

Messenger and Visitor

THE CHRISTIAN MESSENGER, VOLUME XLV.

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THE CHRISTIAN VISITOR VOLUME XLV.

Vol. IX., No. 44.

SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 1, 1898.

Printed by G. W. DAY, North Side King St.

—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.

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.

played 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.

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.

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

she was badly dressed, and there were one or two scars upon her face. She had also lost the sight of one eye.

—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.

—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.

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.

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 besides a good deal of treasure.

Bro. A. Cochon passed through this city en route to Cape 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 Mass. at this autumn and winter from around the shores of St. Margaret's Bay.

—A sad 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.

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.

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 3 p. m. to consider matters within the territory.

W. B. M. U.

CONTRIBUTORS TO THIS COLUMN will please address Mrs. Baker, 211 Dextrose 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.

"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."

—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."

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.

There is war in South Africa between the British South Africa Company and Lobengula the King of Matabele land. The question at issue appears to be the possession of the country lying between the Zambezi and Limpopo rivers.

Bro. D. G. MacDonald 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.

"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."

"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?"

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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.

"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."

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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 1876. Then

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"Whoever 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?"

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B. Y. P. U.

The education of Baptist young people; their improved spirituality; their acquaintance in Christian service; their education in scriptural knowledge; their instruction in Baptist history and doctrine; through existing denominational institutions.

All Young People's Societies of whatever name in Baptist churches and Baptist churches having no organizations are entitled to representation. We depend for our unity upon your presence and cooperation. Our course is in the New Testament, in the full appropriation of whose teachings we are ONE PEOPLE WITH ONE HEART.

For the week beginning Nov. 5. Topic: "Rest in Christ."

Scriptures: Matthew 11: 28. 1. Rest in Christ. This tells us where we can find rest. "And ye shall find rest unto your souls." We all like to know when we are tired that there is for us a place of rest. How foolish for anyone to seek rest in the streets all night when we have a good bed at home. How many young people whose souls are troubled and burdened seek rest just where it cannot be found. Don't run the whole round of "amusements" and forget that Jesus has said: "Come unto Me."

2. "All ye that labor and are heavy laden." This tells us of those who labor. "All ye that labor and are heavy laden, come unto Me, and I will give you rest." Are you weary of striving for Christ? Are you working hard? You need rest. This promise is not for easy souls, but for all who are tired because of hard work, and weary through bearing heavy burdens.

3. "How shall we get rest?" Not by fretting and worrying. (a) "Come unto Me." Heed the call. See your part in all the invitations. "Come," "taste," "take," "drink," "be-leave." (b) "Take My yoke upon you." There is rest in His service because the yoke is easy, &c., well-fitting. You know the ox could have no rest or comfort in service unless the yoke was shaped and smoothed to fit the neck.

(c) "Learn of Me." Put yourself under the Master's tuition. If you want to find sweet rest. See Jer. 6: 16; Ps. 119: 7; Heb. 4: 1-11.

Christian Endeavor Theme:

"Victory through Christ." - 1 Cor. 15: 57; 2 Tim. 5: 8-9. What does our theme suggest? If enemies, who are they? If a battle field, what forces are in array against us? What is the Christian's duty in the struggle? What is implied in the thought of weapons and armor provided? Whence can we surely look for aid? Rom. 7: 24, 25; 1 Cor. 15: 57; Phil. 4: 13.

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. "Thanks be unto God who giveth us the victory."

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. Remember He was "delivered for our offences and raised again for our justification. Hence the victory, God-given through Christ."

But it is equally true that this victory is only for the believer. Victory through faith. Wonderful faith, by which we are saved (Rom. 5: 2 and Eph. 2: 5) and kept (1 Pl. 5: 3) and gain the glorious victory over even the host of foes.

1. The duty of the soldier who stands in Christ's place is to be steadfast and true. 2. 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, and at the same time make us wonderfully humble. "Not unto us, not unto us."

3. Keep in mind what the victory cost. "I gave My life for thee," &c. Gal. 2: 20.

4. The end of the victory, what?—more than song; more than triumph; more than heaven. "We shall be like him." To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly and all lower achievements vain.

Pastors and Presidents of Young People's Societies of the N. S. Baptists Association. Attention!

We have forwarded special literature to many of you regarding B. Y. P. U. work. We want to hear from you as regards your work, and we want you to undertake more work. As to new work, Pastor W. C. Parker, H. F. Adams and H. B. Smith are preparing on the first three lectures in the Union Lecture Course. They are anxious to visit all the churches and societies possible in the association. We want you to arrange dates for them; look after them; get all the Baptists in your vicinity to hear them, and make their visit the occasion of a big union and church rally.

Now we want some statistics of our associational Union. Will every pastor in the association forward to the names of all Young People's Societies under his care, giving the number of active and associate members. And how many members in each class, and, if possible, name and address of the president. We wish to get in touch with every local society, and can from time to time forward profitable literature to local societies. In the absence of Secretary communications, address all replies to the undersigned.

On behalf of the Board, SMITH L. WALKER, M. D., Pres. Truro, N. S., Oct. 16.

The editor of this department is not the business manager. Get as many new subscribers as you can on our special offer, but send them to the manager of the MESSENGER AND VISITOR. You will confer a blessing in every home where you place these papers this year.

We are glad to learn that many three C. classes are being organized throughout the provinces. Drop us a card.

Princess St. Baptist church union, Truro, reports a class of about 40 engaged in the Sacred Literature Course, fifteen in the Bible Readers' Course, and

the union, as a whole, carrying the Conquest Missionary Course.

The Pastors' Lecture Course for N. S. Eastern Association is coming into shape. Pastor Parker gives lecture 1. Pastor Adams lecture 2. Pastor H. B. Smith lecture 3. These pastors will visit as many of the unions and churches in the association as possible.

The prayer meeting topics for next year beginning January 1st will follow the Bible Readers' Course. Now is the time to get into line.

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

The pastors and others in the N. S. Eastern Association should rally to the support of the efforts of the executive board of their associational union for the advancement of the B. Y. P. U. interests.

