Governor, and his wife, with other persons of eminent respectability. It is also reported that there is a movement among the newspaper men of the Upper Provinces to make up the \$3,000 cost in the case, assessed upon Mr. Ellis. Altogether Mr. Ellis seems to be having a very tolerable kind of time. In fact it is quite a triumphant time. The *Globe* and its editor have not lacked friends in the past, but certainly were never so popular as at present. It is to be presumed that the judges feel that they have done their herculean duty in the matter and sufficiently vindicated their dignity, and as for the editor the indications are certainly that he will survive his sentence.

AMONG the Christian scholars of the age few men were more widely and favorably known than Dr. Phillip Schaff, of Union Theological Seminary, N. Y., and the news of his death which occurred on Friday, Oct. 20th, from a third stroke of paralysis, has been heard with deep and wide-spread regret. Dr. Schaff had lived to a ripe age. He had nearly completed his 75th year. His life had been a most industrious and fruitful one, but he had not completed all the tasks he had set himself, and it will be a matter of regret to many that his history of the Christian church—his monumental work—had to be left unfinished. Dr. Schaff was born January 1st, 1819, at Coire, Switzerland. The education which he received in his native town was supplemented by study at the Universities of Tubingen, Halle and Berlin. After travelling for a time and then lecturing for two years in Berlin University, he came to America in 1844 to accept a professorship in the Theological Seminary at Mercersburg, Pa. By some of the men of that day the young professor from Germany was looked upon as a dangerous man, because of some of his published views, and he was accordingly assigned before his synod on a charge of heresy. He was acquitted, however, and his connection with the seminary at Mercersburg continued until 1863, when, during the war, its buildings were required for hospital purposes, and Dr. Schaff removed to New York, where, for a time, he was secretary of the Sabbath Society, and in 1869 received the appointment to a chair in the Union Seminary. Dr. Schaff was a life of constant industry, and his activities found employment in many things. He was one of the principal promoters, and for some time secretary, of the Evangelical Alliance. In 1871, as delegate of the alliance, he paid a visit to the Russian Czar to protest against the suppression of religious liberty in the Baltic Provinces. His position as president of the American Committee on the revision of the English Bible was felt to be a just recognition of his eminent scholarship, and his work in that connection added to his fame. He published many books both in German and English, the more important of them in connection with the subjects of biblical theology and church history. The value of his work as editor of such works as the *American edition of Smith's Bible Dictionary* and Lange's commentary is recognized by all the students. His church history is a work of large value to the English student. It presents the results of great learning and industry in a form so well devised and attractive as to make its perusal a delight to the reader. As we have remarked, many will regret that the learned author was not permitted to carry out to the full his purpose in regard to this work. Dr. Schaff was interested in the Parliament of Religions, lately held in Chicago, and probably the last public act of his life was to read before that body a paper on "The Reunion of Christendom."

THERE is war in South Africa between the British South Africa Company and Lobengula the King of Mashona land. The question at issue appears to be the possession of the country lying between the Zambesi and Limpopo rivers. This country was formerly held by the Mashona and Masasi people, but nearly seventy years ago they were conquered by a Zulu chief, Umziligazi, the father of Lobengula. This Zulu rule continued until 1889, when the South Africa Company was formed and obtained certain rights in the Mashona land country through treaty with Lobengula. The country is said to be rich agriculturally and in minerals, and its mines have attracted thousands of Englishmen who have built semi-fortified towns in various parts of the territory. Probably the influence of Lobengula in Mashona land has not been a wholesome one for its people, or one to foster the development of the country. Naturally the South Africa Company and the English residents would desire to be rid of him. It is quite possible that Lobengula has not been treated by the company with the fullest measure of justice. However this may be, it is certain that the Metabete monarch has regarded the encroachments of the British in Mashona land with a jealous eye, and has been growing more and more unfriendly to the company, until his attitude has now become that of open hostility. The issue must be either the destruction of Lobengula's power or the withdrawal of the company from Mashona land. The English have several fortified towns in this region, and the company has a well-equipped white police force of 2,000 men and the assistance of the native Mashona. On the other side Lobengula is accounted to be a shrewd, able and far-sighted leader. He has many warriors who are brave and fierce fighters and ably commanded by their chiefs. The Governor of South Africa has been ordered to send forces to the assistance of the company against the Metabete. It appears that the British Home Government has taken up the quarrel, and Lobengula will no doubt be forced to submit. But to break his power will cost some British blood beside a good deal of treasure. British law and civilization ought to prove a blessing to Africa, but one cannot but question whether these might not make their way in that country with less terror and more benignity. If the forward march of Anglo-Saxon enterprise and courage revealed less of selfish greed and more of the spirit of Christianity, it would be more in the interests of the country invaded and more to the glory of British rule.

## Halifax Notes.

District Committee No. 3 met on 29th ult. with head of St. Margaret's Bay Baptist church. Revs. D. G. Macdonald, A. C. Chute, W. E. Hall, Bro. G. A. McDonald and Bro. Burthoff, from New York (visiting), Bro. M. W. Brown and members of the church assembled at 8 p. m. to consider matters within the county. Reports from Fall River, Bedford, Sackville, Afriville, Beach Hill, Hammond's Plains, Jeddore, &c., were spoken to by different brethren, expressing regret that so many of our churches are pastorless, and praying the Lord to raise up men for these churches.

Thanks were tendered to Bro. Hall and the committee who completed repairs to the Afriville church. Bro. D. G. McDonald reported visiting and preaching at Sackville during the week, and announced a service for Thursday evening. It is proposed to hold fortnightly Sunday afternoon services at Preston—one of the pastors and following in turn one or two of the lay brethren. The erection of a public school for the children at Preston is being considered, as is also the engaging of a man who will teach and preach.

Bro. Davis still holds the fort at Beach Hill; Bro. G. Havenstock and committee at Afriville. Encouraging reports come from these sections. It is the systematic work performed at these stations that is telling.

In the evening Bro. Chute preached to a large audience, and Bro. Hall conducted an evangelistic service at the close of the sermon. Bro. G. A. McDonald sang "Will you be there," after which an invitation was given to enquirers, when nine anxious souls rose for prayer, mothers, fathers, sons and daughters.

Bro. D. G. Macdonald and M. W. Brown held a service at Black Point with very much encouragement. The gatherings of the District committee are proving very helpful. Bro. S. March, the chairman of the committee, was absent owing to illness.

The Tabernacle church held a very pleasant occasion in the vestry on Monday evening last, when Bro. and Sister Hall were presented with a very handsome silver tea service. The twenty-fifth anniversary of their wedded life was about to pass when the church took advantage of the occasion and greatly surprised the happy couple. Bro. Chute, of the First Baptist church, was invited to make the presentation on behalf of the church. An elaborate programme was carried out, after which the Y. E. U. served wedding cake and fruit. Short congratulatory addresses were made by invited brethren, Rev. M. W. Brown, of St. Margaret's Bay; Rev. R. E. Philp, J. Burgoyne, of the First Baptist church; and G. A. McDonald, of the North church. The wedding march, presentation of flowers and silver service, ad-

dress, songs, duets, etc., were all highly enjoyable. The autumn leaf decorations were beautiful.

The North Baptist church held a roll call on Monday evening last, it being the anniversary of the Rev. D. G. Macdonald's call to the pastorate of the church. A very large gathering assembled. The absent resident members responded by letter. It was a delightful occasion. A new church directory is being prepared and the winter campaign mapped out.

Our Presbyterian brethren of Fort Massey church, have secured a successor to Rev. Dr. Burns, calling the Rev. A. Gaudier, of Brampton, who preached his first sermon Sunday last, from Acts 10. It was a practical, pointed and earnest discourse. The induction service held during the week was largely attended and of a very happy character.

Bro. A. Cohoon passed through this city en route to Caps Breton. Rev. E. M. Saunders has gone to Fredericton for a season.

Rev. M. A. Brown spent a day in the city, looking forward to a rich harvest of souls to the Mas. er this autumn and winter from around the shores of St. Margaret's Bay. M.

## W. B. M. U.

W. B. M. U.  
"Lord what will Thou have me to do."  
Contributors to this column will please address Mrs. Baker, 211 Princess Street, St. John, N. B.

Mrs. Montague's Dream.

The Rev. Dr. Hoakins preached a sermon on Foreign Missions—a powerful sermon, for Dr. Hoakins is a powerful man, and it seems that the Lord gives him special help on Foreign Mission days. —Mr. and Mrs. Montague always go to church in the morning, so they heard the sermon. They both felt uncomfortable, for they do not believe in Foreign Missions, but they said they enjoyed the music and were glad they went. In the afternoon Mr. Montague read the papers, and Mrs. Montague slept upon the sofa in the library. At least she tried to sleep, but the sermon disturbed her some little time.

"Harry," she said, "have you any notion of believing all that Dr. Hoakins said this morning?"

"Well, I suppose it is true enough from a preacher's standpoint. You know some of them think if they can't hit a mark the next best thing is to shoot past it. I don't myself."

"But if he did hit the mark, Harry, you and I are not doing our duty."

"We are giving our tenth, Grace, and I am not sure that any one may speedily just where we are to give it."

"That is true enough, but the Lord has commanded us to go."  
"Oh! yes, that's how they talk; but if every one did as well as we are doing there would not be room for fault finding."

"But the heathen, Harry?"

"The heathen are all around us. Now you had better go to sleep, or you will have one of your nervous headaches. I'll darken the room if you like, and will read in the dining-room."

The room was darkened, and Mrs. Montague slept and dreamed that she sailed away from a very beautiful city. The streets of the city were wide and clean, the houses were large and costly, but homelike. In front of every house was a garden where grew the lily of the Valley, the Star of Bethlehem, the Balm of Gilead, besides roses of every variety, field lilies and daisies. The flowers had not their own times and seasons, for they were all in blossom the day that the ship, in which Mrs. Montague took passage, heaved anchor and put out to sea. A breeze, off land, carried with it the fragrance of the flowers.

The ship's sails were full, and the city was soon lost in the distance. Then a deep twilight fell, and the sky grew grey. A huge rock appeared in sight, black and rugged. Mrs. Montague entreated the sailors to sail away from it, but they shook their heads, saying they were bound to obey orders. Upon reaching the rock a life-boat was lowered and the passengers were taken to the rock. There was no danger from exposure, for the night was warm, but the darkness was dense, and the winds and waves made mournful music. Mrs. Montague found a secluded spot, and making herself as comfortable as possible, sat down to await the ship's return.

Suddenly, over the black waters came a strange ship of extraordinary proportions. She carried no range lights and was heading for the rock. She looked like a moving mountain, and thousands of people stood upon her deck. As she neared she turned her instability to the rock and cast anchor. The first to disembark was a woman who must have been very beautiful at one time, but

she was badly dressed, and there were one or two scars upon her face. She had also lost the sight of one eye. Over her dark hair was a band, upon which was written in letters of fire, "Conscience." She was leading by the hand a little Hindu girl. The child was weeping, for she was still in great pain, although there were fresh burns upon her little body where the parents had tried, by branding her with hot irons, to appease the anger of the god who had sent the illness to the little child. Standing with the child in front of Mrs. Montague, the strange lady read from a book, "Who forgeth all thine iniquities and heathen all thy diseases." As the child turned away the strange lady beckoned to a woman who came out of the crowd, and stretching out her thin, brown arms cried, "Come over and help us." Upon her shoulders were marks where she had been struck with a rope. Then came an old man from China. His strength was almost gone. His lips moved, but his words were inaudible, and the strange lady read, "Having no hope, and without God in the world." Afterwards came little Hindu widows, doomed to lives of hopeless degradation and bitterest woe; and boys and girls who were already bound to be sacrificed as some cannibal feast. Men and women from Burma, Japan, China, India, Africa, the South Sea Islands, and from every heathen country in the world, appeared before Mrs. Montague and told tales of sin and hopeless misery, then returned to the ship and bowed down and worshipped gods made with their own hands. A storm arose; the people became panic stricken, and the ship rolled from side to side. The strange lady wept as she looked upon the wretched assembly. A fatal wave struck the ship; and as she sank, a wild cry came from every one on board; then turning to Mrs. Montague the strange lady read:

"The heathen are sunk down in the pit that they made. . . . The wicked shall be turned into hell, and all the nations that forget God."

