THE BREAD CRUSADE.

DR. TALMAGE PREACHES UPON A SEASONABLE SUBJECT: 102 Dans of the grain. Un

A Journey From Canaan to Egypt to Get Corn-A Famine-Struck World - The Point Which Discomfits Many a Sin-

Washington, Sept. 13.—No one not born and brought up in the country could preach a sermon like this of Dr. Talmage. It is a pastoral and full of scenes from country life. The text is Genesis xliii, 3: And Judah spake unto him saying, The man did sol test unto us, saying, Ye shall not see my face, except your brother be with

Nothing to eat! Plenty of corn in Egypt, but ghastly famine in Canasa. The cattle moaning in the stall. Men. women and children awfully white with hunger. Not the falling of one crop for one summer, but the falling of all crops for seven years. A nation dying for lack of that which is so common on your table and so little appreciated; the product of harvest field and gristmill and oven; the price of sweat and anxiety and struggle-bread! Jacob, the father, has the last report from the flour bin, and he finds that everything is out, and he says t his sons, "Boys, hook up the wagons and start for Egypt and get us something to eat." The fact was there was a great corner in Egypt. The people of Egypt have been largely taxed in all ages at the second start of the second se in all ages, at the present time paying between 70 and 20 per cent. of their products to the Government. No wonder in that time they had a large corn crib and it was full. To that crib they came from the regions around about-those who were famished—some paying for the corn in money. When the money was exhausted, paying for the corn in sheep and cattle and horses and camels, and when they were exhausted, then selling their own bodies and their families into slavery.

The morning for starting out on the

crusade for bread has arrived Jacob gets his family up very early. But before the elder sons start they say something that makes him tremble with emotion from head to foct and burst into tears. The fact was that these elder sons had once before been in Egypt to get corn, and they had en treated somewhat roughly, the lord of the corn crib supplying them with corn, but saying at the close of the "Now, you need not come back here for any more corn unless you bring something better than money -even your younger brother Benja-min" Ah, Benjamin-that very name was suggestive of all tenderness. The mother had died at the birth of that son-a spirit coming and another spirit going-and the very thought of parting with Benjamin must have been a heartbreak. The keeper of this corn crib, nevertheless, says to these elder sons, "There is no need of your coming up here any more for corn unless you an bring Benjamn, your father's darling." Now Jacob and his family very much needed bread, but what a struggle it would be to give up his son. The orientals are very demonstrative in their grief, and I hear the outwalling of the father as these eider sons keep reiterating in his ears the anent of the Egyptian lord, "Ye shall not see my face unless your brother be with you." "Why did you tell him you had a brother?" says the old man, complaining and chiding them. "Why, father," they said, "he asked us all about our family, and we had no idea that he would make any such demand upon us as he has made." er, "I cannot, I will not, give up Ben-The fact was that the old man had lost children and when there has been bereavement in a household and a child taken it makes the other children in the household more preclous. So the day for departure was adjourned and adjourned and ad-

Still the horrors of the famine increased, and louder mouned the cattle and wider open cracked the earth and more pallid became the cheeks, until Jacob, in despair, cried out to his sons, Take Benjamin and be off!" elder sons tried to cheer up their father. They said: "We have strong arms and a stout heart, and no harm will come to Benjamin. We'll see that he gets back again." "Farewell!" said the young men to the father, in a tone of assumed good cheer. "F-a-r-ew-e-l-l!" said the old man. For that word has more quavers in it when pronounced by the aged than by the