Only eight of the societies belonging to the Maritime Union have been heard from in regard to the annual fee of one dollar, namely: Frederick; Prince St. Truro; Amherst; St. Martin; Saint Stephen; Williamson, N. S.; Windsor; Halifax, N.S.

Shall we not hear from at least fifty more during the next month? W. C. GOUCHER, Sec. Tress. St. Stephen, Oct. 20.

The Yarmouth county, N. S. B. Y. P. U. held its second semi-annual meeting with the Ohio church. It was a grand rally. President McCord, less than a year ago, with a strong and steady hand, and with his office like hand in glove. We started out with good music by a large choir. President read Rom. 12. Prayer by Rev. G. R. White. Good and stirring reports were read from all our unions in the county. After music Burton Cain, of the Temple Union, read a paper on the three C's. 1. What is it. 2. Its object. It was clear and practical. A few pointed remarks followed this excellent paper. Next came a choice selection by a young quartette from the Hebrew union. Then a paper by Mrs. John Redding, "Benefits of the B. Y. P. U. to the church." It was sound and applicable to the case. All the pastors present could bow assent to the sentiments of this paper. A good recitation by Miss Handy was next in order. Miss Handy has elocutionary powers to a good degree. "The Relation of the B. Y. P. U. to the Sunday-school," was the subject of a strong paper. Sufficient praise is offered when we say it was written by Miss Chipman, of Milton, and read by her pastor, Rev. J. E. Concher. The meeting was now ready to hear the able speech by Pastor Cain, son of Port Maitland, and we got it clear cut and forcible—a word to carry home. After collection and singing by an over-crowded house, we closed a most profitable and enthusiastic meeting. G. R. WITZEL.

6. And this . . . not as we hoped. Not as little as we dared hope, but far beyond our hopes. But first, in time, but afterward, we are to receive all these things in our own order to the Lord. Everything, including their money, was placed at the disposal of the Lord Jesus. It was a new consecration of themselves. Out of this will grow the true and permanent liberty of the people. Let us be diligent unto us. As those representing the cause of the needy, and by whom their benefactions, by the will of God, who has providentially made them the instruments to reach those they wished to aid.

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 about them. He was no faultfinder, no searcher after failings, though he reproved when there was need. In all diligence. Diligence in all things. Abound in this grace also. There is always a great danger that the disciples will be neglected; that we shall have certain set virtues to which we give great attention, while others which are important are starved by neglect. Dickens' amusing story of the milliners well illustrates this tendency, for these every unmet part of the body dropped away, and these were perfect in form who used every part in its due proportion. There is great danger of being too diligent in one thing, and neglecting others. He is no faultfinder, no searcher after failings, though he reproved when there was need. In all diligence. Diligence in all things. Abound in this grace also. There is always a great danger that the disciples will be neglected; that we shall have certain set virtues to which we give great attention, while others which are important are starved by neglect. Dickens' amusing story of the milliners well illustrates this tendency, for these every unmet part of the body dropped away, and these were perfect in form who used every part in its due proportion.

8. I speak not by commandment. I do not dictate; I exert no authority, as to the good you should do, as to the command. For only thus would their gifts be true gifts, just as forced love is no love. But by occasion of the forwardness of others. Better as in Rev. Ver. Instead of command, he used the exhortation, especially of the Macedonian churches, to awaken and encourage their own liberality. To prove the sincerity of your love. To God, to Christ, to the principles of His kingdom, to these fellow-disciples.

9. For ye must measure the grace, the undeserved favor and loving-kindness "How do we 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 much cost to himself he confers upon them. Though He sees right yet for your sake He becomes poor. The Son who came not to be ministered unto, but to minister. We never read of His having a servant. Not only was His cradle a manger, but He never possessed a home, never owned property, was dependent for His daily bread, always lived, labored, and suffered as a poor man. That ye through His poverty, only thus could He be the Saviour of all men, best reach all men. See Walker's "Philosophy of the Plan of Salvation." Might be rich. That ye through His poverty might be rich. Christ in thus proving His love to men is an example to all Christians. If He did so much for us, as so great cost, how can we refrain from giving to others? He is our master and teacher. It is how can we, who accept Him as such, not do for our fellowmen something of what He has done for us?

10. And herein. Connected with these 8. Give my advice. Not commandment. For the better of you, I advise you not to 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." Who have begun before. The other churches' liberality. This year we have a year ago. Under Titus (see ver. 6 and 9: 2), about Easter of the year, in the autumn of which Paul was writing. The collection was well known at Corinth (1 Cor. 16: 1). But also to be forward. To will to be willing. They not only began, but were ready and wishing to give.

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 generous, 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 has given. The cheerfulness of the man worthy of Him who "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 Thron. 23: 9). This means the Saviour expressly stated and defended in the case of the poor widow (Mark 12: 42-44; Luke 21: 1-4). She who had cast her two mites into the

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 fill them. And besides which the gatherer blushes 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.

From the Colborne Enterprise. The village of Lakeport in the county of New Brunswick, has been beautifully 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 was unfortunately Mrs. Milla 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 she 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 I came with my father in Trenton. I became 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 in some long when I was attacked with a grippé, 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 congestion of the lungs and spine set in and then the trouble went to my throat, and lately to my ear, causing an immense headache and general weakness, leaving me quite dead. I suffered the most excruciating pains, sleep left me and I could not rest. I suffered continually with cold chills and cold hands and feet, and severe coughing. My doctors gave me but no relief. As soon as I was able I returned 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 get 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 thus 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 have given to several 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 the Pink Pills, and I would not be without them in the house under any circumstances." Mrs. Haight's husband is also taking Pink Pills for rheumatism, and before recent doctors had given up, he gave his testimony to their benefit to his wife. Haight's present appearance indicates the best of health, and no one who did not know of her long suffering would imagine from her present appearance that she had ever been sick. Her case is one that cannot but give the strongest hope to other sufferers that they too may be cured by Dr. Williams' wonderful Pink Pills, whose action upon the human system is almost magical. Dr. Williams' Pink Pills for Pale People are manufactured by the Dr. Williams' Medicine Co., of Brooklyn, Ont., and Schenectady, N. Y. Pink Pills are not a patent medicine but a prescription. 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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. 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.

