

Messenger and Visitor.

THE CHRISTIAN MESSENGER
VOLUME LVII.

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THE CHRISTIAN VISITOR
VOLUME XLVII.

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"To have still knocked from under us jars the nerves and wounds the pride and perchance, bruises severely the body, but may it not be promotive of surer standing?" remarks a writer in one of our exchanges. The clever and witty remark is capable of application in many ways. We leave our readers to make such use of it as their own experience or observation may suggest.

At the United States National Convention of the Woman's Christian Temperance Union held last week in Cleveland, O., Miss Frances E. Willard was re-elected president, Mrs. L. M. N. Stevens was chosen vice-president, Mrs. Catherine Stevens corresponding secretary; Mrs. Clara J. Hoffman, recording secretary. The president was presented by the W. C. T. U. of Churchill, N. Y., with two gavels, made from wood taken from the house in which Miss Willard was born. Following the election of officers there was an interesting memorial service in memory of Mrs. Mary A. Woodbridge, late recording secretary of the national organization, whose death occurred about a month ago.

A Union Thanksgiving service was held in the Main St. church on Thursday morning. As Dr. Carey did not reach home until Thursday afternoon he was not able to be present and preach the Thanksgiving sermon as had been expected. Pastors Gordon and Gates, and Revs. E. Hickson and J. H. Hughes were present. A fair number of the members of the different congregations were in attendance. Excellent addresses were delivered by Messrs. Gates and Gordon, and the service throughout was one of much interest. A collection was taken in aid of the Protestant Orphans' Asylum. The churches of the city seem quite generally to have observed the day with appropriate services.

WALTER MENON, of Cincinnati, has devoted his inventive and constructive powers to the evolution of an air ship, and, as is alleged, with some indications of a successful issue. He is reported as saying that, if he secures the necessary funds, he will next year build an air ship in which he will carry the mail to San Francisco. When Mr. Mercer succeeds in flying over the Rocky Mountains, his fans beyond doubt will be secure and imperishable. Meanwhile the most practical flying machine yet invented goes on two wheels and is called a bicycle. The greatest objection to it is that it is too much like our birds of passage, its proper home for the winter seems to be in the south.

The death of Judge Benjamin L. Peters, of the St. John county court, occurred at his residence, Pitt street, at an early hour on Sunday morning last. Judge Peters was a native of St. John, and had been much in public life. His tall and commanding figure and fine personal presence attracted attention to him on the street, and there are probably few residents of the city to whom he was not known. Mr. Peters was a lawyer of acknowledged ability. He had filled different civic positions with honor. As magistrate and as judge he presided with courteous dignity and ability. Judge Peters was never married. He was 67 years of age. His death resulted from a paralytic stroke sustained some weeks ago.

We learn that the boys at Acadia are much delighted over the victory of their team in the annual match with the team from Dalhousie. It was a big success of its kind. While our people do not in general attach the highest value to football or think that it is a measure of the highest qualities, they will, nevertheless, be glad to know the young men have been able, under many disadvantages, to more than hold their own in any trial of strength and ability. We shall hope the same success may attend all their worthy undertakings. We are informed that Principal and Mrs. Oakes kindly entertained the team and many other students with a number of professors in honor of the victory, and that a most pleasant and profitable evening was spent.

The Baptist Year Book of the Maritime Provinces is received, and in appearance, mechanical execution and otherwise, it is entirely creditable. The publication committee is to be congratulated on the promptness displayed, and so far as we have been able to examine the book, the work appears to be done with much care and thoroughness. The Year Book contains besides the minutes of the Convention and the several associations, the reports of the different Boards and those of the treasurers

of denominational funds and other important matters, and thus embraces a large amount of information which ought to be in the hands of every intelligent member of our churches. Into every Baptist family the Year Book should go. It should be read and studied, and kept where it may be convenient for reference. The book is distributed gratuitously. There are not enough published now to supply every family, but we fear the limited number published are not very carefully preserved and studied. There ought to be a demand for about ten thousand copies and if that many were called for they could be printed and sold for a nominal price which would in part, at least, cover the cost of publication.

The report of outrages in Armenia alluded to in our last issue has naturally excited widespread indignation and horror. How much or how little truth there is in the accounts received it is still impossible to determine. It is well that there is prospect of a thorough inquiry being made into the matter at the demand of Great Britain and under the direction of the British minister at Constantinople. It is well enough known that Turkish rule in Armenia as elsewhere is constantly and outrageously bad. The Armenians either as people or as Christians are, to be sure, not of the highest type, but they are at least incomparably better than the Kurds and Turks by whom they are so mercilessly persecuted and abused. That these people should be delivered from the barbarities of Turkish rule is a demand of simple justice that the powers of Europe should see enforced.

Zion's Advocate, speaking of Dr. George Dana Boardman's sermon on the Christian Church, preached at the close of his thirty years ministry in connection with the First Baptist church, Philadelphia, says that Dr. Boardman "discussed in a most suggestive way the problems of ecclesiastical unity. Quoting his own 'Irenicon' presented before the conference of the Evangelical Alliance at Florence, Italy, in 1891, he says, 'Such was my dream three years ago. I have grown wiser since,' and he goes on to say that church unity cannot be secured by decreasing uniformity, by abolishing sects, or by compromise, but only by comprehension, not by exclusion but by inclusion. But may not this also be a dream? How many there were half a century ago who had their dreams concerning the abolition of slavery in the United States. Those dreams were not realized, yet slavery was at length abolished in a way we had not foreseen. So the unification of Christendom may be brought about in a way unforeseen."

PASTORS who have undertaken to lead their young people in the Sacred Literature Course of study—one of the courses arranged for the benefit of the B. Y. P. U. Societies—are doubtless finding that to do the work thoroughly demands no small amount of time and labor. But this course of study is one of much interest and value, and the pastor who can give to it the time and labor required will, we are sure, be highly gratified with the results. Quite a large number of the young people of the German St. church are with the pastor pursuing this course of study with great interest. At a meeting held last Wednesday evening a number of interesting papers dealing with various subjects in connection with the course were presented by members of the class, and Pastor Gates delivered a valuable lecture on the Renaissance or the Revival of Learning in Europe, which preceded and prepared the way for the great religious reformation of the fifteenth and sixteenth centuries.

A thousand dollars is a pretty large sum to pay for a pocket Bible, though possibly, if that were the ordinary price of the book, some would be more inclined to purchase and read it, than now when it can be obtained almost "without money and without price." But surely it is great cause for gratitude that the Book whose teachings are more precious than rubies costs so little that no one is so poor as not to be able to possess it. Our remark was suggested, however, by the statement observed in a daily paper that one of the Bibles carried by Cromwell's soldiers was sold in Boston the other day for the sum above mentioned. The volume is said not to contain the whole Bible but only a collection of texts in which are indicated the moral qualities of a soldier who fights for his Lord. If the fact that a book was carried by one of Cromwell's soldiers gives it so much value in the eyes of men, what should be its value in view of the fact that it is the inspired Word of God and His message of salvation to the world?

PASSING EVENTS.

THE Liberal leaders in England continue to promote the popular agitation against the House of Lords. Lord Rosebery lately delivered at Glasgow a speech in which he dealt vigorously with this subject. But while he strongly asserts the necessity for a reform which shall remove the obstruction to popular legislation which the Lords now interpose, he declares himself as distinctly in favor of the principle of a second chamber. The Premier is quoted as saying: "I, at any rate, could have no part or parcel in leaving this country to the sole disposition of a single chamber." Such doctrine is of course anything but acceptable to Mr. Labouchere and the radicals who will be satisfied with nothing less than the extinction of the Lords, as a legislative body, root and branch, and with no provision for any second chamber. Mr. G. W. Smalley, in his cable letter to the New York Tribune, says: "Lord Rosebery is, perhaps, dreaming—it is not yet more than a dream—of some body with an elective and popular basis which should combine some of the functions of the American Senate with some of the functions of the Supreme Court of the United States." The Tribune's correspondent also ventures the statement that the influence of Mr. Gladstone is still paramount in the guidance of the affairs of the Liberal party. In support of this Mr. Smalley alleges that Lord Rosebery was acting under inspiration obtained at Hawarden when in his Glasgow speech he forewarned the scheme for a second chamber with a system of conferences on disputed matters between delegates from the two houses in which the delegates from the lower house would largely overbalance those from the Lords. It appears to be the general expectation that the question of the reform of the House of Lords will come before parliament in some shape early in the session. The government would doubtless prefer to proceed with acts of legislation already promised and defer the question respecting the upper chamber to the close of the session. But according to Mr. Smalley, Lord Salisbury is determined to force their hand by passing in the House of Lords as soon as the session shall be opened a motion affirming the possession by that body of executive privileges. This will necessitate the introduction in the House of Commons early in the session of a counter resolution, and will cause a crisis which will make a dissolution imperative.

IN countries like Southern Italy and Sicily where convulsions of the earth have sometimes been attended with the most terrible results, it is natural that indications of serious seismic disturbance should cause the inhabitants the greatest alarm and terror. Such indications occurred in Calabria and Messina on the 16th and 17th of the present month, causing the people the greatest apprehension which proved to be by no means groundless. The shocks experienced were in many places very violent, causing land slides which stopped the running of railway trains and cut off telegraphic communication. In many towns and villages the people were thrown into a state of panic, fleeing from their houses to avert the destruction that threatened. In some cases there was immense loss of property and very serious loss of life. A despatch of the 17th inst., thus describes the effect of the earthquake at Messina:

"The inhabitants fled shrieking with fright from their houses and filled the streets with their clamor. The hospital, although but slightly damaged, was shaken so violently that many patients became hysterical and had to be removed. The panic abated somewhat about midnight and a few persons returned to their homes. Most of the inhabitants, however, decided to pass the night in the streets and open squares. After two hours the rumbling began again and the former scenes of panic were re-enacted. Men and women ran aimlessly in all directions. Hundreds dropped to their knees and prayed aloud for deliverance. Early this morning another shock came. To-day many streets are entirely deserted. Dozens of persons have taken refuge on ships in the harbor. There have been six shocks in all."

The province of Reggio di Calabria is reported to have suffered most severely. One village of twelve hundred inhabitants was quite destroyed, with the loss of sixty lives, and many other places in the province suffered less severely. The government is represented as moving promptly in aid of the suffering people, the king also sending several donations from his private purse.

Later accounts go to show that the

destruction caused by the earthquake is even greater than the first reports indicated. Thirty-eight communes suffered severely, and four of these, all in Reggio di Calabria, with a total population of some 28,000, are little more than heaps of ruins. The volcano on Stromboli Island is in a state of eruption. Etna and Vesuvius are also active.

