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Coming Home. During the coming week the steamship 'Idaho' is expected to arrive at Halifax with some 400 of our soldiers returning from South Africa. It is now almost a year since they left our shores for the scene of conflict. Much enthusiasm attended their going, and they are sure of receiving an enthusiastic welcome on their return. Not all are coming back now, for some are remaining for a longer term of service, and some will come back no more. More than a hundred brave fellows who went forth at the nation's call have found graves in South Africa, and amid the gladness and enthusiasm of the home-coming these will not be forgotten. This South African experience will form a strange chapter in the memory of these men in coming years, for most of them probably will settle quietly down again to the peaceful vocations from which they were so unexpectedly called to fields of martial strife. Probably few of them, as they said good-bye to their friends in Canada a year ago, had any adequate idea of what awaited them. They had seen no active service and had no experience of war. No one then supposed that the war would prove so serious a business. Many thought it might all be over before the Canadian contingent would reach South Africa. Our boys half feared that only something in the way of police duty would be appointed them and that they would get no taste of actual warfare. They little knew what awaited them in the way of long forced marches, in strenuous fighting, in experience of the hunger and all the hardships of active service under difficult and unsanitary conditions. It was a stern school of discipline to put boys into fresh from the farm, the shop or the office. The result has given Canada reason to be proud of her sons. They have nobly shown their mettle, demonstrating that this Canadian soil breeds men of brave hearts and sturdy limb, who on the march and on the battle-field are worthy to have place among the best soldiers of the Empire. The men of Paardeburg will live in history. But as we welcome our brave lads home again, and pay loving tribute to those who have laid down their lives in the nation's cause, let us hope and pray that it will be long before there shall be another call to bloody strife. The tasks of peace call for a not less sturdy and heroic manhood than those of war, and the young Canadians who serve their country faithfully in promoting its material, moral and religious interests will need to be as brave and will be worthy of no less honor than those who uphold their country's cause on the field of battle.

The Value of Home Mission Work. Noting the approaching seventy-fifth anniversary of the Congregational Home Mission Society, the New York Outlook is led to remark that the stability of American institutions, notwithstanding the spread of a population largely composed of foreign elements from the Alleghanies to the Pacific in less than a century, is due more to home missionary work than to any other single cause. This remark is significant not only for the United States, but also for Canada with its wide and fertile western lands, which offer the most favorable conditions for agricultural settlement now to be found on the continent, and which, it can scarcely be doubted, will, during the coming half century, attract some millions of immigrants from foreign countries. The people who will come to Canada are not likely to need the ministry of the home missionary less than those who have been coming to the United States, and accordingly, as has been frequently pointed out, much will depend for the future, not only as concerns the religious and moral interests of the people, but also as concerns the political destiny of the country, upon whether or

not the most shall be made of the opportunity now presented to evangelize this incoming population through home missionary work. The great progress which the United States have made, not only in increase of population and material wealth, but also in the establishment of Christian churches and the development of Christian influence, is seen in the statement that when the Home Missionary Society which is about to celebrate its diamond jubilee was established, there were in that country only eleven millions of people and only two miles of railway, and that operated by horses. As a fruit of the work of the Society 5,500 churches have been called into existence and the Society has expended in its work twenty-two million dollars in cash and supplies, besides large sums expended by affiliated societies upon local work of the same kind. Schools, colleges, theological seminaries, and other Christianizing and civilizing agencies have followed on the track of the home mission work. What has been noted is the work of one denomination and that by no means the largest in the country. No State church, as the Outlook truly says, ever accomplished so vast, so costly and so momentous a work as was done by the voluntarism of the American churches in planting Christian institutions throughout two million square miles of territory in the midst of the poverty and hardship incident to the first settlement of a wilderness.

British Politics. The canvass in connection with the British elections for the new House of Commons has been marked by unusual bitterness. In fact the terms in which the opposing public men of the mother country have discussed each other during the campaign seem to have been scarcely more courteous than those we have grown too familiar with in the literature of politics in Canada. "The ordinary amenities of life," says Mr. I. N. Ford, "have been suspended, and it has been a low-toned canvass, with many breaches of good taste and fair play. Well-bred Englishmen shrug their shoulders and confess that standards of party politics have been lowered by offensive personalities and malignant assaults." The Colonial Secretary has been of course the object of much bitterly hostile criticism, and Mr. Chamberlain is not the kind of man to reply to savage attacks with meek phrases. His aggressive antagonism has not apparently improved his prospects for promotion. His political friends and admirers appear to be convinced that he lacks the serenity of temper and calmness of judgment which are necessary for the highest functions of leadership, and there seems to be a pretty general consent that the interests of the nation could not be secured by advancing Mr. Chamberlain to a position of greater influence in the Government than that which he holds as Colonial Secretary. For, though the ability of his administration of the Colonial Office is generally recognized, it is also felt that if—to borrow a phrase from his enemies—he is able "to mop up the mess he has made in South Africa," his accomplishment of that task will best serve the interests of the nation, as it will also most effectively promote his own popularity. The result of the elections is to give the Salisbury Government another lease of power, with about the same numerical support in the House of Commons as it had at the time of dissolution. So far the Ministerialists have elected 400 members out of a House of 670, while the combined forces of the Liberals Irish Nationalists and Radical number 269. One election—that in the Orkney Islands—is yet to be held. This is regarded as a safe Liberal constituency, so that the Government's majority over the combined forces of the opposition will be about 130. The bitterest attacks on the Government have been in connection with its policy in South Africa and its conduct of the war. But it is precisely on that issue

that the Government has been sustained. The sagacity of Mr. Chamberlain was manifest in having the elections brought on at a time when it was inevitable that the result should depend largely upon the popular approval or disapproval of the Government's South African policy. If questions of local politics had constituted the dominant issue the result of the election would doubtless have been quite different.

Bioxide of Sodium. Great interest has been created in scientific circles it is said by demonstrations recently made before the French Academy of Science in Paris of the properties of the bioxide of sodium. This substance is found to possess the property of renewing oxygen in air that has been breathed and in absorbing carbonic acid gas which has been given off, and is therefore capable of being applied to many important uses. Thus, as was demonstrated before the Academy of Science, with an apparatus containing bioxide of sodium, a diver can remain under water and can walk about without having the air renewed by the pumping apparatus at present employed. By means of such an apparatus too, it is asserted that miners will be able to penetrate into poisonous gases and foul air, and firemen into smoke without fear of asphyxiation. If the bioxide of sodium is capable of all this it is to be hoped that it is not too costly a substance, for it certainly would be an inestimable blessing for one to be able to provide himself with the means of breathing a pure atmosphere wherever he might go. Under such circumstances one might even go to church with impunity.

China: The Anglo-German Agreement. The latest reported movement among the Powers in respect to the Chinese question is important. It is officially published that Great Britain and Germany, for the purpose of maintaining their interests in China and their rights under existing treaties, have come to an agreement as to certain principles to be followed by them in their united policy toward that country. The agreement declares that it is a matter of joint international interest that the ports on the rivers and coasts of China should remain free and open to trade and to every other legitimate form of economic activity for the peoples of all countries without distinction, and the two governments accordingly agree on their part to uphold the same for all Chinese territory as far as they can exercise influence. The two governments further agree that they will not on their part make use of the present complications to obtain for themselves any territorial advantage in the Chinese domain, and that they will direct their policy toward maintaining undiminished the territorial condition of the Chinese Empire. In case, however, of any other power making use of the complications in China to acquire territory in that country in any form, the two contracting powers reserve for themselves the right to consider the eventual step to be taken for the protection of their own interests in China. It is also provided that the agreement be communicated to the other powers interested, especially Austria-Hungary, France, Italy, Japan, Russia and the United States. This understanding between Great Britain and Germany, based upon the maintenance of an open door for trade in China and the integrity of the Empire, would seem to promise much for the straightening out of the present entanglement. The Anglo-German policy being in line with the declared policy of the United States will doubtless receive its endorsement. It is not likely that Japan will dissent. France would do so only on pressure from Russia, and it is not probable that Russia would openly oppose so powerful a combination for the sake of promoting her schemes of territorial enlargement. The policy proposed if adopted generally by the Powers will doubtless have a pacifying effect upon the Chinese as showing that the disruption of China is not the object of the foreign nations.

Consecration.

BY W. N. HUTCHINS, M. A.

One is inclined to question whether an religious term has more frequent usage, in these days of Keswick and Northfield, than consecration. Likewise it is open to serious question whether any religious term is less intelligently understood. Without a consecration service a religious gathering in incomplete, and consecration vows are almost as numerous as the lips that call him Saviour. But one cannot avoid the fear that with very many there is no clear comprehension and no serious sense of the great circle of significance swept by this religious term. The most that many see is that the word stands for an ideal, but that ideal is hazy and ill defined like a coast line in a fog. Instead of pointing to a definite act intelligently performed, the word with many stands for something in the clouds, which they feel ought to be theirs, but to the attainment of which they know not how to make intelligent effort.

Yet if we turn to Scripture there is none of this haziness. Through all the Word of God, from the opening page when God said, "Let there be light," until the light breaks upon the face of John at Patmos, consecration is a specific and clearly defined act. Biblically consecration means being dedicated and devoted to God. In consecration one is set apart for God. What did Moses mean by anointing and sanctifying the Tabernacle with its vessels and altar? What was the thought of David, warrior and man of affairs as well as a poet, whose soul was an æolian harp responsive to every breath of tender emotion, when he took the vessels of brass and of silver and of gold and all the spoils of his victories and consecrated them to God? What was the intention of Solomon when in the Temple he lifted up holy hands of prayer and dedicated to God that costly and magnificent architectural achievement and place of worship? In these acts of consecration the Tabernacle and the Temple and the spoils of war were separated from common usage and set apart for God. Property belonging to men, was by the act of consecration given over to and made the property of God. Spoils won by their prowess, buildings erected by their skill and labor, vessels of silver and gold embodying their wealth and beaten into beauty at their cost, after consecration belonged no longer to David-Solomon or Moses, but to the Lord to whom they were consecrated. In a word then consecration involves a setting apart to God. Whether it be a building or a body, a temple of wood and stone or a temple of the Holy Ghost, whether it be a vessel of silver and gold designed by devoted, artistic genius or a life patterned after God's own image and redeemed not with corruptible things such as silver and gold, consecration finds its synonym and discovers its accomplishment in separation and devotion to God.

Observe, too, that consecration should follow conversion. Unconsecrated Christians are a too common commodity. Believers whose lives and whose property are used for themselves instead of for the glory of God abound. But there are not two Scriptural standards of Christian life, and wherever there is an unconsecrated Christian there is likewise a departure from Scriptural Christianity. In the natural order consecration follows conversion. Conversion and consecration are related as antecedent and consequent. As our sale of a property should be followed by our release of the rights and privileges of ownership, so conversion should be followed by consecration. Consecration is not our giving to God something he did not own before. In conversion we transfer ourselves to God and cease to be our own. Consecration is our living as if that were true by a practical recognition of God's ownership in all the details of daily discipline, as well as when making memorable marches or doing undying deeds. In his great word—"Ye are not your own," Paul was not indulging in rhetoric. When we accepted salvation through Jesus Christ we gave God a quit-claim deed of our being and ceased to be our own. His we are in all the entirety of our being and possessions—in the fulness of every faculty, in the possibility of every power, to the utmost reach of all our resources—by the free consent of our own wills. Belonging to God how then can a Christian refrain from consecration or an honest recognition of God's ownership, without either denying the reality of what he did in conversion or robbing God of what rightfully and by our own consent he owns? Refraining from consecration is using at our own will and for our own ends, property that belongs to another, daring to act toward God as we would not be allowed to act, by common justice, toward our fellow men.

Then from a definition of consecration and the observance of its place in Christian experience, our thought moves out to its nature. Observe that consecration should be definite, embodied in a specific, intentional act. While consecration should be the immediate result of conversion, it is a mistake to think that it will come of itself. Nothing comes of itself. In the realm of morals as in the stress and struggle of this strenuous business world, the initiating and sustaining power of all achievement lies in a will. Dr. Doddridge in his "Rise and

Progress of Religion," recommends a written compact with the Lord. "Set your hand and seal to it," he writes, "that on such a day of such a month and year, and at such a place, on full consideration and serious reflection, you came to the happy resolution, that whatever others might do you would serve the Lord." John Howe, in his discourse on Self-Dedication, tells of a devout French nobleman who made a quit-claim deed of himself to God, and signed the document with his own blood. Among the papers of the godly John Frederick Oberlin there was found a document with this sentence, "I consecrate to Thee all that I am, and all that I have; the faculties of my mind, the members of my body, my fortune and my time." Strasburg, Jan. 1st, 1760. Renewed at Walbach 1st Jan., 1770. A similar written covenant was made by the excellent Samuel Pierce, of Birmingham, England, who to add to the solemnity of the transaction, opened a vein in his arm and signed it with his own blood. Perhaps that was going too far. Perhaps even to write out a deed of transfer would be going beyond the bounds of moderation. But whether we do or do not write out a deed of consecration and sign it as a solemn witness to the transaction, we must see to it that our consecration comes down out of the clouds and walks the earth, and is more than an enjoyable emotion and shallow, sentimental words. By a definite act when alone with God we should solemnly hand ourselves over to him, and promise to recognize his ownership in everything that enters into and goes to make up a human life.

Then from the thought of consecration as a definite act, we move to the thought of it as volitional rather than emotional. For myself I confess a dislike for consecration services, for my unfortunate experience has been that such services are conducted under the conception that sentiment is a synonym for sanctity, and that religion finds its measure and equivalent term in emotion. But a moving of the emotions is not consecration. Tears may be in the eyes when there is a refusal in the will to acknowledge God's ownership in ways that are practical and to the point. Between consecration and emotional reverie there is a vast difference, and the proof of this is that many who weep the quickest or whose emotions stir the easiest, give the smallest and do the least in the kingdom of God. Believe me, the secret of consecration lies in the will. Nor in saying this are my eyes holden to the splendid service sentiment renders to every noble cause and high aspect of life—no love, no patriotism, no religion being possible without emotion. Life is saved from materialism by emotion. The heart is the organ of heat, and in the last analysis heat is the effective agent of all activity; the power that gives swiftness and smoothness, and strength and service to every achieving effort and progressive movement. And yet the centre of consecration is the will. Man's citadel is there. What the outposts and trenches were to Caesar's camp that unconquerable centre of British strength, the intellect and the emotions are to the will, and until the will is surrendered, the outposts and trenches may be God's, but the citadel is in the hands of the owner and its own is not consecrated.

Nor must I hesitate to affirm that this dedication of the will, which is but another term for obedience, must be complete—carried to the full measure of our acquaintance with the revealed will of God. Frederick William Robertson called obedience the organ of spiritual knowledge. In other words the path of the obedient, like the path of the just, is as a shining light that shineth more and more unto the perfect day. To obey God's will means fuller light, and we must walk in the light, treading the golden path that leads to

"The shining table-lands,
To which our God himself is moon and sun,"

if we are to make life consecrated. Few things work more havoc in the spiritual life than to act in any single matter contrary to the light we have upon it. Disobedience whether in the form of omission of duty or the commission of prohibited deeds will hinder real communion with God and rob the soul of capacity for enjoying spiritual things. Whatever we know to be out of harmony with God's will must at once and at all cost be given up. Likewise wherever we recognize his will either in duty or command we must with equal readiness and prompt obedience do it. In the consecrated life the voice of command or a recognition of duty are a signal for immediate and hearty action. Human taste may have its likes and dislikes and speak out strongly. Obeying the will of God may raise up opposition and cause us to go against the desire and advice of relatives and friends. Shall we therefore refrain from obedience? Certainly not. Consecration stands for obedience; dedication is equivalent to an unqualified devotion; being set apart to God, means being set apart from listening to our own inclinations or heeding human counsel in preference to the will of God.

Most luminous, too, is the word of consecration on doubtful habits, practices and pleasures. Life is full of serious questions, of knotty problems, and so it comes to pass that the earnest soul is often uncertain concerning the moral character of a personal habit, a business practice or a social amusement. Of course all questions

should be settled in anticipation of Christ's judgment upon them. But the question, "What would Jesus do," does not entirely remove the difficulty of reaching a solution. Under such circumstances of uncertainty what then is to be done? I remember a word by Paul, "Whatsoever is not of faith is sin." That is whatever cannot be done under the belief that it is right and pleasing to God, becomes sin to the individual concerned, whatever it may be to others. Doubt upon the character of an action is a call to pause. Until we are certain it is better to wait and refrain. Until we know it to be right we had better act as if it were wrong, standing meanwhile with our faces to the east waiting for the breaking of the dawn. Consecration requires that we lay aside whatever is doubtful and refraining from indulgence until we are certain.

Then from the nature, place and definition of consecration we turn to its field. What is the field of consecration? It is a common objection that there is little time for religion and still less for consecration. Is there time for life? Then there is time for religion and consecration, for an utter abandonment of ourselves to God, with a determination to do his will and seek his glory in every phase and detail of life. Religion is not something apart from life, and needing much leisure and few duties for its higher reaches. Religion has its field in life, and rightly understood religion is as possible to the busiest toiler as to the man of leisure, and consecration has to do as much with the home, the school, the shop, the farm and the office as with the altar and church. That which transfigures our work and makes it consecrated is the spirit and motive. Done for the glory of God, as it can be, a lesson may be learned, or a prairie ploughed, or a ship sailed, or a supper spread, or a stoop swept, or a business run with as much acceptance to God as the service of an angel or the praise of the seraphic hosts. For the Christian there should be no such distinction as religious and irreligious, sacred and secular employments. That which makes an employment secular or sacred, by the employment what it will, is the spirit and motive of the worker. Given a secular, worldly life, and the highest and holiest service loses its halo and becomes degraded by its touch. Given a consecrated, spiritual life, and the lowliest, smallest and most commonplace duty is dignified, ennobled, made worthwhile and becomes a religious service. For its true inward character all work depends upon the spirit and motive of the worker, rather than upon its nature as normal, mental, obscure or observed; and what consecration requires, and the divinest thing any one can do is to regard every task in life as a holy service and sacred trust from God.

In closing permit me to suggest that we have touched the secret of a satisfactory life. One has said that Christians sometimes pray for joy as if heaven were a factory where joy is manufactured and then exported in lumps convenient for insertion in human life. But we know very differently. God's world is one of order, where cause precedes effect, where consequent looks antecedent, law operating in character as well as in the clouds; no virtue, grace or spiritual acquisition being obtained without a previous and adequate cause. In religion, as elsewhere, we receive in proportion and after the kind that we put in, and a Christian satisfaction is the result of a Christian consecration. A Connecticut farmer went to a well-known clergyman, saying that the people in his neighborhood had built a meeting house, and wanted him to come and dedicate it. The clergyman, accustomed to participate in dedicatory services where different clergymen took different parts of the service, inquired: "What part do you want me take in the dedication?" The farmer, thinking that the question applied to the part of the building to be included in the dedication, replied: "Why the whole thing! Take it all in, from underpinning to steeple." "From underpinning to steeple"—that is the consecration necessary to peace and joy and satisfaction of soul; for one cannot know the full joy of Jesus Christ until he is a full man in and for Jesus Christ.

Canning, Nova Scotia.

A Joyful Saint.

Until recently the name of Isaac Watts has been with me a synonym of ponderous gravity and tomb-like solemnity. A study of his hymns contained in one book alone,—the "Calvary Selection of Spiritual Songs", convinces me that no more cheerful mortal ever existed than this same good old Isaac Watts. He is like a meadow spring, bubbling up through frost and drought alike with never-failing life and freshness. If our ideas of religion depended upon his leading, the idea as well as the word "gloom" would be entirely unknown. The burden of his message is, sing, praise, rejoice, be glad!

It is natural then to find the name I, Watts inscribed over a large proportion of the hymns brought under such heads as "Worship" and "The Sacrifice of Praise." Most of them are old favorites, and the opening lines thrill one with the emotion that accompanies the rising of a great throng of worshippers;—this partly from association, and partly because the lines themselves are full of noble music. A few examples will illustrate, though it is hard to omit some equally good.

78. Before Jehovah's awful throne
Ye nations bow with sacred joy:
All people that on earth do dwell
Sing to the Lord with cheerful voice.

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93.
83.
41.
163. Beg
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of Watts is ev
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341.
369.
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singing church

- 93. Come, sound his praise abroad,
And hymns of glory sing;
- 83. Now to the Lord a noble song!
- 41. Bless, O my soul! the living God,
- 163. Begin, my tongue, some heavenly theme,
And speak some boundless thing;

The first and last of these are especially fine throughout. But whatever the subject the irrepressible joyousness of Watts is everywhere apparent.

- 173. Joy to the world,—the Lord is come;
- 219. Salvation!—oh, the joyful sound!
- 341. My God! the spring of all my joys,
The life of my delights,
- 369. 'Tis by the faith of joys to come
We walk through deserts dark as night;
- 31. Then let our songs abound,
And every tear be dry;
We're marching through Immanuel's ground
To fairer worlds on high.