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FALL--1893.

DANIEL & BOYD, Lth SAINT JOHN, N. S.

October 1
The medicine of Baptist young people; their improved spirituality; their acquaintance in Christian service; their education in scriptural knowledge; their instruction in Baptist history and doctrine; through existing denominational institutions.
All Young People's Societies of whatever name in Baptist churches and Baptist churches having no organizations are entitled to representation. We depend for our unity upon your presence and cooperation. Our course is in the New Testament, in the full appropriation of whose teachings we are ONE PEOPLE WITH ONE HEART.
Correspondents to this department should address the communications to J. J. BARRIS, St. John, N. S.
For the Week beginning Nov. 5. Topic: "Rest in Christ."
Scriptures: Matthew 11: 28.
1. Rest in Christ. This tells us where we can find rest. "And ye shall find rest unto your souls." We all like to know when we are tired that there is for us a place of rest. How foolish for anyone to seek rest in the streets all night when we have a good bed at home. How many young people whose souls are troubled and burdened seek rest just where it cannot be found. Don't run the whole round of "amusements" and forget that Jesus has said: "Come unto Me."
2. "All ye that labor and are heavy laden." This tells us of those who labor. "All ye that labor and are heavy laden, come unto Me, and I will give you rest." Are you weary of striving for Christ? Are you working hard? You need rest. This promise is not for easy souls, but for all who are tired because of hard work, and weary through bearing heavy burdens.
3. "How shall we get rest?" Not by fretting and worrying. (a) "Come unto Me." Heed the call. See your part in all the invitations. "Come," "taste," "take," "drink," "be-leave."
(b) "Take My yoke upon you." There is rest in His service because the yoke is easy, &c., well-fitting. You know the ox could have no rest or comfort in service unless the yoke was shaped and smoothed to fit the neck.
(c) "Learn of Me." Put yourself under the Master's tuition. If you want to find sweet rest. See Jer. 6: 16; Ps. 119: 7; Heb. 4: 1-11.
Christian Endeavor Theme: "Victory through Christ." - 1 Cor. 15: 57; 2 Tim. 5: 8-9. What does our theme suggest? If enemies, who are they? If a battle field, what forces are in array against us? What is the Christian's duty in the struggle? What is implied in the thought of weapons and armor provided? Whence can we surely look for aid? Rom. 7: 24, 25; 1 Cor. 15: 57; Phil. 4: 13. 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. "Thanks be unto God who giveth us the victory." 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. Remember He was "delivered for our offences and raised again for our justification. Hence the victory, God-given through Christ." But it is equally true that this victory is only for the believer. Victory through faith. Wonderful faith, by which we are saved (Rom. 5: 2 and Eph. 2: 5) and kept (1 Pl. 5: 3) and gain the glorious victory over even the host of foes.
1. The duty of the soldier who stands in Christ's place is to be steadfast and true. 2. 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, and at the same time make us wonderfully humble. "Not unto us, not unto us."
3. Keep in mind what the victory cost. "I gave My life for thee," &c. Gal. 2: 20.
4. The end of the victory, what?—more than song; more than triumph; more than heaven. "We shall be like him." To become like Christ is the only thing in the world worth caring for, the thing before which every ambition of man is folly and all lower achievements vain.
Pastors and Presidents of Young People's Societies of the N. S. Baptists Association. Attention! We have forwarded special literature to many of you regarding B. Y. P. U. work. We want to hear from you as regards your work, and we want you to undertake more work. As to new work, Pastor W. C. Parker, H. F. Adams and H. B. Smith are preparing on the first three lectures in the Union Lecture Course. They are anxious to visit all the churches and societies possible in the association. We want you to arrange dates for them; look after them; get all the Baptists in your vicinity to hear them, and make their visit the occasion of a big union and church rally. Now we want some statistics of our associational Union. Will every pastor in the association forward to the names of all Young People's Societies under his care, giving the number of active and associate members. And how many members in each class, and, if possible, name and address of the president. We wish to get in touch with every local society, and can from time to time forward profitable literature to local societies. In the absence of Secretary communications, address all replies to the undersigned. On behalf of the Board, SMITH L. WALKER, M. D., Pres. Truro, N. S., Oct. 16. The editor of this department is not the business manager. Get as many new subscribers as you can on our special offer, but send them to the manager of the MESSENGER AND VISITOR. You will confer a blessing in every home where you place these papers this year. We are glad to learn that many three C. classes are being organized throughout the provinces. Drop us a card. Princess St. Baptist church union, Truro, reports a class of about 40 engaged in the Sacred Literature Course, fifteen in the Bible Readers' Course, and

Messenger and Visitor.

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When paid within thirty days, \$1.50.
S. McE. HILKE, Editor.
J. H. SAUNDERS, Business Manager.
OFFICE: 58 GERRAIN ST., ST. JOHN, N. B.

ALL CORRESPONDENTS intended for the paper to be addressed to the Editor. All communications in reference to advertising, business or subscriptions to be addressed to the Business Manager.

PAYMENTS for the Messenger and Visitor must be by check, draft or P. O. Order. Cash must be sent in registered letters; otherwise at the risk of the sender. Acknowledgment of the receipt of money will be sent to agents remitting, and the date on the address label will be changed within two weeks.

DISCONTINUANCE.—The Messenger and Visitor will be sent to all subscribers until an order to the contrary is received. Returning the paper is not sufficient notice. All arrears must be paid when the paper is discontinued.

A CHANGE of ADDRESS will be made provided the old and new addresses are given. No change can be made unless the old address is sent.

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 gracious influence in ever widening circles far beyond the ken of him in whose life it is made manifest. "Ye have heard of the patience of Job." All Christian men and women have daily need of patience and daily opportunity to cultivate that grace. For, as the apostle teaches, patience is established through tribulation which comes to all. It comes through the ill, the frailties and the disappointments incident to our nature and our present condition, as well as through the blinding, the perversion and injustice of our fellowmen. There is great opportunity and great need for the cultivation of patience. There is great blessing in it too; for patience leads on through probation and experience to steadfast hope "which maketh not ashamed."

