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# Messenger & Visitor.

THE CHRISTIAN MESSENGER, VOLUME LXI.

THE CHRISTIAN VISITOR, VOLUME L.

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It may not by generally known that the nickel deposits of Sud-Canada's Nickel Monopoly. bury are much greater than those of any other country. They are much greater than those of New Caledonia, the only real rival of Ontario, in the world. Thus it will be seen that Canada may be said to have a practical monopoly of this increasingly important metal. This is one thing we have that others have not, for which we may be thankful. Canada has already attained the fifth place among the nations of the world in the production of gold and the sixth in the production of silver. The Canadian coal beds are of imperial importance, and our iron ores will in the near future be eagerly sought after. Inquiries are now made as to the Canadian deposits of copper, corundum, zinc and many other minerals. There is no doubt that Canada will be, in a few years, one of the greatest mining countries in the world. The minerals are here. They are here in abundance. They await the explorer and the investor. These are on the way. What is taking place at Sydney, Cape Breton, will find its counterpart in many other parts of our fair land. Canada is bound to grow and develop. It may be slowly, but surely all the same. We are citizens of no mean country.

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There is an enormous demand Trade in China for cotton in Western China. Any cotton goods sent over there are well received and raw cotton, cotton yarn, and the manufactured article are going up the river (the Yangtse Kiang) in immense quantities. Since there are Canadian factories that can produce cotton there is no reason in the world why Canada should not compete for a portion of this enormous trade. It is certain that shipments can be landed in China from Canada quicker than from Britain or Europe. The Germans have been gaining a great deal in China of late years. They have worked hard to get trade, and they have gotten it. They have worked harder than their British competitors and more consistently. They have attended to the fashions in their manufactures and have devoted more attention to the manufacture of small articles, which the English have overlooked. The Americans and the Japanese are also on the alert for trade and are getting it, especially is this true of the Japs. They may be seen everywhere, extremely busy and inquiring into everything that can be turned to a commercial benefit. The demand is increasing, and as the country is opened up to outsiders it will continue to increase. The nation that is up-to-date with methods and goods will reap the reward. The English are waking up to the fact of the keenest competition in trade with China and are preparing to meet it.

The Straits of Belle Isle have A Hard Lesson. been called "The graveyard of the St. Lawrence." It has been the charnel house ot many a noble ship. Another victim, the magnificent and costly Dominion Line Steamer Scotsman, has fallen a prey to its rapacity. If she had been an old steamship that had seen her best days the disaster would not be felt so keenly by the public. But the Scotsman was one of the finest of the Dominion line's fine fleet, lost too at a time when she can ill be spared. The loss is all the more keenly felt because it comes so soon after that of the Labrador. The disaster has its lessons for the owners of all the great steamship lines, which they will do well to learn. It brings out in clear cut lines the dangers of the Belle Isle route, which cannot be overcome by the best and most elaborate

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.

The Venezuelan The award of the Anglo-Venezuelan boundary arbitration Award. 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 de veloped 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 cannot 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 tendency towards such a state of things should be sought by both

A Good Place to This has not been the popular idea as regards China. 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 have 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 in session at Paris endeavoring to Revolution. reach a conclusion as to the matters in dispute between Great Britain and Venezuela, 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 offices 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 rival leaders, which may result in an agreement that will end the present strife.

The Transvaal Bluff. 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 left 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 seven years. Then it changed it to seven 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, after repeated warnings that she would have in time to do so, has cancelled all former offers and proposes to start anew, the Transvaal mind when reading the despatches which appear in offers and proposes to start anew, the Transvaaf President declares that he is being forced into war. But by whom.? That is the case as it stands today. Great Britain is not to blame for the present condition of things, and we do not propose to join the Anglophobes in their denunciation of Britain with our present light.

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Hebrews 5:11; 6:20.

BY CHARLES A. EATON.

The epistic to the Hebrews is addressed to a body of believing Jews who are in danger of going back to forms Its argument is to show the transcendent of Indais of Judaism. Its argument is to show the transcendent value of the New Testament covenant in Christ as compared with the fleeting shadows, symbols and types of the Old Testament dispensation. As in all ages, the priest had become to this people a stone of stumbling and rock of offence, and the epistle, joining issue directly on this one point, sets forth as no other New Testament writing does the essential superiority of Christ Jesus as High Priest. He is better then the angels, better than Moses, better than Aaron. He is the absolute High Priest. His qualities and high virtues are summed up in the magnificent passage found in the close of the seventh chapter. "But this man, because he continueth ever, hath an unchangeable priesthoods Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make interce for them. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the beavens; who needeth not daily, as those high priests, to offer up sacrifice, 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 was since the law, maketh the Son, who is consecrated for evermore."

In the midst of this sublime argument there occurs an

In the midst of this sublime argument there occurs an exhortation based upon the fact of the readers incapacity to understand the profound truths presented. This passage claims the attention as few words can because it sets forth the principle of progressiveness as absolutely necessary to the Christian experience.

The new life is a slife 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 wish to discover what is meant by progress in the Christian life we need only turn to the main argument of the book. Progress for those to whom the writer 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 the Old Testament to the deep, vital and spiritual relations revealed in Jesus Christ. Progress is advance towards perfection, and perfection is identity with God. We suffer from false standards of progress. We count

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 who advances in learning, in wealth, in social position, in fame, but in both of these cases there may be no progress, for they may in spite of their proud possessions be standing beside the ocean of God's presence and refusing to launch away upon it.

Let us recall the awful importance of all this. It is simply the man with one talent philosophically presented. 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 Jife; they 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? Are their impulses from their own hidden passions, 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 geow. It tells us concerning the progressive Christian life, of the source from which we spring, of the course we follow and of the end we attain.

The point of departure for the believer is Christ. Christ is first—all and in all. Christ the Man, the God, the revelation of God as justice and love, the revelation of man as gulity and lost. Christ the crucified for the world's sin, Christ the risen for the world's justification, Christ enthroned for intercession and judgment. This is the fountain open for sin and uncleanness, out of which flows forever streams of living water.

In scual experience as shown by the two first verses of the 5th chapter, the source from which the progressive Christian life springs may be described in three ways. First, 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 progressive experience summed up in the doctrine of the resurrection and judgment to come. These are the beginning of the Christian life. As Saul turned from his task of building righteousness for himself and counted all that had been gain to him loss for the excellency of the knowledge of Christ Jesus his Lord, so must every believer. Nor must we fail 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 birth, it is as the law of our being to which we surrender as uncousciously as to the law of gravitation. As Christ on the cross is 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 progressive life is run. The underlying figure of the passage is that of a child growing to manhood. Babes in Christ growing to the funess of the stature of men in Christ. If a child receives food, teaching, guidance, and at last has poured into his lap all the riches of inherited manhood and still remains a child, his manhood is forever lost. The ground which receives the rain and sun and bears but thorns is nigh to a curse and its end is to be burned.

Here is a deadly danger in modern Christianity. We are content too much with preaching and with too much preaching. We sit like children in the market-place, and the golden hours slip through our hands into eternity while the shadow of the curse and the fiame of the burning draw nearer. A man who in middle life is still a child, plays with childish toys, thinks childish thoughts—this is his curse. The prolonging of his childhood into manhood makes the thing for which he was born impossible. All Christians who fritter away their years with rudimental doctrines and experiences and refuse to pass out into the conflict and service to which they are called, are in the most deadly danger of crucifying their Lord afresh and putting him to an open shame.

It is a strennous way and rough. The progressive Christian is not slothful; he shows diligence, he patiently endures. He stands out under the shadow and storm and stress, and does his part manfully in the fear of God. Many have 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 upon the solemn oath of God. His feet are among the storms of earth, his head is in the calm of heaven. His anchor enters within the veil. As a mariner, finding it impossible 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 through a glass darkly, there face to face; here the image is marred, 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 living present, not poison it. On the northern islands of this country are great masses of moss rich in color, soft and deep. The moss lives on itself. The dead growth of past years forms the soil for the living beauty of the present. So with the Christian, if his dead past is beneath 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 To 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 fuished the course, there is laid up for the believer the crown of righteousness.

"And when in life's late afternoon,
Where cool and long the shadows grow,
I walked to meet the night that soon
Shall shape and shadow overflow,
Shall I not see Thee waiting stand,
And, white against the evening star,
The welcome of the beckoning hand?"

## Ontario Letter.

REV. P. K. DAYFOOT

The vacation, like all other things, comes to an end. To this scribe, the summer was made memorable by a trip to Richmond, Va, to the B. Y. P. U. Conven tion. Among the many privileges of that time, one of valuable was the meeting in the Second Baptist church, when the Canadians came together. The brethren and sisters from the East and the West looked into each other's faces, spoke to each other's hearts, and clasped hands, never more to be strangers. Then when the roll call came at the Auditorium it was a gladsome sight to see two Union Jacks sent to the platform, 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. EDUCATIONAL WORK

is in full swing. Woodstock College opened Sept. 5th, with increased attendance. McMaster University begins the year with a new campus, and all accommodations full. Moulton Ladies' College has so many new students that ladies attending the University can no longer find

rooms there. British Columbia, Manitoba and Quebec are represented. The annual sermon was preached 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, China and Armenia. Dr. Harris, the
President, is giving a course on Philippians, and there
is a Friday evening course for Sunday School teachers.

FOREIGN MISSIONS.

An important step has been taken by the appointment of Rev. J. G. Brown to the Secretaryship. His seven years of work in India 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 to support a missioners.

to support a missionary.

The work in Bolivia is progressing beyond our expectation. Mr. Reekle is calling for an assistant. Mr. Routledge has located at La Paz, the new capital, and has found his school so remunerative that he offers to forego his salary if another missionary is sent out.

has been opened in Brandon, Man., on the foundation of Prof. McKee's Academy. Dr. McDiarmid, 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 out-

There are now in the Northwest 69 churches, 150 outstations, 11 German churches, 100 Irdian converts and a missionary among the Galicians and Doukhohors. The gains last year were eleven per cent.

The establishment 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, Out.

Rev.W. E. Norton, Owen Sound, left October 2nd for a continental tour.

The churches of the Convention are taking hold of the Forward Movement. They are pledging \$1.50 per member by October 1900. This will mean \$150,000 for Missions.

The first Dominion Convention of Christian Eudeavor met in Montreal, October 5 to 9. This movement began in Canada with the Germain St Baptist church, St. John, New Bruaswick, in February 1883 Then followed the Calvary Congregational church, Montreal, in December, 1883. Then came the Western Congregational 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 largest C. E. Society in the world is in Cooke's Presbyterian church, Toronto, and has a membership of nearly 600.

Port Hope, Out.

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#### Exegesis of a Baptist Doctrine.

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

on the doctrine of the Church. Confession says:

1. 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) number of the elect, that has been are, or shall be gathered into one, under Christ, the head thereof; and is the spouse, the body, the fulness of him that filleth all in all. (a) Heb. 12:23; Col. 1:18; Heb. 1:10, 22, 23; 5:23, 27, 32.

2. All persons throughout the world, professing the faith of the gospel, and obedience unto God by Christ, according unto it, not destroying their own profession by any errors, everting the foundation or unholiness of conversation, (b) are and may be called visible saints; (c) and of such ought all particular congregations to be constituted. (b) I Cor. I: 2; Acts II: 26. (c) Rom. I: 7; Fph. I: 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 Psa. 72:17; 102:28; Rev. 12:17.

Here the first section states the Baptist doctrine of the Universal invisible church. It is called universal 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 spoken of as a prophecy, but as a present and continuous reality, just as Ephesians has it. Christ is the Head of His Church. It is work o 'invisi possibl

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E. Clark

and Quebec It is called invisible "with respect to the internal work of the Spirit and truth of grace." Here the term "invisible" is plainly explained. It would seem im-possible to misconstrue this natural and carefully exas preached almer Road have gone Harris, the , and there I teachers. 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 church members. sapits doctrine of a regenerate local church membership "Of such ought all particular congregations to be constituted." None "ought" to be members of a local church who are not already members of the Universal or invisible church. That is the Baptist doc-

versal of invasion church. That is the papers 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 Christ (the universal invisible church) shall live on in the world so long as the world lasts. This is what Jesus said 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

We regret to see a tending on the part of any to sneer at this ancient Baptist doctrine. One should be slow in accusing the Philadelphia Confession of "talking wild-ly." We stand by the faith of the Baptist fathers on this subject as against the recently introduced modern view .- Argus.

#### 26 26 26 The Power of Unbelief.

GEORGE 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 faith that was recognized 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 servant that lay upon 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 certain materials, which are the mediums through which its power is exerted. It is thus that man is able to barness 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 thirteenth 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 Transfiguration, 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 limitaworks 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.

Spirit is the result of the believing, upper-room petition.

It is a very trite saying that God's power is infinite.

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 accept-ed 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 triumphant in the world. Man can, at least he does, resist the 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 neaven 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 cannot 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 recest forces his all the conditions to the conditions of the conditions of

this: God never forces his will upon us. God never

MESSENGER AND VISITOR

works through and in a heart that is not in sympathy with him. Jesus Christ never intrudes into the secret life of a human soul that will not believe in him. Unbelife 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 us persistent in our endeavors. Great faith induces us to give whole-hearted service. Great faith ever helps the

to give whole-hearted service. Great faith ever helps the fire of love burning within our hearts. Great faith en-ables 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 could do no mighty work because of their unbelief. The sermon that stirred Europe to its depths some years The sermon that surred Europe to its depths some years ago 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-

#### Do You Think?

Every 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 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 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 employment for our leisure moments is thinking. The
reading of good books is commended and commendable, 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 use, and much of which is useless. Almost every order of life subsists upon material gathered by others. Innumerable plants and animals have drawn from earth and sir the substance that sustains and renews 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 to the various forms of matter that compose your body. "Which things are an allegory." Most of the substance of your thought is taken from the thoughts of others, but it must be comprehended and analyzed, and moulded into your other forms of thinking before it

mounted into your other forms of thinking before it becomes any valid part of your intellectual life.

If we are compelled to choose between thinking and reading it is better to think. A thought really your own, even if it be crude, is worth far more to you than the finest thoughts of others. Reading is not the only source of food for thought. You can find it in earth or sea or sky, in the vast meaning of the incidents and relations of daily life, in your own complex and wonderful being. If we have time for reading we must still think as we read. Ideas become our own 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 expressed 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 current in your thought. Think toward an end. The unconin your thought. Think toward an end. The uncontrolled rambling of the fancy is not thought. A fact to be understood, a problem to be solved, a duty to be determined—some worthy mind must stimulate the mind to action. Then our mental powers must be remind to action.

Alternation of the manufacture of mothing in particular, and concentrated upon the matter in hand. It will be an aid to thought if we think with note book and pencil in hand, jotting down our thoughts as we proceed. This will enable us to hold before us constantly the end of our thinking and each step in its 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.