Even when he strives to mourn over his own sins, he cannot long remain sad. The tears of repentance which he feels in the first stanza would be his most appropriate expression, suddenly changes in the last to a practical proposal which has in it the suggestion of a fighter, laying about him with a two-edged sword.

- 185. Oh, if my soul were formed for woe
How would I vent my sighs!
Repentance should like rivers flow
From both my streaming eyes.

* * * * *

While with a melting, broken heart,
My murdered Lord I view,
I'll raise revenge against my sins,
And slay the murderers too
In like manner the lament: Alas! and did my Saviour
bleed, ends with the cheerful abandon of
Here, Lord, I give myself away,
'Tis all that I can do.

and those matchless lines on the sufferings of Christ,—
182. When I survey the wondrous cross
On which the Prince of Glory died,
rise at the close into a transport of rapturous awe:

- 182. Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all.

Occasionally there are passages which for pure exaltation of feeling, combined with real poetic expression, can scarcely be surpassed. Such are:

- 100. My soul stands trembling while she sings
The honors of her God.
- 163. His very word of grace is strong,
As that which built the skies;
The voice that rolls the stars along,
Speaks all the promises.
- 173. While fields and floods, rocks, hills and plains
Repeat the sounding joy.
- 280. Swift as an eagle cuts the air
We'll mount aloft to thine abode;
On wings of love our souls shall fly
Nor tire amid the heavenly road.
- 341. My soul would leave this heavy clay
At that transporting word;
Run up with joy the shining way,
To embrace my dearest Lord

Cheerfulness begets courage. It is characteristic of Watts that under the heading "Fighting Without—Fears Within," his name appears not at all; while under "Christian courage and cheer" he comes in strongly with

- 279. Stand up my soul, shake off thy fears,
And gird the gospel armor on;
- and 280. Awake, our souls! away our fears,
Let every trembling thought be gone;
He even seems to scorn conditions which do not require courage.
- 291. Must I be carried to the skies
On flowery beds of ease?
While others fought to win the prize,
And sailed through bloody seas?
Are there no foes for me to face?

* * * * *

Sure I must fight if I would reign;
Is it not grand to hear him shout—
Then, should the earth's old pillars shake,
And all the wheels of nature break,
Our steady souls should fear no more
Then solid rocks when billows roar.

For a spirit like this, death and the judgment could possess no terrors.

- 480. Why should we start and fear to die?
- 492. Why do we mourn departing friends?
- 494. My flesh shall slumber in the ground
Till the last trumpet's joyful sound;
Then burst the chains, with sweet surprise,
And in my Saviour's image rise.

And finally, there is a hymn of heaven which expresses a finer rapture than

- 503. There is a land of pure delight
Where saints immortal reign;

If he had written nothing else, we should be perpetually grateful for the satisfying picture and musical comfort contained in

Sweet fields beyond the swelling flood
Stand dressed in living green,
I have examined the hymns of Watts in several other books and find him ever the same,—a joyful-minded, lion-hearted, sweet-souled saint, whose bequest to [the singing church is beyond price.

BLANCHE BISHOP.

Prohibition.

It is feared that many true Prohibitionists will be so wedded to their respective "Political Parties" that again this subject will get the "go by." Is it not most surpassingly strange that one of the most important subjects which could engage the attention of our law makers and their supporters is seemingly the least thought of? Any other evil which was causing the death of thousands of Canadians, and sending misery and terrible suffering into the homes of our people, would be dealt with promptly and be legislated against, and why not this awful and admitted evil? So long as the religious and temperance voters are divided, as at present, not much success can be looked for on "Prohibition lines." It is apparent to all that neither of the political parties of this country dare touch this subject except in some round-about way to satisfy the temperance party and secure their votes. What better proof have we than the way the late and present Governments have "side-tracked" the subject, viz.:

- 1st. A "Royal Commission" which took nearly a hundred thousand dollars out of the people of this country and staved the question off for two or three years.
- 2nd. The "Plebiscite Plank" which resulted in a "Plebiscite Vote" at a time when it would be difficult to secure a large turnout of voters,—and at a cost of probably another hundred or two thousand dollars and all for no good result.

Is it not high time the sensible Christian and temperance voters of this Dominion got the scales off their eyes. What is now evidently needed, is a bold, determined leader to champion the cause of "Prohibition"; one who will dare to stand up in Parliament for the right and lead on the temperance legislators to victory. Such a leader, if competent in other respects, would have the support of the best voters of the Dominion and would be sustained at the "ballot box." Thousands of our people are disgusted with the action of both political parties in reference to this temperance question.

When "Confederation" and the common "School Bill" were introduced and made law, there was a strong opposition and the Government of the day was hurled out of power with a vengeance in this Province of Nova Scotia. Yet who would dare to say that both measures have not proved a blessing. Prohibition might be equally unpopular for a time but in the near future would prove a greater blessing than either or both of the above important enactments, and the leader or party introducing this much-needed law, would be sustained by the country and their names would go down to future generations—almost immortalized—as the greatest reformers of modern times.

QUESTION.—Who is the statesman who will dare to come to the front and take the leadership and risk his political reputation and, if need be, be "snowed under" for a time?
Yours, etc., W. J. G.

Notes from Newton.

Criticism is of very general application. Schools are no exception to the rule. Sometimes the criticism passed upon them is favorable, sometimes unfavorable and unfriendly. Newton has been the object of very many kind remarks especially of late. Very noticeable has been the frequent comment that of all things Newton was solid on the truth and a defence for the truth. One good brother, recently, however, has been expressing his fears that the Seminary is becoming too liberal in its tendency. It would seem to those who know the traditions of this historic Seminary and are familiar with its aims and work at the present that such a criticism is indeed worthy the designation that has been publicly applied to it—preposterous!

THE GREAT EVENT

of the past week for the Baptists of Boston and vicinity has been the departure of nearly thirty missionaries for the foreign field. The actual number who sailed from the Leyland Dock on the S. S. "Winifredian," Wednesday morning, the 10th inst., was twenty-eight. Seventeen of these are returning to their former posts and eleven are for the first time entering this branch of service. Two young ladies were students on this Hill last year. One of these is Miss Lillian Bishop of Greenwich, near Wolfville, N. S. She is going to work among the Telugus. The others are designated to stations in Burma, Assam and India. In addition to these, fourteen others have either recently sailed or will soon sail for missionary lands under the auspices of the American Baptist Missionary Union. This makes a very strong reinforcement to the workers now in the service of God in heathen lands.

Deeply impressive services were held in connection with the farewell to these noble servants of our Master. Sunday afternoon in Tremont Temple a vast audience was addressed by the veteran missionary, Rev. Wm. Ashmore, D. D. His theme was "The Present Crisis in China." Fifty years of service in that wonderful land enabled him to speak with authority. It was a masterful, a thrilling address. Services were continued all through

Monday and Tuesday. The last was held on board the steamer just before the hour of sailing. The occasion was certainly calculated to make a deep and permanent impression upon the large concourse that had gathered. The comparison which Dr. Ashmore made at one of the meetings was indeed apt. He referred to the quiet, unostentatious way in which these heralds of Jesus were going forth when compared with or rather, contrasted with the beating-of-drum, the firing of cannon and the flying of flags which accompanies the departure of military troops on their mission of bloodshed. Yet these who make no outward show are as really going out to win an Empire as those who depart amid the applause of the nations: They are winning an Empire for King Jesus.

ACADIA

has the following representatives at Newton this year: Rev. M. B. Whitman, '94, Rev. W. H. MacLeod, '95, Rev. C. W. Rose, '98, Messrs. E. D. Webber, '81, S. C. Freeman, '98, Irad Hardy, '99, W. H. Dyas, '00, J. A. Glendenning, '00, H. L. Kempton, '00, and the writer, '98. Mr. Frank Cann entered upon the work here at the first of the term but has left the work to enter upon the pastorate at Middleboro, Mass. A. F. N. Oct. 12.

"20th Century Fund."

If our Christian sisters and children take up the delightful work of giving, the fifty thousand (\$50,000) dollars will surely be forthcoming—the men will, of course, do their part as usual.

One sister, who recently made herself a \$25 life member in the "Aid Society" just said to me, "I will gladly give \$4.99 and be ranked among my sisters and friends who cannot raise the five dollars (\$5) and have their names inscribed on the "In Memoriam Roll" in the "Acadia College Library" for future reference. Dear Editor—Why should those only who pay \$5 have their names on such a list, who may "give of their abundance," whilst the "widow's mite" contributors (who secured the divine approval) is counted; unworthy of a place on that "honor record." I say let all contributors' names be on that "honor roll," or at least all from one dollar and upwards, or none. If some names are to be left off, who only can pay three or four or one dollar, or as in the sister's case \$4.99, then I say mine also shall be left off, even though I give \$20 as I plan to do. I do hope this item will be changed. Contributors should have a higher motive to prompt them in raising a "Century fund" than to have their names on an "honor roll." Yours, etc., "WIDOW'S MITR."

The Old Grave-Yard at Wolfville, N. S.

BY EDWARD YOUNG, PH. D.

Not far from river as it ebbs and flows,
The silent people, each in narrow bed,
Have slumbered long in undisturbed repose,
Tenants of Wolfville's "city of the dead."
Death, the dread reaper, has in scores of years
With his keen sickle cut down young and old,
Removing many from this vale of tears
Whose bones and ashes rest beneath this mould.

The old lie here: Some of three score and ten,
Others reached "years of labor and of sorrow,"
And one of five score, (1) closed their eyes, and then
Opened them again on Heaven's bright morrow.
For scores of years a poet's (2) ashes lay
At rest beneath the damp and moldy sod:
Throughout his life he sought from day to day
A nearness to his Father and his God.

The much loved pastor, (3) who for three score years,
Proclaimed the gospel to the young and old,
Lies speechless here despite the grief and tears
Of those his teaching brought within the fold.

The learned professor (4) lies in lowly grave—
My friend and schoolmate in the former years—
His useful life cut short by cruel-wave,
Leaving a host of friends in grief and tears.

Many in middle life lie quiet here,
Years of toil ended, they are now at rest,
Their work completed on this earthly sphere,
Care and fatigue unknown among the blest.

Others lie here whose vigorous youthful strength
Promised long years of active life and power,
But accident, or dire disease, at length
Closed their young lives: they "withered in an hour."

Babes and young children opened their bright eyes
On earth, and closed them ere by taint of sin
Defiled; thence to their home beyond the skies
They hastened:—endless joy to enter in.

Ages may pass ere Mighty Angel stand
One foot upon the ever restless sea,
The other placed upon the solid land,
Crying aloud: "Time shall no longer be!"

Then shall the tenants of these graves awake
From their long dreamless sleep, bereft of breath,
And, with the risen hosts, shall then partake
Of Everlasting Life: thenceforth no death.

- (1) Mrs. Calder who died in 1877, aged 101 years and 4 months.
- (2) Benjamin Cleveland, author of the hymn "O, could I find from day to day A nearness to my God," etc.
- (3) Rev. Theodore S. Harding.
- (4) Professor Isaac Chipman, who was drowned in the year 1856.

Messenger and Visitor

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Love's Welcome to the Penitent.

The parable of the Prodigal Son is connected with the two preceding parables which formed the text of our Bible lesson for last week. It is like those parables in its gracious purpose of teaching God's compassionate love for the erring and sinful, while it differs from them both, both in respect to form and in the greater fulness and impressiveness of the truth presented. The other parables had led up to this and prepared the minds of the hearers for the grand climax of this peerless parable in which the loving-kindness of the Heavenly Father toward sinful men is set forth with matchless beauty and power. The case of a soul alienated from God by its sin is not to be adequately set forth by the illustration of a lost piece of money or a lost sheep. A lost man is infinitely more to God than a lost coin is to its owner, or a lost sheep to its shepherd. He is what a lost son is to a father, longed for with the love of a father's heart which cannot be satisfied but by the son's return. When Jesus would make us understand how much God cares for men—even for the outcast and the despised—he cannot stop short of this story of the Prodigal, in which we see how longingly and forgivingly the wounded love of a good father goes out to an absent and erring son.

It will be observed that this parable differs from the others in that it brings out strongly the free action and therefore the responsibility of the sinner. In the parable of the coin there is no hint of free action, and in that of the lost sheep there is scarcely more than a hint. But in the third parable, the son, of his own will and deliberately, turns his back upon his father and his home. So, in the restoration, the coin is simply passive, the sheep is nearly so. They do not enter into fellowship with the joy which their finding causes. But in the story of the prodigal there is a difference. He responds to the compassion which he hopes still survives for him in the father's heart, he arises and comes, is met and welcomed and participates in all the gladness of the feast that love makes for him.

In seeking to draw from this parable the lessons it is designed to teach, it seems important to lay some emphasis upon the folly of turning away from God. In the earthly relations of father and son separation is often right and necessary. The son must leave his home and perhaps go into a far country. But it is never necessary that a young man should go away from God. This is the great temptation which in every generation has beset the young man, the supreme folly into which he is liable to fall. What mistakes of thought or judgment or action he may make, matter comparatively little, if only he holds fast by God. But if he turn his back upon his Heavenly Father, rejecting the light of truth, making his ear deaf to the pleadings of love, and spending in wasteful dissipation or in alien service the substance which God has given, then, there is indeed a condition of things which must lead to terrible disaster and bitter distress, for "mighty famines" are sure to be encountered by the man who, in his search for something to satisfy his soul, has turned his back upon God. The far country which in his foolish expectation was to yield him all manner of delights has at last nothing for him but swine-feeding and husks.

When the prodigal "comes to himself" he resolves to come back to his father. So when the sinner comes to his true self he arises and comes to God. The humble repentance which makes the prodigal willing to accept a servant's place in the Father's house is an indication that his madness is past. And when the insanity of rebellion has gone out of the heart then the Father's face will be sought and found.

But the great central truth of the parable is that of the Father's love. The fountain of divine grace flows on ceaselessly. The Father's heart waits in

yearning tenderness for the return of the wanderer. Love's welcome to the prodigal is not to the place of a hired servant who shall have food and raiment in return for the services he may perform. Love's welcome is the glad and bountiful welcome of parental tenderness receiving back safe and sound a son long mourned as lost. It is a welcome to sonship and to all the largeness and blessing of the Father's house. And this gospel of the grace of God Jesus Christ declares to men in order that all those who are wandering in far countries may come home and find love's forgiveness and love's welcome.

Editorial Notes.

—Enquiries sometimes come to us for second-hand Sunday School libraries. If any Sunday Schools in connection with our churches have books or papers in a fair state of preservation, which they would be willing to donate or sell to a needy school, we shall be pleased if they will send to this office a general statement of what they have to dispose of and the terms, in order that we may pass the information on to the enquirers. Just now there is at hand an enquiry for books or papers from Mrs. Wm. H. Craig, East Sable, Shelburne county, N. S. Any School having books or papers to dispose of may communicate directly with Mrs. Craig.

—The Congregationalist of Boston, which has always stood for high ideals in religious journalism and worked with great ability for their realization, has taken an advanced step by making the first issue of each month considerably thicker than the ordinary weekly issue. This monthly issue, which is to put forth under the title of "The Christian World," embraces a wider outlook and considerably more matter than the ordinary issue. This new departure was instituted with the present month, and the publishers say that the reception which their new venture has met with is very encouraging. The Congregationalist already stood well up in the first rank of the world's religious journals, and this new feature will still further increase its value and attractiveness.

—It would seem to be a truly Christ-like spirit which leads men and women to devote themselves to ministering to the physical and spiritual needs of those afflicted with the terrible and loathsome disease of leprosy. The self-sacrificing ministry of Father Damien to the lepers of Molokai, which called forth the admiration of Robert Louis Stevenson, is well known. Some months ago we called attention to the remarkable work of Mary Reid, missionary to the lepers in a Himalayan district of India. More recently we have seen mention of a mission to lepers in Madagascar, under the direction of Father Beyzin, a Polish Roman Catholic priest. As a result of the publication in Europe of the work of this mission, it is said that five nuns have been led to volunteer for service in connection with it, and these women are now in Madagascar, ministering to more than six hundred lepers.

—A correspondent in another column presents objections to what has been called "the historic roll" in connection with the raising of the proposed Century Fund of \$50,000 for missions. As we understand the matter the proposal (embodied in the report of the committee on the subject) to have such a roll, was negatived by the Convention, and the only roll approved was what is called the "In Memoriam Roll" on which, by the payment of a sum of not less than five dollars, any one can have the name of a deceased relation or friend inscribed. (See MESSENGER AND VISITOR of September 6, page 8). To our mind the objections felt by many others besides our correspondent, to the "historic roll" idea were not unreasonable, and it is well that it should be generally understood that the proposal to have such a roll has been dropped. To the In Memoriam Roll there cannot, we think, be any reasonable objection, and we trust that many will take advantage of the opportunity thus afforded to honor the memory of the departed.

—About five years ago Mr. Samuel L. Clemens—more generally known as Mark Twain—entered upon the task of paying off, by means of lectures and other literary labors, a debt of \$300,000 owed by an insolvent firm of publishers for which he felt himself to be financially responsible. Mr. Clemens has kept his honorable purpose steadily in view. He has made lecturing tours in India, South Africa and Australia, and after spending some time of late in Europe, has now returned to his own country as his permanent home. It is gratifying to learn that Mr. Clemens has fully achieved his purpose in paying off the large debt for which he held himself responsible, and further, that his income from unencumbered royalties from his books is quite sufficient for his maintenance for the rest of his life. For a man to succeed in paying off so great a debt by literary work, after having reached the age of sixty-four, is probably an unparalleled achievement. If we admire Mark Twain as a prince amongst humorists, we must equally admire Samuel L. Clemens for his heroic assumption and successful discharge of a duty which too many men, making far more pretensions to Christianity than he, are willing quietly to ignore.

—A young man who was clerk in a New Jersey bank was a very clever accountant. He was clever also at other things, so clever that he seemed for a while to succeed in walking in two different paths at the same time. To the people of Elizabethport he seemed a model young man, living moderately and economically on his rather slender salary and helping to support his mother and sister. But there was a very different side to his life. His evenings and many of his nights were spent in New York, where he lived a gay life, spending in prodigal profusion, money obtained by systematic speculations of the funds of the bank in which he was employed. The true character of the man was not discovered until his pilferings had amounted to more than a hundred thousand dollars. Now his gay career is at an end, he is a fugitive from justice, his name covered with infamy, his life ruined, his family disgraced, his mother heart-broken over her son's ruin. Very likely that young man wishes now that it were possible for him to go back

to honest ways and really to live the quiet, humble life that he seemed to be living in the New Jersey town. That is impossible for him. But it is possible for many another young man to profit by the warning which this case presents and determine to resist to the utmost every temptation to forsake the pathway of integrity.

—The article on Consecration which we publish from the pen of Rev. W. N. Hutchins of Canning is a characteristically strong and judicious discussion of the subject. It is worthy of a careful reading. If those who by profession are Christians did more generally recognize in a devout and practical way the lordship of Jesus Christ, the result would be great gain to themselves and to the influence of Christianity in the world. We fear that Mr. Hutchins is quite correct in thinking that the matter is apt to be treated with too little seriousness, and we fear too that the custom of requesting people to stand up in a public meeting as a sign and seal of their complete consecration to God, is one that is likely to result in more harm than good.

—Every lover of hymns will be sure to enjoy Miss Bishop's article entitled, A Joyful Saint. The devout and stirring strains of Watts did much to cheer and help our fathers and grandfathers on their pilgrimage. And the people of this generation have not outgrown him. Our young people will derive much advantage from making his acquaintance, and with advancing years they will appreciate him more and more. We may miss in Watts the refined and tender graces of expression which charm and soothe us in the writings of some sacred poets, but there is in his hymns a grasp of fundamental truths, a strength, directness and simplicity—often rising to sublimity—of thought and language, that appeal to the minds and hearts of all sorts and conditions of men and afford fit expression for lofty Christian sentiment and profound emotion. Of course the quality of Watts' work was by no means all on a level with his best. It seemed as if necessity was laid upon him to sing, and if he could not make a good hymn, he was not above making a poor one. Some of the worst were to be sure rather atrocious, but there are good ones enough to immortalize the singer, and in his best our souls are lifted up as on eagles' wings in the utterance of joyful and triumphant praise.

—Certain persons, either from ignorance or from other motives, have on divers occasions taken it upon themselves to write bitter or contemptuous things of Christian missionaries in heathen countries. It is no matter for surprise that this class of writers should represent the work of the missionaries in China as one of the chief causes of the anti-foreign outbreak which is at present causing so much trouble in that country. Such however is not the opinion of men who have the best right to be regarded as intelligent and unbiased authorities upon the subject. Such men as the Hon. John W. Foster, formerly Secretary of State in the United States, and subsequently Counsellor of the Chinese Government in its negotiations for peace with Japan; the Hon. John Barrett, late Minister of the United States to Siam; Hon. Charles Denby and the Hon. George T. Seward, formerly United States Ministers to China, have all of them nothing but good to say of Christian missionaries and their influence in eastern countries. Hon. Mr. Seward lately wrote in the Boston Herald: "During my twenty years stay in China I always congratulated myself that the missionaries were there. I have the profoundest admiration for the missionary as I have known him in China. He is a power for good and peace, not for evil."