The lady then seated herself beside Mrs. Montague and said, "I was not always the unlovely creature whom you now behold. Once I was fair, and my grace and beauty made me a valuable possession. You are responsible for what I now am. Do you remember when you gave me this scar? and this? and this? Do you remember when you robbed me of the light of this eye? O wretched woman! But it is not too late to make reparation. There is one who can restore me to what I once was if you will only plead for me. Then I will come to you, and serve you, and make you your life a blessing. Behold! the sea is yet rough with the sinking of the ship. Thousands have perished while you have been idly waiting to be taken back to the favored city, and after you return, while you enjoy your fruits and flowers and sunshine and song, millions will perish every day. Then I conjure you, as you hope for salvation, to listen attentively while I read:

"Who will have all men to be saved, and to come unto the knowledge of the truth."  
"He shall have dominion from sea to sea, and from the river unto the ends of the earth."  
"Yes, all kings shall fall down before Him; all nations shall serve Him."  
"The harvest truly is plenteous, but the laborers are few."  
"Go ye into all the world and preach the gospel to every creature."  
"Whosoever shall call upon the name of the Lord shall be saved."  
"How, then, shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard, and how shall they hear without a preacher? and how shall they preach except they be sent?" "If ye love Me keep My commandments."

Mr. Montague read the papers, then turned to some books lying upon the table. But he did not enjoy reading. The hymns sung at the morning service would ring through his brain in spite of his best efforts. After walking up and down the room for some time, as quietly as possible he went to the piano and sang with whole-hearted energy,

"Can we who souls are lighted  
With wisdom from on high,  
Can we to men benighted  
The lamp of life deny?  
Salvation! Oh! salvation!  
The joyful sound proclaim,  
Till earth's remotest nation  
Hath learned Messiah's name."

A missionary and his wife have lately been sent to the foreign field, representatives of Mr. and Mrs. Montague. Eva Ross York.

Minard's Liniment cures diphtheria.

RELATION OF CHILDREN TO THE CHURCH.

BY REV. W. H. WARREN.

"It is not the will of our heavenly Father that one of these little ones should perish."—Matt. 18: 14. At the recent convention of the Sunday-schools connected with the New Brunswick Eastern Baptist Association it fell to my lot to read a paper on a subject assigned to me by the advisory committee of that body. The subject given was "The Relation of Sunday-school Children to the Church." It was gratifying to find that the views presented in this paper met the entire approval of the brethren present, both ministers and laymen. A resolution requesting its publication was unanimously passed, and I have been urged by brethren connected with my own congregation to present the line of thought pursued in that address in the more extended form of a sermon.

With this relation I cheerfully comply, especially because the subject is one which touches the very foundation of all our plans for successful work among young people, and because our position as a denomination in relation to the welfare and salvation of the young is by many persons misunderstood and sometimes misrepresented. Many very amiable and judicious persons seem to be of the opinion that Baptists are culpably negligent in their salvation of their children. Comparing our apparent negligence with the zeal of those who by an imposing ceremony profess to make their children "inheritors of the Kingdom of God and heirs of eternal life," we are regarded as being more indifferent about the little ones than the very heathen themselves. Certainly, if we can make our children heirs of salvation by some simple ceremony, either Divine or human, we ought to be under most solemn obligations to discharge promptly and faithfully a duty upon which rests such momentous consequences. But we must first of all learn what God in His Holy Word teaches us respecting this matter. It would be very unwise to pursue a course unauthorized by that inspired directory. In order, therefore, intelligently to ascertain the relation of children to the church it will be necessary for us to obtain clear views as to what the church is; then to learn precisely what the New Testament teaches respecting the spiritual status of children; after which we think the relation of the children to the church will be sufficiently obvious.

1. What, then, is the New Testament idea of the church? To give an exhaustive answer to this question would require more than one sermon. We think we can, however, present a very few words a sufficiently clear idea of the essential characteristics of a Christian church. As we understand the teachings of holy with the church of Christ is a congregation of believers, baptized on their personal profession of faith in Jesus, worshipping together; associated in the faith and fellowship of the gospel; practicing its precepts; observing its ordinances; recognizing and receiving Christ as their supreme and governing ruler; and taking His Word as their sufficient and exclusive rule of faith and practice in all matters of religion. Membership in such a church is a matter of intelligent and personal choice, and is based upon certain spiritual qualifications specifically described in the Word of God. These prerequisite qualifications are regeneration, or a change of heart, manifested by repentance toward God and faith in the Lord Jesus Christ; and conversion, or baptism; belief in the spiritual kernel of which baptism is but the husk. If God does not demand the kernel of the infant, He certainly does not ask for the husk. Baptism without belief in either child or adult, is an anomaly and a delusion. It may be intended for a kindness, but it is a kindness the sole effect of which is to mislead people into the monstrous error of supposing that a human rite possesses the miraculous power of regenerating humanity, and to the still more dreadful error of supposing that those who are not so regenerated are eternally lost. It moreover is fatally misleading in the way of inducing young people to think that they have been made Christians in infancy, and that, therefore, they do not need conversion in riper years. The church thus becomes gradually a body of unregenerated members. Unregenerated members are empty professors, lacking in every element of spirituality. Thus we do not find in baptism any grounds for infant salvation. But we rest on a far more secure basis.

The redemptive work of Christ is all-sufficient for little children. Though they inherit in their nature the taint of human depravity, yet they are guilty of no actual transgression. For the inherited tendencies Christ has made complete and unconditional atonement for; where actual transgression has not been possible, neither repentance nor baptism, neither obedience nor church-membership are required. They are not required because they are not possible, so far as the choice and act of the individual is concerned; and, without that personal choice and act, there can be neither repentance nor baptism, neither obedience nor church-membership in any Scriptural sense. Until such other be born, therefore, we believe in the salvation of little children unconditional; and, unlike many, we do not believe that infants are eternally doomed because their guardians have either refused or neglected to have any rite whatever performed over their little bodies. During a former pastorate I was called upon by a sorrowing father to bury his child, because his own spiritual leader had refused to permit the little remains to be interred in the "commemorative" burial place, for the reason that the child had not received a church rite which neither Scripture nor reason demanded. The implication was that the soul of the little one was forever damned, and even his poor body was not worthy of decent burial! In view of all these facts we are willing that impartial judges shall now decide whether it is Baptist faith and practice, respecting the salvation of children, which is worse than heathenism.

Whist, however, we thus believe in the unconditional salvation of infants, we believe that the inherited tendencies to evil in the human heart develop from the very earliest stage of the moral

sense. There is no child of normal conscience and enlightened intellect that is not conscious of having done wrong acts and cherished wrong thoughts from the earliest period of his personal responsibility. Children need, therefore, to be taught from infancy that they possess sinful natures, that they are in danger of the dire consequences and penalties of sin, and that they should look to the Lord Jesus Christ for forgiveness and salvation. They should be taught the simple truths of God's Word respecting their Creator and His sacred laws, respecting the way of salvation in the gift of Christ, and respecting the necessity of conversion, including faith, repentance, obedience, and a life of consecrated service for the Master. They should be taught to pray, to trust in Christ, and to rejoice in a sense of His renewing grace. This will lead to their genuine and complete obedience to His will, and to their usefulness to the church, and for great usefulness in the world.

The treatment of children by our Divine Master abundantly illustrates the course we should follow. He rebuked the Pharisees for saying, "Suffer the little children to come unto me, and forbid them not, for of such is the Kingdom of heaven." Teach them to come voluntarily, intelligently and reverently to Him, and He will receive them. On one occasion "Jesus called a little child unto Him, and set him in the midst of them." Here was a direct appeal by the Master Himself to the individuality, the personality of the child, and to his personal responsibility of the prompt and voluntary obedience of the little one in coming to Jesus. On such occasions He affectionately blessed them, laid His gentle hand upon their heads, and said, "Who shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depths of the sea."

We thus see plainly that the redemptive work of Christ has made ample provision for the salvation of little children, the irresponsible ones being saved unconditionally, whilst those of maturer years are required to give evidence of repentance, faith, and the spirit of obedience. With these facts clearly in mind, we may now inquire without much difficulty the true answer to the final inquiry.

2. What is the relation of children to the church? It is obvious that they are learners, depending upon the church for instruction in the primary doctrines of divine relation. So soon as they have learned to believe on the Lord Jesus Christ, they are to be baptized, and give evidence of a change of heart, they should be encouraged to obey their Master's commands, to follow Him in a public consecration of their lives to Him in the ordinance of baptism, and to unite in the spiritual warfare with the great family of believers. From these children the church is to receive all its future accessions. Hence the imperative necessity of training them in such a way as to secure an intelligent and reverent response to the call of God, and women for the maintenance of Zion's interests in the coming days. And, at this period of their lives, children are peculiarly impressionable. Their minds are like wax, and they are ready for good or evil. They wait to be led by those who are more advanced in years and experience; and if the church does not lead them, they will soon find other leaders who will not hesitate to conduct them into the specious paths of sin.

We have reason to believe that more conversions take place in these days among young people than among those of maturer years. Such being the case, a pressing duty is imposed upon the church to care for these young people, to guide them in the paths of wisdom and righteousness, and to tenderly win them for Christ. In this way the church becomes the divinely appointed guardian of the spiritual interests of the young, to watch with loving care over their developing characters and to rescue them from the allurements and follies of the world. This guardianship does not in any wise detract from the obligations of parents. Rather side and increases parental influence. The training of children furnishes an appropriate sphere of usefulness for the development of the working talent of the church, and is a most profitable labor for the Master call us into His vineyard, to increase our own spiritual energies by laboring for the salvation and improvement of others. In the Sunday-school we have a wide field for effort, and one in which we are sure to be rewarded in securing grand results. Whilst we try to cultivate the minds and hearts of young people we become cultivated ourselves. In bringing them to the fountain of living waters, we ourselves receive the life-giving water. We estimate the value to the church of the admirable series of lessons which for years past have been pursued in our Sunday-school work! They have impressed upon the minds of our members who have attended the schools, and they have given a weighty stimulus to every department of church work. The Bible has grown to be a more familiar, agreeable and intelligent book to both young and old.

The church is, moreover, the divinely constituted example for the young. Our boys and girls from their opinions regarding religion more from what they see in the lives of professing Christians than from what they hear from the pulpit or read in the inspired Word. For this reason members of the church should feel themselves to be sacredly obligated to set such an example before the young as may lead them to respect and reverence the name of Christ. The presence of young people in our homes and in all our social gatherings should constrain us to walk circumspectly and wisely, in order that we may not mislead or injure their moral nature or alienate their hearts from religion.

But, in addition to what has been said, the church is designed to be a spiritual home of our children, and we should never cease our efforts to lead them into the full enjoyment and benefits of this shelter. As we have clearly shown, they cannot be brought into this home unconditionally by virtue of any outward ordinance or ceremony. We must, first of all, bring them by instruction and prayer to the blessed Saviour, leading them of their own free will, and with a clear idea of what they are doing,

to give their hearts and lives to His service. From these considerations it is evident that the proper function of the church, in its relation to children, is to be their guardian, their instructor, their father, and their spiritual home. It is further evident that, instead of being indifferent or heartless in relation to the salvation of children, our denomination deals more justly, more kindly with the young, and more in accordance with the teaching and example of the Master than almost any other body of Christians. We do not, on the one hand, deceive our children by making them believe that they were born Christians, or that they were regenerated by any ceremonies which human hands could perform over them; nor, on the other hand, do we hold the infant doctrine, that in case of their early death, they are eternally lost because some useless rite has been omitted over or neglected; nor do we refuse a decent burial to their little lifeless forms for reasons so infinitely absurd. We still hear the tender Shepherd saying in tones of constraint, "Suffer the little children to come unto Me and forbid them not, for of such is the Kingdom of heaven."

Our denominational activities nothing is more prominent than our Sunday-schools, our Young People's Societies, Missions, and other agencies of instruction and improvement of the young. We do not claim that our churches are doing all they should do in this department of Christian effort, but we claim that our work in relation to the children is as plain as Scriptural and perfectly adapted to secure the richest results in the spiritual improvement of our children. The obligations laid upon us in view of these important facts, are of the most serious and pressing character. In our homes we should endeavor to surround our children with the highest and most helpful influences, encouraging them to live pure lives, to read instructive and elevating books, to become diligent habits, and to seek to become sincere Christians.