Well, the bread party, the bread embassy, drives up in front of the corn crib of Egypt. Those corn cribs are filled with wheat and barley and corn in the husk, for modern travelers in those lands, both in Canaan and in Egypt tell us there is corn there corresponding with our Indian maize. Huzza! The journey is ended. The lord of the corn crib, who is also the Prime Minister, comes down to these newly arrived travelers and says: "Dine with me to-day, How is your father? Is this Benjamin, the young er brother, whose presence I demand ed?" The travelers are introduced into the palace. They are worn and be-dusted of the way, and servants come in with a basin of water in one hand and a towel in the other and kneel down before these newly arrived travelers, washing off the dust of the way. The butchers and poulterers and ca-terers of the Prime Minister prepare the repast. The guests are seated in small groups, two or three at a table. the food on a tray. All the luxuries from the imperial gardens and orch ards and aquariums and aviaries are brought there and are filling chalice and platter. Now is the time for this Prime Minister, if he had a grudge against Benjamin, to show it. Will he kill him now that he has him in his bands? Oh, no! This lord of the corn crib is seated at his own table, and he looks over to the tables of his guests, and he sends a portion to each of them, but sends a larger portion to Benjamin, or, as the Bible quaintly puts it, "Benjamin's mess was five times as much as any of theirs." Be quick and send word back with the swiftest camel to Canaan to old Jacob that "Benjamin is well; all is well; he is faring sumptuously; the Egyptian lord did not mean murder and death, but he meant deliverance and life when he announced to us on that brother be with you

Well, my friends. this world is famine THE WEEKLY SUN \$1.00 & year.

ruck of sin. It does not yield a single crop of solid satisfaction. It is dyler. It is hunger bitten. The fact that it does not, cannot feed a man's hear was well illustrated in the life of also English comedian. All the world had overwhing for him that -did everything for him that the world could do. He was appleued in England and in the Unit States. He roused up nations in laughter. He had no equal. And y although many people supposed h entirely happy and that this world wa ly satisfying his sout, he si down and writes: "I never in m; put on a new hat that it did not rai and ruin it. I never went out in shabby coat because it was rain. and thought all who had the char would keep indoors, that the sun di not come out in its strength and brin. out with it all the butterflies of fact. ion whom I knew and who knew m never consented to accept a part out of kindness to another that I did not get hissed by the public cut by the writer. I could not take a drive for a few minutes with Terry without being overturned and having my elbow broken, though my friend got off unharmed. I could not make a covenant with Arnold, which thought was to make my fortune without making his instead, than in an incredibly short space of time-I think 13 months-I earned for him £20,000 and one in my neighborhood would leave off eating bread."

That was the lament of the world's edian and joker. All unhappy. The world did everything for Lord Byron that it could do, and yet in his less moment he asked a friend to come and sit down by him and read, as most appropriate to his case, the story of "The Bleeding Heart." Torrigiano, the sculptor, executed, after months the Child." The royal family came in and admired it. Everybody that looked at it was in ecetasy, but one day, after all that toll and all that admiration, because he did not get as much compensation for his work as he had he expected, he took a mallet and dashed the exquisite sculpture into atoms. The world is poor compensafor seven years but for 6000.

But, blessed be God, there is a great corn crib. The Lord built it. It is in another land. It is a large place. An great sorrow is still in your soul. Afangel once measured it, and as far as ter Washington Irving was dead they I can calculate it in one phrase, that cound a little box that contained a corn crib is 1500 miles long and 1500 braid of hair and a miniature and the miles broad and 1500 high, and it is name of Matilda Hoffman and a memfull. Food for all nations. "Oh," say the people, "we will start right away" and get this supply for our soul." But that was a blank to me. I went into stop a moment, for from the Keeper of that corn crib there comes this word, saying, "You shall not see my face except your brother be with you." In other words, there is no such thing by night and by day, and I am afraid as getting from heaven pardon and to be alone." as getting from heaven pardon and comfort and eternal life unless we bring with us our divine Brother, the Lord Jesus Christ. Coming without Him we shall fall before we reach the corn crib and our bodies shall be a that can cure the wounds of the heart, portion for the jackals of the wilder- and that is the salve made out of the ness, but coming with the divine Jesus all the granaries of heaven will swing some of you will not take this solace, shall be given us. We shall be invited to sit in the palace of the King and at the table, and while the Lord of heaven is apportioning from his own table to other tables, he will not forget us, and then and there it will be found that our Benjamin's mess is larger than all the others, for so it ought to be. "Worthy is the Lamb that was slain to receive blessing and riches and honor and glory and the height and depth and length and