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 is important to that all he does should be well done. His work is to a great extent done in public, so that it is subject to the gaze and the criticism of the church and the world. There are many who feel able to give him suggestions and advice as to all the departments of his work. The advice is good, bad and indifferent. To sift the valuable from the worthless, to be thankful for the former and not to be offended at the latter, requires a wise patience, but it has its rich reward. In what he finds in others, too, there is much to put to proof the patience of the minister. The perversion of the unbelieving, the unbecoming walk of professing Christians, the apathy of many in regard to all Christian work and the failure of the members of the church heartily to co-operate for the advancement of the cause, often sadly try the pastor's soul. Too frequently under such conditions, it is to be feared, the minister's heart is faltered and he has withdrawn from the field with a sense of defeat, when he should have remained, patiently waiting on God, courageously doing his duty, to rejoice finally in the triumph of the truth.

To the young minister the admonition to patience seems especially applicable. He has come to his first church, his heart burning with love to men and filled with noble purpose to be a true minister of Christ. He is determined to do his very best for his church and he is anxious that the church shall do its very best with him for the Master. He has new plans for work which he is eager to get adopted. "We must have the church out of the old ruts," he says. But he finds, perhaps, to his surprise, that the church is in no hurry to adopt the improved plans. There are a number of the good people to whom the strongest reason why a thing should be done in a certain way is that they have always been accustomed to do it so. Then there are some reflecting people who are ready to adopt a manifest improvement, but they are not sure that the new plans proposed are better than the old plans. Now the young pastor's plans may not be, in all respects, the best for this particular church, even if the people were willing to adopt them. But suppose the pastor feels sure that they are, there are different ways in which he may proceed. If he has no patience and little wisdom, he will probably say, this church must be gotten out of the ruts at once, and will accordingly take summary measures to lift it out. The result very likely will be that, in lifting the church out of the ruts, the young minister lands it in the ditch and breaks his own back into the bargain. But if the young man is wisely patient and patiently wise, he will employ less summary but more effective means for getting the church out of the ruts. He will say to himself—"Here is a case in which matters cannot be forced, *Feeling*

Zeus 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." So, instead of bending his energies to effect organic reform, he turns his efforts to spiritual improvements, gathers out the stones, casts up a high way for the people. The best way to get a church out of the ruts is to fill up the ruts and make the road smooth and solid, a highway of holiness unto the Lord.

To put the matter a little differently the wise and patient pastor will be more concerned to develop the spiritual life of his church than to secure the adoption of the most improved methods of organization and work, knowing well that a church inspired and actuated by God's Spirit will not be hard to persuade to adopt the most effective methods of doing His work.

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. He is reported to have said that it was a "ridiculous farce" and that no practical good could come of it. It was lowering of the whole idea of religion, and it was dishonoring to Christ who had given to His church her standing commission.

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.

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. Especially is this true of the Evangelical Alliance meeting. What can be said of one who attended at New York I have no doubt could be truthfully said of all.

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. He spoke and his sentiments are still working like leaven in the great enterprises of missions to the pagan nations. Who among the thousands that listened to the saintly Christian now in glory, can ever be conscious that his influence upon them for good is spent, or ever will be spent in time or eternity. The same can be said in its just measure of the sainted Cook and the learned godly Dornor and Hodge the elder, eminent for piety, genius and learning. Well do I remember that a doctor of divinity from Canada said after hearing Dr. Hodge speak, that his face shone like that of an angel. Men were converted to God in New York during those memorable meetings. Any one who has followed the history of evangelical religion in Germany, France and Italy must have seen that it had an inspiration coming from that alliance meeting whose influence is not yet spent.

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.

While I freely admit that there are just grounds for adverse criticism of the World's Parliament of Religion, yet I feel assured that on the whole it will do much to advance the Kingdom of God in the world. This may not be apparent to even the most careful observer just now. Indeed, no one but the head of the church Himself can trace all the potent and occult influences that make for righteousness in the earth.

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. 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.

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 Parseism 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. Only one system could have devised and carried out this phenomenal scheme in the sphere of religion. It is an expression of the Spirit of Christ—the Spirit that goes into all the world to proclaim the gospel to every creature. In no other system of faith is there power to inspire such a movement.

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. In harking back and listening to these things, let the fact come afresh into the mind that both Japan and China sent large delegations to this great conference. How did this come about; the religion of Christ for nearly a half century has been turning its search light—its searching light—upon these benighted nations. For a longer time has it shined its beams on India. This has prepared these peoples to respond to the proposal to have a meeting in common of nearly all the religions of the world. The alpha and omega then of the entire matter, the preparation of the world for it, the originating of it, and the carrying of it into effect, are found in the religion of Christ. Surely then it is not a flash in the pan, nor a mere display of religious pyrotechnics! The fullest possible conception of what is antecedent to this congress is, no doubt, but partial and indistinct. Could it be seen as it is, the high Christian utility of the event would be a certain sequence of its spiritual origin. All great religious movements have necessarily in their waked world objectionable features, and some things to mar their beauty and detract from their perfection. But this does not justify either belittling or condemning them.

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. In this instance they have been among its foremost advocates and helpers from its first inception. Cardinal Gibbons and Bishop Keane and others of that faith have exhibited the spirit of Protestantism in the part they have taken in the parliament. The old churches of the East have done the same thing. The Greek church in both its branches in Russia and in Greece, as well as the old Armenian church, entered into the spirit and work of this movement with a heartiness that has astonished the whole Christian world. This is a shaking among dry bones. Shall they not live. 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 tolerance. 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. For uttering the same things not long ago men and women were subjected in the name of the Lord to fines, imprisonment and cruel deaths. Now the lion and lamb lie down together. What an object lesson in the old Baptist doctrine of soul liberty! Had Roger Williams believed that such a day was as near at hand as it is now proved to have been, his persecutions would have been indeed but light afflictions. This is not a lesson given in a corner. It was on the world's hearthstone. It will echo round and round the world.

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. Up to this day, certainly the world has had no such lesson in the matter of the freedom of the human conscience in religion, in the right to speak and be heard in the spirit of kindness and tolerance as it has had in this late event.