—At the recent session of the Kings County, N. S., District Meeting, a resolution was adopted referring to the retirement from the active duties of the pastorate of Rev. M. P. Freeman, lately pastor at Billtown. The resolution gives expression to the regard entertained for Mr. Freeman by his brethren in the ministry, because of "his beautiful Christian spirit, unblemished character, unflinching zeal, nobility of purpose and profound loyalty to the Word of God." All who have had the happiness to know our brother Freeman will heartily confirm this testimony. And now that increasing years have made it necessary for him to lay aside labors in which he has been so long and so faithfully employed, we trust that there may be for our brother a long and sunny eventide of life, occupied with such ministries as his strength may be equal to and blessed with the assurance of larger life beyond. We would not forget too that there are other of our ministers who, after long and faithful service, have lately retired from the arduous labors of the pastorate, to whom these words may apply with equal propriety. There occur to us in this connection the names of Revs. Alfred Chipman and P. O. Foster, who must be nearly contemporaries in age with Mr. Freeman, and who have lately established pleasant homes for themselves in Berwick, N. S., one of the most beautiful of our country towns.

—Thanksgiving-day was observed in St. John by a very general closing of business places. Religious services appropriate to the day were held in many of the churches, the Baptist congregations of the city uniting in a service in the Leinster St. church. Pastor Smith presided, and the sermon was preached by Rev. H. F. Waring of Brussels St. Rev. A. White of Main St., Rev. J. H. Hughes, and Rev. G. W. Springer of Jemseg were also present and took part in the services. Dr. Gates was absent from the city. The congregation was quite a large one, although, considering that it was supposed to represent the united Baptist strength of the city, it might well have been very much larger. The service throughout was one of much interest and the sermon was strong in thought, earnest in spirit and every way appropriate. Mr. Waring selected as the text of his discourse the 117th Psalm. He dwelt upon the reasons for and the essence of thanksgiving, showing how much the people of Canada have to be thankful for and indicating ways in which a sense of the divine goodness should be expressed. The preacher pointed out that righteous living was one of the ways in which a people's thanksgiving might find the truest expression. This led him to speak of national sins and shortcomings, which called for repentance and amendment—especially instancing the evils of the liquor traffic and the prevalent corruption in connection with political elections. In this connection Mr. Waring spoke out plainly and forcefully, as every preacher in the land ought to speak, condemning bribery and political corruption in all its forms as treason to the principle of popular government and infamy in the sight of God.

—The annual Convention of our Baptist brethren of Ontario and Quebec was held last week at Woodstock, Ont. Our Ontario co-respondent has our thanks for so promptly sending us an account of the proceedings, and we very much regret that a delay in the arrival of the mail and an additional delay in its being distributed has made it impracticable for us to publish Mr. Dayfoot's letter this week. The reports from the different departments of denominational work appear to have been generally of an encouraging character, and the backward glance which the close of the century suggests shows that great progress has been made and affords inspiration for the future.

Comfort for the Aged Saint.

A PASTORAL LETTER FROM REV. J. WEBB.

MY DEAR AGED ONE:—I heard a voice saying, "Comfort ye, comfort ye my people, saith your God;" and I looked around me to find some one to comfort; and I saw thousands of God's dear people with tearful eyes and hanging heads, and with hearts brimful of trouble, and I asked: "What is being done to wipe away these tears, to lift up these heads, and to gladden these hearts?" Presently, after a death-like pause, the answer came and the voice said: "Go ye and comfort them." I asked, "To whom shall I go, there are so many?" And the voice said, "Go to my dear aged ones and comfort them." Then I looked through the denominational paper, and I found that columns and pages were devoted to the interests of Foreign missions and Home missions, and Sunday Schools and the Young People, in fact, nearly every class or people were cared for but the Lord's aged and afflicted ones. Then I said, "I will go to them as a MESSENGER from God. I will be a welcome VISITOR in their homes, and in their lonely chambers. I will sit by their side and tell them there is comfort for them.

Now, dear friend, having thus briefly introduced myself, will you not let me come near to you in the form of a short letter, and talk to you a little while about the things that you love? I know that you do not need a long sermon about everything and addressed to everybody, therefore I bring to you just a few lines all to yourself.

It has been a long, long time since you had the pleasure of sitting in your pew in the church, and of listening to a gospel sermon, but you do not forget it. Then you could say with David: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." As you listened to the gospel preached by Fathers Manning, Harding, and others of that time—the gospel which revealed the beauty of the Lord—you felt a thrill of joy in your soul, and you exclaimed, "Yea, he is altogether lovely!"

You cannot go now with the people of God, with a multitude to keep holiday. Your spirit is not quite so buoyant as it was; dark clouds and doubts and fears make you tremble when you think of the dark valley. All this comes through being shut in. John Baptist, while he was preaching, while he was actively engaged as the "voice of one crying in the wilderness," was strong, but when he was shut up in prison he became weak; he had his doubts and fears; so fearful did he become on one occasion that he had to send to Jesus and ask: "Art thou he that should come? or look we for another?" David feared as old age approached, and he cried out, "When I am old and grey-headed, O God, forsake me not."

There is comfort for you. You are God's child. You are tired now after your day's work. Night is drawing nigh and you are growing weary. The time was when you could comfort others; your cheery smile and your heartfelt sympathy was as balm to the downcast; but now you need to be comforted yourself. Jesus says to you, "I will not leave you comfortless, I will come to you." God comes to you in his Word. Here is comfort for you: "Like as a father pitieth his children, so the Lord pitieth them that fear him. For he knoweth our frame; he remembereth that we are dust." A good Quaker once said to a poor man who had met with a great loss, "I pity thee a sovereign;"—If God pitieth thee, my aged friend, it means a good deal. Physicians and friends can do much to comfort in old age, but he "knoweth our frame"—he knows all about you—he never grows weary of you—his love never fails. Lean upon his strong and faithful arm; lean heavily for he is able to bear you up. Leaning on the everlasting arm you can say: "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff they comfort me."

Your sins are washed away with blood. You stand in Christ justified before God. Your name is engraved on the palm of his hand, and in the Lamb's book of life. You have a home in the city of God where there will be no old age, no tears, and no troubled hearts, and Jesus has promised to come for you himself.

Trusting that this visit, by letter, will comfort you and help you to "lift up your eyes unto the hills, from whence cometh your help," and praying that our blessed Lord will favor you with a view of the Promised Land and a foretaste of its joys,

I am yours very truly,

J. WEBB.

Kingston Station, N. S., Oct. 10th, 1900.

Letter From Rev. S. D. Ervine.

I suppose it is both becoming and expected that I should send some report to the press, that those who may be interested in our welfare might know how and where we are.

At present we are at the old homestead at Andover, where I was born and reared. As I write many remembrances of the past force themselves upon me. Those of

the kindnesses and prayers of loving parents; love and fellowship of nine brothers and sisters, and of the associations of the best of young people I have ever associated with. But, oh, how changed are the scenes of other days, how scattered are the friends of the past, only a few remain. To these may be added those of a vital Christian experience in all its varied hues, from conviction to the taking of ministerial degrees. Then of the different successes and failures; curses and losses; conflicts and victories; until the present. Too many to mention: O, how God has led. Truly, it has been "in ways I know not, and paths I had not seen."

Now in my physical weakness I return either to regain my former vigor or to continue in decline, as God "whose I am and whom I serve" wills. My return to this place now is not of choice, but it seems to be the guidance of the divine hand. And "where he leads I'll follow," hoping in the near future to be led out into some sphere of usefulness in the Master's vineyard.

The Springfield churches are now vacant and desirous of a suitable pastor. Regarding the field I would say, that during the four and three-quarter years I spent there I have no evil report to make. Myself and family received many kindnesses and ample support. Had my health continued good, enabling me to perform pastoral duties, no doubt our stay would have been a much longer one. The coming man need not fear. But just let me say, he who comes asking \$700 salary, etc., will be disappointed, for such a demand is beyond the means and will of the people. But no servant of the Lord will suffer on this field if he works and trusts.

For the extra and unexpected expressions of kindness extended us in our affliction, we tender our heartfelt thanks, praying that heaven's richest benediction may rest upon them. I wish also to make mention of the very kind and generous remembrances of the brethren at the N. B. Convention in so tangible a form a \$50 gift, which with other gifts from friends are aiding us materially over hard places. To each and all we would say heartily, "Thank you," and may God bless you all.

My future address will be Perth, Victoria Co., N. B. Andover, Oct. 16th, 1900. S. D. ERVINE.

A Pastor Wanting a Church.

I do not think that it is the wisest course for a minister of the gospel to take (when he is at liberty to settle on a new field), to advertise himself open to a call, and lay back waiting for some church to call him. I think a large majority of our pastors would get left if they adopted the above system. A good brother said at one time that it was no use to write to a church, the best way was for a minister to visit the church, preach to the people, let them see and hear him and a man's gift will make a way for him. He who said to his apostles, go, and also to the people, why stand ye here idle, always went himself, he never waited for a call, and he who sends his servants will never fail to open a door and find work for them. Jesus said go ye into all the world, go ye into my vineyard, go ye into the harvest, and whatsoever is right ye shall receive, he that reapeth receiveth wages and gathereth fruit unto life eternal. Dr. Joseph McLeod said at one time that a great many people laid back waiting for something to turn up, instead of going to work and turning up something. Jesus said, seek and ye shall find, knock and it shall be opened, and lo I am with you always even unto the end of the world and he that receiveth you receiveth me, and he that receiveth me receiveth him that sent me, and take with you neither purse nor scrip, for the laborer is worthy of his hire.

JAS. A. PORTER.

New Canada, N. S.

Politics and the Christ-lite.

J. GARLAND HAMNER, JR.

Vital interest in politics is a marked evidence of the Christ-like spirit. If that statement seem extravagant, it is because of the false notion men have of politics. The word means the art of living together—or "the government of our every-day life by laws, their enactment, and their enforcement. The question as to what these laws shall be and who shall enforce them, are the questions that are now agitating our country. The division of voters into "parties" is, or ought to be, a division according to the way citizens think about the laws and the men. "Parties" may mean the division of office-holders into the "Ins" and the "Outs," who make questions about laws and invent stories about men to scare voters into keeping them in, or putting their opponents out of office. . . . In a democracy the people make the laws and elect their servants to enforce them. Danger to the democracy arises when the servants' attempt to make the laws for a few and enforce them for the few, and those few themselves and their friends. A few men acting concertedly, with a definite plan, will be able to have laws made for their own benefit, unless the people think, and register their thoughts in the method provided, the ballot.

This thinking cannot be intelligent if it is confined to

a few weeks before election, and if men allow others to do their thinking for them. The words "spell binders" used as a joke of campaign speakers, is most significant, and far more than a joke. Their favorite methods are to stir up prejudice, abuse their opponents, and confuse the issues, so that those unused to thinking will take refuge in the past record of their "party" in their confusion, trusting that all will come right. Consider for a moment what complete change is often wrought in the leaders and principles of any of the great parties within a few years. Such a method must be unsafe. He who says, "My party right or wrong," and vows to vote for it without thought, must escape the charge of being an imbecile, only to be convicted on that of being a traitor to himself, his countrymen, and his God.

For the Christian young man the responsibility becomes even more urgent. If the laws of Christ are to govern men, they must be enacted and enforced by Christian men through the ballot. There is no other way of making and enforcing laws. To say, that this is taking religion into politics, is only another way of saying that it is taking religion into our every-day life, and this goes without saying.

This, then, is the duty of every Christian young man: To think. Not to read party papers, or to hear party speakers only, but to think, and talk to Christ, and study his word. He who supposes he cannot find the questions of Imperialism, Expansion, Money and Tariff in the Bible, is mistaken. They will not be found by a concordance under those headings, but the principles involved will be found there. One may be surprised to find that both parties are wrong. "The Kingdom" has not yet come for its laws are not yet enacted or enforced. We pray "Thy Kingdom come!" over and over again. We must vote for it.

The eminently practical young man may ask whether he will not throw away his vote if he cast it for a candidate for whom he sees no probability of election. He who votes for what he does not want throws away his vote. The men who voted for the Abolition ticket did not elect a president but incessant agitation brought about the death of slavery: A great principle is worthy of a vote, as well as a great man.

The new party of thinkers and voters will be born of the Spirit of Christ and will be led by him into the new theocracy—the Kingdom of Heaven.—The Brotherhood Star.

The Madonna and Christ.

Under the above heading Mr. Franklin Edison Belden presents a fine collection of prints, embracing among other notable pictures, reproductions of the most celebrated Madonna and Christ paintings by the world's greatest artists, with full page descriptions accompanying each figure. There are forty pictures in the collection, including such master-pieces as "The Immaculate Conception," by Murillo; "The Sistine Madonna," by Raphael; "The Descent from the Cross," by Rubens; "Cherub Choir," by Reynolds; "The Temptation," by Scheffer; "Christ Entering Jerusalem," by Dore; "Christ Before Pilate," by Munkacsy; Henner's "Repentant Magdalen"; Sir Edwin Long's "Christ or Diana"; "The Last Prayer," by J. L. Gerome and Dore's, "Christian Martyrs." There are also several fine pieces by Hoffman, including his "Christ in the Temple," "Condensed," by Gabriel Max; "Rock of Ages," by J. O. Oertel and "The Soul's Awakening," by James Sant, are all remarkable pictures. The collection is an excellent one throughout, and the prints are finely executed on heavy glazed paper. The size of the page is 11 by 9 inches and the covers are white buckram with gilt lettering. The book is one which cannot fail to be highly attractive to everyone possessed of artistic taste, and it indicates a wonderful development of the printer's and engraver's arts, that such a book can be produced at the price of one dollar. It would be most appropriate for a Christmas or birth-day gift. The publishers are The Saalfeld Company, of New York, Akron, O. and Chicago.

Peloubet's Select Notes on the International Sunday-school lessons for 1901, published by W. A. Wilde Company of Boston (price \$1.25) has appeared in good time. For twenty-six continuous years a volume under this title has been issued of the "Notes" therefore need no introduction to a very large number of Sunday-school teachers and scholars. It is the aim of the compilers and publishers of these "Notes" to make each succeeding volume better than the last, and this ambition seems to have been realized in the present volume. The publishers say:

In preparing this year's Select Notes, Dr. Peloubet has not only exhausted his own unrivaled Biblical library, but searched the leading reference and theological libraries of this country, in order to concentrate into this one volume all the clearest thoughts and latest determinations of the world's scholars. He has thus made Select Notes for 1901 a veritable storehouse of selected facts, explanations, deductions, and comments of the highest possible value to every student, and which are positively essential in order to attain a correct understanding of the subject-matter.

No student of the International Lessons can afford not to have this commentary for 1901.

Work while you have the light, and be a light yourself.

The loving service of the weak and wanting is an essential part of the discipline of the Christian life.—Daily Messages.

* * * The Story age * * *

"Little Sweetheart."

"I don't know whose child she is, officer. She's been playing around here for over two hours, and says she is waiting for her mother."

"That's queer. Such a pretty little girl, too. Must be a child of well-to-do parents from the way she is dressed."

The foregoing dialogue took place late yesterday afternoon, at the Arcade depot in this city. The station-master had noticed a little girl of perhaps three years playing about the waiting-room. Her dimpled face, framed in long, golden ringlets, was a picture fit for any artist, and her sunny smile would have won the heart of a pagan.

"I've waiting for my mamma to tum and det me," was the only answer she vouchsafed when the big policeman stopped and lifted her in his strong arms.

"Thought I'd better speak to you about her," said the station-master, "so in case her mother don't show up before dark."

"I'll attend to her," was the reply; then the officer asked:

"Where's mamma gone, little one? It's getting pretty late. Are you sure she is coming back here after you?"

"I—I—d—ess she is tummin back, tause she told me she was. Tan't you find mamma for me, p'ease?"

"We'll wait here for a little while and see if she is coming," and the big policeman carried her inside the waiting-room. "Won't you tell me your name?" he added.

"Jessie."

"Jessie; that's a pretty name. Won't you tell me the rest of it."

"I—I—don't know my uvver name, but mamma talled me 'little sweetheart,'"

"Well, your mamma has got a pretty good name for her little girl," and he drew the little one closer to him as he again asked:

"Do you live in Los Angeles, little sweetheart, or did mamma bring you here today on the cars?"

"We live way, way off," and the little arms both opened to their widest extent. She couldn't tell where; all she could recall was about "papa, an' mamma, an' nurse, an' Fido, an' Snap, an' Uncle Dim."

Question after question was piled in vain. She prattled on about her dollies and "Fido an' Snap" and presently seemed to have forgotten that she was a little waif, alone, seemingly, in a strange place.

"Guess we'll have to give it up," remarked the station-master.

"Looks like it," replied the big policeman. "Probably her mother will call at the station-house for information about her." Then, as the little "unknown" commenced humming a tune to herself, he said:

"Can't you sing me a song, little sweetheart?"

"I tan sing a Sunday-school song mamma learned me. Does you go to Sunday-school?" she asked, turning a pair of big blue eyes up toward the officer's face, and the big policeman blushed as he replied:

"No, little sweetheart; but I have a little girl just about as big as you who goes, and if you will sing me your song, I will tell her all about you."

"Tell me all about your little dirl," she pleaded, forgetting in her interest the promised song.

"Pretty soon, but I'll put you up here where everybody can see," and the officer lifted her on a high truck, while the few people who were waiting for their trains gathered curiously about, and the child, perfectly unconscious of the interest she had created, smiled her approval.

"There you are, little sweetheart," laughed the big policeman, "now sing us your Sunday-school song," and the spitting of hands lent encouragement to the little one, as in a voice as clear and sweet as a bell she sang:

"Thou, that once on mother's knee
Wert a little child like me,
When I wake or go to bed,
Lay thy hand about my head;
Let me feel thee very near,
Jesus Christ, my Saviour dear."

And the baby voice, without a quaver, sang the chorus:

"Keep me, Jesus; this I pray;
Lead me, keep me every day."

There was stillness in the Arcade depot such as has not been heard in many a day. The big policeman did something, too. He removed his helmet, and the station-master also uncovered his head, while every man in the room followed suit, as the little one with the blue, innocent eyes sang the second verse:

"Thou art near me when I pray,
Though thou art so far away,
Thou my little hymn will hear,
Jesus Christ, my Saviour dear;
Thou, that once on mother's knee
Wert a little child like me."

And then she sang the chorus again:

"Keep me, Jesus, this I pray;
Lead me, keep me every day."

More than one handkerchief came out, and a grizzled engineer just from his cab, sooty and begrimed, drew a

rough hand across his eyes and looked toward the clock at the opposite side of the room—to see what time it was.

"Bless the child," exclaimed an old gray-haired lady dressed in deep mourning, as she removed her glasses and wiped her eyes.

"That song makes me think of a little girl I used to have," said a tall man with a sample case in his hand, as he winked hard several times.

"Dat's de kind uv singing dat hits us kind uv fellers," put in a rough, husky specimen as he smiled—actually smiled at the little girl with the blue eyes who had caused such a sensation.

As for the big policeman, he gathered the little waif in his arms, and printed a kiss upon the rosebud mouth.

"Come, little sweetheart, you are going home with me, and mamma will come for you there," he said, as he carried her out of the station.

She was quite contented, evidently, as long as she was sure of going to mamma, and at the First-street station the matron was delighted with the little girl, and when the big policeman recounted the scene in the Arcade depot there was nothing to do but to have it repeated.

It was close to nine o'clock when an excited almost hysterical lady presented herself at the First-street station-house and requested assistance to find her "little lost Jessie."

"Sound asleep in the matron's room," was the reply of the sergeant at the desk.

"I'm tummin' adin to see your little dirl—some time," Jessie announced as she waved a sleepy farewell, and the big policeman went over in a corner and looked at a little stamp photo inside his watch.—Los Angeles Times.

The Truants.

BY ANNIE D. WALKER.

There were several children on the farm, and in the morning they had some studies, a little school life which made them enjoy play the better when playtime came.

One bright morning, when the sunshine and dew made nature gleam and sparkle as if for very joy, Lulu, a girl of twelve, proposed to Larry, a boy of nearly the same age, that they stay out of school and enjoy a holiday.

"We won't be let," answered Larry wistfully, as he gazed over at the green, shady pasture lot and the placid river just beyond it.

"But can't we hide at school-time and have a morning full of fun instead of a morning full of study?" cried Lulu, persuasively.

Larry's face was full of longing and yet troubled. How he did want to spend that lovely morning out of doors, that dewy, sunny morning! But he knew it was wrong. "I would like it," he said, "but it would be bad, wouldn't it?"

"Pooh! Larry, you are a boy of no pluck," returned Lulu; "it wouldn't be wrong at all, only funny." And the girl's voice was full of vehement expression.

