

Messenger and Visitor.

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The Hudson River Disaster. A disaster of a terrible character and involving very serious loss of life, occurred early on Sunday morning, Oct. 24th, on the New York Central road, when the engine and several cars of the State Express, one of the heaviest and fastest trains which runs on the road, plunged into the Hudson river. The train was running at a high rate of speed, and if the engineer received any warning whatever of the impending disaster, it was too late to leave any time for action. About a score of persons were killed, eight of whom were Chinamen. Some ten others were injured. The cause of the accident was the undermining of the track by the water of the river, or in some other way. The idea has been advanced that dynamite had been used to destroy the road-bed, with the diabolical purpose of wrecking the train; but such a supposition seems incredible. There had not, however, been any apprehension of danger at this point. The piece of track where the accident occurred had been considered as safe as any part of the line. Such an accident on what is acknowledged to be one of the best constructed and best equipped railroads in the world, is a remarkable occurrence, and one calculated to disturb somewhat the sense of security in railway travelling.

New Kind of Cotton. A new variety of cotton grown this summer near the city of Atlanta gives promise of being immensely productive and valuable. The editor of the Christian Index, who has visited the plantation where the new cotton was being cultivated, writes of it as follows:

"We were greatly interested in what we saw. Stalks of cotton, in many cases ten feet high, were loaded with clusters of bolls, on short, stumpy limbs, clear to the top. We counted the bolls on an average stalk and found them to be sixty-eight in number. The proprietor told us he had counted as many as a hundred and eighteen. The leaves are much larger than on the ordinary cotton, and as the bolls ripen, beginning at the bottom, the leaves fall off, leaving the cotton in convenient position for picking. We are not enough of an expert to judge of the fibre of this cotton, but it seemed to be soft and silky. Mr. Jackson says the seed was given him by a gentleman who brought it from the Congo, in Africa. Whether this plant will preserve its peculiarities of growth and fruitage for any long time in this country is a question, but one who sees it as it appears in the field now, must believe that a new era in the raising of cotton has set in. The present price of seed is only \$300 a bushel, or in small quantities, a cent a seed. We bought a few to send to some kinfolks who are cotton planters, for experiment."

Spain's Reply. There has been received at Washington during the past week a diplomatic note from the Spanish government in reply to a note sent from Washington a few weeks ago bearing upon Cuban affairs. The latter note offered the mediation of the United States government between Spain and her insurgent colonists, and requested the Spanish government to set a date at which hostilities in Cuba would be terminated. The

note is said to have been marked by that bluntness of language which has become characteristic of the United States Foreign office. Under the circumstances Spain's reply was naturally awaited with considerable interest. The Spanish note, so far as can be judged by what has been published of the synopsis of it cabled to Washington, is dignified, conciliatory and diplomatic in tone. While Spain declines the offer of mediation as proffered by the United States, she intimates her pleasure to accept the good offices of the latter for the purpose of inducing the Cuban insurgents to accept the Spanish reforms. An outline of the proposed reforms is given which may be briefly described as autonomy for the colony on substantially the same lines as those granted by Great Britain to Canada. The Spanish note further states that a date for the termination of hostilities cannot be precisely set, but that it will occur at an early day if the new policy, military and civil, of the Spanish government shall succeed. And in regard to that matter, it is intimated that much depends upon the co-operation of the United States, since, as Spain holds, the material aid constantly flowing from the United States to the Cuban insurgents has been the main cause of the continuance of the insurrection. The note accordingly appeals to President McKinley's Government to prohibit all filibustering expeditions.

The Anglo-Indian War. The campaign in India against the hill tribes of the northwestern frontier is being carried on with vigor. The rebellious mountaineers will no doubt be brought to submission, but the undertaking is involving some desperate fighting and comparatively large loss of life on the part of the Anglo-Indian regiments, both British and native. The revolting tribesmen have the advantage of fighting in natural strongholds, from which it is a matter of great difficulty to dislodge them. They are also found to be well furnished with rifles of modern pattern, and to be abundantly supplied with ammunition. Under such circumstances the bravery and discipline of the attacking troops are put to severe trial, and the behaviour of the native Sikh regiments as well as that of the British soldiers, has been most praiseworthy. The brave conduct of the Scotch Highlanders upholds their distinguished prestige and attests that they are worthy sons of noble sires. It is a matter of surprise that the tribesmen are so well supplied with rifles and still greater is the surprise at their abundant store of ammunition. The rifles, it is believed, they have had opportunity to steal. But where they got the immense store of cartridges is a deep mystery, since the regulations sternly prohibit their possession by soldiers off duty, and there is no record of any magazine having been pillaged. The most plausible theory is that there has been a surreptitious sale of cartridges by merchants, perhaps Continental, perhaps English, who somehow managed to elude the vigilance of the Indian authorities. There is another idea that they may be the product of the Ameer's arm factory at Cabul. It is evident that General Sir William Lockhart's campaign will consume more time, with far bloodier results than anybody has looked for.

Death of Henry George. As we go to press the great municipal contest in New York, which is being watched with profound interest by the people on both sides of the Atlantic, approaches its conclusion. The death, early last Friday morning, of Mr. Henry George, one of the candidates for the mayoralty, forms a sad

and startling incident of the campaign. Mr. George had been working with immense energy, and the continuous strain to which he had been subject was one to try severely the most robust constitution, and Mr. George was not physically strong. After speaking several times on Thursday evening, he retired to rest at his hotel. Early the next morning his wife awakened to find him in a dying condition, and in a short time he had passed away. Apoplexy was pronounced to be the cause of death. Mr. George was a man who had risen by virtue of innate ability, industry and force of character, from a humble position to a reputation which was much more than national. His book entitled *Progress and Poverty*, and his advocacy of the single tax theory brought him into great prominence, and won for him a host of zealous disciples. But on the other hand his peculiar views on economic subjects have elicited much able adverse criticism and strenuous or contemptuous opposition. It cannot be said that Mr. George had succeeded in obtaining to any very large degree the endorsement of the world's more eminent thinkers on economic subjects. But he had obtained a large popular following, and personally he had won recognition as a sincere and earnest man, who at least believed in the theories he promulgated and whose grand object was not personal fame, but the betterment of society. Mr. George was 58 years of age. He leaves a son, Henry George, jr., who has been accepted by the leaders of the party which was supporting Mr. George, instead of the father, as the candidate for the mayoralty. The general belief is that Mr. George's removal has materially strengthened the chances of Tammany's candidate, Van Wyck, and those chances were already far too good to please those who desire to see a strong and wholesome municipal government established in greater New York.

Death of the Duchess of Teck. The death of the Duchess of Teck, cousin of Queen Victoria, mother of the Duchess of York, and therefore grandmother of the youngest heir-presumptive to the British throne, occurred on the morning of October 27th. The Duke of Teck, husband of the Duchess, served in the Austrian army, was a captain during the Austro-Italian campaign of 1859 and obtained mention for gallant conduct. The death of the Duchess, who had nearly completed her 65th year, was unexpected, and its announcement caused a considerable sensation. Death resulted from hernia, for which an operation was successfully performed, but the patient had not strength to rally.

—Dr. Nansen, the Arctic explorer, considers that there is not much of the polar problem now left unsolved. That there is a deep sea at the extreme north is, he says, established, and there is not an unmovable cover of ice at that part of the earth, as it was formerly supposed. Instead there is only a thin layer of ice, while the depth of the sea is about 2000 fathoms. "In my opinion," says Nansen, "there will be no great difficulty in reaching the pole. There are various ways of doing it. One way is to go through the ice as the Fram did. I think it can easily be done too by the use of sledges and dogs. That is, I believe, the method to be tried by the next explorer."

—The readers of the MESSENGER AND VISITOR will feel indebted to Rev. W. B. Hutchinson, of Topeka, for his Kansas letter in this issue. What is said about the cause of prohibition in Kansas will be read with special interest.

Sabbath School Literature.

It is hardly conceivable that many persons could be found to echo the sentiments of P. W. in his recent article on Sabbath School Literature, but his remarks form a text for reply too tempting to resist.

The substance of his advice may be given in a few words. Avoid fiction; choose books of fact; expose the sulphurous origin of works of imagination; picture the delights of the standard religious authors. Now when P. W.'s favorite authors are brought to the test of his favorite axioms, it will be seen that logic is something which no one can get away from, and that some facts are quite impossible in the light of other hard facts.

According to P. W., works of imagination are "lies." It follows, naturally, that the lying element accompanies imagination wherever it goes. To begin with, then, the Bible must be considerably condensed before it is fit either for youthful or adult readers. The Psalms of David, the drama of Job, the books of the prophets, the parables of Christ, and the book of Revelation, contain enough poetical fancies ("fascinating lies") to "enslave" one's mind for life. What could David, for instance, have been thinking about when he said, "The mountains skipped like rams, and the little hills like lambs?" The smallest child in the infant class knows that mountains and hills don't skip. Such a representation has not even the merit of being true to nature. And there are hundreds just as untrue. The book of Ruth and the Song of Solomon are, if anything, more pernicious for they are love stories, and are not love stories among the bad books that lead youths to ruin?

But what shall be said of Bunyan's Pilgrim's Progress, a work of imagination from beginning to end! This must be worse even than a lie here and there, for it is an unbroken series of consecutive "lies," without even a peg of a fact to stand upon. The Holy War belongs in the same category, and woe to the child who reads and takes it for fact. (It is a relief to note that P. W.'s taste, in some respects, is superior to his logic.) Boys and girls should be taught that such fabrications emanate from the bottomless pit.

What a stale old world this would be if P. W.'s theories governed it! There would be no color in sky or earth, no sparkle on the sea, no perfumed flowers, and no music anywhere, not so much as the note of a grasshopper. These things are neither solid nor useful. They simply "please the fancy and tickle the imagination," and were probably created in order to develop the special virtue of resisting their seductive charms. Why, our very ideas of heaven depend upon such images as are furnished by these unstable materials! It is high time, indeed, that the young should be taught the "perniciousness of imagination."

The other old standard books mentioned are certainly safe reading, if a pleasing style is unsafe. They would undoubtedly edify and establish a certain type of Christian character, but it is not the type which is needed at this end of the century. One cannot wonder at a book-loving child of our grandmothers' time for taking to them when there was nothing else in the house to read; but if a boy of this decade should be found in a corner devouring Saint's Rest or Flavel's Method of Grace the best thing to do would be to look at his tongue and send for the doctor.

As for Havergal, Spurgeon, Meyer, Drummond, Moody and Talmage, they are capable of giving great delight to certain types of mature minds, but if they are placed on shelves for the choice and use of the intermediate department in Sunday School, they will stay there till they grow yellow. If the librarian deals them out willy-nilly they will be exchanged for religious novels that have been "read twice already," or else taken home and flung down in disgust. If father or mother wants them read aloud there will be a boy waiting round the corner on important business, or else for once in its life the woodbox will be in desperate need of filling. In short, the youths of this age are not to be forced into liking what they don't like, and why in the name of reason should they be? Most Sunday School directors are conscious of this little peculiarity of human nature. They effect a compromise by stuffing their shelves with religious novels and other stories that have enough love thrown in to make the bait tempting, and not enough good English and other little trifles necessary to the making of literature. These form the bulk of the reading matter provided by the average Sunday School. A long course of them will surely end in blunting the perceptions and making them unsusceptible to the higher and finer delights of true literature.

What, then, is to be done? It is felt, and rightly, that no book should be put into the hands of children which is at variance with the precepts of religion. But what is religion? Does it consist alone in the reflections and experiences of ripened saints, in attendance on the means of grace and in the spiritual exercises of prayer, praise and exhortation? These are but parts of the

whole. Religion is the assimilation, exercise and propagation of whatever is good and beautiful in the universe, whether it be material, moral or spiritual. "To think on" any subject, whatever, that is "true, honest, just, pure, lovely, of good report," is as truly an act of religion as to think on one's sins, and vastly more profitable. To be "pure, peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality and without hypocrisy;" "to visit the sick, feed the hungry and comfort those in trouble," is religion itself, according to the Bible, and more important than long prayers. Why then are not all books, whether founded on fact or spun of pure fancy, which represent these virtues in a light that inspires a boy or girl to *think* better, or to *be* better, or to *do* better—why are not these books religious? In this sense there are thousands of books which do but follow the example of the Bible in illustrating and embellishing the highest truths by all the arts and resources of the language. They are being turned out by every reputable publishing house in the country,—wide-awake books of popular science, re-arranged chapters of history, travels, enchanting fairy tale-vivid character sketches, pure, wholesome love stories together with new and attractive editions of the best literature of the past;—and yet in the face of all this P. W. wants to unearth Baxter and Flavel and Harriet Newell and what not other dry-bones, and attempt to make the boys and girls read and love them! As well try to argue that wormwood is nice, and cod liver oil a desirable dainty.

The simple truth is that children, as well as the rest of us, are more than half creatures of imagination. Their craving for fiction is a natural and healthy one. Bread is good, but bread and butter is better, and a little sugar or jam on top hurts no one. So with the facts of history, science and morals; they are just as nourishing and more palatable if well oiled and sweetened by imagination. And the dainty conceits of pure imagination are just as harmless and helpful as a little clear sugar or jam now and then. At any rate, boys and girls who are not born saints or hypocrites, are bound to have them. It they are not supplied with the right sort, they will take the wrong sort on the sly, and tell lies when you ask what they have been doing.

Since these are the facts, why not meet them half way and turn them to advantage? Since much of the evil in the world is due to perverted imaginations, why not begin in the right place to purify the imagination?—not by rooting it out, or choking it out, but by furnishing it with the right kind of stimulus to grow to something sweet and wholesome and beautiful. The means for a revolution or at least an improvement in this direction, are within easy reach; and the careful committees who select the religious novels, weeding out the poor from the indifferent, ought to be capable of distinguishing between the moral and the immoral in the popular and attractive literature of the day. The Bible, with common-sense expositions of the Bible, is sufficient to supply every need for purely spiritual food. For the rest, let us choose such sermons as the birds and the flowers and the stones preach to us,—sermons of sweet and lively songs, gay colors, and rare and exquisite conformations. The moral is always there, but if any one writes it out on a paper tag, the Sunday School children will skip it every time. Let P. W. ask them and see. B. B.

The Mastery Of Life.

BY PROF. SAMUEL C. MITCHELL.

We ought never to shut our eyes to the pleasant features of life—the beauty of nature, the sweetness of human friendships, the warmth of love, and the joy which at times thrills through us. But while we do not wish to forget these, we cannot forget the harsher aspects of our condition. Nature is too often steel-like in her operations and in her attitude toward us. The path which she marks out for our feet is simply by no means a rosy one. At times we seem but atoms with which she delights to sport. It is not alone in her volcanic moods, such as the hurricane and flood, that she appears ruthless. An infinitesimal germ finds lodgment at one point on the Gulf coast, and soon pestilence stalks through many states, carrying everywhere panic, cessation of business, sickness and death. Nature is pleased also to remind us that we live ever in the neighborhood of inevitable death.

There is, moreover, the struggle with the forces of darkness in society and in the world—ignorance to fight, corruption to baffle, crime to detect and punish, while misery in ghastly forms everywhere confront us. Sin is a cardinal fact of our condition, and our energies are put forth to keep back this flood-tide, just as the Hollanders give themselves heroically to holding the ocean in check by their enormous dykes. Nature and the world are, however, not our worst foes. Self is the arch enemy. The body is hard to keep under, while the mind is full

of doubt and the heart unclean. Illusions beset the senses, the intellect, the conscience, so that often our very endeavor to do right miscarries. It is not alone in the awful pauses of existence that we feel the unsatisfactoriness of life. It thrusts itself upon our attention ever and anon, even in our happiest moods. Goethe, who of all men seemed self-sufficient, said in old age to his friend Eckermann: "I have ever been esteemed one of fortune's chief favorites; nor can I complain of the course my life has taken. Yet, truly, there has been nothing but toil and care; and in my seventy-fifth year I may say that I have never had four weeks of genuine pleasure. The stone was ever to be rolled up anew. We may lean for a while on our brothers and friends, be amused by acquaintance, rendered happy by those we love; but in the end man is always driven back upon himself. And it seems as if the divinity had so placed himself in relation to man as not always to respond to his reverence, trust and love; at least in the terrible moment of need. "This is the cry in the soul to which no response comes from the world.