The older members of our church should manifest more interest than they do in our Sunday-school work, by their presence there, and by cheerfully rendering such assistance as their varied acquirements may permit them to afford. And in all the associations of young people it is our privilege and duty to show them, in some unobtrusive way, that we do not forget them in our welfare. Our chief business on earth is to lead the rising generation in the path of virtue and holiness, and to train them up in the "nurture and admonition of the Lord." It is the privilege of those who in the great day of reckoning shall be able to say with grateful and joyous hearts, "Here am I, Lord, and the children Thou hast given me!"

SIGHTS AND SOUNDS IN INDIA.

For Boys and Girls in Canada.

Dear Girls and Boys—In our chapel there is a portable blackboard. If you come this morning you may see on it a rude map of Palestine. No names are written, but there is the outline chalked out with an awkward hand; there is the heart-shaped figure of the sea of Galilee, and a winding line for the Jordan River, pouring its flood into the Dead Sea. This, you see, in the right place, are spots for Bethshara, Bethany, Capernaum and Bethsara; for Sychar and Nazareth, Cana and Capernaum. There between Genesareth Lake and the setting sun is the mount called the Horns of Hattin, where probably Jesus preached that memorable sermon on the mount. There, too, is a large square spot for Jerusalem, and between it and Bethany is an oval spot for the Mount of Olives.

Here on the benches in front of the blackboard, are six-year-old Amantah, nine-year-old Appiana, ten-year-old Narsamma, ten-year-old Peggie, eleven-year-old Unkamma and twelve-year-old David. It has been two and three o'clock in the afternoon. Each one of them has a map with all these places correctly marked. Although no place on the map has its name written, you cannot puzzle them. Often the teacher tries to confuse them. He points to Capernaum and says "Nazareth." But "Kadhundi," i. e., "No sir!" they answer in chorus, and spring from their seats with impatience to witness such a mistake. Amantah, David and Sychar. This bright boy still looks solemn and calls on Narsamma to find Sychar. She comes to the board with a broad smile, takes the cane and points to the identical spot that the boy did. Then she points to the Dead Sea, and says, "That is not Sychar, it is Bethany. All declare that it is, and the teacher has to submit to the majority. Still he is determined to outwit them. He puts the cane on a spot suddenly and pulls it away like a flash, but they snap out as dizzily as children whirling round and round on their heels, but they answer correctly every time.

["You would be amused to hear them pronounce these Bible names. See if you can recognize them in their Telugu dress: Yerushalimu, Bethlehem, Oleeva Konda, Sobaru, Nazareth, Canah, Capernaum, Galliyas, Sarasatu, Yordhans Nudhy. If the Master has planned to make the maps and know the places so well we are as follows: We have been studying the Life of Christ and had lessons nearly every day at 2 o'clock p. m. At first they were taught to draw a line for the shore of the Mediterranean Sea, and a line for the heart-shaped figure in the right place for the Sea of Galilee; then a line for the river, and an irregular oblong for the Dead Sea. This was the first map. They were then taught to draw it over again half a dozen times until they were able to draw the next map would be the same with a spot added for Bethsarah; the next with the same with Jerusalem; the next with Nazareth nestled in the mountain valley. The next had Bethsara; the next



The Best Medicine.

J. O. WILSON, Contractor and Builder, Sulphur Springs, Texas, thus speaks of Ayer's Pills: "Ayer's Pills are the best medicine I ever tried; and, in my judgment, no better general remedy could be devised. I have used them in my family and recommended them to my friends and employes for more than twenty years. To my certain knowledge, many cases of the following complaints have been completely and permanently cured by the use of Ayer's Pills alone: Third day chills, bilious fever, sick headache, rheumatism, flux, dyspepsia, constipation, and hard colds. I know that a moderate use of Ayer's Pills, continued for a few days or weeks, as the nature of the complaint requires, would be found an absolute cure for the disorders I have named above." "I have been selling medicine for eight years, and I can safely say that Ayer's Pills give better satisfaction than any other I ever sold."—J. J. Perry, Spoutyville, C. H., Va.

AYER'S PILLS Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Every Dose Effective

Consumption

is oftentimes absolutely cured in its earliest stages by the use of that wonderful Food Medicine, Scott's Emulsion which is now in high repute the world over. "CAUTION.—Beware of substitutes. Genuine prepared by Scott's Emulsion Co., Ltd., London. Sold by all druggists. 2s. and 1s. 6d."

DR. MARRIOTT'S German Remedy The Greatest Rheumatic and Neuralgia Cure Of the Age AVAILABLE HOUSEHOLD REMEDY PAIN CURE (BOTH INTERNAL AND EXTERNAL) PRICE 50 CENTS MANUFACTURED ONLY BY THE HAWKER MEDICINE CO. LTD. ST. JOHN, N. B.

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THE UNIFICATION OF BAPTIST YOUNG PEOPLE'S SOCIETIES... For The Week Begun... TORIC: "Rest in Christ."... "All ye that labor and are heavy laden, come unto Me, and I will give you rest."... "Come unto Me, all ye that are weary and heavy laden, and I will give you rest."... "Learn of Me."... "I have been selling medicine for eight years, and I can safely say that Ayer's Pills give better satisfaction than any other I ever sold."—J. J. Perry, Spoutyville, C. H., Va.

Christian Endeavor "Victory through Christ" 1 Jno 5: 3-5. "What does our theme say? If enemies, who are they? If a battle field, what array against us? What is the Christian's struggle? What is his thought, his passion, his deed, his life, his hope, his death, his glory, his crown? What is his victory? When can we rest? Phil. 4: 13. The certainty of victory inspiration in the heat of the battle, in the hour of death, in the hour of life, in the hour of glory, in the hour of triumph. But it is equally true that it is only for the believer. Faith, wonderful faith, saved (1 Pt. 1: 5) and victory over the host of sinners. Refractors. 1. The soldier who stands in Obey to be steadfast and brave. 2. The assurance of Christ's victory should not only inspire but the fact of victory should keep us a thousand earnest that if won by us and at the same time make fully victorious. "Not unto us, etc." 3. Keep in mind what cost. "I gave My life Gal. 2: 20. 4. The end of the victory is more than heaven. "We him." "To become like for the thing before which the billion of man is fully achievements vain." Pastors and Presidents of the Association, Atlantic

We have forwarded copies to many of you regarding our work. We want to hear regarding your work, and we undertake more work. work, Pastors W. F. P. Adams and H. B. Smith on the first three lectures. Lecture Course. They visit all the churches and are able in the association. to arrange dates for the members get all the Baptists in the vicinity to hear them, and visit the occasion of a church rally. Now we want some strong associational Union. With in the association forward of all Young People's Society cards, giving the names and associate members, ing up the C. O. C. work, members in each class, a name and address so they wish to get in touch with society, and can from time profitable literature, studies. In the absence Cummings, address all undelivered. On behalf of the SMITH L. WALKER, Truro, N. S., Oct. 16. —The editor of this department the business manager, new subscribers as you special offer, but send the age of the MESSENGER. You will confer a blessing home where you place the year. —We are glad to learn three C. classes are being throughout the province. —Price 2c. Baptist Truro, reports a class of aged in the Sacred Bible fifteen in the Bible Reading

B. Y. P. U.

The publication of Baptist young people; their...
All Young People's Societies of whatever name...

For The Week Beginning Nov. 5.
Topic: "Rest in Christ"

1. Rest in Christ. This tells us where we can find rest. "And ye shall find rest unto your souls."

2. "All ye that labor and are heavy laden." This tells us of those for whom rest is promised. "Those who labor are you striving for Christ?"

3. "Come unto Me." Heed the call. See your part in all the invitations. "Come," "taste," "take," "drink," "be-leave."

4. "The certainty of victory should be our inspiration in the hour of the conflict." When sin is assailing, the hand of death chilling, the grave waiting—even then, here, like, be sure of victory.

5. "God who so loved that he gave His only begotten—through that Son, who lived, loved, died and rose again, giveth us the victory." Read carefully the facts of the Resurrection of Christ.

6. "The assurance of Christ-given victory should not only inspire with hope, but the fact of victory thus given, should keep us a thousand times more earnest than if won by ourselves alone."

7. "We do (make) you to wit (to know). Old English for 'cause you to know.' Of the grace of God in making us liberal, so generous as the Macedonians."

8. "In a great trial. The Greek word is always used of that which has been tried and has stood the test. Affliction. The Greek word is more usually translated 'tribulation,' the nature and severity of which may be gathered from the storm of opposition in which they rose into existence (Acts 16: 12 to 17).

the union, as a whole, carrying the Conquest Missionary Course.
The Pastors' Lecture Course for N. S. Eastern Association is coming into shape.

How about the monthly symposium? Has any union undertaken the same, and what success have you had?

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urged on, not waiting to be asked. That is a characteristic of generous givers. They desired to give more than they could. They erred, if at all, on the side of liberality.

4. Praying us. Read as in Rev. Ver. They brought the promise that they might, as a favor, be permitted to join with the other churches in aiding the brethren in Judea.

5. And this... not as we hoped. Not as little as we dared hope, but far beyond our hopes. But first, in time, but open liberality, above all else, above all their own selves to the Lord.

6. Inasmuch. The will of God appointing him, and the self-sacrifice of the Macedonians encouraging him. We desired this. Why have you not done this? Paul to Corinth (12: 18).

7. Therefore as ye abound in everything. As said in 1 Cor. 1: 5. Paul loved to commend the disciples, and to say all the good he could of them.

8. I speak not by commandment. I do not dictate; I exert no authority, as to the good of you, as I persuade you to command. For only thus would their gifts be true gifts, just as forced love is no love.

9. For ye measure the grace or goodness of any one towards others? By four things: By the height from which he looks down on his objects; by the depth in which he finds them lying beneath him; by sacrifices to which he submits for their good; and by the benefits which at such cost to himself he confers upon them.

10. And herein. Connected with verse 8. Give my advice. Not command. For ye, who are rich, have the command, or (2) this proof of your love. Expedient. Rather, "profitable." The word "expedient" in the A. V. is never used in modern English, opposed to "right."

11. Now therefore perform, complete, perfect, the doing, on the ground that the principle on which they acted was just as true now as it had been in the previous year. Carry out your good resolutions.

12. If there be first a willing mind. A disposition to give, a heart that is ready for self-denial. What God wants is a rich heart, a cheerful heart, a loving heart, and He does not measure or reward it according to its means of expressing itself. It is the willing mind, or the gift. It is accepted. Rev. Ver. "acceptable." According to that a man is rich, not in the things which he possesseth, but in the things which he loveth a cheerful giver (9: 7); that the acceptability of our offerings depends not on the amount given, but on the proportion which it bears to our means (comp. Ex. 25: 2; 35: 5; 1 Chron. 29: 9).

13. For to their power... they were willing of themselves. Voluntarily, not urged on, not waiting to be asked. That is a characteristic of generous givers. They desired to give more than they could. They erred, if at all, on the side of liberality.

treasury had put in more than all which the rich men had contributed, for they had given of their abundance, but she had cast in all that she had, even all her living. On the judgment day it will not be the sheave or the fruit that is measured, but the love and faith that fills them. And besides which the gatherer blishes to present as the only harvest from barren fields will change into gems and gold, and homely plants will be transformed into blossoms of paradise and the widow's mite will become a heap of gold, and a handful of grain, the seed of the tree of life. The poorest can stand there on an equality with the richest.

A LAKEPORT MIRACLE

AN EXPERIENCE FEW COULD PASS THROUGH AND SURVIVE.

Broken Down by Congestion of the blood by Hood's Sarsaparilla—Weariness of Stomach Suffering—A Narrow Escape.