power. I want to make three points, Every God's eternal consolations! frank and common sense man will acknowledge himself to be a sinner. What are you going to do with your sins? Have them pardoned, you say. How? Through the mercy of God. What do you mean by the mercy of God? Is it the letting down of a bar for the admission of all, without respect to character? Be not deceived. I see a soul coming up to the gate of mercy and knocking at the corn crib al. It is not a monetary condition. If of heavenly supply, and a voice from within says, "Are you alone?" The sinner replies, "All alone." The voice from within says, "You shall not see my pardoning face unless your divine ther, the Lord Jesus, be with you" Oh, that is the point at which so many are discomfited. There is no mercy from God except through Jesus Coming with him, we are accepted. Coming without Him, we are rejected. Peter put it right in his great sermon before the high priests when he thundered forth: "Neither is there salvation in any other. There is no other name given under heaven among men whereby we may be saved." Oh. anxious sinner! Oh, dying sinner! Oh, lost sinner! All you have got to do is to have this divine Benjamin along with you. Side by side, coming to the gate, all the storehouses of heaven will swing open before your anxious soul. Am I right in calling Jesus Bejamin? Oh, yes. Rachel lived only long

enough to give a name to that child and with a dying kiss she called him Benoni. Afterward Jacob changed his name, and he called him Benjamin. meaning of the name she gave was "Son of my Pain." The meaning of the name his father gave was, "Son of my Right Hand." And was not Christ the "Son of Pain?" All the sorrow of Rachel in that hour when she gave her child over into the hands of strangers was as nothing compared with the struggle of God when he gave up His only Son. And was not Christ appropriately called "Son of the Right Did, not Stephen look into heaven and see Him standing at the right hand of God? And does not Paul speak of Him as standing at the right hand of God making intercession for us? Oh, Benjamin-Jesus! Son of Pang! Son of Victory! The deepest emotions of our souls ought to be stirred at the sound of that nomenclature. In your prayers plead His ears. His sufferings, His sorrows, and His death. If you refuse to do it, all the corn cribs and the palaces of heaven will be bolted and barred against your soul and a voice from the throne shall stun you with the announcement, "You shall not see my face except your brother be with you."

My text also suggests the reason why so many people do not get any real comfort. You meet ten people. Nine of them are in need of some kind of condolence. There is something in their health, or in their state, or in their domestic condition that demands sympathy. And yet most of the yeu start for the Egyptian corn crib world's sympathy amounts to absc- or will you perish amid the empty tutely nothing. I cople go to the wrong

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crib, or they go in the wrong way. When the plague was in Rome a great When the plague was in Rome a great many years ago, there were 80 men who chanted themselves to death with the litanies of G.egory the Great—literally chanted themselves to death—and yet it did not stop the plague. And all the music of this world cannot halt the plague of the human heart. I come to some one whose allments are chronic and I say, "In heaven you will never be sick." That does not give you much comfort. What you want is a soothing power for your want is a soothing power for your present distress. Lost children. you? I come to you and tell you that in ten years perhaps wou will meet those loved ones before the throne of God. But there is but little condolence in that. One day is a year with them in that. One day is a year with them and ten years is a small eternity. What you want is sympathy now-present help. I come to those of you who have lost dear friends and say. "Try to forget them. Do not keep the departed always in your mind." How can you forget them when every figure in the carpet and every book, and every picture and every room calls out their name? Suppose I come to you and say by way of condolence, "God "Ged "Oh," you say, "that gives is wise." me no help." Suppose I come to you and say, "God, from all eternity, has arranged this trouble." "Ah," you "that does me no good." for myself £1. I am persuaded that say, "With the swift feet of prayer if I were to set up as a baker, every go direct to the corn crib for a heavenly supply." You go. You say, "Lord, help me; Lord, comfort me." But no help yet. No comfort yet. It is all dark. What is the matter? I all durk. What is the matter have found. You ought to go to God and say, "Here, O Lord, are the matter, and say, "and I bring with wounds of my soul, and I bring with me the wounded Jesus. Let I's wounds pay for my wounds, His bereavements for my bereavements. His i neliness for my loneliness, His hearth eak for of care and carving, "Madonna and my heartbreak. O God, for the sake of the Lord Jesus Christ-the God, the Man, the Benjamin, the Brother-deliver my agon'zed soul O Tesus of the aching head, heal my aching head! O Jesus of the Bethany sisters, roll away the stone from the door of our grave! That is the kind of prayer that brings help, and yet how many of you are getting no help at all for the reation, poor satisfaction, poor solace son that there is in your soul perhaps Famine, famine in all the earth; not a secret trouble! You may never have