Larry's desires and his companion's persuadings prevailed over the clamoring of his conscience, and at length he hesitatingly said, Well, I'll do it, if possible.

"It's possible enough; we'll just hide in the haymow till Uncle Henry and the boy, Israel, go down in the lot to work and then we'll come out and have fun," exclaimed the daring Lulu.

The two managed to secrete themselves in the mow, but the plan did not further itself according to their desires. The school-bell rang at nine, and just before that time Mr. Henry came out to the barn and bade Israel bring out the carryall and give it a greasing. The truants heard this order with dismay, for they knew that the work would be done in front of the barn, and so they would be kept in hiding till it was finished. Nearly an hour passed by and the children grew weary with waiting; but at length they rejoiced to hear Israel say,

"Well, that job is done."

Now they could soon come down, they were sure.

But, alas, before the tools were put away, Mr. Henry again appeared and said to the chore boy, "Israel, I intend to go to town after dinner, and, as it is warm, I will spend the morning cleaning and oiling the best harness. Bring me the harness, then run down to the kitchen for a chair, and I'll sit right here in the great barn door to work."

"Now, what can we do?" whispered Larry, "this stuffy old haymow, I can scarcely bear it here!"

"I can't bear it, either; it's horrid mean to be fixed this way! I'd rather be in the school-room!" and by a strong effort Lulu suppressed a cough that might have betrayed them. In a moment she added, "Do be patient, Larry; I hope Uncle Henry will soon be through with the harness!"

Larry, with a reproachful look at his companion, "I didn't want to do this thing, Lulu, and I knew it would be better to go to school."

"You always blame me, Larry, but what can we do? I won't stay here! This horrid old hay is choking me!"

"You'll have to stay here or let Mr. Henry know of

our badness," returned the irritated and perplexed boy.

"I planned for us to have a nice time, and see what it has come to! But I'm not to blame, for I didn't know it would turn out so badly," and Lulu assumed a martyr-like attitude that was very provoking to Larry.

"I hope you will not plan another such time!" he cried. "Your uncle will not be done with that job till noon, and we might as well set letters, tell stories, or do something to amuse ourselves."

"Do keep cool, Larry!" retorted the mischief-maker.

"Oh, yes, it's easy to say 'keep cool,' but how am I to do it? Here I am, covered with sweat and with hayseed and nearly choked; keep cool, eh? h'm! And Larry's tone was fiery indeed.

"Just as if you couldn't bear a little discomfort for the sake of a holiday! I'll never plan anything for you again!" And now Lulu was indignant.

"I hope you won't, Lulu. Such planning!"

But now the two in a desperate case drew near together and began a whispered game, just to while away the weary time. They did not enjoy it, but it was better than sitting silent or quarreling.

A half hour passed, and then to their dismay they heard Mr. Henry say to Israel, "Here, boy, go up to the haymow and bring me that new bottle of lamp-black. You told me you left it up there in one of the ledges, did you not?"

"Yes, sir!" and Israel commenced the ascent of the ladder.

The truants exchanged frightened glances. Larry whispered, "Here's a fix!" and motioned to Lulu to lie down as quickly as possible. The girl was not slow to obey, and she was at once covered with hay, but before Larry could conceal himself, Israel had reached the mow, and was gazing with astonishment at the guilty boy.

"What in wonder!" cried the farm lad. "Why, Larry, what are you doing here? We thought you were in school!"

"It's—not—very—late, is it?" stammered the culprit, his face as red as scarlet, both from heat of the place and from shame.

"Late! I should think it was! What are you hiding here for, eh?"

At this juncture Lulu was obliged to cough, which led to her discovery.

"Moses!" cried Israel, as he uncovered her from the hay. "Another one?" he added. "Come up here after lamp-black, but found something better! Never did see such red faces in my life!" and the great boy was delighted at the discomfort of the children.

The two uncomfortable, guilty-feeling youngsters begged Israel not to tell of them, but he stoutly said he should tell as soon as he went down, so there was nothing for the pair to do but to descend to the floor and be confronted by Mr. Henry: Down they went—and with shame of face admitted their fault and were taken by Mr. Henry to the school-room. The good governess was bidden to have them study some extra lessons, and they were deprived of the usual afternoon ride. Besides this they were openly disgraced before the family.

Thus the way of transgressors was hard.—Christian Intelligencer.

A Baptist Farmer who Preached to the Queen.

Queen Victoria has listened to thousands of sermons from the most distinguished preachers of the Church of England has produced, but she would probably say, if asked which of all the sermons pleased her most, that it was a sermon preached at Windsor Castle by a Nonconformist farmer. Her Majesty has heard few Nonconformist preachers; there is a case on record where the lord chamberlain returned a loyal sermon sent to the queen because it had been preached in a chapel; but Theophilus Smith was a man who testified to the faith that was in him whether his audience were princes or peasants, and when the pious farmer found himself face to face with his queen, the desire to "testify" was so strong that it could not be resisted.

Theophilus came of a sturdy family of Norfolk Baptists, and he found time, in the intervals of farming, to take his share of the work of the little chapel at Attleborough. He had found time, too—and brains—to effect a useful improvement in the plow, and it was his inventive genius which brought him, one day in the summer of 1841, to Windsor Castle. The Earl of Albemarle, at that time master of the horse, had taken a kindly interest in Theophilus and his plow, and it was to the earl that the Norfolk farmer was indebted for his opportunity of seeing the queen.

The simple farmer was not versed in the ways of royalty. It was late at night when he reached Windsor, and he made straight for the castle. There was some merriment in the royal household when Theophilus Smith, from Attleborough, asked for a bed, but a kindly

colonel, taking Mr. Smith go to castle in the morning objected to do.

"If you was to find you a bed, if you was as hungry something to eat."

The colonel with his rooms, gave the castle the name. The prince

shook hands afterward, "and showed him how much that he called it the 'Albemarle'."

Then came the had expected a and her gown pictures. But the with a kind look and farms, and and then the c

"By-and-by, friend, 'I begged myself, 'you're you must test and 'tworn't le

The "openin' Mr. Smith, clever invento now quite at h took the plow sermon.

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colonel, taking in the situation, explained. Couldn't Mr. Smith go to the inn for the night, and come to the castle in the morning? But that is just what Mr. Smith objected to do.

"If you was to come to Attleborough my missus would find you a bed, specially if we'd asked you to come; and if you was as hungry as I be, I warrant she'd find you something to eat into the bargain."

The colonel was sympathetic, and took Mr. Smith to his rooms, gave him bed and supper, and took him to the castle the next morning.

The prince consort was ready to receive him. "He shook hands with me quite friendly," said Mr. Smith afterward, "and we got talking about my plow, and I showed him how the models worked. He liked them so much that he ordered one to be made, and said I could call it the 'Albert plow.'"

Then came the queen. Theophilus was astonished. He had expected a woman with "a gold scepter in her hand, and her gown all a-trailin' behind, same as we see in the pictures. But there she was, a comely, simple woman, with a kind look on her face." They talked of plows, and farms, and wages, and cottages, and poor people, and then the conscience of Theophilus smote him.

"By-and-by," said the farmer, in telling the story to a friend, "I began to get uneasy. 'Theophilus,' I said to myself, 'you're brought before princes and kings, and you must testify.' I looked to the Lord for an opening, and 'tworn't long before it came."

The "opening" came from the queen.

"Mr. Smith, however did you come to think of this clever invention?" asked her majesty; and Mr. Smith, now quite at home with his monarch and her consort, took the plow for his text and delivered himself of his sermon.

"Well, your majesty," began the farmer-preacher, "I had it in my head for a sight o' days before it would come straight. I saw what was wanted plain enough, but I couldn't make out how to get at it. I thowt, an' I thowt, an' I thowt, but it wouldn't come clear nohow. So at last I made it a matter o' prayer, an' one morning the whole thing came into my mind like a flash—just what you see in that there model."

"Why, Mr. Smith," interrupted his royal listener, "do you pray about your plows?"

The queen had given the farmer another text, and on Theophilus went with his sermon.

"Why, there now, your majesty, mum, why shouldn't I? My Father in heaven, he knew I was in trouble about it, and why shouldn't I go and tell him? I mind o' one of my boys when he was a teeny little mite, I bowt him a whip, and rarely pleased he was with it. Well, he comes to me one day cryin' as if his little heart would break. He'd broken the whip, an' he browt it to me. Well now, your majesty, mum, that whip worn't nothin' to me—it only cost eighteenpence when 'twas new—but it was something to see the tears a-runnin' down my boy's cheeks. So I took him on my knee, and I wiped his tears with my handkercher, and I kissed him I did, and I comforted him. 'Now, don't you cry, my boy,' says I; 'I'll mend the whip, I will, so that it'll crack as loud as ever, and I'll buy a new one next market day.' Well now, don't you think our Father in heaven he cares as much for me as I for my boy? My plow worn't of much consequence to him, but I know right well my trouble was."

He was a rough and ready preacher, and he had no pulpit to preach from; but his royal listeners were moved by the farmer's simple faith. "You're a good man, Mr. Smith," said the queen, "and I am glad that I have subjects such as you."

"Your majesty, mum," replied the farmer, "I ain't got nothing good about me but what comes from God;" and the queen agreed, though surely not in the words Theophilus attributed to her, "No, nor, ain't none of us, Mr. Smith."

The prince joined in the conversation, and it was, said Mr. Smith, "for all the world like a band meeting." Then her majesty dismissed the farmer to lunch, and suggested that he should see the pictures. "Well now, your majesty, mum, I ain't much judge of pictures," said the honest man, "but if I might see the dear babe!" And so Theophilus was allowed to see the little princess royal, the mother of the German Emperor, before he came away. It was in the open air he saw her, and, taking off his hat, he offered a prayer to heaven for the little first-born of the queen.

Theophilus was a proud man when he returned to Attleborough, and he held his head high in the little church. He had "testified" before the great ones of the earth, and was not ashamed. A few weeks afterward there arrived at his house a parcel from Windsor—a splendidly bound Oxford Bible, with these words on the fly-leaf: "Presented by command of Her Majesty to Mr. Theophilus Smith, Hill Farm, Attleborough, Norfolk, Oct. 1, 1841." Mr. Smith was prouder still, and he traveled to Windsor once more to get the queen's signature. Her Majesty gladly wrote her name in the Bible, and underneath the prince consort wrote "Albert." The Bible is now in South Africa, in the possession of a member of the family now living in that troubled country.

The honest farmer died in 1848, at the age of sixty-seven, and his death is recorded on a tablet in the chapel where he was a deacon. "A silent memento," the tablet runs, "of Theophilus Smith. Born March 23, 1781; baptized (A. D.) 1820; admitted a member and elected a deacon of this church, August, 1825. Died in the faith of Christ, February 27, 1848."—Home Magazine.

The Young People

EDITOR,

J. W. FROWN

All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

Prayer Meeting Topic

B. Y. P. U. Topic.—The Lone Star Mission. Alternate topic: Paul, the missionary: the secret of his success. 2 Tim. 4:1-8.

Daily Bible Readings

Monday, October 29.—Psalm 25. "Guide me in thy truth," (vs. 5.) Compare John 17:17.
Tuesday, October 30.—Psalm 26. "Examine me, O Lord, and prove me," (vs. 2.) Compare Ps. 139:23.
Wednesday, October 31.—Psalm 27. "Hide not thy face from me," (vs. 8.) Compare Ps. 143:7.
Thursday, November 1.—Psalm 28. A gracious prayer, (vs. 9.) Compare 1 Peter 5:2.
Friday, November 2.—Psalm 29. "Give unto the Lord" what? Compare Ps. 96:7, 8.
Saturday, November 3.—Psalm 30. "In his favor is life," (vs. 5.) Compare Ps. 63:3.

Prayer Meeting Topic—October 28.

Paul, the missionary: the secret of his success.—2 Tim. 4:1-8.

1. The secret was that he was working for a winning cause. The gospel is sure to find its way in the world, just as the leaven found its way in the meal.

(a) He preached the Word,—not his word, nor a word, but the word of the living God, the message from the throne.

(b) "He was instant in season; out of season." He was a strictly, cheerfully and industriously obedient servant.

If you would make life a success, go thou and do likewise.

Our president, Brother MacLean, has spoken very frankly and earnestly in the letter below. Let its message be to increase our zeal in study and service.

Our Young People's Work.

There is a department of our church work which seems to be in danger of becoming extinct, if we are to judge by the expression of opinion which is most frequently given. I refer to the Young People's Movement in our churches. There has been a growing sentiment of late that the Young People's Movement is not accomplishing the work which it was intended to do, that indeed the organization has no distinct mission to fulfil.

Such expressions have been frequently made to the writer. And while he would fain refute them, he has been unable for point to the past glorious history of the movement, and to its present healthy condition for the necessary refutation. Those who are most ardent in their support of the Young People's work, should be, and are the first to recognize the fact that hitherto we have fallen far short of our ideal. In the comparatively few instances where the work has been carried on with any marked degree of success, it has been with an unusual expenditure of time and energy, which involved neglect of other phases of church work not less important than this.

The response made by the young people in the various churches to the earnest appeals of the pastor and others, has in the past been very half-hearted. Almost as half-hearted as the response made at our Maritime Convention in August last. If we regard the representation at our Convention as a barometer of public opinion with reference to the movement, somebody must be called upon in the near future to write its obituary. I hope the unpleasant duty will not fall to the lot of the president—nor of anybody else. The fact remains that there is coming to be a very general lack of interest in this work in the various churches, while some are coming to regard it as the fifth wheel of the coach.

This forebodes anything but success. How shall we account for this decline of interest in the work of the young people? It was supposed by many that the cause was pointed out when at our annual Convention it was shown that the best results could not be realized while we remained a part of the international organization of the young people of America. It was also supposed that the most effective remedy was suggested when it was proposed practically to break away from the international Union, and effect a national organization with the special object of meeting the needs of Canadian young people.

When the Maritime Union had definitely committed itself to this proposed change, it was hoped that an era of prosperity in our young people's work was about to dawn. It seemed probable that during the coming winter classes might be organized for the study of Canadian missions. But here we are informed that the proposed

scheme cannot be launched during the present year. Which means that the local Unions have nothing definite left them save the weekly prayer meeting, and any independent course of study which leaders may be inclined to adopt. As president of the Maritime Union, the writer wishes to draw attention to the fact that, under such circumstances, a still further decadence of interest is almost inevitable during the present year. Nor does it seem possible for the officers of the Union to do anything to prevent it. What little interest was taken in the C. C. Courses has been dissipated by the action of the Maritime Union at our Convention in Halifax; and no substitute has been provided.

The president would like to summon the army of young people to aggressive work during the fall and winter. But he has nothing definite to which to summon them. He can therefore only urge the leaders in this work in the various churches, either to follow the C. C. Courses for another year, or to adopt any independent course of study that may be deemed profitable, with the hope that better things may be proposed when this transition year is ended. M. A. MACLEAN.

Truro, N. S., Oct. 16th, 1900.

Notes from Upper Canada, B. Y. P. U.

Our Union has not been reported for some time but it is not to be supposed that we are spiritually dead or asleep; on the contrary we are in a flourishing condition having every Sunday evening meetings with good attendance, and from which is to be trusted great spiritual good is procured. About a fortnight ago a very interesting Missionary Conquest meeting was held, on our Telugu Mission field in India. These services are held the last Sunday evening in every month, and doubtless they are of much benefit in providing information which otherwise a great many of our members could not get. A Junior Union has recently been formed, and your prayers are asked that it may be the means of leading many of our young people to the Saviour. We would in the closing months of this old century be found always faithful to our Master, "Whose we are and whom we serve." G. A. MACDONALD, Cor. Sec'y.

A fine family-Bible on the parlor table is a fine advertisement of family piety, but it is a poor imitation of a family altar.

It is said that the Christian natives of the South Sea Islands prepare their Sunday food on Saturday. Not a fire is lighted, neither flesh nor food is cooked, nor a tree is climbed, nor a canoe seen on the water, nor a journey by land undertaken on God's Holy day.

Henry's Temptation.

BY KATHIE MOORE.

The other night when Henry's mamma was putting him to bed, she had a serious talk with him about the temptations that come to boys and young men. She told him about drinking, and gambling, and smoking, and all other dangerous ways that young men fall into, and every now and then Henry would say:

"I never will, mamma; I never will!"

"But," said his mother, "these temptations are so strong, Henry, and the boys feel so brave. They think they will never fall into these bad ways, but, before they know it, a great many of them do."

"I don't care, mamma, how many do, I never will. You need not worry for me," cried Henry.

"Oh, Henry," said his mamma, "don't boast. So many fine young men have been ruined by yielding to temptations."

"Mamma, I will never, never yield," said Henry, very earnestly.

Then he asked: "Mamma, how old must I be before these temptations come to me?"

"They may come at any time. Some of them come to you now."

"Yes," answered the little boy, in a very quiet voice, "I know one."

"What is that?" asked mamma.

"In school, when we say the Lord's Prayer every morning," he replied, "the teacher tells us that we must close our eyes and fold our hands. The other boys won't do it, and they laugh at me all the time, because I do. And then there is one boy who pulls first my ears and then my nose, trying to tempt me to open my eyes, but I won't yield."

"Who is the boy who does that?" asked mamma, very gently.

"I don't know, I never open my eyes to see."

"Why don't you tell the teacher about it, and let her stop the boy?"

"I don't want to tattle," answered the little boy.

"That would be almost as bad as yielding."

"Well, good night," said mamma, and then, as she kissed him, she added, "I don't believe that my little boy ever will yield, since he can bear so much and so bravely."

But after that Henry noticed that the boys did not tease him any longer about closing his eyes, and as to pulling his ears and nose, why they even did not touch him during the prayer. When he spoke to mamma about it, she said, "A little bird must have told the teacher," and Henry did not even guess what she meant. —The Presbyterian.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."
Contributors to this column will please address Mrs. J. W. MANNING, 240 Duke Street, St. John, N. B.

PRAYER TOPIC FOR OCTOBER.

For a revival of missionary zeal among our pastors and churches in the home land. That the Lord would give us missionaries and the money to send them to India.

Has your W. M. A. Society observed Crusade Day? If not what good reason can you give? Do not be discouraged by the storm on the day appointed. "God's weather never interferes with God's work." Make arrangements for another time.

The St. John Societies held their Union Crusade meeting on the evening of the 11th in Germain St. church.

There are a number of women here whose missionary enthusiasm cannot be dampened by torrents of rain or washed away by floods of water. The speakers were: Rev. Alex. White and Dr. Gates. Mrs. Dean read a most interesting report of Convention held at Windsor. The deceased missionaries were tenderly referred to and the Memorial Hymn was read. Miss Ollie Golding recited a poem in memory of Miss Gray, which, with music, gave us a very interesting meeting.

TO THE MEMBERS OF OUR W. M. A. SOCIETIES:

DEAR SISTERS:—Those of you who were not privileged to attend our Convention in Windsor, are doubtless eagerly awaiting the appearance of the "Reports" that they may learn in full just what was done at that very inspiring meeting. It is not my purpose at this time to forestall those who have the preparing of those reports, but to speak of a matter in connection with those meetings, that has been on my mind ever since my return. Indeed it was present there, and found expression in our president's closing remarks, when she referred to it as the "dark cloud hovering over all our deliberations." I refer to the fact that there were none offering to go to India this year to fill the ranks of those who have fallen, and raise the standard in those new stations which have been opened to us. Our missionaries are clamouring loudly for reinforcements, and with a host of young people graduating every year from our high schools and colleges, surely there is something wrong that they should call in vain! And I have been thinking, dear sisters, that the fault lies at our own doors, and with our own Societies who have this matter in charge, and should cause us to hide our faces in humiliation. We have been too high minded, I fear, and have been depending too much on our own efforts, as though by our own power we could reach those two million Telugus we have undertaken to evangelize, instead of following the divine command and praying the Lord of the harvest to send forth laborers into his vineyard. I think our president has been thinking the same thoughts, hence the "prayer topic" for this month, and let us take that as an indication that the Lord is about to bless us as never before, for where "two or three" are agreed on earth, the Father is not far off with the answer. And can we not confidently expect an answer to this prayer, since it is one of his own prompting and so "according to his will?" Surely we cannot improve on the Lord's methods! Do you know that all the special appeals during the past year have been for more money? And now when our societies have so nobly responded, we meet in Convention with a surplus in hand, and the enquiry on our lips, "Where are the reapers?" Let us all during this month, and through the whole year, pray much and often the prayer the "Lord of the harvest" has set for us, at the same time not lessening our offerings, and when we meet again in Convention we may be confronted with an army of young people prepared by God, educated, talented and consecrated, saying, "Here am I, send me."

Yours very humbly,
A DELEGATE.