From the Colburn Enterprise. The village of Lakeport in the county of Newcomb, is a beautiful locality situated on the shore of Lake Ontario, two and a half miles from the town of Colborne. The location of the village is picturesque and healthy, and as a rule the inhabitants of Lakeport are a vigorous people, with very little sickness. But there are exceptions, and even in this healthy locality occasional cases of suffering and long months of weary sickness are found. Among these this unfortunate was Mrs. Milo Haight, who for nearly two years was a great sufferer, sickness having made such inroads in her constitution that she was almost a complete wreck physically. Although a young woman her system had run down until life had become almost a burden, who had consulted physicians and tried many remedies, but no relief was found. Her attention was finally directed to Dr. Williams' Pink Pills for Pale People, and having read of the many wonderful cures accomplished through the use of this great life-saving remedy, was induced to give them a trial. The result exceeded her fondest expectations, and before long she was restored to her former health and strength. Having heard of this case the Enterprise reporter called on Mrs. Haight, and inquired into the facts, which are given almost verbatim in the following statement: "I was ill for about twelve weeks in the latter part of 1891, while on my way with my father in Trenton. I came to Lakeport, but was here only a few weeks when I was taken with inflammation of the bowels. After I had sufficiently recovered I returned to Trenton. I had not been at home long when I was attacked with a gripe, which nearly brought me to death's door. A physician was called who said my system was badly run down. This was in February, 1892, and I was under his care for some twelve weeks before I was able to get out of doors. When I was taken down with congestion of the lungs and spine set in and then the trouble went to my throat, and lately to my ear, causing an intense neuralgia, and the sleepless nights, leaving me quite deaf. I suffered the most excruciating pain, sleep left me and I could not rest. I suffered continually with cold chills and cold hands and feet, and severe headaches. My doctors gave me but one remedy, as soon as I was able to return to Lakeport, but did not improve in health, and I felt that death would be a relief. In June, 1892, I began using Dr. Williams' Pink Pills and I began to feel better. My appetite improved, and sleep returned, something I had not enjoyed for many long weary months. After using the Pink Pills for some weeks I began to feel as though I could stand on my feet. In the month of June, 1892, I weighed 114 pounds, and in April, 1893, I weighed 151 pounds, my greatest weight. I took the Pink Pills for about four months, but I now resort to them for any trouble which I cannot speak too highly of. I take great pleasure in this making known my case, hoping that some fellow creature may be benefited thereby. I allow no opportunity to pass without speaking well of Dr. Williams' Pink Pills, and I am glad to see that persons who began their use on my recommendation and were greatly benefited by them. My father, who is some seventy years of age, is receiving great help from their use. I can truthfully say I cannot speak too highly of Pink Pills, and I would not be without them in the house under any circumstances."

Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper, (printed in red ink). 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. Ask your dealers for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

Dr. Williams' Pink Pills may be had of all druggists or direct by mail from the Dr. Williams' Medicine Company from either address, at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold make a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.—Advertisement.

Scrupulous whether hereditary or acquired, is thoroughly expelled from the blood by Hood's Sarsaparilla, the great blood purifier.

For the cure of headache, constipation, stomach and liver troubles, and all derangements of the digestive and assimilative organs, Aver's Pills are invaluable. Being sugar coated they are pleasant to take, always reliable, and retain their virtues in any climate.

The poet Burns says: "Dyspepsia is the devil." It is, but where he assumes this form he is easily gotten rid of by K. D. C. Use K. D. C.

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could injure the most delicate system. Dr. Williams' Pink Pills are sold only in boxes bearing the firm's trade mark and wrapper, (printed in red ink). 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. Ask your dealers for Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes.

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DANIEL & BOYD, L<sup>TD</sup> SAINT JOHN, N. B.

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JOHN, N. B.

Messenger and Visitor.

\$2.00 per annum; When paid within thirty days, \$1.50.

S. McE. BLAKE, Editor. J. H. SAUNDERS, Business Manager.

OFFICE: 55 GERRAIN ST., ST. JOHN, N. B.

ALL CORRESPONDENTS intended for the paper to be addressed to the Editor.

DISCONTINUANCE-The Messenger and Visitor will be sent to all subscribers until an order to discontinue is received.

A CHANGE IN ADDRESS will be made provided the old and new addresses are given.

ADVERTISING RATES furnished on application.

Messenger and Visitor.

WEDNESDAY, NOVEMBER 1, 1893.

HAVE PATIENCE.

Patience is a most excellent and salutary virtue. It is a blessing not only to him who possesses it, but to all his neighbors, and like all other virtues, it extends its graceful influence in ever widening circles far beyond the ken of him in whose life it is made manifest.

While all Christians have much need of patience, there are some who on account of their peculiar position and the relations which they hold to others have especial need to cultivate that virtue.

More than almost any other class, perhaps, the men in the Christian ministry have need of patience. The minister has much to do and many different lines of work to follow.

It was my great privilege to attend both these conferences, for conferences they were. I am conscious of being spiritually enriched by both of these parliaments, to a degree not easily expressed in words.

The paper given by Dr. Angus on that occasion has been, and will continue to be, an inspiration in the great work of foreign missions. That was the one opportunity which this great man had of speaking to the Christian world in the most favorable circumstances.

While I freely admit that there are just grounds for adverse criticism of the World's Parliament of Religions, yet I feel assured that on the whole it will do much to advance the Kingdom of God in the world.

1. It is evident that it had the sanction and hearty sympathy from the first of a large number of great and good men. Now that it is a matter of history, the verdict of the piety and learning of the day is, that it was in the best interests of truth and righteousness.

Leads is the word, I must be patient." He listens respectfully to the opinions of his deacons and does not trample on the prejudices of his people. He says: "You may be right, I place my plans before you, I think they are an improvement on the present system of doing things, but we will adopt them only so soon as we can do so heartily and without friction. Meanwhile let us cordially co-operate along the old lines. It doesn't matter so much after all how we do the work, so long as we do it in the Lord's name and heartily."

The Parliament of Religions. I have read with interest what your correspondent, "X. Y.," has said of the World's Parliament of Religions. He takes a very conservative view of this matter, not, however, so extreme a view as that taken by Dr. Partridge in his sermon at St. George's church, Halifax, on a recent Sunday evening.

Your correspondent says that, "Twenty years ago the Evangelical Alliance had a great meeting in New York, at which the great men from the Christian world did their best on large and living questions. But after a few weeks reference to the event, it practically ceased. The parliament will probably have a similar burial."

If your correspondent's views of the Parliament of Religions, are as far astray as are his ideas of the great meeting of the Evangelical Alliance twenty years ago at New York, in my opinion, his delirium is wide of the mark.

Another marked element in this congress from the beginning was the readiness with which the Roman Catholics entered into it. Hitherto it has not been the habit of this great religious body to either propose or accept proposals to discuss on a common platform the matter of religion with other bodies of Christians.

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I often hear persons dispose of revival meetings in the same fashion as your correspondent has done with the alliance at New York. I have no doubt there are thousands now living who would feel that they would suffer an irreparable loss if that meeting's results were struck out of their lives.

Some of the grounds for the belief that the Kingdom of Christ will be helped by the parliament, are the following: 1. It is evident that it had the sanction and hearty sympathy from the first of a large number of great and good men.

2. The origin of it necessarily has to do with its character. It is a new thing under the sun. Who originated the undertaking? In what spirit was it thought and purpose conceived? Surely it was neither from Brahmanism, Buddhism, Mohammedanism or Parseeism, or from any of the systems of philosophy which have sprung up under these systems, and have shed that light upon them that the movement started to have all religions send representatives to a general and free congress.

The reports of it will be given to all parts of the world. The press of the east will carry it to multitudes in those distant countries. In private intercourse, on the platform and on the printed page the papers and addresses given at Chicago will be discussed and digested. No ethnic religion will be strengthened by it. But the Christian religion will certainly feel its effect for good.

How did it come to pass that the religious world was in a condition to accept the invitation for a world's parliament of faith? Let those now living call to mind the time within the bounds of their recollection when public and private prayers were made for the opening of Japan, then hermetically sealed to the gospel of Christ; when they continually heard applications made to God for the breaking down of the walls of China so that the gospel might enter into that dark land.

The book that is to be published, containing the papers read and addresses given at the late Parliament of Religions, will be the best compendium of religious beliefs ever published. Each system of philosophy and religion will be given to the world by their responsible representatives. Such a book will have a mission in the east. Doubtless it will be studied by learned Hindus, Buddhists, Parsees and Mohammedans.

There is but one theme in the line of church news this month, viz: THE CONVENTION. This annual gathering foretook the cities of this year, and for the first time in its history took itself to the village of Waterford, a place of 1,400 inhabitants.

There is a shaking among dry bones. This they are not. Is not the spirit of the age, the spirit of Christianity, breathing upon them? It is surely phenomenal. This looks as if the religion of Christ was at the bottom of the whole matter, and if so it must be in its highest and best interests.

Added to this is the object lesson of toleration. Up to this time the history of the church has been largely a history of hatred and persecutions of every type. Now all religions are represented on the same platform and all are heard with tolerance and good will. Here it was granted that each one had a perfect right to say what he believed and why he believed it.

Everybody knows that in our day it has not been possible to get some two denominations together to discuss their peculiar religious views without stirring up bad feeling and working an unchristian spirit and words far removed from those which make for peace. In this condition of things the world is asked to look at men of all creeds and no creeds in conference, maintaining order and good will. This certainly is a great matter. It is Christ-like and must do good.

occupied the whole of Saturday. Rev. J. P. McEwen, superintendent, read a most hopeful report. In spite of the financial depression, all obligations during the year have been met, a deficit of \$3,000 wiped out, and seven new fields opened up. The missionary forces have included 88 pastors, 42 students; working in 278 churches, baptizing 892 persons, dedicating 13 new buildings and

bringing 9 causes to the point of self-support. The financial report showed receipts of \$22,831.15. Of this \$1,045.99 came from Sunday-schools. Oracles and Bands gave \$,909.52. Two excellent papers were read, one by Rev. S. G. Farmer on "The Value to the Country of Baptist Teaching," and one by Dr. Thomas, of Toronto, on "Herolam in Home Missions."

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Rev. P. C. Parker reported receipts \$1,651.91; disbursements, \$1,084.05—leaving a balance of \$567.86. This society is of real service to many weak causes; enabling them to build where oftentimes they could not obtain loans from banks or private individuals.

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Tuesday morning Rev. J. Donovan spoke on "A Forward Movement in Foreign Missions." Mr. Donovan set the mission cause before every other and called for \$2 per member for the coming year, though there may not be so much ornamental church building and expensive education.

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\$2,800, over last year. The discussion was earnest to the extent of a special collection of \$316.30. Mr. Bullock, of Mackinong, gave a sketch of his mission there, after which a subscription of \$425.25, was obtained for the new church building. The missionary spirit of this session reached high water mark.

was one of variety. The morning was given to the odds and ends of unfinished business. The afternoon was a Sunday-school session, and the vexed question of the International and Inductive Lessons was thoroughly ventilated. Later, Dr. Goodspeed spoke on "The Bible in the Schools," and all who know the Doctor will be sure that his position was strongly opposed to any Bible teaching in the schools.

So closed a delightful convention, the results of which will be felt for months throughout the churches of Ontario and Quebec.

Acadia has entered 1904. God grant that it be the brightest in her history. Greatly improved, and the neat and clean since they were introduced. The optional course highest degree satisfactory student with law, medicine, forestry in view may select most advantageous to his study of the New Testament original Greek under Dr. Conroy, by the seniors who forward to the work of the

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The New Year Book. The New Year Book has been sent to the churches—generally to the clerks, in a few instances to the pastors; also ten for each next association and for the Convention. Boxes by express were sent to C. W. Saunders, Esq., Yarmouth, for the churches in that town and county; John Chaloner, Esq., Digby and vicinity; Rev. J. W. Manning, St. John and vicinity; Dr. Sawyer, Wolfville and vicinity. Will these brethren and the churches secure prompt distribution? All the others were mailed. A few errata are on page 208; page 169 Leverett Estabrooks should be marked as clerk of Prince William Church. There are other errors, but unimportant or easily seen or else not yet noticed.

Critics will speak of the book being larger than last year. They will please see that the eight associations, and list of ministers and laodistates take four and a half pages less than last year—Convention minutes and record fill 85 pages same as last year. On page 202 the statistics of the churches and schools are aggregated; but the figures are only approximate. Many churches omit some items, and no less than 50 churches and 75 schools sent no report and had to be estimated. This is eight per cent. of our churches and seven per cent. of our schools did not send in returns. An asterisk (\*) is placed by every church failing to report. These are not always the weakest or farthest out of the way churches. Let us look at the Nova Scotia Central Associa-

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On Sunday afternoon Dr. Sawyer delivered an address on "The Place of the Bible in Our Studies." This address was grand, and all who had the privilege of hearing it were stimulated to study the Bible with greater zeal.

The annual Y. M. C. A. reception was given on Friday evening, Oct. 20th. The faculties and students of the affiliated schools were invited, and a very social evening was spent.