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 yearling; 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 stigma; 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 twice 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 not be revealed; and hid, that shall not be known. Wherefore whatsoever ye have said in the darkness, shall be heard in the light; and what ye have spoken in the ear in the inner chambers shall be proclaimed upon the house-tops. And I say unto you, be not afraid of them which bill the bade. them which kill the body, 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 say unto you, fear him !-Luke

xii, I-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?
Whether God's watchmen of the firmament,
To lighten up dark deeds and human woes,
Or blind ye fare on, and no wonderment
May break upon your clear, pure eyes' repose;
Whether ye doubt or doubt not, I know One that knows!

Look down, O God, upon a guilty land,
That hath herself to foul injustice lent!
Evil her sons alike on every hand,
They that have done, that they do not repent,
They looked on, that they did not prevent
This pestilent corruption in high stations,
This trampling on the law and the innocent,
This shelding of the guilty. Send thy natious,
Lord, and purge her pure, or waste her habitations!

Lord, and purge her pure, or waste.

'Twas thus when other hypocrites of yore
Their deadly minds 'gainst our Christ Jesus bent,
Like words they used with these to whiten o'er
Their own deceits and shameful devilment.
In like way cried: 'It is expediem!
That one die for the rest.' In like way trod
Their conscience down, folded their arms, and went
Two score years festering, clean forgetting God:
Until 'He sent, and slew, and swept them out abroad!
W. F. Chipman.

#### . 36 36 36 Dancing.

Henry Ward Beecher said in one of his sermons:

People ask me frequently, "Do you think that
there is any harm in dancing?" No, I do not. There
is much good in it. "Do you object, then, to dancing
parties?" No, in themselves I do not. But when 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 because of the dissipation. It is taking the time which was unquestionably intended for sleep and spending it in the highest extent of exhibitations and excitement. it in the highest state of exhibaration and excitement It in the highest state of exhibitant on and excitement. The harm is not in the dancing itself; for if they danced as do the pheasants, in the open air, upon the grass, under the trees and in the day, it might be commended, not as virtuous, but as belonging to those negative things that may be beautiful. But the wassail in the night, the wastefulness—I will not say of precise the high for heavest at help the property of the pr ious hours, for hours are not half so precious as nerves are—the dissipation continued night after night and week after week, it is that I deprecate as eating out the very life.

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 they would not go to balls and spend the whole night in "tripping the light fantastic toe." We have other means of recreation that are far better. Then why should we dance?—Ex.

We know of a Baptist who is weak-kneed-enough-of-a Baptist to say that unless he can find history to suit his theory he will give up his Baptist faith and go to the Catholics. Strange statement. We stand on the Bible 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

that without the slightest uneasiness we study history at the same time without any theory to maintain, or any 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 to rot. Uncover every fact, make all of its paths plain, and nothing will be found that can harm for a moment those who are founded upon the rock, on God's Bible. In fact all the darkness we have uncovered in the ages 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. cay saw a fittle girl friend of his talking to a stranger.

"What was that man saying to you, Madge?" he asked as he came up to her. "Oh," said she, "he just wanted to know if Dr. C— wasn't the preacher of this church." "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."—Ex.

#### Messenger 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? While 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 few 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 not that the young desire to usurp the functions of the old, nor that the old deliberately exclude the young. But the practice tends 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

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#### 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. 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. But If 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 ministers, 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 and conscience of men individually and collectively, whether or not they receive appointment from denominational boards, or receive full com pensation 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 amount 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 minis-We have far too many of the former, and perhaps we are on the road to the making of more

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 advice. It ought to be given to some men seeking 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 interest of North West Missions. Mr. Vining has 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 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?" That they should have such marvellous 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 a 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 Payson, who gave a most admirable review of the work of the past year, which was followed by short addresses by Revs. Messrs, Ford, Harding and Murray. An interesting paper was read by Mrs. Richardson on Missionary Zeal.

-The annual Conference of the Free Baptists of New Brunswick began its session on Friday, the 4th inst., at 10 o'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 10 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

—The church needs today the enlistment for Christian work, of every one of its members within its borders, could this enlistment be effected we could then sing more effectively,

"Like a mighty army, Moves the church of God,"

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 recognized 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 vay 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 maketh all things new.
Christ also waits, but men are slow and late;
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 no 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 victory. 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 balwar, and ness, and which so ness mer competit against traffic as public re

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out. This is rance reform but it will be ere can be no that has yet e hardest bat-no expected a lebiscite, were no kid glove e death of the mic as well as er but press it vever, to give Then, too, we alone will not raffic in strong may be done way to the ballot-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 must 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, closed its session last week. It represents about 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 Reformed 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 of the churches as a whole, to spread information concerning the extension of Christ's Kingdom 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, represent 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 have no patience with the "short cut" methods for entrance into that high and onerous calling. There are others that might take a leaf out of the notebook of these active and vigorous Christians. Baptists might learn some useful lessons we are well

-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 would work long if we did not expect to receive 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 unto the recompense of reward,"—and even the Master Himself, "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 more to strive after in the sense in which it is to seek the Kingdom of God. This high, holy, blessed, heart-free condition, is the reward 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 life is eternal. It is a "treasure in the heavens that fail-eth not." It will not require constant care and auxiety, 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 Presbyterian Conneils in Boston and Washington, respect-

ively. What mean these eager anxious throngs? They show that Christ has a mighty hold on the heart of the people. It is said that "He shall reign from sea to sea." The great numbers that have assembled from all parts of this continent and from 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 undivided 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. 3. They have demonstrated that the Bible is God's great message to a sinning and suffering world. In the addresses, and the hymns sung and the prayers offered in every way, frequently, 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 get 4. They teach that God is preparing 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 gathering of God s redeemed people in the temple not made with hands

—A farewell meeting was held in the North Baptist church in Halifax on Wednesday, the 4th inst. The ladies of the different W. M. A. Societies of Halifax and Dartmouth had a meeting in the afternoon from 3.30 to 5 o'clock. Then followed a 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 platform were Rev. G. Churchill and wife, Mrs. R. Sanford and Miss A. C. Gray. These devoted missionaries 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, representing the Foreign Mission Board. Farewell words were spoken by Miss Johnston in behalf of the Foreign Mission Board, and by Dr. Saunders in behalf of the churches and friends of missions generally, after which short addresses were given by the out-going missionaries. The whole was interspresed 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 of 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 missions and an enlarged

## 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 same time I believe that a plain statement of the bare facts of the case will not dishearten any true friend to Foreign Mission effort. On the contrary, it should lead every Christian reader to renewed consecration and more carnest prayer to the God of missions 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 MADAPILLI BRANCH

of the Bobbili church is about eighteen miles southwest 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 and simply 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 mission money.

In 1897 some of the famine money which you sent for the relief of the sufferers was distributed amongst them. Last year they received from the mission treasury a loan of four dollars to buy seed and pay tax on rice lands. 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 wosth about thirty-two ceuta in Canadian currency). Apart from this the Madapilli Christians have had no financial help whatever during the last three years.

Only one of their number, Sunyassi, can read. But God in 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 together for prayer and the study of God's Word. Thus they encourage one another and gain spiritual strength, so that in spite of all their poverty and social ostracism they are happy in the Lord and remain steadfast, immovable, a light shining day by day in the midst of awful darkness, constantly 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 circumstances we do claim that they have made a long step towards that goal and are deserving of much commendation.

#### CHEKKAGUDA 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 marvellously 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

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 days of our stay we were blessedly conscious of the fact that we were enjoying sweet communion with the saints. 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-year-old Christians. For two successive years their crops were an entire failure. Last year was only a little better. And now word comes that owing to lack of rains, their high land crops have again failed. This has been a great trial of their faith, but we believe that the God of har-vests will sustain them, and not allow them to suffer the want of any good thing. In the famine year Mr. Church-ill gave them from the famine fund about thirty-three dollars, which they repaid by building a good and suitable 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 Madapilli Christians do. But on account of their being so far away from the central sta-tions, and because they are as yet only babes in Christ, comparatively untaught in the Word, it seemed good to the missionaries that an under stepherd 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 establish 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. GULLISON.

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#### \* The Story Page & &

#### Deacon Brown Soliloquizes.

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, I've read it right through from cover to cover, a chapter every morning the year round, as many as a dozen times in these last forty years. To be sure, we had to do it pretty spry some of those mornings in harvest time, when the hay was in the field and the sky not over clear. But I've always made a point of insisting on the chapter, long or short, hard names, generations and all, and I did think nobody could catch me up on Scripture. But I must confess that young parson does get some of the queerest notions out of the Bible. How he did talk to us this morning! To think that the Lord wants us to run our business according to Scripture—that does beat me! And then that idea about putting business in our raligion, too—that the business of a church should be run on business principles, I do declare!

And so he wants regular trustee meetings just as we have our town board meetings, and minutes and reports, and books kept up square to date just as we keep our own day books, and rules and regulations and by-laws and nobody knows what not, with annual meetings and church meetings and society meetings, and everything all planued out by rule. It does beat me? I guess he'll have us all a going by clock-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 anything 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 little every week. And then if you don't pay regular, as the parson says is right and easiest, there it is down in the book in black and white, running up against you and you 'most ashamed to back out after you've once promised.

"System" and "systematic giving," the parson calls it all, and he says it's Bible doctrine, and all the rest. Give a tenth! Humph! Though 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 you've got put away in a safe place, if you do all that young parson was is right. Decomp.

all that young parson says is right, Deacon Brown.
But the queerest thing is about his salary! I do declare, if he doesn't want that regular, too, just as though he was a clerk in a store! And he says the "laborer is worthy of his hire," and he hasn't got anything to live, on but his salary, and he has to pay his bills just like other folks, and doesn't believe in running in debt, which I suppose is all true. But there, the people do give him an awful sight of stuff, and seems to me he ought to get along. Why, I took him a bushel of apples last week myself, and my wife sent a jur of pickles, much as half a wallon Loruses!

much as half a gallon, I guess!

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 during the twenty-six years he was here, and he never said anything about having it all paid in installments every month either. Being treasurer, I know pretty well about money matters, and the old parson he used to come to me every Monday morning and 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 he could always make change. And then at the end of the year if it wasn't all paid, and he insisted on it (which he hardly ever did, good old soul!) 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 had all the bigger time collecting it.

But, my! this young man of ours, he did set right 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 put to his account, once a month, in our new bank, which I had just started. I stared at him, I guess; and when he found out that wasn't our way of doing, what does he do but have a meeting of the trustees and get them to vote to pay him in that way. My, didu't I know it couldn't be done? But I didn't say anything. How 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 parson did talk when he found it out! Said it

dishonored God's house, and it was our debt, each one, just as if wowed it ourselves. I never saw things in that way wore. 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 ple ige the money to do it with—which hasn't been yet, and probably won't be very soon, Deacon Brown, if you and the rest of you keep holding 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 he sort of carried us right along with him. But I knew well enough it couldn't last, and it hasn't. Not that anybody has anything against the parson; no, it isn'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, Deacon Brown, cau auswer 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 have 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 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 doesn't know where the next meal is coming from, and can't even buy medicine for his sick child without running in debt on account of not being paid what's due him. And he doesn't want outsiders to know it's the church'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't 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 regular promised salary and it doesn't come in.

And accordingly 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. And 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—why, 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 wants the Lord's business doine as faithfully as we do our own private business. Wouldn't have a private debt standing against you for fifteen years, would you, Deacon Brown? You wouldn't borrow money for yourself and not even know the day it came due, would you, Deacon Brown? You wouldn't want enemies 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, Deacon Brown?

Nonsense! what ideas this young parson is putting into your head Elizur Brown! But maybe it isn't nousense. He says it's Bible. And he gets it all from those old texts you've read so often about giving "first-fruits" to the Lord, and "cheerful giving," and all things being done "decently and in order." Why, you've read them scores of times Deacon Brown. And if that young man, who hasn't been a deacon nigh on to thirty-five years, sees so much in them, maybe the next time you come to them in your reading you better stop and study and ponder them, Deacon Brown, even if you don't get through 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 wish I was big,
I'd whip the lot of 'em!"

Len was very much upset, and not without cause. It wasn't fair for Bob Alden, Charley Frask, and the other rich lads of Cliff View to poke 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 they would like it if they were in myplace, 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.

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 returned to the road. Five minutes later found him on the top of Hummer's Cliff, overlooking the river and mill-pond beyond. The cliff, principally of limestone, was nearly thirty feet high, and at its base was a rough shore leading down into the stream, now somewhat shallow because of the long drought.

Looking over the edge of the cliff, Len saw that the boys who had twitted him were preparing to go bathing. They had retired to a little shelter built under the rocks, and now Bob Alden and Ray Strong came forth in their bathing costumes, calling to their companions to hurry up. Neither of the youths saw Len, who kept out of 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!"

There were rough steps leading down to the base of the cliff, and Len began to descend these, bent upon doing 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.
I think we ought to be more considerate."

"Oh, don't preach to me, Ray," returned Bob Alden petulantly. "I didu'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 struck 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.

Bob Alden colored and hesitated before replying.
"Come now, you wouldn't like it, would you?" per a 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 had just joined them.

"And yet you called Len that too, Charley. Len's not fighting, or trying to retaliate, speaks well, I think, for his forbearance—something he learned, I imagine at the very poorhouse we despise."

"I fancy he is too afraid to fight, or 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'll try to make it up to Len. But come on, I'll beat you all in!"

A grand rush was made for the river by the five boys who composed the party. Soon all hands were disporting themselves in royal style in the cooling current beyond the rocks and about a hundred yards above where an old-fashioned lock-gate shut off the fails 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 had last been seen. But this proved useless, for no Bob was in sight.

"Oh, Ray, what shall we do?" gasped terror-stricken

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Charley. "Where is he. Won't he come up again?"
"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 predicament into which Bob had been placed. He, too, gave a cry of alarm, and nad oeen piaced. 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. Leaping to 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 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 footbold, went Len until the centre was gained. The water was rushing through the opening, tumbling downward a distance of a dozen feet on 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 came his pocket-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 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 several men, who now came to the assistance of rescued and rescuer. Bob's limp form was taken to the mill and here heroic manipulations by the men soon brought him out of danger. In the meantime Ray and the others had

out of danger. In the meantime Ray and the others had arrived, and soon after this poor Bob was taken home in a carriage.

Brave Len was never forgotten. It was Bob himself who sent for him the next morning. Neither of the lads 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. "I called you a poorhouse rat, and threatened to strike you, and in return you saved my life. I can't understand it."

But Len could understand it, and he told Bob just whin 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.

"He's too brave to fight. Len Barker is the bravest boy I know," is what he says.

And Ray and the others agree with him.—Our Boys and Girls.

and Girls.