W. M. A. Society of the First Harvey Church.

I am glad to say that this Society is doing good work under the leadership of our new president, the wife of our pastor, Rev. M. C. Fletcher. Aggressive work is being done. Several new members are expected to join at our next meeting. Our monthly meetings are well attended. On Monday, Oct. 8th, we held our annual meeting and roll call in the church. The programme was especially good. A number of the girls of the Mission Band had been trained to sing a hymn in the Korean language. Our president, by the way, has seen five years' service as a missionary in Burma. Another member of the Band recited the Lord's Prayer and a young man the great commission in the same language. All these were dressed in native costume which was very pretty and added a novel feature to the entertainment. The collection

amounted to \$12.25, which is the largest amount ever taken at our meetings. We feel that the interest in missions is deepening. The audience was the largest we have ever had.

Pleasant Valley, Yarmouth County, N. S.

The W. M. A. S. in the 3rd Yarmouth church reports a membership of twenty-two. Meetings have been regularly held since July, 1900, with a slight increase in attendance at each service. At the October meeting the Society welcomed one new member, Sister Josie Porter. On the evening of September 23rd, in place of the regular prayer meeting a very successful missionary service under the auspices of the Aid Society was held in the church. The programme included reports of the W. B. M. U. Convention at Windsor, N. S., recitations, and remarks from Pastor Brown. The collection taken at this meeting amounted to \$6.15. The same day the Society was presented by a friend with two dollars to be used in the Lord's work. This has been donated to the Japanese work in British Columbia. The outlook for our Society is encouraging, owing largely to the indefatigable efforts of our president, Mrs. M. W. Brown. We trust that the present year may record more faithful service and ever deepening interest in the work of missions. On Saturday, p. m., Oct. 13th, the Mission Band was reorganized. The officers are: President, Miss M. B. Crosby; Vice President, Miss Mamie Brown; Secretary, Miss Lalia Killam; Treasurer, Master Willie Brown. A name given the Band by one of the smaller members is "God's Helpers." May the life of each member fully exemplify the name.

MARY B. CROSBY, Sec'y.

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

FROM OCTOBER 1 TO OCTOBER 15.

Tancook, Tidings, 25c.; Bridgewater, Tidings, 25c.; Harper's Brook, Tidings, 25c.; Rockland, F. M., \$2.55; H. M., \$1.10; Tidings, 25c.; Mira Bay, F. M., \$7; Central New Annan, F. M., \$3; Wine Harbor, Tidings, 25c.; Hatfield Point, F. M., \$2; River Hebert, F. M., \$6.50; Yarmouth, Tidings, 12c.; Hantsport, F. M., \$2.75; Brookfield, Tidings, 25c.; 3rd Yarmouth, F. M., \$5.60; H. M., Japanese work, \$2.25; Coll public meeting, F. M., \$6.15; Gavelton, F. M., \$2; H. M., soc., Tidings, 25c.; Great Village, F. M., \$3.75; H. M., \$1.50; Tidings, 25c.; Fredericton, F. M., \$20.

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

Moneys Received by Treasurer of Mission Bands.

FROM SEPT. 16 TO OCT. 16.

Tancook, towards Mr. Gullison's salary, F. M., \$4.50; Great Village, H. M., \$7; Greenfield, F. M., \$5; Amherst S. S. F. M., \$25; Salem, branch of Amherst, F. M., \$1; Cavendish, for Amelia's support, F. M., \$2.90; Fourchie, F. M., \$9; H. M., \$1; Indian famine fund, \$2; Belmont, F. M., \$8.13.

MRS. IDA CRANDALL, Treas. Mission Bands.
Chipman, N. B.

Foreign Mission Board.

NOTES BY THE SECRETARY.

In 1839 John Williams and James Harris went as missionaries to Erromango, one of the most savage of the New Hebrides Islands. They were both slain and eaten soon after they landed. Now nearly all the natives of that Island are Christians, and have been for some time. In 1879 the son of the man who murdered John Williams, with his own hands laid the corner-stone of the "Martyrs' Memorial church," which was soon finished. Thousands of that people now sit at the table of the Lord "clothed and in their right mind." Truly the gospel is the power of God unto salvation to everyone that believeth. Hurry up brethren and give the nations in darkness a chance!

The Southern Baptist Foreign Mission Board reports 94 missionaries, 133 native helpers, 113 churches and 6,537 church members, with 1,341 baptized last year. The missions are in China, Africa, Italy, Mexico, Brazil and Japan.

China has an area of two million square miles of territory for her four hundred million of people. China is one half as large as Europe, nearly as large as the United States, eighteen times that of Great Britain. It is the great mission field of the Christian churches of England and America. India is a good second. There are more missionaries at work in these two empires than in all other heathen countries combined. The hope of China is the gospel of Jesus Christ. This is the hope of lost men everywhere. Let us give to these lost ones God's "unspeakable gift." It will be the panacea for all in Asia's ills. It will baptize the soul hunger of all in Asia's millions. To the Baptists of the Maritime Provinces there comes the call—of

repeated, never ceasing—it comes from the 2,000,000 Telugus, "Come over and help us. We are your brothers and we are in need." The response ought to be hearty, prompt and generous because it comes to men and women who have been bought with precious blood and through faith in Jesus have become sons of God. The spirit of missions is the spirit of Christ.

"I assert it to be a fact beyond contradiction that there is not a ruler, official, merchant, or any other person, from emperors, viceroys, judges, governors, counsellors, generals and others, down to the lowest coolies in China and Japan, Siam and Corea, who, in their associations or dealings with their fellow-men in that quarter of the globe, are not indebted every day of their lives to the work and achievement of missionaries"—so says an admiral of the United States navy.

"Every church not coming into this work of Foreign missions becomes sluggish, inert, effete. We know beforehand that it will, and we know that every church which enters into this work and glorifies the gospel by this effort to send it to other peoples of the earth becomes strong—strong in faith, strong in purpose, mighty in the influence that radiates from it throughout all the communities which it effects."—R. S. Storrs.

"How much did they pay you for being converted?" asked one Chinaman of another who had just been received into a Christian community, "ten dollars?" "Much more," was the prompt answer. "Twenty dollars?" "Very much more." "Two hundred dollars?" "Still more." "How much then?" "You see," said the Christian, "they gave me this book," and he showed his companion a Bible; "and it is worth more than all the treasures of the world, for it teaches me the way that leads to God and everlasting joy."

The Clothes of the Minister's Family.

"A Minister's Wife," writing on "Criticising the Clothes of the Minister's Family," in the October Ladies' Home Journal, asks "why the clothing of the minister's wife is of more public consequence than that of the doctor's family? Everybody helps to support the doctor as well as the minister," she contends, "so it scarcely seems possible that it can be because the parishioners feel that the appearance of poverty on his part reflects upon their generosity. Some one says that it is because the minister and his family seem to be a part of each household in the church, so dear and close is the relationship. Surely then the very closeness of the tie is but another reason why there should be an absence of criticism, and avoidance of hurt on the part of the congregation. Cannot the minister's wife be trusted to make the very best possible appearance that her husband's salary will permit her to make? When a woman is expected to mingle on terms of equality with the wealthy as well as the humble, she naturally does not want, for her husband's sake, as well as her own, to be noticeably badly dressed, any more than she wishes to bring upon herself the charge of extravagance. What she really desires, more than anything else, is to manage so well that she is able to pass unnoticed, so far as her clothes are concerned."

Italy's new king, according to Europe's political gossips, is going to set a notable example for other crown-wearers in the way of improving the conditions in his country. He is said to have declared that "all of Italy's troubles are due to want of principle in her official life," and he promises to drive out this spirit. Every public officer, he says, shall do his duty so long as he, the present king, is on the throne. Speaking for himself, he declares: "I love work, and I am willing to be the public's first servant, but I insist that those under me work as much as I do. As to my ministers, they shall no longer promise things that they cannot fulfil. The people must regain faith with the government. Hence, we must keep faith with the people."

"Deeds Are Fruits,
Words Are But Leaves."

The many wonderful cures effected by Hood's Sarsaparilla are the fruits by which it should be judged. These prove it to be the great remedy for dyspepsia, rheumatism, catarrh.

Rheumatism— "Pains in my limbs finally settled in my back. My blood was poor and I did not have any appetite. I could not sleep nights. I tried Hood's Sarsaparilla and Hood's Pills and these medicines made me a well man." G. R. Rafus, South Waterville, N. S.

Hood's Sarsaparilla
Never Disappoints

HOOD'S PILLS cure liver ills; the non-irritating cathartic.

CONSUMPTION



Do not think for a single moment that consumption will ever strike you a sudden blow. It does not come that way.

It creeps its way along.

First you think it is a little cold, nothing but a little hacking cough; then a little loss in weight; then a harder cough; then the fever and the night sweats.

Better stop the disease while it is yet creeping. Better cure your cough today.

You can do it with

Ayer's Cherry Pectoral

The pressure on the chest is lifted, that feeling of suffocation is removed, and you are cured. You can stop that little cold with a 25 cent bottle; harder coughs will need a 50 cent size; if it's on the lungs the one dollar size will be most economical.

"I confidently recommend Ayer's Cherry Pectoral to all my patrons. I am using it now in my own family. Forty years ago I feel sure it saved my life."
A. S. ERBSON, M. D.,
Jan. 4, 1888. Fort Madison, Iowa.

Write the Doctor at any time. Address, Dr. J. C. AYER, Lowell, Mass.

District Meeting.

The District meeting of Kings county, N. S., met at Billtown, Oct. 9th. The topics discussed were "The after-meeting;" The Bible in its relation to the spiritual life; The Resurrection; The Century Fund; The Bible and its Manuscripts. The discussions were of an exceedingly interesting nature and profitable. In these discussions brethren D. H. Simpson, C. H. Martell, B. N. Nobles and H. R. Hatch were the principals, but a number of others participated. Bro. Geo. Taylor has a call to New Minas, which he is considering. M. P. Freeman closed his labors with the church at Billtown on the 7th inst. B. N. Nobles leaves Kentville to the regret of his brethren, but they are glad to know that it is to enter an important field in St. John. The missionary meeting was addressed by Brethren Taylor, L. D. Morse and Simpson. The attendance was small on account of the rain. In view of Bro. Nobles' prospective removal from the county, an address was presented to him placing on record his brother ministers' high appreciation of his service to the cause of truth, their unbounded confidence in him as a Christian man and a minister of the gospel and praying that blessing may rest upon him in his new field of labor.

M. P. F., Sec'y.

Note from Rev. Thomas Spurgeon.

To the Editor of the MESSENGER AND VISITOR, St. John.

DEAR SIR.—I have received per Rev. C. W. Townsend the sum of £20 from friends in Canada on behalf of our Rebuilding Fund, and I desire most heartily to thank you and each kind contributor for so generously coming to our aid. Such a gift from such a distance is most precious. You will, I am sure, be glad to learn that our opening services have been most enthusiastic and successful, and that there is every hope of a good work being done for God in these restored premises. I shall be so glad if you can convey to those who have helped me, an assurance

of my deep gratitude for their brotherliness. My whole church says "Amen."
I am yours very gratefully,
THOMAS SPURGEON.
Newington, S. E., Sept. 27.

Grateful Mention.

With pleasure, I wish to make mention of another act of kindness on the part of the people of this place. On Monday evening Oct. 15th, a lot of good folk, of both old and young, entered our home, had a very pleasant time and presented us with \$17.25 in cash. These very kind and thoughtful acts not only lead to "grateful mention" of the fact, but call forth our deepest gratitude to the donors. May God in return greatly reward them.

F. C. WRIGHT.
Hampton Station, N. B.

Personal.

The MESSENGER AND VISITOR desires to extend to Pastor Cornwall of St. Martins and the esteemed lady with whom he was united in marriage last week, its hearty congratulations and best wishes for their long life and happiness. The record of this interesting event will be found among the marriage notices, page 13.

The St. John friends of Rev. G. W. Springer of Jemseg, were pleased to see him in the city last week. Bro. Springer's physical health is not now as it was in days gone by, but his Christian faith is as firm as ever, and his heart as full of love toward his brethren.

Since Mr. A. F. Newcomb's "Newton Notes" were in print, we have received a note from him asking that to the list of the Acadia men studying at Newton be added the name of Rev. Archibald Mason, Acadia '94, who, while studying the Senior class, is doing good work as pastor at South Yarmouth.

The Railway World announces the bridge being built over the St. Lawrence at Quebec "greater in many respects than the wonderful Firth of Forth Bridge." It is to cost \$4,000,000 and be over two-thirds of a mile long, the cantilever span being 1,800 feet long, or 90 feet longer than the Forth bridge. The centre span will be 150 feet above the river and the cantilevers will be 350 feet above the top of the masonry. The bridge will be used by five railroads. There will be also roadways for carriages, electric cars and pedestrians going in both directions.

The Shanghai correspondent of the Times, says: "The Taotia has applied to the consuls to arrest over six hundred Chinese who reside in the foreign settlement on a charge of conspiracy. Those named include several well known Chinamen, whose only crime is that they possess progressive ideas. This demand is significant of the growing influence of the anti-foreign party. The fact that a tribute of rice is regularly shipped up the Yang Tae Kiang proves that the viceroys are still upholding the Empress."

Notices.

The next session of the Shelburne County Quarterly Meeting will be held with the church at Lewis Head on November 13th and 14th. First meeting on Tuesday at 10 a. m. The services will be largely evangelistic. A good programme has been prepared and it is hoped there will be a full representation from the churches.

S. S. POOL, Sec'y.

N. B.—The above meeting is postponed from 6th to 7th to 13th and 14th on account of elections.

Lord Curzon of Kedleston, Viceroy of India, reports to the India office that the situation is serious in the eastern districts of the Deccan, Bijapur and parts of Belgaum and Dharaw, where unless rain comes with the northeast monsoon the area of winter crops will be small and result in considerable distress. Elsewhere in India, the Viceroy, says, there are prospects of an excellent harvest.

Remedy for Cockroaches.

In a bulletin of the United States department of agriculture Dr. Howard gives a simple remedy for cockroaches, which will be interesting to housekeepers in many parts of the world. The remedy is of Australian origin and consists of a mixture of flour and plaster of paris, which is greedily eaten by these insect pests and rapidly "sets" in their stomachs.

* * *

The Diamond Dyes

Produce All The New Shades.

A Rich and Marvellous Variety of Fashionable Colors for Autumn and Winter Wear.

The great majority of wise and prudent women collect and examine their old dresses, skirts, capes, jackets, shawls, husband's and children's suits this month with the view of having them cleaned and dyed so as to fit them for autumn and winter wear.

The Diamond Dyes (prepared specially for home use) have a wealth of variety, beauty and brilliancy possessed by no other make of dyes. They produce all the new and fashionable colors for autumn and winter wear—colors that will not fade in the strongest sunlight. Every packet of Diamond Dyes is warranted, and will give perfect results when simple directions are followed. There are imitations; avoid them if you delight in good colors and value the safety of your materials. The use of poor dyes means ruin of goods and loss of money.

REAL ESTATE

IN THE ANNAPOLIS VALLEY.

I am now arranging for a permanent agent in England who will keep in touch as much as possible with those intending to locate in Nova Scotia, and especially in the Annapolis Valley, so that I expect a large number of applications during the coming winter and spring for farms. Any one wanting to sell had better hand in a description of their property as soon as possible. I am advertising largely and expect good results, and numerous enquiries for places in the Spring.

J. ANDREWS, Real Estate Broker.
Berwick, N. S., September 20, 1900.

A Great Clearance Sale of SUNDAY SCHOOL BOOKS

A Strictly Cash Sale.—Only 5 Sets made up at this price.

- 100 Volumes for \$21.50 net.
 - 10 Drinkwater list at \$1.50 each.
 - 10 D. L. & Co. " \$1.00, 1.25 "
 - 10 Half Hour, " 1.00 "
 - 10 Pansy's or Shelden's " .30 "
 - 20 Primary, " .15 "
 - 40 R. T. S., paper covers, " .3 "
- OR—
- 60 of those large Books for \$20.30 net.

For One Week Only 1/2 per cent. off all books in stock, including Teachers Bibles.

Send me your Catalogue and state the number required for each grade, and I will select the best for you. CASH WITH ORDER. Give nearest station and how to ship.

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MONTREAL TO SEATTLE, WASH., WITHOUT CHANGE.

Leave Montreal every Thursday at 9.30 a. m. Arrive Seattle following Monday 5.10 p. m. Cost of double berth, \$8.00.

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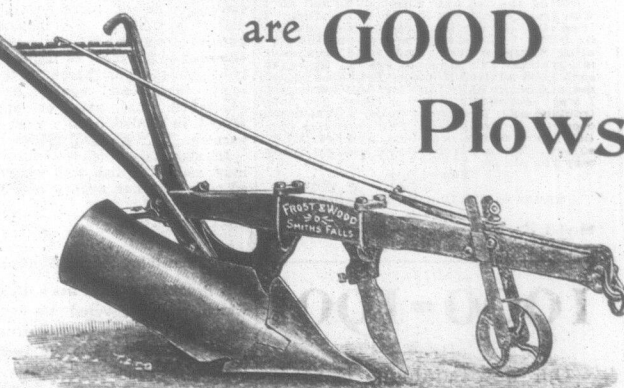
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Our New Side Hill Plow

Recently introduced has given unbounded satisfaction in every locality where Side Hill Plows are used. It has a long run, making it remarkably steady and easy to hold; a mold-board of sufficient length and breadth and of excellent model, making it a perfect furrow turner either on side hill or level land. The newly-invented adjustable self-locking latch, the handiest and best, securely holds the mold-board in position on either side. The draft shift is most convenient; the material and workmanship are the best, and it is

Just the Plow You Want

if you have side hills to plow or wish to turn land all one way.



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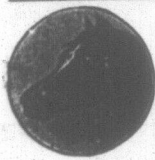
St. John, N. B. Truro, N. S.

Constipation, Headache, Biliousness, Heartburn, Indigestion, Dizziness,

Indicate that your liver is out of order. The best medicine to rouse the liver and cure all these ills, is found in

Hood's Pills

50 cents. Sold by all medicine dealers.



FOR Impure Blood, Thick Water, Swellings, Fever, Cough, Lost Appetite, Etc.

USE THE RELIABLE GRANGER Condition Powder

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The most chronic diseases of the Stomach, Liver, bowels and Blood.

Thousands of testimonials from those who have been permanently cured by the use of Burdock Blood Bitters speak of its unfailing efficacy in Dyspepsia, Biliousness, Sick Headache, Liver Complaint, Eczema, Erysipelas, Scrofula, Sores, Ulcers, Boils, Pimples, Hives, Ringworms, and all blood humors.

If you want to be cured to stay cured, use only B.B.B.

INDIGESTION CAN BE CURED.

An Open Letter from a Prominent Clergyman.

C. GATES, SON & CO., Middletown, N. S.

Dear Sirs, - Please pardon my delay in answering yours of weeks ago. Yes, I have no hesitation in recommending your

Invigorating Syrup.

During the fall and winter of '96 and '97 I was greatly distressed with indigestion. I tried several remedies, each of which gave me no relief. I was advised to try your invigorating syrup, which I readily did, and have felt grateful ever since to the one who gave such good advice. The very first dose helped me, and before half of the first bottle was used I was completely cured. Have not been troubled with the disease since. I have taken occasion to recommend your medicine publicly upon several occasions, and heartily do so now. You are at liberty to use this in any way you please.

Yours truly, (REV.) F. M. YOUNG, Pastor Baptist Church, Bridgetown, N. S.

Sold Everywhere at 50 Cents per Bottle.

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Largest Foundry on Earth making CHURCH BELLS CHIMES & PEALS Purest copper and tin only. Terms, etc., free. McSHANE BELL FOUNDRY, Baltimore, Md.

The Home

Garnishing.

In the midsummer, when the appetite is apt to flag, it is especially desirable to do everything in one's power to make food tempting in appearance as well as in taste. A little green garnish in its place does much to make food attractive.

The art of garnishing food as it is understood in France is seldom practised in this country. The impression seems to prevail that it requires a great deal of time to garnish dishes. The remark is often made, "I have no time for fussy dishes: we do not live to eat." Those who say this mistake the use of garnishing, and its proper application. No garnish, not even parsley, should be allowed which has not a purpose in suggesting additional flavor or piquancy, or in keeping the food—as the silver or wooden skewer in the meat does—in the best shape for carving. Useless garnish, such as the "fussy" white roses of paper and various so-called ornaments, which cheap restaurants use to advertise their wares in the window, are to be avoided. The ruffle of twisted paper around the hambone or cutlet has a distinct purpose to cover the bone and give it a dainty finish. The parsley, olive or other green pickle or the slices of cut lemon served with boiled or fresh fish are an appetizing addition to the dish as well as an ornamental one.

The various garnishes now used in the fashionable clear soups as well as in the pretty cream soups are all delicious if properly made, whether they are appetizing bits of vegetables, tiny puffballs, squares or the daintiest brown toast, an egg perfectly poached or any of the dainty tidbits now used as soup garnishings.