DR. JAMES MCCOSH, ex-president of Princeton, has lately passed away. In April last he entered his 84th year. His honors were as his years. Born in Ayrshire, Scotland, and educated in the universities of Edinburgh and Glasgow he was ordained a minister of the Presbyterian church in 1835. With Chalmers and Guthrie, though much younger, he was prominent as a leader in the Free Church secession movement of 1843. In 1851 he was appointed professor of Logic and Metaphysics in Queens College, Belfast, in which position he remained until called to the presidency of Princeton in 1868. During the Queens College period much important educational and literary work was accomplished, and Dr. McCosh's wide reputation as a metaphysician was established. His twenty years connection with Princeton is on all hands acknowledged to have been an immense blessing to that institution. In 1867 the college was in serious difficulties, but under Dr. McCosh's administration its staff of instructors was very greatly strengthened, the number of students in attendance was trebled and nearly three million dollars were added to its endowment. Both in connection with Princeton and in wider relations President McCosh's influence in America—especially in educational matters—has been both strong and wholesome. His pen has been a busy one, and several of his books will live on after him. Among the best known of his works may be mentioned: "The Method of Divine Government, Physical and Moral," "The Intimations of the Mind Inductively Investigated," "The Supernatural in Relation to the Natural," "Examination of Mills' Philosophy," "Christianity and Positivism" and "The Scottish Philosophy."

THERE appear to be some indications that the Czar Nicholas is disposed to take a more humane policy than that which has hitherto prevailed in the administration of Russian affairs. If he is so disposed and if he is strong enough to carry out such a policy in the face of the opposition which it must inevitably encounter from those to whose hands the details of government have been committed, many of his subjects will have cause to rejoice. The case of the Studentists who for so long have suffered cruel persecution at the hands of their enemies, might well engage the Imperial attention. A correspondent of the New York Observer, writing from Russia, gives it the authority of a gentleman, who is declared to be a person of absolute probity and who states what he had seen, that every week an average of seven or eight Studentists and Baptists pass through the prison in Tiflis, the capital Transcaucasia, on their way to their place of exile, and this has been going on for months. Sometimes whole families of these people may be found in the prison, but more frequently it is the head of the household who lies there with his head shaved and in prison clothes, herding with a crew of the vilest desperadoes of the Caucasus. It is stated that the Tartar village of Igdis, in the Province of Erivan, near the Turkish frontier, is the destination of these persecuted people, who are among the most intelligent, industrious and valuable subjects of the Czar, and whose only real offense appears to be that in religious belief and practice they do not conform to the creeds and forms of the established church.

Literary Notes.

OUR JOURNEY AROUND THE WORLD. An Illustrated Record of a Year's Travel, by Rev. Frances E. Clarke, D. D., with glimpses of Life in Far Off Lands, as seen through a Woman's Eyes, by Mrs. Harriet E. Clark—A. D. Worthington & Co.

This volume is the outcome of a round-the-world trip which Dr. Clark, accompanied by his wife and their young son, made a year or two ago in the interests of the Christian Endeavor work. The book, however, does not have any special reference to that mission. It is almost purely a book of travel. The party journeyed westward, visiting the Sandwich Islands, Samoa, New Zealand, Australia, China, Japan, India, Egypt, Palestine, Turkey—passing through Asia Minor, Greece, Italy, Spain and other European countries. The travellers seem to have seen the

countries they visited under exceptionally favorable circumstances, being entertained and conducted by friends who were residents of the places visited. Thus they were enabled "to see phases of life and national characteristics usually denied the hasty traveller." The book is well printed on heavy paper and profusely illustrated. Dr. Clarke is evidently a good observer and possesses a happy gift for narration. The reader will find entertainment and information happily combined in the book. The five supplementary chapters, by Mrs. Clark, which describe some of the incidents and experiences of their journeying from a woman's point of view, will no doubt, for many readers be among the most interesting of the book. The work is sold only by subscription. Rev. J. H. Hughes is agent for it in St. John and vicinity.

The Montreal "Witness." One of the sights of Montreal is a visit to the Witness office, which, for internal elegance, convenience and completeness of equipment has few rivals anywhere. One's attention is arrested on the sidewalk by seeing through a window a Chinaman patiently turning a crank with the air of one who has a contract for a century of faithful labor, and means to fulfill it. The Chinaman is made of wood and for steady, patient, endless toil commends us to a wooden Chinaman. Making bold to go in we find ourselves in an admirable public office with tiled floor, hot house flowers and what not. Then we were piloted up a spiral stair, through the great editorial room, to the battery of linotypes which are the marvel of the nineteenth century as Gutenberg's movable types were of the awakening life of the fifteenth. The great Hoe press of the Witness, which prints almost any number of pages from two to thirty-two, is the very most complete machine anywhere. Close beside it you are shown on inquiry a patch on the floor which marks the spot where exploded the famous bomb some months ago, which the Witness doubtless owed to its active and effective war against gamblers and bunco steers, a class which by exposure and clever caricature it has managed to drive from the city, or at least to deprive of the open tolerance and public freedom which they before enjoyed at the hands of sympathetic officials. The stand for law and order by the Witness lately resulted in an investigation of the police and detective system of Montreal, which has revealed the need of some revolutionary change. The paper is devoted to temperance and all good things. It claims to be independent in politics and has certainly opposed with equal vigor the Conservative government at Ottawa and the Liberal Mercier government at Quebec. It is at all events a clean family paper, very carefully edited and one of the prettiest in get up and typography that comes to our office.

W. B. M. U.

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

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

PRAYER TOPIC FOR DECEMBER. For the missionaries at Vladivostok, that their faith will not and that the seed sown there may bring forth an abundant harvest. For work and discouraged workers in Aid Societies and Mission Bands in the home land.

We are delighted to notice this year a progress and deepened interest in our mission work displayed by persons asking to support a native teacher, preacher, Bible woman or child in the mission schools in India. One young sister has given the first fruits of her labor to the support of a Bible woman under Miss Wright's care, at Chicacole. Another lady living now in the United States, but still interested in our work, has adopted a little girl in Mrs. Archibald's school and called the child by her maiden name. Another sister, whose home is under the Stars and Stripes, shows her love for the work by supporting a native preacher. A number of Bands have asked for persons to support and names have been given them. We hope these dear friends are daily remembering in their prayers those for whom they are giving their money that they may be trained for the Master's work and made a great blessing in saving others.

Cannot we have more of this personal work? Are there not those from whom God has taken dear ones this year, who want to do something in memory of the departed? Could anything be more pleasing to the Saviour than to recruit and educate for future service one of these poor neglected ones among our Talmuds. The support of a child is about \$15, a Bible woman \$25, a preacher \$50. How many will have a representative in India this year? Let us hear from you as soon as possible. Miss Grey writes of a donation sent her from an unknown friend.

Two years ago I received a letter from a lady in Nova Scotia containing slips of paper, upon which were written Scripture passages, with a request that they be distributed among

the people in Bimilipatam. This has been done as opportunity afforded.

When at Octosmund, in May, another letter came from the same lady enclosing a dollar bill, with which she wished me to purchase testaments for the educated Hindus. With the amount I have purchased seven Bibles; and last week the first one of the number was given to a Brahman who had a great desire to read this wonderful Book.

Before giving it to him I wrote on the fly leaf the verses from the letter, marked the passages as requested, and told him that a lady in Canada, whose name I did not know, had sent me money to buy this Bible, and that she was praying for the one who would read it—praying that he, too, would believe in the true God, and find in Jesus the peace which passeth all understanding. This dear sister will be pleased to hear that her letters have been received and appreciated. I feel sure that the one who has been led to send forth the Word of God to the heathen is praying that souls will be saved, and this is a source of strength and encouragement.

A. C. GRAY.

Bimilipatam, India, Oct. 1894.

Mrs. J. Nalder, the indefatigable county treasurer for Hants, has been hard at work this autumn. In one tour through the county she drove 115 miles, spoke in seven meetings, did some house visiting, and felt such a strong desire to spend a week in each part of the field, there is so much unoccupied ground.

A missionary meeting was held in Summerville; Mrs. Churchill was present and the people were greatly interested and profited by her address. At Walton also a meeting of great interest took place. Mrs. Reese gave an excellent address, which left a deep impression. The following day Mrs. Nalder drove to Noel and organized a W. M. A. S. with nine members. A meeting was held on Sabbath morning; a good congregation present of all denominations. The outlook there is encouraging. The county convention was held at Hantsport. It was a spiritual feast all through. The sisters wished it held there next year, they felt such a blessing had been received. There were twenty-two from Windsor. Mrs. Nalder presided at both meetings. Mrs. Buggs delivered an address that was listened to with great interest, and was highly appreciated. Some the Windsor Mission Band assisted with music. Mrs. Reese read a paper, Mrs. Nalder gave an account of her seven years' work as county secretary, which showed a great increase of interest and money during that time.

We can hardly estimate the good accomplished by our county secretaries where they are faithfully performing their duties. If every county was supplied with some consecrated, faithful secretary who could visit once a year each W. M. A. S., encourage the weak and discouraged ones, organize societies and Bands wherever none exist, arrange for county conventions, etc., what an impetus it would give to the work of missions, and how much more we could accomplish. Are there not some sisters who can take up the work that has been necessarily laid down by those who have toiled faithfully for many years?

Do not wait to be urged or even asked, but if the Master has put into your heart to do this work for Him, write to the provincial secretary of your province and tell her, she will give you all necessary information.

CENTREVILLE, N. B.—Owing to circumstances which were unfavorable, our W. M. A. S. was unable to observe Crusade Day, but instead Oct. 21st, was our "Missionary Day." Our pastor, Rev. J. Cahill, preached a missionary sermon in the morning, and in the evening we held a public meeting, at which there was music, readings, recitations, dialogues, etc., and an address by the pastor. The president of the society presided at the meeting. A very pleasant and profitable evening was spent. The collection was \$9.22.

Mrs. B. P. Sherwood.

A few of the Pioneer Missionary Games are still left, and as Christmas is drawing near, we thought it would be a good time to dispose of them all. We offer them at 15 cents per game, or two games for 25 cents. Send your orders to Mrs. J. W. Manning, St. John, West. They will help the little ones to pass pleasantly some of the stormy winter days, and makes them familiar with the names of our mission stations and pioneer missionaries.

A SHINTO PRAYER BOOK.

In the summer of '83, while making an evangelistic tour in one of the inferior provinces of Japan, the great mountains province of Shinano, there came into my hands a kind of prayer manual used by the worshippers at one of the Shinto temples in Southern Japan.

A physician practicing in Nagasaki, on his way to visit his native place in Shinano, had called, I believe, at the famous temple, Kompira San, or Mt. Kompira, in the province of Saeki, and from there he had brought this little book to his old home as a souvenir.

His parents and several other members of his family were believers, members of the Baptist church in Yokohama, 200 miles away beyond the mountains, and after service in their house one Sunday morning, they showed me this little book as a curiosity.

It was about six inches by three, and perhaps a quarter of an inch in thickness and was arranged as a folder, like a Japanese photograph album, so that one could open it page by page, and close it out as desired.

It was faced and backed with a kind of cardboard, and was provided with a case of tough Japanese paper to protect it when not in use.

The title of the book was in Kanji characters, but for the benefit of the comparatively illiterate "women, children and grandmothers," as the Japanese say—these had beside them their equivalents in the phonetic syllabary characters current in Japan.

As the reader may be aware, the Japanese know nothing of an alphabet of vowels and consonants, but only of syllables. This rolls spelling of the letters it has for an English child.

Thinking that the manual would be a useful reading I borrowed it for a day or two, and occupied my leisure moments at my hotel in writing out a translation of it for future use.

gods, grant kindly and gently to receive my prayer, that the ineffably wise and mighty gods of the Door of Pardon may grant to cleanse and drive away all my many perversities, sins and uncleanses.