#### St. St. St. The Living Alarm Clock.

BY CHARLES BATTELL 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 night 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 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 waked me up." So the man threw his hair orush out of the window at the little rooster, and the little rooster ran away. 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 hen-yard and said, "Now I will have a long sleep." And he went to bed and slept. But very early in the morning the little rooster flew over the hen yard fence and ran around to the front of the house and fapped his wings and crowed, "Kookeroo!" And the 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 waked me up." So the man threw his comb at the little rooster, but the little rooster already had one, and he ran away. Then the man said, "Well, as long as I'm up I'll weed my garden."

But that night the man shut the little 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 little rooster bit the string in two and flew over the heuyard 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 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 for 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 little rooster to waken him. And his wife slept as long as he, and dreamed pleasantly.

But the weeds overran his garden and choked it.— The Outlook.

#### \* The Young People &

RDITOR,

All communications intended for this department should be addressed to its Editor, Rev R. Osgood Morse, Guvsborn, N. S. To insure publication, matter must be in the editor's hands rife days before the date of the issue for which it is intended.

#### 30 30 30 Prayer Meeting Topic.

B. Y. P. U. Topic.—Lost Opportunities, Jeremiah 8: 20; Matthew 23: 37-39; Hebrews 12:17.

#### Daily Bible Readings.

Daily Bible Readings.

Monday, October 16.—Genesis 17. Everlasting covenent for Abraham. (vs. 19) Compare 2 Sam. 7:16.

Tuesday, October 17.—Genesis 18. Augelic guests.
Compare Heb. 13:2.
Wednesday, October 18.—Genesis 19:1-29, [30-38].
Angelic Saviours. Compare Gen. 19:17, 18.
Thursday, October 18.—Genesis [20] 21. The promised son—Isaac Compare Gen. 17:16.
Friday, October 20.—Genesis 22:1-19, [20-24]. The test of fate. Compare Heb. 11:17-19.
Saturday, October 21.—Genesis 23. The death and burial of Sarah. Compare Geu. 49: 19-31.

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#### 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 de termines 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 face, that life's record shows the oft-recurring item
"lost opportunities." Indeed it could scarcely be otherwise; for to be perfect in the use of opportunities would

"lost opportunities." Indeed it could scarcely be otherwise; for to be perfect in the use of opportunities would 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 repent and bemoan our many lost opportunities.

Opportunities are as varied as are the spheres of human activity. As related to the Christian life our opportunities 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 today means that our path is beset with advantages. Never was age so golden in opportunities for the individual. Privileges which the seers of other ages beheld only in vision are now pressing themselves upon us. The wisdom of the world lies at our elbow, and the secrets of all 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 quote Shakespeare for Scripture, that we believe Telugu-land bounds heathendom, and that the chief element of our 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 certainly show that we have not seized the opportunities of God's regenerating, uplifting grace, of the courses in Bible study and missionary work, (and of the light that shines from the most religious sanctums of the land—opportunities to become and to learn, so persistent and so fascinating that it requires a mighty effort do 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 saved."

Then in the sphere of our service for others our opportunities are as numerous as the individuals we meet, and

Heaven forbid that the wail be repeated by us: "The harvest is past and the summer is ended, and we are not saved."

Then in the sphere of our service for others our opportunities are as numerous as the individuals we meet, and the peoples we can touch through the lengthened arms of the modern methods of civilization. To do what the world regards as a great service may not be our privilege, but the ministries we are permitted to perform may not be insignificant factors in the life of those served. A word of warning, a word of counsel, a word of encouragement, a worthy example, a wholesome influence, a cheerful contribution to a needy cause, these in their opportune time and place may mean the noblest service we can render to our kind. Diligence here is enforced 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 of wisdom, preoccupation, procrastination, lack of faith, lack of courage. But for us as Christians they may all be condensed into this one: Lack of loyalty to the Christ Spirit within us and above us. In every conjunction of circumstances would we not discover our duty if we asked ourselves the question, "What would Jesus have me do?" Were we to adopt this rule and be governed by its spirit, when we examine our record we would not shed so many tears over the opportunities allowed to pass without an effort to utilize them. Mourn as we may over past peglect 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 times."

Goldboro, N. S.

Critics and Criticism.

Critics and Criticism.

Suggestive criticism touching the conduct of this department will be gladly received at any time by its editor. But in all criticism, there are three principles which critics should observe. I. The criticism should be well based, any other criticism is untenable. 2. It should be constructive rather than destructive. Anyone can destroy, but thought and creative genius enter into construction, 3. Criticism should always be over the name of the real critic. Any other criticism is unmanly and deserves only contempt.

#### Wolfville, N. S.

Wolfville, N. S.

Wolfville B. Y. P. U. held its annual meeting on Sept 26th. Officers for ensuing year were elected as follows: President, Clara L. Cohoon; vice-president, Mary Richardson; Secretary, Hilds Tufts; Treasurer, Ralph M. Jones. We shall not take the C. C. C. this year, but instead our meetings will be more largely devotional. Our programme includes monthly experience meetings and monthly missionary meetings, varied by an occassional temperance night. The Union raised 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. Currie, Sec. pro term.

#### DE DE DE

Our Denominational Work.

At the late Maritime B. Y. P. U. Convention, the report of the Executive Committee recommended that the Maritime Union unite in the effort to support a missionary in the foreign field. In lieu of this recommendation, 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 they make every effort that this amount be raised and forwarded through the treasurers of the churches to the treasurers of our funds at least quarterly.

Pastors and Presidents are your Unions carre-

Pastors and Presidents are your Unions carry

Pastors and Presidents are your Unious Carlying 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 de-nominational 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 needs and institutions. By what method then should our young people give to denominational work? Should they identify themselves
with a single phase or department, concentrating their
benevolence upon it, or should they give through the
regular channels and to all the objects specified by the
Maritime Convention? Most strongly I advocate the
latter method, giving through the regular channels and
to the entire work of the denomination. No doubt these
are advantages in the selection of a single object by the
young people as a rallying centre for their financial
efforts. There are in it possibilities of unity and enthusissum, 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 contributing to denominational work. I beg to protest against
it, for I believe the method to run contrary to the declared purpose of our young people's organization.
What is that purpose? Is it not the development and
direction of all the activities and possibilities of character and conduct in the young people? Education is
its aim. But that is just where the scheme of beneficence suggested for our adoption falls us. Instead of being in sympathy with it is contrary to sound educational
methods and principles. Instead of producing developed
and symmetrical character. Christians with breadth of
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 missions, or who believe in education but have no sympathy
for other denominational duties. Concentrated beneficence cannot produce broad character. character sympathetic and responsive, and with an horizon like that of
Jesus Christ. Concentration means the absence of breadth.
In its necessary effect therefore the scheme before us of
jesus Christ. Concentration is always at the expense of
breadth. Concentration means the absence of breadth.
In its necessary effect therefore the scheme before us of
some p what method then should our young people give to de-nominational work? Should they identify themselves

20

#### Foreign Missions. &

#### ✓ W. B. M. U. 🖋

" We are laborers together with God."

Contributors to this column will please address MRS. J. W. MANNING, 178 Wentworth Street, St. John, N. B.

#### at at at

#### PRAYER TOPIC FOR OCTOBER

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 missionary zeal among our pastors and churches and a larger ingathering of souls at all our mission stations.

#### 30 30 30

#### Items from India.

#### A REMARKABLE TEMPERANCE MEETING.

under the auspices of the Metropolitan Temperance and Purity Association is reported to have been held recent ly in Calcutta. The audience consisted of six or sever hundred students, the flower of the young manhood of Bengal. With the aid of the magic lantern, it was vividly shown how intemperance makes society a seat of an-archy, home a wilderness, the sweet relations of life bonds of misery, and life a total wreck. A fiery anointing 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 augelic hosts of beaven, always conquering and magnifying the name of the Lord. The whole audience was electrified. It was indeed a day of Pentecost. About 100 young men stepped up to the dais and vowed to surrender their lives to the service of the Lord, and to co-operate with the Association in the furtherance of the cause of Temperance and Purity. "Personal Purity, Total Abstinence"
—let the banner encircle the globe!

#### THE THREE ROTTEN CULTURES.

Under the above heading, there recently appeared in the London Spectator, an attack on English Education in India. The culture of the Hindu was compared with that of the Romans of the last century of the Western Empire, and with that of the Chinese literati of the present century. "English education in India," says the writer, "makes the Hindu a mere imitator, and inspires him with the one passion of securing appointment under Government."

The Rev. Dr. Miller, for thirty years Principal of Madras Christian College—most important collegiate in-stitution in India—in reply, states that only 390 of the 880 graduates of the Christian College are employed by the British Government. Of those following careers outside of Government service, 160 are lawyers, 100 are engaged in educational work, and the rest are pursuing rable careers in the various walks of life. Of this whole number of graduates 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 and efficiency in the public service, and in all kinds of work has risen greatly and is rising still.

#### THE RAIN,

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-shoots, may be heard far and near. In the Bombay Presidency, the rain-fall in July has been the scautiest known in sixty years. Rayputna, the Central Provinces and in the orthern section of the Madras Presidency, the fear o famine has been great.

#### THE NEW CAMBRIDGE SENIOR WRANGLER,

TURUSHOTTAM PARANJPE, is being congratulated ad nauseam. The common exclamation is :--"What! has an Indian carried off the blue ribbon of English scholarship!" Mr Paranjpe says: "I was born in 1876, in a village of 300 inhabit ants, where there is not even an elementary school. My people engage in the cultivation of rice, betel-nuts, cocoanuts, etc. I was married at sixteen to a girl of eleven. Took my B. A. in 1895, and in 1896 obtained the Government of India Scholarship. For my educa-tion I am indebted to Prof. Karve of the Fergusson College (Poona.) In this College, which is managed by native gentlemen who work for a mere pittance, I expect to teach on my return to India."

#### RIOTS IN SOUTH INDIA

From June 3-14 what looting and plundering, burning and sacking! In the Tinnevilli District alone more than 150 villages were attacked, 3,500 houses were burnt, and about 4 lakhs \$150,000) worth of property has been damaged and looted. What barbar us treatment the women and children have received. Hundreds of Shanar women have had their ears torn away by the Maravars in their efforts to procure the curious gold and silver rings, which hung from lobes so distended as to actually rest on the

Behold how great a matter a little fire kindleth. It seems that the Shanars, the toddy drawers of South India, claiming to belong to the Kshatriya caste, attempted to enforce an entrance into the Swaski temple. The higher castes protested. The case was tried and decided in favor of the Shanars, whereupon the layless Maravars proceeded to punish the presumptuous Shanars. In a word Caste is the real cause of the temporary absence of Pax Brittannica in India. It is worthy of notice that the hundreds of Christian Shanars were unmolested, and that with these many a heathen Shanar took refuge.

PUNDITA RAMABAI

PUNDITA RAMABI

is full of enthusiasm. Her testimony for Christ is strong. Evidence of blessing continue in her settlements at Mukti, near Khedagon, and at Sharada Sadan, Poona. A native paper commenting on the series of meetings she conducted for the Y. M. C. A. of Bombay, says: "The sight of an Indian lady addressing young men is not a common one, but it is one 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.

THOSE SEVEN MEN.

Some months ago the itemizer referred to seven men in Kimedi, who had offered themselves for baptism—they were not baptized. In a letter from Mr. Corey he says: "One thing we must learn in this country, and rather a bitter thing, too, is never to count on a convert with any assurance until he has been baptized, and then 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 all sincerity, but they had not counted the cost. Their caste people made such a row that their courage failed. Occasionally I see some of these men, and they tell me they have not lost hope yet." The blade works underground, unseen, but it must come to the surface. And then there often comes a nipping frost. But afterwards a second springing to perfection. We sow in faith and wait in hope

We sow in faith and wait in hope

"Thou canst not toil in vain; Cold, heat, and moist, and dry Shall foster and mature the grain For garners in the sky."

#### MABEL ARCHIBALD.

Chicacole, India, Aug. 29, 1899

#### N N N Amounts Received by Treasurer W. B. M. U. From Sept

22nd to Oct. 5th. Zand to Oct. 5th.

Glace Bay, F. M., \$2; H. M., \$1; donation H. M., \$1; Salisbury, F. M., \$2; Soi. N. B. Convention, W. B. M. U. meeting, F. M., \$4; G. L. M. \$4; N. W. M. \$4; Sydney, Sadie Harrington toward M. ss Gray's travelling expenses, \$5; Truro lumanuel church roc. fund, 50c; Alberton, F. M., \$2.25; H. M. 15c.: Wittenberg 10c.; Coll \$1; So; Kinsman Corner, Tidings, 25c.; Union Corner, F. M., \$3; Lower Southampton, York Co., Miss Violet L. Kirke, to constitute herself a life member, towards Mrs. Churchill's school, \$25; North River, F. M., \$4; H. M., \$3; Tidings, 50c.; Port Hawkesbury, F. M., \$3.75; Morganville, Tidings, 25c.; Jacksonville, F. M., \$2; H. M., \$3 05; Dundas, H. M., \$4.

#### MRS. MARY SMITH, Treas. W. B M U.

Amherst, P. O. B 513.

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

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

#### DE DE DE Foreign Mission Board.

#### NOTES BY THE SECRETARY.

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

It is said that when the story of the West India slavery was told to the Moravians, and that it was impossible to reach the slave 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 toil under the lash, to get right beside the poor slaves and instruct them." And they left their homes and went to the West Indies as slaves, and lived in the company of slaves, to get close to the hearts of the slaves. the slaves heard them because they had humbled themselves in their condition.

That was grand; it was glorious; and yet Christ's example 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 be drawn so close as to hear Him whisper, "God is love."

"In evangelistic missionary zeal let us 'go grow,' " said Dr. Clark in his annual message. uld earnestly recommend as an outcome of the Tenth

Legion that we all take up the 'Forward Movement' of our respective denominations, and that as individuals 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

"Make money for God" was one of the earnest appeals of Dr. Clark to young men. "Pledge yourselves to turn your best ability to the making of money, not for a selfish and a sorded purpose, but that through your money the world may be evangelized. Glorify this meanest of passions with the Godlike light of an unselfish purpose. Transmute this city into pure gold. Make year purpose very specific and definite. Bring to bear the orce of our pledge upon your business. Rout avariciousness with a godly purpose and say: Trusting in the Lord Jesus Christ for strength, I will make money for him. I will at the first possible moment support, thr ugh my own denominational Board, one or morworkers for Christ on the home or foreign field. Whit a glorious day for world-wide missions will that be when one hundred thousand young American Christians make that covenant with God." selfish purpose. Transmute this city into pure gold.

#### DE 30 30 Foreign Mission Special Offering.

Foreign Mission Special Offering.

