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THE CHRISTIAN MESSENGER,
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system of marine protection available. If the reputation of the St: Lawrence route is to be maintained the Belle Isle route will have to be abandoned and the Cabot Straits route adopted by the steamship lines which do the carrying trade of the St. Lawrence in the summer. This conviction has been forcing itself upon the minds of ship owners for some time past. The sooner a decision is reached in the matter the better for all concerned. Human life is too valuable to incur such risks as are run for the sake of saving a few hours time in reaching port. The most up-to-date system of marine protection cannot make the Straits of Belle Isle reasonably safe for ocean steamships. The greater distance to be traversed by the Cabot Straits route would be more than offset by the increased safety and the higher rate of speed that could be maintained. English underwriters will refuse to insure cargoes or ships by that route. This would be unfortunate The lesson is hard. It ought to be learned.

Tise Venezuelan The award of the Anglo-
Venezuelan boundary arbitration Venezuelan boundary arbitration commission has been .given. It appears to be more of the nature of a compromise than a decision in accordance with the facts of the case. It does not seem to have-been based upon the correct interpretation of treaties. Upon the whole Great Britain has no just cause of complaint. While she does not get all that she contended for, yet she gets a vast area of land which is rich in minerals and about which Venezuela knew but little, and apparently cared less, until its richness and presumed resources were discovered and developed by British enterprise and capital. Then she coveted the treasure and made her claim. Venezuela gets control of the Orinoco river and a strip of territory or the other side of that great river and thus secures the strategic command of its entrance. The surrender of Point Baruna by the British gives this to her. But the river cannobt be closed by Venezuela. It will be open to the commerce of the world, and is to be kept open. As a result of the arbitration the relations between Great Britain and the United States will likely be more cordial. Everything that has a tendeney towards such a state of things should be sought by both countries.

A Good Place to
This has not been the popular idea as regards China. This empire is known to be the most populous country in Asia, if not in the world. Leaving out Siberia it covers two-thirds of that vast continent. The prosperity of that vast empire is due to its independence of autocracy. Though in name a despotism, the Emperor is little more than a figure-head; all official appointments are nominally in his hands and his decrees are regarded almost as divine, the "Son of Heaven," like the Pope of Rome, being looked upon as God's viceregent on earth; but he has not, like the Czar of Russia, an army of docile Tchinovniks to see his decrees carried out, and to worry and oppress the people. A Chinaman, unless in the rare instances when he is entrapped into a law suit or caught as a criminal, may spend his whole life without ever crossing an official. In the cities he has neither license tax nor house tax, nor municipal rates to trouble him. No tax collector calls at his door. He is free to trade and travel where he will ; passports are unknown. He settles his disputes by the arbitration of his own voluntarily supported guilds. A nominal land tax, a custom entry tax of five per cent. ad valorem, and a transit tax, or liken of $21 / 2$
per cent., together with the produce of the government salt monopoly, are estimated to burden the Chinaman with an annual contribution amounting to less than half a dollar per head. Residents of St. John and Halifax will sigh as they read the above, even after they fhave gotten the 5 per cent. discount for cash taken off their heavy tax bills. China must be a very desirable country in which to live, from this point of view at least.

## The Venezuelan

 While the commission was inRevolution. session at Paris endeavoring to reach a conclusion as to the matters in dispute between Great Britain and Vene zuela, a revolution has broken out in the latter country. It is headed by Gen. Castro, who started his insurrection in the Republic of Columbia. He has distributed a proclamation of war all over the country, and has made a demand upon. President Audrade to abdicate. What the result of this internal conflict is likely to be it is impossible to predict at this distance. The reports that leak through the censored mails and telegraph officer from Venezuela are so contradictory that it is very difficult to tell just what the exact condition is in that unfortunate country. It is known that several battles have been fought and that the revolutionary leader is marching on Caracas, the capital of the Republic. From latest reports it appears that an armistice has been agreed to between the sival leaders, which may result in an agreement that will end the present strife.

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The Transval Buil That the Transvaal has gone about as far as it can go without declaring for war is evident. There is a point at which patience even in diplomatic negotiations will cease to be a virtue. It may not be reached as yet. But there is no concealing the fact that it is at least within measurable distance and that it now rests with the Transvaal itself to say whether there shall be peace or war. This is not saying that all the blame is on the side of the Transvaal. It is saying that the conduct of the Transvaal authorities has been shifty and impractical. The British de mand has been practically fixed and unchanged from the outset. viz., That the Outlanders shall be enfranchised fully and as a matter of right after not more than five years' residence ; that there shall be a readjustment of representation in the Legislature that the question of suzerainty shall stand as it has been since 1884 , and that all other matters shall be ieft to future friendly negotiations between the governments or to the natural working out which time will bring. It is well to bear these points in mind when reading the despatches which appear in our papers taken from hostile sources in too many instances. The above is the British demand-has been, and is now. The Transvaal at first refused this demand, offering instead partial citizenship after nine years. Then it changed it to seven years Then it changed it to five years, but added the indispensable condition that Great Britain should absolutely renounce all suzerainty claim. Then it withdrew that offer and accused Great Britain of trickery and bad faith-charges which have not been substantiated and which have been promptly denied by the British Government. In the meantime the Transvaal pressed with feverish haste every possible preparation for war. And now that Great Britain, atter repeated warnings that she would have ni, time to do so, has cancelled all former offers and proposes to start anew, the Transvaal But by whom? That is the cese as it stands todey. Great Britain is not to blame for the present con dition of things, and we do not propose to join the Anglophobes in their denunciation of Britain with Anglophobes in their denunciation of Britain with our present light.

## The Life that Grows.

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The epister to the Hebrews is addressed to a body of beileving Jeps who are in danger of going back to forms of judiom: Ho argument is to show the transcendent pared with the Aeeting shadows, symbols and types the Old Testameent dispensation. As is all ages, the the Old Testament dispensation. As in all ages, the
prifat had beconie to this p-ople a stone of atumbling prisi rock of offence, and the epistle, joining !ease ditrectly on this one pognt, sets forth as no other. New Testament on this one palnt, sets forth as no other. New Teatament
writiog does the essential superiority of Christ Jesus as High Priest. If is better then the angele, better than High Priest. 14 is better then the angels, better than
Mones, better than Aaron, He is the aboolute High Moses, better than Asron, He is the absolute High
Prieat. His qualities and high virtues are summed up Priest. His qualities and high virtues are summed up
in the magnificent pasange found in the close of the in the magnificent pasagke found in the close of the
seventh chapter. "But this man, because he continueth ever, hath an unchangeable priesthood, wherefore he is able to save them to the uttermongthat come unto God by him, seeing he ever jliveth to make intercession
for them. For such an bigh priest became us, who is. for them. For, such an bigh priest became us, who is boly, harmless, undefiled, separate from sinners, and made higher than the heavens; who needeth not daily, as those high priests, to offer up sacrifige, first for his own sins and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity, but the word of the oath, which wasplince the law, maketh the Son, who is consecrated for evermore.
In the midst of this sublime argument there occurs an exhortation based upon the fact of the readers incapacity to underatand the profound truths presented. This passage claims the attention as few words can because eit sets forth the principle of progressiveness as absolutely necessary to the Christian experience.
The new life is a life that grows.: If it fails to grow it is in the awful danger of crucifying, by its failure, the Lord afresh and putting him to an open shame. If we Christian life we need onlv turn to the main argument of the book. Progress for those to whom the writer addresses his epistle is evidently a passing from symbol addresses his epistle is evidently a passing from symbol
to reality, from shadow to substance, from childhood to manhood, from milk to meat, from external legalism of manhood, from milk to meat, from external legalism of
the old Testament to the deep, vital and spiritual relathe old Testament to the deep, vital and spiritual rela-
tions revealed in Jesus Christ. Progress is advance tions revealed in Jesus Christ. Progress is advance
towards perfection, and perfection is identity with God. towards perfection, and perfection is identity with God.
We suffer from false standards of progress. We count and measure oftener than we weigh. A nation is supposed to be progressive which grows in population, in customs returns, in bushels of grain raised, in the total of its
manufactured products. A man makes progress manufactured products. A man makes progress who
advances in learning, in wealth, in social position in advances in learning, in wealth, in social position, in fame, but in both of these cases there may be no progreess,
for they may in spite of their proud possessions be standfor they may in spite of their proud possessions be stand-
ing beside the ocean of God's presence and refusing to ing beside the ocean
launch away upon it.
Let us recall the awful importance of all this. It is simply the man with one talent philosophically pre-
sented. Failure means outer darkness. We think too lightly of this matter. Men are in the church, their names written in the Lamb's book of life; ey perform the perfunctory and conventional externals with faithfulness, but are they making progress? Are they passing from symbol to reality? Are their tears lighted into glory by the smile of the present God? Are their joys caught up into the holy joy of heaven? Are their burdens carried by the everlasting arms? Is their peace that peace of God which passeth all understanding? desires, ambitions, or do they spring out of the loving heart of Christ?
Our passage presents to us the absolute necessity of growth in grace, the absolute wickedness of failure to krow. It tells us concerning the progressive Christian we follow and of the end we attain. The point of departure for the
The point of departure for the believer it Christ.
Christ is first-all and in all. Christ. the Man, the God, Che revelation of God as justice and love, the revelation of man as gulity and lost. Christ the crucified for the of man as gulity and lost. Christ Che cracined for the Corrist enthroned for intercession ward justification, Christ enthroned for intercession and judgment. This is the fountain open flows forever streams of living water.
In actual experience as shown by the two first verses
of the 5 th chapter, the source from whe of the 5 th chapter, the source from which the progressive Christian life springs may be described in three ways. Firat, as an inner experience summed up in repentance from dead works and faith towards God. Secondly, as external rites summed up in the doctrine of baptisms and laying on of hands. Thirdly, as a progreasive experience summed up in the doctrine of the reaurrection-and judgment to come. Theve are the beginnings of the Christian life. As Ssul turned from his tank of building righteousness for himself and counted all that hidd been gain to him loss for the excellency of the knowledge of Clirist Jesus hise Lord, so must every believer. Nor must we fall to remember that the rites of
the church are but beginnings in the Christian course And while the fact of the resurrection and judgment is accepted and enthroned in us at the new brth, it is as the law of our being to which we surrender as unconscionsly se to the law of gravitation. As Clrist on the cross io the point of departure for the Christian, so Christ on the throne is the light-house towards which we steer across life's troubled sea.
Remembering that these are but the beginnings, we look to the course upon which the progresivive life is run. The underlying figure of the pasage is that of a child growing to manhood. Babee in Christ growing to the foiness of the stature of men in Christ. If a child re ceives food, teaching, guidance, and at last has poured Into his lap all the riches of inherited manhood and stil remains a child, his manhoond is forever lost. The ground Which receives the raiu and sun and bears but thorns is night to a curse and its end is to be burned.
Here is a deadly danger in modera Christianity. We are content too much with preaching and with too much preaching. We sit tifie children in the market-place, and the golden hours slip throng our handa luto eter nity while the shadow of the curse and the flame of the barning draw nearer. A man who in middle life is stil a child, plays with childish toys, thinks childish thought -this is his curse. The prolonging of his childhood into manhood makes the thing for which he was born impos sible. All claristiann who fritter away their years with redimental doctrines and experiences and refuse t, pas out into the confict and nervice to which they are oalled, are in the most deadly danger of crucif ying their Lord afresh and putting him to an open shame.
It is a strennous way and rough. The progressive Christian is not slothful; be shows duligence, he patiently endures. He stands out under the shadow and storm and stress, and does his pyrt manfully in the fear of God. Many hafe found life to be a struggle. Heavy laden and weary they sometimes look at heaven and long to enter in. Still, this is the way of growth, of life; it is the way the Master trod,
The believer is sustained by a great hop+ resting upan the solemn oath of God. His feet are among the storms of earth, his head is in the calm of hesven. His anchor sible to. make way against the storm, casts anchor and sible to, make way against the storm, casts anchor and
rides it out, so the Christian must have that hope which like an anchor enters within the veil. Only his anchor fastens above instead of below.
The end attained is the fullness of the stature of men in Christ. Here we know in part, there we shall know even as we are known; here we see as throagh a glass
darkly, there face to face; here the image is marred, darkly, there face to face; here the image is marred,
there we shall be like Him. Eye hath not seen nor ear there we shall be like Him. Eye hath not seen nor ear heard the things prepared for those that love Him. We turn our faces forward. We heed the warning. The dead past ? It is gone. Let the past nourish the liviug present, not poison it. On the northern islands of this country are great masses of moss rich in color, soft and past years forms lives on itself. The dead growth of present. So with the Christinn, if his dead past is be neath him it will give him life, if it is above him, between his soul and the light, it will smother him.

I held it truth with him who sings
o one clear harp in divers tones,
That men may rise on stepping stones,
Of their dead selves to nobler things.'
And at last? Having fought a good fight, having fiuished the course, there is laid up for the believer the crown of righteousness.
"And when in life's late afternoon,
I walked to meet the night. that soon
Shall shape and shadow overfow,
Shall I not see Thee waitink stand
And, white against the evening star,
The welcome of the beckoning hand

## Ontario Letter

The vacation, like all other things, comes to an end To this scribe, the summer was made memorable by ton. Among the many privileges of that time, Conven the most valuable was the meeting in the Second Baptist church, when the Cainadians came together. Baptiot the The brethren and sisters from the East and the Wen looked into easped hards never more to be Then when the roll call came at the Auditorium it Then when the roll call came at the Auditorium it wa a gladsome sight to see two Union Jacks sent to the platiform, while two speakers told of the work done in the land that seemed just then so far away. May the union grow closer and stronger, until there shall be neither East and West, but only-Canada.

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& \text { gDocational, work } \\
& \text { Woodtok College }
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It in full swing. Woodstock College opened Sept. 5 th, with increased attendance. McMaster Uaiversity begina the year wha new caspla, and an accon dollonson. Moulton Ladies Coliege has so many new students that ladies attending the University can no longer find
rooms there. British Columbla, Manitoba and Quebec Sept. 24th by pastor W. W. Weeks, in the Walmer Road church.
the bible training school,
has opened with 150 students. Students bave gone lately to India, Chine and Armenia. Dr. Herris, the President, is giving a course on Philippians, asd there is a Friday evening course for Sunday School teachers.

An important otep has been taken by the appointment of Rev. J. G. Brown to the Secretargabip. His seven years of work in Indik were the best possible training for such service. He is now giving attention to the raising of a debt fund, and has secured nearly $\$ 4000$. One well known Baptist in Toronto has offered os support a misesionery.
The work in Bolivie is progresing beyond our expectation. Mr. Reekie io calling for an assistant. Mr. Routledge has located at La Paz, the new capital, and has found his school no remunerative that he offers to forego his salary If another missionary is sent out.

## A NBW Colligon

has been opened in Brandon, Man., on the foundation of Prof. McKee's Academy. Dr. MeDiarmid, our late Foreign Mission Secretary, is principal and he has a staff of five teachers. The term begins with 97 students There are now in the Northwest 69 churches, 150 outatations, II German churches, 100 Irdian converts and a misesionary among the Galicians and Donkhohors. The gains last year were eleven per cent.
The eatablishment of the college will be a powerful impetus to the work throughout the whole country. obiter.
We gave you Ira Smith for St. John. You have given us J. A. Gordon for Montreal.
Dr. Sowerby, late of Boston, and Roger Williams University, Tennessee, has taken the pastorate of Talbot St., London, Ont.
Rev.W. E. Norton, Owen Sound, left October 2nd for a continental tour
The churches of the Convention are taking bold of the Forward Movement. They are pledging $\$ 1.50$ per member
Missions.
The first Dominion Convention of Christian Eudeavor met in Montreal, October 5 to 9 . This movement be gan in Canada with the Germain St Baptist church, St John, New Bruaswick, in February 1883 Then followed the Calvaxy Congregational church, Montreal, in December, 1883 . Then came the Western CongregaDecember, 1883 . Then came the Western Congrege-
tional church, Toronto, 1884. Since then the Society has grown to 4000 unions, with 160,000 members, in 14 denominations. There are local, township, county and provincial unions ; but now we have attained to the dignity of a Dominion Union. The three speakers from outside the Dominion were Dr. F. E. Clark, Dr. Wilbur Chapman, and Secretary Willis Baer. It is worth nothing that the largert C. E. Society in the world is in Cooke's Presbyterian church, Toronto, and has a membership of nearly 600 .
Port Hope, Ont
Port Hope, Out.

## Exegesis of a Bap!ist Doctrine.

One of the foremost Baptists of the South sends us the following exegesls of the Philadelphia Confession on the doctrive of the Church. Confession says :

The Catholic or universal church, which (with respect to the internal work of the spirit and truth of grace) may be called invisible, consists of the whole (a) gathered into elect, that has been. are, or and and is the spouse, the body, the fulness of him that filleth Il in all. (a) Heb, 12:23 Col. $1: 18$; Eph. $1: 10,22,23$, $5: 23,27,32$. All pertons throughout the world, professing he failh ocording unto it, not deatroying their own br Clarst, lesslo acce saints ; (c) and of such ought all particular congregations to be constituted. (b) I Cor. Rom. $1: 7$; Eph. $1: 20-22$.
3. The purest churches under heaven are subject (d) to mixture and error ; and some have so degenerated as to become (e) no churches of Christ, but synagogues of Satan ; nevertheless Christ always hath had and ever shall have a ( $f$ ) kingdom of this world, to the end thereof of such as believe in him and make profession of his name.
(d) Read the second and third chapters of Revelation. (e) Rev, $18: 2 ; 2$ Thess, $2: 11,12$ (f) Matt. $16: 18$ Pas. $72: 17$; $102: 28 ;$ Rev. $12:$
Here the first section
Here the first section states the Baptist dbectrine of the Universal invisible church, It is called univetsal because it is composed of all the redeemed of all ages, the bride of Christ, the body of which he is the head. It is not apoken of as a prophecy, but as a present and continuous reality, just as Ephesians has it. Christ is the Heed of Bib Church.

It is called invisible " with respect to the internal work of the Spirit and truth of grace." Here the term "invisibe" is plainly explained. It would seem impossible to misconstrue this natural and carefully ex plained use of the word.
The invisible church comprises the whole number who have or will have the work of grace in their hearts. Some of these are on earth. They are members of the invisible church. - No others have a right to be members of local visible churches. Section 2 explains the Baptist doctrine of a regenerate local charch membership "Of such ought all particular congregations to be constituted." None "ought" to be members of local church who are not already members of the Universal or Invisible church. That is the Baptist doc trine in the Philadelphia Confession.
Section 3 teaches the perpetuity of the Universal invisible church on earth. Local churches die and become corrupt, even synagogues of Satan. But the kingdom of Chirist (the universal invisible church) shall live on in the world so long as the world lasts. This is what Jesus sald would always continue in his promise in Matt. $16: 18$. This is the Baptist doctrine of the Universal Invisible Church. It is as plain as any other doctrine in this noble Confession and as Spiritual also.
We regret to see a tending on the part of any to snee at this ancient Baptist doctrine. One should be slow in accusing the Philadelphia Confession of "talking wild

We stand by the faith of the Baptist fathers on view.-Argus.