Our first missionary meeting was held on Sunday evening, the 22nd. The programme consisted of two essays, a solo by Miss Shaw and an address by Rev. E. Groulund.

Friends of the Child of Providence do not neglect to pray for the students gathered here that many during this year may be led to live the "changed life."

Sunday-School Convention.

The annual meeting of the Kings Co. Baptist Sunday-school Convention was held at North Kingston, N. S., Sept. 21st. The weather being fine, each of the three sessions was not only well attended, but full of interest to Sunday-school workers.

At the opening of the morning session some time was spent in devotional exercises, after which the following persons were elected for officers: President, C. W. Roscoe, Esq., Wolfville; vice president, 1st, Almon Moore, Berwick; vice president, 2nd, Edward Eaton, North Kingston; treasurer, Burpee Witter, Wolfville; secretary, W. Wallace Nelly, North Kingston. Twenty-four schools in the county sent encouraging reports of the work. About thirty delegates were present. A very interesting feature of this session was the reading of a paper by Rev. M. P. Freeman, Subject, "Religion in the Family." This paper and the discussion that followed deeply impressed the meeting with the importance of the subject.

Afternoon session opened at 2 p. m. After devotional exercises and some routine business had been gone through with, a most admirable paper was read by Mrs. Mary L. T. Witter, of Berwick. Subject, "The Sunday-school Teacher." This paper needs no com-

ment here, as by request of convention it will appear in this paper.

Next in order was an excellent paper by Bro. N. A. Whitman, of Waterville, on "Sunday-school Work," which was well rendered and well received. These papers were followed by an animated discussion of much interest.

The evening session was mainly devoted to the reading of a rather interesting paper on "Lesson Helps," by Rev. C. E. Baker, of Billtown, and addresses by Revs. S. T. Eaton, E. O. Read and D. W. Crandall, leaving good and lasting impressions.

After the closing exercises convention adjourned to meet at Berwick, Sept. 20th, 1891, all feeling pleased with a pleasant and profitable session.

W. WALLACE NELLY, Sec.

Book Review.

THE KING'S BUSINESS.

"The King's Business," 580 pages, octavo, illustrated, cloth \$1.75, stiff paper cover \$1.00.

This is the seventh volume and the largest and most complete of the series of the great annual conventions of Christians at Work, Chicago 1886-Tremont Temple, Boston, 1892.

The speakers and leaders in these great annual Christian-work gatherings are among the foremost workers and thinkers in aggressive Christian effort. They are moved by the great purpose of arousing the church and Christians and showing the "how" by which the unsaved multitudes, hitherto unreached by the ordinary ministrations of the church, may be won to Christ and His church.

They have recognized that no one method or its presentation would do this greatest of Christian works, but there are "diversities of gifts" and "diversities of ministrations."

Instead of bringing about the publication of large and expensive books by experts in each of these various methods, they have brought these experts together in large annual Christian-work assemblies from year to year and secured from them brief stories of what has been done, and how it has been done, to which is added the force of questions and answers and side-light of brief addresses by other workers in the same line, Bible readings, gospel songs, etc.

"The King's Business" is many books in one, of intense and often thrilling interest, of great value to every pastor, Sunday school teacher, Christian endeavorer and Christian worker, and covering almost every known form of Christian work. It is a "report" but a report of actual work and practical and successful methods of advancing the Kingdom.

A review in detail of the various addresses and papers of value would require many columns. Among the papers of exceptional value is the remarkable story by Russell H. Conwell, Philadelphia, of the institutional methods of church work in connection with his church. This alone is worth the price of the book. Rev. H. N. Kinney's address on aggressive Christian work in France and Scotland with a brief description of many of the most successful forms of work in England, including "The Pleasant Sunday Afternoons," is of unusual value. One of the remarkable features is the picture of forty saved drunkards given in the appendix. This is called The McAuley Water Street Exhibit. Most of the pictures of the fine looking men and women given, are men who were saved from the lowest depths of drunkenness in this wonderful mission. Altogether the book is one of unusual value and will be of great help and inspiration to pastors and other Christian workers.

For sale by all book-sellers or may be obtained from the publishers, the Bureau of Supplies for Christian Workers, New Haven, Conn.

DENOMINATIONAL NEWS.

[All money (except limited contributions for denominational work, i. e., Home Missions, Foreign Missions, Acadia University, Ministerial Education, Ministerial Aid Fund, General Missions, Methodist Aid Fund, etc., etc.) should be sent to the Rev. J. W. Manning, St. John, N. B. And all money for the same work from Nova Scotia should be sent to Rev. A. Coburn, Wolfville, N. S. Resolutions for collecting funds for denominational work can be had on application to the above, or to the Baptist Book Room, Halifax.]

KEMPE, QUEENS CO., N. S.—Rev. J. E. Blakey writes that one person was received into the church by baptism on Sunday, Oct. 22nd, at Northfield.

CAMBRIDGE, N. S.—It was my privilege to baptize two persons and to receive them into the Cambridge church yesterday, the 22nd of Oct. The church is united, congregations are good, and we are hoping for further additions.

E. O. READ.

SPRINGHILL, N. S.—The three evangelistic churches are united in holding special services. We engaged the services of Mr. Melkie, who is laboring here zealously. The enemy is strong. The churches are being greatly revived. The backsliders are returning, and souls are being saved every day. May this gracious work go on here, and may its influences be felt in the regions round about. You will hear from Springhill again in a few weeks. Brethren, assist us by your prayers. H. B. SMITH.

GREENWICH HILL, N. B.—It was my privilege to baptize two persons, viz.: Mrs. Maggie Pitt and Miss Susie Perry, into the fellowship of the Greenwich Hill Baptist church, on Sabbath, Oct. 22nd. We used the "Baptistry" beautiful "St. John River" in which so many hundreds have thus joyfully pro-

cessed their faith. I closed my efforts at Greenwich on Sabbath evening with a crowded congregation and came in Monday to Jerusalem where I am to begin this week. I. A. WALLACE.

HOPKINSON, N. S.—On Sabbath, Oct. 22nd, we visited our out-door baptistry and buried in baptism one young lady of this place, Miss Mary Ann W. and who we trust will walk in newness of life. Our congregations here are good, and the prayer meetings are well attended. A young people's prayer meeting is also held once a week and well attended by the young. We miss very much one young sister, Miss Mina Reed, who is attending school in Boston. B. N. HUGHES.

SUMMERBIDE, P. E. I.—Congregations are large and interest in church work is being revived. One young girl desired our prayers in last night's meeting. May it help us to pray yet more earnestly for God to give the increase while we sow the seed of the kingdom. Rev. J. W. Manning came last Saturday to the Island, and finding me sick, preached on Sunday at Bedouque and Summerbide on the subject dear to his heart. I am sure we will do more for missions as a result of the burning words of our brother. He speaks at Tyne Valley, Cavendish and Tryon, going to Pownal with Bro. J. Miles for the Sabbath. B. H. BENTLEY, Oct. 25.

GIBSON, N. B.—We are moving along as rapidly as possible with our new building, and hope to have it completed sometime next month. The St. Mary's fire, for the second time this summer, turned us out on the street. The hall in which we worshipped was burned, and we lost 75 chairs and all our music books. However, we were able to find shelter in our new vestry, and so held our services there Sunday evening and evening. After the morning service we went down to the St. John River and baptized Daniel Tims. He is well stricken in years, being 78, and is dying of cancer, but was exceedingly anxious to obey the Lord. He was to have been baptized before but was not able. But the Lord gave him strength and his soul was filled with joy in being permitted to obey his Lord and Saviour.

F. D. DAVIDSON.

ST. MARTIN'S.—For some time past the money drops have been falling, and now the showers have come. A few weeks ago our Christian Endeavor Society decided to hold, under its auspices, a Sunday evening evangelistic service once in two months. The first of these (which takes the place of the regular preaching service) was fixed for Oct. 15. It was led by Prof. Robinson, of the Seminary, and proved an occasion of such manifest spiritual power that we held one just like it last Sunday evening, and will hold another next Sunday (29th). At each of the services a number decided for Christ. The power of the Holy Spirit is also mightily felt in our regular weekly prayer meetings. The primary is abating the blessing. We shall visit the baptismal waters soon. "To God be the glory—great things He hath done." And may He so shake this community that the most hardened will turn to Him. The blessing still continues at Colchester. C. W. W.

OXFORD.—A word from this field which is scattered and large, and involves a great amount of toil and travail to reap the harvest of souls. The waving voice of God in death has called of late to every congregation on this field. We have not had the joy this autumn of gathering sheaves from the field of sin.

At Oxford, the work of church revival is prospering, and is being blessed by seeming divisions. But at Cantreville and Landon there is a growing interest and some are seeking the Lord. At West Leicester, where we have a few scattered Baptists, no church or place of worship, large congregations have greeted me once a month this summer and fall in the parish school house to listen to the Word of Salvation. Last evening these kind people met at Councilman James Gray's, and after partaking of a sumptuous meal which was heartily shared by over one hundred persons, they presented me with \$42 for which I wish to express my heartfelt gratitude, and pray that the Lord of the harvest may bless them with the riches of His grace. E. C. CORRY.

UPPER WILMOT.—This church, in its work of redemption, is making onward to the work of the Redeemer. Though we have no additions to report we are not discouraged, for our staff of workers, composed of old and young, are diligent in the service, and with pastor Tingley are united in prayer, that the work saved among us may accept Jesus and share with all believers the pleasures of religion. Prayers of faith, coupled with Christ-like living, must certainly prevail. In training the one hundred and two converts who united with us in the spring of 1892, Bro. Tingley has proven himself a faithful and judicious shepherd. The longer he is with us the stronger draws the tie that binds our heart in Christian love. During the summer the brethren at Evergreen and Margaretville have painted the outside of their meeting houses, and the brethren at Melvern Square have much improved their church by building a recess on the rear of it for the choir and by finishing the ceiling and walls throughout. The sisters have added to the appearance of the preacher's platform by furnishing it with new chairs. The reopening services were held Sunday, Sept. 27th, when the Rev. E. D. Dady, B. A., of Berwick, preached the morning sermon from Zech. 6: 12, 13, much to the enjoyment and profit of all listeners. In the afternoon Rev. E. H. Howe, of Kingston, was the preacher. His text was Eph. 1: 9, 10. This was an excellent sermon along the line of doctrine. The service of the evening was devoted to missions. The speakers were Rev. E. H. Howe, Rev. L. J. Lingley, Deas, L. Barker, W. H. Gougeon and Bro. O. P. Goucher, B. A. The addresses were good and we trust awakened a greater missionary spirit in the hearts of all present. The speeches were interspersed with music and recitations, and the programme ended with a collection for missions that amounted to \$9.40. A number of strangers joined us in the services, thus making the congregations large. In the evening the house was packed. All the worshippers on Sabbath were in the church with the exception of the beautiful church the Baptists have prepared in which to worship God. Com.

ORINATION.—In answer to a call from the Woodstock church some thirteen churches sent delegates, on October 17, to consider the advisability of ordaining Bro. A. F. Baker to the work of the gospel ministry. Rev. Thos. Todd was chosen chairman, and Jos. A. Cahill secretary. By a unanimous and hearty vote it was resolved to raise the church to proceed with the ordination, which took place in the evening, when was gathered a crowded house. The sermon was preached by Rev. C. E. Owens, of Hamilton, Maine. The whole service was impressive and of deep interest. There were some eleven ordained ministers present. Bro. Baker appears to be a young man of good, practical, common sense and fine ability, which are concentrated in the service of the Master. His influence is already being largely felt in the town. May the great head of the church guide and abundantly bless in the work this young man of promise is the prayer of many. Jos. A. CAHILL, Secy.

PERSONAL.

Rev. J. W. Manning is visiting the churches of P. E. Island in the interest of the foreign mission work.

Rev. W. B. Byggs, D. D., is at present in America, having recently come from India via San Francisco. Dr. Byggs' present address is Newton Centre, Mass.

The pulpit of the Brussels St. church was supplied last Sunday morning by Mr. G. J. C. White, and in the evening by Rev. J. L. Eaton, of Lawrenceville, N. S., who has just returned from a visit to Chicago. Rev. Mr. Carey spent the day at Benton preaching at the dedication of the new Baptist house of worship in that place. Mr. Carey also lectured in his own church on Tuesday evening last, subject, "William Carey."

NOTICES.