While thus speaking let him raise his head and approach the shrine, and when he has finished saying "cleanse and drive away my sins," etc., let him clap his hands twice and do obeisance as before. Next let him draw near with respect and awe to the main temple, and having clasped his hands twice, let him make lowly obeisance, and say with the greatest reverence: "Grant kindly and gently to receive my prayer, that though I come lowly with fear and trembling into the presence of the unspeakably glorious great god Kompira, dwelling serenely in this temple, we who are joined to worship and revere this great god may specially receive the exalted and precious divine favor, and that the members of our family, escaping all errors and misfortunes, may each and all diligently and reverently work together for the good of the house, and laboring vigorously with a single mind, may help and stimulate each other, so that our may be, like the spreading eight-leaved mulberry, a flourishing and precious house."

Having thus spoken, he should worship as before directed, clapping the hands. But women, children, and others for whom these words are too difficult to read, may, in their stead, and making lowly obeisance say: "Let the great god Kompira, unspeakably glorious, who dwells serenely in this great temple, grant to bless and prosper me." One must pray saying these words over so many times, repeating them over and over and over. And then, moreover, worshipping at the Branch Shrine also, let him do lowly obeisance, and having clasped the hands as before directed, let him say with the utmost reverence:

"I worship and revere the august presence of the great gods who dwell serenely in this sacred shrine. Deign to keep me within the shelter of your sacred virtue, and to prosper me."

Having spoken thus let him worship as before directed. But as for the words given above, these are to be read by those who come to the chief temple, and speak thus intimately. As for those who live in distant parts, or who for various causes find it difficult to visit the chief temple, let them proceed as follows: Rising early in the morning, when they have bathed the face and hands and rinsed the mouth, let them first clap their palms twice, and making humble obeisance, say: "O god of the heaven and god of the earth, (i.e. He who follow us for our sins) the first prayer given above, that offered at the shrine of the Door of Pardon, while thus speaking let them raise the head, and when they have finished repeating "drive away and cleanse," etc., let them do lowly obeisance, and then, as before directed, let them again clap the hands twice, and humbly worshipping, say: "Grant kindly and gently to receive my prayer, etc. (Here follow the words of the second prayer given above, that offered at the main temple. The deity is addressed as "dwelling serenely in Kompira San in the land of Sanuki," and the suppliant speaks of himself as worshipping "afar off," and there are few other variations.) Thus having spoken let them clap their hands and worship as before directed. But in the case of women and children, and of others who find it difficult when very busy with their daily occupations to perform the actions prescribed for it is not enjoined that they must be done without fail—let such persons, rising early and so forth, turn in the direction of the chief temple and, as before said, clap the hands and reverently worship, saying: "May the great god Kompira, the ineffably wise one, who dwelleth serenely in Mount Kompira, in the land of Sanuki, protect and prosper!" Let him repeat these words over so many times, saying them over and over again.

Then, since there is every month, on the 1st, 10th and 26th the ordinary monthly festivals; on the 10th day of the 1st month and the 10th day of the 3rd month the festivals of the 10th degree; and on the 9th, 10th and 11th days of the 10th month, the sacred great festival, let each one sincerely address his heart to it, acknowledge with reverence the divine favor of the one he worships afar off.

Thus having finished the aforesaid actions, or whatever other worship there may be, one should next turn to the tombs of his ancestors of many generations, and, as before said, clap the hands, and worshipping say with extreme reverence: "Before the august spirit of my far off venerable parents, the ancestors of many generations, the august spirits of my kindred and all the august spirits who are celebrated at this festival, I reverently worship. Gently and freely grant to bless me and my family from every error. Guard me and bless me in the keeping of the protecting sun of the night." Grant to . . . (?) May my posterity continue. Grant to make me more and more prosperous, and may my life may be long, and cause me (long) to participate in your delightful worship."

Having spoken thus let him worship as before directed. And once a year, on the death anniversary (?) festival, when one offers the sacred food and wine, etc., let him worship as before, and say with the utmost reverence: "I worship and revere the sacred presence of the august spirit of such as one (the name of the departed to be supplied). As this is the day on which thou didst leave and retire from this transitory world, I offer up this food and drink. Grant to hear and accept with kindly heart, and grant to protect and prosper me, as I daily pray."

Having thus spoken let him worship as before directed. Now as for what has been written above, since there are many who ask what should be said when one worships before our great god and the ancestors of many generations, let one do as is here laid down. But as worship is something performed by men, each after his own best, we do not say that this ritual must necessarily be followed. C. K. HARRINGTON, Sydney, C. B., Nov. 15, '94.

He who comes to worship at the main temple should pass first at the shrine of the Door of Pardon (?) and having washed his hands and rinsed his mouth, should clap his hands twice, and making lowly obeisance should say: O, God of the heaven, and God of the earth, and ye eight million

THE TYRANNY OF THE MOUTH.

BY KATE UPSON CLARK.

One expects little children to be, as it might properly be expressed, at the mercy of their mouths. The delights of cakes and pies and candies appeal to them. They scud and roll the morsels under their tongues without a thought of the day of reckoning. But that grown-up, reasonable people, especially those who are not well, should deliberately eat foolish sweets, which science and experience unite in pronouncing unwholesome, is a never ceasing wonder to the thoughtful.

But," protested one well educated woman, whose weakness for dainties was a source of anxiety to her friends and of measureless harm to herself, "it doesn't give me an instant's indigestion. I never have any pain after a luncheon of lobster salad, fruit cake, Neapolite pudding and bonbons gloves. You know my illness is purely nervous. The doctor has repeatedly told me to eat anything I liked so long as I felt no ill effects from it."

The just and sober, while yielding great respect and honor to the medical profession as a whole, cannot help feeling that the human nature in him sometimes gets the upper hand of even "the doctor," and that in some cases "generalise" dangerously. Common sense and even a cursory study of the diet prescribed by science for all classes to whom high health and steady nerves are of sufficient importance for such silly ideas as those of the lady who has been quoted. It is inevitable that diet should influence every nerve and muscle in the body. What are nerves and muscles made of? Of what we eat and drink. And what sort of material are oses, toes and such like "kick-shaws" for the composing of the firm fabrics which must bear the body through the wear and tear of every day? The least neglect, of every fan and oyster, the well-cooked cereals and wholesome, well-dried bread, the sweet milk and butter, the fresh vegetables and ripe fruits which are permitted to those under direct muscular training may be the ruin of the system of one who wants a sound body and well-strung nerves. Athletes are not the only people in the community who need to be perfectly well in order to do their work properly. Especially should little children be allowed the most potent variation from such a diet. The mouth will plead for its sweet puddings and pastries, but the mind should rule and must forbid them. As has been said, it is to be expected that the mouth of childhood should be more potent than its mind, but when so-called "years of discretion" are reached it is surprising and shocking to find that the mouth still holds supremacy, even among cultivated people. The rude and uneducated allow sense to override soul. The higher sorts of people are supposed to bring principle to bear upon the matter.

Phillips Brooks has beautifully demonstrated in one of his finest sermons that the power of the tongue is the power God gives us in the solemn duty of every man. The great preacher especially dwells upon the binding responsibility which rests upon us all to keep in his highest efficiency this wonderful power of childhood should be more potent than its mind, but when so-called "years of discretion" are reached it is surprising and shocking to find that the mouth still holds supremacy, even among cultivated people.

The plausible pretexs which people invent for eating what they like, to their own detriment, is one of the most pathetic amusements of society. "My mouth is my master," is not a pretty legend to write upon one's forehead, but the man who deliberately sins against light by gratifying his appetite at the expense of his health writes it there with his own hand.

The farmer and others who lead active outdoor lives, as well as all those who are in perfect health, can safely dine on almost anything. Fat pork, cabbage glazed with grease and leaden pies may form a diet on which they thrive, but the man whose health is not a pretty tendency to any sort of disease must guard his stomach, or else his hand becomes unskillful and his brain becomes. He cannot let his mouth govern. It might as well be recognized that as long as the tongue is allowed to admit anything into our mouths which is calculated to hinder our physical efficiency or to impair our health. —Congressionalist.

SIGHTS AND SOUNDS IN INDIA.

For Boys and Girls in Canada.

DEAR GIRLS AND BOYS:

On a hot Saturday noon, two weeks ago, we were under a palm-leaf roof, on our way to Bimil 63 miles. Suddenly a reviving breeze blew in at the open doors and windows, beating on the wings the fragrance of cooling water, and scattering the pile of Telugu tracts on the table like snowflakes. It brought also a rushing sound like the oncoming of a distant train. This proved to be the approach of a heavy rain storm pouring its way over the hills and the trees. Many people, men and women, were at work harvesting their grain. They came like frightened doves, took refuge under the verandah of our camp bungalow, and sat down in a crowd on the bamboo matting. They were no sooner housed than the rain was pouring down in torrents.

After I had talked with them a while, I called K. Appalaray and said: "Look here, instead of our going to a village a village has come to us." We opened our Telugu Hymn Books and sang "What a Friend we have in Jesus" and another hymn. Then Appalaray sat down, opened his Telugu New Testament and began to read and explain the bamboo chapters of Mathew. As he went on he seemed to be inspired. I sat there myself entranced. As he opened up each incident in his oriental way, the story never seemed so tender, so sad, so strong, so tragic, so victorious, so glorious.

One man, especially, listened with E. B. C. Pills Cures Chronic Constipation.

staring eyes and open mouth. Now his face would brighten, and now darken. And when they spoke upon Jesus' and killed him he started from his seat. Instinctively, the speaker addressed nearly all his remarks to this man, and when the stone was rolled away, and Jesus came forth and blessed His disciples and sent them into all the world, and ascended to heaven, his face beamed with joy.

Meanwhile the rain had ceased and nearly all the others had gone away. But it was not till the story ended in a hurry. Hastily he gathered his cloth about his bare brown shoulders, picked up his socks and dashed away as if to make up for lost time, before we could ask his name or whence he came.

However, on Monday morning he appeared again alone. He said he came from a village about five miles farther west on the bank of a river. The name of the village is Muddy. He remembered that Mr. Sandip pitched his tent in an orchard near his home four or five years ago. From him and his helpers he heard the gospel for the first time, and ever since he has had a desire to become a Christian. He declared that if he did not become a Christian he would become a hermit or something, for he was bound to find salvation. He could not read. He had no children. He and his wife lived in their own house alone. He had a field of his own and went around to certain villages on market days selling his grain. If he became a Christian he wanted still to live in his own house. He said he would come again on Thursday, as that was market day at the village near our lodging. But it rained that day and he did not come.

By the next Thursday we were on the bank of the river opposite his village. There, by the kind permission of the proprietor, we took up our abode in an indigo factory. When a man is thinking about breaking his estate and becoming a Christian we have to be as "wise as serpents." One unsung word or incautious movement may expose his intentions before the right time and bring down all his enraged relatives upon his head like a thousand volves. Therefore I did not go to see him the first time myself, but sent Appalaray and another young helper named John. They found him confined to the house with his feet lame and swollen from thorns. He was delighted to see them. He said that the day before he had been at our old lodging where he saw us first, but could not find us, as he had returned about his door and listened to the gospel all the morning. Then after the congregation had scattered they had a talk with him alone. It was after twelve o'clock when they left his village, waded back through the swollen river and returned to our lodging. The man said he would be over to see us the next morning, and now while we are expecting him I am writing this letter.