## The Power of Unbelief

## grorge c. horter.

The cry of faith never failed to reach the ears of Christ. Amid the din and confusion of a crowded street the words of those that had faith in him attracted his attention. It was the timid touch of feith that wes re cognized by him as different from the rude and curious touch of the mob that pressed him, and caused virtue and power to issue from his body. The marvelous faith of the centurion was the medium through which the healing power of Christ was transmitted to the servan that lay upor a bed of sickness. The New Testament teaches us that the belief of our hearts determines the sphere of God's activity.
All force operates in the direction of least resistance. The electric current has an affinity for certaiumateriale, which are the mediums through which its power is ex erted. It is thus that man is able to harness the frac tious steeds of the heavens and make them do his bidding. Through the knowledge of the laws that regulate and control the workings of physical forces man is able to utilize the powers of nature. Moreover the spiritual powers are subject to similar laws ; and Matthew in the thirtenth chapter of his Gospel assures us of this fact when he affirms that Jesus "did not, many mighty works there because of their unbelief." When Jesus descended from the Mount of Transiguration, where the glory and power of heaven had been manifested, he saw a sight that saddened his heart; the disciples standing helplessly before a lad who was prostrate before them, and a father imploring their aid and help. But in vain they attempted to exercise the power which hitherto had been theirs. This inability to heal the lad provoked this rebuke from Christ, "Oh faithless generation, how long shall I be with you ? how long shall I suffer you ? bring him unto me.'
How often the church stands before the world of sin with its power gone ! God is unable to do any mighty works because of her unbelief. Unbelief puts a limitation upon God's power. God refrains from manifesting his power among the faithless. The medium of heaven's energy is faith. It is believing prayer that sets free the forces of heaven that rushes with mighty power against a world of sin. The pentecostal descent of the Holy Spirit is the result of the believing, upper-room petition. II is a very trite saying that God's power ia inanite. So it is. And yet an infinite power can be limited. This would seem to involve a contradiction. For how can that which is unlimited be limited? Only in this sense that God accepts limitations upon his power. The creation of the world with its laws is evidently an accepted limitation. The creation of man with his power of volition is likewise an accepted limitation. Is God's will always fulfilled? At least the good is not always triumthe entreaties of God. Although God wishes that all men should be saved, and that none should perish, yet how many are not saved? The gates of peaven are opened wide to all; a loving Christ has won forgiveness for all. Yet see the millions that prefer to enter the gates of hell, refusing the great gift of God. A God with infinite power, with infitite love camot conquer the world (I speak reverently). A God who has created the world does not see righteousness reigning supreme.
What do these most solemn facts teach us ? I think this: God never forces his will upon as. God never
works through and in a heart that is not in sympathy with him. Jesus Christ never intrudes into the secret ife of a human soul that will not believe in him. Unbelief is the one great preventative to the manifestation and exercise of spiritual power. Spiritual power is imparted to us in proportion to the faith we have. Belief in God makes us unwearying in our efforts. It makes ns persistent in our endeavors. Great faith induces us to give whole-hearted service. Great faith ever helps the fire of love burning within our hearts. Great faith enbles us to exercise the spiritual powers granted by God. What responsibility this truth puts upon the church ! Why are there not more Pentecosts? Why is it that a spiritual work begun in our churches suddenly subsides? Jesus conld do no mighty work because of their unbelief. The sermon that stirred Earope to its depths nome yeara go was upon this theme. "Expect great things from God; do great things for God." And the truth prevailed. For do we not expect great things from God, we will never accomplish great things for God.-Common wealth.

## Do You Think ?

Eivery moment of life ought to be employed in useful labor or useful rest. Killing time is a method of suicide ; for as quaint Benjamin Franklin says, "Time is the stuff that life is made of." The use of much of our time is decided for us; but the spare moments which we employ according to our own will have most to do with the development of character. The best em ployment for our leisure moments is thinking. The reading of good books is commended and commendable, but reading is worthless except as it furnishes food for thought. This age is afflicted with a reading habit that loads the mind with a mass of crude material which it is unable to nse, and much of which is useless. Almost every order of life subsists upon material gath ered by others. Innum erable plants and animals have drawn from earth and air the substance that sustains and renewd your body. But none of this enters your being in the form given it by the life that gathered it It must be ground up and dissolved, and assimilated the various forms of matter that compose your body "Which things are an allegory." Most of the substanc of your thought is taken from the thoughts of other, but it must be comprehended and analyzed, and moulded into your other forms of thinking before becomes any valid part of your intellectual life.
If we are compelled to choose between thipking and reading it is better to think. A thought really your own, even if it be erude, is worth far more to you than the finest thoughts of others. Reading is not the onl source of food for thought. You can find it in earth or source sea relations of daily life, in for ful being. If we have time for reading we must stil think as we read. Ideas become or and only by personal mastery of them. Novel ideas need to be scrutinized with peculiar care. A delight in that which is novel, especially when it is adroitly expresse in choice and beautiful language, often sweeps men from their intellectual anchorage. When you encounter what seems a new and striking idea. first strip it of all its ornament ; then weigh it ; ascertain its metes and bounds; take it to pieces and put it together again examine it in every way before you let it pass curren in your thought. Think toward an end. The uncon trolled rambling of the fancy is not thought a fact to be inderstood, a problem to be solved, a duty to to understood, a problemy bind must atimulate the determined-some worthy mind must stimulate the misained from endless excursions in quest of nothing in atrained from endess excirion the matter in han particular, and concentrated upod the matter-in ban It will be an aid to thought we this win note book ad pencil in hand, jotting down our thoughts as we proceed. This will enable us to hold before us con stantly the end of our thinking and each step in it progress. A thought, when written down, can easily be examined and tested, and one thought thoroughly tested is worth a legion of untried conjectures. Each thought can be made clear and definite, so that it will have a fixed place in our mental furnishing. Gaps in our thinking can be detected and filled, and the mind can be taught to move, not by leaps and bounds, but by a regular and systematic progress.-Rev. Joseph W. Van Cleve, in Epworth Herald.

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A writer in the "Christian Herald," Detroit, gives this description of the man wanted by some churches: "He must be under fifty, but not so young as to die a rearling; be a fine looker, without a thorn in the flesh, whether squinting eyes or crooked legs; come close enough to heterodoxy to be interesting and not incur its atigma; shrewd to engage fashionable sinners and not scold rich ones; tenacious for the English pronunciation of the vowels; never tripping in grammer nor in the latest etiquette and able to speak like an angel of light and love tw ice on each Lord's Day.

## St. Vere Utique.

Beware ye of the leaven of the Pharisees, which is hypocrisy. But there is nothing covered up that shall ot be revealed; and hid, that shall not be known. Wherefore whatsoever ye have said in the darknese, shall be heard in the light; and what ye have spoken in he ear in the inner chambers shall be proclaimed upon the house-tops. And I say unto you, be not afraid of them which kill the borly, and after that have no more that they can do. But I will warn ye whom ye shall fear: Fear him, which after he hath killed hath power to cast into hell: yea I ssy unto you, fear him I-Luke xii, $1-5$.
O steady stars, throughout the long heavens gliding,
That have not answered wherefore ye were sent,
Aught know ye of this world of our abiding
Or are ye all of justice and content ?
To lighten up dark deeds and human woes,
Or blind ye fare on, and no wonderment May break npon your clear, pure eyes' repose May break upon your clear, pure eyes' repose;
Whether ye doubt or doubt not, I know One that hows!
Look down, O God, upon a guilty land,
Evil her sons alike on every hend,
They that have done, that they do dot repent,
They looked on, that they did not prevent
This pestilent corruption in high stations,
This trampling on the law and the innocent,
Lord, and purge her pure, or waste her habitations !
'Twas thus when other hypocrites of yore
Their deadly minds 'gainst our Christ Jesus bent
Their own deceits and shameful devilment.
In like way cried: 'It is expedirnt
That one die for the rest.' In like way trod
Their conscience down, folded their arms, and wen
Two score yeara festering, clean forgetting aod Two score years festering, clean forgetting God:
Until He sent, and slew, and swept them out abro W. F. Chipman

## Dancing.

Henry Ward Beecher said in one of his sermons : People ask me frequently, "Do you think that there is any harm in dancing $P^{\prime \prime}$ No, I do not. There is much good in it. "Do you onject, then, to dancing parties ?" No, in themselves I do not. But when unknit youth, unripe muscle, unsettled and unhardened nerves are put through an excess of excitement, treated with stimulants, fed irregularly and with unwholesome food surrounded with gayety that is excessive and which is protracted through hours when they should be asleep, I object ; not because of the dancing, but be cause of the dissipation. It is taking the time which was unquestionably intended for sleep and spending it in the highest state of exhilaration and excitement. The harm is not in the lancing itself, for if they The harm if danced as the pheara in the grase, mended, Hot as negative things that may be bes-I will not tay of prea in the night, the wastefulness-1 will not say of prec ious hours, for hours are not half so precious as nerve are-the dissipation continued night after night and week after week, it is that I deprecate as eating out the very life.
Now, this is a true and vigorous indictment of dancing as practiced in what is called society. It is one of the worst forms of dissipation. But since the temptation to excess is so great, is it not better to do as we
do in regard to alcoholic beverages, to stop before we begin? If your young people never learned to dance begin ? If your young people never learned to dance
they would not go to balls and spend the whole night in they would not go to balls and spend the whole niggther
"tripping the light fantastic toe" We have other
means of recreation that are far better. Then why means of recreation that
should we dance ?-Ex.

We know of a Baptist who is weak-kneed-enough-of-aBaptist to say that unless he can find history to suit his theory he will give up his Baptitt faith and go to the Catholics. Strange statement. We stand on the Biple alone. We are not a history-Baptist, but a Bible-Baptist. We are so confidently grounded upon the Bible that without the slightest uneasiness we study history at the same time without any theory to maintain, or an y fears of what it may reveal.
Of two things we are assured: Believe untrue things in history, cover up its facts, and something will be sure ad those who will be found that can harm for a momen In fact all the darkness we have rock, on God's Bible. gone but makes a background which brings out in stronger lines our Baptist faith, Clinging to the Bible and showing up all the mistakes and weakness of men and sects in the past are the two ways to take the world
for our cause. Our aim is nothing less than that.-Ex.

The pastor of a certain church in Washington, on leaving his study, which is in the rear of the church, one day saw a little girl friend of his talking to a stranger. "What was that man saying to you, Madge?" he asked to know if Dr. C- wasn't the preacher of this churche" "And what did you tell him?" asked the pastor. The little girl drew herself up with an air of great pride. "I told him," she answered with dignity, "that you were the present encumbrance." -Er .

## filiessenger and Visitor

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## The Church or the Soci ty?

We have been asked why there are so many societies to do the work which it seems to many the church should perform? White there has been considerable discussion of this subject in recent years we respond to the request and offer a suggestion or two.
In the first place we think the societies come into being in part because of a narrow view of the office and work of the church. Unconsciously, almost, there has come to be in some churches at least a feeling that the church has done its whole duty when it has provided for preaching on Lord's Day, the other services for prayer and praise, the administration of the ordinances and the equipment of a Sunday School. Something is also expected to be done for missions, and then it is felt the church is doing pretty well. A proposition looking to any more extensive operations is perhaps viewed with some suspicion, as if it were opposed to the sacred character that belongs to the church. A kind of superstitious view of the church makes young people prefer to work in a society which seems to be a little removed from the immediate church influence. They are a little afraid of the Lord, so to speak, and think it presumption to act as a church in the new effort, but are quite willing to serve the Lord and the church if possible by helping in a society. This we consider wrong. For while the reverence for the church and the upholding of public worship must ever be dominant, surely the activities of the church must not be restricted to formal services.: Our Lord's life was one of ceaseless effort for the minds and bodies and souls of men. He went about doing good. And His church may well follow in His steps. Unless it tries to do so its life will be weak. The activity of the church in its endeavor to preach the gospel to every creature should be promoted to the utmost. And the divine character of active effort should be allowed as well as the sacredness of worship.
To study the history of God's work in the world is serving Christ and perfectly proper for the church. It ought to be considered the duty of the members to grow in knowledge of Christ as well as in grace, and to learn what history has to teach us is to learn of Christ. No superstitious sense of the sacredness of the church should prevent us from being men in understanding. What an enlarged view of the kingdom of God might be obtained if our churches as such would undertake the study in as thorough a way as possible of the history of the last hundred years. The progress in material resources and social conditions, the diffusion of knowledge and the growth of science, and especially the progress of Christianity would be found most fruitful to the earnest, devout Christian. And the undertaking of such a work by the church would give it a character that would be a strong impulse, while the church itself would throb with new life. It ought to be understood among us that study is to be made religious. The courses of the young people's work might be carried on by the church as a body without the slightest infringement on the reverence due to our most sacred institution.
Another reason for the growth of the societies seems to be that the business and work of many of the churches is kept very largely in the hands of a few of the older members. Not only in the choosing of the pastor, the erection of a house of worship or other large undertakings is this the case, but in practically all the business. The smallest work seems to require the wisest and ablest men in the church. So it comes to pass that a fexv deacons and old men do all the work. While in theory all are equal, in reality a very limited number compose the
church. Thus a line of cleavage is begun between old and young and the societies spring up. It is the that young desire to usurp the functions of young., But the practice tenतs to separation. If the church could take in its whole work and could give its younger members posts of service adapted to their ability and fitted to develop their sense of responsibility, there would be fewer societies and more united effort for the highest purposes disclosed to man.

## A Surplus of Ministers.

This is what we have. The denominational press of the United States is discussing this subject pro and con. It seems to be a live subject. We are told that there are hundreds of ministers who are idle and cannot find churches to serve-it may be the churches they want to serve. And yet the world is not brought into subjection to Christ. In
our own land there are communities where the gospel is preached very infrequently. This may be because of the niggardliness of the people of those communities. Buffif so why does no one seek to create a source of need for the truth? Then, too, the great heathen world is accessible today as it never was before. The business of the preacher is to "preach the gospel to every creature," A surplus of minis-
ters, and men and women dying in their sins, some of them at our very doors. There is something wrong somewhere.
There may be too many persons clothed with the ministerial office, but there are not too many devoted, consecrated ministers of Christ,-men who realize that their first business, their one business, is to bring the truth of God's Word to bear upon the lectively, whether or not they receive appointment from denominational boards, or receive full compensation for their labors; men who realize that their responsibility is to the Great Head of the church, and whose great concern is not as to the athount of salary they obtain, but whether, when they render their account, they shall hear from His own lips "Well done! " There is and there always will be a great demand for this latter class of ministers. We have far too many of the former, and perhaps we are on the road to the making of more of them.
Spurgeon was accustomed to say to his theological students, " Young men, if you can possibly stay out of the ministry, don 't enter it." That is good aid today. If it were given at all of our schools of learning there would be fewer students for the ministry, but the proportion of failures in after life would be much less. Perhaps we should get a better brand, which might not be amiss.

## Editorial Notes

-In another column will be found a list of places which Rev. A. J. Vining proposes to visit in the a good story to tell and he tells it with telling effect. The brethren in our churches will be glad to hear him and our pastors will give him a cordial welcome to their pulpits.
-It is said that the total strength of the Moravians in their home churches in Germany, Great Britain and the United States is 37,475 , and they have $92,142^{\circ}$ converts in their mission fields. These may possibly include infants. The Moravians are models in missionary zeal and endeavor. As a foreign missionary body they have had a marvellous history. It might be wise policy for some of the great denominations of Christians on this continent to ask themselves the question. "Might we not very properly take a leaf from the Moravian notebook as to our own methods ?'? Thatethey should have such niarvellous results, and make such a splendid showing, should set some of us thinking most seriously as to the why and wherefore of all this. There are some people among us who will be narrow enough to suggest, that perhaps the Moravian brethren would "have done even more for foreign missions had they been more careful to strengthen the base of operations at home." Do not these brethren, and there are such, know that the 92,000 will give a base of supply as well as the 37,000 . Why not ? "The field is the world.'
-The Disciples of Christ are in annual session in this city. They are holding their meeting in the Coburg Road church. Representatives are present from Nova Scotia and Prince Edward Island, as well as from different parts'of New Brunswick. The reports from the churches show falling off in membership in some instances and an increase in others. A new church has been organized at Nauwigewauk. Rev. W. A. Stewart, the pastor of the Coburg Road church, has been compelled to resign his charge on account of failing health, and also to sever his connection with the editorial work and management of 'The Christian,' the organ of the Disciples in these provinces. Mr. Stewart will be greatly missed by his own congregation and will be a distinct loss to religious forces of the city. On Friday last a public missionary meeting was held under the auspices of the Maritime Christian Women's Board of Missions, which was presided over by Miss Yayson, who gave a most admirable review of the work of the past year, which was followed by short addresses by Revs. Messrs, Fórd, Harding and Murray. An interesting paper was read by Mrs. Richardson on Missionary Zeal.

The anniual Conference of the Free Baptists of New Brunswick began its session on Friday, the 4 th inst., at 100 'clock, in the F. B. church, West End. The whole of the first day was a ministers' conference. Both morning and afternoon sessions were private. In the evening Rev. M. S. Gregg, of Gibson, preached. The conference proper opened on Saturday at ro o'clock. It is expected that there will be representatives from 150 churches. On the Lord's Day the different Baptist churches were supplied most acceptably by the visiting clergymen of the F. B. denomination. The meetings up to the time of our going to press have been interesting and indicate a considerable degree of zeal and devotion in the work entrusted to this active and aggressive people. It does not seem, however, that their interest in world-wide missions is all that it should be and might be if properly directed. The delegation from the Maritime Convention was well received. Why there should be two bodies of Christians so near akin in matters of faith and practice as the Regular and Free Baptist bodies in this Province is hard to see?
-The church needs today the enlistment for Chris tian work, of every one of its members within its borders, could this enlistment be effected we could then sing more effectively,
"Like a milghty army,
It is a fact that no church which fails to recognize its duty to those who are in need of the blessings of the gospel of Jesus Christ, can be truly called a living church. As one has well said-"It is a recog nized law of spiritual life that to be consciously saved, means to seek to save others. The power to do this is like the widow's cruse of oil unfailing, if used." As the withered hand was healed when stretched out, so many a church member, many a church may be paralyzed for want of obedience to the divine command, "Stretch' forth thine hand." A church that is not evangelistic ought not to be regarded as evangelical. Orthodoxy must find its way promptly from doctrine to practice. Doing for Christ ought to be regarded as a part-a vital part, too, of believing in Christ.

## The restless millions wait,

## That light whose dawning <br> Christ also waits, but men are slow and late. <br> Have we done what we could? Have I? Have you?

-The Liquor traffic must go-not on, but outout of existence, and it must be kept out. This is the aim and purpose of the Temperance reform The struggle will be long and hard, but it will be successful. It is sure to be so. There can be po doubt whatsoever on this point. All that has yet been done is but the beginning. The hardest battles are yet to be fought. Those who expected a Prohibitory law as the result of the Plebiscite, were men "born out of due time." This is no kid glove conflict. It is a war to the death-the death of the liquor traffic. This question is economic as well as moral. We are not to ignore the latter but press it yet more vigorously. We are, however, to give special attention to the economic. Then, too, we must bear in mind, that sentiment alone will not win victo: $y$. The struggle with the traffic in strong drink is no battle on paper. Much may be done with paper, especially if it finds its way to the bal-
lot-box. But this battle is no mimic battle, it is war, and it will be a long war. Warfare is a business, and, other things being equal, that side wins which so regards it, and studies its details, as business men study the details of their business to meet competition. This mist be done in the warfare against the liquor traffic. And it will be over this traffic as property-as a source of private profit and public revenue, that the final conflict will come. The result no one doubts. The right will win Lend a hand-and let it be mailed.
-The Pan Presbyterian Alliance, which began its, seventh general council in Washington $5,000,000$ of communicants in all parts of the world The Alliance was organized in London, in 1875, and is composed of all the Reformed churches which hold the Presbyterian system. The membership is limited by the constitution to churches organized on Presbyterian principles, holding the supreme authority of the Scriptures in faith and morals, and a creed in harmony with the consensus of the Re formed Confessions. . The delegates are not to exceed 300 in number, and the purpose of the triennial council is to consider questions of general interest to Presbyterians. It is to consider the welfare the churches as a whole, to spread information con cerning the extension of Christ's King dom on earth to utilize more successfully the press as an agency for the prosecution of the Lord's work, and to promote the better observance of the Sabbath and themes of a kindred nature. The more than twenty organizations brought together in the Alliance, re present a powerful religious influence, due perhaps to the fact that the Presbyterians, like our Congregational brethren, lay no small stress upon the necessity of a thoroughly trained ministry, and entrance into that high and onerous calling. There are others that might take a leaf out of the note book of these active and vigorous Christians. Baptists might learn some useful lessons we are well assured.
-Most men expect to receive some compensation for their toil. This is a law of our being. We all work for something. There are not many of us some recognition for our labors. This is true of all life. Our Master has met this principle that is inherent in all men by providing rewards for those who serve him. He has told us in His book, "They that be wise shall shine as the firmament, and they that turn many to righteousness, as the stars forever and ever." Christians do not serve a hard master. Though they serve Him out of love and not for reward, yet they do not "fear God for nought." They are not to disregard the reward of life. We read that Moses "had respect uhto the self, "for the joy that was set before Him endured the cross despising the shame." The first reward of life is the freedom from anxious care. "Seek ye the Kingdom of God, and all these things shall be added unto you." The life that is given of the Son of God, lived in His Kingdom, nourished by Him as the Bread that came down from Heaven, will have nothing moreto strive after in the sense in which it is to seek the Kingdom of God. This high, holy, blessed, heart-free condition, is the re-
ward of the life that is lived in God. That life alone can learn in whatsoever state it is, "therewith to be content." A still higher form of freedom is found in the fact, that those who seek the Kingdom have the assurance that they shall find it, "for it is," says Christ, "your Father's good pleasure to give you the Kingdom." Nothing can keep the soul from realizing its hopes in the Kingdom of God. But there is also a future reward, and godliness has promise not only of the "life that now is," but also of "that which is to come." This reward of hife is eternal. It is a "treasure in the heavens that faileth not." It will not require constant care and anxiety, in the world to come, to defend our treasure from the depredations of thieves. No one can take it from us there, even as no man can take from us the reward of life here.
-What is the meaning of these great religious gatherings which have been held on this continent the past year ? The Christian Endeavor and B. Y. P. U. Conventions, the Congregational and Presby terian Councils in Boston and Washington, respect-

What mean these eager anxious throngs ? | They show that Christ has a mighty hold on |
| :--- | reign from sea to sea." The great numbers that have assembled from all parts of this continent andfrom other continents as well, are irrefutable evidence that Christ is Ruler in the hearts of multitudes.