Under such circumstances as these it is a boon to have suggested something that gives to us the mastery of life. Whether we seek for truth, or delve for gold, or drink deep of pleasure, our real object is the same—to wrench victory from the world. The Apostle John tells us what this power is which we need. "This is the victory which overcometh the world even our faith." In this sentence the effect is put for the cause, the result is identified with the means. "Faith wins the victory over the world," is the sense of the passage.

As the sun is the ultimate source of all energy in the physical world, so faith is the source of all moral power exerted by men, either in the progress of the race or in subduing their natures to the will of God. A faithless man is a helpless man. No man has been a constructive force in history unless he has had faith—if not faith in God, at least faith in truth, in mankind, in some cause or in a destiny appointed him. Whatsoever force flows from a man is traceable to his faith. Socrates genuinely believed that the "voice" which forbade him in crisis to do certain things was the immediate guidance of God vouchsafed to him. With this bit in his mouth he walked unflinchingly into death—"the first martyr to intellectual liberty." The regnant purpose of Hannibal was more single and stronger than that of almost any other character in history. The destruction of Rome seemed to him his divinely appointed mission in the world. In descending from the Alps against Italy, he declared that a vision appeared to him in sleep, revealing the awful fate of Rome, and at the same time saying that should he hesitate to wreak vengeance upon the City, the like wrath of the gods would fall upon him. Rome in her centuries of history had but one Hannibal as an antagonist, and to his belief in the heaven-designed character, of the war, we are to ascribe the all but unconquerable power of that enemy. At the battle of Dunbar, as the early morning sun was clearing away the mist that covered the lowlands, Cromwell cried out to his legions: "Let God arise and let his enemies be scattered." In that prophet-like voice there resounded an unshakable faith in the cause for which Oliver was contending, and before the terrible onset of the *Ironclad* Roundheads the Scots were scattered like chaff before the wind. Napoleon's trust in his "star" is only an intimation that he was consciously a Hercules' club in the hands of God to knock to pieces the rotten thrones throughout Europe, as a means of getting ready the encumbered ground for better things.

These instances of blindfolded-faith in profane history will encourage us to enter more fully into the spirit of the eleventh chapter of Hebrews, where the deeds of that long roll of heroes, prophets and martyrs are ascribed to their faith alone. They "endured as seeing him who is invisible." Said one who was not given to boasting: "I can do all things through Christ, who strengtheneth me." With the shield of faith he was able to quench all the fiery darts of the wicked one. A greater than Paul ventured to say: "If ye have faith as a grain of mustard seed, . . . nothing shall be impossible unto you." By faith we are made more than conquerors through him that loved us.

That phrase "more than conquerors" has fresh light thrown upon it by an incident in the civil war, related to me by Colonel Ball, as a true Christian as he was a courageous soldier. As he was commanding a Confederate battery at Missionary Ridge, there suddenly wheeled around the foot of the mountain on his left a strong detachment of Federal Cavalry. So unexpected was their appearance and so rapid was their approach, that he and his men were forced to abandon their guns, leaving them in the hands of the enemy, who quickly turned them around and directed their galling fire upon the feeble Confederates. As Colonel Ball rushed through the brush and woods, while the shot and shells of his own guns were whistling about his ears, he said the meaning of this passage "more than conquerors" flashed upon his mind. It meant not only defeating the enemy, but also turning his guns with deadly fire upon him. Likewise in our spiritual struggle, by faith we come to realize that temptation, disappointments, sorrow and death are designed to make us perfect through suffering.

It is said that there is but one point from which Mont Blanc rises before the eye in all its magnitude and grandeur. Certainly it is true that only from the standpoint of Christ can we see aright life in all its complex relations. Faith in him resolves many a difficulty which neither the intellect is able to penetrate nor the will, however strong, to master.—(Texas Standard.)

Richmond College, Virginia.

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History and Application.

BY REV. J. H. GAMBRELL.

Samuel Johnson thoroughly disliked Scotchmen, and was unwilling for Scotland to have any credit for Lord Mansfield's success, because he was educated in England. Concerning Mansfield he said: "Much may be made of a Scotchman, if he be caught young." This remark applies with singular force to Christians. Much may be made of young church members, if they be taken in hand and trained for usefulness now. This is the object of the Baptist Young People's Union. Let every church have this training school.

Simonides proposed to teach Themistocles the art of memory, and was answered: "Ah, rather teach me the art of forgetting; for I often remember what I would not, and cannot forget what I would." The Holy Spirit will teach the Christian the art of forgetting those things which are behind, and of reaching forward to those things that are before.

"On little circumstances hinge great destinies." Constantinople was lost by the flight of John Justiniani from an important post, because of a slight wound, the pain and blood of which alarmed him. Following his retreating footsteps, the common soldiery surrendered the whole situation and cause.

Courageous, non-retreating leadership in Zion is the pre-eminent need of the times. Let all who assume to occupy stations of leadership lead under the divine guidance, and all will be well. Give every church in America the leadership of a courageous pastor and mission debts will be liquidated, the saloon curse blotted out, and Sunday desecration ended. A leadership that cannot be terrorized by pain or blood would usher in a new day.

Bacon describes Robert Cecil, Earl of Salisbury, "as a most fit man to keep things from growing worse, but no very fit man to reduce things to be much better." In other words, Robert Cecil, if he lived now, would be called the wise, conservative man. A good deal of our modern conservatism amounts to nothing more than stagnation in and death to laudable enterprises. Many whose talents and culture render them capable of accomplishing great things in aggressive work for God and humanity, are whiling away their lives, trying to keep things from happening. Going on to perfection is the only preventive of retrogression. It ought to be the ambition of every Christian to be a "very fit man to reduce things to be much better." A great thing it would be if Georgia Baptists were stirred by this ambition for missions and Mercer University.

In 1796 Napoleon wanted to cross the bridge at Lodi, which was being swept by Australian batteries. One of his officers said it was impossible for men to live in such a storm of bullets. "Impossible," said Napoleon, "that word is not French." Bearing a standard, Napoleon was the second man to cross. Just one hundred years later, servants of Jesus Christ hear his voice saying, "Go ye into all the world and preach the gospel to every creature," and are saying, "Impossible. Times are too hard." Mercer University is hampered in its great work and appeals for larger revenues and increased facilities, and 165,000 Baptists are saying, "Impossible" to do it. Those who fight for the uplifting of humanity, and the glory of the King, ought to be as heroic as he who fought to aggrandize himself, and make humanity suppliants at his own feet.

The colonial Governor of Virginia, 1671, scored ministers for advocating education. He said: "Ministers should pray more and preach less. But I thank God there are no free schools, nor printing; and I hope we shall not have for these hundred years, for learning has brought disobedience and heresy and sects into the world, and printing has divulged them and libels against the best government. God keep us from both." "The world do move." A man who entertains such sentiments could not be elected dog killer in Virginia now. Experience has shown in thousands of ways that the most perfect and reliable obedience is born of the highest intelligence, and that "we must educate or perish by our posterity." There are men still who, like Berkeley, think they are called upon to regulate the conduct of ministers, and like him their assumed wisdom receives rebuke.

A gentleman was walking through a cemetery, in which were buried a number of those who fell during the late war. On the board at the head of one grave he observed simply the word "Unknown," which inspired this couplet:

"Unknown is all his epitaph will tell,
But if Jesus knew him, all is well."

Though the soldier eyes closed on earthly conflict and carnage, away from home and mother, if Jesus was there with his own, it was the hour of supremest triumph with "the boy in gray." Though the post of duty may be far removed from earthly home and loved ones, yet to those whom Jesus knows, it is very near the eternal "home, sweet home," that he has gone to prepare for them.

From what spot we bid adieu to the world does not matter so much, nor is it important that mother's kiss seal the eyes and lips for the last repose. If Jesus knows us, he will be there and worth more than sweet mother's presence.

In Savannah, Ga., May 5, 1736, Mr. Wesley, the founder of the great Methodist denomination, was asked by Mrs. Parker to baptize her child, but she did not want it dipped, and refused to certify that the child was weak. Wesley declined to baptize the child, and on September 1, 1737, he was tried by a jury of forty-four men, convicted on ten counts, and ordered to leave the country. The fifth count, as stated by Wesley himself, was this: "By refusing to baptize Mr. Parker's child otherwise than by dipping, except the parents would certify that it was weak and not able to bear it." This occurred here in Georgia where those who claim to believe what Wesley did abound, and yet they deny that immersion is baptism. In his journal, February 21, 1736, Wesley made this entry: Mary Welch, aged eleven days, was baptized according to the custom of the first church and the rule of the Church of England, by immersion. The child was ill then, but recovered from that very hour." Has Wesley ceased to be good authority among his own people? It looks that way.

It was an unvarying custom with Pericles to pray to the gods before he spoke in public. The responsibility of public speaking almost overwhelmed him, because he feared he might be betrayed into using words unsuitable to the occasion. This was a wise precaution, which saved both speaker and hearers much annoyance and even mortification, no doubt. If such a custom was observed by all public speakers of today, many a scandalous, infamous falsehood would die unborn. If political speakers were to pray before speaking, we should speedily see an end of political rancor and partisan bitterness, and at an end there ought to be of these things. If prayer were to become the prelude to public speaking, more than half of our public speakers would resign their vocation and go to plowing. Then the people would rejoice. Selah!

When Lucullus, with his small army, encamped before the army of Tigranes, the latter remarked: "If they come as ambassadors, there are too many of them; if they come as soldiers, there are too few of them." If all professed Christians who are doing nothing for the cause of Christ at home and abroad, fancy they are ambassadors for him, there are too many of them. If only those who are doing something for his cause in every land are his soldiers, there are too few of them, and genuine recruits enlisted by the Holy Spirit are sorely needed. The deep need of the times is an army for Christ, bound together and dominated by the holy desire and exalted purpose of Jesus Christ. Enlist every church member in such an army, and the hill tops and valleys of every land, in less than a year, would ring with and re-echo the glad tidings of free salvation. What would the harvest be?—Christian Index.

Temperance.

Lady Macdonald, widow of the late Premier of Canada, was asked, "Did you not set out wine when you entertained the Marquis of Lorne?" She replied, "Never." She was asked if she did not apologize. "Certainly not," was the answer: "wine is not a natural beverage, and should rather come in than go out with apology."

The old Scotch woman understood the value of reducing the number of places where liquor is sold, when she said about her drinking husband as she tried to get him home sober, "I can get him past seven places, but I canna' get him past fifteen." There is something of pathos in that remark, that will come home to many a poor, aching heart.

Prof. Fisk, official physician at Yale, gives as a page from his experience that of a class of 147 students, the 77 who did not use tobacco surpassed the 70 who did by 10 per cent. increase in weight, 24 per cent. increase in height, 26 per cent. in chest, and 77 per cent. in lung capacity. The highest fourth of the class in scholarship were almost all non-smokers, and the lowest fourth almost all smokers.

Hon. Hiram Knowlton, at the recent Neal Dow celebration in Portland, Maine, in the course of a few remarks made the following forcible, common-sense declaration: "The most convincing evidence that Prohibition does prohibit is the fact of the persistent, united, continuous, expensive opposition of the liquor interest to prohibitory enactments or enforcement. Evidence against the witness' own interest is to be allowed its full weight. Matters are determined by the weight of testimony, not by the number of witnesses."

In fifteen years of the present local option law in Massachusetts, closing with 1896, a comparison by periods of five years shows that the majority in the cities for license has decreased from 21,211 to 8,879; the majority to the towns for no-license has increased from 9,751 to 16,936, and the majority of 11,510 for license in the State has been changed to a majority against license of 7,653. Only one town showed, in the fifteen, a unanimous vote for license, while in 260 town elections there was a unanimous vote against license.—Michigan Christian Advocate.

Morning.

The grey dawn breaks upon the eastern sky;
Night whispers, "See, the morning draweth nigh;
The darkness ever must give place to light,
My reign is over, I must take my flight."

Slowly the sun uplifts his kingly head,
Across the sky he moves with stately tread;
The golden gleams across the house-tops fall,
And cheerily the birds begin to call.

Along the street there rumbles heavy carts,
And country folk begin to throng the marts;
The hush and quiet of the night are o'er,
And busy life has now begun once more.

—ETHEL MAY CROSSLEY.

Those Slighted Passages.

Bro. Davis still remains silent, (1.) about the critical point made concerning the Passover, (2.) the contradiction between Mark 16: 1 and Luke 23: 56, (3.) the fact of their being two Sabbaths in Passover week, (4.) and the Lord's own statement in Math. 12: 40 that he was to be "three days and three nights in the heart of the earth."

His exposition of Luke 24: 21 is casuistical and would be ridiculed in any other than theological discussion. By the same use of idioms, etc., he could prove that he was George Washington. In all Greek figures the second leads off the first, the third leads off the second, the fourth leads off the third, and so on. The disciples said, "Today leads off the third day since these things were done." "The simple interpretation should surely be accepted."

Dr. Doddridge, as quoted, evidently had reference to some Monk, or Jesuit Casuist, who spent his time fitting in those classical Mosaics so that a simple interpretation would become unacceptable.

Fallbrook, Cal., Oct. 15th.

Alone With God.

In these days of hurry and bustle we find ourselves face to face with a terrible danger, and it is this: No time to be alone with God. The world, in these last days, is running fast; we live in what is called "the age of progress," and "you know we must keep pace with the times." So the world says. But this spirit of the world has not confined itself to the world. It is, alas! to be found among the saints of God. And what is the result? The result is no time to be alone with God, and this is immediately followed by no inclination to be alone with God. . . . This "desert life," as many call it, is of an importance that cannot be overvalued. Let us turn to the pages of the Book. On scanning its precious pages we find that the men of God—God's mighty men—were those who had been in "the school of God," as it has been well said; and his school was simply this—"in the desert alone with Himself." It was there they got their teaching. Far removed from the din and bustle of the haunts of men—distant alike from human eye and ear—there they met alone with God; there they were equipped for the battle. And when the time came that they stood forth in public service for God their faces were not ashamed—nay, they had faces as lions; they were bold and fearless, yea, and victorious for God; for the battle had been won already in the desert alone with Him.—London Christian.

A Russian Legend.

A poor shoemaker, Martin by name, had a great longing to behold the Lord Jesus. One night in a dream he received the promise that the Saviour would visit him on the morrow. Martin's dwelling was a cellar, and his work bench stood beside the low window, from which he saw nothing but the feet of those who passed by. As was his custom, he rose early, worked at his trade, ate his morning meal, and said to himself, "To-day the Lord Jesus will visit me."

Looking up, he saw a pair of shabby feet wearily dragging themselves past his window. Full of pity, he went out and found a poor woman, hungry and homeless, who had wandered about the streets all night long, carrying a sick baby in her arms. Martin took her into his dwelling, gave her the remnant of his breakfast, and fed the child with milk. When she had gone he again sat down to his work, hoping that now the Lord Jesus would soon appear. About noon he saw another pair of tired feet shuffling past. Hurrying out Martin found an old man who had not tasted food that day. He invited him in and shared his midday meal with the hungry guest. When he had gone Martin thought sadly, "The day is half spent and the Lord Jesus has not yet come."

Towards evening he saw more feet in violent movement hurriedly flying hither and thither, and when he went out he found an old fruit seller and a street boy in a fierce fight. The woman, clutching the sleeve of the boy's threadbare jacket, screamed, "He stole my apples and I will beat him for it!" Martin made peace between them, and, finding that both were hungry, he took them home and shared his supper with them.

The day being ended, he went to bed with a sad heart, for the Lord Jesus had not visited him, as it had been promised him in his dream.

He slept, and again he dreamed; and behold in his dream appeared first the tired woman and her sick child; she looked into his eyes and said, "Martin, dost thou know me?" And the old man came, and the fruit seller, each asking, "Martin dost thou know me?" Then Martin understood, and he remembered the words, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."—North-western Christian Advocate.