I write you about him while the time is thus uncertain that you may rejoice with us if he comes out and be disappointed with us if he should draw back. Either way, the process may be slow, and you may hear no more of him for a year. The missionary's life is full of such incidents. Sometimes his hopes are realized; many times they are dashed to the ground. We are praying for this man without ceasing. If we wake in the night we try to God for his soul. I trust that many who read this letter may be moved to pray for him too. Sincerely yours, L. D. MORSE.

Padmanabham, near Bimilipatan, India, Sept. 23, '94.

A HAPPY SABBATH.

That is profound philosophy which counsels parents to make Sunday the happiest day of the week. And the chief requisite to this is that they give themselves to their children—at church as well as at home. The Sunday-school must not be allowed to usurp the place of the church service. The child nestled in the family pew at his mother's side, holding his father's hand, enters naturally from the shelter of warm human love, and the crown of God very early becomes to him the gate of heaven.

Music is the heritage of the family Sabbath. Not church hymns and Sunday-school songs only, but the music of the masters as well, those great compositions that tell without words the

story of human life, and tell it religiously because true and profoundly; that speak to the children as plainly as to the elders; that open the heart and intensify in each his own living and longing.

Books belong to the family Sabbath. Not a sickly or precocious story paper, nor sordid secular papers, nor scrappy religious ones, but real books, and all the real books (poetry as well as books of devotion), essays and biographies, and every other kind of book that sets the heart throbbing with a wish to be something greater and better than we have ever been before. And often some will read aloud while the chairs draw together, the reader pausing all the way along for the children's questions, and the commentary of the parents; and for reminiscences and hopes ahead.

Then, as the family walk abroad, the father assumes his part as ancient, most sacred office of high priest of his household. Then all become palmists, all prophets, and all have the waves and promise of better things than leaves for the table. The solemn mountain, the deep skies, are more than backgrounds for landscapes, show places for rain-bows; for underneath the voices of wind and water they hear the earth spirit in her most exalted utterance: "Is thus at the roaring loom of time I ply, And weave for God the garment thou seest Him by." They who walk the earth together shall not be separated in heavenly places.—Harper's Bazar.

BREVEE.

LULLIAN GREY. The baby lies With folded eyes, And hands at rest upon his breast; So whitely chill, O mother, mother! let him sleep, For many eyes wake but to weep.

The curling hair Needs not your care, Nor restlessness your soft caress; Such quiet feet, That late were fleet— O mother, mother! let them stay, For many feet go far astray.

And many a life Is marred with strife, And sin and hate off lie in wait, And dangers stand On every hand. O mother, dear! it may be best The baby early went to rest.

And yet—and yet, To ne'er forget, Nor cease to long with yearning strong, By day or night For touch or sight— O mother, mother! give him up, God bids these drain his bitter cup.

There is a place Of solemn grace, Where flowers grow and free winds blow, And dangers cling, And wild birds sing— O mother, mother! leave him there, And plead to heaven for strength to bear!

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

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Messenger and Visitor.

WEDNESDAY, NOV. 28, 1894.

THE PULPIT AND POPULAR REFORMS.

In response to an appeal of the London Reform Union the discourses delivered in hundreds of churches of the great British metropolis on Sunday, Oct. 28, had reference more or less direct and emphatic to the subject of civic reform. In the London Chronicle of the following day we find abstracts of a large number of these discourses and also an editorial article upon the subject. The Chronicle regards it as a most encouraging sign of times that the appeal of the union should meet with so generous a response on the part of the preachers, and that in so many churches and chapels on that particular Sunday a "civic gospel" should be proclaimed. As was to be expected, the non-conformist pulpits were more outspoken and aggressive than those of the establishment, but the utterances of the former were not of a very radical character and are described by the Chronicle as "cautious."

Whether it is a legitimate function of the Christian pulpit to discuss subjects of civic, social and political reform is a question on which probably different opinions are entertained among Christian ministers. We would not by any means take the position that such discussions should be entirely excluded from the pulpit. But discussion is a very broad and indefinite word. It makes all the difference in the world from what standpoint a subject is discussed and in what spirit. A question of reform, for instance, touching the temporal and moral interests of the people, may be discussed from a merely political standpoint and in a partisan spirit; it may be discussed from a secular standpoint and in a merely worldly spirit, or it may be discussed from a Christian standpoint and in the spirit of the gospel of Christ. Provided that civic and political reforms are considered from such a standpoint and in such a spirit, there is no reason why they may not, on suitable occasion, become for the preacher a theme of remark. But must we not go even farther and say that the minister of the gospel who shuns not to declare the whole counsel of God will find it quite impossible to avoid the discussion in the light of revealed truth of such reforms as make for liberty, righteousness, temperance and purity in the community and in the nation? Christian people have their responsibilities and duties, not only in the church and in the family, but also as members of the civic community and of the body politic. The Golden Rule, we take it, has its application not only to men as brothers, as husbands, as fathers, as neighbors, but also to men as citizens—that is to say the Christian is in duty bound, so far as in him lies, to be an ideal citizen in knowledge, purpose and endeavor. If this is admitted, it must also follow that when the pulpit, at proper times and in a proper spirit, speaks to men truly and intelligently in respect to reforms which in the interests of justice and morality should be promoted, and exhorts them to their duty as citizens, it is not passing beyond the bounds of its legitimate sphere.

But having said so much, we wish to declare with emphasis that it would be a most lamentable and a fatal mistake for the pulpit to permit itself to be converted into a platform, having for its main purpose the discussion of civic and political reforms, however important these may be as such, or that the Christian preacher should come to regard it as his main business to be an expounder of the doctrines of social science. He is called with a higher calling and his commission involves for him much higher and more important work than this. He is ordained and sent forth, not that he may devote himself to a study of the true relations of different classes in this world and the endeavor to promote great moral and social reforms, but rather that he may preach the gospel to men and women, applying the truth to their individual

NICHOLAS AND WALESKI.

The new Czar continues to be, and very naturally so, a magnetic topic of discussion for Europe and the rest of the civilized world. There is much speculation about the young autocrat; much enquiry and much guessing. What is he like? What is his predilection? What are his friends and whom as advisers? What will he become—will he walk in the ways of his father or will he mark out a pathway for himself? Has he inherited Alexander's Slav ideas and his prejudices against western culture and reforms? Shall the old regime with its persecutions and oppressions go grinding on, crushing everyone that does not bow submissively to the great autocratic system and worship according to the religion of the emperor, or shall a juster and humaner policy be brought in? Is Nicholas II. a man lacking the fibre of brain and moral character to make him more than a puppet in the hands of able and designing men, or will he show himself a man with a mind, a will and a purpose? Such are the questions which all men are asking, and none can answer. The potentialities in the hands of a strong man on the Imperial throne of Russia are such that the world may be pardoned for feeling a very lively interest in the advent to power of this new Czar. But for the answer to its questions it must wait for what time and the grand procession of events shall reveal. If Harold Frederic (a very clever writer who assumes to know much about the men and affairs of Europe) is correct, Nicholas is too slight a man mentally and morally to do much good or evil, except as good or evil may be done through weak acquiescence in the will and purpose of others. But Mr. Frederic may be wrong in this matter and they may be right who believe the Czar to be a very different kind of young man from that which he has described. Then there is the Princess Alix, whom Nicholas is shortly to marry. She too, perhaps, will prove a force to be reckoned with in Russian affairs. She is said to possess excellent qualities of mind and heart, and to be by no means lacking in force of character. A granddaughter of Queen Victoria and a niece of the German Emperor, she doubtless feels a natural attachment for the reigning families of the two countries, and naturally she will have more regard for their more democratic institutions than for the despotism which prevails in Russia. If Nicholas is himself disposed toward a more liberal policy, he will hardly fail to find sympathy and help in the Czarina. The course he has thus far pursued would seem to indicate a desire to cultivate kindly relations with his subjects. The decrees against the Jews stand suspended; favor has been shown the universities; other marks of clemency have been manifested, and the Czar rides abroad freely among his people as if he feared nothing at their hands. Europe has taken much interest, some of it not the most good natured, in the attitude of the young Czar Duke of the Prince of Wales and the Duke of York. The former has been in Russia since the death of Alexander, and has been a prominent figure in attendance upon the prolonged obsequies of the late Emperor. At the Czar's request the Prince—Waleski as the Russians call him—walked at his side in the grand funeral procession in St. Petersburg. In this and in other matters Nicholas has publicly manifested his special regard for his royal uncle as well as for his cousin, the Duke of York, who is also in St. Petersburg, France, which has been making rather hysterical demonstrations of sympathy with Russia's sorrow, and professions of undying friendship, is seized with jealous misgivings, and begins to suspect that she has been making a fool of herself. Emperor William, too, is shrewdly suspected to be little pleased at this rather conspicuous display of friendship between his Russian and English cousins. But what has taken place in St. Petersburg may mean little or nothing more than that the young and inexperienced ruler of the Russian feels a personal and natural affection for his English relatives, and that, in what must be for him in many respects a trying experience, he is glad to have near him a friend so practiced in regal functions as his kindly uncle, "Waleski." Still it is reported that the political relations between Great Britain and Russia have become much more intimate and that there has indeed come to be an Anglo-Russian alliance, out of which important events may be born. It is wise, however, to wait for confirmation of such reports. Time will tell.

"Nothing has more strongly contributed to turn the faces of the working man and woman away from the pulpit than the conviction that the matters which concern them most keenly were never discussed inside. The Christianity of the early church, whose care was before all the cause of the poor and the oppressed, would be as popular now with those who are miserable as it was in the Rome of the Empire. So long as our preachers, whether in church or chapel, have the fear of the wealthy and the respectable before their eyes, they will do little to move the people. To preach the gospel to the poor was the chief note of His mission to which the Founder of Christianity appealed. If the habit of preaching social reforms become an accepted part of our church services, there is no need why it should be confined to one day in the year. There is enough to say—and many are waiting eagerly for the message."

The gospel which was preached by Christ and His Apostles was indeed for the poor, and partly of the common people heard it gladly. But those preachers do not appear to have given much time to preaching on such subjects as the modern preachers are here advised to discuss. They did not turn their attention to the removal of the great social and political oppressions under which the poor people of that age groaned, or to considering how the poor might be delivered from their poverty and the rich from the enervating influences of their unearned and superfluous wealth. They preached the truths of God to individual hearts and consciences—a gospel that made the rich feel their abject poverty in the sight of God and that raised the poor above the bitterness of their poverty through the assurance of a better inheritance as the children of God. They did not agitate for the abolition of slavery, but they preached a gospel which, being received, caused the freeman to regard himself as a bond-servant of Christ, and the slave to rejoice in his liberty as Christ's freedman. They preached the universal sinfulness and need of men, the righteousness and compassion of the one holy God and His love and power to save revealed in Jesus Christ His Son. It is this gospel that was preached in the early days of Christianity and in the Roman Empire, and whenever and wherever since Christianity has displayed its saving power. It is this gospel which, causing men of all classes and conditions to recognize themselves as fellow-sinners before God and fellow-sharers in His salvation, has also brought a sense of real brotherhood among men and laid the only true foundation for all moral and social reforms. It is unquestionable that Christian ministers, and so far as possible all other Christians, should take an earnest, intelligent and active interest in the promotion of all reforms having for their object the betterment of the present condition of men and of classes of men. But let it never be forgotten that the grand office and work of the Christian pulpit is not to promote such reforms, but to preach to men and women the gospel of Christ, which, to their individual souls, is the power of God to salvation and peace, the indispensable condition of real happiness and of all true service for God and humanity.