Owing to my absence from the province while the Year Book was going through the press, I was unable to read the report of the convention minutes, and consequently two items of the record are omitted from the printed copy, viz.: The adoption by convention of the report of the committee on temperance, and the appointment of a committee on travelling arrangements composed of Brethren J. J. Wallace, Henry Lovett and H. H. Ayer.

E. M. KEIRSTEAD, Secretary of Convention.

Wolfville, N. S., Oct. 25.

The Hants Co. Auxiliary Board will meet at South Rawdon, on the first Tuesday in November. A large attendance of representatives from the different churches in the county is earnestly desired.

Will all the Aid Societies kindly remember that the W. B. M. U., at their last annual meeting, passed a resolution to ask the modest sum of five cents per copy for the annual report. This is to meet the expenses of publishing accounts. Will each treasurer bear this in mind and remit the amount due from her society (which will be known on receipt of the reports sent by Provincial secretaries) when the next quarter's regular remittance is forwarded to Mrs. Mary Smith, Amherst. By sending the sums in this way, all additional postage will be saved.

A. C. MARTELL, Cor. Sec.

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"The manure pile is the farmer's bank," is quite true. Upon it depends his crops and his success in farming. No farmer has enough—an always find use for more than he has. Hence the importance of good management in order to insure greatest dividends. It is poor economy to make great outlays of time in saving and collecting manure and then lose from one-third to one-half in a careless and senseless way of applying it to the field. We believe that every farmer can largely increase the value of his manure pile by thorough pulverization and even spreading, and this can best be done by using a practical machine made especially for the purpose.

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November 1
The matter which this page
fully selected from various sources
to that, to say intelligent farmer
the year, will be well served
description price of the paper.

WHEN I GO HOME.

It seems to me as I go home,
To see the bright autumn glow,
When the black, scintillating shadows
Some words of the long ago.

WHY HE GAVE UP THE MINISTRY.

"I have about made up my mind
to prepare for the ministry, mother,"
said John Parsons, a bright, staid young
fellow, one day on his return from the
academy as he sat down in the cozy
sitting-room for a half-hour's confidential
talk, as his habit was, before the men
folks came in, or it was time to go about
supper.

"Good workmen are needed in the
constantly widening field," said the
gentle mother, who had been the recipient
of all his boyish confidences, especially
since his conversion, and who always
gave a sympathetic ear to the aspirations
of his budding manhood.

"If you feel that you have a call to
preach, I would not lay a straw of hindrance
in your way, but a decision of this kind
should not be reached hastily; you must
weigh the matter well as you go over it
serenely for it should be the decision of a
lifetime. I should be sorry to have you
fit for the ministry, take up the sacred
calling for a time and then find out that
you are not made for it, and so have to
leave it for good."

"I sympathize with your feeling in
that respect, mother, but my heart goes
out to the isolated Christians in remote
country districts who are so far away
from the centers of civilization, and yet
in their need to live right, and bring up
their children properly, hold regular
service and have well-organized Sunday-schools
and spiritual, well-sustained prayer meetings
in school houses, or even in the open air,
from house to house. The obstacles they
overcome and the sacrifices they make
are so in accord with the spirit of the
gospel that I seem to hear a voice
calling me to come over and help us."

"I have forgotten them long ago," he
said, "having persuaded it was a mixture
of shyness and of one waiting for
another that made them serve me so,
for I have come across a great many
preachers who were just the kind of
men that were very good people here
a dread of entertaining ministers, and
where if there is a way to slip out of
a duty they will find it."—Christian at Work.

Lincoln's Kind Heart.
An incident that has probably never
appeared in print was related by Hon.
Schuyler Colfax regarding Abraham
Lincoln. It was during the dark days
of 1863, on the evening of a public
reception given at the White House.

service to begin, several new workmen
arrived, who were formally introduced to
the preacher of the day.
By the time they had been whis-
peringly told by their more fortunate
brethren who had been present at the
morning service how much they had
lost by their absence, the time had come
for "afternoon meeting" to begin, and
the young man again took his place at
the desk.

His enthusiasm had considerably
abated. He was fast from hunger,
his throat was dry and parched, and
the heat from the wood stove and the
lack of ventilation made him almost
giddy.

He had not proceeded far in his dis-
course before he began to question
whether his morning deliverance was not
altogether the best; he fancied one of
the sisters was saying as much behind
the cover of her hymn book.

The services throughout the after-
noon dragged but they were finished
at last, and as soon as he stepped down
from the little platform every one of
his hearers seemed pressed with a great
desire to get home just as quickly as
possible.

A few, to be sure, as they bade him
goodbye, thanked him for the good
that day his presence had done them,
and expressed a hope that he would
come again, but each and all seemed
oblivious to the fact that what was the
duty of some one to invite him to
some one of the homes near by for
rest and refreshment.

He went out of the school house and
stood by Frisky, until the last of the
workmen had disappeared, and he was
not without hope that their hearts, if not
their common sense, might move them
to return with a tardy invitation, then
mounting his hungry, impatient horse,
he retraced his steps for home.

The traveling was far worse than it
had been in the morning, even, and he
had ample time to think matters over
in all their bearings, especially the feasi-
bility of his preparing for and entering
the ministry.

There was a good hot supper and a
bright-faced mother at the end of the
journey, and before he retired he had
related the day's experience to her and
announced that after further careful
deliberation he had abandoned the idea
of becoming a minister.

"Perhaps the day's trial was to test
your faith," she said. "If you are so
utterly discouraged at the onset, I think
it shows that you are hardly fitted for
the ministry, and I have tried to express
openly to you. In any event let this experience
be a life lesson to you that hospitality
is an obligation as well as a grace, and
let a cheery thoughtfulness for the com-
fort and entertainment of others, espe-
cially those of whom we are called to
mark your line of conduct, whatever
wherever you are."

The young man continued at school,
pursued his studies assiduously, and in
time became a successful physician, and
now there was a large and lucrative practice
in a flourishing New England town.
He has not forgotten his mother's in-
junction, and being an earnest working
Christian "given to hospitality" he is
fond of relating the experiences of his
life, and of the great interest he has
taken in it. He has never again been
tempted to speculate as to whether his
life would have been more useful to his
fellows had his inner man been com-
forted by a hot dinner at that experi-
mental meeting, and he has never again
said, "I have forgotten them long ago,"
he says, "having persuaded it was a
mixture of shyness and of one waiting
for another that made them serve me so,
for I have come across a great many
preachers who were just the kind of
men that were very good people here
a dread of entertaining ministers, and
where if there is a way to slip out of
a duty they will find it."—Christian at Work.

Little Minnie.
"What is it, Ethel?" asked a sweet
voice.
Ethel looked up quickly, and the
white card she held in her hand fluttered
to the floor.

"Why, how softly you came in, min-
nie. You must be of the 'velvet shoe'."
The young lady had left her low seat
by the window as she spoke, and seat-
ing Miss Langdon in the easiest chair
in the room, drew up a low stool and
seated herself upon it at her friend's
feet.

That lady submitted to all in smiling
silence.
"Now, you are comfortable, and so am
I," said Ethel, as she rested her head
on Miss Langdon's knee, and sat
silent, letting the wind that blew softly
in ruffle her golden curls.

"And now that we are both 'comfor-
table,'" said Miss Langdon, "let me
tell what is troubling you."
Ethel looked up quickly. "How do
you know that anything is?"
"Intuition, answered the elder lady
playfully, but with a tender accent in
spite of the blue blue eyes, "for you
were a moment to its former resting place,
then she lifted it and looked straight in
to her friend's eyes.

"I suppose I may as well tell you,"
she said, "for you are sure to find out
oblivious to the fact that what was the
duty of some one to invite him to
some one of the homes near by for
rest and refreshment."

"All of it," said Ethel, desperately;
"at least that about the privilege of it,
the privilege of the liberty, I mean."

Ethel's words were so sufficiently ener-
getic, that Miss Langdon based her
enigmas for this young, soul before.
"You mean you cannot see just where
the great privilege comes in?"
Ethel looked a little startled to have
her thoughts put into such very plain
terms.

"Well," she began, a trifle composedly,
"It is a privilege, of course, to wor-
ship God each in their own way, and it
must have been terrible in the old days
when Christians were persecuted, but it
is not so far from us now, and I have
us to-day that I can not make it seem
real."

"And that is the cause of the diffi-
culty," said Miss Langdon, in that un-
derstanding tone that is so comforting
to the troubled soul. "I have had some
thoughts in 'battering down' that you
deny the fact that it is a privilege,
but you are troubled that you do not
feel a keener sense of it."

Ethel looked up gratefully. "How
good of you to understand me, dear Miss
Langdon," she said.
"Doesn't you think Christ understands
you even better, dear?" Ethel had no
answer to that, but the only herd went
down upon her folded hands and Miss
Langdon, with a smile, said, "I have
a little prayer went silently upward from
the girl's little heart."

superintendent," she begged, "she looked
so good and spoke so kind, I am sure
she will come."
The wretched mother stole out,
found the lady superintendent of the
school, who promised to come. She
did come this night, bringing another
lady with her.

"How the sick girl's face lighted up
as she saw them! Her poor wasted
cheeks flushed with pleasure, her eyes
shone like stars."

"Oh, I am so glad!" cried the faint,
gaping voice, "now, sing quick, please,
about Jesus, before father comes."

"Soon the little room was filled with
music of the simple songs the girl
loved so well; and who shall say but
what the angels gathered in that lowly
place, around that dying bed?"

"Now, pray," said the faint voice, and
as the superintendent knelt and prayed
the girl lay with closed eyes, a faint
smile on her thin blue lips.

"The prayer ended the wistful eyes un-
closed once more; not shining now, but
growing sunken, and the finger tips were
blue.

"Oh, sing once more," she said,
"once more to Jesus." But as the sweet
notes of the song floated out upon the
air, a man's heavy step was heard, a
man's evil, scowling face looked in at
the open doorway.

"You can just stop that racket," said
a harsh voice, "and get out of here. I
won't have any of that folk in my
house."

"Hush," said one of the ladies, "hush,
your child is dying." The man paused
upon the threshold irresolutely, and
as the comforting words of the sister
fell softly on her ear, the soul of little
Minnie went up to God."

Miss Langdon's voice sank into se-
vered silence. Outside the window a
little blue star appeared; the sweet
breath of spring came in and fanned
them gently.

Experience and Trust.
A Boston newspaper reports that there
is manifest in that city a growing ten-
dency to drop more letters in the street
boxes than formerly. This is supposed
to show that people are learning to
trust the post-office officials more per-
fectly. They find by experience that
letters dropped in the boxes go as
promptly and safely as if taken to the
post office. Their experience helps
them, and at the same time saves
them trouble. Why should we not in
our dependence upon God, learn the
same lesson? As the years go by, and
we find that His Word is faithful as
d truth, we should learn to trust Him
more and more perfectly. If we can say,
"like Joshua, that no one thing has
failed us of all the good things which
He spoke concerning us, surely our ex-
perience of His faithfulness should in-
crease our faith in Him."

And just as the mail carrier will carry
our letter for us and save us the journey
to the office, so will God bear our bur-
den for us, if we will but avail our-
selves of His offers. Yet with letter
boxes on the corner, and letter carriers
passing the house, there are people who
will carry their letters themselves. And
so there are people, who with all God's
promises and with some experience of
His love, will yet insist on bearing the
burden in hand. He invites them to cast
upon Him.

The Honest Man.
To the Editor of the Messenger and Visitor:
Please inform your readers that I will
mail free to all sufferers the means by
which I was restored to health and
many vigor after years of suffering from
nervous weakness. I was robbed and
slandered by the quacks until I nearly
lost faith in mankind, but thanks to
heaven, I am now well, vigorous and
strong. I have nothing to sell and no
scheme to extort money from anyone
whomsoever, but being desirous to make
this certain cure known to all, I will
send free and confidential to anyone full
particulars of just how I was cured.
Address with stamp:
MR. EDWARD MARTIN (Teacher),
P. O. Box 148, Detroit, Mich.

The Young Men's Christian Associa-
tion Saved Him.
"I owe my first start in life," said
Superintendent Swift of the Union Pa-
cific Railroad, "to a little circumstance.
I had been an operator on the New York
Central. I was not a vicious boy, but
bad company led me to drinking and gam-
bling, and I lost my place. But I had
obtained a new situation on the Union
Pacific at Omaha. On the train going
there I happened to get into a coach
with a very pleasant gentleman, who
amused me with several interesting
stories. At Burlington, Iowa, the stran-
ger looked me in the eye, and said,
gently—

"You are a young man, just starting
in life. Where are you going?"
"O Omaha," I said.
"Do you know any one there?"
"NO, not a living soul."