Messenger and Visitor

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An Archbishop's Mandate.

A considerable sensation has been caused by a pastoral instruction supported by a mandate recently issued by Archbishop Cleary, of Kingston, Ont., having reference to the attendance of Roman Catholics at Protestant religious services, and especially at marriages and funerals. The particular incident which has stirred the Archbishop to utter the strongly condemnatory language which the instruction and mandate contain, was the participation as bridesmaid of a somewhat prominent Roman Catholic lady, of Kingston, in a marriage ceremony which recently took place in a Protestant church. On this conduct the Archbishop pronounces the severest churchly censure. Having affirmed that, by assisting at a non-Catholic marriage service, a Catholic "dishonors the holy Redeemer of the world who is the author of every sacrament and of all grace," it is added: "It is still more deplorable and more heinously criminal before God and men, that a Catholic lady should not merely assist as a spectator of such a scene, but should dress herself up as one of the actresses in the drama, and parade herself on the platform as one of the principal performers." The mandate with which the Archbishop concludes is as follows:

"Wherefore, having invoked that Almighty God, we hereby declare, with all the authority of the church vested in us, as Archbishop of Kingston and your chief pastor, that any Catholic, in our metropolitan city or diocese, who shall henceforth presume to enter any non-Catholic edifice to assist at what is termed 'a marriage service,' or 'a service for the dead,' even though he should not take active part in the performance, renders himself guilty of mortal sin, by dishonoring the religion of his baptism, and defying the laws of holy church, and giving public scandal before society, and we furthermore reserve to ourselves alone the power to absolve from his heinous crime."

It is somewhat interesting and quite instructive to have these explicit utterances as to the light in which the religious services of Protestants are regarded by so distinguished a Roman Catholic prelate as the Archbishop of Kingston. It is, it seems, a "heinous crime," for a Roman Catholic even to be present at the funeral services of a friend or neighbor, if conducted by a Protestant minister or in a Protestant church. One cannot be surprised to hear that the spirit in which the mandate of Mgr. Cleary is received by some members of his extensive flock is not exactly one of docile acquiescence in the infallibility of the prelate's instruction, or that "politicians shake their heads" over this remarkable deliverance? It has been customary, we believe, in Canada, when any man who had held an eminent position in public affairs has passed away, for men of all shades of religious belief to attend his funeral and to be present at the religious exercises. This at least was true when the funeral of Premier Sir John Thompson occurred a few years ago in Halifax. But it is made clear that if the death of any non-Catholic in public life—say Sir Oliver Mowatt—should now occur—the present premier of Canada and his co-religionists could not be present at the religious services which would be held in connection with his funeral, without incurring "mortal sin" and making themselves guilty of "heinous crime" in the eyes of their clergy. This at least is Archbishop Cleary's doctrine, and doubtless he is orthodox in his views and speaks, as he declares, "in the full authority of the church" vested in him. But there are in Canada, we fancy, a good many Roman Catholics who will not very kindly take that kind of a bit into their mouths and hear with docile submission the cracking of the prelatial whip about their ears.

The Cleary mandate has attracted attention in the United States, as well as in Canada. The newspapers have been publishing interviews on the subject with R. C. clergymen of some prominence in New York, Chicago and Boston. The gist of what these gentlemen have to say appears to be this: that Archbishop Cleary's mandate, though local in application, is quite in accordance with Roman Catholic teaching, but that in view of the relations of Catholics and non-Catholics in the United States, it is not considered expedient to put forth this teaching as explicitly as Mgr. Cleary has thought good to do in Canada. One priest in Chicago intimated that the practice of many Roman Catholics in that city was not at all in harmony with the Cleary mandate and declared that such an utterance was most illiberal for this enlightened age. This outspoken priest, it may be taken for granted, has no immediate expectation of succeeding to a bishopric; if he had he might be more discreet in his language. It appears, however, that what seems good in the eyes of the Canadian Archbishop is not regarded by prelates of the United States as a policy which can prudently be adopted in the great Roman Catholic centres in that country. It is just possible that Canadian prelates will discover after a time that

"The thoughts of men are widened
With the process of the suns,"
and that it may no longer be expedient, even in Canada, to set forth so offensively, laws or regulations of the church founded on the assumption that the Roman hierarchy is the purveyor of all divine grace to the people, and that for a Roman Catholic to enter a place where men are calling upon God in the sincerity and simplicity of New Testament worship is to be guilty of a heinous crime, a mortal sin.

Salvation Through Shipwreck.

In the Bible lesson for the current week Paul and his 275 companions in travel, whose lives in fulfillment of the Lord's promise to Paul had all been saved, find themselves upon the island called Melita, (the modern Malta) and among a people who are called barbarians. It is not, however, necessarily implied that the islanders were what we should call a barbarous or savage people, but rather that they were not Greek or Roman in language or race. These people are believed to have been of Carthaginian origin. They were of course heathen in their religion, knowing nothing of God as revealed in the sacred writings of the Jews, and strangers to the faith and the hope of Israel. Such religious ideas as they had were darkened with ignorance and superstition, but the narrative brings out certain general traits of their character, which it is pleasing and instructive to notice. Their conduct exhibits the grace of human kindness. They received this great company of shipwrecked men—foreigners and quite unknown to them as they were—with kindly hospitality, and did what they could to alleviate their distress. Then, again, the way in which these simple people regarded the incident of the viper fastening upon Paul's hand indicates also a sense of justice, and a belief that a divine judgment will overtake the evil-doer. In these traits there appear some faint reflection at least of the holy principles of human brotherhood and the divine government—a sense of obligation to be kind toward men and to be just toward God. The doctrine of human depravity has sometimes been so set forth as to seem almost to obliterate the distinction between the unregenerate man and a fiend incarnate. But we ought not to forget that something of the divine image remains in humanity in its most degraded conditions, making possible for man the gospel which has been made actual in Jesus Christ. The possibility on the human side and the potency on the Divine side results, through faith, in glorious salvation for what are apparently the most hopeless races. We need on the one hand to have faith in the gospel as the power of God unto salvation to every one that believeth, and, on the other hand, faith in the capacity of all conditions of men to believe and to be saved. Humanity is not so utterly shipwrecked as to be beyond hope of salvation.

It should be highly instructive for us to follow such a man as Paul through the strange incidents

of his chequered experience, as the incidents occur in the narrative. It was not an easy, luxurious life that the apostle lived. On the contrary it was full of labor, hardship, affliction, persecution. It had in it a great deal of that from which men are wont to pray most sincerely and earnestly to be delivered. We sometimes ask ourselves in reference to our own or others' experience, why is there so much of labor, pain and trouble in the experience of God's children? Why is there so much of adversity, and why, when we were about to enter into a place of larger enjoyment and usefulness, has the door of opportunity been shut in our face? Perhaps the survey we are getting of Paul's life may help us in a measure with these vexing problems. No man had more adverse things to contend with than he. His life seems not only full of toil and peril and pain, but sadly broken up by wearying delays and disappointments, which must have sorely taxed his faith and patience. To a worldly wise man considering Paul's condition where our lesson finds him, it might seem doubtless that he was a shipwrecked man in more than a literal sense. But who can doubt now that the story and the influence of his life are not the more rather than the less complete because of his adversities? In spite of all—the labor, the peril and persecution, the hardship and affliction, the enmity of adversaries, the falsity or fickleness of those he counted friends, the dark providences, the wearisome imprisonments, the cruel death at last, in spite of all, Paul's life was not a broken, fruitless thing, a disappointment to himself, a failure and futility so far as others were concerned. Far from that, it was a life full of most noble service, of high satisfaction and holy fellowship—a life not of defeat but of glorious victory. Paul, we may be sure, never had any question as to whether or not life was worth living, for his life was linked by faith to the Son of God, and he sought and found completeness, not in the broken things of earth, but in the eternal things of heaven. Of his afflictions Paul was indeed not insensible. The thorns that pierced him he keenly felt. The adversities by which he was beset tried his soul. His life might seem like that of a sheep devoted to the slaughter—as a life nourished only to be destroyed. But the meaning of it all was that Paul not defeat, futility; rather it was victory and more than victory, it was the grandest completeness the highest result to which human life could attain. For it meant eternal fellowship with God in His love, His purpose, His glory. The glory of the gospel is that it means for every soul which is obedient to its word, the same high fellowship, the same sense of completeness and of victory in God that filled and energized with unconquerable strength the soul of Paul.

Editorial Notes.

—The old Congregational church of Braintree, Mass., can boast a record as to long pastorates which probably is not equalled, if approximated, by any other church on the continent. It is stated that the Rev. Samuel Niles was pastor of the church fifty-two years—never missing more than two Sabbaths by ill-health during the whole term. The Rev. Mr. Wells was pastor for fifty-one years and was succeeded by Rev. Dr. Storrs (father of Rev. Dr. R. S. Storrs of Brooklyn) who was pastor fifty-three years. Thus the three successive pastorates lasted one hundred and fifty-six years.

—Dr. Goldwin Smith, in a characteristically pessimistic deliverance of recent date, gave utterance to the burden of his forebodings by saying, "I sometimes think that I shall live to see the last horse, the last poet and the last woman;" upon which the editor of the British Weekly remarks: "No doubt it is a strong consolation to Mr. Smith, under these melancholy circumstances that he is by no means likely to see the last ass"—a neat bit of sarcasm which all the world is enjoying at the distinguished pessimist's expense.

—Justice Winsor, whose death was recently announced, had been for twenty years Librarian of Harvard University, and in that connection was very widely known. Besides being deeply versed in the principles and the details of library work, Mr. Winsor was a scholar of large attainments and

an author chiefly on are of a ch to student literature. age. He Harvard.

—In the week's iss Dr. Trotte at Acadia. "Baptis course d but wrote which as l designation study, par dents at A so elect, in degree of occurred b abbreviat it was acc logical." fessional " take thus tion by th occurrence with our accurate re timely add

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The Kansas the First Bop weather, the tainment, the crops of the p had been prov best conventio seat of the St dents; and a school for the city of 10,000 Baptist church vigorous leader The Convent Ministerial As

an author of repute. His published works are chiefly on historical subjects and bibliography, and are of a character to render most valuable assistance to students and scholars in these departments of literature. Mr. Winsor was sixty-seven years of age. He was a class-mate of President Eliot, of Harvard.

—In the inaugural address published in our last week's issue and in that part of the address in which Dr. Trotter deals with the problem of "Theology" at Acadia, he is made to speak several times of the "Baptist Theological" course. Dr. Trotter of course did not employ so remarkable a designation, but wrote "B. Th." (that is Bachelor in Theology) which as he explains in the same connection, is the designation of the degree connected with a course of study, partly theological, which it is proposed students at Acadia shall be permitted to take, if they so elect, instead of the course leading up to the degree of B. A. (Bachelor in Arts.) The error occurred by the compositor taking B. Th. for an abbreviation which required to be spelled out, and it was accordingly amplified into "Baptist Theological." This it must be said, was very "unprofessional" on the compositor's part, and the mistake thus introduced unfortunately escaped detection by the proof reader. We very much regret the occurrence of so annoying a blunder in connection with our endeavor to give to the public a full and accurate report of President Trotter's very able and timely address.

—Taking as its text a statement which lately appeared in a Montreal paper, to the effect that, the Baptist ministers of Toronto had adopted a resolution in opposition to sectarian teaching in the public schools, the Antigonish Casket manages to snarl itself up on the subject in this fashion:

"Will those Baptist ministers kindly explain to a consistency-loving public why they do not abandon 'sectarian teaching' in their churches and confine themselves to the 'merely ethical teaching of religion'? If 'sectarian teaching' be a bad thing in a school, will some one, in the name of consistency, tell us why it is not equally bad in a church? Why should the adjective 'sectarian' be a stench in the nostrils of some people when prefixed to the substantive 'school,' and be a word of good report when attached to the other substantive, 'church'? Why, in the name of all that is puzzling, should sectarianism, in the opinion of some folk, be a thing to be shunned like the plague until you put on your Sunday clothes, when it becomes, not only perfectly innocuous, but holy and wholesome? Will the Baptist or any other Sphinx vouchsafe an answer to this riddle?"

This kind of reasoning is suggestive of the illumination attained by the man who—"jumped into a briar bush and scratched out both his eyes." It would be easy to explain to "a consistency loving public"—whatever value such explanation might have for the Casket—that Baptists have never objected to the conjugation of the adjective "sectarian" with the substantive "school." So far as Baptists are concerned, Roman Catholics, High Church Anglicans, or any other body are welcome to all the sectarian or denominational schools they are willing to pay for. The same privilege and no more, Baptists claim for themselves. What Baptists object to, is the taking of the public funds for the purpose of teaching Roman Catholic or Anglican catechisms. Baptists do not ask for sectarian teaching, so provided, in their own interests, and they ask, in the name of religious freedom, justice and consistency, that it shall not be so provided in the interest of any religious sect. If there are any people, who consider sectarian teaching "a thing to be shunned like the plague" except on Sunday, we do not know who they are. Baptist believe in inculcating their principles every day in the week,—through Christian Culture Courses of Young People's Societies in the churches, through weekly or more frequent meetings of the church, through popular Associations and Conventions, through Baptist schools supported by Baptist money, through a denominational newspaper and, what is most important of all for the promotion of their "sectarian" views, through the free and untrammelled use of the New Testament in their meetings, their schools and their homes.

Kansas Letter.

The Kansas Baptist Convention met October 11-14 with the First Baptist church of Lawrence. The beautiful weather, the admirable arrangements made for entertainment, the more hopeful feeling due to the abundant crops of the past season, and the excellent program that had been provided, all conspired to make this one of the best conventions we have ever held. Lawrence is the seat of the State University, which has over 1,000 students; and also of Haskell Institute, a government school for the training of Indian youth. It is a beautiful city of 10,000 inhabitants, and has one of our strongest Baptist churches, which has been for five years under the vigorous leadership of Rev. G. D. Rogers.

The Convention opened with a day's session of the Ministerial Association, which, by the way, is also

organized as a ministerial aid society. Perhaps the most notable feature was a paper on "Permanency in the Pastoral Relationship" and the discussion that followed. From this it appeared that only four pastors in the State are now settled on the same fields which they occupied in 1890. These are Rev. J. R. Edwards, of Anthony, Rev. W. A. Cain, of Medicine Lodge, Rev. E. S. Riley, of Manhattan, and your scribe. Various reasons were given for the prevalence of short pastorates; among them—meagre salaries, dissensions in the churches, and the restlessness characteristic of western life. What is true of the Baptist churches is equally true of all other denominations.

The Convention suffered a great loss the past year in the death of its President, Hon. W. C. Simpson, of Emporia. He was a prominent lawyer, had held many political offices of trust, and was a most consecrated Christian, being especially interested in our State Convention work. His place was taken by the Vice-President, J. M. McWharf, M. D., of Fort Scott.

Our State Convention is pre-eminently an organization for the prosecution of State Mission work. For this purpose we receive an annual gift of \$5,000 from the Home Mission Society, and raise somewhat less than that amount ourselves. The doling out of this small sum to the many needy fields is a task attended with much difficulty. Besides the general missionary, Rev. E. B. Meredith, of Topeka, we last year had three district missionaries in the field. This coming year the number is cut down to two,—Rev. J. R. Rairden in the Northwest, and Rev. Wm. Wilbur in the Southwest. These brethren not only do evangelistic work, but they have the oversight of all the weak churches in their districts. The planting of new churches receives much attention from the State Convention Board. There is a special interest just now in the work at Galena, a rapidly growing mining town in south-eastern Kansas. In the last five years the population of this place has increased from a few hundreds to 15,000. For a long time the presence of a little, unprogressive, self-satisfied church stood in the way of our cause, but finally this disbanded. We have now had energetic men on the field for nearly a year, and probably within another year the rapidly growing church will be housed in a new and commodious building.

A specially interesting feature of the Convention was an address by Lone Wolf, a recently converted chief of the Kiowa Indians. The people of Kansas have had so much experience with the red man that many are strongly inclined to believe that "the only good Indian is a dead Indian." There is no doubt, however, that the great religious awakening among the Kiowa Indians in the territory just south of us is one of the missionary marvels of the nineteenth century. These rude hunters and warriors, who have been so long held captive by a most degraded superstition, are now flocking by hundreds into "the Jesus way." They seem in very truth to "do works meet for repentance."