There is no excuse for ornamenting food with flowers that bear no relation to it. A salad may be appropriately garnished with nasturtium flowers, but never with verbenas. It is allowable, perhaps, to garnish a delicate dessert in a picturesque shape with roses or violets, if candied rose leaves or candied violets could be appropriately used with the dessert, but under no other circumstances. A garnish of candied fruits or candied flower petals is appropriately used with any delicate cold dessert, but would be out of the last extreme with a hot pudding.

It was long ago decided by the canons of good taste that flowers with decided perfume should not be allowed on the table. Violets and roses, the petals of which are more or less used in fashionable confectionery, are exceptions. These favorite flowers are used either in the jardiniere in the centre of the table or in the slender vases or bowls of crystal placed at the corners of the table. Green ferns, especially, those planted in jardinières, with small woodland flowers and vines, and used as a table centre, are always in good taste. Perhaps the reason for this is their suggestion of ever delightful picnic days. Neither ferns nor roses nor violets, however, would be a proper garnish around a platter of cold meat, or even around a salad, while they would be strikingly out of place decorating a hot dish of any kind. The most appropriate garnish for a hot dish is a hot one. In the case of hot meat or fish served with a cold sauce green herbs, lettuce, watercress, chevril and cooked or uncooked vegetables that may be appropriately served in a salad form a most appetizing garnish.

In short, a garnish to fulfil its mission must make the dish with which it is served taste better as well as look better.—N. Y. Tribune.

Something About Mushrooms.

A Brooklyn woman has a mushroom bed which was discovered by accident four years ago outside a fence surrounding her property. In it grows the Agaricus Campestris, the commonest variety.

This woman's favorite way of cooking mushrooms is creaming them. She first boils them in a little salted water until they are tender, and then turns over them a cream sauce. Another method which one often employs is to put them into a baking pan, add a little salted water and cover the pan tightly, allowing the mushrooms to steam until they are tender.

For broiling she cuts the stem rather short, and broils them first on one side and then on the other.

Mushrooms are also excellent roasted. To do this the gills are sprinkled with salt, and they are laid head down on a pan and put into a medium oven. There

is no end to the more elaborate ways of preparing them for the table, but a genuine mushroom lover prefers the simpler methods.

Mushrooms should be gathered while they are young and fresh, as they become wormy very early. The Agaricus Campestris abounds on old farms and pastures, but does not grow in the woods.

Puff balls, also common to pastures, are delicious when they are new. These often grow to a large size, and are sliced and sautéed in butter. They are also good stewed.

All the clavaria, or coral, mushrooms are edible. These are common in deep forests, and grow on old logs. They appear in white, yellow and a sort of lavender. These should be looked over carefully, washed thoroughly and soaked in salt and water for a time. If one worm is discovered it is well to throw away the whole mushroom, as the insects are almost microscopic, and will be pretty sure to have invaded the entire head. The coral mushrooms are cooked the same as other kinds. The white clavaria are preferred by most people, as they have a more dainty appearance than the colored ones.

Hope Had Departed.

THE STORY OF A WOMAN'S RESCUE FROM GREAT SUFFERING.

For Years Her Life Was One of Misery—Her Feet and Limbs Would Swell Frightfully and she Became Unable to Do Her Household work.

From the Enterprise, Bridgewater, N. S.

It is appalling to think of the number of women throughout the country who day after day live a life almost of martyrdoms suffering but too frequently in silent, almost hopeless despair. To such sufferer; the story of Mrs. Joshua Wile, will come as a beacon of hope. Mrs. Wile lives about two miles from the town of Bridgewater, N. S., and is respected and esteemed by all who know her. While in one of the local drug stores not long ago, Mrs. Wile noticed a number of boxes of Dr. Williams' Pink Pills in the show case, and remarked to the proprietor "If ever there was a friend to woman, it is those pills." She was asked why she spoke so strongly about the pills, and in reply told of the misery from which they had rescued her. The druggist suggested that she should make known her cure for the benefit of the thousands of similar sufferers. Mrs. Wile replied that while averse to publicity, yet she would gladly tell of her cure if it would benefit anyone else, and she gave the following statement with permission for its publication:—

"My life for some years was one of weakness, pain and misery, until I obtained relief through the use of Dr. Williams' Pink Pills. From some cause, I know not what exactly, I became so afflicted with uterine trouble that I was obliged to undergo two operations. A part only of the trouble was removed, and a terrible weakness and miserable, nervous condition ensued, which the physician told me I would never get clear of. I tried other doctors, but all with the same result—no betterment of my condition. The pains finally attacked my back and kidneys. My legs and feet became frightfully swollen, and I cannot describe the tired, sinking deathly feeling that at times came over my whole body. I became unable to do my household work, and lost all hope of recovery. Before this stage in my illness I had been advised to try Dr. Williams' Pink Pills, but like thousands of other women, thought there could be no good in using them when the medical men were unable to cure me. At last in desperation I made up my mind to try them, but really without any faith in the result. To my great surprise I obtained some benefit from the first box. I then bought six boxes more, which I took according to directions, and am happy to say was raised up by them from a weak, sick, dependent, useless condition, to my present state of health and happiness. Every year now in the spring and fall I take a box or two, and find them an excellent thing at the change of the season. Other benefits I might mention, but suffice it to say I would strongly recommend Dr. Williams' Pink Pills to all ailing women."

Dr. Williams' Pink Pills surpass all other medicines as a cure for the troubles that afflict womanhood. They quickly correct suppressions and all forms of weakness. They enrich the blood, strengthen the nerves and restore the glow of health to pallid cheeks. Sold by dealers in medicine, or sent postpaid at 60 cents a box, or six boxes for \$3.00, dressing the Dr. V. Brookville, Ont.

The Only Liniment. Johnson's Anodyne Liniment. Illustration of a man holding a bottle. Text describing the liniment's benefits for various ailments like rheumatism, neuralgia, and muscle pain.

KIDNEY DISEASE FOR TEN YEARS.

A Glen Miller Man's Terrible Trial.

He Found a Cure at Last in Doan's Kidney Pills.

Mr. P. M. Burk, who is a well-known resident of Glen Miller, Hastings Co., Ont., was afflicted with kidney trouble for ten years.

So pleased is he at having found in Doan's Kidney Pills a cure for his ailments, which he had begun to think were incurable, that he wrote the following statement of his case so that others similarly afflicted may profit by his experience: "I have been afflicted with kidney trouble for about ten years and have tried several remedies but never received any real benefit until I started taking Doan's Kidney Pills. My back used to constantly ache and my urine was high colored and milky looking at times. Since I have finished the third box of Doan's Kidney Pills I am happy to state that I am not bothered with backache at all and my urine is clear as crystal. I feel confident that these pills are the best kidney specific in the country."

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Dr. J. Woodbury's

Horse Liniment, HAS NO EQUAL

As an internal and external remedy.

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Manufactured at Yarmouth, N. S., by Fred L. Shaffner, Proprietor.

Vertical text on the far right edge of the page, including "Lesson V.", "Ye cannot", "THE CIRC", "SAID UNTO H", "implies that", "the same gath", "where Jesus h", "of the last ch", "were spoken t", "both publican", "this lesson to", "of the public", "a lesson was t", "next lesson w", "Pharisees.", "I. THE PAR", "RICH MAN.", "Illustrative m", "upon the rich", "necessary part", "truth to be t", "separate inter", "mystical men", "STEWARD. An", "manager of hi", "large discretio", "WAS ACCUSED", "WASTED (R.", "GOODS. The w", "as that applic", "gance of the p", "2 How is it", "THAT I HEAR", "ACCOUNT. Ma", "will show whet", "Or, I believe it", "your accounts", "3. THEN TRY", "HIMSELF, WH", "not repent, but", "way of escapin", "not (it, "hav", "Yet manual h", "lay between hi", "TO BRG I AM", "a great a degrad", "4 I AM RESPO", "found out, I h", "bright idea had", "5. THEY (his", "GIVE ME INTO", "of gratitude, or", "him a home, or", "the dishonest g", "to acquire.", "6. SO HE CA", "together, or, mo", "himself, so that", "what he did for", "much the safer v", "THOU. How mu", "count? "Rent i", "East, paid in r", "coming in at dif", "naturally be som", "7. AN HUNDRE", "OIL. Olive oil fr", "bath" is about", "about \$50. TAKE", "ings." "The do", "hands, showing t", "Lest some one", "fraud. Lest the", "and refuse to be", "AND WRITE FIFT", "done the business", "have the right to", "8. AN HUNDRE", "'Measures" here", "in v. 6; but is the", "baths, of 35 quart", "11 bushels, so th", "about 1,100 bush", "to \$600, according", "to the bath and ho", "times, and the l", "TAKE THY BILL, A", "He deducted 20 m", "9. AND THE (I", "whose steward thi", "ED THE UNJUST (", "BECAUSE HE HAD", "ly, prudently. T", "that his steward w", "he is amused at th", "cleverness which", "escaping from his d", "11. OUR LORD'S", "PARABLE.—Vs. 8—", "REN OF THIS WOR", "ment of Jesus up", "steward and the pra", "IN THEIR GENERA", "'for," or "towards", "own generation, th", "their dealing with", "reference to world", "people are very f", "their transactions", "temporal objects."

The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

Fourth Quarter.

THE UNJUST STEWARD.

Lesson V. November 4. Luke 16:1-13.

Read Luke 16:1-18.

Commit Verses 10-12.

GOLDEN TEXT.

Ye cannot serve God and mammon.— Luke 16:13.

EXPLANATORY.

THE CIRCUMSTANCES.—V. 1. AND HE SAID UNTO HIS DISCIPLES. The "also" implies that these words were spoken at the same gathering at the Pharisee's table, where Jesus had spoken the three parables of the last chapter. The first and second were spoken to the Pharisees; the third to both publicans and Pharisees; the one in this lesson to his disciples in the presence of the publicans, from whom and for whom a lesson was to be learned; the one in the next lesson with special reference to the Pharisees.

1. THE PARABLE.—VS. 1-8. A CERTAIN RICH MAN. This parable is rather an illustrative narrative, and we are to look upon the rich man and the steward as necessary parts of the setting of the great truth to be taught, and not as having a separate interpretation, or typical and mystical meaning WHICH HAD A STEWARD. An agent, or factor, the manager of his estates, "entrusted with large discretionary powers." THE SAME WAS ACCUSED UNTO HIM THAT HE HAD WASTED (R. V., "was wasting") HIS GOODS. The word "wasted" is the same as that applied to describe the extravagant of the prodigal son.

2. HOW IS IT (R. V., "what is this") THAT I HEAR. Is it true? GIVE AN ACCOUNT. Make your statement, and you will show whether the accusation is true. Or, I believe it is true; therefore settle up your accounts with me, and leave.

3. THEN THE STEWARD SAID WITHIN HIMSELF, WHAT SHALL I DO? He did not repent, but only sought the shrewdest way of escaping out of the trap. I CANNOT (lit., "have not strength to") DIG. "Yet manual labor was all that honestly lay between him and utter destitution." TO BEG I AM ASHAMED. It would be too great a degradation from his high position.

4. I AM RESOLVED. "I know, I have found out, I have it at last"; as if the bright idea had just struck him. THAT . . . THEY (his lord's debtors) MAY RECEIVE ME INTO THEIR HOUSES. And out of gratitude, or from fear of exposure, give him a home, or provide one out of part of the dishonest gains he had enabled them to acquire.

5. SO HE CALLED EVERY ONE. All together, or, more probably, each one by himself, so that the others would not know what he did for any one. This would be much the safer way. HOW MUCH OWEST THOU. How much is your unsettled account? "Rent is almost invariably, in the East, paid in produce." The harvests coming in at different times, there would naturally be some delay in payment.

6. AN HUNDRED MEASURES (baths) OF OIL. Olive oil from the olive orchards. A "bath" is about nine gallons, and worth about \$50. TAKE THY BILL. Lit., "writings." "The document in the steward's hands, showing the obligation." QUICKLY. Lest some one come in and detect the fraud. Lest the man have time to think, and refuse to be partaker of the fraud. AND WRITE FIFTY. The steward, having done the business before, would apparently have the right to change the bill.

7. AN HUNDRED MEASURES OF WHEAT. "Measures" here is not the same word as in v. 6; but is the "homer," equal to 10 baths, of 35 quarts each, i. e., 350 quarts, or 11 bushels, so that the whole debt was about 1,100 bushels of wheat, worth \$500 to \$600, according to Int. Crit. Com. But the bath and homer varied at different times, and the Bible dictionaries vary. TAKE THY BILL, AND WRITE FOURSORE. He deducted 20 measures, or 220 bushels.

8. AND THE (his) LORD. The lord whose steward this man was COMMENDED THE UNJUST (unrighteous) STEWARD, BECAUSE HE HAD DONE WISELY. Shrewdly, prudently. The Lord had expected that his steward would be dishonest; now he is amused at the talent, dexterity, and cleverness which the man shows in escaping from his difficulty.

9. OUR LORD'S LESSON FROM THIS PARABLE.—VS. 8-13. FOR THE CHILDREN OF THIS WORLD. This is the comment of Jesus upon the action of the steward and the praise of his master. ARE IN THEIR GENERATION WISER. Rather "for," or "towards, in reference to" their own generation, the affairs of this world, their dealing with other worldly men, in reference to worldly things. "Worldly people are very far sighted and ready in their transactions with one another for temporal objects."

9. MAKE TO YOURSELVES FRIENDS (by means) OF THE MAMMON OF UNRIGHTOUSNESS. "Mammon" in the Syriac means "money." It represents wealth, gains, money. It is called the mammon of unrighteousness, either because it refers to wealth even when gained unrighteously, as was the case with many hearers, or because it tempts to unrighteousness, is the frequent cause of fraud, is full of danger. "Take any coin out of your pocket and make it tell its history, the hands it has been in, the things it has paid for, the transactions it has assisted, and you would be inclined to fling it away as contaminated and filthy.

10. HE THAT IS FAITHFUL IN THAT WHICH IS LEAST. Lest it should seem strange that so much importance is attached to the proper use of perishing and unrighteous wealth, remember the great principle: "He that is faithful," etc. "Least" refers to worldly possessions and opportunities. IS FAITHFUL ALSO IN MUCH. Faithfulness is a permanent characteristic and runs through everything. This is illustrated in the parable of the pounds, where those who used faithfully their five and ten pounds were given authority over five and ten cities. The "least" was the test and the preparation for the greater.

11. IF THEREFORE. Here Jesus makes an application of the principle just stated. FAITHFUL IN THE UNRIGHTOUS MAMMON. The riches of this world. WHO WILL COMMIT TO YOUR TRUST THE TRUE RICHES? Of spiritual and heavenly things, either in this world or the next. He that cannot use even money aright to make the world better, how can he be trusted with the care of souls, the truths

of the gospel, the gift of the Holy Spirit, the graces of character?

12. FAITHFUL IN THAT WHICH IS ANOTHER MAN'S. The worldly things God has entrusted to you as stewards. They may be attached to you, as clothes are worn, but are never a part of yourselves. WHO SHALL GIVE YOU THAT WHICH IS YOUR OWN? The true riches, which are a part of your being, enlarged talents, noble character, great ability, heavenly wisdom, the graces of life.

The steward of the parable had tried to serve two masters, his lord and himself. But he tried to do the impossible, for (v. 13) NO SERVANT CAN SERVE TWO MASTERS. For they are distinct and opposite in character and demands. They belong to different kingdoms, each one with its own separate interest.

Janice Meredith

By Paul Leicester Ford. Paper, 75c; cloth, \$1.50.

These are two novels of American origin which have, within recent months, taken the entire reading public by storm. The latest, and in some respects the most remarkable, of these is, "Janice Meredith," by Paul Leicester Ford. "Richard Carvel," in seven months, passed the 300,000 mark, and "Janice Meredith" in three months reached a circulation of 200,000 copies. Why has the sale of these stories run into figures so far beyond the dream of the greatest masters of fiction? It may be noted in the first place that "Janice Meredith" and "Richard Carvel" contain about 200,000 words each, and the inference may be drawn that though the public likes poems short, it prefers novels long. The great length of "Janice Meredith" enables the author to create the effect of time passing—to present a bird's eye view of an age, and above all to thoroughly engross the attention of the average reader. The average reader will live with this book for a week or so. It will be a part of his daily life, and he will speculate on its developments and debate on the conduct of its characters. Then like "Richard Carvel" "Janice Meredith" illustrates the war of independence. It is an able resume of the war, and it contains

a masterly portrait of the Cincinnati of the West, just as "Richard Carvel" had a brilliant presentation of fashionable life in London in 1770, and portrayed the virtues of Charles James Fox and Horace Walpole. Mr. Ford has undeniably written an American historical novel of great power. He combines with an intimate knowledge of the subject the ability to write well. It has been happily said that he has done for the North what Thackeray did for the South in "The Virginians." His characters are not all generals, colonels and soldiers, nor do his scenes consist of battlefields and places of sanguinary encounters. The domestic life of the squires, their wives and daughters, and servants is felicitously depicted.—Montreal Herald. Published by the Copp, Clark Co., Limited, Toronto.

A Halifax despatch says: The sub-committee appointed at a meeting of the general Canadian contingent reception committee met Friday afternoon and decided on the following programme. A public holiday, salute from the ships and forts, landing at the dockyard, parade to the common, thanksgiving service, welcome home by the lieutenant governor and mayor, massing of the children on parade, dinner at the armories, general illumination in the evening, torchlight procession. It was also decided to invite Premier Laurier, the ministers of the crown, Lord Strathcona, Admiral Sir Frederick Bedford, Major General O Grady-Haley, Col. Bischoe, Sir Charles Tupper, the mayors of provincial towns, foreign consuls, commanders of provincial regiments, the mayor of St. John and the mayor of Dartmouth

Bedford, June, 11, 1897
C. C. RICHARD'S & Co.
Dear Sirs,—MINARD'S LINIMENT is my remedy for NEURALGIA. It relieves at once.
A. S. McFONALD

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Powder biscuit
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ROYAL Baking Powder
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nutritious.

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not distress persons of deli-
cate or enfeebled digestion,
though eaten warm and
fresh.

Imitation baking powders almost invariably contain alum. Alum makes the food unwholesome.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year.

ELGIN, N. B.—It was our privilege to baptize three young sisters into the fellowship of the Pollet River church on Oct 14th.

WALTON, HANTS CO., N. S.—A beautiful baptism at Noel last Sabbath, Oct. 14th. At our last conference we appointed Bro. Edwin Webber, deacon.

ANNANDALE, P. E. I.—The interest is increasing. Ten have joined the church, others are coming forward next Lord's day.

WARD'S CREEK, SUSSEX, N. B.—On Sunday, the 14th inst., we held a very successful Roll Call and Thank offering.

CUMBERLAND BAY, N. B.—I wish through the MESSENGER AND VISITOR to thank the friends of Cumberland Bay for the generous donation of \$35.

LEDGE DUFFERIN.—This church is moving on slowly with fair prayer meetings. Our brethren are few and sisters are few as well, yet they are true and good.

ST. STEPHEN, N. B.—Important and much needed repairs have been made upon the interior of the church building during the summer.

FRENCH MISSION—On Saturday the 13th inst, we received 23 hymn books from the Hopewell Cape Baptist Sunday School.

we use the English books is that our people are all intermarried, that is, French men to English women and vice versa, and we have to use both languages.

Weymouth, N. S., Oct. 15th.

SYDNEY.—Pastor Vincent and family have just returned from their vacation. The pastor has entered upon the fall work with his old time power and zeal of presenting the gospel as laid down in the Scriptures.

GLACE BAY, C. B.—We are glad to be able to report a fair measure of prosperity. Our audiences are large and attentive, Sunday School and prayer meeting well sustained.

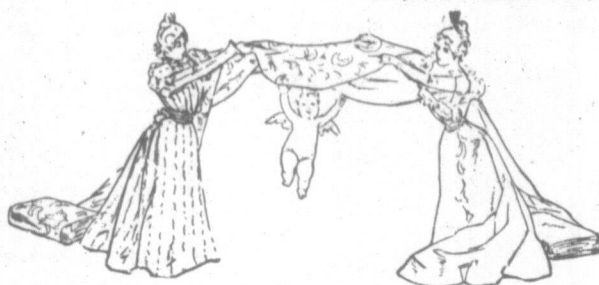
RIVER PHILIP.—This church re-organized last April, shows true signs of life. The old home where Dr. Tupper, I. E. Cogswell and others have broken the bread of life, with which were associated the religious doings of two generations, has at last given way to a new structure.

N. E. MARGAREE, C. B.—After four months of very pleasant work, I have closed my labors on the Margaree and Mabou field to resume my studies at 'Acadia.'

LOWER STEWACKE, ETC.—We are moving along prayerfully, hopefully. There have recently been added to our

DANIEL & ROBERTSON

ST. JOHN, TUESDAY, Oct. 23rd.



Silks for Waists, Dresses or Trimmings

When writing for samples please mention for what purpose the silks are needed and we will send accordingly.

New designs in striped Waist Silks 50c.yd.
Peau de Soie Silk for Waists 55-65c.yd.
Merveilleux Silks, all colors, 75c.yd.
Taffeta, fine make, all colors, 80c.yd.