C. Henry Dimock, \$5: Lewis E. Dimock, \$25; Kenson S. S. \$4; Rev. Z. L. Fash, \$5; Rev. W. E. Hall, \$5; Delegates Brussels St. church, \$55; Gaysboro chirich, \$15; H. R. Ermerson, \$25; Dorchester B. Y. P. U., \$20; 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 church, \$100, B. Y. P. U. \$25—\$125; F. W. Barbour, \$10; St. George Mission Band, \$14.10; 2nd Chipman B. Y. P. U. \$100; St. Andrews 1st church (Bayside), \$967; Rolling Dam church, \$7; Bartlett's Mills church, \$633; Oak Bay church, \$6; Ledge, Duffrin, church, \$633; Oak Bay church, \$6; C. Granyille Ferry church, \$10; S. E. Bancreft, \$5; Rev. G. J. C. White, \$10. Total \$386.46. Before reported \$451.53. Total to Oct. 1st, \$1037.99.

#### GENERAL DONATIONS.

In memory of B. Louisa D. — , 'Halifax, \$20; Weymouth church, \$3; Westport Mission Band, \$11; Mrs. M. W. Bigelow, \$25 Total \$59. Before reported, \$135.35 Total to Oct. 1st \$194.35.

#### FOR MR. G.'S SUPPORT.

FOR MR. G.'S SUPPORT.

Rev. Z. L. Fash, \$5; Mrs. John Nalder, \$5; Mrs. E.

D. Shand, \$5. Total \$15. Before reported \$10. Total

to Oct. 1st \$25.

Total as above, \$1,257.34.

J. W. MANNING, Secy. Treas.

#### St. John, Oct. 2nd. JE JE JE

The P. E. Island Conference.

The Prince Edward Island Baptist Conference met with the Summerside church on Sept. 24th and 25th A There were present Pastors R. J. Grant, Summerside; J. C. Spurr, Alexandria; A. F. Browne, North River; D. Price, Tryon; E A. McPhee, East Point; A. C. Shaw, Dundas; F. P. Dresser, Tyne Valley; G. P. Raymond, Charlottetown; Deacon Arthur Simpsor, Cavendish, and Deacon Howatt, Tryon. A number of 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 him my salvation." The preacher pointed out that this salvation

inspiring sermon from the text, "I will shew him my salvation." The preacher pointed out that this salvation was great, joyful and everlasting.

At the Tuesday morning session a programme was arranged for the visit of Miss Eva De Prazer, M. D., of Viziagapatam, India, among the Island churches. A short prayer service was led by Pastor J. C. Spurr, after which Pastor E.]. Grant, the President of the Conference, took the chair. Attention was given to applications for aid from several churches. These applications always receive careful and faithful discussion before they are endorsed by the Conference and forwarded by the secretary to the Home Mission Board.

All the Island churches are at present supplied with pastors with the exception of the Cavendish group, and it is hoped that some one will soon be settled over this important field. Pastor Jackson, who has lately removed from Cavendish to New Haven, Conn., is much missed from the Conference, and his brother pastors wish him all success in his new church and in the further prosecution of his studies.

At the afternoon session reports from the churches were presented which showed a number of baptisms and other encouraging facts. Prayer was offered by Pastors Price and Spurr for a number of special cases of sickness which had been brought to the notice of the Conference.

On Tuesday evening, instead of the addresses on our Denominational work which otherwise would have been given, Miss De Prazer addressed a large audience upon the story of her conversion and the work of our mission aries in India. Her words will loug be remembered and all the members of the Conference were glad that she could pare a few days to visit our P. E. Island churches.

The Conference 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!!! be presented, it is hoped that every pastor on the Island will be present.

The with th 13th. hold t day me Lean.

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Syding sin Interes for der this as Harrin Glac members go members to the No bar ful and Port

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irk, \$25; ders, \$3; Moncton Barbour, Chipman Bayside), s church, church, church, ite, \$10.

20; Wey-311; Mrs. d, \$135.35

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Treas.

rence met and 25th.l nmerside;

th River nt; A. C. y; G. P. Simpsor, number of ended the

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onsumption? We are sure you do not. Nobody wants it. But it comes to many thousands every year. It comes to those who have had coughs and colds until the throat is raw, and the lining membranes of the lungs are inflamed. Stop your cough when it first appears, and you remove the great danger of future trouble. stops coughs of all kinds. It does so because it is a sooth-ing and healing remedy of great power. This makes it the great-est preventive to consumption. Ayer's Cherry Pectoral Plasters over your lungs A whole Medical
Library Free.
For four cents in stamps to pay postage, we will send you sixteen medical books. Medical Advice Free We have the exclusive services of some of the most eminent physicians in the United States. Unexual opportunities and long experience eminently fit them for giving the particulars in your case. Fou will receive a proing reply, without cost.

Address, DR. J. O. & T.R. Address, DR. D. Address, DR. D. & T.R. Address, DR. D. & T. Address, DR. D. & T.R. Address & T

District Meeting.

District Meeting.

The Cape Breton District meeting met with the Homeville church Sept. 12th and 13th. Heavy rain made it impossible to hold the regular business session on Tuesday morning. A short devotional meeting was led by the chairman, Rev. M. A. Mc-Lean. In the afternoon were heard the REFORTS OF CHURCHES.

Sydney.—Congregation steadily increasing since Pastor Vincent took the church. Interest good but helpers needed. Raised for denominational purposes \$200, \$100 of this amount being donated by Bro C. H. Harrington. Spiritual standing of members good.

Harrington. Spiritual standing of members good.

Glace Bay.—Interest increasing altho' membership is small. Some opposition to the work of our denomination is felt. No baptisms recently. People very faithful and we are hopeful.

Port Morien.—Owing to business depression people are leaving town. This has decreased our numbers. At present Bro. W. M. Steele is with us and congregations are increasing. No Sunday School at present.

helpful sermon to a large and appreciative congregation. Wednesday morning after a devotional service led by the chairman, Bro. W. M. Steele of Acadia Gollege, read a paper on "The Investment of Self." The paper was discussed throughout the remainder of the session. Wednesday afternoon was given to the discussion of Sunday School work. A question box in charge of M. A. McLean brought out some very helpful suggestions for Sunday School workers. On Wednesday evening a platform service was held. Bro. Steele spoke for a short time on Acadia College, referring particularly to the Student life. Rev. M. A. McLean gave a forceful and interesting address on missions after which Bro. Steele led a short offer service of prayer and praise. The next meeting is to be at Glace Bay.

W. M. STERLE, Sec'y Pro. tem.

New Brunswick Sunday School Associa-

The New Brunswick Provincial Sunday School Convention will be held in States the state of the the 19th. There will be two visiting workers from outside of New Brunswick, namely Mr. Alfred Day of Toronto, and Mr. C. M. Sanford of Nova Scotia. Mr. Day is the general Secretary of Ontario Association, and well known International officer. Mr. Sanford is the General Secretary of Nova Scotia. Railways and boats will give the round trip for single fare. On the boats, delegates and visi ors will ask for Convention ticket. On railways a standard certificate must be obtained with the ticket. These being signed in Convention will secure a return ticket free. The Intercolonial will issue through tickets via the C. P. R. to all who so request. Thus they will save the hurry of getting another ticket in the St. John station with those who go on the Halifax-Montreal train. Each school is privileged to send two delegates. Each county may send the five elected in the county may send the five elected in the county convention, or their substitutes. Normal graduates may go, 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 committee should go through on Monday 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. 30th '99.

to Sept. 30th '99.

Milford and Greywood churches, \$2.36;
Seal Harbor, \$5; Hill Grove, \$7; Wolfville, \$21.05; Hantsport, \$6; do B. Y. P.
U., \$10; Port Clyde church per Quarterly
Meeting, \$6.40; African Association, \$10;
Tancook cnurch \$10.50; Springfield, \$9.77;
Falkland Ridge, \$2.23; Josiah Soley,
Lower Economy, \$25; Amherst church,
\$44.27; New Harbor \$12.15—\$171.73.8 Before reported \$391.10. Total \$562.83.

Correction.—For New Canaan in last
report read New Annsn.

A. C. Cohoon treas, den. funds.
Wolfville, N. S., Oct. 3rd.

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Programme of Appointments, Rev. A J. Vining.

ViningSunday, 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, 11 a. m.
Sackville, 3 p. m. Dorchester, 7 p. m.
Amherst; Monday, Oct. 23, River Hebert;
Tuesday, Oct. 24, Oxford; Wednesday,
Oct. 25, Springhill; Thursday, Oct. 26,
Parrsboro; Friday, Oct. 27, Bass River;
Saturday, Oct. 28, Great River; Sunday,
Oct. 29, Truro; Monday, Oct. 30, New
Glasgow; Tue-day, Oct. 31, Antigonish;
Wednesday, Nov. 1, Isaac's Harbor;
Thursday, Nov. 2, Canso; Friday, Nov.
3, Guysboro; Sunday, Nov. 5, North
Sidney, Sidney. The rest of the programme soon.

w. M. Steele is with us and countergates are increasing. No Sunday School at present.

Homeville.—When we have a pastor, no meetings. At present Bro. Steele is with us. Sunday School in good condition. Prayer meeting conducted by pastor on Thuraday evenings well attended.

Myra.—Church work generally in good condition. Bro. Steele is with us for a short time. Young People's Union on Sunday evenings. Interest good. Sunday School in good condition. Prayer meeting every Tuesday evening.

North Sydney.—Recent repairs in church have added to appearance of property. Finances in good condition. Congregations good and week meetings well attended. Lost by death a valued and noble helper, Deacon Jefferson.

No reports from Margaree, Fourchie, Grand Mira or Gabarus. Pastor Beattie of Glace Bay, who was kept at home by illness, was remembered in special prayer that he might be specially restored to health and church. On Tuesday afternoon the W. M. A. S. held a most interesting session. Thesday evening Rev. J. A. Vincent of Sydney preached an able and

detail in MESSENGER 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. D. G. 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. MELLICK.

MESSENGER AND VISITOR.

Pursuant to a call issued by the Taber-nacle Baptist Church, a special meeting of the Southern Association convened in Tabernacle Baptist church, Sept. 28th, at 3 p m., to consider the advisability of set-ting apart to the gospel ministry their Pastor-elect, Bro. P. J. Stackhouse. In the absence of the Moderator and Clerk of the Association, Rev. J. H. Hughes was selected as Moderator, and Rev. M. C. Higgins, Clerk. After singing "All hail Reg. 1 and prayer by Rev. 1ra Smith, the following delegates were then enroled. Tabernacle, C. W. Morrell, J. McRae, Wm. McRae, H. Jones, H. Parker, H. Best. Germain: Rev. G. O. Gates, Wm. Lewis, J. J. Bostwick. Leinster: Rev. Ira Smith, Rev. J. L. Shaw, T. L. Hay. Carleton: Rev. M. C. Higgins, J. McKinnon, E. L. Strange. St. Martins: Rev. S. H. Cornwall. Delegate in his own wights. Park. H. H. Marker.

right, Rev. J. H. Hughes.

Rev. J. Bennett Anderson, of London,
England. Rev. J. W. Manning, and Bro.
L. L. Sharpe were invited to a seat in the

L. L. Sharpe were invited to a seat in the council.

Bro. C. W. Morrell, c'erk of the church, then gave statement of the record of the church calling for council.

Bro. Stackhouse was then called upon to give an account of his conversion, call to the ministry, and views of Christian doctrine, which he did in a most convincing, satisfactory, 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 forth.

ability to detend the doctrines in had set forth.

Warm, appreciative and highly commendatory words were spoken by Brost J McKinnon, L. L. Sharp and E. L. Strange, members of the West End church, of the early life and character of our brother.

At the close of the examination the following resolution was unanimously passed: "That this Association sitting as a council having heard the story of our brother's conversion, call to the ministry and views of Christian doctrine, heartily recommend that the church proceed with the ordination."

In the evening the following programme was carried out, viz., reading Scripture and opening prayer, Rev. J. L. Shaw; sermon. Rev. S. H. Cornwall; ordaining prayer, Rev. J. H. Hughes; right hand of fellowship, Rev. J. W. Manning; charge to candidate, Rev. I. R. Smith; charge to the church, Rev. G. O. Gates; benediction, Rev. P. J. Stackhouse.

St. John, West, Sept. 29th.

Motices. M

The Digby 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 Picton and Colchester counties will be held with the church at Bass River, Oct. 16th and 17th. Churches and W. M. A. Societies are invited to send delegates.

O. N. CHIPMAN.

are invited to send delegates.

O. N. CHIPMAN.

The next session of the Queens Co. quarterly meeting will be held at Chipman Station, on Saturday, 7th inst. Conference at 2 p. m., with evening service at 7 o'clock. On Sabbath the dedication exercises of the 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 afternoon and evening of Tuesday, 17th inst. Will the Sabbath Schools in the above named parishes please see that they are represented? An interesting programme is being prepared and a good attendance is desired.

W. A. Toole, Sec'y.

The Westmorland County Baptist Quar-

The Westmorland County Baptist Quarterly meeting will meet with the church at Dorchester 2 p. m., October 17th 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. J. E. TINER.

The Shelburne Co. Quarterly Meeting will D. V., hold its next session in Shelburne, Nov. 7th and Sth, '99. A good delegation is expected, especially of the Sisters, as the W. M. A. Societies are to the front in this session. All delegates expecting to attend are requested to forward their names to the undersigned.

G. T. McDonald, Sec. pro tem.

The Kings County N. S., B. Y. P. U. met in its second annual Convention on Tuesday afternoon and evening, Sept. 12th, at Lower Canard. The officers for the ensuing year were appointed as follows: Pres., H. G. Harris, Kentville; vice-Pres., H. P. Sweet, Billtown, Sec. H. H. Currie, Wolfville; Treas. urer. Stanley Marchant, Kentville; Supripinior work, Miss Oressa George, Waterville. Executive committee was constituted as follows: Rev. D. H. Simpson, Berwick; Rev. J. B. Morgan, Aylesford, Rev. W. N. Hutchins, Canning.

Yours in the work,

Herberger H. Currie, 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

Paines Celery Compound Repairs the Nerves and Tissues. Banishes Disease, Gives Fresh Red Blood

and Perfect Health.

The nervous system is a wondrouscomplication, and should at all times work with perfect harmony. When the working of the nervous system is unimpaired good and vigorous health be 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, she may become a fit subject 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 agents give us the first true warnings of dangers and perils.

When the nerves indicate the first symptoms of disease, the alling man or woman should without loss of time make use of Paine's Celery Compound, nature's true nerve food, blood cleanser and flesh builder.

Medical experience points to Paine's

Medical experience points to Paine's Celery Compound as the frue and unfailing banisher of disease, the only medicine that thoroughly builds up the broken down nervous system, that dissipates debility, sleeplessness, neuralgia, rheumatism and blood troubles. It is the friend that brings perfect digestion, sweet sleep, tranquility and mental peace. If you have not yet used or heard of Paine's Celery Compound, ask any of your friends or neighbours who have received new life from its use; they will gladly and joyfully recommend it.