"Now, that's good," said the gentle-
man, whom I afterwards found was
Eli Perkins, "you will now have the
best chance in the world to start life
right. My sister has a son, your name,
and I advise you, my dear boy, as
soon as you get to Omaha to go right to
the Young Men's Christian Association
and join it."

"But I am not a good Christian," I
said.
"Never mind that. They will, per-
haps, make you one. There you will
meet clean young men, and bright fel-
lows, too. You will find baths, and a
splendid library, and companions who
will help you socially."

"I followed Perkins' advice. As soon as
I joined the Young Men's Christian
Association, and got away from old com-
pany, I felt like a different man. I
felt a new dignity, and felt I had as
much manhood as any one. The other
operators knew I belonged to the Young
Men's Christian Association, and I felt
that I had an example to set. The boys
began paying a deference to me. There
was no swearing in the coach. This
made me feel proud, for I felt that I, too,
was doing good."

"Well, I grew in the office, and I grew
in the Young Men's Christian Associa-
tion. I live in a new social world.
When I was home to my mother, who
is a praying Christian, that I had joined
the Young Men's Christian Association,
she sent me a letter stained with tears
of joy. Then I was happy. Finally I
became a church member."

"You see, my friend, I am still an op-
erator? Oh, no. My belonging to the
Young Men's Christian Association made
the officials have confidence in me. I
was promoted to assistant to the
division, and am now a superintendent
of the Valley Branch, and a little good
business advice from Eli Perkins caused
it all. The advice gave me the first
boost, and the Young Men's Christian
Association drew me up and held me
there."—Christian Herald.



A Little Daughter
Of a Church of England minister
cured of a distressing rash, by
Ayer's Sarsaparilla. MR. RICHARD
BIRKS, the well-known Druggist, 297
McGill st., Montreal, P. Q., says:
I have sold Ayer's Family Medicine
for 40 years, and have heard nothing but
good said of them. I know of many

Wonderful Cures
performed by Ayer's Sarsaparilla, one
in particular being that of a little
daughter of a Church of England min-
ister. The child was literally covered
from head to foot with a red and ex-
ceedingly troublesome rash, from which
she had suffered for two or three years,
in spite of the best medical treatment
available. Her father was in great
distress about the case, and, at my
recommendation, at last began to ad-
minister Ayer's Sarsaparilla, two bot-
tles of which effected a complete cure,
much to her relief and her father's
delight. I am sure, were he here to-day,
he would testify in the strongest terms
as to the merits of

Ayer's Sarsaparilla
Prepared by Dr. J. C. Ayer & Co., Lowell, Mass.
Cures others, will cure you.

Intercolonial Railway.
ON AND AFTER MONDAY, the 11th Sept., 1898,
the Trains of this Railway will run Daily
(Sunday excepted) as follows:—
TRAINS WILL LEAVE ST. JOHN:—
Express for Campbellton, Pugwash, Pictou
and Halifax, 7.00
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Express for Point de Chene, Quebec and
Montreal, 16.55

A Puller Car runs each way on express trains
leaving St. John at 7.00 o'clock and Halifax at 7.30
o'clock. Passengers from the Incomers at St. John
and Montreal take through sleeping cars at Montreal
at 11.40 o'clock. A freight train leaves St. John for
Moncton every Saturday night at 12.30 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:—
Express from Sussex, 6.55
Express from Montreal and Quebec (Monday
excepted), 10.30
Express from Montreal (daily), 10.30
Express from Halifax, Pictou and Campbell-
ton, 10.30
Express from Halifax and Sydney, 12.30

The trains of the Intercolonial Railway are
equipped with Puller Cars, and the Incomers, and those
between Halifax and Montreal, via Lewis, are
lighted by electricity.
All trains are run by Eastern Standard Time.
D. POTTINGER,
General Manager.
Railway Office, Montreal, N. B.,
24th Sept., 1898.

Yarmouth and Annapolis Railway.
FALL ARRANGEMENT.
ON AND AFTER MONDAY, 22nd October, 1898, trains
will run daily (Sunday excepted) as follows:—
LAYNE YARVOUTH—Express daily at 8.15 a. m.,
arrive at Annapolis at 12.15 p. m., Passengers
and Freight, Monday, Tuesday, Wednesday, and
Friday at 1.45 p. m.; arrive at Annapolis at 7.00 p. m.,
Tuesday, Thursday and Saturday, at 1.45 p. m.,
and at 7.00 p. m.
LAYNE ANAPOLIS—Express daily at 12.35 p. m.,
arrive at Yarmouth at 4.55 p. m., Passengers and
Freight, Monday, Tuesday, Wednesday and Saturday
at 1.15 a. m., arrive at Yarmouth at 11.15 a. m.,
and at 11.15 a. m.

CONNECTIONS—At Annapolis with trains of Wind-
sor and Annapolis Railway. At Yarmouth with City
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Highest of all in Leavening Power.—Latest U. S. Gov't Report.

# Royal Baking Powder

ABSOLUTELY PURE

### NEWS SUMMARY.

**Domestic.**

—The chances of Mr. A. W. Ross, M. P., becoming Lieutenant-Governor of Manitoba are said to have greatly improved within the past few days.

—Mr. C. H. McInnis, representative of the city of Ottawa, expects to be sworn in as Lieutenant-Governor of the Northwest Territories this week, when he will leave with his family for Regina.

—Mr. Justin McCarthy has issued an appeal on behalf of evicted tenants in Ireland. He believes that the reliance of the Irish race upon Mr. Gladstone's promises will be justified.

—Archbishop Duhamel preached in the Ottawa Basilica on Sunday, approving of the action of the St. Jean Baptiste Society in refusing admission to French-Canadians who were Protestants.

—At a meeting of the McGill Corporation, held in Montreal on Wednesday, it was announced that Mr. Peter Redpath offered to give a yearly donation of five thousand dollars for the general maintenance of the new library, which will be opened shortly by the Governor-General.

—In his reply to the address of welcome from the City Council, of Hamilton, Thursday, the Governor-General denied the truth of the report, published in the press that one of his sons had run down by a coal cart, and the little girl instantly killed. The carter, whose name is Piche, gave himself up and was sent to headquarters.

—On Thursday afternoon in Montreal, the infant daughter of Capt. Bishop of the fire department was being wheeled along in a baby carriage; the carter ran down by a coal cart, and the little girl instantly killed. The carter, whose name is Piche, gave himself up and was sent to headquarters.

—Honore St. Louis, counsel for the *Comrade Revo*, was taken for the \$10,000 against Rev. Father Lessee, who wrote a pamphlet entitled, "To the Enemy's Camp." The publication in question also contained an attack upon the Masonic order.

—On Thursday last in Montreal, just before dark, Rev. Mr. Bottrell, a retired minister, was crossing St. Catherine street west, and being deaf and not seen by the motor man, an electric car ran over the old gentleman, inflicting such serious injury that he died soon after.

—W. J. Hicks, who was the cause of the death of John Hill at Norwood, Ont., last Sunday, was arrested on Monday night on the charge of manslaughter, and committed to stand his trial at next session.

—The celebrated Purcell will case, which involves the title to several tracts of land in the Ottawa district, has been referred to the Hon. Mr. Justice Gauthier, who is at present before the Supreme Court at Ottawa, with a host of legal talent looking after the several interests involved.

—John Maloney, the famous hunter and Indian guide, brought to this city Thursday on the Shore Line two of the finest deer ever shot in this province. John says there is plenty of deer and caribou at New River, and anyone wishing to employ a guide will find him there.—*St. John Globe*.

—The Dominion government, it is understood, has notified the United States authorities that while the Dominion cannot officially recognize any arrangement whereby the United States inspectors may supervise immigrants in Canadian ports, it will not interfere with any arrangement which the United States may make with Canadian steamship and railway companies.

—The output of the Nova Scotia coal mines for nine months of this year is as follows: Cumberland mines, 403,500 tons; Friesen mines, 375,000 tons; Cape Breton mines, 44,000 tons; a total increase of 227,000 tons over the corresponding period last year. The Whitney syndicate mines increased their output 111,000 tons during the nine months.

—An Ottawa despatch of Oct. 26th says: An order appointing C. H. McInnis Lieutenant-governor of the Northwest Territories will be made on Saturday or Monday, and he will be sworn in on Tuesday next, 31st inst. The prospective governor and his family will leave for Regina at an early date. Little time will elapse in filing the electoral vacancy in Ottawa.

—Political feelings are running high at St. John's, Newfoundland. Patrick McGrath, acting editor of the *Evening Herald*, was a victim of a cowardly assault made by the eldest son of Sir R. Torburn, because of strictures in the *Herald* on Torburn's desertion of his own party. While McGrath was alone in the *Herald* office, Torburn entered and attacked him unexpectedly, inflicting serious wounds with a heavy stick. Torburn was arrested and held to bail for trial at the Supreme Court.

—About 1,500 women assembled in a pavilion in the Horticultural Gar-

dens to hear an address from the Countess of Aberdeen on the necessity of organizing a national council of women in Canada. Her Excellency's address was listened to with the closest attention, and at its conclusion a resolution was moved and carried heartily endorsing the formation of a council such as that advocated by Lady Aberdeen and the work of organizing it was immediately proceeded with. Lady Aberdeen was unanimously elected president. It was decided that the wives of the Lieutenant-Governors of the provinces be asked to organize their respective provinces and elect vice-presidents.

**British and Foreign.**

—The Maharajah Duleep Singh, who was born in 1838, has died in Paris, from the effect of a paralytic stroke.

—News has been received in Brussels from the Congo State that the Belgian forces have captured Kirundu, an Arab stronghold, near Stanley Falls.

—The London *Times* urge the political importance of a cable wholly controlled by the British Government connecting Australia with Canada.

—The Sultan has bought from a French savant, for five thousand pounds, Turkish, two epistles that are ascribed to the Prophet Mahomet, and are believed to be authentic.

—There is a great feeling of unrest in Rio Janeiro, and a desire that the trouble should be terminated either by the defeat of Admiral Mello or the overthrow of President Peixoto before business is completely ruined.

—The great Oakley hall estate in Essex, England, which was valued forty years ago at twenty-eight thousand pounds, was offered for sale a few days ago, when the highest bidder was only eight thousand pounds.

—Commander Bariluzzi and Signor Petacci have gone to Paris to arrange for the eventual investment of the Papal funds and the transfer of the Vatican treasures in the event of war to a place of safety. A committee of cardinals reports in favour of investigating the funds in England.

—The Grand Duke Sergius and Paul and the Grand Duchess Elisabeth had intended to go Paris for a fortnight on leaving England, but a telegram from the Czar obliged them to alter their plans, as his Majesty deemed it inadvisable that any more members of the imperial family should visit France at present.

—Advices from Yokohama state that proceedings have commenced against the British Columbia sealing schooner. Evidence is being taken in the case of the "Maund S.," seized by Russian six miles outside of the limits in Behring Sea. The Japanese consider that any sealers found within 100 miles of the shore are thieves and robbers. The Japanese Government have decided to exercise stricter control over the sealers and have ordered districts and villages to notify them of the whereabouts of the schooner.

**United States:**

—The admissions at the World's Fair on Sunday, Oct. 22, were more than one hundred and forty thousand.

—Dr. John C. Peters, the well-known authority on cholera and germ diseases, died in New York on Saturday.

—The Senate on Thursday passed the House joint resolution for reporting, marking and removal of derelicts in the North Atlantic ocean by international agreement.

—Seventeen miners have returned to San Francisco from Yukon river, Alaska, with gold dust in their possession valued at seventy thousand dollars, as the result of one year's work.

—Mayor Harrison, of Chicago, was shot and killed on Saturday night by a man named Pendergrast, who says he shot the Mayor because he promised him an office and did not keep his word. The man is believed to be insane.

—The Women's Christian Temperance Union of Osceola, Neb., has resolved itself into a White Cap Committee, and on Saturday night inflicted terrible floggings on five young women whose morals did not meet the approval of the union.