They are a practical illustration of the unity of Christendom. The Church of Christ is not divided. It is one. The divisions are all on the surface. Like the deep sea over which the tumultuous waves roll, but which a few hundred feet below the surface maintains an undisturbed calm, so the Church of Christ, however much divided by denominational differences, is unaivided in her deeper life. This was seen when references were made to the Christ of God as the centre and substance of faith and hope and life. Most thrilling responses were made to each of them

They have demonstrated that the Bible is God's great message to a sinning and suffering world. In the addresses, and the hymms sung and the prayers offered, in every way, fre quently, unconsciously and unintentionally, the Bible was magnified. Its truth and the life resulting from the adoption of these truths by the individual were the constant theme. There is life in the Old Book 4. They teach that God is prepar ing His people for great things to be accomplished in the near future. These gatherings must be prophetic. It looks as though God was mobilizing His army for battle. 5. Such assemblies, with the one animating spirit, with the indescribable music by choir and audience, the sea of faces and flood of song, may suggest, to say the least, that final gath ering of God $_{d}$ s\|redeemed people in the temple not made with hands.
Baptist farewell meeting was held in the North inst The falifax on Wednesday, the 4th of Halifax and Dartmouth had a meeting in the afternoon from 3.30 to 5 oclock. Then followed tea, served by the ladies of the North church, which was a ry enjoyable affair. The time between the tea and the public meeting was spent in enjoyable converse, by means of which the sisters of the respective churches were brought into more active sympathy and fellowship with each other. The meeting in the evening was presided over by Rev. Z L. Fash, the pastor of the church./ Upon the plat form were Rev. G. Churchill and wife, Mrs. R. Sanford and Miss A. C. Gray. These devoted mission aries were about to sail for India to resume work among the Telugus. Miss Helena Blackadar, the daughter of Rev. T. A. Blackadar, of Kempt, Queens Co., N. S., will accompany them. Besides these there were also on the platform Revs. Dr. Saunders, A. C. Chute, P. S. McGregor, T. A.
Blackadar, Miss A. C. Johnston, Provincial Secretary of the W. B. M. U., and Rev. J. W. Manning, re presenting the Foreign Mission Board. Farewel words were spoken by Miss Johnston in behalf of Foreign Mission Board, Mand by Dr behalf of the Foreign Mission Board, and by Dr. Saumders in ally, after which short addresses were given ally, atter which short addresses were given by spersed with appropriate music by the choir of the church. The meeting was one of unusual interest and it is hoped that following the burning words of Miss D'Prazer there may be begotten in many hearts a deep and abiding interest in the great work Foreign Missions. The collection at the close of the service amounted to $\$ 30$. The missionaries sailed on the 5th inst. Let us pray that a safe passage may be given them and that they may reach their destined homes in peace and safety. Mr. and Mrs. Churchill will not sail until a later period. The Foreign Mission Board is conscious of the fact that the sending of these missionaries will call for an increasing interest in missions and an enlarged liberality. More than $\$ 1,000$ of the amount pledged at Fredericton has been paid in. That
speaks well for our people, and the balance will be forthcoming before the end of October.

## Bobbili and Self Support.

What is being done on the Bobbili field to help solve the "self support" problem? Could I write of great things accomplished, or even being undertaken, by our Christians my letter would doubtless be to the readers, as to the writer, a greater joy than under the present circumstances it can be. At the liame time $I$ believe that a plain statement of the bare facts of the case will not dishearten any true friend to Foreigu Mission effort. On the contrary, it should lead every Christian reader to God of consecration and more earnest prayer to the God of miesions who only can remove the hindrances
and give our poor, weak, ignorant native brothers and sisters a mind to deny themselves for Christ's sake.

## the madapillif branch

of the Bobbili church is about eighteen miles sonthwest of the trunk station. On one of the filthiest streets, the very sink of the village, in the midst of the poorest of the poor, hated and despised by the rich and Influential, regarded as lower than the lowest outcast, even an abomination to the village, here in such a place and surrounded by neighbors whose filth and pride and downright devilishness is far beyond the power of pen to describe, dwells a little band of Christian disciples, bearing daily the reproach of the Cross andsimply eking out an existence, a mere apology for a life.
For three successive years their crops have been an entire failure, and, like many others of India's poor unfortunates, their's has been a constant struggle to exist. If they can secure enough of the plainest food to satisfy the pangs of hunger and keep body and soul together they count themselves happy. Now what can these poor people do toward self 'support? I am quite sure that if you could see em as we know them you would not be hard hearted enough to even hint that they should support a gospel teacher entirely independent of
In 1897 some of the famine money which you sent for the relief of the sufferers was distributed amongst them. Last year they recelved from the mission treasury a loan of four dollars to buy seed and pay tax on rice lavds Two of their children are being supported in the boarding school Occasionally the missionaries help them to the extent of a rupee (a rupee is womh a bout thirty-two centa in Canadian currency). Apart from this the Madapill Christians have had no financial help whatever during the last three years.
Only one of their number, Sunyassi, can read. But God iu his loving purpose has ordained that this brother be wonderfully taught of the Spirit. The Christians realize this and look upon him as, in a true sense, their spititual leader. Every Thursday and Sunday they come toget her for prayer and the study of God's Word. Thu they encourage one another and gain spiritual strength so that in spite of all their poverty and social ostracisu they are happy in the Lord and remain steadiast, immovable, a light shining day by day ia the midat of awful darkness, coustantly reminding the heathen by their changed lives, which compel the admiration even of those who hate the name Christian, that there is a mighty reality in the religion of the Lord Jesus Christ. They are not perfect by any means, neither have they attained unto the ideal of self support. No, no. They are yet far from it. But considering their circumstance we do claim that they have made a long step toward that goal and are deserving of thuch commendation.

## chekeaguda christians.

Away to the north about fifty miles is another branch of the Bobbili church consisting of an entire, though but a small, village. Many are familiar with the marvellout ly mysterious way God took to bring Chekkaguda village to acknowledge His Son as their Saviour. But such an interesting story should be repeatedly told in every Maritime Baptist home.
Last November Bro. Sanford and I visited this village. While there, and many times since, I have thanked God for the Chekkaguda Christians. During the three daya of our stay we were blessedly conscious of the fact that we were enjoying sweet communion with the eainte. Are they wealthy? No, not at all, far from it. Are they self supporting? Thus far they have not been, but we believe that the time will come when they will do more than support themselves. They are only three gear-ol Chritiane. For two accesive reare their crope Can enire filme And ore And now word cowes hat wigg the of rias, their hrial of their faith, but we believe that the God or trial or heir ha bar we bellet 1 in thed of vests will sustain them, and not allow them to suffer the want of any good thing. In the famine year Mr. Charch ill gave them from the famine fund about thirtv-three dollars, which they repaid by building a good and auitable place of worship in their village. Since then they have received a loan of about twenty dollars. They were perfectly willing to do without a pastor, and conduct their services as the Madapilly Christians do. But on account of their being so far away from the central stations, and because they are as yet only babes in Christ, comparatively untaught in the Word, it seemed good to the missionaries that an under shepherd be placed in their midst at mission expense. Prubhudas, the man who was used of God in their conversion, was the one chosen to minister unto them in spiritual things. I want you all to pray for our brother that he himself might be taught the deep things from God's Word so that he shall be able to feed the little flock of God with strong meat and eatablish them in the faith. In a recent letter he writes that three more believers are asking for baptism,
But already my letter is longer than I desire it to be. In my next I will write about what is being done in Bobbili proper. I remain your fellow laborer,
R. E. Gurcuson.

# * * The Story Page ** 

## Deacon Brown Soliloquizes. <br> by the parsoness.

Well, that does beat all ! And is all that in the Bible I declare I thought I knew the Book pretty well. Why 've read it right through from cover to cover, a chapter every morning the year round, as many as a dozen timen in these last forty years. To be sure, we had to do it prety apry some of those mornings in harvest time, when , hur rve always made a point of insisting on the chapter long or short, hard names, generations and all, and I did hink nobody could catch me ap on Seripture. But I nust cogfess that younk parson does get some of the queerrst notions out of the Bible. How he did talk to us this morning ! To think that the Lord wants us to rue our business according to Scripture-ithat doees beat me ! And then that iden about putting basininess in our railgion, too-that the business of a church ahould be run on business principles, I do declare
And so he wanta regular trustee meetiogs just as we have our town board meetings, and minutes and reports, and books kept up square to date just as we keep ours own day books, aud rules and regulations and by-laws
and nobody knows what not, with annual meetings and and nobody knows what not, with annual meetings and
charch meetings and society meetings, and everything church meetings and society meetings, and everything
all planned out rule. It does beat me? I guess he'nl all planned out rule. It does beat me ? I guess he'll
have us all a-going by cloct-work before long, if he has his way
Why, we can't even take up a collection as we used to everybody putting in what they feel like, their dimes and quarters if they've had a good breakfast and everything's gone all right at home and the sermon happens to strike them; or their coppers if they feel blue or have the rheumatism or auything of that sort. No doing that way now, I can tell you ! Here we are, all numbered like a flock of sheep, and every one given a little pack of envelopes with their numbers on it, and the dates of all the Sundays, and bound to say how much we'll put in every. Sunday, whether we like it or not; the folks who thought they never could give anything hardly, giving quite considerable, because he got them to promise a litthe every week. And then if you don't pay regular, as the parson says is right and easiest, there thinst you and oou'm in black and white, running up againe your you
"System" and "systematic giving," the parson calls it all, and he sayp it's Bible doctrine, and all the reat. Give a tenth ! Humph ! Thoughith that was for the old Jews; didn't know it meant us civilized folks, who are living now. Guess you'll have to let go some of them dividends yoù've got put away in a safe place, if you do all that young parson says is right, Deacon Brown. all that young parson says is right , Deacon Brown.
But the queerest thing is about his salary $\mid$ I But the queerest thing is about his salary I I do de-
clare, if he doesn't want that regular, too, just as though clare, if he doesn't want that regular, too, just as though
he was a clerk in a store ! And he says the "laborer is he was a clerk in a store ! And he says the "laborer is
worthy of his hire," and be hasn't got anythiag to live. worthy of his hire," and he hasn't got anything to live.
on but his salary, and he has to pay his bills juast like on but his salary, and he has to pay his bills just like
other folks, and doesn't believe in running in debt, other folks, and doesn't believe in rumning in debt,
which I suppose is all true. But there, the people do which I suppose is all true. But there, the people do
give him an awful sight of stuff, and seems to me he give him an a wful sight of stuff, and svems to me he
ought to get along. Why, I took him a bushel of apples ought to get along. Why, I took him a bushel of apples
last week myself, and my wife sent a jar of pickles, last week myself, and my wife
much as half a gallon, 1 Iguess !
We agreed to pay him a salary of $\$ 700$, and we thought that was pretty square. That's all we used to give old Parson Dobbs, and he seemed to manage all right duriug the twenty-six years he was here, and be never said anything about having it all prid in installments every month either. Being treasurer, I know pretty well aboht woney matters, and the old parson be used to come to me every Monday morning find get the Sunday's collection, whatever it was, pennies and dimes and all, in a paper bag, and carry it home. Mighty convenient it seemed to me, because be could always make change. Aod then at the end of the vear if it wasi't nall paid, and he insisted on it (which he hardly ever did, good old coul I) why; we just had a donation and made it up, sometimes in money and sometimes in potatoes and such things. And if it run over two or three years, we just hat all the bigger time collecting it. Bat, my I this young man of
Bat, my down on that sort of thing ! The first Monday morning he never came after his paper bag of salary, and when I asked him about it, he said he would like it pat to his just started. I stared at him, I guess; wnd 1 had just started. I stared at him, 1 guess; and when he ound out that wasnt our way of doing, what does he do but have a meeting of the trustees ank get them to vote to pay him in that way. My, didn't I know it
couldn't be done f But I didn't say anything. How couldn't be done t But I dian't say any
could I , with him taking it for granted so !
And then came all those other new-fangled ideas. We had to go to work and pay a little note which Deacon Smith had had against the church for about fifteen years. How the parsou did talk when he found it out I Said i
dishonored God's house, and it was our debt, each one, just as if owed it ourselves. I never saw things in that way Clore. Why, half of them didn't know there was any debt. But he made it mighty clear, the parson did.

And then he wouldn't let us fix up the parsonage either (although the roof has been "a leaking for two years) until we could pletge the money to do it withwhich hasa't been yet, and probably won't be very soon, Deacon Brown, if you and the rest of you keep bolding on to those dividends.
The young man did succeed pretty well at first with his fine new notions, for he has a taking way with him and lots of energy, and be sort of carried us right along with him. But I knew well enough it couldn't last, and it hasa't. Not that anybody has anything against the parson; no, it inn't that. Why, the youngsters fairly think the world of him, and he does make himself mighty agreeable to the old folks, too; and I don't know as even you, Daacon Brown, can answer his arguments about his way of doing things being right.
But the newness sort of wore off, I guess, and we were gradually falling back into the old ways, and some money had to be borrowed again, and even then the salary kept gettting more and more behind; until I don't know as he has had more than enough to keep soul and body together lately. I declare, I haven't given much thought to it before, but I suppose it has been rather discouraging to the poor fellow-he hadn't had much experience in waiting for salaries before. And I suppose he's right about ministers having to bave money to live on, same as doctors and farmers and everybody else. I was inclined to be a little put out at the way he talked this morning, but maybe after all it will do us good to be this morning, but
stirred up a little.
I suppose, too, there's a lot of truth in what he says about it's being pretty hard for a minister to go about his work cheerful like, comforting everybody and encouraging them, when he's all the time worried about how to provide for his family, and likely it isn't very easy to put his hand on to sermons when he doesnt know where the next meal is coming from, and can't even buy medicine for his sick cilla without running in debt on account of not being paid what's due him. And he doesn't want outsiders to k wow the charch's fault and it's sort or damaging to his self-respect to let them think its his own fault that he gets so low that he can? even buy a postage stamp, and it's humiliating to have little bills standing against him at the stores for necessities, all because he's been counting on his regulat promised salary and it doesn't come in.
And tccordingly he's got to have it when it's due, and all expenses must (must, that's a pretty strong word young parson) be met, regular; if they have to be cut down so that he doesn't get but $\$ 500$ a. year. Avd if that's all we can possibly raise when we give as the Lord has prospered us-Deacon Elizur, aren't you a little bit ashamed when you think of those dividends laid by pwhy, he's willing to help along, and will manage to live on that much; but he's got to know. what to depend on, and he wanta the Lord's hasiness done as faithfully as we doour own private business. Wouldn't have a private debt stànding against you for fifteen years, would you, Deacon Brown? Yourmouldn't borrow money for yourself and not even know the day it came due, would you, Descon Brown? You wouldn't want enemie pointing their fingers at you because you couldn't pay your bills, would you, Deacon Brown? Wouldn't have many dividends laid by for a rainy day, if you did your own business in that way, now would you, Dencon Brown ?
Nonsense ! what ideas this young person is putting Into your bead Elizur Brown ! But maybe it ian't nou sense. He mayn it's Bible. And he geta it all from those old texts you've read so oftes about giving "frrit-fruite" to the Lord, and "cheerful giving, and afl things being done "decently and in order,"- Why, you've read them acores of times Deacon Brown. And if that young mati, who hasn't been a deacon nigh on to thirty-ive yearn, sees so much in them, maybe the next time you come to them in your reading you better stop and stady and porider them, Deacon Brown, even if you don't get throug your chapter.
Well, well, well ! Guess you better go and get the other deacons and trustees together, and attend to these things. It may be just possible that the parson knows what he's talking about. He's a right smart young man Deacon Brown.-The Advance.

## Len's Other Side

Len stood in the middle of the road one day last summer, his dirty fists clenched, his lips quivering, and his eyes flashing angrily.
I wish I was big," he muttered. "I wiah I was big.
I'd whip the lot of 'em

Len was very much upset, and not without canve. It wasn't fair for Bob Alden, Charley Frask, and the other rich lads of CuIf Vlew to poike fun at him, call him a poorhouse rat and the like. He was a poorhouse boy no longer; he lived with and worked for Farmer Gregory and did his best, and the cruel taunts of the thoughtless lads cut the orphan to the heart.
"I wonder how ther would like it if they were in my place, and I was to call 'em all sorts of names ?"' he soliloquized. "It ain't fair-it's-it's-dirt mean !
Two bitter tears gathered in those black eyes and rolled down the begrimmed cheeks, to be brushed away on the ragged sleeve of Len's jacket. Then the boy picked up a stone, but realizing that his tormentors were out of throwing distance, he dropped it again.
"They's going down under the cliff to play and maybe to swim," he thought. "I've a good mind to follow them and see if I can't get square.
Len had been sent down to the pasture lot to see if the cows were safe. He leaped over the fence, assured himself that none of the cattle had strayed away, and returnd to the road. Five minutes later found him on the op of Hummer's Cliff, overlooking the river and millpond bevond. The cliff, prizcipally of limestone, was nearly thirty feet high, and atit base was a rough shore eading down in the stream, cause of the long drought.
Looking over the edge of
cliff, Len saw that the oys whe preparing to go bathing eshelter built under the rocks, nd now Bob Alden axd Ray Strong came forth in thei athing costumes, calling to their companions to hurry their sight purposely.
"Oh, if I could only hide their clothes," said Len to himself. Then the angry look came back to his sunburnt but handsome face, "I've a good mind to throw their clother into the river or into the limestone quarry It would serve 'em right $\mid$.
There were rough steps leading down to the base of the cliff, and Len began to descend these, bent upon do ing some very serious mischief, when Ray strong's voice broke upon his ears in words causing him to come to a sudden halt.
'No, Bob, it isn't fair to call poor Len Barker names," Ray was saying. "I think he is a first-rate little chap, and Mr. Gregory told father he was a staver for work think-we ought to be more considerate
"Oh, don't preach to me, Ray," returned Bob Alden petulantly. "I didn't touch him. I threatened to strike him with my stick, but that was only in fun.

I think you did worse than striking him with the stick. You called him a poorhouse rat, and that struc him to the heart-I could see it in his eye.

Well he came from the poor house,"
'So might you if you had been left poor and an orphan when you were a baby. If you were in his place how would you like to have it'thrown up to you ?
Bob Alden colored and hesitated before replying.
"Come now, you wouldn't like it, would you ?" per " sisted Ray.
" N -no, I guess not."
Of course not-nobody would,"
'If anybody called me a poorhouse rat I'd be apt to fight him," put in Charley Frask, who bad just joined them.