WORK FOR THE NORTH WEST.

Rev. H. H. Hall, B. A., pastor of the church at Portage la Prairie, has been for some weeks preaching and lecturing to our churches on mission work in the North West. He preached twice in Wolfville and lectured to a good audience in College Hall on 10th inst. Mr. Hall was graduated from Acadia, in 1888; he subsequently studied theology at Newton, and has been at work in the great West for five years. He is an earnest speaker, with facts and experiences that instruct and stir his audience. His work is being largely blessed and he is seeking funds to enlarge his operations. His church needs a building to accommodate a larger congregation than it can receive at present. Mr. Hall carries conviction of the great opportunities for successful effort to reach the crowds of various nationalities who are going into the country, and of the necessity of the work to the people, to the country and to humanity. It is evident from his discourses that our churches are growing, but that we are not filling the measure of our privilege in the west of our Dominion.

Bro. Hall will carry back with him to his arduous work the sympathy and prayers of hundreds among us who have helped him to some extent and who have been moved by his earnest appeals.

Meeting of the Governors of Acadia.

The attendance at the meeting of the Board of Governors of the University on 20th and 21st inst. was large. It included Rev. J. W. Manning and R. G. Haley, Esq., (chairman during the sessions), of St. John; C. B. Whidden, Esq., of Antigonish; Rev. F. M. Young, of Bridgetown; Rev. E. M. Saunders, D. D., B. H. Eaton, Q. C., and E. D. King, Q. C., of Halifax; Rev. G. J. C. White, of Annapolis; F. H. Eaton, Esq., and W. P. Shaffer, Esq., of Kentville; A. P. Shand, Esq., of Windsor; Rev. S. B. Kempton, D. D., of Dartmouth; Rev. T. A. Higgins, D. D., Rev. A. Coburn and C. W. Roscoe, Esq., of Wolfville. Foggy sessions were held, and earnest consideration was given to the interests of the institutions. The members of the Board incur much labor and expense by accepting office. Their anxiety to do what they can as trustees of the important work in their charge is worthy of commendation and their sacrifices of time and money do honor to their Christian profession.

We are informed that the principal subject of consideration was the proposed fund for the necessary expenses. The convention fund for years did not yield the sum that was expected and in consequence a deficit has accumulated on account of current expenses. And as the receipts from the churches, supplemented by the income from endowment and other sources, do not now equal the amount annually required; special efforts are imperative to keep the work from going behind. The necessity therefore for a general increase of the funds for denominational work was apparent. The Board of Governors accordingly resolved to ask the co-operation of the Boards of Home and Foreign Missions in an effort to increase the funds for all departments of the Convention's work. If this can be done not only the work of the University but of all the Boards will receive permanent increase of strength—an increase greatly needed.

In addition to this attempt to provide for the regular income attention was given to the deficit of seven thousand dollars or more, that has resulted from the operations of the university since 1888. This deficit is in many ways embarrassing. The necessity of repaying it is great. No institution can afford to carry a debt of that kind. Advancement cannot be thought of while it continues. The governors therefore felt bound to undertake to remove this deficit at once and a strong committee, with Dr. Saunders as chairman, is charged with the task of raising the money. We shall hope to hear that their efforts have been successful.

With a view of promoting the efficiency of the financial management of the institutions it was decided to have as a present treasurer instead of three as at present. The resolution on this matter provides for the appointment of a financial secretary and treasurer who shall have charge of the funds of the college, the academy and the seminary; who shall have care of the property of the Board, and who shall represent the interests of the institutions at the denominational meetings. This action has been advocated for some years and is believed to be in the line of progress. The arrangement will take effect at the end of the present financial year. A committee was appointed to nominate a man for this office at the June meeting of this Board.

The committee on investments submitted a detailed statement and full report. This report was very satisfactory, showing the investments to be secure and that the interest is well paid. Close attention is given to this part of the financial management so essential to the welfare of the college. Dr. Sawyer read a paper making suggestions as to the needs of the university. Committees will have his recommendations in consideration. One of these suggestions relates to the erection of a building for the academy in which the classes can receive instruction. The class rooms in the college building now used by the academy are needed by the classes of the university.

Another suggestion as to the need of having the opportunities for an education brought before the young people of the various parts of the constituency was referred to a special committee for action. The holding of educational meetings, begun last year, was considered profitable in several respects, and the executive committee will arrange to continue these meetings during the present year. We have no doubt the several matters here noted received careful consideration, and we hope the plans agreed upon may, by the sympathetic co-operation of our churches, be successfully carried out, and that these institutions may continue to be an efficient means whereby our people can serve their Lord and their fellow men.

Halifax Letter.

After spending a year at Fredericton, I returned to Halifax. Having during the year learned to appreciate the Fredericton church as I had never done before, although I have always held it in high esteem. I have an abiding satisfaction in knowing that they have secured the services of a young, able and devoted minister of the Word. So soon as Mr. Freeman came upon the ground, the church and people with an openness, characteristic of them, took him into their sympathies and made him feel that both he and his family were welcomed heartily. The services of recognition were intensely interesting and satisfactory. By the blessing of God, I trust that the noble, beloved church at Fredericton will have much prosperity. On arriving at Halifax I found our dear brother, Rev. W. E. Hall, very ill. He has the kind attention of Dr. Parker and Cameron. All are thankful to learn that he has greatly improved in the last ten days. Many prayers are offered for his entire recovery. God grant an answer to them. The Tabernacle church has been greatly blessed since Brother Hall became its pastor. He began with a good church, a stone basement, a quartet and a debt. The quartet has vanished, the stone basement now carries a fine church edifice, and the debt on the whole has been reduced to \$2,800, \$1,700 having been paid off last summer. The good church remains united, hopeful and full of self-sacrificing spirit. The Sunday-school is large and prosperous. The services are well attended. On Sunday evenings the house is full. God has blessed the Tabernacle. In addition to the work in his church, Brother Hall has preached a good deal in outlying districts.

The Rev. D. G. McDonald abates not a whit of his stirring activity. He preaches in season and out of season. It might as well be said here as everywhere else, that there is not a Baptist church in the Maritime Provinces large enough for Rev. D. G. McDonald as a preacher. His son's interpretation of the commission overleaps the bounds of an ordinary pastorate. It would be impossible for selfishness to erect a fence so high around the local church of which Bro. McDonald is pastor that he would not jump it in response to the Macedonian cry, "Come over and help us." But the North Church have been accustomed to give their former pastor, Bro. Manning, large liberties in this direction. The North church must not be greatly surprised if the Baptist public should ask them to make the sacrifice of giving up their pastor so that he may be entirely free for missionary work in the county of Halifax. The North church is in a healthy, prosperous condition. In the 1st church Rev. A. C. Chute is still in the sympathies and esteem of his flock. His work has been for good, especially among the young people. They are organized and working. They have just given their pastor his second anniversary celebration as pastor of the church. The church and congregation came together in the vestry and spent a most sociable evening. Miss Selden, now Mrs. Freeman, after her beloved father's death, gave the church the bound copies of the Baptist magazine and the Christian Messenger. This was the nucleus of a library. Additions have been made to it from time to time. Every church should have a library. It should contain cyclopedias, dictionaries and denominational literature in abundance. The library in the 1st church is growing under Mr. Chute's fostering care. He takes kindly to that sort of work.

Dr. Kempton gets on well in Dartmouth. He has not conquered his habit of going "into the regions beyond" to preach the Gospel. Fall River, twelve miles away, and other places have heard the gospel from him. Here Rev. D. G. McDonald has of late held special services; the results are good. The Coburg Road church has been looked after mostly by the Rev. Mr. Cooney from Acadia. Rev. Mr. Johnson, of Cornwallis Street church is absent in the United States. I have heard that he is out of health.

I was glad to see that the Rev. M. W. Brown keeps up flesh and courage, notwithstanding his parish of forty miles length. About seventy were added to these churches last year. His salary was raised and about \$150 for denominational purposes. The belief is universal that Brother Brown is in the right place. Rev. A. C. Chute preached a thanksgiving sermon to the united Baptist churches in the North church in the morning. The attendance was fair. In the evening the young people gave a thanksgiving concert in the Tabernacle; the house was packed. The offering was \$36.78. The music, instrumental and vocal, and the readings were good. Miss Gates, the Misses Hall, Miss Kennedy, Miss Whiston, Miss Shaw, Miss E. Huxley, Mr. W. H. Barnes, Mr. Ross, Mr. T. Covey, and a fine orchestra entertained the audience very successfully.

There is peace in the churches and peace among the churches. Thanks be to God. Rev. J. O. Vince, a brother from England, preaches at Hammond's Plains and Sackville. He is a devoted young brother. E. M. S.

For Billions—Minard's Family Pills. For Orphan Children—Minard's Honey Balsam. Many can testify to the great healing properties of LARSEN'S LINIMENT.

Boston Letter.

For upwards of a year I have been living in this suburb of Boston, which is a great centre of the conflicting forces of good and evil. Here the "strong man armed keepeth his place," and looking in some directions sometimes appears as though his "goods were in peace" while he arrogantly says, "I shall never be moved." But the "stronger than he" is upon the ramparts, his forces are vigilant, and the ultimate result of the conflict is not doubtful. One very hopeful sign of the times is the manifest tendency of ministers and churches to get "back to Christ." I believe that never in modern times has the Son of God been more exalted in the teachings of the pulpit, the religious press, the young people's societies and the Sabbath-school than at the present day. Generally speaking, He is lifted up as the only and all sufficient Saviour, and also as the perfect pattern whom it is our duty and privilege to imitate. This latter view is leading the churches out of conventional ruts into various forms of religious activity, whereby the masses are being reached and much aggressive work is being done. They are not satisfied with being evangelical, but the aim is to be evangelistic as well, and this evangelistic movement is developing into the institutional church, such, for instance, as the Ruggles St. church of which Rev. E. D. Burr is pastor. This church is noted far and wide for its famous male quartette, which doubtless attracts many who come to enjoy the music, but who also hear from the lips of the preacher earnest and eloquent words brimful of the gospel truth. But this is only a branch of the great work carried on by the church. Quite a slice of the great city is assigned as their special field of operation. A man is employed to visit every family and ascertain as nearly as possible the financial, domestic, social, moral and religious condition of every person. That man is simply a census taker, and he makes 1000 calls every month. In that district this work has to be frequently repeated, because a considerable portion of the inhabitants consists of those who are not permanent residents but are continually on the move. The census report presents a basis of operations. The church is divided into committees, each of which undertakes some specific department of the work to be done. Are there bread winners unemployed? The employment committee will endeavor to find something for them to do. Are there any destitute? The supply committee will dispense necessary food, fuel and clothing. Are any sick and in need of medical help? There is a dispensary in the church and the sick committee will attend to the wants of the suffering. Are there infants needing care? Nurses are provided. (About 50 infants are now cared for by the church.) Are there over-burdened mothers crushed beneath the cares of a large family? Housekeepers are dispatched to take charge while these jaded women are sent off for a little outing in the fresh air. Thus every form of suffering is met with an attempt at relief.