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.

One thing though the conservatism of the men from the Orient may be, it certainly is not proof against the combined power of the display of art, science, culture, literature, god will and freedom of speech, which pressed them on every side. On the other hand, the advantage to orthodox religion is apparent. Although all the systems of religion, whether from the east or west, admitted, more or less clearly, the existence and work of only one Creator, and although the codes of morals in the various philosophic religious systems accorded, on the whole, with the morals of the Bible, yet the essentials of the Christian religion—the truth as it is in Jesus—are absent from those old faiths. Their representatives lacked the mutual and spiritual inspiration that comes of the belief of the essential truths of Christianity. Nothing like the mercy of God in Christ to the guilty; the atonement taught in the Bible; the substitution of the innocent for the guilty, as in the case of Christ for man; the regeneration of the human soul by the Divine Spirit, and the acceptance of Christ's work by faith in Him, are found in the systems of the east. This cannot but confirm the faith of all intelligent believers, and make them more earnest and devout in giving the gospel to the world—to all, east and west, who have not received it. Missions, in my opinion, will be the better for this parliament. The idolaters never appeared so deficient in their doctrines and blighting in their effects, as when compared with genuine Christianity at the World's Parliament of Religions.

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. The Armenian, Greek, and Roman Catholic churches have been drawn nearer to Protestantism than ever before.

In my word, it is the beginning of the discussion of religious truth under changed and favorable circumstances. Truth does not fear fair, open discussion. It is not only discussion; but discussion justified. Man's brotherhood is admitted as a basal truth. The Creator's fatherhood is also laid down as foundational. Not in vain did all these religious representatives stand up and sing together, "From all that dwell below the skies, let the Creator's praise arise, and nearer my God to Thee, nearer to Thee, and use in their worship the prayer of our Lord. All this cannot be without good fruit.

E. M. SAUNDERS.
Ontario Letter.
There is but one theme in the line of church news this month, viz:
THE CONVENTION.
This annual gathering foretook the cities this year, and for the first time in its history took itself to the village of Waterford, a place of 1,400 inhabitants. In this village is one of our wealthiest churches, and in every direction are Baptist farmers worth thousands of dollars. The scholarly pastor, Rev. A. Murdoch, L. L. D., and the genial members spared no pains to make the delegates comfortable, and right well did they succeed. This whole region is Baptist ground. In the township of Townsend three-fifths of the people call themselves Baptists; and in the village of Boston, seven miles from Waterford, is a Baptist church dating from 1804. It is also a temperance district. There is not a license holder in the township.

FRIDAY, OCT. 13
was opening day. The session began at 2 p. m., with Rev. E. W. Dodson (not Dodson as the papers get it generally) in the chair. Mr. Dodson is one of our strong men, and his opening address on "The Motive for Service" was all that every one expected to hear from him. The remainder of the day was taken with routine business. The evening was given to a home mission platform meeting. Rev. T. Fothergill spoke on "Can God?" a significant topic for home missions. Rev. J. B. Kennedy's topic was "Father Still." Rev. Elmore Harris had for a theme, "I Can Do All Things Through Christ."

HOME MISSIONS
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."

SUNDAY
was dull and wet, as the preceding day had been tempestuous. In the morning, Rev. A. P. McDiarmid, M. A., foreign mission secretary, preached the foreign mission sermon. In the afternoon Rev. D. Spencer spoke on education. In the evening Rev. J. Donovan gave a powerful sermon on home missions.

SUPERANNATED MINISTERS' BOARD.
The report was heard Monday, at 1 p. m. During the year, \$1,920 have been paid to seven aged pastors, ten widows, and six children under fifteen years of age. Evidently they have not rolled in luxury on their incomes from this source. The permanent fund has gained \$2,500 by legacies. This 29th report was presented by Rev. John Dempsey, who has been secretary since 1867.

CHURCH EDIFICE BOARD.
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.

FOREIGN MISSIONS
was the topic about which the interest of Monday centered. The F. M. Secretary reported himself as having travelled 9,250 miles by rail, steamer and other vehicles, and preached 168 missionary sermons and addresses; besides attending twelve associational gatherings. The entire receipts were \$30,500. The total expenditure was \$34,000. During the year 344 converts were baptised while the Samuloots Seminary was opened in July last with 110 students.

Miss Hatch, who is home on furlough, read a paper on Educational Work in India. One item of interest was the fact that the Baptist mission schools while working up to government standard, are declining government aid. Rev. E. Hooper, M. D., Toronto, read a paper on The Peace and Power of Medical Missions. He advocated their establishment simply as an aid to mission work proper.

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. "The relation of the Pastors and Other Officers in the Church to the Forward Movement," was discussed by Rev. M. Vanstele. Rev. O. C. S. Wallace read a paper on "The Relation of the Societies of the Local Church to the Forward Movement." An earnest discussion and prayer service followed the papers.

THE EDUCATIONAL REPORT
was read by Dr. Rand immediately after dinner. There have been 100 students at McMaster University in Arts and Theology; 131 in Woodstock; and 138 at Moulton Ladies College, making in all 369. The graduates from the three departments numbered last year 26. The Treasurer reported that the financial stringency and lowering of interest had decreased the income of the University by \$5,000. Miss Fitch, the new principal whom you sea-side brethren have given us for Moulton College, was introduced and made a most favorable impression by her brief and excellent address.

THE PUBLISHING BOARD
reported on Wednesday through Dr. Goodspeed. The Book Room showing was exceptionally good. Loss on stock has been but \$91.00; Merchandise on hand \$1,657.00; Cash sales \$5,226.24; Credit sales \$7,832.94; of which but \$309.28; remain unpaid. The Canadian Baptists gave a profit over all deductions of \$1,855.59; paying a dividend of \$1,200.00; divided between Home, Foreign, and Manitoba Missions. This is the best report the Publication Board has ever been able to make.

GRAND LIGNE.
The Feller Institute has had 123 pupils during the past year. Total receipts were \$18,175.50; the expenses \$17,865.07; and the balance \$310.43; of the balance, \$295.50; have been loaned to Mackinonge. The discussion emphasized the fact that a religious crisis is coming in Quebec, and we must be ready to meet it. Mr. A. Ayer, of Montreal, closed a very lively debate, and prophesied much enlargement in the direction of French tract distribution and outpouring.