Kansas had this past year more wheat than any other state in the union. This abundant crop, selling at a half price, has resulted in wonderful changes in the churches of central and western Kansas. Old debts have been wiped out and many new pastors settled. Among these are several most efficient young men from the Seminaries at Chicago and Louisville, besides some graduates of our own Ottawa University. The next meeting of the Convention will be held at Newton, in the very heart of the wheat region. The church in this place has got rid of a debt of \$4,000 in the past two years. Hiawatha reports a debt of over \$2,000 paid: the church at Hutchinson, of which our P. E. Islander, W. B. Bradshaw, is pastor, has removed an even larger encumbrance; and the First church of Topeka, after a heroic struggle, has paid off a mortgage of \$6,000. Things are looking up.

A letter from Kansas would be incomplete without some reference to prohibition. The present state administration is supposed not to be especially friendly to the strict enforcement of this law, and this fact has emboldened many to violate it. Certainly within the past year the lawless element has been very aggressive. However, the friends of law and order have been no less active. A genuine prohibition war has been waged in many towns, and right has in many instances prevailed. In Fort Scott, one of our largest towns, where two years ago the "joints" had practically become open saloons, they are now all closed, and many of the jointists are serving terms behind the bars. A recent speech of Judge Simmons, of that place, in sentencing twelve violators of the law, has thrilled the whole State with new courage and hope. A similar good work has been done in Kansas City, Kans., where everything is now said to be "as tight as a drum." Topeka has had the same experience. Last June it was learned that parties were operating a regular bar on our principal business street, and that the police were conniving at it. The citizens at once called a public meeting, which crowded the largest auditorium in the city. A "Committee of Seventeen" was appointed, including temperance men of every shade of politics, to urge the matter upon the attention of the chief of police, the city Board of Police Commissioners who appointed the chief, and the Governor who appointed the Commissioners. So deeply was the whole community stirred that the violators of the

law fled in terror. Governor Leedy complained that he had been charged with negligence at this meeting without being invited to be present to defend himself. He asked for an invitation to the next meeting, which was to receive the report of the "Committee of Seventeen." He got it. Before an audience of 3,000 people he had the hardihood to accuse the temperance people of Kansas of crankiness and inconsistency, showing most clearly on which side his sympathies were enlisted. Then he had the pleasure (?) of sitting upon the platform while the leading men of our city, irrespective of politics, told him what they thought of the stand he had taken. Ex-Senator W. A. Peffer, the leading Populist of the State, a man respected by everybody, made a magnificent speech in favor of law and order. "I am ashamed of our Governor," he cried; and judging by the response there were many who agreed with him. In the same place our Republican Gov. Morrill, had been similarly dealt with two years before. The only difference was that Gov. Morrill, foreseeing the storm that was about to break, escaped after making his speech, while Gov. Leedy sat and braved it to the end. Indeed before the meeting closed, when the "Committee of Seventeen" was made permanent, he gave \$25 to aid in their work. The gentlemen on this committee have done much for the cause of prohibition in Topeka. A year ago, when our Fall Festival was held, with 50,000 visitors in the city, liquor was sold openly in many places. This year, at the same event, with 75,000 visitors, through the efforts of this committee, the city was practically "dry." Prohibition is by no means dead in Kansas; it suffers much from open foes, and more from treacherous professed friends; but there is no question that it is strongly entrenched in the hearts of a great majority of the people.

W. B. HUTCHINSON.

Topeka, Kansas, October 22.

From Falmouth.

Your correspondent dropped off at Falmouth station found himself in the evening under the hospitable roof of Deacon Burpee Shaw in the midst of a religious sociable made up of all the denominations of the place. Freely mingling among this large congregation were the Rev. Jos. Murray, Mrs. Murray and daughter. Mr. Murray is now on his third pastorate in Falmouth. He is honored and beloved by the people but he has no intention of using this as a reason for continuing his pastorate there, if he becomes convinced that a change would be better for the church and for himself. He is ready, whether his most devoted friends are or not, to make the sacrifice of giving the place to another if it becomes evident that by so doing the church and community as a whole would be the gainers.

Be this as it may, the following will show how deeply interested the people are in their pastor. When they learned that Mr. Murray had but \$35 in the Annuity Fund, they resolved that it should be increased. To effect this Deacon Charles E. Young led off by giving \$100 to it. Added to this are the liberal subscriptions of Deacon George D. Payzant, and Deacon Lewis A. Armstrong of \$10 each, and Deacon Burpee Shaw and Bro. Amos Lien of \$5 each, and Miss Hume of \$1. This makes a total of \$166 to the credit of Mr. Murray, this leaves only \$34 necessary to make up the \$200, the maximum amount to be drawn yearly by a minister from the fund. This will be taken up by some active members of the church, and raised in small sums.

The many friends of Brother Charles E. Young have been made sad to hear of his succession of bereavements till the last son was taken from him; but in connexion with the death of his last son, Albert, a great joy has come into his life. Mrs. Young, who has been an invalid for more than twenty years, by making a great effort went with her sister, Mrs. Chandler, to California to see her son, who was then hopelessly ill. There a physician was consulted and prescribed for her. The result is a return of health and of mental strength marvellous in the eyes of all her friends. After Mrs. Young returned from California she remained there under the treatment of her medical adviser. When Mr. Young met her a few days ago at the train on her return, he did not recognize her as she stepped off the train, so great was the change in her physical appearance. This is a full cup of joy to the afflicted family. One feeling filled the heart of the entire community. I shall never forget the scene of the congregation rushing up to Mr. and Mrs. Young on Sunday morning after service to congratulate them on the remarkable improvement of Mrs. Young's health.

The numerous friends of the Rev. Josiah Webb in Springfield have resolved to put their pastor on the annuity fund. For this purpose a subscription has been opened for the willing and generous supporters of Bro. Webb. Deacon Sydney Saunders gives \$5, Deacon Allen Mason \$3, Miss Hannah Saunders \$2. These came forward and offered these sums. Mr. Webb's many friends and admirers in Springfield, Albany and Dalhousie East will have a chance to unite in this expression of esteem for their beloved pastor. Their names and the amounts they give will be acknowledged in the MESSENGER AND VISITOR in due time.

Pastors who are already on the fund are writing that it is their intention to pay in to the full amount of \$200. Many cannot do this. Will not their churches take the matter up, as have the friends of the Rev. Jos. Murray and Rev. Josiah Webb? Capital pastime this for young people between this and Christmas. The Secretary-Treasurer and the Board are always willing and more than pleased to receive such communications.

E. M. S., Sec'y-Treas.

✿ ✿ The Story Page. ✿ ✿

An Insect Tragedy.

BY W. HAMILTON GIBSON.

As I took my seat upon the doorstep I started into flight a big black wasp, upon whose doings I had evidently been intruding. This wasp was about an inch in length. Its wings were pale brown and its body jet-black, with sundry small yellowish spots about the thorax. But its most conspicuous feature, and one which would ever fix the identity of the creature, was the long, slender, wire-like waist, occupying a quarter of the length of its entire body.

In a moment or two the wasp had returned, and stood at the mouth of the shallow pit. Eying me intently for a space, and satisfied that there was nothing to fear, she dived into the hollow and began to excavate, turning round and round as she gnawed the earth at the bottom, and shovelling it out with her spiked legs. Now and then she would back out of the burrow to reconnoitre, and her alert attitude at such times was very amusing—her antennae drooping towards the burrow and in incessant motion; the abdomen on its long wire stem bobbing up and down at regular intervals; accompanied by a flipping motion of the wings; the short fore legs, one or both, upraised with comical effect.

As the tunnel was deepened a new method of excavation was employed. It has now reached a depth of an inch, only the extremity of the insect's body appearing, and the two hindmost legs clinging to surrounding earth for purchase. The deep digging is now accompanied by a continual buzzing noise, resembling that produced by a bluebottle fly held captive between one's fingers. At intervals of about ten or fifteen seconds the wasp would quickly back out of the burrow, bringing a load of sand, which it held between the back of the jaws and the thorax, sustained at the sides by the two upraised fore legs. After a moment's pause with this burden, the insect would have a sudden, short, darting flight of a foot or more in a quick circuit, hurling the sand, and indicated only by the continuous buzzing.

At this time, the luncheon hour having arrived I was obliged to pause in my investigations, and, in order to be able to locate the burrow, in the event of its obliteration by the wasp before my return, I scratched a circle in the hard dirt, the hole being at its exact centre.

Upon my return, an hour later, I was met with a surprise. At the exact centre of my circle, in place of a cavity, I now found a tiny pile of stones, supported upon a small stick and fragment of leaf, which had been first drawn across the opening.

This was evidently a mere temporary protection of the burrow, I reasoned, while the digger had departed in search of prey, and my surmise was soon proved to be correct, as I observed the wasp, with bobbing abdomen and flipping wings, zig-zagging about the vicinity. Presently disappearing beneath a small plantain leaf, she quickly emerged, drawing behind her, not a spider, but a big green caterpillar, nearly double her own length and as large around as a slate-pencil—a peculiar, pungent, waspy-scented species of "puss moth" larva, which is found on the elm, and with which I chanced to be familiar.

The victim being now ready for burial, the wasp sexton proceeded to open the tomb. Seizing one stone after another in her widely-opened jaws, they were scattered right and left, when, with apparent ease and prompt despatch, the listless larva was drawn toward the burrow, into whose depths he soon disappeared. Then, after a short and suggestive interval, followed the emergence of the wasp, and the prompt filling in of the requisite earth to level the cavity, much as already described, after which the wasp took wing and disappeared, presumably bent upon a repetition of the performance elsewhere. But she had not simply buried this caterpillar victim, nor was the caterpillar dead, for these wasp cemeteries are, in truth, living tombs, whose apparently dead inmates are simply sleeping, narcotized by the venom of the wasp sting, and thus designed to afford fresh living food for the young wasp grub, into whose voracious care they are committed.

By inserting my knife-blade deep into the soil in the neighborhood of this burrow I readily unearthed the buried caterpillar, and disclosed the ominous egg of the wasp firmly imbedded in its body. The hungry larva which hatches from this egg soon reaches maturity upon the all-sufficient food thus stored, and before many weeks is transformed to the full-fledged, long-waisted wasp like its parent.

The disproportion in the sizes of the predatory wasps and their insect prey is indeed astonishing. The great

sandhornet selects for its most frequent victim the buzzing cicada, or harvest-fly, an insect much larger than itself, and which it carries off to its long sand tunnels by short flights from successive elevated points, such as the limbs of trees and summits of rocks, to which it repeatedly lugs its clumsy prey. In the present instance the contrast between the slight body of the wasp and the plump dimensions of the caterpillar was even more marked, and I determined to ascertain the proportionate weight of victor and victim; constructing a tiny pair of balances with a dead grass stalk, thread, and two disks of paper. I weighed the wasp, using small square pieces of paper of equal size as my weights. I found that the wasp exactly balanced four of the pieces. Removing the wasp and substituting the caterpillar, I proceeded to add piece after piece of the paper squares until I had reached a total of twenty-eight, or seven times the number required by the wasp, before the scales balanced. Similar experiments with the tiny black wasp and its spider victim showed precisely the same proportion, and the ratio was once increased eight to one in the instance of another species of slender orange and black-bodied digger which I found tugging its caterpillar prey upon my doorstep path.

The peculiar feature of the piling of stones above the completed burrow was not a mere individual accomplishment of my wire-waisted wasp. The smaller orange-spotted wasp just alluded to, indicated to me the location of her den by pausing suggestively in front of a tiny cairn. In this instance a small, flat stone considerably larger than a tunnel, had been laid over the opening, and the others piled upon it. On two occasions I have surprised this same species of wasp industriously engaged in the selection of a suitable flat foundation-stone with which to cover her burrow; her widely extended slender jaws enable her to grasp a pebble nearly a third of an inch in width.—Harper's Magazine.

* * * *

Will's Number One.

"There's one thing I'm going to do this year," said Rufus, as he walked to school on the opening day.

"What's that?" asked his companion, Will.

"I'm going to look out for Number One."

Will had just moved into town, and Rufus was the first boy with whom he had become acquainted. He looked a little curiously at his new friend.

"What, exactly, do you mean?" he asked.

"Oh, you know what I mean. I mean to see that Number One gets the best of it every time—the best place, the best things, the best fun going."

"Yes, I think that's a good rule to go by," admitted Will, after a moment's reflection.

"It's easy enough. You can always get it by keeping a keen watch for it. Then all you need is a little pushing aside of the other folks—a little crowding to get in, don't you see?"

"Yes, I see," said Will.

"Might as well have the best of things as we go along."

"Yes," again assented Will.

The months of school life went on. Rufus and Will were recognized as friends, notwithstanding the great difference which was soon observed in their characters.

"Keep out of Rufus's way, if you know what's good for you," said the boys. "He's the most selfish fellow you ever saw."

"Always looking out for himself."

"Yes, in study or fun or whatever's going."

"And he'll ride down anything or anybody that comes in his way."

Will was a quieter boy, and less was said about him, but it came to be seen that any one who needed a helping hand turned to him.

"You're a good fellow to look out for Number One," said Rufus to him one day, a little scornfully.

The school was enjoying a picnic, and Rufus had seen Will give up his tennis racket to a smaller boy.

"What have I done?" asked Will.

"Why didn't you stick to your racket? I tried my best to get one, but there's such a pack of fellows here today one gets no show."

"Poor Jim Slade doesn't often get a chance to play tennis."

"And when we were starting out, you stood and pecked all the little fellows into the band wagon, and then took a seat in that old rattle-te bang of a go-cart."

"The little chaps in the primary wanted to ride together," said Will, with a smile. "They had a jolly time."

"Then you gave your fish pole to Mike—when I know you were counting on fishing out here—and set him down just where that country boy told you the best fishing was."

"Poor Mike's lame," said Will. "He can't enjoy himself as we strong fellows do."

"That's right! Look out for Number One!" said Rufus.

"O, I always do," said Will.

"Yes, a lot you do! Haven't I watched you and don't I know? You give up things to everybody and take second best—or rather ninth or tenth best—for yourself, Number One, indeed?"

"But you see," said Will, "I'm not my own Number One."

"What do you mean?"

"Just what I say," said Will, with a laugh at his companion's expression. "Other folks are my Number One."

"What nonsense!" said Rufus, impatiently.

"No," said Will, a little more soberly. "The only difference between us, Rufus, is that I have a lot of Number Ones, and you have only one. Now this is how it works—mother's my first Number One, then the rest of the home folks, then the fellows at school."

"Then you must come in about number two hundred or so," said Rufus, unable to forbear a smile at Will's whimsical way of putting it.

"I haven't just counted it up," said Will, smiling at him. "But—"

The two had strayed by themselves along the border of the little stream. With a backward glance they could catch sight of the lame boy enjoying the good fishing place. The shouts of their companions were softening in the distance, and before them were the deep, quiet shadows of the woods.

Boys are not given to talking seriously of each other, and Will was by no means inclined to preaching. But just in that place it seemed easier to say what was on his mind.

"But," he resumed, after a long pause, "I've just been trying something that somebody said to me about looking at this Number One business in a new way, and I find it works pretty well."

It might have been a feeling that his own way was not working to his full satisfaction that led Rufus to listen with respect as Will went on.

"It was about the wideness of God's world, and how he loves his creatures all alike—and that not one of them has a bit of right to set himself up for better things than the others; that those who look out only for themselves are narrowed, narrowed down next to nothing—that is, just to one—their own self; while the fellow that does the other thing reaches out, and out, and out, till the whole world is his—his by doing for every one in it that he can—and, hurrah!—Mike's caught a fish, and the poor little fellow doesn't know how to get it off."

With a bound and a shout Will dashed down the creek-side to the cripple's help, while Rufus slowly followed him, doing more thinking than ever before in his life.—Christian Observer.

* * * *

They Say.

Mr. Tattle—You are a stranger in these parts, I reckon, mister.