FIELD'S

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But now a word of proof to back up these assertions, and we have it from Mr. John Hawke, Coldwater, Ont., who writes "Dr. Fowler's Extract of Wild Strawberry is a wonderful cure for Diarrhoea, Cramps and pains in the stomach. I was a great sufferer until I gave it a trial, but now I have perfect comfort."

#### The Home

A Basket of Apples.

Apples are the chespest 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 the trees and vines. It is said that the French have four hundred different ways of cooking apples. This alone, from country noted for its fine cooks, should be enough to influence the housekeeper whose mind is often puzzled as to what to cook and how to cook it. The following are some recipes in which apples have a pro-minent part:

STUFFED APPLES.

Select six large apples, and take out the cores. Prepare a filling of grated bread crumbs, a small lump of butter, sugar to taste and a dash of cinnamon. Mash the mixture well together and stuff the hollow in the apples with it. Put them in a hot oven and let them bake untill well done.

APPLE OMELET.

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

Put a cupful of sugar and one of water into a preserving kettle, adding the juice of one lemou. Boil five minutes, or until the scum rises, and remove it. Add six apples, pared, cored and quartered. Boil until nearly tender, and then bake in the oven. This is good either hot or cold.

FROSTED APPLES.

Select sound apples and put them on to simmer in water with a small piece of alum. Put them in cold water and when the skins will peel off with the fingers remove 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.

APPLE SHORTCAKE.

Pare, core and slice four fine, large apples. Drop them into boiling syrup and cook until soft, and then mash them well. Roll a sheet of plain pie crust in two thin layers. Lay one in the pan, lightly greased with butter, then lay on the second sheet, and bake in a hot oven. When done, separate the sheets and spread the apple sauce between the crust and also on top, and serve with cream.

NEW APPLE PIE.

Pare and quarter half a dozen tart apples; put them in a porcelain lined kettle with a cup of white sugar, a teaspoonful 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.

OLD-FASHIONED APPLE PIE.

Pare, quarter and core tart apples. Fill the pan full, sweeten, and grate cinnamou or nutmeg over the whole. Cover wi'h an upper crust and bake.

APPLE TAPIOCA.

APPLE TAPICCA.

Fill a good sized pudding dish with thick slices of sour apples. Sprinkle over them a little sugar. Take one-half a cupful 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 cook for twenty minutes, stirring frequently. Pour over the apples. ring frequently. Pour over the apples, cover the dish and bake until done.

#### Excellent Meat Cakes-

An excellent meat cake can also be 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 into a basin, and stir in three eggs, three tablespoon fuls of good brofh, two of red wine, some salt and pepper to taste, two or three boned sardines, some parsley or any kind of favorite herbs, and a handful of white breadcrumbs, soaked and squeezed free from moisture. Mix these ingredients thoroughly, put the mixture into a shaped 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 sardines. a few pickled gherkins and a noinon, all cut small. Mix the yolks of three hard-boiled eggs, pressed through a sieve, with a little butter beaten to a cream. some 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 dry toast, over which a layer of thick mayonnaise should be spread, or in the scooped whites of hard boiled eggs. made. Chop up the meat that is to be

A Tooth and Nail Brush Case

A great convenience which every traveller will appreciate is a case for the toothbrush and nail-brush.

brush and nail-brush.

This article is very simple to make, though it is hardly necessary to say that the sewing must be done with extreme care and neatness. Its materials are a strip of gray or 'art' linen sixteen and a half inches long and three and three-quarters 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 sufficient

tape or silk braid to bind the linen.

Bind the straight end of the linen strip first, then fold it toward the pointed end. making a case seven and three-quarter inches deep, baste the sides together, and, commencing at the top of one side, stitch the braid around the entire case. Put a

commencing at the top of one side, attenthe braid around the entire case. Put a buttouhole in the pointed end and sew a button on the case beneath.

Fold the rubber cloth together, the rubber part outside. Stitch down both sides, making a very narrow seam, then turn so that the rubber portion is iuside, and make a row of stitching an inch and a quarter from one edge from top to bottom. 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, commencing at least three inches from the pointed end. 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 glass-towelling, bound with red or blue 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 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 as that destroys their flavor. After peeling them put them in a glass dish and stand them in the refrigerator. Next make the mayonnaise. Put the yolk of a raw egg in a deep soup dish, and add half a teaspoonful of dry English mustard. With a box wood fork mix the mustard and yolk of egg to a cream, then take a pint bottle 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 blenda perfectly. When the mixture becomen stiff add waxy, thin it with a few drops of vinegar; continue to stir it all the time. Now resume pouring or dropping the oil in; and again, if it gets 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 sait in a mayonnaise. When the dressing is done take the tomatoes from the refrigerator, pour it over the tomatoes; dress them round with a fringe of parsley or water cress and serve.

Hope Springs Eternal.—Podsniv (meeting elderly person)—By Jove! Is it possible? My old school teacher. By the way, do you remember that you said when I was in your class that I'd die on the gallows? Elderly Person—Well, you're not dead yet.—Philadelphia North American.

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Do not allow your dealer to sell you imitations of the Diamond Dyes, on which he makes large profits, but insist every time on having the true, reliable and genuine Diamond Dyes that have stood the tests of long years in our Canadian homes.



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#### The Sunday School at

#### BIBLE LESSON

October 11, 1899,

Abridged from Peloubets' Notes.

Fourth Quarter.

EZRA'S JOURNEY TO JERUSALEM. Lesson IV. October 22. Ezra 8:21-32.

1

Read Chapters 7, and 8:15-36. Commit Verses 21-23.

GOLDEN TEXT.

The hand of our God is upon all them for good that seek him, Ezra 8:22.

EXPLANATORY.

I. THE GENERAL CONDITION OF THE JEWS AT JERUSALEM when Ezra left Babyionia 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 had been built, but the opposition had been so great that the walls had not been testored and the rubbish still arose in long-tretching mounds. The vision of sudden glory and greatness had faded away. "They had expected a wast influx of their brethren, 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 being poured into their treasuries, as had been promised by Haggai. The country was pillaged in open day, and many Jews carried off into slavery by nightly surprises, while the corpses of murdered men were often found on the road."

II. CONDITION OF THE EXILES IN BABY-

Haggai. The country was pilaged in open day, and many Jews carried off into slavery by nightly surprises, while the corpses of murdered men were often found on the road."

II. Condition of the Exiles in Baby-Lonia.—The effect of the exile on those who remained in foreign lands was exactly the opposite. Having no material basis for the national life, they "clung all the more tenaciously to those spiritual possessions which alone gave the nation a title to existence." There was "an increasing s'rictness of doctrine and practice." "The Sabbath assumed a new spiritual character and was observed most strictly as a solemn day of rest and prayer." Dispersed over the provinces, the Jewish communities were "thirt together by the indissoluble ties of religion and custom."

III. EZEA'S PURPOSE AND PLAN.—Ezra, the scribe, had grown up under the two influences referred to above, which were preparing for a great religious revival under the power of God's Holy Spirit. (1) The experience of captivity, with its humiliation and loss, and a realization of its meaning as a chastisement for the sins of the nation. (2) The influence of the revival of letters in Babylonia. Ezra, no doubt, knowing the condition of things in Jerusalem, had not only "prepared his heart to seek the law of the Lord, and to do it," but he planned to go up to Jerusalem and "teach in Issael statutes and judgments" (Ezra, 1:0), and to take so many trained people, and so much pecuniary aid, as would enable him to accomplish his purpose.

IV. The Persian Persiit And to take so many trained people, and so much pecuniary aid, as would enable him to accomplish his purpose.

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IV. The Persian Persiit And to take so many trained people, and so much pecuniary aid, as moderate the later we have the later

V. 21-26.
V. THE JOURNEY TO JERUSALEM.—
V. 21-32. The starting point was (v. 21)
AT THE RIVER AHAVA. The place is unknown, but it was probably one of the canals near Babylon, flowing into the

known, but it was probably one of the canals near Babylon, flowing into the Euphrates.

The assembly consisted of about 1,700 persons, including heads of families and their retainers (Ezra 8: 1-14), priests, Levites, and 220 Nethenim, or the servants who assisted in the work about the temple, so that the Levites could assume the higher position as religious instructors of the people. "They remind us of Christiana and her children, who would not join the Pilgrim when he set out from the City of Destruction, but who subsequently followed in his footsteps."

The Fast. THEN I PROCLAIMED A FAST, Fasting, as a religious act, would seem to have its basis in (1) a grief over sin so deep and intense that all desire for food is taken away. (2) In the aid to deyotion furnished by a body unburdened with food, so as to leave the mind and heart in their most active and free condition. (3) It is the natural expression of deep sorrow for sin. It is not enough for

the heart to feel deeply; it needs to express its feelings, though the proof that the fasting is sincere lies in forsaking the sin repented of and doing deeds of righte-

sin repented of and doing deeds of righteousness.

The object was (I)-THAT WE MIGHT APFLICT OURSELVES REFORE OUR. GOD. It was an expression of repentance for sin, of casting out all obstacles from wrong mo'ives or disobedient hearts which would render it impossible for God to give them success in their journey. It meant submission, consecration and repentance. (2) TO SEEK OF HIM A RIGHT WAY. The fasting was accompanied by prayer (v 23) and was used "as the means of intensifying religious fervor in prayer through the restraint laid upon physical appetite." It was also the natural means of clarifying their own 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, Exra 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 assertions and bring disgrace on God's cause.

23. AND HE WAS ENTREATED OF US.

cause.

23. AND HR WAS ENTREATED OF US.
Ezra had the assurance that his prayer had
been heard.

The Treasure. 24 I SEPARATED TWELVE,
etc. He committed the treasure into the
hands of twenty-two persons, twelve chief
priests and ten Levites, of whom the first
two are named. These men would take
special charge and be responsible for the
safe keeping of the treasure. Besides it
would relieve Ezra of all possible scandal
in regard to it.

25 AND WEIGHED UNTO THEM THE

in regard to it.

25 AND WRIGHED UNTO THEM THE
SILVER, etc. We may gather from this
that the silver and gold were in bars or
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., III., 96). The weighing
implied accurate accounting, such as
should always be secured for public
money.

MONORY.

26. SIX 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 times as much as silver. The whole treasure was worth \$4,000.00 or \$5,000,000.

27. DRAMS. Daries, worth about an English severeign, or \$5,00.

28. A FREHWILL OFFHRING UNTO THE 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, partly as storerooms (see Neh. 13:5).

The Journey. 31. DEPARTED . ON THE TWELTH DAY OF THE FIRST MONTH. Nisan, about the time of the Passover, or our Easter, in March or April. THE HAND OF OUR GOD. His power; his care.

32. AND WE CAME TO JERUSALEM. 26. SIX HUNDRED AND FIFTY TALENTS

32. AND WE CAME TO JERUSALEM. On the first day of the fifth month (7:9)

care.

32 AND WE CAME TO JERUSALEM.
On the first day of the fifth month (7:9) in July.

VI THE WORK OF EZRA—(1) He brought the Book of the Law into prominence.

(2) He reinforced the ritual of the temple and the order of the priests.
(3) The chief reform of Ezra was the abolishment of mixed marriages with the surrounding heathen. After fasting and prayer, at a public solemn meeting, the nobles, the priests, and the people put away their heathen wives. It was 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," a "total absence of human tenderness," a "pitiless legalism."

But the course of the Israelites was ruining and degrading the nation Nearly their whole history, pevious to the exile, she wing how they yielded to the surrounding idolatry because they refused to drive rut the idolaters in Joshua's time,—a history ending in exile on that account, and the history of the eventy years since the return,—was a commentary on the practise Ezra rebuked. The mix drace of the Jews and Sumaritans, with their half-heathenish customs, was a living warning of the results of their course. There was only one alternative,—to purify the church, or to let it go to ruin.

Illustrations. Err's course was therefore, not narrow, nor bigoted, nor intolerant. Miss Willard has well said that from the G-rizim of holy braitudes comes a voice. "Hessed are the inclusive, for they shall be excluded," And it is true wherever it can apply. True liberality is both Christian and wise. But even she would not include ruinsellers in the Christian. Temperance Union, nor think that town blessed that did not say to

saloou keepers, "Repent or go." The choir is not narrow because it does not include those who can only make discords, nor is the sheepfold intolerant that refuses to include wolves, nor the medical society that excludes quacks, nor the church that does not invite the unrepentant wicked to its communion.

PRECTICAL SUGGESTIONS AND ILLUSTRA-

Tions.

In all nations, in all ages, there are two opposite moral dangers, and in avoiding Scylla there is great danger of sailing too near Charybdis. Extrestness, conscience, devotion to a noble purpose, Puritan uprightness, may keep us from the graces and the beauty of holiues; while graciousness, heauty, art, kindliness, may lead to laxity, indifference, and a careless conscience.

The Christians have a very pretty custom in Corea of putting out the little white flags over their houses on the Sabbath. These banners show just where there are Christians living, and they show the world that it is a holy day.

the world that it is a holy day.

"Field Flowers" is a cloth bound book, 8x11, gilt edges, heavy enameled card board, die-stamped in gold 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 coutributed one or more original drawings for the text matter by Eugene Field appearing therein.

The British Columbia provincial exhibition was opened at New Westminister on Monday by Hon. Sydney Pisher, minister of agriculture.

## FOR SALE IN THE LAND OF EVANGELINE

We offer for sale a property in Wolfville situated about a mile east of Post Office. Consists of 60 acres of land, 2½ acres of dyke, has 200 apple trees, crus 18 tons hay, has fine house, in commanding situation of 8 rooms, besides halls, pantry, etc., good cellar, good barn, stable, wagon house, etc. The situation of this place in close-proximity to Acadia College, Horton Academy, Seminary, etc., makes it most desirable Shall be sold at a bargain.

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"I cannot say more in favor of these

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? Most certainly not. Con-sumption is a 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 liver oil with hypo-phosphites. No remedy is such a perfect preventive to consumption. Just 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 of consumption. Unless you are far advanced with this disease, Scott's Emulsion will hold every inducement to you for a perfect cure.

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# FIND

AMONG THESE LETTERS

#### DWPMPWGB

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#### Messenger and Visitor

A Baptist Family Journal, will be sent to any address in Canada or the United States for \$1.50, payable in advance.

The Date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

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All Correspondence intended for the paper should be addressed to the Editor; concerning advertising, business or subscriptions, the Business Manager.

#### FARM FOR SALE

On account of change of condition and decline of life, I offer for sale my FARM of 100 acres, admirably situated in one of the most productive and beautiful sections of the Annapolis Valley, 2½ miles from Kingston Station—one of the large fruit centers. Two churches, school and new hall, all within one mile. Description, erms, etc., on application.

JOHN KILLAM, North Kingston, N. S.