And yet you called Len that too, Cliarley. Len's not fighting, or trying to retaliate, speaks well, I think, for liss forbearance-something he learned, 1 imagine at the very poorhouse we desplse.'
"I fancy he is too afraid to fight, of even to try, said Bob. "But, to tell the truth, I am ashamed I called him names, and I won't do it again."
"Neither will I," added Charley." "It was thoughtless and mean, and some day I'II try to make it up to Len. But come on, I'll beat you all in im
A grand rush was made for the river by the five boy: who composed the party. Soon all handa were disporting themselves in royal style in the cooling current beyoud the rocke and about a hundred yarda above where an old-fashioned lock-gate shut off the falls from the mill pond below. Len sat on-the rough steps, his face flushed and his heart beating strangely. He had lost his interest in what he had proposed to do. Ray's words had touched his better nature, and he was more than willing to forgive and forget. Suddeuly, a cry of alarm rang out from Bob Alden, who had swum nearly across the river. "Help! help! I've got a cramp! I cant--"
He could not finish, so great, evidently, was his pain. His right arm was thrown up appealingly, and then he sank from sight. His comrads were horrified, and for the moment were too bewildered to do aught for him. They Ray and Charlie began to swim out toward the spot where he har last been seen. But this proved useless, for no Boh was in sight.
'Oh, Rays what shall we do ?" gasped terrorentricien

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MESSENGER AND VISITOR:
(637) 7

Charley. "Where is he. Won't he come up again ?"
"I don't know," was the quivering answer. "Gol "I don't know," was the quivering answer. "God
help him !" And he uttered a silent prayer for Bob's deliverance.
In the meantime, from his seat on the stone steps, Len had witnessed the serious predicment into which Bob had been placed. He, too, gave a cry of alarm, and then, as the suffering youth did not come up again to the surface of the stream, a thought flashed into his mind, a thought he acted, upon instantly. Ieaping to the botom of the steps, he fled up the beach as fast as the bottom of the steps, he fled up the beach as fast as
his little limbs would carry him. Over and around the stones he went, falling and bruising himself more than stones he went, falling and bruising himself more than
once, but always scrambling up and going on until the old lock-gate to the falls was reached.
Out upon the framework of the gate, so narrow it
scarcely offered a foothold, went Len until the centre scarcely offered a foothold, went Len until the centre
was gained. The water was rusbing through the opening, tumbling downward a distance of a dozen feet or the other side. If Bob's body went through there the lad must be given up for lost.
Len was not strong enough to work the gate by the aid of the long lever. But out eame his preket-kuife, and he cut the slide ropes and then added his weight to the top of the gate to make it descend more quickly. In a few seconds more it was in place and the water was
three-quarters cut off The brave boy's act
The brave boy's action had been just in time, for as he sank with the gate he caught sight of an arm partly
raised in the water only a few feet away. Holding himself with one hand, he stretched forth the other and caught hold of the drifting arm, and a second later he had Bob's head out of the water.
Len's run to the water-gate had been noticed by and rescuer. Bob's limp form whes takiken to the mill and here heroic manipulations by the men soon brought him out of danger. In the meantime Ray and the others had arrived, and soon after this poor Bob was taken home in a carriage.
rrave Len was never forgotten. It was Bob himself who sent for bim the next morning. Neither of the lads
ever forgot that meeting. ever forgot that meeting.
"Len, I owe you more than I can put into words,"
said Bob, as with flushed face he took Len's hand. called you a poorhouse rat, and threatened to strike and in return you saved my life. I can't understand it., But Len could understand it, and he told Bob just wh in a long talk that followed. Never again in Cliff View was Len called the poorhouse rat, nor did Bob ever speak of him as being afraid to fight. boy I know," is what he say And Ray, and the others agree with him.-Our Boys
and Girls.

## Thé Living Alarm Clock.

## bx charlis battrin loomis.

Once upon a time there was a man, and he had a little rooster that had just learned to crow after a fashion. And when it came fight the man said, " I will go to bed and have a long sleep." And he went to bed and slept. And very early in the morning the little rooster came around to the front of the house and flapped his wings and crowed "Kookeroo!" And the man wolke up and said to his wife, "What's that you said?" And she woke up and said, "I did not speak; it must have been the little rooster crowing; but now you've waked me up." So the man threw his hairwrush out of the window Then the man said, "Well, as long as I'm up I'll plant my garden."
But that night he shut the little rooster in the henyard and said, "Now I will have a long sleep." And he went to bed and slept. But very early in the morn-
ing the little rooster flew over the hen-yard fence and ing the little rooster flew over the hen-yard fence and
ran. around to the front of the house and flapped his wings and crowed, "Kookerio!" And the man woke up and snid to his wife, "What's that yon said?" And she woke up and said, " I did not speak; it must bave been the little rooster crowing ; but now you've waked me up." So the man threw his comb at the little rooster, but the little rooster already had one, and he up I'll weed my garden." But that night the man shut the lithe rooster in the hen yard and tied him to the fence with a string. Then he said, "Now I will have a long sleep." And he went
to bed and slept. But very early in the morning the to bed and slept. But very early in the morning the
little rooster bit the string in two and flew over the henyard fence and ran around to the front of the house and flapped his wings and crowed "Kookeroo?" And the
man woke up and said to his wife, "What's that you man woke up and said to his wife, "What's that, you said ?" And she woke up and said, "I did not speak
it must have been the little rooster crowing ; but now you've have been the the day." And she was vexed.
So the man ran out and caught the little rooster, and they had him for dinner ; and that night he went to sleep, and he slept long and sound, for there was no ittle rooster to waken him. And his wife slept as long
as he, and dreamed pleasantly. as he, and dreamed pleasantly.
But the weeds
The Outlook.
The Outlook.

## * The Young People *

EDITOR
DITOR, . . . . . Oscood Morre, All communications Iutended fo this department
should be ad'ressed to is Editor Rey R. Ospood Mould be ad'ressed to its Editor, Rev R. Osgood
Morse, Guysbor, N. S. To insure P blication, matter must be in the editor's hands mife days before the
date of the issue for which it is intended.

## Prayer Meeting Topic.

B. Y. P. U. Topic.-Lost Opportunities, Jeremiah 8
; Matthew $23: 37-39$ : Hebrews $12: 17$.

## Daily Bible Readings.

Monday, October 16 ,-Genesis 17 . Everlasting covenent for Abraham. (vs. 19) Compare 2 Sam. $7: 16$.
Tuestay, October 17 .-Genesis 18. Augelic guests. Compare Heb. $13: 2.17$, -Genesis 18 . Augelic guests.
Wedneaday Wednedday, October 18.-Genesis 19: 1-29, [30-38].
Angelic Saviours. Compare Gen. 19:17, 8 . Angelic Saviours. Compare Gen. 19:17, 18 . The promised
Thursday, October 18 -Genesis $[20]$ 21. The son-Isaac Compare Gen. 17:16.
Friday, October 20 -Genesis $22: 1-19,[20-24]$. The test of fate. Compare Heb. 11:17-19. The death and
Saturdav, October 21.-Genesis 23. The Saturdav, Oct
burial of Sarah.

## Prayer Meeting Topic.-October 15.

Lost Opportunities, Jer. 8:20; Matt. 23: 37-39; Heb.
We look at our subject from the standpoint of the individual. Life is an unbroken series of opportunities. Man is not a creature of Fate, Providence throws around his path in rich prodigality opportunities, and man determines how these conjunctions of circumstances shall be treated. He may make them occasions of evil, or of his eternal advantage. Even opportunities to sin may be converted into good. Temptation resisted increases the moral muscle. The degree of our perfection is measured by our faithfulness in seizing and using our opportunities to become what was intended in our creation and redemption. But the melancholy fact stares us in the ace, that life's record shows the oft-recurring item wise; for to involve a wisdom, a decision of character, a devotion to duty, and a moral courage not indigenous to human
nature. At the same time we have failed at so many points where duty was plain, that it becomes us to re pent and bemoan our many lost opportunities.
Opportunities are as varied as are the spheres of human ities may be divided into two classes, viz., opportunities to become and opportunities to do. In the field of our own development how liberally has
a. kind Father-hand scattered opportunities ! To live toa. kind Father-hand scattered opportunities ! To live to-
day means that our path is beset with advantages. Never day means that our path is beset with advantages. Never Privileges whow tressing themselves upon us. The wis.
vision are now vision of the world lies at our elbow, and the secrets of a11 lands are now "open" before us, yes, and the very heavens are tributary to our development. How are we
using our opportunities ! The fact that we que using our opportunities ! The fact that we quote
Shakespeare for Scripture, that we believe Telugn-land Stakespeare for Scriptare, that we believe Telugu-land religious creed is, that all the inexpressible sufferings of the Christ of God were but for the purpose of saving our own little souls from a future hell-these facts certuinly show that we bave not seized the opportunities of God's regenerating, uplifting grage, of the courses in Bible
study and missionary work, and of the light that shines study and missionary work, fand of the light that shine ities to become and to learn, so persistent and so fascin ating that it requires a mighty effort to brush them aside. Heaven forbid that the wail be repeated by us: "The harvest is past and the summer is ended, and we are not
Then in the sphere of our service for others our oppor tunities are as numerous as the individuals we meet, and of the modern methods of civilization. To do what the world regards as a great service may not be our privilege,
bu' the ministries we are permitted to perform bu' the ministries we are permitted to perform may no
be insignificant factors in the life of those served, be insignificant factors in the life of those served. A
word of warning, a word of counsel, a word of encour agement, a worthy exaruple, a whulesome influence, a
cheerful contribution to a needy cause, these in their oppor une time and place may mean the noblest ser vice we can render to our kind. Diligence here is en-
forced by the teaching that we are our brother's forced by the teaching that we are our brother's keeper
and stewards of the favors of God. But alas ! how many opportunities to express the noblest quality of manhood have we allowed to go by forever.
Why our lost opportunities to get and to give? The answer must be sought in ourselves, for opportunity means circumstances in which specific action is possible Among the causes of our failure may be mentioned: lack lack of courage. But for us as Caristians they may all be condensed into this one: Lack of loyalty to the Christ Spurit within us and above us. In every conjunction of circumstances would we not discover our auty if we asked onrselves the question, "What would Jesus
have me do ?" Were we to adopt this rule and be goyhave me do ?" Were we to adopt this rule and be gov-
erned by its spirit, when we examine our record we erned by its spirit, when we examine our record we
would nit shed so many tears over the opportunities would nnt shed so many tears over the opportunities
allowed to pass without an effort to utilize them. Mourn as we may over past neglect and worse, the best evidence of our regret, and that which will give most promise for the future, will be our renewed determination to be true to our motto, "Loyalty to Christ in all things, at all
(imes." Goldbo
edge.

Critics and Criticism.
Suggestive criticism touching the conduct of this deeditor. But in all criticism, there are three principlea which critics should observe. I. The criticism should be well based, any other criticism is untenable. $a^{2}$. It should be constructive rather than destructive. Any-
one can destroy, but thought and creative genius one can destroy, but, thought and creative genius
enter intn construction, 3. Criticism should always be over the name of the real critic. Any other criticism is unmanly and deserves only contempt.

## Voltville, N. S.

Wolfville B. Y. P. U. held its annual meeting on Sept 26th. Officers for ensuing year were elected as Mary Richardson; Secretary, Milda Tu'ts; Treasurer, year, but. instead our meetings will be more largely devotional. Our programme iucludes monthly experience meetings and monthly missionary meetings, varied by an occassional temperance night. The Union aised over sixty dollars last year. The meetings during the summer have been very small, but of deep interest ; and we look forward to a good time this
winter.
H. H. Curris, Sec. pro term.

## Our Denominational Work.

At the late Maritime B. Y. P. U. Convention, the report of the Executive Committee recommended that the Miritime Union unite in the effort to support a missionary in the foreign field. In lieu of this ${ }^{\text {r }}$
mendation, the followin ! resolution was adopted:
Resolved, That our unions be earnestly advised and requested to find the proportionate amount their respective churches should contribute to our denominational benevolence, and that the ${ }^{-}$y make every ers of the churches to the treasurers of our funds at least quarterly.
Pastors and Presidents are your Unions carryng out this resolution?
In the discussion upon this matter Pastor W. N. Hutchins M. A. of Canning. N. S, spoke with such a grasp of the principle involved that we asked him to
write out for publication the substance of his remarks. It is presented below.

## The Young Christian and Denominational Benevolence

By what method should our young people give to denominational work? No one doubts the urgency of their giving to it. Giving and growth go together in Christian character, but the giving must be unselfish, reaching out beyond local reeds and institutions. By what method then should our young people give to de nominational work? Should they identify themselves with a sing le phase or department, concentrating their benevolence upon it, or should they give through the Maritir channels and to all the objects specified by the latter method, giving through the regular channels and to the entire work of the denomination. No donbt there are advantages in the selection of a single object by the young peopleas a raitsing centre for unity and enthus iasm, and for immediate raising of money it cannot be surpassed. Yet with all its advantages I beg to protest against the adoption of such a method for contrih uting to denominational work. I beg to protest agains it, for I believe the method to run contrary to the declared purpose of our young ptople's organizut and direction of all the activities and pesaibilities of char acter and ronduct in the young people? Education is its aim. But that is just where the scheme of benefi cence suggested for our adoption fails us. Instead of be
ing in sympathy with it is contrarv. to sound educational ing in sympathy with it is contrarv. to sound educationa
methods and principles. Instead of producing developed methods and principles, Instead of producing developed sympathy and width of horizon, its offspring is a brood of deformities, a family of religious monstrosities, Christians with a place for Home but none for Foreign mis sions, or who believe in education but have no sympathy for other denominational duties. Concentrated benef pathetic and responsive, and with an horizon like that of Jesus Christ. Concentration is always at the expense । breadth. Concentration means the absence of breadth In its necessary effect therefore the scheme before uspis a menace to our existence as an educational institution.
Our aim is educational, and the proper educational order is breadih of developmeat, then spacialization or con centration. Our aim is educational, and education de sires and seeks for the removal, not the creation of an ill-developed, one-sided type of life. Our aim is educa tional, and education looks to the entire man and seek his development, not here and there and in spots but
on every side of his being No doubt the selective acheme befofe us would be fruitful of enthusiasm, unify and bring our societies closer together, and in the immed iate future raise more money. But these are not the questions of moment. The qu-stion of moment is thisWill this method of raising tmoney be e lucational in its influence. Let us not be mercenary. Suppose more
money could be raised by adonting one department of money coundional work as our child. Shall we therefore abandon our ideal-cultured and symmetrical character? Shall we give it up for a mess of pottage? Shall we sell it for thirty pieces of silver? Think before you answer in the affirmative or give your symyathies to any method
of beneficence, remetibering that our society exists not for the raising of money, but for the training of men and women with a depth, of conviction, a helght of aspir ation, a breadth of horizon, with whom giving will not abe a spasm but a stable and regulated habit.
error-atricken

## * * Foreign Missions. **

## * W. B. M. U. *

Coutributors to this column will please address Mrs. J. W. Manning, 178 Wentworth Street, St. John, N. B.

## $* *$

PRAYER TOPIC yor octorke
For God's blessing upon our missionaries going to India, that they may have a pleasant passage and the continual presence of the Master. For a revival of arger ingathering of souls at all our mission station

## Items from India.

## Rrmarkable temperancr mekting,

 ander the auspices of the Metropolitan Temperance and Purity Association is reported to have been held recent ly in Calcutta. The audien e consisted of six or seven hundred students, the flower of the young manhood of Bengel. With the aid of the maglc lantern, it was vividy shown how intemperance makes society a seat of an archy, home a wilderness, the sweet relations of life onds of misery, and life a total wreek. A fiery anoint ing appeared to come upon the speaker of the evening the Hon. K. C. Banurji. With tremendous earnestness he urged his hearers to hoist the banner of Temperance and Purity, and then march in array like the angelic hosts of beaven, always conquering and magnifying the ame of the Lord. The whole audience was electrified It was indeed a day of Pentecost. About roo young men tepped up to the dais and vowed to surrender their live are ance and Purity. "Personal Purity, Total Abstinence -let the banner encircle the globeTHE THREE ROTTEN CULTURES
Under the above heading, there recently appeared in in India. The culture of the Hindu was compared with that of the Romans of the last century of the Wester Empire, and with that of the Chinese literati of the pres ent century. "English education in Indis," says the writer, "makes the Hindu a mere imitator, and inspire him with the one passion of securing appointment under Government.'
The Rev. Dr. Miller, for thirty years Priacipal of Madras Christian College-most important collegiate institution in India-in reply, states that ouly 390 of the 880 graduates of the Christian College are employed by the British Government. Of those following career outside of Government service, 160 are lawyers, 100 are engaged in educational work, and the rest are pursuin honorable careers in the various walks of life. Of thi whole number of graduntes 130 are Christians, nine of whom are ordained clergymen. While Dr. Miller does not say that there are no defects in Indian education, he affirms that the standard of honesty sud efficiency in the public service, and in all kinds of work has risen greatly and is rising still.
it raineth every day. The crops may yet be saved The shrill chorus of the Cooley women, as they stand knee-deep in the water planting the rice-shoot, may be heard far and near. In the Bombay Presidency the rain-fall in July has been the scantiest known in ixty years. Rayputna, the Central Provinces and in the famine has been great.
he new cambridge senior wbangler,
URUSHottam paranjpe
is being congratulated ad nausican. The common ex clamation is :- "What ! has an Indian cariied off the blue ribbon of Englifh scholarship!" Mr Paranjpe says: "I was born in 1876 , in a village of 300 inhabitMy people engage it the cultivation of rice, betel-nuts cocoanuts, etc. I was married at sixteen to girl of eleven. Took my B. A. in 1895 , and in 1896 obtained the Government of India Scholarship. For my educathon I amindebted to Prof. Karve of the Fergusson College (Poona.) In this College, which is managed by hative gentiemen who work for a mere pittance, I expect to teach on my return to India.

Hots in south india
From June 3-14 what loating and plundering, burning and sacking ! In the Tinnevilli District alone more than 150 villages were attacked, 3,500 houses were burat, and about 4 lakhs $\$ 150,000$ ) worth of property has been damaged and looted. What barbar us treatment the women have hal their ears torn sway by the Maravars in their efforts to procure the curious gold and silver rings, which hung frome lobes so distanded as to actually rest on the moulders.

Behold how great a matter a little fire kindleth. seems that the Shanars, the toddy drawers of South India, claiming to belong to the Kshatriya caste, attempt-
ed to enforce an entrance into the Swaski temple. The ed to enforce an entrance into the Swaski temple. The
higher castes protested. The case was tried and decided higher castes protested. The case was tried and decide proceeded to punish the presumptuous Shanars. In a Pax Brittannica in India, It is worthy of notice that
the hundreds of Christian Shanars were unmolested, and that with these many a heathen Stanar took refuge. pundita ramabai
is full of enthusiasm. Her testimony for Christ is strong Mulence of blessing continue in her settlements A native paper commenting on the series of meetings she conducted for the Y., M, r, A. of Bombay, says : "The sight of an Indian lady addressing young men is not a
common one, but it is oue of the happy aigns of the common one, but it is oue of the happy signs of the change taking place in this country, when women may
have whatever place their talents, education, and calling will give them.

THOSE SEVEN MEN
Some months ago the itemizer referred to seven me in Kimedi, who had offered themselves for baptismthey were not baptized. In a letter from Mr. Corey he
bays : "One thing we must learn in this country, and says: : "One thing we must learn in this country, and rather a bitter thing, too, is never to count on a conver
with any assurance until he has been baptized, and the it is better to wait at least a month before saying much about it, lest he should join his caste again. I believe those men came with ail sincerity, but they had no counted the cost. Their caste people made such a row
that their courage failed. Occasionally I see some these men, and they tell me they have not lost hope The blade works underground, unseen, but it mus come to the surface. And then there often comes a nipping frost. But afterwards a second sprioging to perfec tion. We sow in faith and wait in hope
"Thou canst not toil in vain;
Cold, heat, and moist, and dr
Shall foster and mature the grain
For garners in the sky
Chicacole, India, Aug. 29, 1899.

Amounts Received by Treasurer W. B. M. U. From Sept 22nd to Oct. 5th
Glace Bay, F M, \$2; H M, sr; donation H M, \$r ; Salis-
bury, F M, \$2 50; N. B. Convention, W. B M U, meet ing. F M, \&4; G. L. M. \$4; N. W. M. \$4; Syduey, Sadie Harrington toward M ss Gray's travelling expenses, \$5;
Truro Immanuel church Ioc. fund, 50 c ; Alberton, F M, $\$ 2.25$; H M. 15c.;-Wittenherg 10c.; coll $\$ \mathrm{~F} 50$, Kiustwa Corner, Tidings, 25 c .; Union Corner, F M, \$3; Lower stitute herself a life member, towards Mrs. Churchill's ${ }^{\text {school, }}$ \$25; North River, F M, \$4; H M, \$3; Tidings 50 C , Port Hawkesbury, F M, $\$ 3.75 ;$ Morganville, Tidings,
25 c . Jacksonville, F M, $\$ 225 ; \mathrm{H} \mathrm{M}, \$ 3$ o5; Dundas, H M, $\$$

Mrs. Mary Smith, Treas. W. B m U.