MANITOBA AND NORTH WEST
missions were reported on by Rev. H. G. Mellick, Superintendent, he showed that nine English and two German speaking pastors have settled during the year, and twenty-five fields have been occupied. One Indian Missionary had ten students have labored during the summer. The receipts have been \$4,000, an increase of

\$2,800, over last year. The discussion was earnest to the extent of a special collection of \$316.30.
Mr. Ballock, of Mackinonge, 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.

THE FINAL DAY.
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.

THE YOUNG PEOPLE
were on hand in some part of every day, and the last evening was entirely given over to them. Two hundred young Baptist Unionists came swarming in from the adjacent towns and country, and there was an enthusiastic time. "The Three O's" conquest meeting, and sacred Hierarchy courses were all explained and described, and Toronto '94 was made the gathering cry for next year.

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

THE PLEBISCITE
campaign has begun in earnest. A great convention—the greatest of the kind on record in Canada—was held in Toronto October 3-5. The meeting place was a hall on Temperance Street, but after the 1,114 delegates had been seated it was found that a host of visitors was waiting for admission, and that the building was entirely too small. Adjournment was therefore made to the Pavilion in the Horticultural Gardens; and there for three days and nights temperance workers of all shades of opinions discussed the situation in all its bearings, and the result was a determination to push the matter vigorously, in order that in January, 1894, so overwhelming a vote will be polled for prohibition that the government will have no excuse for further delay in passing a prohibitory law. In the meantime the Royal Commission is perambulating the province gathering information (?) for the Dominion Parliament and for Sir John Thompson.

THE SUNDAY STREET CAR
movement has resulted in the running of a line of free buses along the principal streets of Toronto from 9 a. m. to 9 p. m. on Sundays. These being private property and free, cannot be interfered with by the authorities. In each bus is placed a box, into which any so disposed may drop contributions, which on Monday are equally divided between the Catholic and Protestant Orphan Homes. The first Sunday each of these received between eight and nine dollars; Sunday, Oct. 3, the amount divided was just \$7.20. Whether fewer persons travelled, or whether the fountain of charity is drying, the writer cannot say.

THE DAY EXEMPTION
idea is spreading. The churches in Warton and Owen Sound, in the northern districts, announce themselves as having fallen into line. The church in the city of Stratford, in the Midland territory, has for some time been practicing the paying of taxes, and the members of the Owen St. Methodist church, one of the strongest bodies in Toronto, are soon to discuss the question.

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 60 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 laodites 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 faintest out of the way churches. Let us look at the Nova Scotia Central Associa-

Sunday-School Con-
The annual meeting of Baptist Sunday-schools held at North Kingston, the weather being fine, three sessions was not only held, but full of interest to workers.
At the opening of the session some time was spent in exercises, after which the sons were elected for officers, C. W. Roscoe, Esq., vice president, 1st, Alimwick; vice president, 2nd, North Kingston; treasurer, Witter, Wolfville; secretary, Nelly, North King; four schools in the counting reports of the workers, delegates were present. Feature of this session, reading of a paper by R. S. man. Subject, "Religion." This paper and that followed deeply the impo subject.
Afternoon session opened after devotional exercises routine business had been with, a most admirable by Mrs. Mary L. T. Wick. Subject, "The Teacher." This paper

tion, pages 142 and 146, fourteen churches leave columns "money raised for prizes," and 26 report not for denominational objectives churches say they have dent members. And six schools say they have libraries; and 29 schools missions. Probably the str of these cases is that the to get the exact figures, left blank, thereby conveying preston to the associati public. The best estim much nearer the truth and should certainly delegates adopted a r which says, "many of school are not reported, would add upwards of 1 our Sunday-schools." This is named because the write because it is up to the av can look up their own remedy: Each pastor, each county committee, intelligent Baptist should see that good work is being reported are sent in to th or quarterly meetings. A on superintendent told me ago, that he did not th school of 32 members was ling the association with, many of our best workers willing to report their. Any church not receiving write without delay to

Halifax, Oct. 25.

Acadia Items

Acadia has entered a year. God grant that its brightest in her history, greatly improved, and the neat and clean since they ed. The optional course highest degree satisfactor student with law, medicine, forestry in view may select most advantageous to his study of the New Testament original Greek under Dr. enjoyed by the seniors who forward to the work of the

On Friday evening, the M. C. A. gave an "at home" male students of the college. In object was to a feel at home, and judge happy residences it is so object. President Vincent dress on "What the Y. For in College Life." T bers were introduced a in the usual hearty style. Keitess delivered an dress, based on 1 John 2 which social intercourse Lunch with coffee was ser college songs with music. Conrad made the time pe Several members of the present and thus became with the students.

On Sunday afternoon D. Iivered an address on "The Bible in Our Studies." was grand, and all who lege of hearing it were study the Bible with gra

The annual Y. M. C. was given on Friday even The facilities and students eted schools were spent. social evening was invite.

Our first missionary meet on Sunday evening, the 25 gramme consisted of two by Miss Shaw and an a E. Groulx.

Friends of the Child of not neglect to pray for gathered here that man year may be led to live life."

The master which this page contains is carefully selected from various sources...

AUTUMNAL MESSAGES.

Use approach the positive maiden, Autumn, with her frosty smiles...

Wetly blasts will soon haul round us, Storm and darkness soon astrand us...

THE HOME.

How Golden-Hair Helped Her Mother. Her real name was Margaret, but the family and friends called her golden-hair...

One day a lady visitor, taking the child upon her knee said, with a smile, "When you grow up, my little maid, you will be a great help and comfort to your mamma..."

After a considerable search Jim Crow was found under the sofa, in a crumpled and tumbled condition. Golden-hair undressed him, put on his nightgown...

Do you remember how you rejoiced one dark, depressing day, when the sun came out suddenly and chased the shadows away? Well, the sun came out just as suddenly that moment in that little sitting-room where Jim Crow was sleeping in his cradle...