mentioned it to a single or you may have mentioned it to some who is now some away, and that orandum of her death, and a remark something like this: "The world after the country, but found no peace in solitude. I tried to get into society but I found no peace in society. There has been a horror hanging over me

How many unultered troubles among you! No human ear has ever heard that sorrow. Oh, troub d soul, I want to tell you that there is one salve tears of a sympathetic Jesus. And yet open before our soul and abundance; and you try chloral, and you try morphine, and you try strong drink, and you try change of scene, and you try new business ascociations, and anything and everything rather than to take the divine companionship and sympathy suggested by the words of my text when it says, "You shall not see my face again unless your brother be with you." Oh, that this audience to-day might understand something of breadth and immensity and infinity of

I go further and find in my subject a hint as to why so many people fail of heaven. We are told that heaver has 12 gates, and, some people infer from that fact that all the people will go in without reference to their past life, but what is the use of having a gate that is not sometimes to be shu The swinging of a gate implies that our entrance into heaven is conditionwe come to the door of an exquisite concert, we are not surprised that we must pay a fee, for we know that fine earthly music is expensive, but all the oratorios of heaven cost nothing. Heaven pays nothing for its music. It is all free. There is nothing to be paid at that door for entrance, but the condition of getting into heaven is our bringing our divine Benjamin along with us. Do you notice how often dying people call upon Jesus? It is the usual prayer offered-the prayer offered more than all the other prayers put together-"Lord Jesus, receive my spirit." One of our congregation, when asked in the closing moments of his life, "Do you know us?" said: "Oh, yes, I know you. God bless you. Goodbye. Lord Jesus, receive my spirit.' And he was gone. Oh, yes, in the closing moments of our life we must have a Christ to call upon. If Jacob's sons had gone up toward Egypt and had gone with the very finest equipage, and had not taken Benjamin along them, and to the question they should have been obliged to answer "Sir, we didn't bring him, as father could not let him go. We didn't want to be bothered with him," a voice from within would have said: from us. You shall not have any of this supply. You shall not see my face because your brother is not with you" And if we come up toward the door of heaven at last, though we com from all luxuriance and brilliancy of surroundings, and knock for admit-tance, and it is found that Christ is not with us, the police of heaven will beat us back from the breadhouse, saying: "Depart. I never knew you." My friends, you see it is either Christ or famine. If there were two banquets spread, and to one of them only you might go, you might stand and think for a good while as to which invitation you had better accept; but here it is feasting or starvation. If there were two mansions offered and you might have only one, you might think for a long while, saying, "Per-haps I had better accept this gift, and perhaps I had better accept that gift." But here it is a choice between palaces of light and hovels of despair. If it were a choice between oratorios might say, "I prefer "The Creation." or, "I prefer "The Messiah." But here it is a choice between eternal harmony and everlasting discord. will you live or die? Will you sail into the harbor or drive on the rocks? Will

or will you perish amid the empty

THE REPORT OF THE RESIDENCE OF THE PROPERTY OF

WOMEN'S CONGRESS.