Black Dress Silks.

In cords, gros grains, mervielleaux, bengalines, peau de soie 90c. to \$1.50.

Black Satins.

For waists 75c, 85c, \$1.00, \$1.10, \$1.25.



The "Northway" suits are all "Men-made" garments.

The style, fit and finish of these suits is as perfect as high priced made-to-order goods.

LADIES' FALL SUITS

No. 0210, Special Cheviot suit, close fitting D. B. coat, inverted pleat skirt, coat lined with mercerized sateen.

No. 0622, Check camels-hair tweed suits in brown or grey effects, neat eaton reffer, new inverted pleat skirt.

No. 0147, "Special" heavy frieze suit, extra firm cloth, skirt without lining, faced with surah, six rows stitching.

No. 0140, Homespun suit, all wool, neat double breasted coat, inverted pleat skirt.

LADIES' COATS AND SUITS ORDERED BY MAIL.

OUR OFFER—We will send any three coats or two suits by express to any reliable person for inspection—We to pay express charges one way—namely—for return of package.

Be sure to give FULL bust size and length of skirt.



Daniel & Robertson, London House Retail. St. John, N. B.

membership, tw experience. Of pastor had rece among old friend garet's Bay. T to the waters of been a great s encouragement shores, and ena the support of years past. Th a settled pastor Harbor are fee they deserve te are a band of ex none kinder to th and none more ministrations as fully testify. T B. Corey are bre with their famili cause of God a 'Twas the writ recent visit to conference mee funeral, and p evening to a hon and the friends for his services, field there are b and there are successful reap the right man sp have already c are contemplati purchase of a te on this field will more will coun thereof. Doubt ren who have th who will send promptly. I wit the generous tre the hands of M Leeming, of To the manufactur the instrument w the Lord be glor Oct. 7th.

Prince Edw The quarterly Baptist Confer church at Dunda day, Oct. 1st and ent the following Spurr, of Alexan of Charlottetown Peter E. Campbe E. Hooper, of Shaw, Jacob Dou enson, of Dundas and Anthony Evangelist Marpl pated in the ex engaged in a ser vices at Annanda ing signs of bless was on Monday e congregation geth dresses on subjec tional exercises w Spurr; Pastor W sionary agency of gation resting up gospel to those w A. E. Hooper fol dress on the quest in any measure Pastor Raymond ing the good wor Academy and Sen growth and influ Tuesday matters dealt with The —our allotted shi eth Century Fun resolution was pr ren approving the to use our best e raising of our sh adopted, and a Pastors Shaw, Sp appointed to mat carrying out this Conference at its A. E. Hooper re "Does our servic ment?" This wa the Conference th the editor of the c publish it. A larg the evening mee paper on "Pastora how to meet the and an address b "The Bible." Th Conference will m on the second M December, and all be present. G

As Mrs. Herma were crossing a r at Holbrook, Neb an engine ran into Miss Herman, Mrs girl and Mrs. Cl fatally injurin months-old baby g ing her four-year beck's husband w Monday night by l

membership, two by letter and one by experience. Others are expected. The pastor had recently a few days' vacation among old friends at Indian Harbor, Margaret's Bay. The incoming of mackerel to the waters of this bay this summer has been a great source of helpfulness and encouragement to the people around the shores, and enabled them to do more for the support of the gospel than for some years past. The great need of the field is a settled pastor. The friends at Indian Harbor are feeling this very keenly, and they deserve to be well cared for, for they are a band of excellent brethren, there are none kinder to their pastor in our churches, and none more heartily appreciative of his ministrations as the writer can most cheerfully testify. Their deacons, P. Isnor and B. Corey are brethren dearly beloved; they with their families are most devoted to the cause of God and their pastor's welfare. 'Twas the writer's privilege during his recent visit to attend their prayer and conference meeting, conduct a child's funeral, and preach on the Lord's day evening to a house full of attentive hearers and the friends amply remunerated him for his services. All over this extensive field there are brethren faithful and kind and there are grand opportunities for successful reaping. May God send them the right man speedily. The friends who have already contributed and those who are contemplating doing so, towards the purchase of a telescope organ for my use on this field will be glad to know that \$9 more will complete the cost and freight thereof. Doubtless there are several brethren who have this matter on their minds who will send in their contributions promptly. I wish to bear testimony to the generous treatment I have received at the hands of Messrs. Gunly, Winter and Leeming, of Toronto, general agents for the manufacturers, so that in a few days the instrument will be in my hands. May the Lord be glorified in its use.

Oct. 7th. A. E. INGRAM.

MARRIAGES.

MOSHER-DELOREY.—Oct. 16, at the Baptist parsonage, Chester, by Pastor W. H. Jenkins, Wallace Mosher and Maria DeLorey, both of Western Shore, Chester.

MAXWELL-MCPHERSON.—At 220 Robie street, Halifax, N. S., Oct. 10, by Rev. Z. L. Fash, M. A., George Herbert Maxwell and Ella Blanche McPherson, both of Halifax.

PERRY-BARTLETT.—At St. John, N. B., on Oct. 12th, by Rev. J. L. Shaw, Silas Perry of Johnston, Queens county and Lizzie Bartlett of Cornwall, Kings county, N. B.

BOWLES-DUNN.—On the 10th of October, at the residence of the bride's father, by Rev. Isaiah Wallace, A. M., Henri B. Bowles, merchant of Centreville, Kings county, N. S., and Mamie Norris, youngest daughter of Deacon Albert Dunn of Inglesville, N. S.

STEVENS-RHODENHIZER.—At the Baptist parsonage, Lunenburg, Oct. 13th, by Rev. Harry S. Erb, Ernest Alden Stevens, of Tancook, N. S., to Laura L. Rhodenhizer of Port Medway, N. S.

CORNWALL-VAUGHAN.—At the home of the bride's mother, Oct. 17th, by Rev. N. A. McNeill of Hampton, Rev. S. H. Cornwall, pastor of the Baptist church, St. Martins, and Annie L. Vaughan, daughter of Mrs. E. M. Vaughan of St. Martins.

HANNAH-BOYD.—Ledge Dufferin, Oct. 18th, at the home of the bride, Spruce Point, Light Station, by Rev. H. D. Worden, Mr. Hebert LeRoy Hannah to Miss Roberta Beatrice Boyd, both of Charlotte County, N. B.

DIXON-WHITE.—At the parsonage, Hampton, Oct. 1st, by the Rev. N. A. MacNeill, Ralph Dixon and May White, both of Bloomfield, Kings county, N. B.

KEDDY-PHILLIPS.—At Glace Bay, C. B., on Oct. 18, by the Rev. A. J. Achibald, M. A., John E. Keddy of Maloune Bay, N. S., to Ella B. Phillips of Glace Bay, C. B.

DEATHS.

BURGOYNE.—At 22 Bloomfield street, Halifax, Oct. 14th, Eric, infant son of George and Alice M. Burgoyne, aged 11 weeks.

SANDERSON.—At Scotch Village, Hants county, N. S., Oct. 17th, Wilbert B., youngest son of James and Effie Sanderson, aged 4 years, 1 month.

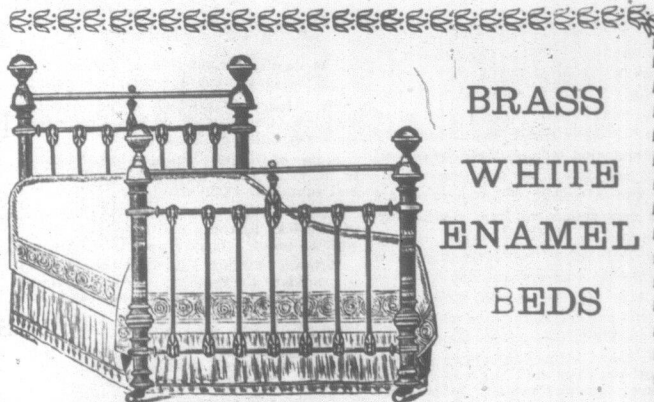
HATT.—Oct. 1st, Alma Vera, aged 1 year, 3 months, 12 days, daughter of Harvey and Lilla Hatt. "For of such is the kingdom of heaven."

GRAHAM.—At Newcastle Bridge, Queens county, N. B., on 15th inst., Thomas Graham, aged 80 years, leaving a wife, four sons and two daughters to mourn.

BISHOP.—At Gasperaux, Chipman, N. B., on 14th inst., of cancer of the stomach, Charlotte, wife of Elias Bishop, aged 48 years, leaving four sons and five daughters.

RICHARDSON.—At Indian Harbor, Halifax county, N. S., on the 26th of Sept., Earl, youngest child of Burton and Naomi Richardson, aged 15 months. "I shall go to him." Funeral service by Pastor A. E. Ingram.

BOCKMAN.—Oct. 5th, Mrs. Mary Bockman, aged 87 years and one month. She was tenderly cared for in her old age by her son-in-law, John Webber of Inghram River. Over half a century has passed since she and her husband broke away from traditions of men and were baptized by Joseph Dimock into the fellowship of the Chester church. Of her eleven children nine are still living to whom a mother's prayers and example still speak.



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Are now coming into greater use than ever, as being most healthy on account of the cleanliness of the metal, and the most popular are those finished White Enamel with Brass Trimmings. We are now showing a great variety of new designs in White Enamel Beds at prices from \$4.75 to \$27.09. Also ALL BRASS BEDS at lowest prices.

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FREE CAMERA

Complete with outfit and instructions. Takes a picture 2 1/2 in., and any person can learn to do it in a few hours. 1 pkg. Paper, 1 Printing Frame, 1 Developing Tray, 1 pkg. Developer, 1 set Directions, 1 Toning Tray, 1 pkg. Fixing Powder, 1 pkg. Silver Paper, 1 pkg. Embly Paper. Camera and outfit securely packed in a post box and sent all charges paid for sending only 15 Glass Pens at 10c each. They are over 2 in. long, made of colored glass, each securely packed in wooden case. Send this advertisement, with your name and address, and we will forward the pens. Sell them, return the money, and camera will be sent you all charges paid. Toronto Post Co., Box 17 Toronto

Prince Edward Island Conference.

The quarterly session of the P. E. Island Baptist Conference was held with the church at Dundas on Monday and Tuesday, Oct. 1st and 2nd. There were present the following delegates: Rev. J. C. Spurr, of Alexandria; Rev. G. P. Raymond, of Charlottetown; Rev. W. H. Warren and Peter E. Campbell, of Montague; Rev. A. E. Hooper, of Cavendish; Rev. A. C. Shaw, Jacob Dockendorf and A. D. Mathenson, of Dundas; brethren John Nichols and Anthony Head, of Annapule. Evangelist Marple was present and participated in the exercises. He is at present engaged in a series of special revival services at Annapule, and reports encouraging signs of blessing. The first meeting was on Monday evening, when a fair sized congregation gathered and listened to addresses on subjects of interest. The devotional exercises were conducted by Pastor Spurr; Pastor Warren spoke of the missionary agency of the church and the obligation resting upon us of supplying the gospel to those who sit in darkness. Rev. A. E. Hooper followed in an excellent address on the question, "Do revivals depend in any measure upon human agency?" Pastor Raymond said a few words concerning the good work done by Acadia College, Academy and Seminary for the intellectual growth and influence of our churches. On Tuesday matters of general business were dealt with. The question of raising \$3,000—our allotted share of the \$50,000 Twentieth Century Fund, was discussed, and a resolution was presented by Pastor Warren approving the measure and agreeing to use our best endeavors to promote the raising of our share. This resolution was adopted, and a committee consisting of Pastors Shaw, Spurr and Raymond, was appointed to mature some good plan for carrying out this work, and report to the Conference at its next regular session. Rev. A. E. Hooper read a paper on the subject, "Does our service of song need improvement?" This was so well appreciated by the Conference that it was voted to request the editor of the denominational paper to publish it. A large audience gathered at the evening meeting and listened to a paper on "Pastoral discouragements, and how to meet them," by Pastor Warren, and an address by Pastor Raymond on "The Bible." The next session of the Conference will meet at St. Peter's Road on the second Monday and Tuesday of December, and all the pastors are urged to be present. G. P. RAYMOND, Sec'y.

As Mrs. Herman Keilbeck and family were crossing a railroad in a farm wagon at Holbrook, Neb., Wednesday evening, an engine ran into them, instantly killing Miss Herman, Mrs. Keilbeck and her baby girl and Mrs. Charles Barenbeck, and fatally injuring the latter's eighteen-months-old baby girl and seriously injuring her four-year-old boy. Mrs. Barenbeck's husband was shot and killed on Monday night by his brother-in-law.

GOLD MEDAL, PARIS, 1900

The Judges at the Paris Exposition have awarded a

GOLD MEDAL

to
Walter Baker & Co. Ltd.

the largest manufacturers of cocoa and chocolate in the world. This is the third award from a Paris Exposition.

BAKER'S COCOAS AND CHOCOLATES

are always uniform in quality, absolutely pure, delicious, and nutritious. The genuine goods bear our trade-mark on every package, and are made only by

Walter Baker & Co. Ltd.,
DORCHESTER, MASS.

ESTABLISHED 1780.

Branch House, 12 and 14 St. John St., Montreal.

NORTH.—At Atlanta, Kings county, N. S., Oct. 11th, Pauline, wife of William North. Mrs. North's name was Bowles. She was born 1815, married 1841, and soon after marriage baptized by Rev. Abraham Stronach and united with the 3rd Cornwallis Baptist church, Billtown, received by letter into 1st Cornwallis church, Canada, 1858. She leaves husband, two sisters and many friends. Mrs. North was a decided Christian and faithful in all her church relations. Her hope in Christ was firm to the end, an imitator of them who through faith and patience inherit the promises. She and her husband resided with Brother E. K. Illsley, where they were kindly cared for and every want supplied. The funeral was conducted by Pastor C. H. Martell and a large number of people assembled to pay their last tribute of respect.

Re-dedication at Clementsvalle Oct. 14. The day was rainy but the house was full of people and the man whom every body delights to honor, was there to preach one of his soul-inspiring sermons.—Dr.

Morse, the veteran of over eighty years, took for his text, Eph. 2: 4-5, from which he discoursed upon the wonderful mercy of God, his quickening power and the heavenly places in Christ Jesus. All was attention while the venerable preacher showed that sin is condemnation and Christ is salvation. He seemed very solicitous that his hearers should know, from personal experience the latter. Bro Joseph Potter touchingly referred to the old house and stated with deep emotion that he and Bro. John Potter were the only men living who purchased pews when the old house was built fifty years ago. Deacon W. Long, who well understands church finance, reported as chairman of the Building Committee, expenses, \$1800. After what has been paid and pledges are deducted a deficit of about \$500 remains. This to the spirited people of Clementsvalle will not seem much, nor be long allowed to remain a debt on the house that is as good as new. A tower with spire and recess have been added and the young people have their eye on a bill and furnace, so that if the people do not flock to the house of God, it will not be for the lack of call or comfort. The afternoon service was conducted by Pastor J. T. Eaton whose subject was "more fruit," John 15: 2 main saying that since Baptists have neither synod nor conference to legislate for them, they must in a special manner depend on the Holy Spirit for guidance and strive to be abundant in the fruit of the Spirit. In the evening Pastor J. Potter of Bear River gave an able sermon on "The church of God." It was full of thought and delivered with energy, stirring the people to arise and make Clementsvalle Baptist church really worthy of the name "church of God." The old Bible which was given at the dedication was opened and the letter of presentation was read. The collection of the day amounted to \$50. All regretted the illness that prevented Pastor L. J. Tingley from being present. Miss Minnie Potter presided at the organ and the music was inspiring. That by the children's choir brought Father Morse to his feet, who exultantly exclaimed, "May you all sing in heaven." The Lord abundantly bless this devoted people.
COM.
Clementsport, Oct. 17.

Forward Movement Names.

J. M. Crandall, \$5; Howard S. Ross, \$5; J. H. Strang, \$1; Mrs. Margaret Forbes, soc.; Edward Cohoon, \$2; J. J. Mason, \$5; W. P. King, \$125; E. D. King, \$25; Howard Spidle, \$5; Josiah Jodrey, \$1; H. A. Mader, \$2; Wilber Cooney, \$1; Isaiah Stephens, \$1; Jos. Millett, \$1; Thos. Gorman, \$1; Burton Hennigar, \$5; J. L. Archibald, \$5; J. C. Dumereque, \$25; Clara A. Colpitta, \$2; M. Edgar Beckwith, \$1; Wm. Pulsifer, \$2; John M. Steeves, \$1; Amos Hisler, \$2.50.

WM. E. HALL.

Oct. 17th.

On Self-Preservation.
 "We are very inferior to animals in some ways," commented a well known physician. "Man is endowed with reason, but he is almost entirely deficient in instinct. I think I may say he has only one instinct that may properly be classed as such, and that is for self-preservation. I have known wonderful instances of this even in very young children. One of my patients has a child of six, a strong, healthy little thing, full of vitality, who to her mother's horror, one day fell over the baluster in the second story. The baby, who had certainly some monkey in her composition, threw out a leg and arm as she fell, and mentally clung on the outside by the railings until she was lifted up from her dangerous position by her terrified parent. That children will generally swim just as the animal does if thrown into deep water is well known, and any number of other examples might be cited apropos of self-preservation. But this seems, as I say, the only human instinct. I know of no other."

Fruits for the Table.
 One of the most discouraging things that the housekeeper encounters frequently is the remarkably poor quality of some remarkably fine looking fruit. There is practically only one way to escape these troubles, and that is to become familiar with the popular varieties. There are difficulties in the way, but if the purchaser is insistent to know what she is purchasing, the market will find it profitable to take pains to have everything named. Peaches are a good example of possible difficulties, as many of them look much alike to the average person but what differences in quality there are! In the case of apples one could soon learn those which are most stable in quality; some are of very little account if kept too long, but are of finest quality early in the season, and others will improve by keeping.—(Mechans' Monthly.

Koch's Researches on Malaria.
 In the report just published on his study of malaria in Italy Professor Koch says the infection of malaria is especially maintained and propagated by the relapsing cases which continue all the year round and form the link between one fever season and the next, so that the mosquitoes in the beginning of summer always find germs. If no relapse occurred in any of the cases of malaria in any given district, the mosquitoes would find no germs in the beginning of summer, and malaria would become extinct there. The professor ascertained that the so called aestivo-autumnal fevers were identical with tropical malaria.

**SHOWED THE MINISTER
 And Got Him in Line.**
 "In a minister's family in Los Angeles where I was visiting some time ago, the wife complained of serious indigestion and dyspepsia. She admitted that she used coffee and said she more than half believed that was the trouble. I told her that I knew it was the trouble, for I had gone through with the experience myself and had only been cured when I left off coffee and took up Postum Food Coffee.
 "She said she had tried the Postum, both for herself and her husband, but they did not like it. With her permission, I made Postum next morning myself, and boiled it full fifteen minutes after the real boiling of the pot began. Then when it was served, it was a rich, deep brown color and had the true flavor and food value that every Postum maker knows. It is all folly to talk about trying to make Postum with one or two minutes' steeping.
 "You can't get something good for nothing. It must be boiled, boiled, boiled, and to keep it from boiling over, use small lump of butter, perhaps twice the size of a pea. That morning the minister and his wife liked Postum so well that their whole lives were changed on the question of diet and they abandoned coffee at once and for all time.
 "Now after a hard day's work, they are comforted, refreshed and rested by a cup of well-made Postum for supper. They are both enthusiastic in its praise. The wife has entirely recovered from her dyspepsia. I will not go into the details of my own case, except to say that I was a desperate sufferer with dyspepsia and discovered by leaving off coffee that coffee was the cause of it. I quickly got well when I took up Postum Food Coffee. I earnestly hope many more coffee drinkers may get their eyes open." Name and address given by Postum Cereal Co., Ltd., Battle Creek, Mich.

News Summary.

The death is announced of Denoko Figh, the celebrated Bohemian composer.
 Sir Henry Wentworth Dyke Acland Radcliffe, librarian at Oxford University since 1851, died on Tuesday.
 A case of illness, suspected to be bubonic plague, is reported at Stepney, a parish and suburb of London.
 Andrew Carnegie has presented the town of Hawick, Roxburgh county, Scotland, with a sum of £10,000 for a public library.
 William Jennings Bryan, the Democratic candidate for President, arrived in New York on Tuesday and received a most enthusiastic welcome.
 The illness of King Albert of Saxony has become more acute recently. His Majesty fainted on Monday, causing considerable alarm.
 The Pope is preparing an encyclical to be issued in November, which will deal especially with Christian Socialism and American Democracy.
 Hon. Arthur Russell, eldest son of the late Baron Russell of Killowen, has been appointed a judge of the circuit court. He was born in 1861.
 On Tuesday a by-law granting \$50,000 to the Queen's University, Kingston, Ont., the city's gift for a new building, was carried by a vote of 802 to 258 against.