Moneys Received by Mrs Ada G. Fownes, Treasurer of Misslon Bands, to October 7

Onward Mission Band, PE I, \$2; Amherst Baptist Sunday Schonl, $\$ 27$; Fnurchie Mission Band $\$ 5$; Brook-
field, $\$ 3.91$; "Cheerful Givers," River Hebert, $\$ 7$, tofield, $\$ 3.91$, "Cheerful Givers," River Hebert, \$7, to-
wards Mr. Morse's salary; Milton Mission Band, $\$ 5$; Greenfield, $\$ 5.40$.

## Foreign Mission Board.

We have been told that when a person proposes to join the Moravians the question is asked: "Do you intend to be a missionary ? If not, what sum will you contribute towards the support of a substitute ? This acconnts for the fact that their converts in mission lands number more than their home membership. Surely the missionary cause should always have the first place.

It is said that when the story of the West Indis slavery was told to the Moravians, and that it was impossible to reach the siave population because they were so separated from the ruling classes, two Moravian missionaries offered themselves, and said, "We will go and be slaves on the plantations and work and tol ander the lash. to get right beside the poor slaves and instruct them." And thev left their homes and went to the West Indies-as slaves, and lived in the company of laves, to get close to the hearts of the slaves. And the slaves heard them because they had humbled themselves in their condition.
That was grand; it was glorious ; and yet Christ's xample was more glorious, for He stepped from heaven to get by our side ; He laid himself down beside us that we might feel the throbbings of His bosom and b drawn so close as to hear Him whisper, "God is love."
"In evangelistic missionary zeal let us 'go and grow,'" said Dr. Clark in his annual message.
would earnestly recommend as an ontcome of the Tenth

Legion that we all take up the 'Forward Movement' of our respective denominations, and that as individvals and societies we either adopt or support some missionary or native worker of our own, or group ourselves with other societies for this purpose: Nay, why can we not do more than this, and as individuals, have it for our ambition to support a missionary or worker through our own denomination at home or abroad? The Student Volunteer movement needs this supplementary movement.

Make money for God" was one of the earnest appeals of Dr. Clark to young men. "Pledge yourselves to turn your bent ability to the making of money, not for a selfish and a sordid purpose, but that through your money the world may be evangelized. Glorify this meanest of passions with the Gorlike light of an unselfish purpose. Transmute ghis city into pure gold. Make ygar purpose very spe 6 ific and definite. Bring to
bear th bear thy Orce of our pledge upon your. business. Rout avaricioutsnesis with a godly purpose and say: Trusting in the Lord thr ugh my own denominational Board, oue or morworkers for Christ on the home or foreigg field, Whit a glorious day for world-wide mirsions will that be when one hundred thousand young American Christians make
that covenant with God."

## Foreign Mission §pecial Offering

C. Heary Dimock, 55 ; Lewis E. Dimock, $\$ 25$; Kenston S. S, \$4; Rev, Z L. Fash, \$5; Rev. W: E. Hall,
is ; Delegates Brusels. St. church, 55 ; Guysboro Chyrch, $\$ 13 ;$ H. R. Ewmerson. $\$ 25 ;$ Dorchester B. Y.
P. U., $\$ 20 ;$ Rev. W, N. Hutchins, $\$ 5 ;$ J. T. Clark, $\$ 25$. P. U., \$80; Rev. W, N. Hutchins, \$5; J. T. Clark, \$25;
Leinster St. church, $\$ 5036 ;$ Kate M. Saunders, $\$ 3 ;$
B. Y. P. U. North Baptist church, $\$ 25 ;$ Moncton hurch, \$100, B. Y. P. U, $\$ 25-\$ 125 ;$ F. W. Barbour \$10;St. George Mission Band, \$14; io ; 2nd Chipman
B. Y. P. U, sioo; St. Andrews ist church (Bayside). $\$ 67$; Rolling Dam church, \$7 ; Bartlett's Mills church $\$ 6.33$; Oak Bay church, $\$ 6$; Ledge, Duffrin, church,
$\$ 8 ;$ B. Y. P. U. Annapolis, $\$ 10$; Granville Ferry church,
$\$ 10 ;$ S E. Bancreft, $\$ 5 ;$ Rev. G. J. C. White, $\$ 10$ \$ro; S E. Bancrfft, $\$ 5$; Rev. G. J. C. White, \$10.
Total $\$ 586.46$. Before reported $\$ 451.53$. Total to Oct. Total
rst, $\$ 1037.99$.
general donations
In memory of E, Louisa D.
mouth church, $\$ 3$; West port
Mission mouth church, $\$ 3$; W. Wigelow, $\$ 25$ Total $\$ 59$. Before reported, $\$ 135.35$ Tota' to Oct. Ist \$194 35.

> FOR MR. G.'S SUPPORT.

Rev. Z. L. Fesh, $\$ 5 ;$ Mrs. John Nalder, \$5; Mrs. E
a. Shand, $\$ 5$. Total $\$ 15$. Before reported \$ro. Total D. Sct. st $\$ 25$.
, ${ }^{1,257 \cdot 34}$ J. W. Manning, Secy. Treas
St. John, Oct. 2nd
The P. E. Island Conference.
The Prince Edward Island Baptist Conference me with the Summerside church on Sept. 24th and 25th There were present Pastors E. J Grant, Summerside A. Phrowne, Norli . Price, Tryon ; E A. McPhee, East Point ; A. Law. Dundas, F. P. Dresser, Tyne Valley, G. P. Cavendish, Charlottetown; Deacon Arthur simpsor the members of the Summerside church attended the sessions and assisted in the work of the Conference.
On Monday evening Pastor A. F: Browne preached an inspiring sermon from the text, "I will shew Kim my alvation." The preacher pointed out that this aslvation was great, joyful and everlasting.
rranged for the visit of Miss session a programme wh Viziagapatam, India, among the De Prazer, M. D., of short prayer service was led by Pastor J. C. Spurr, after which Pastor E.J. Grant, the President of the Conference ook the chair. Attention was given to applications fo ad rom several churches. These applications alway endorsed $>\mathrm{by}$ the Conference and forwarded by the ecretary to the Home Mission Board
All the Island churches are at present supp'ied with pastors with the exception of the Cavendish group wit it is hoped that some one will soon be settled over this important field. Pastor Jackson, who has lately re moved from Cavendish to New Haven, Conn., is much missed from the Conference, and his brother pastor prosecution of his studies.
At the afternoon session reports from the churche were presented which showed a number of baptisms and other encouriging facts. Prayer was offered by Pastor which had been brought to the notice of the Conference. On Tuesday evening, instead of the addresses on on Denominational work which otherwise would have been given, Mise De Prazer addressed a large audience upo the gtory of her conversion and the work of our mission
sries in India. Her words will long be remembered all the members of the Conference were glad that she could opare a few days to visit our P. E. Island churches. The Conferesce decided to hold its December session with the St. Peter's Road church, and as that will be our annual meeting, and at which important measures w wll
be presented, it is hoped that every pastor on the Ialand

helpfil sermoni to a large and appreciative
congregation. Wedregday morning after congregation. Wedresday morring after
a devotonal service led by the chairman, a devotional service led by the chairman,
Bro. W. M. Steve of Acadia Gollege. read The paper on "The Investment of Selif. remainder of the session. Wednesday
res afternoon was given to the discussion of Sunday School work. A question box in
charge of M. A. McLean brought out charge of M. A. McLean brought out
some very helpfui sugreations for Sunday School workers. On Wednesdav evening a platform. service was held. Bro. Steele
spoke for a short time on Acadia College, spoke for a short time on Acadia College,
referring particularly to the Student $117 e$ referring particularly to the Student Iffe.
Rev. M A. McLean gave a forceful and Rev. M. A. McLean gave a forceful and
interesting address on missions after which interesting address on missions after which
Bro. Steele led a short ofter service of prayer sud praise. The next meeting is
W. M. STERLL, Sec'y Pro. tem.

New Rrunswick Sunday School Associa
The New \$runswick Provincial Sunday School Convention will be held in Sta
Stephen, opening on the afternoon of October 17th and closing on the evening
the 19th. There will be two visiting workers from outside of New Brunswick, namely Mr. Alfred Day of Toronto, and Mr.
Mr.
M. M. Say is the general Secretary of Ontario Association, and well known International 6fficer. Mr. Sanford is Railways and boats will. give the round gates and visi ors will kalk for Conven tion ticket. On railways a standard certificate must be obtained with the ticket.
These being signed in Convention will secure a return ticket free. The Inter
colorial will issue through tickets via the C. P. R, to all who so request. Thus they wili save the hurry of getting an-
other ticket in the St. John station with other ticket in the St. John station with
those who go on the Halifax-Montreal train. Esch school is privileged to send
two delegates. Each county may send two dielegates. Elech county may send or their substitutes. Normal graduatea
may $\mathrm{gn}_{\text {, }}$ and all ministers are members without further election. All must send
in their names one week before the 17th to Mr. W. H. Stevens, St, Stephen, to
insure free entertainment. The executive insure free entertainment. evening to be present at their meeting on
Tuesday morning. Ministers are requested to use the standard certificate instead of their half fare permit.

Denominational Funds, N. S. from Sept. 7th
to Sept. 30 th $199 \%$ Milford and Greywood churches, \$2.36;
Seal Harbor, 85 Hill Grove, WolfSeal Harbor, $\$ 5$; Hil Grove, $\$ 7$, Y. P.
ville, $\$ 21.05$; Hantsport, $\$ 6 ;$ do $\mathrm{B} . \mathrm{Y}$. Meeting, $\$ 6.40$; African Association, $\$ 10$;
Tancool cnurch $\$$ Io. 50 ; Springfield, $\$ 9.77$; Tancook cnurch \$10.50 ; Springfield, \$9.77;
Falkland Ridge, $\$ 2.23$; Josiah Soley, Lower Economy, $\$ 25$; Amherst church,
$\$ 44.27$; New Harbor $\$ 12.15$ - $\$ 771.73 .0$ Be$\$ 4427$; New Harbor $\$ 12.15-\$ 171.73 .0$ Be
fore reported $\$ 391.10$ Total $\$ 562.83$.
Correction. -For New Canaan in las Correction.-For New Canaan in las
report read New Annan. A. C. CoHoon treas, den, funds.
Wolfville, N. S., Oct. 3rd.

Programme of Appointments, Rev. A Vining.
Sunday, Oct. 15, St. John ; Monday
Oct. 16 Fairview ; Tuesday, Oct. 17, St. Martins; Wednesday, Oct. 18, Sussex Thursday, Oct. 19, Moncton; Friday, Oct. 20, Hillsboro; Sunday, Oct. 22, Sackville, $3 \mathrm{p} . \mathrm{m}$. Dorchester, 7 p . m.
Amherst, Monday, Oct. 23, River Hebert Amhers, Monday, Oct. 23, River Rebert, Oct. 25, Springhill; Thursday, Oct. 26, Parrsboro; Friday, Oct. 27, Bass River;
Saturday, Oct, 28, Great River ; Sunday, Saturday, Oct, 28, Great River; Sunday,
Oct. 29. Truro Monday, Oct. 30 , New Glasgow ; Tue day, Oct. 31, Antigonish
Wednesday Nov. Isaa's Harbor Thursday, Nov. 2, Canso ; Friday, Nov. 3. Guysboro: Sunday, Nov. 5, North Sidney, Sidney
gramme soon.

## Evangelistic Work in Manitoba.

The summer is euded and the harvest is past and there are multitudes of souls yet
unsaved amongst us. This, however, is the beginning of the harvest season in the
Lord's work here. From now until next Lord's work here. From now until next
Spring will be the most convenient season Spring will be the most convenient season
for special soul-savingefforts in this counfor special soul-savingefforts in this coun-
try. Bro. D G. McDonald is facing the work with all his old time vigor. Hee is
depending on personal friends and friends depending on personal friends and friends
of the cause for the finanicial support needed. We thank these friends for their help last year and ask for a continuation of
their gifts and prayers this year. During their gifts and prayers this year. During
my irips East 1 received $\$ 52$ for this work. my irps East I received $\$ 52$ for this work.
Mr. MeDonald will acknowledge this in
detail in Massenger and Visitor. Will those who promised donations for this soul-saving work or who will now come to
our aid, forward their gifts to Rev. McDonald, Austin, Manitoba, or to me at Emerson, Manitoba. This is a great work. Last year hundreds were led to Jesus, and we look for more this year. "Oh, who
will help us to gather in the sheaves of good from the fields of sin."

H G. Melfick.
Pursuant to a call issued by the Tabernacle Baptist Church, a special meeting of the Southern Association convened in Tabernacle Baptist church, Sept. 2Sth, at 3 p m., to consider the advisability of setting apart to the gospel ministry their Pastor-elect, Bro, P. J. Stackhouse. In the absence of the Moderator and Clerk of selected as Moderator, and Rev. M. C. Higgins, Clerk. After singing "All hail the power of Jesus name," and prayer by Rev. Ira Smith, the following delegates Morrell, I. McRae, Wm. McRae, H. W. Morrell, J. McRae, Wm. McRae, H. Jones,
H. Parker, H. Best. Germain: Rev. G.O. H. Parker, H. Best. Germain: Rev. G. O.
Ga'es, Wm. Lewis, J. J. Bostwick. LeinGates, Wm. Lewis, J. J. Bostwick. Lein-
ster: Rev. Ira Smith, Rev. J. L. Shaw, T. ter: Rev. Ira Smith, Rev. J. L. Shaw, T.
L. Hay. Carleton: Rev. M. C. Higgins, . McKinnon, E. L. Strange. St. Martins Rev. S. H. Cornwall. Delegate in his own right, Rev. J. H. Hughes.
Rev. J. Bennett Andersen, of London, England. Rev, J. W, Manning, And Bro L. L. Sharpe were invited to a seat in the council.
Bro. C. W. Morrell, cerk of the church church calling for council record of the Bro. Stackhouse was then called upon to
give an account of his conversion, call to give an acco unt of his conversion, call to the ministry, and views of Christian docsatisfactory, and highly creditable manner He was closely questioned. by the council on the different parts of his belief, relative to the leading doctrines of our Faith and practice. During all the period of the examination his replies evinced our brother's
ability to defend the doctrines he had set

## orth.

Warm, appreciative and highly com-
mendatory words were spoken by Bros. I McKinnon, L. L. Sharp and E. L. Strange, nembers of the West Eud church, of the At the close of the examiniation the owing resolution was unanimously passed That this Association sitting as a counci having heard the story of our brother' conversion, call to the ministry and views of Christian doctrine, heartity recommend that the church proceed with the ordina
In the evening the following programme was carried out, viz, reading Scripture mon, Rev. S. H. Cornwall ; ordaining prayer, Rev. f. H. Hughes ; right hand of to candidate, Rev. Ira Smith ; charge to Rev, P. J. Stackhouse.
St. John, West, Mept. 2gth.

## * Notices. \&

The Digky Co. Baptist quarterly meeting will be held at North Range on Monday evening and Tuesday, Oct. 16th and 17th.
J. F. SAUNDERS, Sec'y.

The next Quarterly Meeting of Pictou the church at Bass River, Oct. 16th and 17th. Churches and W. M. A. Societies are invited to send delegates.
The next session of the Queens Co quarterly meeting will be held at Chipman t $2 \mathrm{p} . \mathrm{m}$, with evening service at $70^{\prime}$ clock at 2 p . m., with evening service at $70^{\prime}$ clock. house recently erected will take place.
Ministering brethren are invited to attend. The Baptist Sabbath School Convention of the Parishes of Kars, Springfield and Studholm will convene with the Beulah church at Kars, Kings County, on the inst. Will the Sabbath Schools in the above named parishes please see that they are represented? An interesting programme is being prepared and a grood attendance is desired. The Westmorland County Baptist Quarterlv meeting will meet with the church at Dorchester 2 p . m., October 17 th and
18th. Will all the churches in the county make it a point to be represented not only by their pastors, but by lay delegates also.
Salisbury, N. B.
J. E. Tinkr.

The Shelburne Co. Quarterly Meeting bill D. V., hold its next session in Shet-
th and 8 th, 'g9. A qood burne, Nov, 7 th and 8 th, '9c. A good
delegation is expected. especially of the Sisters, as the W. M. A. Societles are to the front in this session. All delegates expecting to attend are requested to forward their names to the undersigned.
The Kings County N. S., B. Y. P U. met in its second anpual Conevening, Sept. 12th, at Lower Canard. The officers for the ensuing year were appointed as follows: Pres., H. G. Harris, Kentville; vice-Pres., H. B. Sweet, Billtown; Sec. H. H. Currie, Wolfville; Treas.
urer, Stanley Marchant, Kentville; Supt. urer. Stanley Marchant, Kentville; Supt.
junior work, Miss Oressa George, Waterville. Executive committee was consti-tuted-as follows: Rev. D, H. Simpson, Berwick; Rev. J. B. Morgan, Aylesford, Rev. W. N. Hutchins, Canning.

Herbert H. Curris. Co. Sec. Wolfville, N. S., Sept. 14th, '99

The Paris correspondent of the London Daily Mail says: "I learn that Germany is about to hand over documents which
will lead to the squashing of the Dreyfus verdict.'

## THE NERVES

TELL OF DAN-
DERS AND PERILS

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perfect harmony. When the working of the nervous system is unimpaired good and vigorous health maintained.
The woman who suffers from nervous prostration, hysteria or hypochondria has nerves affected that communicate directly
with the brain, and if care is not exercised he may become a fit suhject for an asylum. It should be well understood that dyspepsia, liver and kidney troubles and blood diseases have a profound effect on certain groups of nerves. These nerves or senistive gers and perils. gers and perils.
When the ne
oms of disease, the ailing mari or hould without loss of time make use of Paine's Celery Compound, nature's true er. Celery Compound as the frue and unfailing banisher of disease, the only medicine that thoroughly builds up the broken down nervous system, that dissipates de bility, sleepiessness, neuralisis, rheuma lism and blood troubles. It is the friend that brings perfect digestion, if tave not yet used or heard of Paine' Celery Compound, ask any of your friends or neighbours who have received new
life from its use; they will gladly and life from its use; they will gladly and

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85 Germain Street, St. John.

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sak your desler in medicine to show you the ask your dealer in medicine to ahow you the
new so cent sise bottle of Jomsuow's Anro. prwis knmaks. It contains over three lo a great sexing to those who use this velu. able family medicine. The superior quallty (OHNSON'S NODNE
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dorsed for nearly a century. Every Mother thould have it in the house for many common


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Extract of Wild Strawberry, which every one knows will positively cure Crampe and one knows will positively cure Crampe and
alic quickly. Just
a dose or two and you
bave ease.

> But now a word of proof to back unthen $r$ FOWLERS $\begin{gathered}\text { proof to back up these } \\ \text { assertions, and we }\end{gathered}$ EXT-OF
WILD
Have it from Mr. John
WIL
STRAWBERRY "Dr, Fowler's Extent
of Wild Strawberry is
a wonderful cure for
Diarrhoea, Cramp
and pains in the stomach. I was a great have perfect comfort.

## The Home *

A Basket of Apples.
Apples are the cheapest and healthiest fruit to be used in the home. They may not be so pleasing to the taste, but are far more indispensable than other products of French have four hundred different way of cooking apples. Tbis alone, from country noted for its fine cooks, should be enough to influence the housekeeper whose mind is often puzzled as to what to cool and how to cook it. The following are some recipe
minent part

STUFFED APPLESS
Select six large apples, and take out the
cores. Prepare a filling of krated bread cores. - Prepare a niling of krated brea crumbs, a small lump of butter, sugar to
tastesand a dash of cinnamon. Mash the mixture well together and stuff the hollo in the apples with it. Put them in a ho
oven and let them bake untill well done.

APPLE OMELET.
To one cupful of stewed apples, that and some powdered bread crumbs To this add four well-beaten eggs. Fry in hot lard until a rich brown.