(Continued from Page Seven.) The third public session of the twenty-fourth annual congress of the Association for the Advancement of Women opened in the Mechanics Institute at 2.30 Thursday afternoon. Mrs. Julia Ward Howe was in the chair and there was quite a gather-ing of ladies on the platform. The attendance was not nearly as large as it should have been, but this was undoubtedly owing to the unfavorable weather.

The president called on Mrs. Jean der, the vice-president for the District of Columbia, to read the report of Dr. Nellie V. Mark of Washington, the chairman of the committee on statistics and reform. The report

was as follows: "I can answer very much as I did three years ago the present question, What are the legal rights of parents n their children? That, according to the law in most of the states, fathers are the only parents. This idiotic old statute, which makes the father only parent in the sight of the law unless the children are illegitimate, when they belong to the mother, has been amended in Iowa, Nebraska, Kansas, Oregon, Washington, Wyoming, Utah, New Jersey, New York and in the District of Columbia so as to make fathers and mothers joint guardians of their offspring by law, as they surely are by nature. The statute giving women the same legal rights in their children as the father was only passed a few months ago in the District of Columbia, At same time was passed a statute giv-ing married women the right to keep their own wages, which hitherto could be claimed by their husbands.

of Dedham, Mass., and Mrs. Cheney of Jamaica Plain, Mass, regretted that Dr. Mark could not be present.

Mrs. Cheney read a note signed by several St. John ladies, asking Mrs. Howe to recite her poem, The Battle Hymn of the Republic in the evening. Mrs. Cheney stated that Mrs. Howe could not consent to do it in the evening, but that she would recite the poem this (Friday) evening at the session of the congress. Mrs. Howe then proceeded to speak

MRS. WOLCOTT

to the report of Dr. Mark, giving a most entertaining address. She told of the efforts of Mrs. Lucy Stone on behalf of women. Mrs. Stone found that under the law the women of most of the states did not own their own children. She discovered that by legal right they belonged to their fathers. The father could leave the children by will to any one he saw fit. He could send them anywhere. Mrs. Stone found an instance where a father willed an unborn child to a party out in China. The father died before the birth of the child and his will directed that it should be sent to these residents in China. Mrs. Stone succeeded in having the laws remedled in this respect. Mrs. Howe said she and Mrs. Chency and Mrs. Wolcott had frequently gone to the state house in Massachusetts seeking to secure for mothers equal rights with fathers in the matter of their children. Mrs. Stone also discovered that married women did not under the law own their own clothes. They belonged to their husbands, and in some instances the latter were found to have sold them. The law was amended in this respect. Formerly under the law women could not be buried in their husband's vaults, but the law in that

regard has also been changed. At the request of the president MRS. WOLCOTT told a taking story anent the ownerwoman who carried on a dress making business, who was travelling in which contained a lot of clothing. Being unable to recover the trunk, she brought an action against the railway for damages. But the railway people esisted the claim on the ground that the clothing was not hers, but belonged to her husband. Yet the woman had purchased the clothing with her own earnings, to which fact the husband testified. But it came out that she kept her earnings in the top drawer of a bureau, to which her husband had access. This, it was held. constituted a family purse, of which, under the law, the husband was the owner. The woman lost the case and found that in point of law she owned absolutely nothing, not even the things she owned before marriage, or her wedding presents. Mrs. Wolcott not, under the law, give these things to his wife; they could only come to her through a third party. It was not so now, through the law having been amended as a result of the efforts of the women.

Mrs. Howe remarked that a lawyer after the amendment of the criminal law said that a woman could now commit her own crimes. Before that the husband was Hable for any offence committed by his wife.

The regular business of the session was then taken up.