Mr. Rollins—What makes you think so?

Mr. T.—Well, you kind of stared about you as you got out of the cars, as if the place didn't look familiar.

Mr. R.—Do you know a Mrs. Rollins in this town?

Mr. T.—Is it she that lives in the brown cottage on the hill yonder?

Mr. R.—The same.

Mr. T.—Well, I can't say I visit her, but I can tell you all about her. Poor woman!

Mr. R.—Why do you say that? Is anything the matter with her?

Mr. T.—She has had a hard time of it. Poor young thing! A month after her marriage, and just as she had got fixed there in the cottage, her scamp of a husband ran off to California.

Mr. R.—Scamp of a husband! Ran off! (Indignant). What do you mean, sir?—(Checking himself). Excuse me. What did he run off for?

Mr. T.—For robbing a bank. So they say.

Mr. R.—Who say?

Mr. T.—They say.

Mr. R.—Who are they?

Mr. T.—The world generally. Everybody says. People say.

Mr. R.—Can you name a single person besides yourself who says it?

Mr. T.—Really, so many people say it that I can not think of any one in particular.

Mr. R.—Perhaps I will quicken your memory by-and-by. But what of Mrs. Rollins?

Mr. T.—She's on the point of being married again. So they say.

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The Young People

Mr. R.—Indeed! To whom?
 Mr. T.—To a Mr. Edward Edwards.
 Mr. R.—(Aside) Her own brother! (Aloud) Are you sure of this?
 Mr. T.—O yes! He has been residing in the house with her. They take romantic walks together. The wedding is to take place immediately. So they say.
 Mr. R.—Who say?
 Mr. T.—Well, I told you. They say. What would you have more?
 Mr. R.—Who are They?
 Mr. T.—How should I know? You are the most unreasonable man I ever met with. I say they say, and you ask who say. As if any better authority could be given!
 Mr. R.—Did They Say ever say that you were a meddling, prying, gossiping, impertinent, mischievous, unscrupulous, malicious retailer of absurd slanders?
 Mr. T.—What do you mean, sir, by such language. I'll have you arrested. Lawyer Fleeceum is my particular friend. If there was only a witness at hand, sir, I'd make you pay a pretty sum for this. Keep your hands off, sir! No matter, sir; kick me, kick me! I see a witness yonder. I'll have you arrested for assault and battery. Kick me, if you like.
 Mr. R.—I shall not indulge you so far. But take warning, sir, how you quote Mr. They Say for your scandalous reports. Old They Say is a liar and a coward.
 Mr. T.—That's libelous, sir. I wish I knew your name.
 Mr. R.—My name is Rollins, and that cottage on the hill, there, is mine.
 Mr. T.—Wheugh! You Mr. Rollins?
 Mr. R.—The same.
 Mr. T.—Didn't you once rob a bank?
 Mr. R.—I once plucked a rose from a bank in a friend's garden, whereupon another friend playfully remarked that he had caught me robbing a bank. Some Irish laborers heard him say it, and may have misunderstood it. This, probably, is the foundation for your story.
 Mr. T.—But isn't your wife going to be married? Doesn't she walk out every day with a young man?
 Mr. R.—That young man is her poor, consumptive brother, who has come here for a change of air. Let me advise you, friend They Say, to look before you leap, another time.—Sargent's Monthly.

Children of the Congo.

Professor Drummond, after his visit to Africa, said he would like to get inside an African for an afternoon, and see how he looked at different things. Wouldn't we like to know just how these boys and girls feel, and what they think, when they are suddenly landed, fresh from the depths of a savage land, in the streets of Paris, Brussels, or Berlin, and see more things in a day they never heard of than we do in a year? They learn many things, as a baby does, by stern experience. When Von Francois brought on eight-year-old boy from inner Africa to the sea, the youngster chased along the beach in high glee, and before anyone could stop him, tried to refresh himself with a big swallow of ocean water. This same boy, Pitti, thought the snow he saw falling in Berlin was a swarm of butterflies. The first horse he saw terrified him, and the Berlin newspapers told of his unbounded astonishment at the strange dishes and viands on his master's table. What a marvellous change in the condition of these children. Many of them were slaves, and some of them had been brutally treated and even wounded by cruel slave-dealers. To-day they have good homes, and the world is doing all it can to make them intelligent and honorable men and women.

There are "street arabs," or homeless boys, in the Congo villages, just as there are in New York city. They live on what they pick up, and it sharpens their wits to have to hustle for a living. It would take a smart Yankee boy to beat some of these Congo youngsters in a trade. Even a five-year-old will sometimes amass a little capital. Somehow he will get hold of a string of beads. He may trade it for a small chicken, which thrives under his nurturing care, and in a few months he can sell the fowl for four strings of beads, quadrupling his capital. Pretty soon he is able to buy a pig, which follows him like a dog, and sleeps in his hut; and when piggy grows up his owner gets a good price for him in the market.—Harper's Round Table.

A comparison of the statistics of crime with the cost of our penal institutions and courts, shows that the drunkards of the country cost the nation, through crimes committed while under intoxication, \$50,000,000 a year.

Only a few weeks ago a lecturer at a big meeting gave utterance to the following: "All along the untrodden paths of the future we can see the footprints of an unseen hand."

EDITORS, J. D. FREEMAN, G. R. WHITE.
 Kindly address all communications for this department to Rev. G. R. White, Fairville, St. John.

Prayer Meeting Topic for November.
 C. E. Topic.—Influence: why to get it, how to get it, how to use it, Deut. 20:1-9; Matt. 5:13-16.
 B. Y. P. U. Topic.—Believing shown by doing, James 2:14-24.

B. Y. P. U. Daily Bible Readings.
 (Baptist Union.)
 Monday, November 8.—James 4. Divine law of gravitation in prayer, (vs. 8). Compare 2 Chron. 15:2.
 Tuesday, November 9. James 5. Divine law of increase in prayer, (vs. 16). Compare 1 John 3:22.
 Wednesday, November 10.—Acts 13:1-13. Paul's response to the call, (vs. 4). Compare Heb. 5:4, 5.
 Thursday, November 11.—Acts 13:14-37. Sermon about the praying prophets of the past. Compare Acts 7:2, fol'g.
 Friday, November 12.—Acts 13:38-52. Pray for the apostles source of joy, (vs. 52). Compare John 16:23, 24.
 Saturday, November 13.—Acts 14:1-18. Pray for Paul's humility and wisdom, (vs. 15). Compare Rev. 19:10.

Prayer Meeting Topic B. Y. P. U., Nov. 7th.
 JAS. 2:14-24. BELIEVING SHOWN BY DOING.
 Read Acts 11:27-30 for probable contemporary history, and Providential comment upon the text of the Topic. The Gentile Christians, justified by faith "apart from the works of the law" attest their faith by their works.

I. A Do-less belief is a dead belief. (vs. 14-17).
 1. (vs. 14.) There is nothing so dead as dead orthodoxy; though it is usually a talkative corpse. Matt. 23:27, 33. A belief that has neither hands, nor feet, even though its tongue be sound (vs. 19). "Can that faith save?" Titus 1:16.
 2. (vs. 15-16.) Such a belief is heartless. (see Rom. 10:10) "What doth it profit, my brethren," if "talk" keeps not company with "walk" and "work"? 1 Jno. 3:18. Our Lord's words of sympathy associated with deeds of loving helpfulness. Some one has written in homely verse a telling thrust at talkative, heartless piety:

"I do not like to hear him pray,
 On bended knee about an hour,
 For grace to spend aright each day,
 Who knows his neighbor has no flour,
 I'd rather see him go to mill,
 And buy his luckless neighbor bread,
 And see his children eat their fill,
 And laugh beneath their humble shed.

I do not like to hear her pray,
 With jewelled ears and silken dress,
 Whose washerwoman toils all day,
 And then is asked to work for leis.

I do not like such soulless prayers;
 If wrong, I hope to be forgiven,
 No angeliing them upward bears,
 They're lost a million miles from heaven."

3. (vs. 17.) Such a belief is lifeless: "Dead in itself" (R. V.) Activity is the sign of life. The absence of works is the proof of death. "Faith alone justifies, but not the faith that is alone," that condemns.

II. A Do-less belief is a barren belief. (vs. 18-20).
 1. (vs. 18). "Faith apart from works" can show only a naked stalk. It is mere assertion. The true faith, which is the "assent of the mind and the consent of the heart," "works by love." Its fruits begin at once to appear. Acts 2:42-45; 4:32,35; 16:14,15,31-34. "By faith the walls of Jericho fell down, after they were compassed about seven days."

2. (vs. 19). Its closest adherents are a fruitless "set"—"Devils!" Devils have long had such a belief: Mark 1:24. Matt. 8:29. And its only fruit, a "shudder!" (R. V.) See Matt. 8:29. 2 Pet. 2:4. Jude 6. Rev. 20:10. If barren believers knew as much they too would "shudder." John 15:2, 6. Matt. 25:41-46.

3. (vs. 20). Beliefs, like trees, are known "by their fruits." An idle believer is "dead while he lives." "O Vain (lit. empty) man!" behold thine emblem and thy destiny: Matt. 21:18, 19. Luke 13:6-9.

III. True Belief is shown by doing. (vs. 21-24).
 1. (vs. 21, 22). e. g., Abraham, whom these "empty" believers delighted to call "Father" (see John 8:39). Faith was the root and sap of Abraham's works. Rom. 4:20. But his faith was "made perfect" by doing; so is the farmer's faith in God's promise, Gen. 8:22, and the daily toiler's faith in his God-taught

prayer: "give us this day our daily bread." And in like manner is the faith "made perfect" that prays: "Thy kingdom come, Thy will be done on earth as it is in Heaven."

2. (vs. 23). The do-nothing belief idly waits for—the true belief works for the fulfilment of scripture, and thus finds friendship with God. Compare, John 5:17; 9:4 with 1 Cor. 3:9. This friendship is open to us. John 15:14; 14:21, 23.

3. (vs. 24). The Doing Belief justifies—"reckoned unto him for righteousness" on the ground of the righteous atonement of Him on whom we believe. Not "the works of the law," but "the works of faith" justifies. (see Heb. 11). Paul and James agree perfectly on that.

An orthodox, dead, barren, belief is a devil's belief. (vs. 19). A living, loving, walking, working belief shows by its fruits, friendship with God. Which is yours? W. F. P.

At the District Meeting held at Weston Oct. 5th, delegates from B. Y. P. U. Societies met to consider the advisability of organizing a county B. Y. P. U. in conjunction with the District Meeting. The meeting was called to order, and Rev. I. B. Morgan appointed chairman, Mrs. G. L. Bishop Secretary. After remarks by pastors present as to the help such an organization would be to our young people, it was moved by Rev. M. P. Freeman, and unanimously passed that we organize a county B. Y. P. U. The following officers were appointed: President, Rev. J. B. Morgan; Vice President, Miss Jessie C. Young; 2nd Vice President, Mr. Earnest Bishop; Secretary, Mrs. G. L. Bishop; Treasurer, Mr. Harding Sweet; Executive Committee, Miss Ethel Eaton, Miss Lottie Parker, and Mr. Ross Shaw. Our meeting closed with prayer by Rev. D. H. Simpson.

MRS. G. L. BISHOP, Co. Sec'y.
 West End, Halifax, N. S.

A junior Union was organized in this church on Saturday Sept. 25th. We have a membership of thirty. The C. C. C., work is being carried on. The following are the officers: President, Grace Hurselman; Vice President, Mabel Scott; Secretary, George Payne; Leader, Rev. G. A. Lawson. COM.

How Not to Quarrel.

Here is a fable that is worth all the space it occupies, and more:

In the depth of a forest there lived two foxes who never had a cross word with each other. At length one of them said to the other: "Let us quarrel." "Very well," said the other, as you please, dear brother; but how shall we set about it?" "Oh," said the first, "it cannot be difficult; two-legged people fall out, and why should not we?" So the two foxes diligently tried to quarrel, beginning in all sorts of ways, but failing constantly, because one of them would always give way to the other. At last one of them brought two stones. "There," said he, "you say they are yours, and I will say they are mine, and then we will quarrel and fight with each other. Now, I will begin—Those stones are mine!" "Very well," said the other, "you are welcome to them." "But we shall never quarrel in this way," said the first. "Don't you know it takes two to make a quarrel?"

So the two foxes sat them down and reflected in puzzled peace.—Baptist Union.

Making a New World.

Character is like a seal, unto which the whole world is wax.—it puts its own image upon whatever it touches. Ears hear what they bring the spirit to hear: "to the pure all things are pure." Eyes see that which is possible to the soul that looks out through them. Some one has said, "To Newton and to Newton's dog the same, and yet what a different pair of universes!" So it is that the heart finds all the world its mirror, in which it is constantly seeing itself. Cheerfulness carries a sun of its own with it, which lightens the darkest places. Pleasantness of word and dealing, like iron rollers, gather up a mass of sharp bits and unsightly fragments, and press them into most unexpectedly useful and beautiful shapes. This is how it is that training and culture and character-building are more than educative; they are creative. They make a new world. A man goes on from glory unto glory, not by getting into new places, but by becoming a new man. For us the heavens and the earth are become new, when we are become new creatures. If things are not what we want them to be, let us make them something else by becoming something else. We pray that God will grant us this thing or that thing; our prayers could be oftener answered if we looked for strength to become this or that kind of a man.—S. S. Times.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR NOVEMBER.

For the Northwest Mission. The work among the Indians and all the laborers, that this year there may be a great ingathering of souls. For the officers of our Union and Missionary Societies.

Telugu Land Illustrated!

PHOTOGRAPHIC VIEWS OF INDIA.

Mr. Higgins has made out a revised list of his Indian views and a copy of this list with prices for the different views may be had free on application to the photographer from whom the views are to be had. His address is Mr. J. B. Wallace, Douglas Ave., St. John. Send at once for a list of interesting views.

New Canada.

In April last a Mission Band was organized in connection with the New Canada Baptist church, with a membership of seven, which has since increased to eighteen. The Band meets once a month and the programme consists chiefly of exercises on our own Mission field with readings and recitations. The Band has adopted the Mite Box system for raising money. A successful concert was given by the Band three weeks ago and a collection was taken for Missions.

MINETTA CRANDALL, Sec'y.

Fredericton.

Last October our Mission Band, the Wright Willing Workers, was organized, after its holiday, with new officers and adopted a constitution. The officers are: Pres., Miss Vega Creed; Vice-Pres., Miss Nellie Haveland; Sec'y, Miss Etta Phillips; Treas., Miss Pearl Smith. We decided to direct our attentions to Home Mission work until Christmas and our leader, Mrs. Clark, prepared interesting lessons on Home Missions in N. B. Each member drew a map of the province, placing in it the mission stations and self-supporting churches. After our lessons and any necessary business were over, the remaining time given to our meetings was spent in sewing. Thus we were able, with the aid of liberal contributions from the Ladies' Aid and B. Y. P. U., to pack a large box of clothing, bedding, literature, Christmas cake, confectionery and toys. This, with \$5 for literature, etc., was sent to the Rev. Mr. Mueller, Winnipeg. We considered ourselves more than repaid by the letter which we received from Mr. Mueller. A little before Christmas the Band met at the residence of one of the leaders to pop corn and make candy bags. By selling these and filling orders for making articles, we added to our funds. Since Christmas we missed some meetings, but those we held were very interesting. About the time that spelling matches were so popular the Band had one on the names of N. B. Mission stations and churches. Our lessons on Home Missions were continued, more orders were taken and filled, and another quilt begun. June 23 the Band gave a social and concert, partly to raise money and partly as a fitting close for the year's work. The sum realized was eleven dollars. The membership of the Band is thirty-two. The amount raised for Foreign Missions, \$15. The work of the Band has been enjoyable and, we believe, beneficial.

ETTA G. PHILLIPS, Sec'y.

Hantsport.