And the necessities of the people are not overlooked. The temporal ministrations open the way for effective religious work. The children are gathered into the Sabbath-school and the grown people into the church, where they find a hearty welcome and the same generous sympathy as has reached them in their homes. Ruggles Street church is not alone in this Christ-like work. Many others are operating on similar lines, and thus "the poor have the Gospel preached to them." Yours fraternally, W. H. RICHAN.

E. Boston, Nov. 1894.

Council of Ordination.

A council of ministers and delegates called by the Baptist church of Jacksonville, Carleton Co., convened in their house of worship on Wednesday, the 21st of November, at 2 p. m., for the purpose of considering the propriety of ordaining Bro. John Morgan as their pastor and a regular minister of the Baptist denomination. They organized by choosing Rev. Thos. Todd moderator and Rev. J. C. Blockley clerk.

The council, having heard a statement of the church relative to the call and support of the pastor elect; the relation of the religious experience, call to the ministry, and views of Scripture doctrine and church polity by the candidate, advised the church to proceed with the ordination, which was done at 7 p. m., and in the following order: Rev. Mr. Baker, of Woodstock, read the first hymn and offered the opening prayer. Rev. Charles Henderson, of Andover, read the Scriptures and the second hymn. Rev. Mr. McIntyre, principal of Baptist Seminary in St. Martins, preached the ordination sermon from the words of Jesus as recorded, John 14: 6. Rev. Jos. Cahill, of Centreville, read the Baptist articles of faith, and practice, etc., to which the candidate gave his hearty assent. The

laying on of hands.

The regular Mission Board were made as follows: 1. To Carleton mouth Co., N. B. Rev. G. C. G. 2. To South one year. 3. To Lunenburg county, N. B. Rev. R. 4. To Brook 8, \$40 for one missionary. 5. To New Kings Co., N. B. H. S. Erb, past. 6. To Sydn \$150 for one year. 7. To Grand \$40 for one missionary. 8. To River N. S. churches. 9. To Barrie for one year. 10. To St. J. Co., N. B. \$22. E. S. Malder.

From the assistance is number of our grants give all 21 churches has been made, a serving. Oth in. As to b able to meet the weak church our Home M Remember l over from last ions to clear the work of churches while making up the national work give Home M not complain.

Welfare of the following from the read VISITOR: At a meet connection with in England, sentence a t might do well ed reading his himself and got made." opinion that Bible ought hasn't." Ho selves discipl into all t gospel to ev same opinion send along y mission tress afraid of bel Would that great advan our work! the churches, and come so ent their Lord as missionary. The need is brought ab Their work? needed? The sisters! Beg This is your do so much for your help!

A final rev "Religious" by the Mission December number of our sources, show of the health light in wh Chicago, and parliament a Sched. of Or "Doctrines of of Persia, a missionary v interest as which bids once upon so life in the on a strong ar "Ministry of Scriptural as basis. Other most interest the Review as in the Upp James John Egypt," by A. Alexander, th the Jew," b Rev. J. T. G accurate ind published w valuable key of Mission. Funk Wagnr Place, New

The Baptist put on hold values are b tables, and ing. The samples of ents and p prompt ord

laying on of hands was by Revs. Todd, McInyre, Cahill, Baker, Henderson, Young, Hayward and Blackney. The ordaining prayer was offered by Rev. Saunders. Young, general missionary. The hand of fellowship was extended by Rev. A. Hayward, of Florenceville. The charge to the candidate was given by Rev. J. C. Blackney, of Wakefield. The address to the church was made by Rev. T. Todd, of Benton. The closing prayer and benediction was by the pastor of the Jacksonville church.

All the brethren were in a happy mood and everything was "done in decency and in order." And may the Great Head of the churches bless both the Jacksonville church and its pastor.

J. C. BLACKNEY, Clerk.

Home Missions.

BOARD MEETING.
The regular meeting of the Home Mission Board was held on the 18th inst.

GRANTS

- were made as follows:
1. To Carleton and Forest Glen, Yarmouth Co., N. S., \$475 for one year. Rev. G. C. Grubb, pastor.
 2. To South church, P. E. L., \$50 for one year. A. C. Shaw, missionary.
 3. To Lunenburg, N. S., \$150 for one year. Rev. E. N. Archibald, pastor.
 4. To Brooklyn church, Kings Co., N. S., \$40 for one year. Bro. H. H. Kosch, missionary.
 5. To New Minas and Blue Mountain, Kings Co., N. S., \$65 for one year. Rev. H. S. Erb, pastor.
 6. To Sydney church, Cape Breton, \$150 for one year. Rev. J. Lewis, pastor.
 7. To Grand Mira church, Cape Breton, \$40 for one year. Rev. C. W. Allen, missionary.
 8. To River John and New Annan, N. S. churches, \$150 for one year.
 9. To Barrington, Shelburne Co., \$50 for one year.
 10. To St. Andrew's group, Charlottetown, N. B., \$250 for one year. Rev. H. E. S. Maider.

REMARKS.

From the above it will be seen that assistance is being asked for from a number of our sister churches. These grants give aid directly and indirectly to 21 churches. Careful examination has been made as to the needs of all these fields, and all are found to be deserving. Other applications are coming in. As to how far the Board will be able to meet these demands and assist the weak churches the supporters of our Home Mission work must decide. Remember that a debt of \$2,000 came over last year which we are anxious to clear off, besides providing for the work of this year. If all the churches will do their best towards making up the \$17,500 for our denominational work in Nova Scotia, and will give Home Missions its part, we shall not complain.

A. COHORN, Cor. Sec'y.
Wolfville N. S., Nov. 19, '94.

Foreign Missions.

The following is too good to be kept from the readers of the MESSENGER AND VISITOR:

At a meeting of a mission band in connection with a little country church in England, a small boy put into one sentence a thought which some of us might do well to ponder. As he finished reading his little article written by himself and entitled, "How the Bible got made," he said, "And it is my opinion that all the folks who has the Bible ought to give it to them what hasn't." How many who call themselves disciples of Him, who said, "Go ye into all the world and preach the gospel to every creature," are of the same opinion? Those of you who are, send along your offerings to the foreign mission treasury; and you need not be afraid of being the first one to do so. Would that this year might make a great advance in this department of our work! that all over these provinces churches, and Sunday-schools, and Aid societies, and B. Y. P. U.'s might become so enthused with the spirit of their Lord and Master that a genuine missionary revival might prevail. The need is great; how shall it be brought about? "O Lord, revive thy work." Is any other prayer needed? Yes, brethren, "Revive thy work." Begin now, young people! This is your opportunity, and you can do so much for Jesus' sake. Give us your help!

J. W. MANNING.

Literary Notes.

A final review of "The Parliament of Religions" by the Editor-in-Chief opens the *Missionary Review of the World* for December. Dr. Pierson here gives a number of opinions from various high sources, showing the practical character of the heathen religions, the erroneous light in which they were set forth at Chicago, and the far-reaching effects of the parliament at home and abroad. Dr. J. H. Shedd, of Oronoia, Perse, sets forth the "Doctrines of Bobism," the new religion of Perse, and discusses its relation to missionary work. This religion is of interest as a modern reformation which bids fair to exert a great influence upon social, political and religious life in the east. Dr. A. J. Gordon makes a strong argument in favor of the "Ministry of Women," both upon a Scriptural and upon a common sense basis. Other articles of interest in this most interesting and valuable issue of the *Review* are "Prospects of Civilization in the Upper Nile Valley," by Rev. James Johnston; "Mission Work in Egypt," by Rev. Chauncey March, of Alexandria; "The Evangelisation of the Jews," by J. E. Matheson, of London; and "Missionary Literature," by Rev. J. T. Groves, D. D. A full and accurate index for the year 1894 is also published with this issue, this giving a valuable key to this *Yearly Encyclopedia of Missions*. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York, at \$2.50 a year.

The Baptist Book Room, Halifax, has put on holiday tables. The Christmas lines are being displayed upon the tables, and the windows are quite inviting. The secretary is busy sending samples of S. S. papers to superintendents and pastors in hopes to receive prompt orders. A discount of 10 per

cent is allowed on Bibles during Christmas season. B. Y. P. U. headquarters for the Maritime Provinces has something for every minister in the way of presents to your presiding in calendar, booklet or card. Every teacher can obtain a handsome variety at small cost for the S. S. class—and for juveniles, the annuals, Chatterbox, Boys and Girls Own, with 1000 other varieties of illuminated toy books, too numerous to mention.

If you send \$1 or \$5 and ask the secretary to do the best for the money, be assured, you will be well treated; try it. "Beautiful Joe," oh yes, it takes like hot o'kers, 75c. "Daisy," by Miss M. Sands, is cut in a booklet; get it, 75c. To 800 ministers we should send "John Thomas," by Rev. A. C. Chute, and the "Baptist Manual," by Rev. J. B. Hopper, 40c. Awake! Young people, your finer book can be placed in the hands of a boy or girl than "Stories about Jesus, our Lord and Saviour—His wonderful words and works," by Rev. G. R. and Mrs. E. L. Blackall—just lovely and every page illustrated; \$1.35 mailed—now don't say it is too dear, it will last as long, as I was going to say, forever, if its stories takes hold upon the heart. I guess I am right. Don't wait until we get ruder with work—order now. Merry Xmas to all.

GEO. A. McDONALD, Sec'y-Treas.

DOMINATIONAL NEWS.

All monies (except legacies) contributed for denominational work in the Maritime Provinces, Acadia Division, Ministerial Education, Northwest Mission, from churches or individuals, etc., in New Brunswick, Nova Scotia, should be sent to the Rev. J. W. Manning, at John, N. B., or to the Rev. J. B. Hopper, at Scotia, should be sent to Rev. A. Cochran, Wolfville, N. S. Envelopes for collection notices should be addressed to the above, or to the Baptist Book Room, Halifax.

OSWEGO EAST.—During the past month five have been added to this church by baptism, as follows: Nov. 4, Sadie Upham; Nov. 18, Mabel Lynda, Albion Higgins, Samuel McNutt, and Joseph Taylor.

E. OWERS.

EAST POINT, P. E. L.—Since our last report four more candidates have been baptized and received into this church, making an addition of twenty-six since the good work commenced. Others are interested and the work is still going on. Brethren, we ask an interest in your prayers.

A. C. SHAW.

ANNANDALE, P. E. L.—Five more were baptized here yesterday and received by letter, making in all twenty-nine. Some have been hindered from confessing Christ publicly. We trust that the Lord may give them grace and strength to keep His commandments. We begin work this week at Dundas.

J. A. MARPLE.

NEWCASTLE, Q. C.—The work of the Lord is still advancing. The seed sown is taking root and springing up. Our prayer meetings are good; sinners are moving towards the kingdom of heaven. We baptized one dear sister last Sabbath. May the blessing of God still come with power upon this community.

H. D. WORDEN.

CLEMENTSPORT AND SMITH'S COVE.

We are very pleasantly located in the parsonage at Clementsport, and after three months ministering to the Smith's Cove and Clementsport churches—receiving their kind hospitality and generous support, we are feeling quite at home among them, and are looking for the Master's approval in blessings of salvation, of which we think there are indications. Pray for us.

REV. J. T. EATON.