Mrs. Howe said she had been appointed to open the symposium-International Amity-How may it be pro-

Mrs. Cheney took the chair and MRS. HOWE

began her address, which was an eminently clever effort. The topic, she said, was a timely one. The heart of the world was and had been heavy chance to express her feelings. (Apwith expectancy. There had been heard a rumbling noise such as pre-ceded the bursting out of a volcano. The feeling was that a great European war was imminent. We all recognized the causes of war in the past. In the first place they came out of the im- South Carolina in 1864. She went down pulses of self-defence and acquisition. Animals combined to make war upon anything she could for the nation's other animals. Necessarily man, having been by creation characterized by the desolate condition of the country a progressive desire, the military idea and the destitute condition of the peobodies who bore the dignity of state, she found the women, whose first deand so war acquired great dignity sire was after book learning. Miss and predominance. The great military Botume promised later on to give St. men became the popular idols. The speaker did not want to take away dition of the people now. one leaf from the laurels they wore. Along with the growth that brought the military up to perfection came the growth of intelligence and good feel- the idea of going to war with their ing. The idea of the human race was brothers of the United States. household expenses. The English gov-the brotherhood of man. This idea Mrs. Wolcotte agreed with Mrs. Wells ernment has also made him a grant had penetrated and permeated the as to the unwisdom of training boys of \$250 to meet the expenses of the

differences of opinion were valuable, there was no reason now why one nation should attempt to destroy another. What good could come out of that? The result could only be the destruction of one of the parties to the contest. The time was when might was right, but it was not so now. Right was remething divine. now. Right was comething divine. The course that should at the present time be pursued was this: Take the best knowledge and wisdom, find out which side was right and then settle the differences. Let us have arbitra-tors, and let them settle the disputes between nations. All nations had rights which must be respected. Humanity should not destroy its own image, that created in the image of God. At the time of the Franco-Prussian war, when men were destroying their brothers, a great light came to the speaker. She asked herself why do not the women, the mothers of those men, those who brought them into the world and reared them, stand up and call out 'Stop?" Since then the world had moved on and its best rence and highest sentiment had moved in the direction of international War was held in the background, and long might it remain there. Don't let the first recourse be cannon and drum and bloody flag. Let it be to the white flag of peace. Let it be to wisdom, and all would be benefitted by the course.

MRS. KATE GANNETT WELLS of Massachusetts followed. She spoke eloquently and strongly in favor arbitration. Arbitration was spoken of as a means of settling international disputes only a few years ago. The first proposal was for a board of arbitration and conciliation, but the latter word was soon dropped, as the two words did not go well to-gether. Mrs. Wells went on to tell of the conference held in New York state last year and continued this year. It declared for arbitration. What was wanted was a permanent board, so that nations should not go to pieces within themselves or go to war with each other. Mrs. Wells condemned the flag exercises held in the schools in the United States, as such things would not promote international amity. In connection with the exercises they were taught military drill. As soon as these boys attained the required age they entered the state militia, with the result that they stood ready at any moment to shoulder a musket. What should be was that the Union Jack and stars and stripes should float side by side, as they were arranged behind her on the platform, and Americans should salute the English flag as they did their own. (Applause.)

(Applause.)

Mrs. Howe said the mention of flags eminded her of a poem she wrote during the civil war. She told of the circumstances under which it was written. Mr. Emerson was kind enough to say of it that he liked it. Mrs. Howe recited the first verse and was finally prevailed upon to give the whole poem. She was enthusiastically applauded at the close.

MRS. MARIA H. BRAY West Gloucester said the topic was as widespread as the earth and as high as Heaven. How best to promote international amity? We should begin with our own individual selves. Had we that spirit within us? We should have t before we talked to others about it. Had we been endeavoring to promote it in the places where we lived? Were we ready to shake hands with our enemies? Were we teaching it in the schools? Was it raper on Rudimentary Art in Relation was the way to promote international amity. Let it permeate our homes, ship of a wife's clothing. A married our schools, our neighborhoods. It would widen out, and if the United States became ready to forgive and the United States, lost her trunk, forget, other nations would catch the spirit and it would go on and on. It was for us to work to that most de-sirable end. This association had it in its hands to do something. The speaker objected to and had no sympathy with the military training given in the schools of the United States. It was simply fostering the spirit of war. The movement held out to boys the possibility of war, and they were sure to catch it up. That was not the way to promote international amity. She would go in for teaching the chil dren that all nations were to come into peace. Children who on Saturday were instructed in military drill went to Sabbath school the next day and were taught that peace should reign. The lessons certainly came into opposition the one with the other. Every showed, too, that a husband could mother could influence her children, and it was their duty to do so. In closing Mrs. Bray turned to a portrait of the Queen which occupied a conspicuous place on the platform. She said that in Her Majestey she recognized everything that was good and noble. Mrs. Bray said she could hardly realize she had left her own country and now stood in another. found here a band of friends, who had welcomed her to their homes and hearts. She thanked God for the privilege of coming. She was so happy she was sure to want to come again. The drive about the city had been thoroughly enjoyed by her. She was greatly pleased with St. John and the many things to be seen in it and its immediate vicinity. There was no antagonism, it was all harmony. So it was going to be with the nations of the world. They would all be at peace and all would then be a great army