The Missionary Aid Society met at the parsonage on the afternoon of October 5. There were eighteen sisters present. Meeting opened with prayer and reading of the Scripture by the President, Mrs. D. E. Hatt. An interesting letter from October Tidings was read by the President, which caused us to think deeply on this subject and to realize more fully the needs of our sister in the far off land, and our own blessings and privileges. There was a number of our older sisters present, who can not meet with us often. The fervent prayers of two of them, Sisters Mrs. Geo. Johnson and Miss Annie Dorman, especially touched our hearts. We were also very glad to have our former pastor's wife, Mrs. P. S. McGregor, with us at this meeting.

Crusade Day was spent by the W. M. A. S. in this place very pleasantly, and we hope profitably as well. First, we all had a season of prayer in the morning at our homes, then the pastor's wife and some of the sisters that could go, spent the afternoon in calling on other members and trying to get new ones. In the evening we had a devotional and social gathering at the parsonage, when our hearts were cheered by having two new names added to our membership list. Altogether we felt that the day was one to be remembered and to be thankful for. It was resolved at this meeting that a "self denial" offering be made by the members in the near future for the purpose of making another sister a life member.

B. MITCHNER, Sec'y W. M. A. S.

Having something of an encouraging nature to communicate, I send a few lines for the Missionary column.

Our Aid Society still retains all its old members, and during the past year some new names have been added. For sometime we had been considering how we could best awaken a greater interest in the cause of missions and, at length, decided to hold a public missionary meeting. We accordingly invited Mrs. J. Gunn and Miss Gray to assist in this undertaking. Both responded in such a way as made our meeting a success, Mrs. Gunn giving a map exercise and Miss Gray, by word painting, bringing most forcibly to the minds of her audience the deplorable condition of those among whom she had been laboring. Shortly after this Rev. W. V. Higgins gave a lecture on India and its people, illustrating with stereopticon views. This we felt to be most helpful, and as the scenes were presented to us, we longed to do more toward sending the True Light to this land of heathenish darkness. A few months ago a Mission Band was organized in connection with the Sabbath School with Mrs. Samuel Evans as President, and we feel that under her care much good will be achieved. Previous to this some six little girls formed themselves into a Band, deciding, by their own efforts, to raise money to help along the good work. A garden party was held and as a result they found themselves the possessors of eight dollars. Two dollars of this amount being the share of Estella and Constance Preston, members of the Baptist Sabbath School, were handed to the treasurer of the M. A. Society. We see that it only needs a will and we all can do something. If we cannot give our dollars let us give our mite, being assured that under God's blessing we may thus be the means of giving the gospel to the lands where the saving power of Jesus is unknown.

MRS. G. H. LAWRENCE, Sec'y.

Acadia Mines, October 23.

DEAR SISTERS OF THE W. B. M. U.

You have never yet heard from this portion of the Lord's vineyard. This is partly owing to the fact that we have no Aid Society, yet the cause of missions is not dead in our hearts. Our people are so few and so scattered that it seems impossible for the sisters to get together to form a society. But we are always ready to take advantage of any opportunity that arises for the advancement of the cause of missions. A year ago this month Miss A. C. Grey spoke to us in the Oak church. She gave a very thrilling account of her work in India. Again on the 27th of last month she spoke in the Baptist meeting-house in New Annan. Her talks to us of the great work in India have so warmed our hearts with love for God and a desire for the salvation of the souls of those in heathen lands that we do not expect to again grow cold. Sister Grey has a large place in the hearts of the people of this, her native place. We feel assured that she has been called of God to the work in India. Let our prayers unitedly arise, that the good cause may still prosper.

River John, October 13.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Foreign Mission Offerings.

All who have anything to do with our Foreign Mission work know how hard it is to meet the wishes of everybody who wants to do something to extend the work of the Lord Jesus in the world. No rule can be laid down to meet all cases, men and women will think for themselves. They have their own idea as to how they would like their money expended.

Many send it to the Treasurer to be applied as the Board may elect. Others select some department of the work and express the desire to have their offering devoted to that particular object. They say, we want our own man or Bible woman who can report to us; we want to hear from them direct, because we want to be interested in them and to have them interested in us.

Now this is not a bad way for beginners in Mission work. It is a good way, a very good way. It calls out the spirit of benevolence in some individuals as nothing else will do. It is the most direct way to that man's heart which when once reached will lead him to take a more enlarged view of the work of the Master. It is something definite, and therefore to be commended.

There is another method which is not to be commended, and that is to send money direct to the missionary for some special department of his work. This way of doing is very likely to work mischief unless the missionary himself is very careful. At the beginning of each year the missionary sends to the Board that he shall need for the ensuing year \$ to carry on his work. These estimates are carefully gone over by the Board and adopted or modified as the case may be, and each quarter a

remittance is sent by the treasurer in accord with the estimates previously submitted by the missionary and adopted by the Board. Now it is very clear that if a number of persons shall send their offerings direct to the missionary he may get a great deal more than he has asked for and the Board has agreed to give him. When this becomes known it has a bad effect upon the other missionaries who confine themselves strictly to their appropriations, and is unfair to the Board who often are in great stress in making their regular remittances. The best way is to send all offerings through the Board. They know best what the needs are and where they can be best expended, and everything can be so arranged as to keep the work in the best possible condition. Avoid friction if possible or any occasion for it. It is a great deal better for a brother, or sister, or church, or Sunday School, or B. Y. P. U. who want to do something definite to specify their gift, say for a native preacher, or Bible-woman, or colporteur, or pupil in school, etc., without asking for the name. The object desired is the same and does away with many embarrassments for these native helpers are constantly changing. A school may support a certain person today, but tomorrow the helper may be married and may not be in the employ of the mission. Yes, brethren, designate your contributions if you so desire, but do not ask for the name of special individuals. Let the money be given to the work for the work's sake in the name of the Master, and teach others so to do and it will be better for all concerned. J. W. MANNING.

Home Missions—The Present Condition.

A brief statement of the present condition of Home Missions in Nova Scotia and P. E. Island will not be uninteresting to all who sympathize with this department of the Master's work.

In N. S. according to the present grouping there are 34 fields receiving more or less aid from Home Mission funds. In P. E. I. there are 7 more. During the summer about all of them, at fields, have had regular pastoral labor. At present seven are unsupplied. Two of these seven are so weak financially that the Board may not attempt to supply them during the winter. The others should have regular services. Rev. A. F. Baker is the only general missionary now in the employ of the Board.

The indebtedness of the Board at the close of last year was \$1,412.89. The income so far this year has not equalled the expenditure, so that the debt has increased rather than diminished. Applications for the renewal of old grants are coming in, and churches not aided last year are asking for help. Such brethren, in the condition of our Home Mission work at present. For this work we ask your sympathy, your prayers and your contributions. Wolfville, N. S., Oct. 25. A. COROON, Cor. Sec'y.

Dreadful Misery

My wife was a terrible sufferer from dyspepsia. The dreadful misery was constantly with her. She tried many remedies recommended. We saw Hood's Sarsaparilla advertised and she began taking it. I cannot express the good results my wife realized after the first bottle. She took three bottles and is perfectly cured, now being a well and hearty woman." T. W. COVERT, Cape Sable Island, Nova Scotia.

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

Rambles in New Brunswick.

In compliance with the request of Rev. W. Camp, I attended the celebration of the 75th Anniversary of the founding of the 1st Hillsborough Baptist church...

While in Hillsborough I held two services with the Surry Baptist church, the youngest of the 4 daughters of the first church.

I next visited Northern portions of the Province and had a delightful time on my old field of 39 years ago, on the Miramichi River and its branches.

The pleasure of my visit here was marred by the excited condition of the public mind over the lost W. C. Anslow, Editor of the Newcastle local paper.

I went as far north as Belledune in Restigouche Co., where my youngest sister resides. Here I held two encouraging services.

On my return I spent a day in Moncton, the Railway capital of the Dominion, and attended the Thursday evening prayer meeting of the church.

I spent last Sunday with the Sackville Baptist church and have yielded to the request of the brethren to supply again next Sabbath.

I am just now assisting Rev. C. C. Burgess of Dorchester in special services at Fairview, one of his preaching stations and much blessing is attending our efforts.

church is increasing in numbers and influence, under his ministry and the prospects are hopeful. The coming into the church lately of Hon. H. R. Emmerson, a prominent resident of the town, is a cause of much encouragement.

The visit of the Vice Regal party here, on Tuesday last, came off most auspiciously and Lord Aberdeen expressed himself as delighted with the town, and the grand welcome extended to him.

Quarrelly Meeting.

The Lunenburg County District meeting was held at Chelsie, October 19. The officers appointed for the ensuing year are: Pres., Rev. J. L. Read, New Germany; Sec'y-Treas., Rev. E. P. Churchill, Bridgewater.

There were twenty-five failures in the Dominion the past week, against forty in the corresponding week last year.

Willie White, a sixteen-year-old boy, fell into a wheat bin, at Oakville, Man., on Friday, and was suffocated before he could be rescued.

Notices.

The Moncton church will hold a farewell service for the out-going missionaries on the evening of November 12, as intimated in last week's MESSENGER AND VISITOR.

The Queens County, N. S., Quarterly meeting, will convene with the church at Caledonia, on Dec. 8th and 9th.

The Anna. Co. Conference of Baptist churches, will meet with the church at Clementsvalle, Monday and Tuesday, Nov. 8th and 9th.

The next session of the Shelburne Co. Quarterly meeting will be held with the church at Osborne, Tuesday and Wednesday, Nov. 9 and 10.

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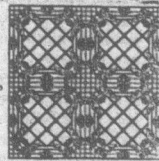
unusually interesting programme has been prepared. Don't forget the collections. ADDISON F. BROWN, Sec.

The Digby Co. Quarterly Meeting will be held with the Digby Baptist church on Wednesday, Nov. 10th, first session at 10.30 a.m.

A farewell meeting for our missionaries, Mr. Higgins, Mr. Hardy and Miss Archibald, will be held in Halifax at the First Baptist church on Thursday evening, Nov. 11th.

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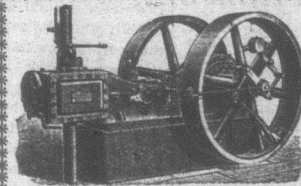
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The Old and the Young ARE ALIKE CURED BY THE USE OF GATES' FAMILY MEDICINES.

A. VONDALE, Pleasant Co., January 11, 1896.
Messrs. G. Gates, Boston & Co.

Dear Sirs,—This is to certify that my father had an attack of the La Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was an old being then 84, but when there is life there is hope, and having your Bitters and Syrup in the house, we began to give them to him, when he got better, and after about three months was entirely recovered. He is now in his 90th year and is well and hearty. Your CERTAIN CHECK speedily cured a neighbor woman of Cholera-morosa. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen his little life was fast ebbing away. Now I had your CERTAIN CHECK in the house but not at that time being acquainted with its use I was for some days afraid to give it to a child so young and weak. I was convinced it would die, so I told its mother to put 2 or 3 drops of the CERTAIN CHECK in its bottle (as it drank from the bottle) and in about 24 hours it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, Gentlemen,
Yours very truly,
DAVID MURRAY.
Sworn before me this 15th day of January, 1896.
ANDREW McDONALD, J. P.

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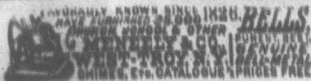
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The Home

Finances in the Home.

A lack of sound business understanding between husband and wife has been the ruin of more homes than poverty. When a man and woman enter into a marriage—that most important partnership in life—both members in the new firm should have a distinct appreciation of the financial situation, and, as the years pass, the firm's profits and losses should come within the equal knowledge of both.

So would be avoided much of the unhappiness that arises from the husband's thinking his wife extravagant, or the wife's thinking her husband stingy. Nothing is more discouraging to a man than to see his hard-earned money thrown recklessly away on uxuries he feels that only the families of richer men can afford; but often this expenditure is due, not to willfulness on the wife's part, but to simply not knowing how much her husband can afford to have her spend. He is often over-indulgent. She tells him of two bonnets; one is five dollars more than the other, and she doesn't know whether she ought to get it—"but it is a dear of a bonnet," she adds, and he, too weakly loving, tells her to buy it and look pretty," and then when the bill comes in he broods over his expenses.

At another time she asks for money to buy a certain piece of bric-a-brac, and meets with a refusal, and, at a loss to reconcile her husband's former generosity with the present denial, inwardly decides that he is "close."

Both of these misunderstands are due to a want of mutual advice and confidence concerning the household treasury.

The way to avoid the unhappiness that such misunderstandings invariably bring about, is for the wife to have an allowance for household expenses, knowing exactly what ratio this allowance bears to her husband's whole income. Whether the allowance be large or small will really matter very little in a home that is established on the above sound-money basis.—Dixie Farmer.

Home, Sweet Home.

The first time that the tender lyric, "Home, Sweet Home," was sung in public was when an Indian, brooding over the death of his beloved squaw and papoose, committed suicide on the spot where they were buried.

It was a time when the boundary lines between Georgia and Tennessee were in dispute, and the half-breeds were constantly making trouble. In order to harmonize contending factions, our government established a trading post there. John Howard Payne appeared on the scene, and, on suspicion of inciting the Indians to insubordination, was arrested and carried to the council house.

With others he witnessed the burial of the heart-broken Indian, and began softly singing to himself the song which has since echoed through every land on earth. The sequel is told by the Atlanta Constitution in these words:

General Bishop, who had kept a close scrutiny on his actions, heard the song and called Payne to him.

"Young man," said the stern old Indian fighter, "where did you learn that song?"
"I wrote that song myself," replied Payne.

"And where did you get the tune?"
"I composed that also."
"Would you let me have a copy of it?"
"Certainly I will."

"Well, a man who can sing and write like that is no incendiary. Appearances may be against you, but I am going to set you free. I will write out your discharge immediately, and a pass to carry you anywhere you choose through the nation."

Payne had been housed at the home of a family living near by, and on his return there he exhibited his pass and related the

circumstances. That was the first time that "Home, Sweet Home" had ever been sung in public.—N. C. Christian Advocate.

AGENTS—Our New Book

—ON THE—

"Klondyke Gold Fields"

IS A GRAND SUCCESS

and we want active intelligent men and women in every locality to act as agents for this work. There is money in it for those who give up all else and push its sale at once. We never had any book which the people seemed to want as they do this one. Agents at work report great success. One report on our table states: "Received outfit this morning. Have worked 8 hours and taken 48 orders nearly all for the morocco style. Hope to increase my list to 100 by another day's canvass."

The author of this book is evidently master of his subject and gives such information as the people really want to know. He describes the country, climate, mountains, rivers, seal fisheries, native inhabitants and vast deposit of gold and other precious metals in the various sections. A department on practical points for the guidance of fortune-seekers is included.

The book is a large, handsome volume of nearly 600 pages profusely illustrated, and contains a valuable map in colours, showing all the places where gold is found, and red line tracings showing the various routes of getting to the Klondyke region, from the outlying Canadian and American territories. Retail price \$1.50 in cloth marbled, and \$2.00 in full morocco, gilt edges. Extra terms to agents who act now. If you want to make money write, or wire at once for particulars; or better—send 24 cents in postage stamps for Canvassing Outfit, and commence taking orders without delay. We guarantee special inducements on this book. Terms will be sent with outfit or mailed on application. Address.

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BARRISTER, Etc.

Princess St. St. John, N. B.

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All who do not find it convenient to come here to school can learn almost as well at home—by taking lessons by mail. You need not leave home or quit your ordinary work, but can have thorough and practical instruction in Penmanship, Bookkeeping, Arithmetic, Correspondence, Shorthand, etc. Distance no barrier. Success guaranteed. Send for information, free!

Snell's Business College,
TRURO, N. S.

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The Sunday School

BIBLE LESSON.

Adapted from Hurlbut's Notes.

Fourth Quarter.

PAUL'S MINISTRY IN ROME.

Lesson VII. November 14.—Acts 28, 17-31.

GOLDEN TEXT.

I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth, Rom. 1:16.