APPLE COMPOTE.
Put a cupful of sugar and one of water into a preserving kettle, adding the juice of one lemon. Boil five minutes, or until
the scum rises, and remeve it. Add six the scum rises, and remove it. Add six applis, nearly, tender, and then bake in the
untin. This is good either hot or cold. FROSTED APPL,ES.
Select sound apples and put them on to
simmer in water with a small piece of simmer in water with a small piece of
alum. Put them in cold water, and when alum. Put them in cold water, and when the akins will peel off with the fingers re-
move them and dip the apples in melted butter. Then sprinkle with granulated sugar and bake in a slow oven. This will make a sparkling dish for dessert
apple shortcake.
Pare, core and slice four fine, large ap-
ples. Drop them into boiling syrup and ples. Drop them into boiling syrup and Rnll a sheet of plain pie crust in two thin Rnyers. Lay one in the pan,lighty greased
with butter, then lay on the second sheet, nd bake in a hot oven. When done, sep arate the sheets and spread the apple and serve with cream.

Pare and quarter half a dozen tart apples put them in a porcelain lined kettle wit cup of white sugar, a teaspoonthl of cinnamon or nutmeg, and a lump of butter. Over it all spread a sheet of thin dough,
and cover with a quart of boiling water. Cover and let stew for forty miputes.

OLA-FASHIONED APPLE PIE.
Pare, quarter and core tart apples. Fill or putmen over the whole grate cinpamon apper crust and bake.

Fill a good sized pudding dish with thick alices of sour apples. Sprinkle over ful of tapioca, which has soaked six hours in two cupfuls of water, add a small quantity of salt, pour on a little boiling
water, and cool for twenty minutes, stirwater, and coolk for twenty minutes, stir-
ring frequently. Pour over the apples. cover the dish and bake until done.

## Excellent Meat Cakes

An excellent meat cake can also be made. Chop up the meat that is to be
used, and add to it a quarter of its weight of any kind of fresh meat, also finely chopped, and a few onions, previously
slightly parboiled and sliced; put all this slightly parboiled and sliced; put all this
into a basin, and stir in three eggs, three into a basin, and stir in three eggs, three
tablespoonfuls of good broth, two of red wine, some salt and pepper to taste, two or three boned samines, some parsley or
any kind of favorite herbs, and a handful any kind of favorite herbs, and a handin
of white breadcrumbs, snalked and squeezed free from moisture. Mix these ingredishaped mould, bake it for an hour, turn it out and serve with a thick brown sauce, with mushroons. Or, again, try this. Take about half a
soupplateful of chopped ham, a couple of soupplateful of chopped ham, a couple o
sardines. a few pickled gherkins and an onion, all cut small. Mix the yolks of three hard-boiled eggs, pressed through a sieve, with a little butter beaten to a cream aome oil, vipegar. white wine, salt and
favorite spices; stir this mixture in with the other chopped ingredients, mixing all thoroughly. Stand this aside to get cold;
even put it on ice, if possible. Serve on even put it on ice, if possible. Serve on day toast, over which a layer of thick
mayonnaise should be spread, or in the mayonnaise should be spread, or

A Tooth and Nail Brush Case.

great convenience which every travel ler will appreciate is a case for the tooth rush and nail-brush.
This article is very simple to make though it is hardly necessary to say that the sewing must be done with extrem care and neatness. Its materials are atrip of gray or 'art' linen sixteen and a half inches long and three and threequarters of an inch wide, one end of which is rounded in a curve an inch and a half at the deepest part, and a piece of white rubber cloth fifteen inches long and three inches and a quarter wide, with sufficien ape or silk braid to bind the linen.
Bind the straight end of the linen strip Grst, then fold it toward the pointed end making a case acven and three-quarte inches deep, baste the sides together, and, commenciug at the top of one side, stitch he braid around the entire case. Put buttonhole in the pointed end and sew button on the case beneath.
Fold the rubber cloth together, the rubber part outside. Stitch down' both sides, making a very narrow seam, then urn so that the rubber portion is inside, and make a row of stitching an inch and a slip this inside the linen case. Initials may be embroidered on the flap, or the full name wrought in outline stitch along the length one-half the case, commenciva it may also be decorated with a row of feather-stitching wrought before it is turned up and bound. Very utilitarian ones are made of the red and blue plaid braid, to match the cases for wash-cloths in the shape of an envelope made of the same materials. A fair profit can be made
by selling at twenty-five cents each, and by selling at twenty-five cents each, and
at a recent Eastern sale the demand far exceeded the supply

Tomatoes with Mayonnaise.-Take six or eight medium-sized tomatoes and peel them with a sharp knife. Do not pour
boiling water on them to remove the skins boiling water on them to remove the sing as that destroys their flavor. After peeling them in the refrigerator. Next make the mayonnaise. Put the yolk of a raw egg
in a deep soup dish, and add half a tea spoonful of dry English mustard. With a boxwood fork mix the mustard and yolk
of egg to a cream, then take a pint bottle of egg to a cream, then take a pint bottue
of fine olive oil, gradually pour the oil in drop by drop stirring it with the fork in the o'her hand briskly so it blend per-
fectly. When the mixture hecomes stiff fectly. When the mixture hecomes stiff add waxy, thin it with a few drops of vine-
gar; continue to stir it all the time. Now gar; continue to stir it an the time. Now
resume pouring or dropping the oil in resume pouring or dropping the oi in;
and again, if it gete too stiff, thin it with vinegar. Repeat this process till you have the desired quantity of mayonnaise. Be sure to have it quite thick. The yolk of an egg and the amount of mustard given
will absorb a whole bottle of oil. Never put salt in a mayonnaise. When the dres sing is done take the tomatoes from the refrigerator, pour it over the tomatoes; dress them round with a fringe of parsley

Hope Springs Eternal.-Podsnic (meet ing elderly person )-By Jovel Is it pos sible? My old school teacher. Bv the way was in your class that I'd die on the gallows? Elderly Person-Well, you're
not dead yet.-Philadelphia North Ameri got dead yet.-Philadelphia North Ameri-
can.

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Garden Stree
St. John, N. B.

## Himis <br> HEART

## MERVEMPLLLS

## for weak people

AND THOSE TROUELED WITH

## alpltation, Throbbing or Irrogular,




Romember Millburn'e Heart and Remomber Milburn's Heart and after other remediee fall.
Lexa-Liver Pille ours Qenatinatios.

CANADIAN More varancies than TEACHERS | Teacherd. Positions gua |
| :--- |
| ranted. Placed 263 Ca | WANTED madian teachers in $\mathrm{U} . \mathrm{S}$

UNION TEACHERS AGENCIES


## - The Sunday School si

BIBLE LESSON
Abriaged from Peloubeta' Notes
Fourth Quarter. EZRA'S JOURNEY TO JERUSALEM
:
Read Chapters 7 , and $8: 15-36$.

## GOLDEN TEXT

## The hand of our God is upon all them

EXPL,ANATORY.

1. The Genkral Condition of the Jkws ar Jrrugalem when Ezra left Babylonia on his mission. Seventy-eight years
had passed since the first caravan of the exiles had returned to the home land, fifty thousand strong. The temple ha great that the walls had not been teatored and the rubbish still arose in long-ftretch-
ing mounds. The vivion of sudden glory ing monnds. The vision of sudden
and
andory
greatness had faded away. "They and greatness had faded away. "They
had expected a vast infuxx of their breth.
ren, from Babylon and other lands but had been to a great extent disappointed There was no sign, as yet, of the wealth of the Gentiles beiag poured into their treasuries, as had been promised by
Haggai. The country was pilaged in open Haggai. The country was pillaged in open
day, and many Jews carried off into slavery
by nightly by nightly surprises, while the corpses of
murdered men were often found on the road." "ConDrrion वy ThR EXiLEs in BABY-
II.
LoNIA, -The effectof the exile on those who remained in foreign lands was exactly for the niational life, they "clung all the more tenaciously to those spiritual posses-
sions which alone gave the nation a title to existence." ${ }^{\text {" }}$ There was "an increasing $\mathrm{s}^{\mathrm{s} \text {-rictaesse of doctrine and practioe." "The }}$ Sabbath assumed a new spritiol chareter and was observed most strictly as a solemn day of rest and prayer." Dispersed over
the provinces, the Jewish commuities the provinces, the Jewish communities
were "knit together by the indissoluble ties of religion and custom. Ezra, the scribe, had grown up under -he two infuences referred to above, which were preparing for a great religious revival
under the power of God's Holy Sprit. (1) The experience of captivity, with its its meaning as a chastisement for the sins of the nation. (2) The influence of the revival of letters in Babylonia. Eza, no
donbt, knowing the condition of things in doubt, knowing the conidition of things in
Jerusalem, had not only "prepared his do it," but he planned to go up to Jeru-
salem and ", teach in Isrel statutes and judgments" (Ezra $7: 10$ ), and to take so many trained people. snd so much
pecuniary aid, as would enable bim to accomplish his purpose.
Nothing could be done on AND AnD.scale without permission from the Percian government. The capricious character of xerxes prevented any move during his
reign. The delay, no doubt, allowed a better spiritual preparation for the work. removed Xerxes. .nd Atraxerres I I his his
ron, reigned in his stead. His hand seached everywhere. The king graited the desired permission to Erra, (I) perhaps because of his natural amigbility and
"bonhomie," $(2)$ because of the powerful Jewish influence at the court where he was trained. Mordecai, Esther, Nehemiab,
and probably others had been favorites. and probably others had been favorites,
Ezra needed three, things. - men, money and authonity," The king gave the latter two, and permitted the gen to
volunter. His d cree is given in Ezra 7
 V8. 21-32. The starting point was (y. 21 )
AT THE RIVER ABAVA. The place is unknown, but it was probably one of the
canals near Babylon, flowing into the Euphrates.
The assembly consisted of about 1,700 pervons, including headd of families and
their retainers (Ezra $.8 ; 1-14)$, priests. their retainers (Ezra. $8: 1-14$ ), priests,
Levites, and 220 Nethenim, or the servants who assisted in the work about the temple. position as religious instructors of the people. "They remind us of Christians
and her children. who would not join the Pilgrim when he set out from the City of Destruction. but whi
lowed in his footsteps.
pase. Fasting, as a religious act. would YA"E. Fasting, as a religious act, would
semt to have tian basis in (I) a grief over
sin so deep and intense that all desire for sin so deep and intense that all desire for
food is taken away. ( 2 ) In the aid to
for deyotion furnished by a body unburdened
with food, so as to leave the mind and heart in their most aetive and free con-
dition. (3) It is the natural expression of deyp norrow for the. it is not enough for
the heart to feel deeply; it needs to exthe fasting is sincere lies in forsaking the
in repented of and doing deeds of righteousness.
The object was (i)-That we might
afflict ourselves before our. God. it was an expression of repentance for sin, of casting out all obstacles from wrong
mo ives or dinobedient hearts which would render it impossible for God to give them success in their journey. It meant subsuccess in thir
mission, consecration and repentance, (2)
To SEKK OF HIM A RTGHT WAY. The TO SEEK OR HIM A RTGRT WAV. The
fasting was accompanied by prayer (v 23 ) fasting was accompanied by prayer (v 23)
and was used " as the means of intensifying religious fervor in prayer through the was also the natural means of clarifying their owm minds so that they could receive and recognize the wisdom God would
bestow upon them. 22 For I was ashamed to require
of the king, etc. For they had a large amount of treasure with them, Ezra had told the king that God was with his people, and against their enemies ; and,
therefore, to ask a guard of soldiers might seem to the king to contradict his cause. 23. AND HE WAS ENTREATED OV US.
Exra had the asourance that his prayer had been heard.
The Treasure, 24 I skparatrio TwERIVE
etc. He committed the treasure into the hands of twenty-two persous, twelve chief priests and ten Levites, of whom the first two are named. These men would take
special charge and be responsible for the special charge and be responsible for the would relieve Ezra of all possible scandal in regard to it.
SILVER, etc. WRED UNTO THEM THB that the silver and gold were in bars o ingots, and not in coined money. The Persians had coined money at this time,
but the treasury kept the bulk of its stores in bars (Herod., M1., 96). The weighing implied accurate accounting, such as
should always be secured for public monev.
2. 
3. STX HUNDRED AND FIFTY TALENTS OF SILVER. A talent of silver was about
$\$ 1,600$, OF GOLD A HUNDRED TALENTS. Gold is usually worth about sixteen time as much as silver. The whole treasure was worth $\$ 4000,000$ or $\$ 5,000,000$.
27 DRAMS. Darics, worth about an English severeign, or $\$ 500$. LORD GOD. The money was for religious purposes, and would be a great help to
the people at Jerusalem as well as smooth the way of Ezra to the needed reforms. 29 THE CHAMBERS OF THE HOUSE OF
THE LORD are the rooms placed on either side of the main building (see I Kings $6: 5$ ) partly as chambers for the priests, partl as storerooms (see Neh. $13: 5$ ).
The Journey. 3I. DEPARTED
The Journey, 3I. DEPARTED . ON OR Nisan, ubout the time of the Passover, or our Easter, in March or April. THe
HAND Of. OUR GOD. His power; his care. And we came to JRrusalemm. On the first day of the fifth month ( $7: 9$ in July. The Work of Ezra - (x) He ence. (2) He reinforced the ritual of the temple and the order of the priests. (3)
The chief reform of Ezra was the abolishThe chief reform of Ezra was the abolishment of mixed marriages with the sur-
rounding heathen. After fasting and prayer, at a public solemn meeting, the nobles, the priests, and the people put away their heathen wives. It wad a very
solemn and a very sad occasion. For this Ezra has been called a stern, narrow Puritan, "bitterly intolerant." marked with " a spirit or exclusive patriotism, "pitiless legalism,"
But the course of the Israelites was ruining and degrading the nation N-arly their whole history, p-evious to the exile, ing idnlatry because they refus d to drive hi-tory eading in exile on that account, and the histor of the eventry years since the return,-was a commentary on the
practis: Ezz:a rehuked. Tne pix $d$ race practise $\mathrm{Ez}^{\circ}$ n rehuked. The mix drace
of the Jews and Simaritins, win their half-heathenish customs, was a living waruing of the results of their course.
There was only one alternative. - to purify Illustrations. Erris course was- therefore, not narrow, nor bigotel, nor intolerthe G.rizim of holv bratitudes comes a voice. "Hlessed are the inclusive, for they
shall be included," and trom Mount Rhal a voice. saving. "Sad are the exclusive. for they shall be excluded." And it is
true wherever it can apnly. True liber*ality is both Christian and wise. But even she would not include rumsellers in the Christian. Temperance Union, not thinl)
that town blensed that did not nay to
saloon keepers, "Repent or go." The
choir is not narrow because it does not include those who can ouly make discords. nor is the shsepfold intolerant that refuses
to include wolves, nor the medical society that excludes quacks, nor the church that does not invite the uarepentant wicked to its com nunion.
prbctical suggestions and illustra-
In all nati ins, in all ages, there are two opposite moral dangers, and in avoiding cylla there is great danger of sailing too devotion to a noble purpose, Puritan uprightness, may keep us from the graces
and the beautv of holiness; while graciousness, heautp, art, kindliness, may ead to laxity, indiff srence, and a careless consciance.

The Christians have a very pretty cus
tom in Corea of putting out the little white flags ovar their houses on the Sabbath. These banners show just where there are Christians living, and they show "Field Flowers" is a clath
"Field Flowers" is a cloth bound book, buit, gilt edges, heavy enameled cold dro-stamped to gotd and color from design by Stanford White, selected by St . Gaudens. The publication of this work was made possible by the kind assistance
of 36 -distinguished artists, who coutribuof 36 -distinguished artists, who coutribu-
ted one or more original drawings for the ted one or more original drawings for the
text matter by Eugene Field appearing therein.
The British Columbia provincial exminister on Monday by Hon. Sydney Fisher, minister of agriculture.

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house, etc. The situation of this place in closeproximity to Acadia College, Horton desirable. Shall be sold at a bargain. We also have properties in all parts o Kings County, ranging in price from $\$ 450$ For ṕarticulars, etc., address

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Real Batate Brohers, Bank Block,

Berwick, N. ©
20 YBARS TORTURB.
1 Bellerilla Lady, Whom Dotora Pailled to Holl, Curred at Last by Doan's Xidinos

## Pille.

No one who has not suffered from kidney disease can imagine the terrible torture those endure who are the victims of some
disorder of these delicate filters of the body. - Mrs, Richard Rees, a well-known and highly respected lady of Belleville, Ont. had to bear the burden of kidney complaint for over no years and now Doan's Kidney
Pills have cured ber when all else failed. Her husband made the following stato mer husband made the following statohas been a sufferer from pain in the back leeplessness and nervousnest and general prostration. Nothing seemed to help her. rot a ray of hope when we saw Down got a ray of hope when we saw Doan
Kidney Pills advertised as a pogitive cure "She began to take them angthey helped her right away, and she is row better in
every respect. We can every respect. We can heartily recom-
mend Doan's Kidney Pil to all sufferers, for they seem to atrikethieright spot quickly, and their action is not only quick but it is permanent.
"I cannot say more in favor of these wonderful pills than that they saved my
wife from lingering torture, which she had endured for 20 years past, and I sincerely trust that all sufferers, will give Doan's Kidney Pills a fair trial."

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Did you ever see one?
Did you ever hear of one? Did you ever hear of one? sumpiterial disease that invariably causes loss of flesh.
If you are light in weight, even if your cough is only a slight one, you should certainly take

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of cod liover oft with hypophosphittes. No remedy is such a perfect preventive to consumption. Jus the moment your throat begins to weaken and you find you are losing flesh, you should begin to take it. And no other remedy has cured so many cases of consumption. Unless you are far advanced with
this disease, Scott's Emul sion will hold every in sion will hold every in perfect cure.

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On account of change of condition and decine of life, I offer for sale my FARM
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JOHN KHLLAM
North Kingatom, \&N. A.

## * From the Churches. *

Denominational Funds. Mrieen thopand dollara wanted from the



Bombill.-Yeaterday it was our joy to baptize another earnest believer. He name is Seethamma. She is of Christion peen believing in Jesus for some time.

September 5 th.
Braton, Carleyon Co,-The work of grace is going on. September 23 rd two were baptized into the fellowship of the Benton church. September 3oth two Lower Woodstock charch, one by baptism one by experience. Others are coming

October 5th.
Newcastle Bridoe, Qurens Co. N. B. -The Lord is atlll sustaining us in the work of bringing souls to Christ. The baptismal water and three agin visited the baptismal water and three more followed
the Lord in baptism. May the name of our dear Saviour be blessed for his sustaining grace.
N. P. Gross.

Clizmentsport-The wdrk of the Lord is prospering on this field, congregations good, and social services full of interest. It has been our privilege recently to baptize two young sisters, both teachers in the day school. We are looking for more to follow their Lord. We have had a presence number of summer enjoyed, sourists whave been specially helpful in our church work, for which we are grateful. We need spiritual

Oct. 4, Annapolis Co., N. S.
Kendivilue.-On Lord's Day, ist inst. the Kentville church celebrated its twenty sinth anniversary. Her esteemed pastor ker. B. N. Nobles, had arranged for three services, at which the preachers were Dr Weeks, On Monday evening addresges reere given by Rev, G, R White and Rev. ere given by Rev. G. R. White and Rev J. H. McDonald. The meetings were well is being blessed in his pastorate. A year
ago the house of worship was enlarged and greatly improved. The congregations have grown as the yeare advanced. The church has had good pastors, among whom
may be named Dr. Black, editor of the Myssengar and Visitor.
Onslow.-For the last nine months I have been at work on this field, which embraces East and West Onslow Baptist churches. Early in June we secured the assistance of Evangelist Baker in a series of meetings at Belmont. Eight were àdded by baptism and two restored. For the last three months I have had the assistance of Brother Cann, (student at Acadia) who the rumered valuable sid. Our work for the Eastern church, where sed mostly to been baptized twenty-eight in all added to the making Work done on the field, with the assistance of Brethren Baker and Cann, since January rst: Sermons preached, 208 ;
prayer meetings attended,
$57 ;$ conference prayer meetings attended, 57 ; conference
meetings attended, 29 ; visits made, 372 ;
moneys raised for moneys raised for local purposes, pastor's salary $\$ 290$, paid Bro, Baker $\$ 50$, paid
Bro. Cann $\$ 166.78$, repairing church at East Mountain $\$ 23$, repairing parsonage 45, other objects $\$ 25$, in 1 all $\$ 599.78$.