#### From the Churches.

Pitteen thousand dollars wanted from the nrehes of Nova Scotia during the present breatled year. All contributions, whether division according to the scale, or for any sof the seven objects, should be sent to A. hoon, Treasurer, Woltville, N. S. Envelopes gathering these funds can be obtained free application to Geo. A McDonald, Baptist of Scom, Hallax.

BOBBILI.-Yesterday it was our joy to baptize another earnest believer. Her name is Seethamms. She is of Christian parents and is one of a number who have been believing in Jesus for some time.

R. E. GULLISON.

September 5th.

BENTON, CARLETON CO .- The work of grace is going on. September 23rd two were baptized into the fellowship of two were captured into the fellowship of the Benton church. September 30th two were received into the fellowship of the Lower Woodstock church, one by baptism one by experience. Others are coming. God's promise is sure. C. N. BARTON.

October 5th.

NEWCASTLE BRIDGE, QUEENS Co. N. B. The Lord is still sustaining us in the work of bringing souls to Christ. The first day of October we again visited the baptismal water and three more followed the Lord in baptism. May the name of our dear Saviour be blessed for his sustain-

N. P. GROSS

CLEMENTSPORT—The work of the Lord is prospering on this field, congregations 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 large number of summer tourists whose presence we have enjoyed, some have been specially helpful in our church work, for which we are grateful. We need spiritual blessing from the Lord. Pray for us.

Oct. 4, Annapolis Co., N. S.

Oct. 4, Annapolis Co., N. S.

KENTVILLE.—On Lord's Day, 1st inst., the Kentville church celebrated its twentysixth anniversary. Her esteemed pastor, Rev. B. N. Nobles, had arranged for three services, at which the preachers were Dr. Trotter, Dr. Kierstead and Rev. F. O. Weeks. On Monday evening addresses weeks. On Monday evening addresses were given by Rev. G. R. White and Rev. J. H. McDonald. The meetings were well attended and profitable to all Bro. Nobles is being blessed in his pastorate. A year ago the house of worship was enlarged and greatly improved. The congregations have grown as the years advanced. The church has had good pastors, among whom may be named Dr. Black, editor of the MESSENGER AND VISITOR.

ONSLOW .-- For the last nine months I have been at work on this field, which em-braces 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 added by baptism and two restored. For the last three months I have had the assistance of Brother Cann, (student at Acadia) who has rendered valuable aid. Our work for the summer has been confined mostly to the Eastern church, where seventeen have been baptized and one restored, making twenty-eight in all added to the churches twenty-eight in all added to the churches. Work done on the field, with the assistance of Brethren Baker and Cann, since January 1st: Sermons preached, 208; prayer meetings attended, 29; visits made, 372; moneys raised for local purposes, pastor's salary \$200, paid Bro. Baker \$50, paid Bro. Cann \$166,78, repairing church at East Mountain \$23, repairing parsonage \$45, other objects \$25, in all \$599,78.

J. WILLIAMS.

BROOKFIVLD, COL. CO., N. S .- An unusually interesting baptismal service was held at Beaver Brook, an out station of the Brookfield church, on Sunday morning, Sept. 24th, when two sisters, Mrs. C. Crealman and Mrs. R. Murray were baptized on profession of their faith in the Saviour. The plain teachings of God's Word have led them to take this step in obedience to their Lord. These accessions, two others were baptized on a previous occasion, are very encouraging to the little band at Beaver Brook. We are hoping that others in the same comason to believe

love the Lord may be led to follow in His appointed ordinance and enrol themselves in the ranks of His believing people. In administering the Lord's Supper at the close of morning service we used for the first time our "Individual Communion Cups" and all were greatly pleased with them.

I. I. Armstrong.

J. J. ARMSTRONG.

SALISBURY, N. B., Oct. 2nd '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 special meetings, and the Holy Spirit as 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 Jesus. Many more have been convicted and we hope by God's grace to baptize a larger number next Sunday. Brother Marple has been for years a workman Marple has been for years a workman that need not be ashamed, but he is better that need not be ashamed, but he is better now 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 the Board at present so that any church 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 field for two or three weeks yet. Will all the readers of the MRSENGER AND VISITOR pray for the work in this church.

J. E. TINER.

WOLFVILLE.—On Tuesday, 3rd inst., Sir Charles Tupper, Bart., made Wolfville a brief visit. He gave a brief address in Alumnæ Hall, to the teachers and students of Acadia Seminary and 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 life-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 of 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 educa-tion to a country's welfare, and urged the young 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 honors so great. Dr. Trotter, who presided made happy allusions to the visit of Sir Charles. Dr. Sawyer spoke 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. H. McDonald, Principal of the Seminary, and Principal Brittain of the Academy, also spoke words fitting to the occasion. ities to the utmost. It was a pleasure to

OAK BAY, CHARLOTTE Co., N. B., -We rejoice that our churches on this field, five in number, are doing so exceedingly well, especially in behalf of Foreign Missions. This is one of the important parts of our church work, and I am so well pleased with the amounts that our five poor churches have raised that I wish to report them in our denominational organ the MESSENGER AND.
VISITOR. While attending the Baptist Convention at Fredericton, at a Saturday evening meeting, in behalf of Foreign Missions, I pledged to raise \$20 from this field, my soul was so stirred by the won-derful appeal made, that compelling derful appeal made, that compelling power from throne of grace constrained me to take my stand by faith and make a tremendous appeal to my five small 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 gracious power and for his infinite love. We trust him for yet greater showers of divine blessings upon us spiritually. Our prayer meetings are good, not large in numbers 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 maulfested in all good things belonging to grace. We held a week's

special meetings in one church with good, hopeful results, hearts were stirred, conviction we trust is at work in their hearts. We trust that the Lord will pour out his Holy Spirit with greater power, for the salvation of our young men and women and fathers and mothers. We want more consecrated, holy living, men and women in our churches. Pray for us brethren, that our fellowship may continue in all things belonging to God's glory. Here are the churches and their noble contributions towards F. M. Rolling Dam Baptist church. \$7; Bartlett's Mills Baptist church, \$6 36; Bavside Baptist church, \$9.47; Oak Bay Baptist church, \$6; Ledge Baptist church, \$8; A Friend, 20c. Total \$37.03.

Sept. 27th.

ISAAC'S HARBOR, N. S.—As it is som MESSENCER AND VISITOR, 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 kind and thoughtful people. Although we only settled here in May, the church granted us a wonth's vacation, and if any one can appreciate a vacation it is the busy pastor. Returning to our work on the 14th uit, we found awaiting us a warm welcome and a comfortable parsonage. On Sunday the 17th uit. a large congregation gathered at the water side, where we had the joy of burying in baptism Miss Bessis McMillan. Sister McMillan graduated from Acadia Seminary in June, and on Monday last returned to Wolfville, 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 for service in the Master's vineyard. Bro. Fred Peitzsch (Lic.) another of our members, who graduated from Horton Academy in June, has been spending a few days at his home here. He rendered valuable assistance to the pastor in the various services of the church and our prayers will follow him as he enters upon his University course. During the sum uer Brother Clarence Bishop, another Acadia student and a son of Rev Trueman Bishop, a former 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 is much to encourage us at the present 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 the most encouraging feature of our work, is largely attended. Our staff of teachers now number eleven. The prayer meeting is not as well attended as we would like. Many absent themselves from this time since I have written anything for the MESSENGER AND VISITOR, I think it but is largely attended. Our staff of teachers now number eleven The prayer meeting is not as well aftended 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 evening meeting, and all who were present felt 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 may be made perfect in our weakness.

G. A. Lawson.

October 5th.

Ordination.

On the afternoon of October 5th, the council called for the purpose of considering the advisability of setting apart to the gospel ministry Bro. H. B. Sloat. pastor of Marysville and Nashwaak Baptist churches, convened in the Marysville Baptist church at 3 15. Rev. W. D. Manzer was appointed moderator and Bro F. B. Seely, secretary. The delegates from the churches were enrolled in the following manner. First Kingsclear, Rev. P. R. Knight; Richmond, Rev. Calvin Currie; Macnaquac, deacon Jas. F. Clarke; Fredericton, Rev. J. D. Freeman, deacon J. Clark; Gibson, Rev. J. B. Champion, deacons, Babbitt and Hall; New Maryland, deacon Henry Morgan; Newcastle, Rev. N. P. Gross; Nashwaak, deacon C Manzer; Maryaville, deacon C. Smith; Glencoe, Rev. W. D. Manzer; Maugerville, Bro. Tredwell. Bros. F. O. Erb of St. John, and W. T. Brown of Marysville were invited to seats in the council. The candidate was then requested to give a statement of his conversion and call to the ministry, after which Rev. J. D. Freeman, being appointed to examine 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 statement of his conversion, call to ministry and Christian doctrine of the candidate be received and to proceed with his ordination. The ordination exercises were Calvin Currie; Macnaquac, deacon Jas.

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Alum baking powders are the greatest menacers to health of the present day.

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carried into effect in the evening before a crowded house by the moderator (Rev. W. D. Manzer) giving opening hymn and prayer; reading of Scriptures by Bro. F. B. Seely; prayer, Rev. C. Currie; ordination sermon Rev. J. D. Freeman; laying on of hands, Revs. Freeman; Champion, 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 benediction 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. \* \* \*

Denominational Funds N. B. and P. E L. from Sept. 1st.

NEW BRUNSWICK

Rev W E McIntyre, per J S T, F M, \$5; Albert County S S Con, F M, \$5 50; Pollet River church, F M, \$155; Salisbury church, Quarterly Meeting coll, D W, \$7; Fairville church, D W, \$1162; Jackson-ville (church, F M, \$3.41; F E Good, \$5), \$8.44; Jacksontown church, F M, \$4; Avondale church, F M, \$3:31; Wakefield church, F M, \$3; St Stephen church, F M, \$25,40; Leinster St church, per E, L R, Grande Ligne, \$5. Total, \$7782. Before reported, \$219.90, Total N B to Oct 1st, \$29772. \$297 72,

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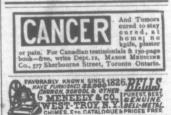
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PRINCE EDWARD ISLAND.

North River church, D W, \$6. Total, North River church, D W, 56. Total, 6. Before reported, \$43 34.

Total N B and P E I to Oct 1st, \$341.06.
 J. W. Manning,
 Treas, of Con N. B. and P. E. I.

St. John, N. B., Oct. 2nd.



#### TRUST and CONFIDENCE

in the reliability of a tailor are not to be despised. Selling a suit that will please a customer and lead him back to us another season is our aim in business. The suits 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 give the customer what is good for him. New goods for new clothes for fall wear to hand.

A. GILMOUR. St. John, N. B.

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CHURCH BELLS CHIMES PURS CHORCH BELLS CHIMES PEALS PEALS PURS COUNTY SAINT TO THE MOSMANE SEL! "OUNDRY, BAINT TO ME MOSMANE SEL!"

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F M, \$5; o; Pollet Saliabury D W, \$7;

rch, FM, ELR, Oct 1st.

6. Total. , \$341.06

P. E. I.

Tacks ood, \$5), M, \$4; Wakefield

#### MARRIAGES.

PRARI-MASON.—At the residence of the bride's father, Aug. 12th, by Rev. H. S. Erb, Dennis Pearl to Ida Mason, both of Tsucook Island, Lunenburg Co., N. S. MOOR-FOUNTAIN.—At North Greenville, Cumberland Co., N. S., Sept. 28th, by Pastor J. Clark, Stacy Moor to Tillie Fountain.

ADAMS-HAVS,—At the North Baptist church, Halifax, N. S., Sept. 27th, by Rev. Z. L. Fash, Harold Francis Adams and Clara Bede Hays, both of Halifax.

FLETCHER-MARSTERS.—At the residence of the bride's father, September 26th, by Rev. G. A. Wethers, George Fletcher, of Windsor, to Miss Bertha Marsters, only daughter of J. H. Marsters Esq, of Summerville.

Likus-Dickinson.— Oak Bay, Char.
Co., Sept. 27th, at the Parsonage, by Rev.
H. D. Worden, John S. Lewis to Minnie
M. Dickinson, both of Canterbury Station,
York Co., N. B.

(Telegraph please copy.)

MCRAE-MCCANN.—Oak Bay, Char. Co., N. B., Sept. 27th, at the Parsonage, by Rev. H. D. Worden, Arthur McRae to Effie McCann, both of Parish of St. Pat-rick, Char. Co., N. B. (Telegraph please copy.)

OXNER-HENNIGAR.—On the 26th Sept., at the residence of the bride's father, by Rev. W. H. Jenkins, assisted by Rev. A. Whitman, Howard Oxner to Miss Effie Henvigar, both of Chester Basin.

EISNOR-GRAVES.—On the 27th Sept., at his home, by Rev. W. H. Jenkins, Edward Eisnor, of Marriott's Cove, to Mrs. Ada Graves of Chester.

GRAVES-MCGINNIS.—On the 29th Sept., at the residence of the bride's mother, by Rev. W. H. Jenkins, Havelock Graves to Miss Fannie McGinnis, both of Chester.

GIFFIN-GIFFIN —At the residence of Capt. Ira P. Giffin, father of the bride, August 8th, by Pastor G A. Lawson, John H. Giffin to Nina E. Giffin, all of Isaac's Harbor, N. S.

Harbor, N. S.

PYR-RILEY.—At Isaac's Harbor, N. S.,
August 13th, by Pastor G. A. Lawson,
Vernou J. Pye of Sherbrooke, N. S., to
Fanny Riley of Port Hilford Lake, Guysboro County, N. S.

'SMITH-SULLIVAN.—At the residence of
the bride's parents, September 29th. by
Pastor G. A. Lawson, Godfrey Smith of
Country Harbor, to Mary Etta Sullivan of
Isaac's Harbor, N. S.

TUFTS-HOPPER.—At the residence of H. H. Mott, Esq., brother-in-law of the bride, October 3rd, by Rev G. O. Gates. F. Lindsay Tufts and Emma N., youngest daughter of the late Rev. J. E. Hopper D. D., all of St John.

D. D., all of St John.

TWREDIR-CAHILL.—At the Baptist parsonage, Centreville, N. B., on October 4th by Rev. Jos. A Cahill, assisted by Rev. Mr. Spargo, Fred D. Tweedie, B. A., to Kate D. Cahill.

SHERWOOD—LASKEY.—At Avondale, Spft. selfth, by Pastor F. N. Atkinson, Edwin Sherwood and Lillian Laskey, both of Avondale, N. B.