Kate Douglas Wiggin, in her book, "Children's Rights," tells this sweet story of Ingrid. Perhaps, dear children, there is a little girl or boy in your neighborhood like little Ingrid...

It is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect and permanent cure. Hood's Sarsaparilla is the best blood purifier...

climbing up the stairs, and Ingrid's name is called. The door opens, and breathless messengers stand on the threshold. "We've brought you a birthday present..."

SCALLOPED OYSTERS.—Drain two dozen oysters, and pump them by spreading them upon the bottom of a hot fire-pan in which a little butter has been spread...

A DARNING CLUB.—Among all the clubs of the present day, a "darning club" is certainly one of the most practical. It originated among a number of housewives...

AN OBSTINATE GLASS STOPPER.—Sometimes it is very difficult to remove a glass stopper from a bottle. A cloth wet with water is sometimes used...

Health Notes. The statement is frequently made that if people who have a tendency to rheumatism would eat freely and constantly of celery...

Although fainting is not common in children, young girls may be subject to such attacks. When one faints, it is owing to a temporary weak action of the heart...

What a rare accomplishment it is to be able to keep one's mouth shut! The superintendent of a large and flourishing Sunday-school in a suburb of New York...

Cataract in the Hand. It is undoubtedly a disease of the blood, and as such only a reliable blood purifier can effect a perfect and permanent cure.

Hood's Pills do not purge, pain or grip, but act promptly, easily and efficiently. —Use Skoda's Discovery, the great blood and nerve remedy.

THE FARM.

Hardness of Butter.

The New Hampshire experiment station has been conducting some experiments to produce much softer quality butter upon the hardness of butter...

Colts in the Fall and Winter. The most important item with colts during the fall and winter is to maintain a vigorous, healthy growth.

It makes no difference how well the herd of dairy cows may be bred, or to what length ones goes to looking up long lists of breeding, there must be a certain regard for the standard of the cow...

The Experiment Station Record, issued by the Department of Agriculture under the name of the Journal of the Experiment Station, contains a number of reports...

Mr. Girard ventured to put his results into systematic form and to invite the cooperation of potato growers in testing their practical application. Encouraged by the general outcome of his first season of co-operative work...

While M. Girard has recently devoted much attention to directing co-operative experiments, he has not given up scientific investigations on the potato plant, but is still seeking to discover ways for improving his methods of culture...

Here and there, in almost every town of our province, are "chronic" cases where which doctors disagree; cases that become worse year after year. It is to reach such that the gentleman to whom these lines refer, and whose portrait is here given, has written the story of his case.

Mr. Branscomb's home is a Chipman, Queens Co., N. B. It was there that a representative of the Grocer company called upon him, Sept. 1st, of the present year. His greeting was most cordial. He gladly acknowledged his thanks, giving expression to the following statement:

"It is five years since I first became afflicted with a form of indigestion. Last winter it became more severe, developing into chronic diarrhoea. I cannot tell you how much I suffered or six long weeks. It seemed as though relief could not be found. You will remember how I told you of my condition and asked your advice about taking a bottle of GRODER'S SYRUP."

But I am a well man now from the use of your remedy. In three days after I bought GRODER'S SYRUP the terrible pain and distress across my stomach were removed. My bowels rapidly assumed a natural, healthy condition. Now I eat and drink as well as I ever could. I have gained constantly in flesh since March last. I am perfectly cured.

It seems a duty for me to state my case fully, that others who suffer as I did may know where to find a cure. Truly yours, E. A. BRANSCOMB.

SHILOH'S CURE. THE GREAT REMEDY FOR ALL THE GREAT GOUT, RHEUMATISM, GRAVEL, BRUISES, SWELLINGS, AND ALL THE AFFECTIONS OF THE BLOOD. Sold by SAMUEL WATERS, JR.

EDUCATIONAL. Simple Shorthand. We have made a success in teaching Simple Shorthand. We have started a demand for a simpler system of shorthand, so that other schools desire teachers of this system. Why not let us help you now?

Newton Theological Institution. NEWTON CENTRE, MASS. Fall term opens TUESDAY, Sept. 5. Examinations for admission at nine o'clock a. m. Seven Professors and three Instructors. Regular course, three years; English course, two years. French Department—Elective studies in regular courses, and for resident graduates.

Whiston's Commercial College. Graduates can write well, spell correctly, write grammatically, run the typewriter rapidly, construct a good business letter, keep books by single and double entry, calculate rapidly, take business correspondence and legal matter in shorthand and can pass successfully the Civil Service examinations.

HORTON ACADEMY. WOLFVILLE, N. S. THE AUTUMN TERM of this institution opens September 6th, 1893. Winter Term, January 10th, 1894.

SPECIAL ANNOUNCEMENT. The School of Telegraphy. Under the management of an experienced instructor in connection with CURRIE'S BUSINESS SCHOOL, offers excellent advantages to students, thoroughly qualifying them in all good positions in Railway or Commercial offices.

Acadia University. The next session will open October 4th at 9 a. m. Matriculation examinations will be held October 3rd, at 9 a. m. Supplementary examinations on Thursday, October 5th. A. W. SAWYER, President.

SAVE MONEY ON TICKETS AND TIME. California Great Central Route Excursion. PERSONALLY conducted, through Toronto, Canada, leaving Chicago twice a week, Mondays and Thursdays at 10:40 a. m. for San Francisco and all points in Colorado, Utah, Montana, Idaho, Washington and Oregon, via Chicago, Union Pacific and North Western Lines. Shortest time. Lowest rates. For Sleeping Car Berths, etc., apply to F. B. SHEPHERD, Passenger Agent, 250 Washington Street, Boston.

TAINED-GLASS CHURCH-FURNISHINGS & DECORATIONS CASTLE & SON. THE BUCKEYE BELL FOUNDRY THE FABRIC & TINT CO., Inc. and its Subsidiaries. Sole and Terms Free. Satisfaction Guaranteed.

Simple Shorthand. We have made a success in teaching Simple Shorthand. We have started a demand for a simpler system of shorthand, so that other schools desire teachers of this system. Why not let us help you now?