OSBORNE, Shel. Co., N. S.—The Lord is blessing the work here. After the quarterly meeting closed we began to hold special services, and as a result of these meetings the following young men were baptized on the 18th inst. In the beautiful church of Melbourne Hayden, Avar Stenstrom, Lyman Downey, Elikanah Page, Willie Williams. The work still goes on, and others are pressing into the kingdom. Members of the MESSENGER AND VISITOR pray for us.

SYDNEY, C. B.—On Sunday, Dec. 9th, we expect to dedicate our new house of worship to the Lord. At present we do not know how many of the former pastors and of the ministers who were once connected with the congregation can be with us. Brethren, W. Weeks, C. K. Harrington and Dr. W. B. Boggs intend to be with us, and we hope that many others will be able to come.

In the evening we purpose beginning a series of evangelistic meetings in hope that the church may be built up and sinners brought to the Saviour. Brethren, pray for us. If anyone can send us a few dollars to reduce the debt, which is large for a weak church, we shall be very thankful.

JOHN LEWIS.

PORT ELGIN, CAPE TORMENTINE, Ac.—I wish to correct the mistake that Port Elgin has made any application for help from the N. B. Convention. Port Elgin, West Co., and Elgin, Albert Co. get connected very often. The brethren at West Cape, West Co., have done well in getting the outside of their neat church well finished and painted. I preached in this new building last Sabbath—in the afternoon to a good congregation, and in the evening at Cape Argementine. The brothers and sisters in these places deserve much credit for the way in which they plan and execute. We have every reason to believe that the Lord will abundantly bless their faithful labors. We have received some valuable additions to our numbers at Amherst Shore, and the prayer and conference meetings are well sustained by the brethren there. At Elgin the congregations are good, but we are longing for conversion in every part of this field.

A. H. L.

NEW CANAAN, N. B.—It was my privilege to baptize ten rejoicing converts last Lord's day, Nov. 18; five young men and five young women, and at the close of the evening service to welcome them and two others received on ex-communication in the afternoon of the same Sabbath. On the previous Sabbath I baptized one who had been received for baptism before I came, under the ministry of Rev. E. C. Corey. We baptized at sunset, and a remarkably quiet and solemn service upon the multitude that came together

to witness the impressive service. We used for a baptism the Canaan River, and found it most convenient for the administration of the ordinance. The circumstance reminded us of the baptism in the River Jordan that flowed down through ancient Canaan, of which we read in the New Testament. We baptized near the place where my lamented father, the late Rev. James Wallace, baptized 123 people, and among that number several who became successful preachers of the gospel. The enjoyment of my present visit is greatly enhanced, to the people and to myself, by pleasant memories of my father, who was pastor here for several years. Every now and then persons arise in our meetings and tell us they were brought to the Lord and into the church through his labors, and teaching references to his ministry are often made. "The memory of the just is blessed." I came to these parts in compliance with the invitation of the Havelock Baptist church. As, however, the New Canaan church is the mother of the vigorous church at Havelock, it seemed appropriate that I should give some attention here, and the seal of God's blessing has rested wonderfully upon my efforts. We found the cause of religion in a declining state, but soon changed. I hope to begin special services at Havelock in a few days, and desire the prayers of God's people that success may crown our labors there.

Nov. 20. I. WALLACE.

MARRIAGES.

VAUGHAN-MASTERS.—At Halifax, Nov. 18th, by Rev. A. Whitman, Alexander, to Alberta Masters; all of Windsor, N. S.

MCDONUT-LYNDS.—At the Parsonage, Onalaw, Nov. 22, by the Rev. Edward Owens, Arthur McDonut, of Brookside, to Libbie Lyns, of North River, N. S.

MCDONALD-MCGEE.—Queen's Hotel, Charlottetown, Nov. 10th, by Rev. J. W. Kierstead, John J. McDonald, to Sarah C. McGee, both of Pinette, Queens Co., P. E. I.

LEWIS-ASH.—At the Baptist church, Pugwash, Nov. 5th, by Pastor C. E. Havenock, David P. Lewis, of Westbrook, Cumberland Co., to Bertha A., only daughter of John A. Ash, merchant.

DEWITT-RHONEY.—At the residence of the bride's nephew, Rupert Chesley, Pugwash, Nov. 14th, by Rev. H. B. Kinsley, G. W. DeWitt, of Upper Clemente, to Mrs. Maria Rhoney, of Clarence, N. S.

WHITMAN-WHITMAN.—At the residence of the bride's parents, New Annan, on the 8th inst., by Rev. E. B. Kinsley, Leonard Whitman, to Ermina, eldest daughter of Phineas Whitman, of New Albion, Nova Scotia.

WORDEN-MCDONALD.—At the home of the bride, on the 18th inst., by Rev. A. B. MacDonald, Norman H. Worden, of St. John, to Miss M. MacDonald, eldest daughter of Nehemiah MacDonald, of MacDonald's Point, Q. C.

MILLER-BROWN.—At the home of the bride's parents, Cox's Point, Parish of Waterborough, Queen's County, Nov. 14th, by Rev. H. D. Worden, Mr. Andrew Miller, of the Range, Queens Co., to Miss Maud A. Brown, of this place.

FULLINGTON-STEWART.—At the residence of the bride's parents, Mansfield, Oct. 24, Nov. 14th, by Rev. J. C. Spry, B. A., Harriet B. Fullington, of Eastover, New Hampshire, to Alberta Stewart, youngest daughter of Donald Stewart.

KYLE-BARTER.—At the residence of the bride's parents, Avondale, N. B., Nov. 12th, by Rev. H. E. Hayward, assisted by Rev. T. L. Williams, Mr. Daniel W. Kyle, of Bath, N. B., to Miss Lottie L., only daughter of James Barter, Esq., of Avondale.

DEATHS.

LONG.—At Johnston, Q. C., on the 16th inst., Mary Ann, the beloved wife of Samuel Long, aged 38 years. A member of Thorton Baptist church.

BENJAMIN.—At Pugwash, Sept. 27th, Elsie, aged 3 months; also, Nov. 8th, Willie, twin children of James and Drucilla Benjamin. "For of such is the kingdom of heaven."

KERR.—At Hampford Falls, Maine, Nov. 12th, Charles S., aged 4 years, 6 months, son of Ephraim and Lottie Kerr, formerly with the Middlefield church when it was organized and continued a consistent and faithful member until death. She will be missed very much.

POOLE.—At Middlefield, on Wednesday, the 14th of Nov., Mary E., widow of the late Rufus Poole, aged 76 years. Elsie, aged 12 months; also, the Middlefield church when it was organized and continued a consistent and faithful member until death. She will be missed very much.

WEAVER.—At Weaver Settlement, Nov. 19th, Mrs. Ruth Weaver, widow of the late Michael Weaver, aged 93 years, leaving a large circle of relatives and friends. Deceased was a member of the New Tuxet Baptist church, one of the oldest who became a member at its organization in July 1843.

JOHN.—At Weymouth, Nov. 22nd, Mr. Peter John, in the 84th year of his age. Deceased was in his usual health and outgoing wood at the door, came in the house complaining of a pain in his stomach, took some medicine, said it did not good and almost immediately expired. Deceased was a member of the New Tuxet Baptist church by its organization.

I. G. N.

BANKS.—At her late residence, 68 Bechoe St., East Boston, Nov. 12, of cancer after a long illness which the bore with Christian fortitude and patience, Elizabeth, beloved wife of Captain Benjamin Banks (formerly of Windsor, N. S.), in her 64th year, leaving an affectionate husband, seven children and two hundred and thirty mourners the loss of a faithful Christian wife and mother.

MACKAY.—At pleasant River, on Sunday, the eleventh of November, Mrs. Mackay, aged 99 years and 11 months. Sister Mackay has been for some time an invalid, and a faithful member of the Baptist church at Pleasant River. She enjoyed good health up to the end—retired to bed well Saturday evening and passed peacefully away to the better land Sunday morning at sunrise without a struggle.

BESTLY.—At Diligent River, Cumb. Co., Nov. 1st, Emma J. Bestly, beloved wife of Elliot Bestly, aged 52 years, leaving a large family and many relatives to mourn their loss. Sister Bestly experienced a change of heart at the early age of twelve years. Six years later she was baptized by the Rev. David McKean, and from that time till her departure exhibited anxious desires for the salvation of the young. Her last hours were marked by great sufferings, which were borne with Christian patience and complete resignation to the Divine will. Her remains were interred in the cemetery at Diligent River, and an appropriate discourse preached by her pastor, E. H. Howe, to a very large and deeply affected audience. May God sustain the afflicted family.

UPHAM.—On Oct. 29th, at her home, Carleton, Yarm. Co., N. S., Mrs. Thos. Upham passed into rest. She was among the first settlers of this now pleasant little village, having come up there in a boat (their being as yet no road) along with her parents and grand parents. Her mother, who had been an invalid for years, as a result of rheumatism, preceded her to the better land only a few months ago, having reached her 89th year. Sister Upham was also among the constant members of the little church at Carleton, and was indeed a light in the world, and all who knew her took knowledge of her that she had been with Jesus. She was not only a strong supporter of the church, but she was a member, but the denominational interests had a warm place in her heart, and she was ever ready to give of her means to their support. In her death the church has lost one of its staunchest members, the community one of its best citizens, and a husband a kind and devoted wife. May the grace of God wonderfully sustain the bereaved ones in their sorrow.

CURRY.—At Dorchester, Mass., on the seventh day of November, in the 57th year of his age, Deacon Charles W. Curry passed from his earthly home to the rest that remaineth to the people of God. He gave his heart and life to the Lord some thirty-six years ago, during the religious awakening in Carleton and Upper Gagetown known as the "Earle Revival." As a member of the Upper Gagetown church he was faithful, loyal and zealous. As one of its deacons his work and conversation were also conformable to the New Testament pattern—grave, not double-tongued, holding the mystery of the faith in a pure conscience, and in every walk of life his influence has been wholesome and abiding. During the last eleven years he has resided in the vicinity of Boston, and has been prominent amongst the faithful and laborious sons of the church who have been interested in the spiritual welfare of the poor and neglected, devoting much of his time to missionary work on the common and in the mission stations in the more needy districts of the city. He was a close student of the Word of God, a man of strong faith and of earnest consecrated effort in the work of the kingdom. He was a wife and one child, who, with many relatives and friends, will mourn the loss of an affectionate husband and father, a good neighbor, a just and righteous man.

Amounts Received by the Treasurer of the W. B. M. U.

From Nov. 8th to Nov. 28th.