plause.) Mrs. Howe, in introducing Miss Botume of South Carolina, told how much she had done for the colored people of the south. Mrs. Howe told of her departure from her home for there to teach, care for, nurse or do wards. She described in feeling words as evolved. The military became ple. She told of the state in which John people a description of the con-

> Mrs. Jean Lander, speaking of the Venezuelan incident, said Great Britain's people did not take kindly to

In closing the discussion MRS. CHENEY

delivered one of the finest addresses ever heard in St. John. There was, she admitted, a great deal in the saying that you love a man better after having had a fight with him. We could only have peace with righteousness. There were times when it became necessary to fight for righteousness. We must not trust to a negative cause. We must love our neighbors before we would cease to fight with them. To bring about that state of feeling there were two good measures. The first was to carefully consider and understand our relations to each other. There was nothing in this universe of God that was good for one and bad for another. We must seek the grand political economy whereby the nations of the world should understand each other and peace might come. The next was to learn to respect every other framan being and nation. We never could respect any one or any mation till we understood them. What was true of nations was true of the religions of the world. We must understand what it was in a person's religion which made it helpful to him before we would become brothers or be able to help each other. She believed in the flags nations and loved to see children look up to them with loving reverence, but not because it was flag of her country. She liked just as much to see the English school children revere their flag. We ought to love our own flag, but that did not preclude our loving the flags of other nations. All must have been touched by the allusion to Her Majesty the Queen, and the association rejoiced in the knowledge that the president, Mrs Howe, was born in the as Her Majesty. When British sub jects sang the national anthem, the grandest national hymn known, the people of the United States felt with Their hope and prayer was that God would save the Queen. Queen Victoria, by her purity of character and nobility of life and womanly care, had done more to save England from violent attack than any other one thing. (Applause.) Her voice was for peace and not for war. But when in the National Anthem the speaker

mies," she could not help feeling that they were sadly out of place. Mrs. Howe, speaking on the Armenian question, said: I want the English and American gunboats to go to Constantinople, and I pray that they may go, and say to the people, drunk with fanaticism and eager for the slaughter, Thou shalt not slaughter thine own brothers and sisters.

came to the worls "scatter her ene-

EVENING SESSION In the evening the attendance was larger than at any previous meeting, The hall was well filled.

A letter was read from the Women's Foreign Missionary Society of Canada (Eastern Section), expressing regret that it was found impossible to wait upon the congress, as had been intended, in the afternoon. Another letter was read from the same body, as "The ladies of the W. F. M. S., East

ern Section of the Presbyterian church

of Canada, send loving greetings to the delegates from the A. A. W. visiting the St. John branch of the Women's Council, and would ever desire that the work of helping the world out of darkness into light and bringing us all near our common Lord may be the most earnest effort of our own lives." Miss Fletcher then read a very clever to High Art. She began by telling the opportunities offered there for the study of art. It was an exhibition wherein were set forth the works of the various races of men who had lived in Asia, Africa, Australia, Europe and America. There were relics there of the glacial and pre-glacial period. Exhibited on that occasion was the story of man's life on this earth of ours. To trace the difference between rudimentary ant and high art would be to trace the history of man's ideals and his efforts to express them. The relation between the lower and the higher forms would be largely one of degree and dependent upon his social and mental environment as to helping or hindering progress. There was one point which she wished to emphasize and that was that the designs which were in world wide use have all, so far as students could discover had their origin in symbols which represented religious ideas. These ideas sought to express man's recognition of his belief that he was surrounded by unseen forces, upon which he depended, by which he was controlled, and which he regarded as supernaturally powerful. (Applause.) At the request of Mrs. Howe, Miss

Fletcher gave a lot of information as to the Indian tribes among whom she had labored.