Broorfruld, Col. Co., N. S.-An un usually interesting baptismal service was held at Beaver Brook, an out station of ing, Sept. 24th, when two sisters morn ing, Sept. 24th, when two sisters, Mrs C. Crealman and Mrs. R. Murray were baptized on profession of their faith in the Seviour. The plain teachings of God's Word have led them to take this step in obedience to their Lord. These ac cessions, two others were baptized on a preylous occasion, are very encouraging to the little band, at Beaver Brook. We are hoping that others in the same com-
munity whom we have reason to believe
ove the Lord may be led to follow in His appointed ordinance and enrol themselves in the ranks of His b-lieving
people. In admintstering the Lord'g upper at the close of morning servic Communion Cups" and all were greatl pleased with them.
Sept. 3oth.
Salisbury, N. B., Oct. and '99-God is blessing this old church with his saving grace. Two weeks ago the Rev. J. A. Marple came to us, and we started some pecial meetings, and the Holy Spirit was with us to convict and to convert. on Sunday, Oct. 1st, we met at the bank of the beautiful Petitcodiac, and in the presence of a great concourse of people, baptized nine happy believers in Christ esus. Many more have been convicted and we hope by God's grace to baptize larger number next Sunday. Brother Marple has been for years a workman that need not be ashamed, but he is better ow than ever. He does not try to force people, but tries to lead men to Christ, and thinks more of regeneration than of numbers. Brother. Marple is not under planning to hold special meetings, may secure his services by writing him in my care at Salisbury, N. B. I can highly recommend him as a man of God, and
of God's Word, and no greater thing can be said of any man. We expect to hold meetings on this feeks yet. Will all the readers of the Massengers AND
for the work in this church.
J. E. Tinkr.

WoLpvillere.-On Tuesday, 3rd inst., Sir Charles Tupper, Bart., made Wolfville a brief visit. He gave a brief address in Alumner Hall, to the teachers and students of Acadia Se minary and ${ }^{\text {f Horton }}$ Acadamy. He made no allusion whatever to political matters. His remarks related to his student days at the Academy over sixty years ago, when with his Hfe-long friend, Hon. Dr. Parker, he pursued his studies with so much delight. He was in Horton Academy when the Queen ascended the throne. He noted the growth the town and said that the institutions had grown far more rapidly. He was pleased with the work they had accomplished, and predicted for them still greater prosperity. He emphasized the importance of education to a country's welfare, and urged the oung people to improve their opportunities to the utmost. It was a pleasure to the students to hear so distinguished a man who had once been a pupil on the hill. The Academy might well be proud of its son who had won from his Queen and country houors so great. Dr. Trotter, who of Sir Charles. Dr. Sswyer spolke briefly on the relation of government to the welfare of a country, and referred to the
efforts of Sir Charles on behalf of education and other public interests. Rev. J. and Principal Brittain of the Academy, also spoke words fitting to the occasion.
Oak Bay, Charlottre Co., N. B., this field, five in number, are doing this field, five in number, are doing so Foreign Missions. This is one of the important parts of our church work, and I am so well pleased with the amount that our five poor churches have raised that I wish to report them in our denomi nitional organ the Messenger AND Vistror. While attending the Baptist evening evening meeting, in behalf of Foreign Missions, I pledged to raise $\$ 20$ from thi field, my soul was so stirred by the won derful appeal made, that compelling power from throne of grace constrained me to take my stand by faith and mak a tremendous appeal to my five sma
but genuine Christian churches, and the Lord not only gave me my pledge of $\$ 20$ but $\$ 17$ more was added making, total $\$ 37$ For this we thank the Lord for his graclous power and for his infinite love. We rust him for yet greater showers of divin meetings are good, not large in number but spiritual in social worship. Our congregations over the whole field of five churches are excellent on Sabbaths
and Sabbath schools are good. Larger interests are manifested in all good thinge inelonging to grace. We held a week's
special meetirgs in one church with good, appeful results, hearts were stirred, con-
iction we trust is at work in their heart We trust that the Lord will their hearts. Holy Spirit with greater power, for the salvation of our young men and women and fathers sud mothers. We wart more in our churches. Pray for us hrethren that our fellowship may continue in all things belonging to God's g'ory. Here are the churches and their noble contribu-
tions towards F. M. Rolling Dam Baptions towards F. M. Rolling Dam Bap-
tist church. $\$ 7 ;$
Bartlett's Mills Baptist tist church. $\$ 7$; Bartlett's Mills Baptist
church, $\$ 6{ }_{3}{ }^{36}$; Bavside Baptist church, \$9.47; Oak Bay Baptist church, F6; Ledge
Baptist church, $\$ 8 ;$ A Friend, 20c. Total Sept. 27 th.
S.0.
Isaac's Harbor, N. S.-As it is some time since I have written anything for the Messenger and Visttor, I think it but right to send a few lines now, that the
readers of the news from the churches may know something of our condition We find ourselves settled among a very we only settled here in May, the church granted us a vonth's vacation, and if any one can appreciate a vacation it is the busy pastor Returning to our work on the 14th ult. We found awaiting us a warm
welcome and a comfortable On Sunday the a comfortable palt, a large congregation gathered at the water side, where we had the joy of burying in baptism Miss Bessie. McMillan. Sister McMillan graduon Monday Acadia Seminary in June, and where she will enter the University, Some strong men and women have gone forth
from this old church and we are glad that so many of our young people are preparing Fred Peitzsch (Lic.) another of our Bro. bers, who graduated from Horton Academy in June, has been spending a few days at
his home here. He rentered valuable his home here. Hé rentidered valuable
assistance to the pastor in the various serassistance to the pastor in the various ser-
vices of the church and our prayers follow him as he enters upon his Uuiversity course. During the sum ner Brother Clarence Bishop, another Acadia student and a son of Rev Trueman Bishop, a for-
mer pastor of this church, has been with mer pastor of this church, has been with
us and by his earnest testimony and consistent life, has won for himself a warm place in the hearts of the people. There time. Of course, as in every other place there are some difficulties to be met, but
these can and will be overcome. Our Sunday congregations are large, and the people give an attentive hearing to the
word. Our Sunday School, which is really word. Our Sunday School, which is really
the most encouraging feature of our work the most encouraging feature of our work,
is largely attended. Our staff of teacher now numher eleven The prayer meet-
ing is not as well attended as we would
like. Many absent themselves from this service. We are glad to say, however that the interest is deepening and the
attendance is increasing. The Holy Spirit was present at our last Thursday evenio meeting, and all. who were present fell His power, Our prayer and our hope is, that there may be a great revival of pure and undefiled religion. We ask all the
brethren to pray for us here in this place that God's strength miv be made perfec in our weakness. G.A. LAWson.

## October 5th.

G. A. Lawson.

## Ordination

Onncil afternoon of October 5th, the sidering the advisability of setting apart o the gospel ministry Bro. H. B. Sloat, pastor of Marysville and Nashwaak BapBaptist charysvile Baptist church at 315 . Rev. W. D,
Manzer was appointed moderator and Manzer was appointed moderator and
Bro F. B. Seely, secretary. The deleBro F. B. Seely, secretary. The delegates from the churches were enrolled in
the following manner. First Kingsclear the following manner. First Kingsclear,
Rev. P. R. Knight: Richmond, Rev. Calvin Currie: Macnaquac, deacon Jas F. Clarke ; Fredericton, Rev. J D. Free man, deacon J. Clark ; Gibson, Rev J. B New Mary, deacons, Babbitt and Hal Newcastle, Rev, N. P. Gross; Nashwaak deacon C Manzer; Marysville, deacon C
Smith ; Glencoe, Rev W. D. Manzer Maugerville, Bro. Tredwell. Bros. F. $O$ Marysville were invited to seats in the council. The candidate was then requested to give a statement of his conversion J. D. Freeman, being appointed which Rev. the candidate on his views of Christian doctrine, interviewed him to a considerable extent on the fundamental truth of the Bible. Bro. Sloat being then asked
to withdraw, it was moved that the stateto withdraw, it was moved that the state-
ment of his conversion, call to ministry and Christian doctrine of the candlatate be received and to proceed with his or-
dination. The ordination exercises were

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## Safeguards the food against alum.

Ahum baling powders are the greatest
menacers to health of the present day.
hove encma powora ca, wiw yoma.
carried into effect in the evening before D. Manz prayer; reading of Scriptures by Bfo. F B. Seely ; prayer, Rev. C. Currie ; ordina tion sermon Rev. J. D. Freeman; laying Currie, Knight and Manzer; ordination prayer, Rev. J. B. Champion. right hand of fellowship, Rev. W. D. Manzer; charge to church, Rev. C. Currie; charge to
candidate, Rev. R. P. Knight, and benecandidate, Rev. R. P. Knight, and bene
diction by Rev. H. B. Sloat. The evening service was particularly impressive, the sermon, ordaining prayer and charge to the candidate being especially marked
with the Spirit's power. with the Spirit's power.
Denominational Funds N. B. and P. FI from Sept. 1st. NEW BRUNSWICK.
Rev W E McIntyre, per J ST, F M, 8 ; Ribert Connty S S Con, F M, $\$ 3$ So; Poile
River church, $\mathrm{M}, \$ 1.55$ : Salisbury church, Quarterly Meeting coll, D W, \$7 sille (church F M, W, \$11 F E Good \$5) 88.44 Jacksontown vondale church, F M, $\$ 3.31$. Wakefie church, F M, \$3: St Stephen church, F M, 25.40 ; Leinster St church. per EL LR,
Grande Ligne, 85 . Total, $\$ 77$. Before Grande Ligue, 85 . Total, $\$ 7782$. Before
reported, $\$ 219.90$. Total N B to Oet 18t, $\$ 29772$,
rince kdward ishand. North River church, D W, 86. Total, 6. Before reported,
Total N B and P E I to Oct ret, $\$ 341.06$.

Treas, of Con N. B, and P. E. I.
St. John, N. B., Oct. 2nd.

CANCER雨相




ม.

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in the reliability ot a tailor are
Selling a suit not to be despised. Selling a suit
that will please a customer and that will please a customer and
lead him back to us another season lead him back to us another season
is our aim in business. The suits is our aim in business. we make are as good as any you
can obtain, and the styles are perfect. The added advantages of buying here are the standard quality of the goods and our real desire to him. New yoods for new clothes him. New goods for
A. GILMOUR,
ustom
Tailoring.


## -

October 11, 1899,

## MARRIAGES.

PBARI-MASON.-At the residence of the bride's father, Aug. Iteth, by Rev. H. S .
Erb, Dennis Pearl to Ida Mason, bes. Erb, Dennis Pear to Iab Mason, both of Moor-Fountain.-At North Greenville, Pastor J. Clark, Stacy Moor to Tillie Fountain.
Adams-Hays. - At the North Baptist church, Halifax, N. S.,
Rev. Z. L. Fept.
Fash,
27th, by Revd Clara Bede Hays, both of His Adam
Flemtchrr-Marsters. - At the resi-Fikfcrir-MARSTRRS. - At the resi-
dence of the bride's father, September 26th, by Rev. G. A. Wethers, George
Fletcher, of Windsor, to Miss Bertha Fletcher, of. Windsor, to Mris, Bertge
Marrters, only daupghter of J. H. Marsters
Esc, of Summerville. Liswrs-Dicirinson.- Oak Bay, Char.
Co., Sept. 27 th, at the Parsonage, by Rev. Co., Sept. 27th, at the Parsonage, by Rev.
H. D. Worden, John S. Lewis to Minnie M. Dickinson, both of Canterbury Station, York Coo, N, B, B.
(Telegraph please copy.)
a McRas-McCiann.-Oak Bay, Char. Co., N. B., Sept., 27th, at the Parsonage, by
Rev, H. D. Worden, Arthur McRae to Efie McCann, both of Parish of St. Patrick, Char. Co., N. B
(Telegraph please copy)
Oxnkg-Hzsingici. - On the 26th Sept., Rev. W. H. Jenkins, assisted by Rer, by Rev.
Whitman, Howird, Ooxner $\varphi$ Miss Effie Hennigar, both of Chester Basin.
Ersmor-Gravis.-On the 27th Sept.,
at-his home, by Rev, W. H. at hard home, by Rev. W. H. Jenkins, Ed-
ward Eisnor, of Marriott's Cove, to Mrs. Ada Graves of Chester.
Graviss-McGinnis.-On the 29th Sept. at the residence of the bride's mother, by Rev. W. H. Jenkins, Havelock Graves to Grepix-Ciminns, Gippin-Gippin-At the residence of August 8th, by Pastor G A. Tawe H. Giffin to Nina E. Giffin, all of Isaac's Harbor, N. S.
PyR-RiLery. - At Isaac's Harrhor, N. S.,
August I3th, by Pastor G. A. Lawson, August I3th, by Pastor G. A. Lawson, Vernon J. Pye of Sherbrooke, N. S., to
Fanny Riley of Port Hifford Lake, GuysFanny Riley of Por
boro County, N. S.
Smiry-Sullivan-At the residence of the bride's parents, September 2gth, by Country Harbor, to Mary Etta Sullivan of Leaac's Harbor, N. S.
TUPTS-HOPPRR. - At the residence of $\mathbf{H}$. H. Mott, Esq., brother-in-law of the bride, October 3 rd, by Rev G. O. Gates, F.
Lindsay
Tufts and daughter of the late
D. D., all of St John.
D. D., all of St John.

Twsedir-CABiLL, - At the Baptist parby Rev. Jor. A Cahbili, nesisted by Rev. Mr. Spargo, Fred D. Tweedie, B. A, to Kate D. Cahill,
Srikwood-Laskey. - At Avondale, Sept, ${ }^{\text {abth, }}$, by Pastor F. N. Atkinson. A A mindale $N$ B. Lilian Laskey, both of Avoudale, N B.
ALLINGHAM-Cor. - At the residenceo
the bride's father. Milford, St. John Co. the bride's father. Milford, st. Iohn co.
by the Rev. A. T. Dykemin, Prank Allivg. by the Rev. Ail. Dy kem in, Prank Alfog.
ham of Fairvile, to Katie Cole of Milford. PIPRs-PoL.ky.-At Amherst, October 2, by Rev. A. F. Newcomb, Albert E. Pipes of Northport, and Mary F Poley of Cape Tormentine, Westmorliand Co., N. B.
MacDonald-VAN Embrr.-On Wed MacDonald-VaN Embr.-On Wed.
nesday, October 4h, at Port Elgin, by nesday, October 4th, at anier MacDonald of TMrnish, N. S., to Maggie E. Van Ember of Northport, N.S. M. P. Freeman, October 4 th. Cliffo 1 Rupert Harris of Canning. $N$ S. io
Catharine Rufulson, daughter of william C. Bilharine Rsq.

LEADBETTER-CAREY - At Springhill, September 27th, by Rev. J. W. Bancroft,
Benjamin Leadbetter of Centreville Cum Benjamin Leadbetter of Cantrevilie Cum-
berland Co., and Nellie Carey of Lynden.

Cumpung-McKniget.-At the Baptist parsonage, Petitcodiac, September 28th, of Fredericton, to Sophia McKnight of Havelock, Kings County.

## DEATHS

Gravigs.-At Forest Glen, Albert Co.
September 28 th. September 28th, Nehemiah Graves, 49 her sad loss.
Latham. - At Isaac's Harbor, Guysboro Co., N. S., September 18th, Jane, relict of the inte John Latham, in the 87 th year of
her age. Our sister was conscious to the very last, her faith in God was strong and he fell asleep trusting in Him alone. The funeral services at the church and grave were conducted by her pastor, G. A. LawMan Mann.-At Kinuear, Westmorland Co., $75^{\text {th }}$ year of his age, leaving a widow and several children who have our deepest sympathies Brother Mann professed faith In Christ many years ago and united with
the Kinnear Settlement church. He has been one of the burden bearers of the church, always ready to assist in every good word and work and much devoted o his Master's cause. He was kind and genial in disposition and desired the prosperity of all who were true. He was con-
fined to his bed about eleven months suffered much, but bore all with Christian patience and resignation until he passed to his rest on high.
Crockertr.-A't Oyster. Ponds, Halifax Co., N. S, Sept. 27th, 1899, Mr. Georg Mr. Crockett was born in Kilbrae, London derry Co., Ireland, Sept. 1825. At the age of nineteen he was induced by the urgent request of friends, to immigrate to this country, to take up the work of school reaching. In this he was successful, conan the school system then was there were good men and true in it. Mr. Crockett was one of those. Teaching the Bible on the Lord's day and the first lesson of each day of the week, the school teacher's influence morally was great. The young mind the instructions of men. A gentleman by birth and culture, his habits of life were well formerd. The politeness of an old country genteel life was practiced by Mr Crockett in his school room, and strongly the close of his life. Kindness and hos pitality were not practiced by him for the sake of being kind or polite, but as the out-flowing of his soul toward his fellow
man, before whom he walked in the inman, before whom he walked in the inlegrity of his hearl, as was witnessed by the y respected by all, as was witnessed by the
large attendance of all denominations at his funeral, which took place from the home of his son-in-law, Mr. J. W. Mitchell of Jeddore. The Rev. Mr. Roseborough,
of Musquadoboit Harbor assisted the writer in the funeral obsequies, and gave a writer in the funeral obsequies, and gave a In his last illness, which was short, his suffering was intense. Although he clung to life yet he most sincerely naid, "Thy will be done." His only regret on his death-hed was this. "I have not lived as be instug ted by that. He leaves Tour daughters to monrn their loss of a faithful and tender-hearted father. Also 21 grandhildren and 9 great grand children.
(Halifax papers please copy.)

Corner Stone Layings.
For some time past the Baptists of Waterside have had it laid upon their hearts to arise and build. At last they have translated their resolve into action, and on Wednesday afternoon, Sept. 27 th, pastor Milton Addison laid the corner stone of a more commodious and convenient house of prayer, in the presence of a large company. At the conclusion

A London despatch says: Alaskan boundary matters are still taking up considerable attention at the forefign office. The Canadian minister of marine, Sir Louis Davies, is daily visiting the officials,
who are busy drawing plans illustrating Cariada's conte atton. He expects to finisb hie ahare of the matter in two weeka.
He will probably return home October 19 . The nagotiations at present apparently are confined to consultations between Great Britain and Canada, the United States embessy taking little or no part in them until Sir Louis Davies reaches an underatanding with the imperial govera. ment, Reports of the arrival at a sette. ment continue to appear, but hewe are a I. H. Davies aid to a reporter of the Asoociated Presi: "It is impoosible to

 positions, he gidd: "No not exactly:
am here, solely to represent the stand of the Canadian government." it in inferrei until affer the convening of the high commidetion.

The Committee organized for building a monument to Eugene Field, the poet laur-
eate of childhood, is composed of the edieate of chilahood, is composed of the edidaily papers: A large number of the ed that it would also be well at the some time to show the love of all men for Eu gene Field and his works by providing in a measure for his family. An honorary Membership was then appointed to the men and women all over the country, and it was then decided to divide the fund created equally between the family of the late Eugene Field and the fund for the
building of a monument to the memory the beloved poet of childhood. It was the first intention to merely publish a beautiful four-page certificate of a subscription of si.00 to the fund. Mr. Melville E
Stone, general manager of the A Assciated Stone, general maniger of the Associated
Press, desiring to secure the co-operation of about four or five of America's greates illustrators, wrote to thirty-two of the great artists to secure their assistance, thinking that out of this number possibly
four could be found who would be bble to Hour could be found who would be able to
find time to comply, knowing that illus. trators of such ability have their time en. gaged three, five, and eight months ahead. To the surprise of the Committee the response from the artists was immediate
and unanimous. Each one in writing and unanimous. Each one in writing felt for a mind so great and a heart so true and were glad to have the honor of assisting in a testimonial to his worth. The Commimee, instead of having a lew draw
ings to inge to embelves with $\$ 15,000$ worth of drawings ench one illustrating some verse of poem of the dead poet. It was then found neceseary to increase the souvenir to a cloth-
bound, (white or apple-green basket bound, (White or apple-green basket
buckram
cloth),
die-stamped,
40-page book, which, while typographically perfect and containing some of the brightest gems of Eugene Field, is probably the greates: medley of modern art appearing In any one publication, and the Committee was
enabled by this means to to isaue at a profit to the fund for $\$ 1.00$ a book that $\$ 7.00$ would not have paid for under other cirfumstances. The original drawing are cities, and are attracting univereal atten tion. There should yet be raised from 44,000 to 86,000 , which it is hoped and believed will be done by February, as the
result of this additional advertisiug being done by the great newapapers and maga-
zines all over the country, who have made a personal matter to see to it that portion of their valuable space is devoted to mentioning this book, as their part of
the contribution to the fund, and in this the contribution to the fund, and in this way giving many times the actual value of public. These souvenir books are now ready for distribution. Subscriptions as low as a dollilar will be received, but you are not limited to any amount. For each dollar subcery of Field Flowers as a souvenir certificate of subscription. The book may aleo be had at book stores, price 81.00 or it may be oftained direct (by enclosing ing address. intionald Fund, 180 Mouroe Street, Chicago. Order from the Mrgsingar AND Visiror.