Rev. Sam P. Jones, the famous evangelist, is broken down in health, and his physician has forbidden him from indulging in public speaking for some time.
 Queen Wilhelmina of Holland has proclaimed her betrothal to Duke Henry of Mecklenburg-Schwerin, a half-brother of the Grand Duke of Mecklenburg-Schwerin.
 Frank M. York, of Caribon, Me., for many years one of the best known members of the legal fraternity in Aroostock county, has been indicted for forgery and embezzlement. He has absconded.

The new home for musical Boston, called Symphony Hall, on Huntington avenue, was fittingly dedicated on Monday night with appropriate ceremonies. Symphony Hall cost \$750,000.

A Berlin paper asserts that Prince Hohelohe has tendered his resignation and that it has been accepted. Emperor William has designated as the retiring chancellor's successor Count Van Buelow, minister of foreign affairs.

Dr. James Carlyle, the latest surviving nephew of the late Thomas Carlyle, and formerly for many years mathematical master at Toronto Normal School, died in Toronto on Sunday, aged 79.

The exploration party which went north on the steamer Corwin has returned to Port Townsend, Wash., and reported the discovery of an immense field of coal near Cape Sabine, on the Arctic coast of Alaska.

About fifteen thousand Thames lightermen struck on Monday, considerably dislocating trade. The strike is the outcome of the differences as to the interpretation of Lord Brassey's award, which terminated the great strike of 1889.

The tribal risings among the Kurds are assuming threatening proportions. The authorities are greatly concerned. The troops have had to intervene in the Diarbokor district, where a number of Christian and Mussulman villages have been razed.

George Arthur Pearson, who, on Sunday, September 23, shot and killed his sweetheart, Annie Griffin, while they were out for a drive, was placed on trial at Hamilton, Ont. on Wednesday. He acknowledged his guilt and was sentenced to be hanged on December 7.

The Russians are a good looking people—that fact even their bitterest enemies are obliged to admit, says a correspondent in Black and White. The men are tall and well built, and the women, especially those of the upper class, have grace and a fascination that is all their own.

James Clarke is under arrest at Petrolia, Ont.; charged with causing the death of his brother Joseph. The latter died on October 10, following a row between him and James. It was alleged that the latter kicked him in the abdomen. Mrs. Joseph Clarke, wife of the dead man, claims to have heard James declare he would murder his brother.

Barnescliffe Gardens, says the Wolfville Acadian, have already shipped almost 40,000 pounds or 20 tons of plums this season, every package of which went by express. About 10,000 pounds more will go forward during the next ten days. Mr. Archibald's crop this year is the second largest he has ever had. Last year he had 7,000 baskets. He reports this year the neatest and smoothest business he has ever known. He claims that plum growing has proved itself to be, when properly handled, the most profitable branch of fruit-growing, and favorably discounts the apple business at least 25 per cent.

PAINE'S CELERY COMPOUND

Is Now Being Used by the Wise and Prudent.

It Saves Sleepless, Nervous and Despondent People From Insanity.

BUILDS UP THE DEBILITATED AND BROKEN-DOWN.

Those who are wise are now using the most reliable of all health-building medicines, and are getting back their proper weight, nerve vigor, good appetite and healthy color. No long, anxious waitings and disappointments when Paine's Celery Compound is used.
 At this season there are thousands of restless, fretful, nervous, despondent and gloomy men and women. They find it impossible to obtain restful and natural sleep, and, as a consequence, they are almost physical wrecks; some are desperately near the abyss of insanity. It is not safe for sufferers to trifle with their difficulties. The weakened, irritated and nervous system must be toned, strengthened and built up at once.
 There is but one reliable and honest remedy before the public that guarantees renewed health and a long lease of life; it is Paine's Celery Compound, the prescription of a noble physician, and strongly endorsed by his professional confreres.
 Paine's Celery Compound is now within the reach of all classes of our people, and it is a very simple matter to test its efficiency; the expense is trifling. As there are miserable imitations sold by some dealers, see that you get "PAINE'S" the kind that has wrought such marvellous cures.

New Methods in Medical Science

Wonderful Discoveries by a Famous Specialist who is Curing Thousands of Consumption, La Grippe, Lung Debility, Bronchitis and all Pulmonary Diseases

FULL FREE TREATMENT.

Every sufferer from Diseases of the Throat and Lungs need despair no longer—help is at hand.
 No matter how many discouragements have been met with, the cure is swift, certain and permanent.
 Each of the Three Preparations comprising the Slocum system of Treatment act together, until perfect health results.
 Men, women and children are being cured in every Province by the famous new treatment, and medical societies are daily flocking to the Slocum standard.
 You or your sick friends can have a FREE course of Treatment. Simply write to THE T. A. SLOCUM CHEMICAL CO., Limited, 170 King St. West, Toronto, giving post office and express office address, and the free medicine (The Slocum Cure) will be promptly sent.
 When writing for them always mention this paper.
 Persons in Canada, seeing Slocum's free offer in American papers will please send for a sample to the Toronto laboratories.
 Act NOW. Get rid of that stubborn cough; rid your system forever of the diseases which quickly lead to Consumption. Let no prejudice prolong further suffering when the trial treatment can be had for the mere asking.
DON'T DELAY.

McLEAN'S VEGETABLE WORM SYRUP
 Safe Pleasant Effectual

SILK
 Repurchased the entire output of pieces from the leading Silk Houses in Canada, and are mailing them in packages each containing a choice assortment of finest silk, in newest patterns and brilliant colors, enough to cover over 20 square inches. Nothing like them for fancy work. Mailed for 10c, silver, 2 for 25c. Johnston & Co., Box M Toronto, Canada

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LAXA-LIVER PILL
BEFORE RETIRING.
 It will work while you sleep, without a gripe or pain, curing Constipation, Biliousness, Sick Headache and Dyspepsia, and make you feel better in the morning.

FREE SOLID SILVER
 Given for selling only 10 Pills at 25c. a box. These boxes of Purifier Pills improve the appetite, aid digestion, purify the blood, clear the skin of all pimples and blotches, and are a positive cure for constipation, headache, dyspepsia, dizziness, etc. They are in great demand. We ask no money in advance. Write, and we mail Pills. Sell them, return money and we send, postpaid, your splendid, Long Silver, full size, curb chain liposels with lock and key. THE CROWN DRUG CO., Box, M Toronto, Canada.

Young Men and Women from all parts of the Province attend
Whiston's Commercial College.
 This long-established, reliable and up-to-date Commercial training school fully merits the confidence so long placed in it by the public and continue to give the best instruction in Book-keeping, Shorthand and Typewriting, and kindred subjects; also to supply business men with Bookkeepers and Stenographers. There is an increasing demand for young men who can write Shorthand, and we make a specialty of this branch, teaching the Ben Pitman, Isaac Pitman and Pernin systems. Our Annual Announcement for 1900-01, containing information respecting terms, etc., will be sent to any address on application to S. E. WHISTON, Principal, 95 Barrington Street, Halifax, N. S.

You'll Have
 A Big Job on your hands if you try to get a BAKING POWDER that will give better satisfaction than

Woodill's German.

Has a record over 40 years.
EARN THIS WATCH
 Buy one of these wonderful watches for 25c. Each watch is made of one piece of glass with colored holder and fluted with. They never wear out and will write a page with one dip of ink. Write and we mail first. Sell them, return money, and we send postpaid this handsome watch with polished nickel case, ornamented edge, hour, minute and second hand, keyless wind and genuine American lever movement. It is accurate and reliable, and with care will last 10 years. TOLEDO PEN CO., Box Toronto, Can.

For 25c.

We will send
 To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 2c. for postage. When two or more packs are ordered we will pay postage. These are the very best cards and are never sold under 50 or 75c. by other firms.
PATERSON & CO.,
 107 Germain Street,
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 Wedding Invitations, Announcements, etc., a specialty.

There are grower m begins a returns at season, th upon him If he is st it out on part of the counters control. order as h with all p cannot be blasting, sometimes critical sta and find condition, ing time c frolic, and fruit to the better ma mill. For remedy bu the best of of the risk cluded wi abilities. E when the general go the rainy o be in one one crop. But as r while there is surely o as it is on developme is not enti But when his exclusi so it is the is the mar advantage the main p he cannot or run un the point the quantie With a fai will mix in depreciate result is th do what th sort over t the choice at at the balance as farmer in

The Farm.

Marketing Apples.

There are so many chances that the fruit grower must take, from the time the buds begin to swell until he receives his last returns and balances his account for the season...

But as regards his fruit contingencies, while there are many he must face, there is surely one he need not take. As long as it is on the tree, in every stage of its development, from blossom to maturity, it is not entirely under the farmer's control.

DON'T KNOW HOW To Select Food to Rebuild On.

To find that a lack of knowledge of how to properly feed one's self caused me to serve ten long years as a miserable dyspeptic, is rather humiliating. I was a sufferer for that length of time and had become a shadow of my natural self.

"One day I heard of Grape-Nuts food, in which the starch was predigesting by natural processes and that the food rebuilt the brain and nerve centres. I knew that if my nervous system could be made strong and perfect. I could digest food all right, so I started in on Grape-Nuts, with very little confidence, for I had been disheartened for a long time.

"To my surprise and delight, I found I was improving after living on Grape-Nuts a little while, and in three months I had gained 12 pounds and was feeling like a new person. For the past two years I have not had the slightest symptom of indigestion, and am now perfectly well.

"I made a discovery that will be of importance to many mothers. When my infant was two months old, I began to give weakened Grape-Nuts. Baby was being fed on the bottle and not doing well, but after starting on Grape-Nuts food and the water poured over it, the child began to improve rapidly, is now a year old and very fat and healthy and has never been sick. It is unusually bright, has been saying words ever since it was six months old. I know from experience that there is something in Grape-Nuts that brightens up any one, infant or adult, both physically and mentally."

between the two grades. This is a very common practice, and is very prejudicial to the interests of the farmer. By it he really sacrifices his best fruit, and at the same time impairs his own reputation as a fruit grower.

To command respect in home and foreign markets high grades of fruit are essential. Every grower is concerned in this. It has been stated that Canadian apples bring from 25 to 30 cents more in Europe than American fruit, because they are more carefully sorted and packed.

Considerable attention is being paid to sending apples to market for home use in small, carefully prepared packages. Hotels and restaurants give ready market at highest prices for showy fruit.

Not all fruit growers have facilities for such detailed operations, yet all such possibilities affect the general market and emphasize the advantage of choice stock shipped in best possible form.

In sending apples to market, surely honesty is the best policy.—(K. L. I.

New Mammoth Blackberry.

This ought not to be termed a blackberry because it is not, but as the originator gave it this name it will have to go under that heading. It is a sport from the Logan berry, which is superior type of the California wild berry, crossed with the Hudson River A very raspberry.

It bears fruit the first season, but increases in prolificness as the vine grows older; at about five years of age it will reach its greatest development, but at the second year ten to fifteen quarts to the plant is a fair estimate.

They are trailers and must be cultivated and trained after the manner of a dewberry. They are as hardy as any blackberry known, stand the driest weather, and will flourish where all the other berries die out; they also fruit remarkably in the driest soil.

In market they will bring double the price of any raspberry or blackberry, on account of their enormous size, delicious flavor and unrivalled beauty.—(S. L. Watkins, in New-England Farmer.

Canker in Pigeons.

The dread disease known as canker is very contagious, and affected birds should be at once removed from the loft, and the entire premises should be carefully disinfected. Examine the mouth of each bird and if found with canker spots the spots should be painted with a solution of lemon juice and sugar. Powdered burnt alum is also very good. If the canker has spread much about the mouth, it hardly pays to spend a great deal of time over them.—Feather.

"Cocoon" or "Neat" Silk is the pure and unadulterated product of the silk worm. Corticelli Sewing Silk is made up of one hundred perfect strands of this pure silk. Each strand is tested and proven as to strength, uniformity of size and freedom from flaws or knots, by a machine that cannot make a mistake. Corticelli Sewing Silk is dependable silk. Sold Everywhere.

WOMEN WILL TALK. Can't Blame them for Telling each other about Milburn's Heart and Nerve Pills. THE GREAT REMEDY FOR WEAK NERVOUS WOMEN. It's only natural that when a woman finds a remedy which cures her of nervousness and weakness, relieves her pains and aches, puts color in her cheek and vitality in her whole system, she should be anxious to let her suffering sisters know of it. Mrs. Hannah Holmes, St. James Street, St. John, N.B., relates her experience with this remedy as follows:—"For some years I have been troubled with fluttering of the heart and dizziness, accompanied by a smothering feeling which prevented me from resting. My appetite was poor and I was much run down and debilitated. "Since I started using Milburn's Heart and Nerve Pills, the smothering feeling has gone, my heart beat is now regular, the fluttering has disappeared, and I have been wonderfully built up through the tonic effect of the pills. I now feel stronger and better than for many years, and cannot say too much in praise of the remedy which restored my long lost health."

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News Summary.

The Baroness Burdett-Coutts inherited £1,800,000 sixty-three years ago, and since then she has distributed in charity at least £100,000.

The Dutch cruiser Gelderland, with ex-President Kruger on board, sailed at noon Saturday. She will call at Dar-Es-Salaam, Tanga, Jibuti and Marseilles.

Alexander King, an old prospector, found guilty of the murder of Herbert Davenport, at White River, Yukon Territory, in June last, was hanged October 3rd.

In some Italian towns, instead of giving books as prizes in public schools, they give savings bank books, with a small sum entered to the credit of the prize winner.

It is officially announced that the Duke of York will be accompanied to Australia by a guard of honor composed of details of men from every branch of the British army, including volunteers. The Indian troops sailed for Australia Oct. 17th.

The remains of an ancient galley have been found six feet below the surface of Tottenham marshes during the excavations for the new reservoirs of the East London Water Company. It is supposed to have belonged to the Danes, who were defeated in Lea valley by King Alfred in 804 A. D.

All able-bodied Outlanders returning to the Transvaal will be compelled to perform military service; that is the order given by Sir Alfred Milner, governor general of Cape Colony and high commissioner for South Africa. As a consequence there is consternation in the camps of the Johannesburg refugees at Durban, Cape Town and Lorenzo Marques.

Lord Roberts reports from Pretoria under date of October 18 as follows: A party of Boers got into Jagersfontein on the night of October 16 and a fight ensued in the morning. Our loss was eleven killed. The Boers lost their commandant and twenty killed. Kelly-Kenny despatched a column under Hughes-Hallett, which should reach Jagersfontein to-day.

Alex. McCullough and D. J. McGillis, of Montreal, accused of conspiring to defraud the Merchants' Bank of Halifax out of \$220,000 by means of bogus warehouse receipts on which advances were obtained, were committed on Friday to stand trial. Bail was fixed at \$40,000. T. J. Chisholm, the third party arrested, broke bail and is supposed to be en route to South Africa.

The raspberry bushes evidently are of the opinion that this cold spell is only temporary, and that their work for the season is not over. A friend of the Globe dropped in to-day with some rich red ripe ones, which were picked in the garden of Captain Richard Rawlings, on Douglas Avenue. There are many unripe ones on the bushes.—Friday's Globe.

Thos. J. Chisholm, of the Montreal Cold Storage Co., recently rearrested on a charge of conspiracy to defraud the Merchants' Bank of Canada out of \$220,000, has skipped the country rather than face the charge. When the case was called in court on Monday Chisholm made default and his bail bond of \$20,000 was declared forfeited. It is believed Chisholm has gone to South America.

The night express from Halifax met with a serious accident at DeBert, N. S., about 11 o'clock Friday night. The train went off the track owing to a broken rail, and the engine, baggage and colonist cars toppled over on their side, whilst the forward truck of the first class car left the rails. The driver was John Hunter and the conductor Thomas Guinan. The train hands and passengers had a miraculous escape, but fortunately no one sustained serious injury. It was found necessary to transfer the mails and passengers, and an auxiliary train was sent out from Truro and soon cleared up the wreck.

The most recent wonder in London is a new fireboat, which is stationed at the junction of the Embankment and Blackfriars bridge. It is a singular looking craft, designed to lift 1,350 gallons of water to a height of 350 feet per minute, to prop itself backwards, forwards or sideways by the strength of its own water jet, and to sink ships on fire and then pump out and raise them. This remarkable contrivance since it has been moored under the Embankment has attracted large crowds, who gaze at it by the hour or race along the riverside whenever it is taken for an experimental trip up the river.

Adamson's Botanic Balsam has gained a reputation which places it in the front ranks of curative agents. It has been in the market about thirty years. It is recommended by the best physicians because it cures coughs and colds every time. 25c. all Druggists.



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WHEELER'S BOTANIC BITTERS A reliable and effective medicine for cleansing the blood, stomach and liver. Keeps the eye bright and skin clear. Cures headache, dizziness, constipation, etc. Purely Vegetable, large bottles, only 25 CENTS.

A sad fatality occurred about a mile below the Narrows, Queens county, N. B., on Monday afternoon, by which Mr. Ralph Coes, a young man well known and much liked in the neighborhood, lost his life. He was doing some carpentering work on a new house which is being erected by Mr. Malcolm Straight, when he slipped from the roof and fell to the ground, being killed instantly. The Forth bridge, in Scotland, is constantly being repainted. So vast is the structure that it takes 50 tons of paint to give it one coat, and the area dealt with is something like 120 acres.

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Andrew Carnegie on the Abuse of Thrift. It is surprising how little it takes to provide for the real necessities of life. A little home paid for, and a few thousand dollars—a very few—make all the difference. These are more easily acquired by frugal people than you might suppose. Great wealth is quite another and a far less desirable matter. It is not the aim of thrift, or the duty of men, to acquire millions. It is in respect a virtue to set this before us as an end. Duty to save ends when just enough money has been put aside to provide comfortably for those dependent upon us. Hoarding millions is avarice, not thrift. Of course, under our industrial conditions it is inevitable that a few, a very few men, will find money coming to them far beyond their wants. There are men who have millions and who continue to pursue money-making only to collect more millions for hoarding. This, as I have said, is a very different thing from thrift and the making of a modest competence. The accumulation of millions of dollars is usually the result of enterprise and judgment, and some exceptional ability for organization. It does not come from savings in the ordinary sense of that word. Men who in old age strive only to increase their already too great hoards are usually slaves of the habit of hoarding formed in their youth. At first they own the money that they made and saved. Later in life the money owns them, and they cannot help themselves, so overpowering is the force of habit, either for good or evil. It is the abuse of the civilized saving instinct, and not its use, that produces this class of men. No one need be afraid of falling a victim to this abuse of the habit, if he always bears in mind that whatever surplus wealth may come to him is to be regarded as a sacred trust, which he is bound to administer for the good of his fellows. If the man resolves and faithfully adheres to his resolution never to hoard money, but to put each year's surplus to uses beneficial to others, then the money-making habit may still be classed among the virtues. The man must always be master. He should keep money in the position of a useful servant; he must never let it be master and make a miser of him. Burns expresses a truth when he declares that savings are precious because they make man independent. As he was a very poor man himself, to be independent of others naturally seemed to him the great aim of life; but great wealth is even more desirable, since it permits one to be of service to others.—The Youth's Companion.

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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. All Subscribers are regarded as permanent, and are expected to notify the publishers and pay arrearsages if they wish to discontinue the MESSENGER AND VISITOR. For Change of Address send both old and new address. Expect change within two weeks after request is made. Remittances should be made by postal, or express, money orders—payable to A. H. CHIPMAN—or registered letters. Send no cheques. All Correspondence intended for the paper should be addressed to the Editor; concerning advertising, business or subscriptions, the Business Manager. A Spanish immigrant from Gibraltar, who arrived at New York last week, bore such a strong physical resemblance to Abraham Lincoln that the inspector, an old soldier who had seen the war president, obtained a photograph of the tall Spaniard.

THE CHRISTIAN Vol. XVI The Anglo-Germ Agreement. generally favored notwithstanding Britain are, or somewhat suspicious. In this case, however, the declaration of embarras desired end standing seems declared its ad Great Britain a policy in regard integrity of the merce,—in other free and equal that no nation s The declaration ended policy and have announced maintaining it, peaceful solution those features of much embarrass Germany is felt Lord Salisbury it demonstrates negative and tin ascribed to him other powers wo with the strongest and Great Brita United States ar be favorable can adoption. It is open opposition, admit the applic Manchuria is do if she do not, is Does the Anglo Britain and Germ encroachments t Kitchener. 'Daily News', Africa, and in a has given his i man to whom th turning as the reforms in the B Hales is reporte follows: Kitcher tempt and no me kind of soldier on the battlefield in arms as a prof anything else. Mr. Hales had ters swaggering like plucked bird once what happ "one look is en run cold." Mer "A man might —!" And s military professi iron, in South day he wondered curl their hair f Capetown and fo time in a small h "What were the lord, there's noth gentlemen, you'l the front—or—th always spot one c They mind their anything else. T to fight, and win presses the opinio magnificent soldie to an end much command. Thos slow. Kitchener he would have l have saved thou Mr. Hales' opinio another Welling