I. PROMPTLY AT WORK. VERSES 17-22.

17. AFTER THREE DAYS.—In which to "get settled." PAUL CALLED—Sent for THE CHIEF OF THE JEWS—The ruler of the synagogue and social leaders among the Jewish population at Rome. Here, as everywhere, Paul began his evangelistic work among his "kinsmen." MEN AND BRETHREN—He uses the form of address he had used to the Jews at Jerusalem, (Acts 23:1). I HAVE COMMITTED NOTHING—It was hard for him to explain how he came there as a prisoner, yet innocent, without reflecting upon the authorities at Jerusalem. AGAINST THE PEOPLE—He addressed the Jews by the name which they loved, "the people"; that is, the people under God's peculiar care. OR CUSTOMS—The Gospel was not in conflict with the Mosaic law, but its glorious consummation. YET WAS I DELIVERED—It is to be presumed that the apostle gave to the Jewish leaders a more detailed account of his trials.

18. WOULD HAVE LET ME GO—It is evident from the entire story that the Roman authorities were throughout friendly to Paul.

19. CONSTRAINED TO APPEAL.—He did this unwillingly, for the Jews were always strongly opposed to turning aside from their own ecclesiastical tribunal to those of their Roman masters. NOT THAT I HAD AUGHT TO ACCUSE MY NATION OF—He adds this in view of his coming trial before the emperor.

20. FOR THE HOPE OF ISRAEL.—The hope of Israel is the general expectation of the Messiah. In Jesus Paul believed that the expected Saviour had appeared, and for preaching this he had been attacked and made a prisoner. He held the same faith as all the Jews, only going in this matter farther than they, in that he believed the ancient promise was now fulfilled. We can see from the reply of the Jews that they understood his position exactly. "I AM BOUND WITH THIS CHAIN"—To a soldier; a degradation he keenly felt. See Eph. 3:1; 4:1; Phil. 1:13, 16; Col. 4:18; Philem. 1:9. Roman chains, like our handcuffs, usually indicated crime; Paul's chains stand for the sincerest patriotism and the loftiest religious conception.

21. WE NEITHER RECEIVED LETTERS.—Paul's appeal had not been expected by the authorities at Jerusalem; and the storm which delayed his coming would also delay accusations and adverse letters. THE BRETHREN was a term used by Jews of Jews. SPARE ANY HARM—Rome was remote from all the fields of Paul's active labor, and for two years he had been in prison; so that the Roman Jews had heard but little about him; but they evidently knew about the little body of Christians in their own city.

22. WE DESIRE TO HEAR OF THEM.—That he was a scholarly man, by Jewish measurements, was evident; and they had probably never yet heard the Christian doctrines advocated by men whom they did not hold in contempt. SECT means merely party; a school of religious thought. EVERYWHERE IT IS SPOKEN AGAINST—Already the hierarchy at Jerusalem had sent letters into all the lands denouncing the followers of Jesus; already the hatred felt for them by the Roman's was clearly shown; and only three years after this, by Nero's authority, they were persecuted with a refinement of cruelty that has never been surpassed. Why were good people thus disliked? First, "because they were misunderstood." Their revolt against the practices of paganism was supposed to be rebellion against civil authority. Their meetings, held in secret at midnight, were very naturally supposed by their grossly sensual neighbors to be licentious in character. Their talk about eating the body and drinking the blood of Jesus was believed to point toward cannibalism. Second, they were hated "because they were understood." The purity of their lives was the uncompromising accuser of the vice about them. Their worship of the true God was an arraignment of all the gods of paganism. Their refusal to offer sacrifices to the image of the emperor was clear defiance of his

authority. Their declaration that the idolized worship of the Jews was outworn could never be forgiven by the bigots who loved it.

II. PROCLAIMING JESUS. VERSES 23-29.

23. APPOINTED HIM A DAY.—For a formal discussion of the Gospel and its claims. THERE CAME MANY.—In addition to the first deputation came numbers of Jews, doubtless the little company of Roman Christians also, and perhaps some Gentile seekers after God. "The word 'many' implies a larger attendance than might have been looked for." EXPOUNDED AND TESTIFIED—Reasoned from the Scriptures, and gave account of his convincing personal experience. THE KINGDOM OF GOD—That is, the Messianic kingdom; the Gospel of Christ as the true fulfillment of the mistaken Jewish expectation of a kingdom to be ruled by the Messiah. PERSUADING—Reasoning. THE LAW OF MOSES, AND . . . THE PROPHETS.—The two great divisions of the Old Testament Scripture, in both of which Paul could point to abundant foreshadowings of Christ. His hearers profoundly believed these prophets and this law. FROM MORNING TILL EVENING—It was not a continuous discourse, but was broken up by discussions and arguments on both sides. The Bible, from beginning to end, is full of Christ.

24. SOME BELIEVED.—Thus, as one result of Jewish enmity at Jerusalem, Jews at Rome became believers in Jesus. The word "believed," however, is not the usual one implying real faith. It rather means, "were convinced." SOME BELIEVED NOT—There was good ground and rocky soil in that assemblage, and some seed fell upon each.

25. THEY AGREED NOT.—Disputes arose among the hearers. SPOKE ONE WORD—Called forth by rejection of the Gospel by many. ESAIAS—The Greek form of Isaiah. 26. SAYING—Here follows a quotation used seven times in the New Testament; more frequently than any other: "HARKEN YE SHALL HEAR—You shall hear with the ear, but shall not receive the truth into willing hearts."

27. WAKED CROSS—Dull and heavy by their own rejection of the truth. THEIR EYES HAVE THEY CLOSED—The dullness of spiritual perceptions comes, not by God's will, but as the result of their own conduct. LEST THEY SHOULD SEE—"They did not wish to see. If they had seen they would have had to give up their bad habits, their sinful pleasures, their unjust riches, their selfish living; and they would have been compelled to separate from friends, to join a despised sect, to live to do good, to suffer, and perhaps to die for Christ's sake." SHOULD BE CONVERTED—Better, "should turn again." The word "conversion" in the New Testament means the human act of the will in turning to God, rather than any divine work.

28. THEREFORE.—Because you are hardened. UNTO THE GENTILES—This is the last message of the New Testament to the Jews. THEY WILL HEAR IT—A prediction, speedily fulfilled, of the rapid progress of the word among the Gentiles. Within three centuries it had conquered Rome itself and become the universal religion of the empire.

29. WHEN HE HAD SAID—Verse 29 is omitted in the Revised Version, not being in the best manuscripts.

III. PROCLAIMING THE KINGDOM. VERSES 30, 31.

30. TWO WHOLE YEARS.—There were long delays before his trial, and it is believed that after it he was released and spent several years in vigorous apostolic labors. HIRSD HOUSE—His home was a centre of influence, and from it were written the epistles to the Ephesians, Philippians, Colossians, Philemon, and perhaps others not now extant.

Cheerfulness.

"Be cheerful," says the man who is easy in his circumstances, missing no loved face at the table, nor by the hearth. But does he ever consider how hard it may be to be "cheerful" when the heart aches, and the cupboard is empty, and there are little fresh graves in the churchyard, and friends are few or indifferent, and even heaven, for the time being, seems to have forgotten us, so desolate is our lot? How difficult for one man to understand another, in such different circumstances! How easy to say, "Be cheerful!" How hard he would find it to practice it were he stripped of all life's brightness!—Great Thought.

Anæmia means "want of blood," a deficiency in the red corpuscles of the blood. Its cause is found in want of sufficient food, dyspepsia, lack of exercise or breathing impure air. With it is a natural repugnance to all fat foods. Scott's Emulsion is an easy food to get fat from and the easiest way of taking fat. It makes the blood rich in just those elements necessary to robust health, by supplying it with red corpuscles.

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EQUITY SALE.

There will be sold at Public Auction on Saturday, the Eleventh Day of December next, at 12 o'clock (noon), at Chubb's Corner (so called), in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity, made on the 17th day of August, A. D. 1897, in a certain cause therein pending wherein S. Augusta McLeod is Plaintiff and Florence M. Wright, Aretas Roy Wright, Ida Irene Wright, Bessie Bell Wright, Clara Gladys Wright, Gur Carleton Wright, Loui Lavonia Wright and Howard D. McLeod are Defendants. With the approval of the undersigned Referee in Equity the land and premises mentioned in the said Plaintiff's Bill and in the said decretal order and therein described as follows: "All those certain lots, pieces or parcels of land situated and being in Carleton, in the City and County of Saint John, known and numbered on the plan of this part of the City as lots number (283) three hundred and thirty-five and (286) three hundred and thirty-six, fronting on Charlotte Street, and numbers (351) three hundred and fifty-one and (352) three hundred and fifty-two, fronting on Tupper Street, being each fifty feet by one hundred feet more or less, the same having been deeded to the Plaintiff, Directors and Company of the Commercial Bank of New Brunswick by B. B. Wilton by deed bearing date the thirteenth day of October, A. D. 1847, and duly registered and by several means transfers conveyed to J. Hebert Wright."

For terms of sale and other particulars apply to the Plaintiff's Solicitor or the undersigned Referee. Dated this 29th day of September, A. D. 1897. R. McLEOD, E. H. McALPINE, Plaintiff Solicitor. Referee. EDWARD A. EVERETT, Auctioneer.

The Return Of the Pendulum.

In 1882 the prosperity of the commercial school was at its flood. Desiring to find some expedient that would render them still more prosperous, the proprietors of many of these schools abandoned methods that had produced excellent results and adopted others which were wholly experimental. It may safely be said that in most cases the change was not made with the expectation that the schools would be strengthened educationally, but that the new ideas would have greater advertising value. But a reaction has set in. The conclusion has been forced upon thoughtful teachers that the school that educates its pupils best advertises itself best; that a device which may attract inexperienced boys and unthinking parents, may not commend itself to the class of people whose friendship and patronage must be secured and retained as a basis of permanent prosperity. Those schools which adhered to tried and approved methods, which gave their pupils solid and symmetrical knowledge, which steadily refused to be carried off their feet by patented systems of education, are now reaping the benefit of their wise conservatism. Such schools have not the task before them now of repairing the damage done by experimenting with fads. Those schools which have trifled with their reputation by experimenting with one or another of the new schemes are realizing that their reputation for real efficiency has been injured, and are seeing their more conservative co-workers longing ahead. Only a small proportion of the larger schools swing off in '92 and some of them retreated as soon as the character of the road they were traveling was discovered. When prominence will pass for performance, and when clap-trap will be accepted in lieu of genuine educational advantages, then, perhaps, the public will take time to patronize systems of education.—Progress, Rochester, N. Y.

Just so! Ours was one of the colleges preferring unimpaired reputation and a clear conscience to temporary gain. Result: our fall opening is the best we ever had. It is most gratifying to find ourselves classed in the right list and our position vindicated from so important an educational centre.



Send for Catalogue of honest course of study; also of the Isaac Pitman Short-hand. S. KERR & SON.

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Out of your Farm, Orchard and Dairy produce, it is necessary to consign to a Commission man who is reliable, prompt, and "up-to-date"; one who has good judgment and will use it in the interests of his shippers.

If you can use the Halifax markets to advantage, you will do well to consign to

D. G. WIDDEN,

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DRY GOODS, MILLINERY, CARPETS, CURTAINS, HOUSE FURNISHINGS, READY-TO-WEAR CLOTHING for Men and Boys.

HOUSEHOLD FURNITURE of every Description.

MANCHESTER, ROBERTSON and ALLISON.

Settees for Sale.

About fifty, in Black Walnut and Ash, with Iron Frames. Half of them have reversible backs. They seat six or seven adults and are now in good repair. These Settees are suitable for a Church, Vestry or Public Hall.

Will sell in whole or in part.

ALFRED SEELEY,

St. John, N. B.

General Manager Toucey, of the New York Central, believes that the Garrison disaster on Sunday was caused by a break in the engine's machinery.

From the Churches.

PARRISHO, N. S.—Our church passed a resolution, authorizing William Eaton of the firm of Miller Brothers, Halifax, to collect funds to pay off a debt of \$300, standing against our new parsonage: Oct. 25. R. H. Howe.

OVERTON, YARMOUTH CO.—We have enjoyed the Lord's favor in a few special meetings held recently. Some seven or eight of the young have professed faith in Christ and we hope that ere long they will publicly confess in baptism. The meetings were full of power and interest. We trust that Christians have been strengthened and refreshed. C. P. WILSON.

CHIPMAN, N. B.—We are enjoying some good seasons in various parts of our field. Two more were baptized on 17th, and again two others on the 24th. Two have also united by letter. Bro. F. W. Patterson, who has been with us for the last three months, expects to go to Cumberland Bay, the first Monday in November. A meeting has been called to consider the advisability of erecting a house of worship at Chipman Station. A committee has the matter of procuring a site in hand. W. R. M.

MILTON, QUERNS CO., N. B.—We have during the past month received two members and two others have been taken from us by death. We expect some other accessions to membership in the near future. On Oct. 14th a reception was tendered the Pastor and his wife when an address was presented on behalf of the church and congregation accompanied by a handsome onyx table, and parlor lamp as an expression of appreciation and good will. W. I. A.

LITTLE RIVER.—In reply to a communication in the MESSENGER AND VISITOR Bro. Ward thinks it strange that people would drive so far to hear the gospel preached when it was preached at their own place. In regard to temporal food some people can eat what others cannot. I knew a man that would drink a pint of molasses and a pint of lard and not have any unpleasant effects. But as babes in Christ the little band that drove fifteen miles to hear Bro. Bynon desired the sincere milk of the word and we had our souls fed as any Christian will that hears him. CHARLES R. HICKS.

ST. MARTINS, N. B.—The following persons were baptized, Sunday, Oct. 24th, by Rev. S. H. Cornwall and received into fellowship, with the 1st Saint Martins Baptist church: William Poertner, Clarence Hopy and Miss Janie McLeod. Evangelist Young occupied the platform at the evening service, and delivered a very able address, taking his subject from Luke's Gospel, 5th chapter, part of the 5th verse. "Nevertheless at thy word, I will let down the net." The speaker drew forth the lesson of obedience. At the close of the service a large social service was held in the vestry. The special meetings will be continued through the coming week. W. H. M.

CHARLOTTETOWN.—Baptized Bro. W. H. Clark, Sunday evening, Oct. 24. Rev. Ralph Trotter of Victoria, B. C., preached to a large audience on the same occasion. His message was of the old gospel simplicity and was much appreciated. The best wishes of many friends made in Charlottetown, go with him and his bride to their Pacific home. The services of Evangelist Gale, which closed last week, were much appreciated by the Christian people of the city. They were in converts, however, a disappointment to the evangelist, and the churches. There seemed to be a lack of the requisite preparation on the part of the churches, to insure large success. His plain speech and deeply spiritual presentation of the Gospel, will be of great service to the kingdom. C. W. COREY.

LIVERPOOL, N. S.—The church on Monday evening last held a "Harvest Social" which proved a success in every respect but especially in the harvesting. We enjoyed a pleasant evening and "harvested" the sum of \$156, the voluntary contributions of members of the church and congregation, young and old. The young people are coming to the front in the matter of giving as well as in every other good work. The amount raised goes towards paying off the church debt which we are glad to say is nearly wiped out. One

pleasing feature of the evening though having its sad part was the farewell address to Pastor Fash, expressive of our appreciation of his faithful labors with us, and also voicing the good wishes of the church for himself and Mrs. Fash in their new field of labor. During his pastorate of three years and four months, there has been added to the church by baptism, letter and experience, one hundred and ten while some of this is doubtless the result of former seed sowing, the larger portion is due under the blessing of God, to the faithful and persevering efforts of Bro. Fash and we shall ever hold him in kindly remembrance. We are now looking forward hopefully and with some degree of assurance to the coming of Bro. H. S. Shaw, who expects to be with us on the first Sabbath in November, praying and believing that the Lord's blessing will come with him and together as pastor and people, we shall do good work for the Master. GILBERT KEMPTON, Church Clerk.