MRS. TIFFT, of Buffalo, the secretary of the association, gave a very interesting description of the silver brooches which were found among the Indians. She was on the board which managed the only Indian orphan asylum in the world. It was in New York state. She described the dresses worn by the squaws on certain occasions when these brooches were worn, and told the different stories given by the chiefs as to their meaning. Mrs. Tifft exhibited one of the brooches, a very handsomely gotten

Miss Fletcher sang an Indian song, which was much appreciated. Then Mrs. R. C. Skinner of the local council made a short explanatory address as to the arrangements for the

MISS EASTMAN then delivered an address on the signinficance of organization among wo

Miss Channing discussed the paper briefly and then the congress ad-

Vanity never leads a man toward the error of sacrificing himself for another.-Madame de Stael.

Ex-Sultan Abdullah of Perak, who is kept by Great Britain at Singapore. has had his allowance increase \$100 a month, and the ground that, being an Oriental prince with more than one wife, he needs the money to meet his household expenses. The English govcircumcision of his four sons.

There

Pays mer Ulster

FRA

TELEG

Montreal, Sept. the liberal party in in hot water, b enough pap to go
Mr. Tarte easily
soleil, M. P., after the latter is a f erall members at make it lively no secret today was being circularity be reduced neau, M. P. for home disgusted public works, who in his constituen sons grab everyth ter having bough and being now i tronage.

Hon. C. A. Geo nant with his tre to think I am he he said to a frie Montreal, Sept. tor at Laval unit mentioned as Mr. dor to the Pope, New York on Sa his absence was a ishioners at St. A letter from the was read, in whi cannot disclose the business and that On the 8th inst. a telegram from stating that "evel He went to Ottav New York.

Liberal politician that they knew posed missions of dently Mr. Laurie one into his confi Montreal, Sept. fluence of Mr. Tar-ing people in the have been depriv mant of public formerly concede In this step Mr. the enemies who the reduction of It has always standing that the toms and postn thriving town we ments, the other

ing to the French In fact, this was ten law as the rote French mayors in Tante has violate appointing W. Bro ter in success McPherson.

MANI Vinnipeg, Sept. the petition to unse ionald in Winnin ing. Formal evide the case adjourned row. Hon. T. M. Dale

will be the conserve Brandon. Seen t

Star corresponder

the conservative p

vices he would s feelings and cont could not say who be, as from appea candidature depend about a settlement tion, which now owed in uncertain Winnipeg, Sept. tion of Manitoba dignant over the Martin for a call now stated that I protest against H in Winnipeg and There seems to be pathy for him. T servative organ) "He had fought th ernment at Ottawa feated it, and from right to suppose, sured of it from he would be hand his painty succeede the polls. He s business and unqu large amount of n voted his entire tin the success of the fore, he is not our of the interior, we ner in which he ha by those who owe fortune to him is grateful to the las The Tribune (lib uridiary devoted an dished Langeviin. "Is he not aware per, his former che on the floor of the the remedial measu policy? Is he not a

Hugh John Macdon unalterable determi the minority and th went into Nort an anti-remedalist side with the Hon. as much as any l ponsible for the def bill? Where in all C for support? Not tario, and surely Canadian liberals, denounced as enem ing the campaign. etter for himself, hils party if the recognize that the noves with it, and to fan the flames The hearing of tainst Hugh John ber for Winnipeg,

on Saturday, but w this time till Thur Winnipeg, Man.,