ALLINGHAM—COLE.—At the residence o

ALLINGHAM-COLR.—At the residence of the bride's father. Milford, St. John Co. by the Rev. A. T. Dykem'un, Frank Alliugham of Fairville, to Katie Cole of Milford.

ham of Fairville, to Katie Cole of Milford.
PIPES-POLEY.—At Amherst, October 2,
N. Rev. A. F. Newcomb, Albert E. Pipes
of Northport, and Mary F. Poley of Cape
Tormentine, Westmorland Co., N. B.
MACDONALD-VAN EMBER.—On Wednesday, October 4th, at Port Elgin, by
Rev. I. W. Gardner, Daniel MacDonald
of Tidnish, N. S., to Maggie E. Van Ember
of Northport, N. S.
HARRIS-BILL.—At Billtown, by Pastor
M. P. Kreeman, October 4th, Cliffo 1
Rupert Harris of Canning, N. S., to
Catharine Rufulson, daughter of William
C. Bill, Esq.
LEADBETTER-CAREY.—At Springhill,

LEADERTTER-CARRY At Springhill, September 27th, by Rev. J W. Baurroft, Benjamin Leadbetter of Centreville Cum-berland Co., and Nellie Carey of Lynden.

CUMMING-MCKNIGHT.—At the Baptist parsonage, Petitcodiac, September 28th, by Rev. I B. Colwell, Alexander Cumming of Fredericton, to Sophia McKnight of Havelock, Kings County.

#### \* \* \* DEATHS.

GRAVES.—At Forest Glen, Albert Co., September 28th. Nehemiah Graves, 49 years of age, leaving a widow to mourn her sad loss.

LATHAM.—At Isaac's Harbor, Guysboro Co., N. S., September 18th, Jane, relict of the late John Latham, in the 87th year of her age. Our sister was conscious to the very last, her faith in God was strong and she fell asleep trusting in Him alone. The funeral services at the church and grave were conducted by her pastor, G. A. Lawson.

MANN.-At Kinnear, Westmorland Co

MANN.—At Kinnear, Westmorland Co., September 12th, Solomon Mann, in the 75th 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 oue of the burden bearers of the church, always ready to assist in every good word and work and much devoted to his Master's cause. He was kind and genial in disposition and desired the prosperity of all who were true. He was confined to his bed about eleven months, suffered much, but bore all with Christian patience and resignation until he passed to his rest on high.

CROCKETT.—At Oyster Ponds, Halifax Co., N. S., Sept. 27th, 1899, Mr. Georg, Robert Crockett, aged seventy-four years. 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 teaching. In this he was successful, continuing in the work nineteen years. Crude as 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 was moulded by the precepts of God and the instructions of men. A gentleman by birth and culture, his habits of life were well formed. The politeness of an old country genteel life was practiced by Mr. Crockett in his school room, and strongly characterized his speech and actions un'il the close of his life. Kindness and hospitality 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 integrity of his heart. For this he was highly respected by all, as was witnessed by the large attendance of all denominations at his funeral, which took place from the houne of his son-in-law, Mr. J. W. Mitchell of Jedore. The Rev. Mr. Roseborough of Musquodob

#### 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. 27th, 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 "The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., pat up one of the few really pure cocoas, and physicians are quite safe in specifying their brand."

—Dominion Medical Monthly.

A copy of Miss Parloa's "Choice Receipts" will be mailed free upon application.

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# Furniture.

The newest designs are always to be found in the large stock of Household Furniture maintained in our warehouse.

We make it a point to sell only such goods as are strongly and thoroughly made and that will give the greatest satisfaction, and also at prices which will be found to give the best value possible.

In Bedroom Suits of three pieces, Dining Tables and Sideboards at a low price we are showing exceptionally good values, and it will pay to write for our photos of these goods.

Write us for anything desired in Furniture and we will furnish photographs and prices.

# RIDING SADDLES!

We ha e a Large Assortment of Gents' Riding Saddles, Ladies' Side Saddles, Whips, Sponges, Chamois, Carriage and Travelling Rugs, which we offer at the Lowest Bottom Prices' Also we offer at cost, the balance of our

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· Consisting of "Garden City" and "Perfects." All New and in perfect order and Fully Guaranteed.

H. HORTON & SON II MARKET SQUARE

of the ceremony the friends repaired to the old meeting house, and those who had not seen its interior before were much impressed with the evidence it afforded of the urgent need for the work which has been undertaken. After reading and prayer, the Rev. C. W. Townsend of been undertaken. After reading and prayer, the Rev. C. W. Townsend of Hillsboro gave an appropriate address in which he poke of the significance of a building for the worship of God?, and clearly enunciated the great principles for which Baptists stand. After some earnest remarks from Rev. T. Bishop, B. A., of Harvey, Pastor Addison made an appeal for contributions, and over \$300 were soon pledged. This was in addition to several hundred dollars previously promised. In the evening the Rev. C. W. Townsend delivered his popular lecture on "Marriage," after which refreshments were sold. The total proceeds of the day were about \$320.

The good friends of Waterside still require a very considerable sum in order to complete the new sanctuary, and as they are but few, and are themselves giving generously, they deserve the help of Baptists in other places. We may mention that the edifice now in course of construction is the second taken in hand on the same field during the pastorate of Mr. Addison. Last Jure a beautiful little house of worship was dedicated at Alma.

Waterside, Albert Co., N. B.

U. S. congress will be asked to appropriate at least \$200,000,000 for the army and navy for the next fiscal year.

## CANADIAN RY. FALL EXCURSIONS

SAINT JOHN, N. B.

\$10.50 To Boston, Mass., and Return.

\$8.50 To Portland, Me., and Return.

Tickets on sale from September 18 to September 30, 1899. Good to return thirty days after date of issue.

A. J. HEATH,
District Passenger Agt.

#### No Other Man

in New Brunswick can claim the honor of starting so many young men on successful careers as the principal of the St. John Business College. Almost every clerical position here, worth having, is held by his graduates.—Daily Telegraph.
Catalogues containing terms, courses of study, etc., mailed to any address.

NOW IS THE TIME TO ENTER.

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A London despatch says: Alaskan boundary matters are still taking up considerable attention at the foreign office. The Canadian minister of marine, Sir Louis Davies, is daily visiting the officials, who are busy drawing plans illustrating Canada's contention. He expects to finish his share of the matter in two weeks. He will probably return home October 19. The nagotiations at present apparently are confined to consultations between Great Britain and Canada, the United States embassy taking little or no part in them until Sir Louis Davies reaches an understanding with the imperial government. Reports of the arrival at a ment continue to appear, but these are as unreliable as they are contradictory. L. H. Davies said to a reporter of the L. H. Davies said to a reporter of the Associated Press: "It is impossible to give out any statement at present." Asked if he was going over the Tower-Hay propositions, he said: "No not exactly. I am here solely to represent the stand of the Capadian government." It is inferred that no definite settlement will be reached until after the convening of the high commission.

The Committee organized for building a monument to Engene Field, the poet laurente of childhood, is composed of the editors and proprietors of each of Chicago's daily papers. A large number of the the leading citizens of the country suggested that it would also be well at the same time to show the love of all men for Engene Field and his works by providing in a measure for his family. An honorary membership was then appointed to the Monument Fund comprised of prominent 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 of the beloved poet of childhood. It was the first inteation to merely publish a beautiful four-page certificate of a subscription of \$1.00 to the fund. Mr. Melville E. Stone, general manager of the Associated Press, desiring to secure the co-operation of about four or five of America's greatest 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 able to find time to comply, knowing that illustrators of such ability have their time engaged three, five, and eight months shead. To the surprise of the Committee the response from the artists was immediate and unanimous. Each one in writing spoke of the esteem, love, and friendship 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 Committee, instead of having a few drawings to embellish a Certificate, found themselves with \$15,000 worth of drawings each one illustrating some verse or poem of the dead poet. It was then found necessary to increase the souvenir to a clothbound, (white or apple-green basket buckram cloth), die-stamped, 40-page-book, which, while typographically perfect and containing some of the brightest gems of Engene Field, is probably the greatest medley of modern art appearing in any one publication, and the Com

ing address.
The Eugene Field Monument Souvenir
Fund, 180 Monroe Street, Chicago. Order
from the MESSENGER AND VISITOR.

#### Cowan's

Royal Navy Chocolate and Hygienic Cocoa are always the favorites in the ho The COWAN CO., TORONTO.

News Summary 3

J. M. Peyton army secretary of the Protherhood of \$t. Andrew, declares the American agmy in the Phillippines is composed of "drunkards, rakes and gamblers."

Louis Belanger, 78 years of age, of St. Hyacinthe, and Mrs. Eugene Fon-taine, aged 57, of Actionville, were married at Actonville, Quebec, on Sat-

Employes of the Long Island Rail-road company have been forbidden by rule to address women as "lady" and to touch them when they board or alight from trains. They must address women as "madam."

James Fisher a native of Wood-stock, Ontario, has been unanimously elected to the presidency of the Royal College of Veterinary Surgeons, London England. This is the highest honor that can be conferred upon any member of the profession, and Mr. Fraser is the first colonist to occupy the position.

Sir John and Lady Carling celebrated their golden wedding at their home in London, Ont. Oct. 3. Mr. and Mrs. Fred Carling, with their children, and Mrs. Vernor Nicholson of Ottawa arrived to take part in the family reunion. Sir John is 71 years old. Lady Carling was Miss Hannah Dalton, daughter of the late Henry Dalton of London.

the late Henry Dalton of London.

The original crusaders of 1873 and 1874 of Pittsburg and Alleghany, reorganized Tnesday and inaugurated a movement to secure the national convention of the W. C. T. U. for Pittsburg, Pa., in 1900. The invitation, which will be presented to the Seattle convention, Oct. 20, fias been signed by all the temperance so-teities, ministerial associations, Young People's Christian associations and the mayors of the two cities.

The wealt that won the first internation.

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 speud half a million dollars to bring it back. There are said to be seven men interested, and they include Alfred E. Rose, who is himself a vachtsman.

yachtsman.

The Canadian government has been advised that should Canada desire to place at the disposal of the British commander at Cape Town by Oct. 31 four fighting units, numbering 500 in all, infantry preferred, the imperial government will accept the offer with the sincerest gratitude and fullest appreciation of the high imperial aims dictating the proposal. dictating the proposal.

The American whaler Beluga, Capt. Bodfash, has arrived at San Francisco, 14 days from Unalaska Her total catch was 32 whales. Besides her crago of oil, she had on board 106,000 pounds of bone and nearly 200 valued fur skins. The total catch of the other vessels of the whaling fleet since the last report was 25 whales. Collector of the port of Dutch harbor sighted the bark Alice Knowles with four whales and the Gay head with two whales, Aug 15.

Lohn Greener who has been claims at

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 is the same vein that was opened some time ago by a shaft or pit 80 feet deep proclaimed by Yukon McDonald, of Inverness, to be equal if not superior to the Montana copper. This copper carries a large percentage of gold.

Winnipeg Free Press: When in 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 member of the executive of the Norfhwest territories, stated that an idea of the increased number of settlers and the rapid growth 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 increased 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 mint at a very small charge. Euough silver and copper can be minted here in one month to last Canada twenty years.

Miss Mabel Parsons, who accompanied by her siere Nallin B. left Nors Scotia.

one month to last Canada twenty years.

Miss Mabel Parsons, who accompanied by her sister, Nellie B., left Nova Scotia via Yarmouth early last month to join 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 cities along the line.

#### DR. SPROULE

#### The Eminent Catarrh Specialist.

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



We give in this issue a brief sketch of the life of Dr. Sproule, the catarrh spe-cialist, who has made such a great repu-tation all over the North American con-

cialist, who has made such a great reputation all over the North American continent.

Born of Scotch-Irish parentage in the North of Ireland some 40 years ago, the doctor received a most liberal education—first at the Londonderry Açademy and later at Trinity College, Dublin, where, after a very extended course of six years, so as to thoroughly peace one of the best educations obtainable in any part of the world. His university course finished, the doctor determined to see the world and gained a position in the British Royal Naval Mail Service, where he became familiar with the numerous and varied diseases incidental to the 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 to gain the greatest possible skill in the treatment of any particular disease, must limit his practice. To this end the doctor stopped treating all other diseases and chose out that special line of cases

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for which he was most eminently fitted—catarrh and its consequences. He carefully studied the works of other specialists that had preceded him; went to all the principal institutions the world over where such diseases are most scientifically treated and learned the most successful means of eradicting them. He thus brings to bear upon disease a vast array of cases, statistics and valuable information, complied by his own effort, and by that means laid the foundation of the immense practice which he has for the last thirteen years been building up.

or the last thirteen years been building up.

The doctor is an author of considerable reputation. His books and pamphlets on catarrh and allied diseases are considered standard, and his frequent contributions to medical and scientific journals are read with interest by doctors everywhere. He is also an able lecturer on medicine and kindred subjects.

Dr. Sproule's catarrhal practice is probably the largest on the North American continent Although confined principally to New England, it extends to every state in the union and to every province in Canada. The system of treatment by correspondence, which he has instituted and for which he is now famous, has brought him in contact with thousands of patients all over the continent that he has cured without ever having seen.

thousands or patients all over the continent that he has cured without ever having seen.

The doctor is no stranger to the people of Canada. In order to learn the principal disease of the country, and also to show the Canadian people that he could cure catarrh, he went to Toronto and practiced as a specialist from November 1897, to June 1898. His success was phenomenal; from far and near the patients came, but by far the larger number lived away at too great a distance to interview the doctor personally. They wrote and were treated by correspondence, and with such great success that now the name of Dr. Sproule is almost a household word all over Ontario.

The doctor's headquarters are at 7 Doane street, Boston, where any sufferers from catarrh should take this opportunity and write him about their cases.

# BE SURE and get our BAI slightly used Karn Plane BE SURE and get the afores

BE SURE and get our BARGAIN prices and terms on our alightly used Karn Planos and Organs.

BE SURE and get the aforesaid before buying elsewhere.

WE MUST SELL our large and increasing stock of slightly used Karn Planos and Organs to make room for the GOODS WE REPRESENT.

MILLER BROS.

101, 103 Barrington Street **ΦΦΦΦΦΦΦΦΦΦΦΦΦΦΦΦ** 

HALIFAX, N. S.

# Society Visiting Cards!

Fifty Finest THICK IVORY VISITING CARDS Printed in First Class Style, with name in Steel-Plate Script, ONLY 25 cents.

Postpaid to any address in Canada for 27 cents. Four packs of 50 each to one address \$1.00. Send cash with order.

PATERSON & CO., 107 GERMAIN ST., ST. JOHN. N.B.—The Cards we use are the best in the market—and are usually sold at from 50 to 75 cents a pack.

"Want a situation as errand boy, do vou? Well, can you tell me how far the moon is from the earth, eh?" Boy—Well, guv'nor, I don't know, but I recken it ain't near enough to interferre with merunning errands." He got the job,—Tit-Bits

Strained His Features .- "Have I got the 'pleasing expressiou' you want?" asked Mr. Billus "Yes, sir," replied the photo-grapher, "I think that will do very well." "Then hurry up, please, it hurts my face."