—The Dalton gang a few nights since appeared at Cushing, O. T., and attended an oyster supper given by the ladies of the church. They left their arms outside, patronized the tables liberally, and behaved like society gentlemen.

—Mrs. James Whithead and her daughter, while on a claim in the Cherokee strip on Tuesday were overtaken by a prairie fire. The mother placed her daughter on a pony and she escaped, but before Mrs. Whithead could mount her horse she was surrounded by flames and burned to death.

—From a disordered liver a whole train of diseases may result. Regulate the liver with Burdock Blood Bitters, nature's remedy for liver troubles.

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—Use Skoda's Discovery, the great blood and nerve remedy.

—Dr. H. J. Fixot, St. Peter's, says: "Have prescribed Putner's Emulsion, and judging from results, heartily recommend it."

—"Have used one bottle of Burdock Blood Bitters, and am cured of liver complaint completely."

—Mrs. J. Peck, Jarratt's Corner, Ont.

### Marriages.

**PALMER-WILLIAMS**—At the parsonage, Milton, Oct. 23rd, by Rev. J. E. Goucher, Edward Palmer, of Yarmouth, to Annie Williams.

**TERRY-SUTHER**—At the parsonage, Milton, Oct. 19, by Rev. J. E. Goucher, Hugh H. Terry, to Maggie B. Suttie, both of Milton, Yarmouth.

**SHAW-EATON**—At the Baptist church, Berwick, N. S., on Tuesday, 24th inst., by the Rev. E. E. Daley, Harry S. Shaw, to Lavinia Eaton, eldest daughter of Geo. W. Eaton, Esq.

**MCLEAN-STANLEY**—At Centreville, on the 21st Oct., by Rev. Jos. A. Cahill, Geo. A. McLean, of Nashua, N. B., to Rose M. Stanley, of Phillips, Me., U. S.

**WHITMAN-BLACKADAR**—At the residence of the bride's father, Albert Blackadar, Esq., South Ohio, N. S., Oct. 18, by Rev. Treman Bishop, Robert Parker, Whitman, of Cambridge, Mass., to Martha Alice Blackadar.

**STEVES-AYLES**—At the residence of the bride's father, Coverdale, Oct. 17th, by the Rev. Milton Addison, James Steves, of Boundary Creek, to Bertha Ayles, of Coverdale.

**PENLAKON-DONAGHEY**—At the home of the bride's mother, Forest Glen, Victoria Co., Oct. 26, by pastor Estabrook, Amos S. Fenlason, of Milltown, Maine, to Miss Jennie E. Donaghey.

**FERRIS-MCCOY**—At the residence of the bride's father, Linwood, Lot 81, P. E. I., by the Rev. H. C. Higgins, Harriet Crawford Ferris, to C. H. Spurgeon McCoy, Middle Musquodobit, Halifax Co., N. S.

**GORDON-RICHARDSON**—At the Baptist parsonage, Sydney, Cape Breton, Oct. 24, by Rev. John Lewis, George A. Gordon, of Sydney, to Laura B., daughter of Wm. J. Richardson, of South Bar.

**ELLIS-EVERTS**—At the Baptist parsonage, Digby, on the 4th inst., by the Rev. A. T. Dykeman, William Ellis, of Lower Granville, to Laila Jane Everts, of the same place.

**SMITH-HINES**—At the Baptist parsonage, Digby, on the 23rd ult., by the Rev. A. T. Dykeman, Raymond Smith, of St. John, to Ursa Hines, of Argyle, N. S.

**MCKAY-HAINS**—At the residence of the bride's father, Hainsville, N. B., on the 25th ult., by the Rev. A. T. Dykeman, Edward Haddon McKay, of Sandy Cove, Digby Co., to Janet B., daughter of Charles Hains, Esq.

### Deaths.

**ANDERSON**—At North Port, Oct. 5, widow of the late Thomas Anderson, leaving one son, five daughters to mourn the loss of a kind Christian mother. In her death the Linden church loses a faithful member.

**BLAKNEY**—At Hillsboro, N. B., Oct. 22nd, Charles Blakney, aged 20, of consumption. This young man was led during his sickness by his mother to give his heart to Christ, and so he died resting in Jesus.

**COX**—At New Annapolis, Oct. 15, Carrie A., beloved daughter of John and Mary Cox, aged 21 years. Sister Cox was immersed by Rev. F. D. Davison in November of 1888. Her life and her acts were a proof of the triumph of Christianity.

**STEVES**—At Round Hill, Salem, Albert Co., on the 23rd ult., Rachel Steves, widow of the late Mariner Steves, in the 81st year of her age. For many years this sister was a consistent member of the church. She was loved and honored by all who knew her.

**HARLOW**—At Caledonia Corner, Queens Co., N. B., Oct. 14, Helena, wife of Alexander Harlow, aged 38 years and nine months. The young wife, married but four years, was taken suddenly from her home. She was a daughter of Mr. Jacob Giffin, of Osborne, Shelburne Co., and sister to Rev. H. A. Giffin, pastor of Baptist church, Milton.

**STEWART**—At West River, Lot 47, P. E. Island, Oct. 1, Emily, beloved wife of William W. Stewart, aged 50 years. She was baptized nineteen years ago by Rev. D. G. McDonald, and united with the Baptist church, Milton, five children. She leaves a member till death removed her. She leaves a sorrowing husband and ten children and a large circle of friends and relatives to mourn their loss.

**MCGUIRE**—At Carleton, Oct. 22, Elizabeth M., wife of Samuel McGuire, aged 66 years. After a busy day she had retired and slept until a little after midnight when she suddenly awoke to find that the Bridegroom had come. She was prepared to meet Him. For 35 years she had been a believer in the Lord Jesus as her Christ, and a member of the church at Carleton, having been baptized by Dr. Clay. Among the beautiful children and five children. "Watch, therefore, for ye know neither the day nor the hour when the Son of Man cometh."

**THOMAS**—At the residence of her son, Anderson Lewis, Esq., C. Co., N. B., Oct. 8, Jane, widow of the late Benjamin Thomas, in the 88th year of her age. Deceased was a native of St. John county, having removed when quite young to Carleton county with her first husband, Job B. Lewis, by whom she leaves a large circle of children, grand and great-grand children to mourn their loss. Sister Thomas, with ten others, was organized by Rev. David Crandall into the Rockland Baptist church, Oct. 25, 1833. She has long since been the last surviving original member. She has now joined the church triumphant.

**JACKSON**—Jane, widow of the late Wm. Jackson, on the morning of the 24th ult., aged 77 years. Since the death of her husband, some six years ago, Sister Jackson has been faithfully cared for at her son's home in Pennfield, Charlotte Co., N. B. About 40 years ago she professed faith in Christ and was baptized by the late Elder Hopkins, who at that time ministered to this church. Her sufferings were intense, but the services and very precious promises cheered her until the call to come up higher was given. Her 40 years of Christian service were truly exemplary and not without marked results. She was a mother of eleven children—nine sons and two daughters—five of whom survive her to mourn the loss of an affectionate, praying mother. An appropriate service was held with a sermon from Rev. 7: 18-17.

**JURSTON**—At Pennfield, N. B., Abigail, wife of James Jurston, passed to rest at the age of 66 years. She leaves a husband and ten children, nearly all

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of whom are married and settled abroad, to mourn the loss of an affectionate Christian mother. About eleven years ago Sister Justason professed faith in Christ and was baptized by the Rev. D. W. Crandall. Two children remain at home—a son and daughter—to care for the father in his declining years, who with the children will keenly feel their loss. May the comforts of the Holy Spirit be given us in prayer. An appropriate service was also held at the church with sermon from Heb. 13: 5.

**WINCHESTER**—At Boston, Oct. 1st, of scarlet fever, Herman Lovitt, aged 16 years and 4 months, second and dearly beloved child of John G. and Mary E. Winchester. [Yarmouth papers please copy.]

### Free Sunday Breakfasts

It is contemplated by the undersigned committee, with aid of Christian friends, to give a free breakfast each Sunday morning at the mission rooms, Sheffield street, during the winter months to the needy of that locality. This committee are endeavoring to have all arrangements completed so as to have the first breakfast about the first of November. Contributions towards that object in money or material to enable us to carry on the work will be thankfully received by the committee. In the meantime we need a cooking stove, dishes, seats, tables, coal, etc. Due notice will be given when and where provisions will be received. Donations will be publicly acknowledged. No one is authorized to receive money or material but the committee. It will be distinctly understood that those who attend the breakfast will remain at the gospel table to be held immediately after—Matthew 30: 45.

A. Globe, Duke street, west end.  
G. Mitchell, 238 Brunswick street.  
S. L. Gorbell, 207 Union street.  
W. T. Jones, A. Storch, E. Hattard, Miss A. Thompson, Miss L. O'Leary, Miss M. A. Hatching, Mrs. Mitchell.

### Literary Notes.

Thorough and timely study of "The New Testament Teaching of Hell," by William W. McLellan, D. D., of New Haven, Conn., opens the Review Section of *The Homeopathic Review* for November. To those whose knowledge of that teaching is derived from the Authorized Version this study cannot fail to be helpful as emphasizing the distinctions that ought to be kept in mind in the use of the word "hell" in the various passages where it occurs. Prof. Schoedde's article on "Modern Biblical Criticism," is also timely, and the more valuable that it is conservative, a characteristic that is too often wanting from many of the more recent discussions of that question. Prof. Arthur S. Hoyt writes on "Tennyson's Poetry: Its Value to Ministers." Prof. Hunt, of Princeton, contributes a helpful practical paper on "Lessons from the Life of Spurgeon." Dr. Ward adds another to his interesting series on "Light on Scriptural Texts from Recent Discoveries," giving very suggestive information as to the meaning of the oft-discussed word, "Miso," (Miso, Tobei, Upharasin.) The Sermonic Section numbers among its contributors such names as Prof. E. V. Gerhart, Prof. Heinrich Kostlin, Dr. Maclaren, Dr. Tryon Edwards, and Hugh Price Hughes. A contribution of absorbing interest is that by Dr. Lyman Abbott, or Henry Ward Beecher.

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Mrs. Emily SHARPLEY, Brandon, writes: "I have used Surprise Soap for a long time and it is better than any other I have ever used. I can now do our washing quite easily as the soap seems to take the dirt out without much labor and does not injure my hands like other soaps I have used."

Mrs. John SUTTON, Montreal, N. B., writes: "I have used Surprise Soap for the last five years. There is no other soap like it."



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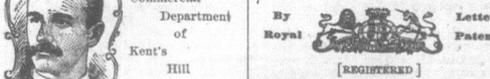
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## THE CHRISTIAN MESSENGER

VOLUME LVI. Vol. IX., No.

—DR. BENJAMIN GRUBBS, widely known manager of the American Anti-Slavery Society, died at Philadelphia on the 24th inst. He was 72 years of age. Dr. Griffith was 72 years of age when he was called to the office of the Editor and he has conducted a successful and increasing business with the paper.

—SUCCESSFUL evangelizing carried on by Christian missionaries in Central Africa, Uganda, not named to the ministry men, of whom two are chiefs in the country and provinces. The ceremony took place in the cathedral says, "is for Central Africa for England. There are trees in it used as pillars were brought five journey and required six men to carry them."

—THE appeal which treasurer of the Amnity in our present issue will give attention and call on our response. If there which the denomination a sacred obligation, it is, us, to make such provision who are giving their strength to the gospel they need not be haunted with the apprehension that sickness will overtake provision made for their that, if they are called away, they must leave their families for.

—HOW JOHN WANN, Philadelphia merchant, and ex-President of the United States, is giving his hand at preaching with excellent results. He has been preaching for years with excellent results. He has been preaching for years with excellent results. He has been preaching for years with excellent results.

—ACCORDING to a recent Empress of Austria distinguished herself the other day by assisting a pile of rocks from a thus perhaps saving from press train freight with lives. The story is that was enjoying a ride on her favorite excursion and among the saw a huge pile of rocks upon the railway track. Buds Peeth express was empress spring from her calling to the groom who behind, she herself helped the obstruction from the ment later the express derailed in safety, its passengers unaware that they owed the prompt and heroic intervention of an empress.

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—CIRCUSES and evangelists are not closely associated in mind, but it appears that a blessed showman has conceived that as a matter of fact they should be associated with advantage. Mr. Moody was holding camp in Chicago during the past Fall, he made an effort to use of Forepaugh's tent for

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