## Cowan's

Royal Navy Chocolate and Hygienic Cocoa are alwaye the favorites in the homes.

* News Summary * Joth. Peyton army secretary of the Rrotherhood of At. Andrew, deciares $\mathrm{g}^{\mathrm{n}} \mathrm{mblers}$.'
S. Louis Belanger, 78 years of age, of taine, aged 57 , of Actonvile, were married at Actonville, Quebec, on SatEmployes of the Long Island Railrule to addriess women as "lady" and to touch them when they board or alight from trains.
women as "madam."
James Pisher a native of Woodtock, Ontario, has been unavimoualy elected to the presidency of the Roval
 of the profesilon, and $\mathbf{M}$. Fraser is the rist colopist to occupy the poasition.
Sir John and Lady. Carling celebrated
their golden wedding at thelr home in Loindonolden went. Oct. ${ }^{3}$ at their home ing
 $\mathrm{Mr}_{\mathrm{r}}$, and Mra. Vernor Nicholson of Ottawa arrived to take part in the family reuion.
Sir John io 71 years old. Lady Corling was Mise Hanail Delton, daughter of the late Henry Dalton of London.
The original crumaders of 1873 and 1874 of Pitabourg and Allegbany, reorganize-1 secure the national convention of the W. C. T. U. for Pittaburg, Pa., in 1900 , The invitation, which will be presented
to the Seattle convention, Oct. 20, thas o the Seattle convention, Oct. 20, lins seen signed by all the temperance so-
cieties, ministerial associations, Young People's Christian associations and the mayors of the two cities.
The yacht that won the first international cup was owned in Lowell by Gen. Benj. F. Butler. If the Shamrock wins in the coming races Sir Thomas Lipton will receive a challenge from several Lowell
men who are willing to spend half a milmen who are willing to spend half a mil-
lion dollars to bring it back. There are said to be seven men interested, and they include Alfred E. Rose, who is himself a achtsman
The Canadian government has been advised that should Canada desire to place at the disposal of the British four fighting units, numbering 500 in all, infantry preferred, the imperial covernment will accept the offer with the sincerest gratitude and fullest appreciation of the high
The American whaler Beluga, Capt. Bodbsh, has arrived at San Francisco, whs 32 whales. Besides her crago of oil, and nearly 200 valued fur skins. The
and otal catch of the other vessels of the 25 whales. Collector of the port of Dutch hirbor sighted the bark Alice Knowlea with four whales and the Gay head with wo whales, Ang is.
John Greener, who has iron claims at George's river, Cape Breton, in that county, to-day stripped the top off the iron
bed and found it to be forty feet wide and increasing in width as it goes down. He also stripped a copper vein and
found it to be thirty-five feet wide. This a the same velin that wai opened some time ago by a shaft or pit 80 feet deep verness, to to' equal if not superior to the Montana copper. This copper carries a large percentage of gold.
Winnipeg Free Press: When in the
city the other day Mr J. H. Ross, a memcity the other day Mr J. H. Ross, a mem-
ber of the executive of the Northwest territories, stated that an ideg of the ingrowth of the territories might be gathered from the fact that this year the number of schools will be increased from about 400 to about 500 . There will be substantial reasons available for any request that may
be made for incteased subsidy from the federal authorities. Schools, roads and bridges all cost money, but they are all necessary, in fact indispensible.
In London, the subject of a mint for Canada has received considerable attention of late. Those most competent to give an
opinion insist that a Canadian mint would mean enormous expense. As it is, all the silver in Canada can be minted at the royal miat at a very small charge. Enough silver and copper can be minted here in
one month to last Canada twenty yoars. Miss Mabel Parsons who Miss Mabel Parsons, who accompanied
by her sister, Nellie B., left Nova Scotia via Yarmouth early last month to joln the teaching staff of Spelman Seminary, Atlanta. Georgia, has written home that they arrived safely last Thursday. They visited friends and enjoyed sight-seeing in nine


## DR. SPROULE

## The Eminent Catarrh Specialist

A Short History of his Life and the Great Work he is Accomplishing.


We give in this lasue a brief sketch of the life of Dr. Sproule, the catarrh spe-
cialist. who has made such a great reputation all over the North American continent.
Born of Scotch-Irish parentage in the doctor received a most liberal edu-cation-first at the Londonderry Afsdemy and later at Trinity College, Dub-
lin, where, after a very extevded cou ge of, six years, so as to thoroughly penect himself in every branch, be graduated in 188 I with much distinction, not, only as a physician and surgeon, but also as
a bachelor of arts, and thus acquired one of the best erlucations obtainable in
any part of the world. His university any part of the world. His university to see the world and gained a p asition in the British Royal Naval Mail Service, where he became familiar with the nuthe different foreign countries
On leaving the service Dr. Sproule settled down as a general medical practitioner, but soon recognized that the field was too large, that a physician in order rreatment of any particular disease, must limit his practice. To this end the doctor stopped treating all other disease

## \$\$\$ゆ BE SURE - <br> BE SURE and get our BARGAIN prices <br> slightly used Karn Pianos and Organs. BE SURE and get the aforesaid before buying elsewhere. WE MUST SELL, our large and increasing stock of sligh used Karn Pianos and Organs to make room for the GOODS MILLER BROS.  <br> halifax, N. S.  <br> Smum

Fifty Finest THICK IVORY VISITING CARDS Printed in First Class Style, with name in SteelPlate Script, ONLY 25 cents. Postpaid to any address in Canada for $2 i$ cents. Four packs of 50 each to one address $\$ 1.00$. Send cash with order.
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N. B. - The Cards we use are the best in the marketand are uscuilly sold at from 50 to 75 cents a pack.
"Want a situation as errand boy, do
von? Well, can ou tell me how far the
noon is from the earth, eh ?" moon is from the earth, eh ?" Boy-
Well, guv'nor, I don't know but it ain' near enough to interferre with me running
Tit-Bita

Strained His Features,-"Have I got the 'pleasing expression' you want?' asked Mr. Billus "Yes, sir," replied the photographer, It think that will do. very well.'

## * The Farm. at

Successtul Beekeeping. As a sort of inspiration to the daughters of the farm who may be interested in the possibilities of beekeeping The American Bee journal presents a pic-
ture of one of the most successful bee women" of Wisconsin, Miss Ada L. Pickard, in her apiary, together with self:
"When I was a small girl, my mother purchased Mr. S. I. Freeborn's apiary, numbering 160 colonies, which he
placed upon our farm 'in R'chland placed upon our farm in R'chland
county during the summer of 1887. She being much interested in the work, ycceeded in interesting me during the acations. I always worked with he antil the spring of 1898 , when we moved too colonies about 12 miles from home and I took charge of the apiary, having sote man"gement of it and securing as the result of my labors, 16,000 pounds of Basswood honey. The picture represents me in my apairy last summer. When all canfe, we removed our bees home and placed them in winter quarters. Hav ng excellent success in wintering, we noved iri colonies to the place where now am, and we are awaiting the re ults. The prospects are very good for crop of honey this year, as the basswood trees are hanging loaded with bloom.
Miss an institute paper on bee culture ugh bee master requires as much intelli gence, forethought and skill as to be a good wyer, physician or any other profes ional, and withal a clear perception of the elation of canse and effect. Some people te inclined to think that beekeeping is pleasant pastime which lazy and in competent people can take up with suc ut bees intos hive in some oured of the way place, and that they will "- work for nothing and board themselves." And o they may, but if the owner desires to obtain any surpliss for his own table, or or the market, he must give them fur or the work, so that heds pleasure in caring for them, he had better notattempt to keep them at all a they will only prove a source of an yance without profil.
uires a special gift; or a natural aptnes or the business, the faculty of perceiv ug what needs to be done, and an inclintion to do it promptly. The old Span sh adage, "Never do anything today does not apply to beekeeping, as it savor oo much of slothfulness; but the Id Anglo-Saxon maxim, "Neyer leav until tomorrow what can be well done oday," will become more applicable ssiduons activity of harmony with the

How My Garden ts Irrigated.
年e are many farms and gardens where irrigation could be made profitable f there were some cheap way of furTherg an adequate supply of water There are but lew farms that have avail able water that can be nsed for irriga evel to the field power to use to elevate the water the most economically is the important quention, and if one deciden to trrigate its answer depends on certain conditions. Sometimes this may be best done with windmill, a steam or gasolene engine and on some farms a where there is brook or large spring with sufficient fal he cheapest way to do it is with the hydraulic ram, I have used a ram for everal years in irrigating a large market garden, taking the water from a brook hat runs through it. In this time sing rams, for I have something difficulties to overcome. The brook from which I take the water is so level that
run the ram without laying about fifteen rive or supply pipe in the brook. With this length of pipe I could only get five feet fall, and I knew the ram would not of the friction of water on the pipe.
I first built a dam in the brook, and his was quite easily done, as the bed of he brook was narrow and the bank were high. I built a dami five feet high nd six feet below it an excavation was rade in the side of the bank for the am. The ram torked well with thi rrangement and gave me a large quanity of water, but I had no place to store the water which ran through the pipes at night, and as this water wa wasted, I soon built a tank in which to atore the water. Near the brook on the bigheat bank a tank was built of pine planks holding a hundred barrels. From this tank the water is distributed over the garden with iron pipes and hose. now obtained plenty of water for my cropa, and especially the strawberrie and celery were benefited by the irriga ion. I soon found however there were ome difficulties for me to overcome. had some very hard rains which mades lood in the brook which carried away my dam. I repaired the dam and was again carried out. After repairin the dam three or four times I decided hat I could not build a dam that would atay withort building it of stone and cement, and at a greater expense than wished to incur. The dam was finally emoved and a bor pipe made of plank unk in the bod ly weighted with stone to prevent the water from tearing it up in times of flood The box pipe is twelve rods long, and he lower end was coupled to the sixty eet of iron drive pipe.
The bor pipe would carry three times $s$ much water as the fron pipe, but was not quite perfectly tight. I thought the large amount of water it would carry to the iron drive pipe would so fill it tha he pressure of water would not be diminished, and because of the large size of riction to lessen the force.
But I found I was mistaken, for the ram would occasionally stop, and it did would have to give it up ; the flood would carry off my dam, and the ram would not work well with a pipe long id some thinking,' and the result wat bat I built a wooden tank, which wold bout three barrels, and placed it sixty feet above the ram, or where the irou pipe connects with the box pipe. The oox pipe keeps this tank constantly ful pipe which carries the water to the ram The water rises in the box to a height of five feet or more, so that I get the same fall as with the long pipe, and avoid the friction of the water in the long pipe. pipe, and a hole made in the bottom of the tank, and into the box pipe allowe enters the tank one foot from the bottom oo avoid the sediment in the tank.
It makes no difference with the presgure of water at the ram whether the drive pipe enters the tank at the top o
bottom. It is the height of water in the tank that determines the pressure a the ram. Another difficulty I had to overcome in using a ram in the brook Was in straining the water that went to the ram. A coarse strainer would allow so much sediment to go into the pipe the working of the valves, while a fine atrainer would get clogged so that enough Water would not get fin to fill the pipe. By using the small tank in the brook between the two pipes, this difficulty has
been largely overcome. The water is been largely overcome. The water
firet atrained through a course strainer before it enters the box pipe that supplie trainer is placed over the tank a fine the water enters the fron drive plipe. The ram now very seldom stops, ann then only when the strainers get clogged,
and, as am able to save nil the water by using a large storage tank, 1 am wel prepared for a drouth. The whole cost iron plpe and a hundred feet of hpse, was about $\$ r o o$, and $I$ think this money
is well invented. - (W. H. Jenkins, Dela-
wase Coumity, N. X.

Pulpit Hewn in a Rock.
On a picturesque spot about a mile and a half from the head of Loch Lofich by the Weat? Highland Railway stands a huge boulder known as 'Pulpit Rock:, It is forty-five feet high and seventy broad, and a scientist has cal-
culated that it weighs not less than an, 00 tons.
The side facing the rock is as perpencular as if it had been cloven by some the ground, and reached by stone steps, is a recess not more than sufficient in height and width to accommodate a man A quaint history.
A quaint history attaches to this chamchurch nearer than that at Arrochar, ome ten miles away, and the dwellers in he district complained to the minister that the distance was too great to sllow hem sufficient opportanty for worship His ans
His answer was to-tell them to build a nd he would come over at own locality and conduct service in it. His people ook himat his word; but being too poo o erect a church, they laboriously quarried out of the face of this mass of hard granite and placed a door upon it.
Thither came the minister, and standing in the doorway of the roch-hewn pulpit he preached the gospel to the congregation
aitting on the semi-circle of green sward aitting on th
in front,
in front,
Many
betiany years have passed since the last is gone and the pulpit is a place of ahelte or the sheep; but standing before it and ooking up at the mighty boulder, whose ome can imatine how grass and heather aive must have been the sceme when thes devout Highlanders worshipped in their simple fashion in God's own temple, 'on he bonnie, bounie banks o' Loch Iomond 'Sunday Companion.

The board of regents of Victoria Univer sity, Toronto, has appointed James B of Toronto, to the board in place of the late Senator Sanford and Dr. J. E. Graham it was announced that A. E. Ames of Tor ment of Victoris as his thare endowTwentieth Century fund of the Methodist church., Chancellor Burwash was give three mouth's leave of absence that h might lay the endowment project befor Canads.

## AFTER EFFECTS OF FEVER

Mrs. Angle of Merritton, Suffered so Severely That Her Friends Feared She was Likely to be a P

## manent Invalid.

In the picturesque village of Merrit on resides Mrs. William Angle, who fter months of suffering, has found cure from the use of Dr. Williams Pink Pills. Mrs. Angle relates as fol lows the experience through which pring, while a resident at Buffalo had an sttack of typhoid fever and the disease left me in a worn out and the least noise startled me. I conld not leepat times for a week on accoun of terrible attacks of heart trouble Then again my head would trouble me and I had had dreams. I had no in weight and had become so very thin n this condition I wis treated by two physicians but with no avail. I tried
everything recommended but everything ound no relief and finally a relative perPills. After I had taken the first bos I could see a change for the better, so I contined the use of the pills unti1 I had finished six boxes and the resulta
were most gratifying. were most gratifying, I now have normal sleep there is no more twitch
fing in my hands, the palpitations have and strength. My whole syatem seem toned up, and I feel entirely well.
feel grateful to the Dr. Williame Medicine Co., and hope they wlll keep
up the good, work of admiatatering to Dr. William's Pink Pills eure by going to the root of the disease. They
renew and build up the blood. and strengthen the nerves, thus driving
disease from the system. Avold disease from the system, Avoid im you purchase is-enclosed in a wrappe liams' Pink Pills for Pale People.

STANSTEAD JUNCTION,P.Q., i2 Aug. 1893 Massis. C. C. RICHARDS \& Co the bridge leading from a platform to a loaded car while assisting my men in unloading well as the load on my back, and I struck on thie ends of the sleepers, causing a serius injury to my leg. Only for its being ery fleshy, would have broken it. In at our could not walk a cted. Commenced hird MINARD went to Montreal on businese nd got about well by the use of a cane. In ten days was nearly well. I can sin cerely recommend it as the best Liniment hat I know of in use.

## Yours

## P. E. I. O"PIINIONS

What Mr. Wm. Sharam Thinks About Dodd's Kidney Pills.

Used Them for Severe Urinary and Kid ney Trouble-Took Ten Boxes all Told - Believes Dodd's Kidney Pills are Sterling Medicine.
Murray Habbor, P. E. I., October 9 One of the staunch upholders of Dodd' Sharam He cinnot do too much to impress the fact on sufferers with Kidney Disease that their certain cure lies in Dodd's kidney Pilis. That he has suc ceeded to a large extent is witnessed by Murray Harbor.
Mr. Sharam asserts that Dodd's Kidney rage will cure any form of Kidney Disrouble is, if it can be traced to Kidney disorder, Dodd's Kidney Pills will cure it His own case was Urinary Trouble. He was cured by ten boxes. Similarly Bright' Disease, Diabetes, Rheumatism, Blood Disorders are cured by Dodd's Kidney Pills, for they are ail so many symptom Of his Disease.
Having some thee Mr. Sharam says:ny Back with lifting, which sprain result ed in Urinary and Kidney trouble, I wa left in a very weak state. In 18961 got 80 hardly hold up. After using many other patent medicines in vain, it struck me one adyertised for my troubie should only, and I got some of your Dodd's Kidney Pills. I have used tea boxes all told and can now enjoy sweet sleep without being trouble of frequent rising in the night to arinate has vanished. Since then and ven before I have sold many dozen bore of Dodd's Kidney Pills and believe they re a sterling good medicine. I can alway recommend them and always keep them in atock. I keep a general store in thit
vicinity and am well-known throughout the district.

Whitam Sharam.
The Ravages of Consumption.
The White Plague on the InIrease.

Ciore Now Withia the Rench of Every Sufferer.


곡:8:8:8:8:8:8:8:24. Notwithstanding The Rain


Nothing Succeeds Like Success

And the provincial hibition at Halifiax may N hereafter be regarded as (0i) tion. It will grow in popular favor, continue thousands of visitores, and Di mark the development of y year the commissioners and exhibitors will go to oi great trouble and many expense to get up a show . to interest people for a
few days week of an only. One 00 hibition is as much as the average man or woman N fax Herald is a great 00 . N0. success every, day. It is weather 一 it is always No mare. The Herald is

An Exhibition 3 I2 Days a Year
an of which you never tire, Sin ※ 0 d


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 violently attacks Mr. Hutton, on the sup-position that he inspired the Militery Gazette's article re the Transvaal contingent. A Toronto despatch authoritatively
denies that Gen. Hutton authorized the Gazette's article.
Montreal Le Patrie makes a violent attack upon General Hutton upon the sup-
position that he inspired the recent article position that he inspired the recent article
in the Military Gazete in the Transvasl in the Military Gazette in the Transvaal
contingent. It claims that the general, although appointed by the imperial government, is a servant to Canada, and that
if he chooses to disobey the orders of the if he chooses
Canadian government he must bear the consequences.
S. C. Phillips, a leading publisher -bf which is of interest to Canaigg statement, of the paper manufactures who fave Many the pulp on a large scale, state most em phatically that it is longer and stronger in bbre than the Scandinavian product, and fast running work than reel newspaper for more than ope of these gentlemen, and stated that they would rather give $\$ 2.50$ per ton more for the Canadian than any
Mr. John Hays Hammond, the Amer ican civil engineer connected with leading South African mining companies, speak "Ouasi friends of the Boers, deluded them into the belief that Great Britain would not resort to war in any event, and unfortunately thereby provoked a spirit of ing in the present diolomatio impasse which I fear makes war inevitable. Encouraged by the present weakness of the British garrisons, the Boers evidently hope to occupy strategic positions, and by
rapidly assuming the defensive deal tellrapidyy assuming the defensive deal tell-
ing blows before the arrival of the bull of the British Armv. I am not considering the merits of the case, but I can say this : That ninety per cent of the Americans occupying positions of any import-
ance in the Transval side with the ance in
British on the board ground of the justice of the latter insisting upon political equality.

## * Personal *

Rev. H. P. Whidden, of Galt, Ont., has been called to the pastorate of the Brussels St, church as the successor of the late Dr.
Carey. We extend our cordial congratulations to Mr. Whidden and the church. Mr. Whidden will find a warm hearted to accept the call so unanimously extended to him, and the church will have a man every way worthy to fill so important a per
Rev. J. W. Clarl, the pastor of the
Waterioo Street Free Boptist Church, preached his farewell sermón lavt Sunday week. He has sccepted a call to the Yree
Baptist church at Woodstock. Mr. Clark wai higbly esteemed by his people whom he served fatthfully and well. Tte wan also greatly beloved by his fellow pastors in the city. We wish for Bro. Clark great
success in hils new field of labor.


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