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fave I got .. ant?" asked thé photo-very well.' 's s my face.''

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 picture of one of the most successful bee women" of Wisconsin, Miss Ada L. Pickard, in her apiary, together with the following words from the lady herself:

"When I was a small girl purchased as a sort of inspiration to the daughters of the day herself:

"When I was a small girl purchased as a sort of inspiration to the daughters of the brook was narrow and attention to the brook. With this length of pipe I could only get five feet fall, and I knew the ram would not work well with such a long pipe, because of the friction of water on the pipe.

I first built a dam in the brook, and this was quite easily done, as the bed of the brook was narrow and attention.

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 Richland county during the summer of 1887. She being much interested in the work, acceeded in interesting me during the vacations. I always worked with her until the spring of 1898, when we moved 100 colonies about 12 miles from home, and I took charge of the apiary having and I took charge of the apiary, having sole management 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 fall canre, we removed our bees home and placed them in winter quarters. Having excellent success in wintering, we moved III colonies to the place where I now am, and we are awaiting the results. The prospects are very good for a crop of honey this year, as the basswood trees are hanging loaded with

In an institute paper on bee culture Miss Pickard has said: To be a thorough bee master requires as much intelli-gence, forethought and skill as to be a good lawyer, physician or any other profes-sional, and withal a clear perception of the relation of cause and effect. Some people are inclined to think that beekeeping is a pleasant pastime which lazy and incompetent people can take up with success, thinking all that is required is to put bees into a hive in some out of the way place, and that they will "work for nothing and board themselves." And so they may, but if the owner desires to obtain any surplus for his own table, or for the market, he must give them fur-ther care, and unless he has a heart for the work, so that he finds some degree of pleasure in caring for them, he had better not attempt to keep them at all,

were high. I built a dam five feet high, and six feet below it an excavation was made in the side of the bank for the ram. The ram worked well with this arrangement and gave me a large quantity of water, but I had no place to store the water which ran through the pipes at night, and as this water was wasted, I soon built a tank in which to store the water. Near the brook on the highest bank a tank was built of pine highest bank a tank was built of pine. highest 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. I now obtained plenty of water for my crops, and especially the strawberries and celery were benefited by the irrigasome difficulties for me to overcome, had some very hard rains which made a flood in the brook which carried away my dam. I repaired the dam and it was again carried out. After repairing the dam three or four times I decided that I could not build a dam that would stay without building it of stone and cement, and at a greater expense than I wished to incur. The dam was finally removed and a box pipe made of plank was placed in the brook. The pipe was sunk in the bed of the brook and heav-ily weighted with stone to prevent the water from tearing it up in times of flood. The box pipe is twelve rods long, and the lower end was coupled to the sixty feet of iron drive pipe.

The box pipe would carry three times as much water as the iron pipe, but it was not quite perfectly tight. I thought the large amount of water it would carry to the iron drive pipe would so fill it that the pressure of water would not be dimin-ished, and because of the large size of the box pipe there would be but little friction to lessen the force.

But I found I was mistaken, for the

Pulpit Hewn in a Rock.

On a picturesque spot about a mile and a half from the head of Loch Lomond, separated from lofty Ben Vorlich by the West Highland Rallway, stands a huge boulder known as 'Pulpit Rock.' It is forty-five feet high and seventy broad, and a scientist has calculated that it weighs not less than 20,-000 tons.

culated that it weighs not less than 20,coo tons.

The side facing the rock is as perpendicular as if it had been cloven by some
Titanic axe, and here, a few feet above
the ground, and reached by stone steps,
is a recess not more than sufficient in
height and width to accommodate a man
of ordinary stature.

A quaint history attaches to this chamber. A hundred years ago there was no
church nearer than that at Arrochar,
some ten miles away, and the dwellers in
the district complained to the minister
that the distance was too great to allow
them sufficient opportunity for worshiping God.

that the distance was too great to allow them sufficient opportunity for worshiping God.

His answer was to tell them to build a church and a vestry in their own locality and he would come over at stated times and conduct service in it. His people took him at his word; but being too poor to erect a church, they laboriously quarried out of the face of this mass of hard granite a small chamber, pulpit and vestry in one, 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 sitting on the semi-circle of green sward in front.

Many years have passed since the last benediction was uttered there—the door is gone and the pulpit is a place of shelter for the sheep; but standing before it and looking up at the mighty boulder, whose summit is clothed with grass and heather, one can imagine how solemn and impressive must have been the scene when these devout Highlanders worshipped in their simple fashion in God's own temple, 'on the bonnie, bonnie banks o' Loch Lomond.'

—'Sunday Companion.'

The board of regents of Victoria University, Toronto, has appointed James B. Grafton of Dundas, and Dr. R. A. Reeve 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 Toronto has contributed \$10,000 to the endowment of Victoria as his share of the Twentieth Century fund of the Methodist church. Chancellor Burwash was given three mouth's leave of absence that he might lay the endowment project before friends of the university throughout Canada.

AFTER EFFECTS OF FEVER.

the box pipe there would be but little of pleasures in carring for them, he had better not attempt to keep them at all active the control of the strength of the control of the strength o

STANSTEAD JUNCTION, P.Q., 12 Aug. 1893.
MESSRS. C. C. RICHARDS & CO.
GENTLEMEN,—I fell from the bridge leading from a platform to a loaded car while assisting my men in unloading a load of grain. The bridge went down as well as the load on my back, and I struck on the ends of the sleepers, causing a serious injury to my leg. Only for its being very fieshy, would have broken it. In an hour could not walk a rtep. Commenced using MINARD'S LINIMENT, and the third day went to Montreal on business and got about well by the use of a cane. In ten days was nearly well. I can sincerely recommend it as the best Liniment that I know of in use.

Yours truly,
C. H. GORDON.

#### P. E. I. OPINIONS

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 a Sterling Medicine.

Believes Dodd's Kidney Pills are a Sterling Medicine.

MURRAY HARBOR, P. E. I., October 9.

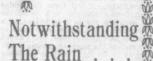
—One of the staunch upholders of Dodd's Kidney Pills in this town is Mr. William Sharam. He cannot do too much to impress the fact on sufferers with Kidney Disease that their certain cure lies in Dodd's Kidney Pills. That he has succeeded to a large extent is witnessed by the large sale of Dodd's Kidney Pills in Murray Harbor.

Mr. Sharam asserts that Dodd's Kidney Pills will cure any form of Kidney Disease. No matter what the name of the trouble 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's Disease, Diabetes, Rheumatism, Heart Disease, Women's Weakness and Blood Disorders are cured by Dodd's Kidney Pills, for they are all so many symptoms of Kidney Disease.

Of his own case Mr. Sharam says:—

"Haying some three years ago sprained my Back with lifting, which sprain resulted in Urinary and Kidney trouble, I was left in a very weak state. In 1896 I got so weak that I almost fainted and could hardly hold up. After using many other patent medicines in vain, it struck me that a remedy for my trouble should be one advertised for Kidney Disease only, and I got some of your Dodd's Kidney Pills. I have used ten boxes all told and can now enjoy sweet sleep without being disturbed as heretofore, and my old trouble of frequent rising in the night to urinate has vanished. Since then and even before I have sold many dozen boxes of Dodd's Kidney Pills and believe they are a sterling good medicine. I can always recommend them and always keep them in stock. I keep a general store in this vicinity and am well-known throughout the district.

"WILLIAM SHARAM."



The drizzle and heavy mist of the first three days of the exhibition, which caused such a sinking of heart among all concerned, on Thursday Old Sol amiled on Halifax and immediately converted Nova Scotia's great show, from what was feared would be a financial failure, into A COMPARATIVE SUCCESS—a success in the appreciation and enthusiasm of the tens of thousands of visitors—as it was already a success in the variety, extent and quality of the exhibits. Now

#### Nothing Succeeds Like Success.

And the provincial exhibition at Halifax may hereafter be regarded as an established institution. It will grow in popular favor, continue to attract increasing thousands of visitors, and mark the development of all our industries. Every year the commissioners and exhibitors will go to great trouble and many great trouble and many thousands of dollars of thousands of dollars of expense to get up a show to interest people for a few days only. One week of an ordinary exhibition is as much as the average man or woman can stand. But the Halifax Herald is a great success every day. It is not affected by the weather—it is always more in demand on wet days. The Herald is

### An Exhibition 312 Days a Year

of which you never tire, an exhibition of advertisements, and all the news of Nova Scotia, of all Canada, and of all the world in which our people are interested; and is the greatest newspaper success in eastern Canada. Over 50,000 people attended the Halliax exhibition; but 50,000 people read the Herald and Mail EVERY DAY, 312 days a year. Indeed, their interest in the paper grows day by day, and they can no more do without it than they can do without their meals. An intelligent man or woman feels lost without a live daily paper.

WM. DENNIS, Managing Director. 

Managing Director. P. S.—The Daily Her, ald 1½ cents a day, or 4 dollars a year; the Twice-A-Week Herald, with 15,000 columns of reading until December 31, 1900, for ONE DOL-LAR. Cash must accompany the order.

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#### MONT. McDONALD

BARRISTER, Etc.

St. John Princess St

#### News Summary

Negotiations have been opened for the establishment of a telephone system from Paris to Rome and from Paris to Milan.

Admiral Dewey has announced that he would gladly accept the gift of a home in Washington from the American people.

Sermons were preached in the Guyaboro churches Sunday lest, bearing on the revelations of crime there. More infor-mations are expected to be laid to-morrow.

A. P. Low of the geological survey, de-nies the story published in the United States alleging the discovery of rich min-eral deposits in Hudson Bay district and Labrador.

The Montreal Star publishes telegrams from three hundred Canadian mayors and wardens and regimental commanders, urging the sending of a Caūadian contingent to the Transvaal.

Justin McCarthy, the historian and novelist, has just undergone the last of a series of operations for the relief of his eyes, and it is now expected that his sight will be completely restored.

The French navy is installing wireless telegraphy between the lighthouses along the French coast. Judging from the result of the preliminary experiments, the installation will prove of great value to shipping.

The failure of the crops in Finland has reduced the peasantry to the extremity of eating bread made from ground bark, mixed with frost-bitten potatoes. There is little flour to be had in the districts around Alavo, where usually the harvest is aboundant.

La Patrie, Hon. Mr. Tarte's paper, violently attacks Mr. Hutton, on the supposition that he inspired the Military 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 at-Montreal Le Patrie makes a violent attack upon General Hutton upon the supposition that he inspired the recent article 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 Canadian government he must bear the consequences.

S. C. Phillips, a leading publisher of London, makes the following statement, which is of interest to Canadians: "Many of the paper manufactures who have used the pulp on a large scale, state most emphatically that it is longer and stronger in fibre than the Scandinavian product, and fitted more for making reel newspaper for fast running work than any other, and more than one of these gentlemen have stated that they would rather give \$2.50 per ton more for the Canadian than any other."

per ton more for the Canadian than any other."

Mr. John Hays Hammond, the American civil engineer connected with leading South African mining companies, speaking of the Transvaal difficulty says:

"Quasi 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 opposition to the British demands, resulting in the present diolomatic 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 telling blows before the arrival of the bulk of the British Army. 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 importance in the Transvaal side with the British on the board ground of the justice of the latter insisting upon political equality.

#### \* \* \* A 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 people to greet him should he see his way to accept the call so unanimously extended to him, and the church will have a man every way worthy to fill so important a charge.

Rev. J. W. Clark, the pastor of the Waterloo Street Free Beptist Church, preached his farewell sermon law Sunday week. He has accepted a call to the Free Beptist church at Woodstock. Mr. Clark was highly esteemed by his people whom he served faithfully and well. He was also greatly beloved by his fellow pastors in the city. We wish for Bro. Clark great success in his new field of labor.



# DYKEMAN'S

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#### Three Entrances

59 CHARLOTTE ST. 6 So. MARKET ST.

some good reasons why you should buy your Dry Goods from the People's Store": FIRST—Out of the vast assortment you are sure to get just what you

SECOND—You are sure to get the newest and most stylish goods.

THIRD—If you buy by mail, the parcel, if it amounts to over \$5 co, ill be sent to you prepaid.

FOURTH—You buy from us at prices peculiar to the store, which neans that you save money.

Send to us for Samples of any Dry Goods you may need.

#### F. A. DYKEMAN & CO., St. John.

N. B.—Our new Dress Goods and Cloths are all in.

### About Your Fall and Winter Overcoat!

Think and talk over the matter today—but don't stop at that. Come in and see just what excellent outwear we are selling this Season. About its price and quality.

We don't hesitate to put our reputation back of the claim that the material of our overcoats is better and the prices we sell them for are lower than your experience can re-call. Beavers, Meltons, Coverts and Tweeds. Your choice is here. Better to have looked than wish you had.

#### FRASER, FRASER & CO. FOSTER'S CORNER,

40 and 42 King Street, St. John, N. B.

Literary Notes.

Speaking of the Rev. Jenkin Lloyd Jones' Book Jess, which the author also calls Bits of Wayside Gospel, "The Outlook" for September 23rd, says in its review 'that it is a book which will refresh and inspirit any reader," and they "earnestly and heartily recommend everyone who loves nature, but especially everyone who loves the uplands of the spirit to read the book. Amids the rush and turmoil of this end of the century it is a pity that time has not been found, by the few who can do such work, for the writing of more vo'umes of this character." 'Jesse' is a saddle horse, and out of that horse's service its masted extracts the kind of sermons and genial philosophy in which an exquisite sympathy between the horse and its rider, the charm of the landscape, and a broadening of the religious spirit of man are bleuded.

The Rev. Jenkin Lloyd Jones is the editor of the Chicago Unity, and his book is published by The Macmillan Unity.

With a wea'th of beautiful illustrations review "that it is a book which will re-

With a wea'th of beautiful illustrations and with all the experts have to say concerning the great International Yacht

Race, Outing for October is as fresh and wholesome as is the ocean breeze, which presently shall drive the white-winged fliers in their race for the America's storied cup. Long and vainly has Great Britain striven to regain possession of the trophy which signifies the yachting supremacy of the seas, and this time, if ever is the opportunity of Sir Thomas Lipton's Shamrock. Designer Fife, sail-maker Ratsey, and all concerned have done their best, and the two swiftest yachts the world has ever seen will race upon their merits to a finish. Outing for October tells sil about the Shamrock and Columbia, their designers, owners and crews, for this is a yachting number of popular magazine of sport, travel and recreation. Other sports however are not neglected; Outing never fails in this respect. General athletics, football, golf, tennis, the horse, gun and rod, kennel and every department of sport in which a lady or gentlemen can be interested receives the careful attention of writers who have become famous authorities in their chosen fields. In text and illustrations the number is one of the best that ever left the presses. is the opportunity of Sir Thomas Lipton's

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