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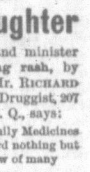
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daughter and minister...

Cures. Sarsaparilla, one of a little...

Railway. The 11th Sept., 1893, by will run Daily...

ST. JOHN'S. Wash, Picton, 7.00, 10.00, 12.50, 15.00, 17.50, 20.00, 22.50, 25.00, 27.50, 30.00, 32.50, 35.00, 37.50, 40.00, 42.50, 45.00, 47.50, 50.00, 52.50, 55.00, 57.50, 60.00, 62.50, 65.00, 67.50, 70.00, 72.50, 75.00, 77.50, 80.00, 82.50, 85.00, 87.50, 90.00, 92.50, 95.00, 97.50, 100.00.

STAMPS. Showing prices: 100.00, 75.00, 50.00, 25.00, 10.00, 5.00.

WALKER & CO., 100-102, St. John's, N. B.

Walker & Co., 100-102, St. John's, N. B.

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...

British and Foreign. —The Maharajah Duleep Singh, who was born in 1838, has died in Paris...

—At a meeting of the McGill corporation, held in Montreal on Wednesday, it was announced that Mr. Peter Redpath...

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

—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...

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

—The Earl and Countess of Aberdeen were given an enthusiastic reception in Hamilton Thursday. Addresses were presented by the City Council, the Board of Education, the Separate School Board, the Canadian Club and others...

—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.

—Harvey Moss, employed at Bradford's mills, Trent, met with a terrible accident at that place on Wednesday. While working one of the edge-lathes he slipped and fell against a saw, his right arm coming in contact with it, severing the arm from just below the elbow.

—The Grand Dukes Sergius and Paul and the Grand Duchesses Elizabeth and Marie Alexandrovna, on their return from leaving England, had a telegram from the Czar which obliged them to alter their plans...

—On Thursday afternoon in Montreal, the infant daughter of Capt. Bishop of the fire department was being wheeled along in a baby carriage; the child was run down by a coal cart and the little girl instantly killed.

—Advices from Yokohama state that proceedings have commenced against the British Columbia sealing schooner, Evidene is being taken in the case of the "Maud S.," seized by Russia sixteen miles outside of the limits in Behring Sea.

—The celebrated Parcell will case, which involves the title to the large estate to Roman Catholic charitable institutions, is at present before the Supreme Court at Ottawa, with a host of legal talent looking after the several interests involved.

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

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

—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 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.

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D. & R. Dress Goods

This store expects to sell a good many of the readers of this paper their Dress Goods

for autumn and winter, and will do it by giving them superior qualities and styles at reasonable prices.

Neat, novel and entirely new effects in weave and color combinations in Foreign Dress Goods

prevail, and the handsome, stylish goods at 45, 65, 75, 90, \$1.00 to \$1.75 yard will command attention.

Daniel & Robertson LONDON HOUSE RETAIL.

Cor. Charlotte and Union Streets, ST. JOHN.

AMERICAN RUBBER STORE.

63 Charlotte Street, Saint John, N. B.

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. Cranford.

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MENTION THIS PAPER, BOYS!

And write at once for the Scholars' Companion that you can have for nothing. A postal card will do.

Remember, boys, that this is a good place to come and get everything you wear—Usters, Overcoats, Reefers, Suits.

SCOVIL, FRASER & CO., SAINT JOHN.

OAK HALL, KING STREET, THE CORNER, BIG GERMAIN, SHOP.

SURPRISE Soap



Write to-day for our Handsome Illustrated Catalogue of Latest Styles and Special Catalogue of sale.

Write to-day for our Handsome Illustrated Catalogue of Latest Styles and Special Catalogue of sale.

Write to-day for our Handsome Illustrated Catalogue of Latest Styles and Special Catalogue of sale.

JUST NOW — IS A GOOD TIME TO PURCHASE THE — FUR CAPE

Our Stock is Second to None; our Prices the Lowest; our Goods the Best—all kinds that are ever made. Call or write for prices.

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PUTNERS EMULSION

IS THE BEST TAKE NO OTHER

Principal of the Commercial Department of Kent's Hill Seminary.

A well-known PHYSICIAN RECOMMENDED

Skoda's Discovery

for my wife, which she has taken with the most satisfactory results.

Skoda's German Soap has entirely rid me of this trouble. For softening and clearing up the skin one has only to try it to appreciate its superiority over all others.

Skoda's Discovery makes you eat, it makes you sleep, it makes you well. Medical advice free.

Published monthly by Funk & Wagnall Company, 18 and 20 Astor Place, New York, at \$3 a year.

SACRAMENTAL GRAPE JUICE

Warranted Pure—No Wild Dandelion Analytic's certificate, and have appointed J. B. TURNER, 15 North Water, St. John, N. B., our chief agent for the Maritime Provinces.

PUT UP IN 50 CENT TINS — BY THE — JOHNSTON FLUID BEEF CO., MONTREAL.

—Dr. Boardman, of Philadelphia, widely known manager of the American motion picture Society, died at Philadelphia on the 24th of October, 1898, very sudden, as he was 72 years of age.

—Successful evangelizing carried on by Mr. Boardman in Central Africa, Uganda, not deemed to the ministry men of whom two are chiefs in the country and provinces. The ceremony took place in the cathedral square, "is for the great building as Durkheim 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 be attended and call on your response. If there which the denomination a sacred obligation, it is, us, to make such provision who are giving their strength to the gospel 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, superintendent and ex-President of the United States being his hand at preaching with excellent result satisfaction to himself, making went to New Jersey preaching campaign, the devil, the howler, the Jersey lightning, policy at "tasks" around there, and the country needs the Wammann preached, temperance and addressed other subjects of practical Great crowds came to hear doubts were benefitted by heard.

—According to a recent Empress of Austria distinguished 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 his favorite excursion and among the saw a huge pile of upon the railway track of Buda Pesth 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, it passed unaware that they owed the prompt and heroic intervention of Dr. Boardman, of Philadelphia, widely known manager of the American motion picture Society, died at Philadelphia on the 24th of October, 1898, very sudden, as he was 72 years of age.