DeBecker, Carleton Co., \$10.00; support of Miss Clarke, \$12.00; Noel, F. M. \$5; Little River, W. M. A. S. and Miss Band, F. M. \$2.88; Tidings 12c; Lockhartville, F. M. \$10; Onalaw West, F. M. \$9.85; H. M. \$8.75; Annual Reports 40c; Amherst Shore, F. M. \$3; Gygabon, special money \$12; result of meeting held on Crusade Day \$14; Crusade Day collection \$1, tidings 12c; W. M. A. S. F. M. \$4.58; Liverpool, F. M. \$15; Cumberland Bay to constitute Miss Rhoda A. Barton a life member, F. M. \$25; First Manse, Bay, F. M. \$2.75; Miss Moore's salary, \$2.88; Antigonish, F. M. \$14.60; Tidings 12c; Reports 15c; toward deficit \$5.40; Alice A. Bigelow, G. L. M. \$1; Miss Lavinia Bigelow, toward deficit, 30c; East Moncton, F. M. \$3.70; DeBecker River, F. M. \$5.25; Kingston, F. M. \$2.38; H. M. \$2.37; Reports 25c; Brookfield, F. M. \$4; Centreville, Annapolis Co., Reports 15c; Tidings 12c; Germantown, F. M. \$3; Second St. Margaret's Bay, F. M. \$2.75; M. \$2.50; Tidings 12c; DeBecker River, F. M. \$2.75; mile boxes 25c; Nictaux, F. M. \$4.25; Tidings 12c; Lawrenceston Miss. Band, support of Mabel Beatrice Field, Mrs. Churchhill school \$5; Bridge-ton Mission Band, for Mr. Moore's salary \$12; result of meeting held on Crusade Day \$14; East Point, F. M. \$3; Miss Estelle M. Loberson, East Point P. E. I. to constitute herself a life member, F. M. \$25; Upper New Castle Bridge, F. M. \$4.25.

MARY SMITH, Treas. W. B. M. U.
Amherst, P. O. B. 513.

NOTICES.

The next regular meeting of the P. E. I. Baptist Conference will be held with the Baptist church at St. Peter's Road, on Monday and Tuesday, December 3rd and 4th. The churches are requested to send delegates. Let all be represented.

M. C. HIGGINS, Sec'y.

The next session of the District Meeting of Kings Co., N. S., will be held (P. V.) at Gasper's, Dec. 4th. The principal topics for discussion: "The Young Peoples' Union and Christian Church," "The prayer Meeting," and "Missions."

M. P. FREEMAN, Sec'y.

The next session of the York and Sumbury Co's Quarterly Meeting will be held at the First Kewick Baptist church, on the second Friday evening in December, the 14th, at 7.30 o'clock. Rev. J. D. Freeman is appointed to preach the quarterly sermon. The nearest railway station is Chandler's.

L. EMMERSON, Sec.-Treas.

If any parties have accounts against the St. Martin's Seminary which are unsettled, and which were incurred during my Principalship of the Institution, they will kindly forward me a statement of the same before the close of the present year. I am personally liable for all such accounts, and will pay them in full.

ADAMSON K. DEBLOIS.

Upper Albert, Illinois, 47 31

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A TEA KETTLE will give all the hot water required when

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The late Professor of the North Bay, N. S., Louisville, Ky., says of the aerial photographs, "I am cordially recommending them to all my friends. Write for a sample of his letter. Rev. W. C. Moore, the noted evangelist, says, 'I have seen the aerial photographs, and I have been convinced of their value. I have used them in my lectures, and I have proved to be a permanent cure. I recommend this treatment wherever I go, and I have cured many cases of Catarrh and Lung Trouble that have been cured by the late Rev. W. C. Moore. Medicines for 3 Months' Treatment Free.'"

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For Home Missions—a paper from C. A. Leubman, Sec.-Treas. Association B. Y. P. U.—subject: "The need of organizing the young people of our churches for culture and service"; a paper from Bro. R. E. Davis of First St. George church, the remainder of the session will include reports from churches, business of quarterly meeting and general conference. Third session opens at 7.30 p. m. Half hour given to devotional service conducted by Rev. R. Deaton, of Oak Bay—topic: "Prayer for earnest effort on the part of all the members of our churches in soul-saving work"; sermon by Rev. H. E. S. Maider, to be followed with an evangelistic service conducted by Rev. W. C. Goucher. A collection will be taken for denominational work.

J. R. BRIDGEMAN, Sec.-Treas.

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

Royal Baking Powder

ABSOLUTELY PURE

SUMMARY NEWS.

Domestic.

—The scarlet fever epidemic at Valcartier, Quebec, continues.

—Winnipeg is to have a new water supply, to cost \$200,000, if the present agitation materializes.

—The new anti-toxine remedy for diphtheria is being used with good results in the Toronto Isolation Hospital.

—Dundas street Methodist church, London, Ont., has offered Mrs. Harrison, lately of Sackville, \$500 per year to sing in the choir.

—On January 17, Louis Victor, an Indian, for murdering and Indian policeman, Peter, will be hanged at Westminster, B. C. goal.

—A slight fire occurred in the school room of Brussels street Baptist church Thursday afternoon. The flames were got out without the necessity of sending in an alarm.

—On the arrival of the Labrador at Halifax, yesterday, W. C. Coward, a passenger, was put under arrest on the strength of a cablegram charging him with the larceny of \$450.

—It is stated that the Cunard Steamship Company is seriously considering the question of changing the sailing and arriving port of their steamers from Liverpool to Southampton.

—While but two cases of smallpox are reported at Stratford, Dr. Bryce, of Toronto, says he fears further outbreaks, owing to the lack of quarantine before the disease was diagnosed.

—The boiler of Essey's saw mill at Montserrat, Ont., exploded Wednesday, blowing the mill to pieces and killing Robert McQuarrie and Alex. Darragh. Several other men were injured, some so badly they may die.

—Quebec's City Council will be asked at its next meeting to grant permission for the erection of a monument to General Montgomery at the spot where he fell. Some prominent Americans, it is said, have the matter in hand.

—Nova Scotia apples are selling readily for English shipment, and the present outlook is that all the winter varieties of the fruit in the Annapolis valley will go to the mother country. There is complaint that some of the steamers which carry apples across do not deliver them in good condition, because of the heat, lack of ventilation, etc.

—Clara B. Ford, a mulatto, has confessed at Toronto to having shot Frank Westwood, who was killed two months ago while standing in the doorway of his father's residence. The woman has been in the custom of masquerading in masculine clothing, and Westwood had made some remark respecting her appearance. So far no other motive appears.

—William Proeper, recently released from Dorchester penitentiary, passed through the city Wednesday, en route to New York to see his mother. Proeper went to Dorchester when only 18 for the murder, near Halifax, of Wm. Doyle. That was nearly seven years ago. He maintained his innocence and when here Wednesday declared he knew nothing of the murder.

—In the provincial by-election in London, Ont., on Tuesday, Thos. Hobbs (Liberal) was elected by 800 majority over Mayor Essey (Conservative). The election was hotly contested and a great gain for Sir Oliver Mowat. London has hitherto always been an opposition stronghold and was represented for twenty-two years by the late opposition leader, W. R. Meredith.

—Francis Bain, aged 62, died Tuesday morning at his home, North River, P. E. Island, from paralysis. He was the author of the natural history of the island, ordered for use in the public schools, and wrote the best account of the birds of the island, besides being the recognized authority among botanists in eastern Canada, geologist of the cape's tunnel survey and secretary for the province of the Royal Botanic Society of Canada.

United States.

—Rev. W. G. T. Sheild, of New York, is dead. His writings have a world-wide circulation.

—The woman's suffrage bill was re-referred in the Vermont House Thursday, 108 to 106.

—The Portland, Ore., Savings Bank has failed and a receiver has been appointed. Assets, \$1,650,000; liabilities, \$1,430,000.

—By an explosion of coal dust on Tuesday in Bladon, reached Portland, Me., Tuesday, covered with ice and looking as if winter had really arrived. From now on arrivals of steamers at Portland will be frequent. These vessels carry few passengers but plenty of freight, the latter being nearly all for shipment to Canada over the Grand Trunk.

—A telegram to Harvard College Observatory from Lows Observatory, California, announces the discovery of a comet on Nov. 23, at 8 50 o'clock was right ascension 22 hours, 18 minutes, 25 seconds; declination south, 13 degrees, 7 minutes. It is faint with a short tail, and has a slow easterly motion.

—In Colorado the women are to be credited not only with going to the polls, where they have a chance, but with voting right after they get there. No less than 70,000 women cast their ballots in that state in the recent election, that being 90 per cent. of their registered vote, against 80 per cent. cast by the men. They threw just ten more votes altogether than were cast by the other sex, and they generally voted against Populism, as represented by Gov. Waite, notwithstanding that suffrage was conferred on them under his administration.

British and Foreign.

—The Queen's lameness is said to have increased.

—Francis Magnard, editor of the Paris Figaro, is dead.

—The French Chambers have granted the 60,000,000 francs for the Madagascar expedition.

—Sixty persons were arrested in Warsaw, Polish Russia, for refusing to swear allegiance to the new Czar.

—Princess Claudine of Teck, sister of the Duke of Teck and aunt of the Duchess of York, died suddenly on Sunday, at Graz, Austria.

—The Armenian patriarch of Van, his secretary and two notables, have been instructed to inquire into the causes of the Armenian massacres.

—Relief funds have been opened throughout Italy for the earthquake sufferers. At Messina, a religious procession marched the streets praying for the safety of the inhabitants.

—Capt. Romine, a French officer convicted of spying upon the Italian army and forts, was sentenced at San Remo on Thursday, to fourteen months' imprisonment and fined 1,200 francs.

—It is said that the Duke of Westminster has settled upon Prince Adolphus of Teck, who is to marry his daughter, a dowry of \$500,000, and \$25,000 upon the young couple. The wedding is expected this week.

If you want a pair of Corsets send us 63 cents and the size and we will send, postage paid, a pair, the regular price of which is one dollar and ten cents. The above are perfect goods, made from real French jean and boned with real whalebone.

Or send us 93 cents and we will send you, postage paid, a glove-fitting, steam-moulded Corset, the regular price of which is \$1.75.

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The "BAPTIST MANUAL," by Rev. J. E. Hopper, also,
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Geo. A. McDonald,
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We confess we're rather impatient; we should like more, hundreds of them to realize all of a sudden that here are the sort of clothes they try to get of their tailors every season—with varying success. But bear this in mind, how slow all growth has been since the world began, and so—we wait and keep on advertising.

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QUITE A REMARKABLE CURE.

SKODA DISCOVERY CO.
GENTLEMEN.—One year ago I had a very painful sore break out on my cheek, under my left eye. It began to spread and cut in deeper until it affected my eye and head so bad I could not sleep nor work with the pain. I could place the end of my finger in the sore it was so deep. My doctor said it was a sore cancer and would have to be cut out. I was so poorly and run down that I thought I could not stand the operation, and hearing of the cures of your OINTMENT and DISCOVERY, I thought I would try that first. I am happy to say that two months use of your DISCOVERY and OINTMENT has entirely cured my face and I have never felt stronger in my life. Yours truly,
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I was laid up with Dyspepsia nearly two years during which time I tried almost every Dyspepsia cure recommended to me and the doctor could do me no good. Instead of getting better I was getting worse until I tried the SKODA and eight bottles cured me. I feel like a new man. All praise is due to your wonderful medicine and I recommend it to all sufferers from Dyspepsia.
Yours truly,
CONRAD BOYD.
Falmouth, Hants Co., N. S.

What W. R. STERLING, ESQ.,
Landing Writter of H. M. Customs, Newfoundland,
Says about SKODA'S DISCOVERY.

St. JOHN'S Nfld., July 26th, '94.
F. J. HARRON, Esq., Agent for Skoda's Discovery.
Sir,—For several months past I have been taking Skoda's Discovery for Nervousness and General Debility, and the benefit I have derived is simply marvellous. I cannot say too much in its favor and would strongly recommend it, believing it has no superior as a Nerve and General Tonic.
W. R. STERLING.