GEFAWA.—The first Baptist Church is no longer pastorless. Rev. A. A. Cameron commenced his present ministry with us at the beginning of October. His former pastorate extending from 1871 to 1882 had endeared him to the hearts and established him in the minds of those who then knew him, so that there was from the first a strong desire, and more especially on the part of those who had formerly enjoyed his services, that he should be re-called to the field which he had previously cultivated so acceptably and with so much success. The new relationship bids fair to prove eminently happy and successful. The church feels strong, healthy, hopeful and full of Christian ambition; so does the pastor. There is a spirit of unanimity and harmony pervading the church in all its relations and there is every reason to look for grand results from the union which has just been consummated. During the last ten months, while we have been deprived to some extent at least of the benefits which come from permanent pastoral care and oversight, we have had much to enjoy in the way of variety and excellence of preaching. Among those who have supplied our pulpit for one or more Sundays during this time may be mentioned: Rev. Chas. A. Eaton, of Toronto; Rev. W. B. Hinson, of Moncton; Rev. Dr. Keirstead of Acadia College; Rev. H. P. Whidden, Rev. W. H. Cline, and the late Rev. Alexander Grant of Winnipeg. Enough to convince you that while we were to some extent deprived of personal pastoral care and guardianship we were favored with a rich abundance of most excellent preaching. Mr. Cameron is now with us. The prospects are good. May God bless his work. I believe He will. H. H. B. Oct. 25th.

ST. MARTINS, N. B.—My very dear Brother in the work, I am here with Bro. Cornwall, engaged in special work, very encouraging prospects. Since writing to you, I have been spending some time in Carleton Co. and Victoria. We had a very gracious time, of the presence of the Lord at the quarterly meeting at Aberdeen, one of the best. I visited Cloverdale, a few meetings. They are getting along fine with the prayer meetings and Sunday School. I had the pleasure of presenting to the Sunday School, some 40 books which were kindly donated from Prince William church and S. S., through their pastor Bro. Seely and were very thankfully received by the church and S. S., and they wish to express their thanks and high appreciation of their kindness. May the Lord reward the donors. Also I visited Windsor church, Carleton Co., and Rockland, then I spent some little time up Tobique, visited our little church, newly organized, found them doing well; things seem far more favorable, good meetings, good S. S. I also presented them with 30 volumes of S. S. books, also from Prince William church S. S., which were very gladly received. I divided them thus between the 2 new churches, and believe it to be pleasing to God, and they, both pastor and people will be blessed in so doing. J. W. S. YOUNG.

P. S.—I also visited Bro. Carpenter on his field at Canterbury and find him doing a good work, and pleased to find the congregations have increased and seems as though the tide has turned. He is well spoken of and I sincerely hope his labours may be retained, for it is what the field has long needed, a settled pastor, for we have lost heavily for want of the labors of a faithful man of God. Oct. 25. J. W. S. Y.

Windsor, N. S. EDITOR, MESSENGER AND VISITOR.

DEAR SIR.—At a business meeting of the church, last evening, it was decided by a unanimous vote to proceed at once to the erection of a temporary building, on the rear of our lot, where we may worship for a year. This building will be utilized for some other necessary purpose; when we have completed our permanent building. The contract for this temporary building has been let today and it is expected it will be ready for use in three weeks. It is hoped that by the early spring, we shall have perfected our plans for a new church building of a modern type and shall be able to go on at once with its erection. In our present circumstances it will be unwise to load ourselves with a heavy debt by erecting a building far beyond our means, yet we will feel like building one that will fully accommodate our congregation and Sunday School and will be a credit to our denomination. As at present situated, with nearly half our congregation made destitute by the fire, unless we receive outside help, it will be impossible for us to erect a suitable building, without incurring a debt far too heavy for our over-burdened shoulders. Already some unsolicited donations have been made to our building fund, and I speak for the church, when I say that all offerings from the churches for this purpose will be most gratefully received and wisely expended. Faithfully yours, A. A. SHAW, Pastor. Oct. 26.

The District Meeting of King's Co., N. S.—The District meeting of King's Co., N. S., was held according to appointment, at the Hall in Weston, Oct. 4th and 5th, Bro. Cohoon preached in the evening of the 4th. Tuesday morning's session was commenced with a social service conducted by Pastor Williams. The reports from the churches were generally encouraging. After some discussion of the subject of finance, a committee was appointed to consider the relative ability of the churches within the County, and to suggest the amount that might be considered as their share of the sum proposed to be raised for the benevolent work of the denomination. In the afternoon, valuable addresses were delivered by Brethren Cohoon and Morgan, on "Church Building," and "Essentials to successful church work." These addresses were followed by a helpful discussion of the theme suggested. An educational meeting, of great interest was held in the evening. Pastor W. N. Hutchins spoke on the subject "What Acadia owes to the Denomination." We always expect something good from Bro. Hutchins, and he did not disappoint us. She owes a high standard of scholarship. Young men of brains want a college that shall place the standard high. Her name should stand not only in the highest type of learning, but also for the highest type of piety. She should be Christian, in the highest sense — loyal to the Bible, and to the Cross. Her influence should be sacred, her memories sacred. Acadia is paying more than the denomination is giving to her, she puts into our hands a pearl whose value is beyond price. President Trotter had been requested to speak, and show what the denomination owes to the college. He could not however be present, but intimated that if he were, he should be disposed to say that just now we owe \$75,000. Other brethren filled the gap to satisfaction. We cannot report the good things they said. It is just sufficient to mention the names of Simpson, Cohoon and Morgan, men who can speak from their own experiences, and who know how to say it. Thanks to Acadia, we have a good many who can do the same. Sec'y.

Ordination. The Springfield, Temperance Vale and Upper Queensbury churches called a council to advise with them as to the propriety of ordaining to the gospel ministry C. N. Barton, Lic. The following responded to the call: Revs. Messrs. I. W. Carpenter, Calvin Curry, J. W. S. Young, George Howard, W. D. Manser, P. R. Knight and F. D. Davidson, Deacons James Halbet, Charles Hagerman, Boskes, Dunphy, Cornelius Smith, Brothers Dow Reid, George Reid, Shurman Gordon, Nelson Stairs, Charles Center, Ludlow Hoyt, M. S. Hall and Frank Gordon.



Sisters Mrs. Hoyt, Mrs. Howard, Mrs. Gordon, Mrs. Carpenter and Mrs. Manser. Twelve churches were represented by the above delegates. The council was organized by choosing Rev. I. W. Carpenter, Moderator, and Rev. F. D. Davidson, Secretary. Rev. P. R. Knight was appointed to conduct the examination, which proved highly satisfactory to all present. On motion it was unanimously resolved that we recommend the churches to proceed with the ordination of our brother. The following programme was carried out in the evening: Reading of hymns, Rev. P. R. Knight; Reading Scripture and Prayer, Rev. W. D. Manser; Sermon, Rev. F. D. Davidson; Ordaining Prayer, Rev. J. W. S. Young; Charge to the Church, Rev. George Howard; Charge to the Candidate, Rev. I. W. Carpenter; Hand of Fellowship, Rev. Galvia Curry; Benediction, Rev. C. N. Barton. Our brother has promised to complete his education and thus remove the only barrier that the council thought in any way stood in the way of his ordination. His field of labor is large and it is difficult and many times impossible to secure the services of an ordained man to administer the ordinances. Several candidates are now waiting baptism. I. W. CARPENTER, F. D. DAVIDSON, Moderator, Secretary.

Acknowledgement. I have received recently from members of the Baptist congregations of Weymouth and New Tuskot donations of \$33 cash and many useful articles. I wish to render thanks to our Heavenly Father for moving upon the hearts of His people to favor me with their gifts. May God bless the givers. H. A. GIFFIN. Weymouth, N. S., October 26.

Personal. Rev. A. Martell, of Wolfville, called at the MESSENGER AND VISITOR office last week. Mr. and Mrs. M. have rented their home in Wolfville for a few months and expect to spend the winter travelling and visiting in parts of Canada and the United States, going so far West as Columbus, Ohio. We trust they may find the trip a very pleasant one.

The government has decided to rebuild the public buildings at Windsor, N. S., destroyed by the recent fire.

A Good Fit. We made a fine Beaver Overcoat last fall for a gentleman who came to us then for the first time. He said he came here because he had seen some good fitting coats that he had made. The great difficulty he had always experienced was to get a satisfactory fit about the neck, the coat collar always standing away off. We fitted him and pleased him, and have done all his work since. It's the "know how" and taking pains to please that account for our increasing business. A. GILMOUR, Tailor. 68 King St. St. John.

Novem... STRYVES... the officiating... Co., Oct. 25... Abel O. Stee... Mina W. Ste... STRYVES... Albert Co.,... well, Willia... Co., and... Albert Co... BLANKENHO... ence of the... Cumberland... Rev. E. H... of Advocate... of Port Grev... WILLIAMS... the bridegro... Lewis Willia... Florence Tull... BLACK-SH... bride's paren... by Pastor Sh... Truro, and P... of Deacon A... BRENNAN... age, Windsor... Thomas L... bidge, both... SMITH-EN... Oct. 20th, by... Smith, of C... Ramon, of Ch... MCRAR-M... of the bride's... J. C. Spurr, J... P. R. I., to F... HARDING... Sept. 16th by... Harding, to M... of Knoe Gave... PITMAN-R... sojourn, Deer... T. A. Black... Hebron, to... Yarmouth Co... MCLHARR... the bride's fa... D. G. Macdon... the Western... daughter of A... North Sydney... MCKINNON... of the bride's... Pastor D. G... non, of Little... daughter of Jo... Bras d'Or... TURNER... M., beloved o... Clara A. Tur... was a bright p... parents have o... affliction... WARD... at Harding S. W... months. Our... brief and his d... his family and... them the God... BALOAR... Oct. 22nd, Coll... lingering illness... Christ. The... brought to his... rowing hearts t... VERGE... At Upper Newpor... late of Halifax... was a member o... N. S., Baptist c... of the gospel o... vices were cond... Newport church... MCNEIL... At S., of apoplexy... aged 87 years... sistent member... church and resp... munity. He l... children, three s... PIPES... At his Albert Co., W... year of his age... mourn their sad... member of the... years. He was a... and had a long a... civil magistrate... liberal heart, wis... ity of his Master... CORBETT... At Lydia beloved w... 37 years. Mrs. C... those who attend... 1866, when Miss... by her maiden na... more than thirty... Amherst church... sketched in a Tim

MARRIAGES

STEVENS-STEVENS.—At the residence of the officiating minister, Riverside, Albert Co., Oct. 26th, by Pastor I. B. Colwell, Abel O. Steeves, of Elgin Albert Co., and Mina W. Steeves, of the same place.

STEVENS-McFARLANE.—At Riverside, Albert Co., Oct. 26th, by Pastor I. B. Colwell, William D. Steeves, of Elgin, Albert Co., and Lottie McFarlane, of Alma, Albert Co.

BLANKHORN-WEBSTER.—At the residence of the bride's parents, Port Greville, Cumberland Co., N. S., Oct. 12th, by the Rev. E. H. Howe, Herbert Blankhorn, of Advocate Harbor, to Martha E. Webster, of Port Greville.

WILLIAMS-TUCKER.—At the home of the bridegroom, by Rev. A. Whitman, Lewis Williams, of Lower Sackville, to Florence Tucker, of Bermuda.

BLACK-SHAND.—At the residence of the bride's parents, Windsor, N. S., Oct. 20th, by Pastor Shaw, Bret Black, M. D., of Truro, and Florence Mary, eldest daughter of Deacon A. P. Shand.

BRENNAN-BURBIDGE.—At the parsonage, Windsor, Oct. 23rd, by Pastor Shaw, Thomas L. Brennan, and Rachael Burbidge, both of Windsor.

SMITH-ENMAN.—At Charlottetown, Oct. 20th, by Rev. C. W. Corey, Wm. L. Smith, of Charlottetown, to Minnie M. Enman, of Charlottetown.

McRAE-McDONALD.—At the residence of the bride's parents, Oct. 27th, by Rev. J. C. Spurr, John A. McRae, of Point Prim, P. E. I., to Flora McDonald, of Elton.

HARDING-GAVEL.—At Forest Glen, Sept. 16th by Rev. T. A. Blackadar, M. S. Harding, to M. S. Gavel, eldest daughter of Knoe Gavel, Esq.

PITMAN-REEVES.—At the Baptist parsonage, Deerfield, Oct. 18th, by the Rev. T. A. Blackadar, George F. Pitman, of Helbron, to Sophy Reeves, of Kempf, Yarmouth Co., N. S.

McLEARN-LOGAN.—At the residence of the bride's father, on Oct. 5th, by Pastor D. G. Macdonald, J. Howard McLearn, of the Western Union staff, to Hattie, only daughter of Alexander Logan, Esq., all of North Sydney.

MCKINNON-MOFFATT.—At the residence of the bride's father, on Oct. 27th, by Pastor D. G. Macdonald, Wm. J. McKinnon, of Little Glace Bay, to Clara L., eldest daughter of John T. Moffatt, Esq., of Little Bras d'Or.

DEATHS.

TURNER.—At Riverside, Sept. 17 Blanch M., beloved child of Capt. Henry and Clara A. Turner, 4 years of age. She was a bright promising sweet child. The parents have our sympathies in their sad affliction.

WARD.—At Canning, N. S., Oct. 15th, Harding S. Ward, aged 32 years and six months. Our young brother's illness was brief and his death was a heavy sorrow for his family and friends. But they have with them the God of all comfort and love.

BALOGAR.—At Lower Perreux, N. S., Oct. 22nd, Colby Balogar, aged 22. After a lingering illness our brother fell asleep in Christ. The relief which the paring brought to him eased the pain of the sorrowing hearts that are left.

VERGE.—At the home of his daughter, Upper Newport, Oct. 22nd, Richard Verge, late of Halifax, aged 84 years. Our brother was a member of the Milton, Queens Co., N. S., Baptist church. He died in the hope of the gospel of Christ. The funeral services were conducted by the pastor of the Newport church.

McNEIL.—At Freeport, Digby Co., N. S., of apoplexy, Oct. 21st, Bernard McNeil, aged 87 years. The deceased was a consistent member of the Freeport Baptist church and respected by the entire community. He leaves a widow and six children, three sons and three daughters.

PIPES.—At his late residence Riverside, Albert Co., Wm. C. Pipes, in the 84 year of his age, leaving two daughters to mourn their sad loss. Our brother was a member of the Baptist church for many years. He was a man of marked ability and had a long and large experience as a civil magistrate, he was kind and had a liberal heart, wishing always the prosperity of his Master's cause.

CORBETT.—At Amherst Point, Oct. 21st, Lydia beloved wife of T. S. Corbett, aged 52 years. Mrs. Corbett will be known to those who attended Acadia Seminary in 1866, when Miss Emerson was principal, by her maiden name Forrest. She was for more than thirty years a member of the Amherst church, and her character is sketched in 1 Tim. 2:9, 10; Titus 2:4, 5.

AULD.—At West Covehead, Oct. 10th, Mrs. Frank Auld, aged 30 years. The deceased was a daughter of Donald McMillan. She was a member of the Baptist church of Wakefield, Mass., and was respected and beloved by the whole community for her true Christian worth. Her illness was born with great patience and the end was met with a peaceful trust.

STREET.—At Halifax, on the 27th of October, Benjamin G. Street, aged 56 years. Mr. Street, who was a member of the First Baptist Church, of Halifax, was a strong and vigorous man until a little more than two years ago. Of late he has been a great sufferer; but the patient manner in which he bore his affliction cannot be forgotten by those who have been much with him. His trust in Christ, was firm, and in the hope of the glorious resurrection he passed away in peace. The widow and two daughters have the sympathy of a large circle of friends.

ROSE.—At South Chegoogin, Yarmouth Co., N. S., Oct. 7th, Laura M. Foote, youngest daughter of George Rose. She passed away peacefully, after a brief illness trusting in the merits of a risen Saviour. A very large funeral followed her remains to the cemetery. A large class of Sabbath School scholars walked in the procession, to show their sympathy toward the deceased, who had been one of their class. Much sympathy is felt toward the sorrowing friends. The Lord is able to comfort their hearts.

KEIRSTEAD.—At the home of his son, near Collina, Studholm, Kings Co., N. B., on the 16th inst., after enduring much suffering, Elder Elias Keirstead, aged 90 years and five months. The departed was well known in the central and southern parts of New Brunswick, where he has labored for more than forty years among the churches. He leaves four sons and two daughters, beside two brothers and two sisters, together with many grandchildren and great grandchildren who survive to revere his memory. He was a good man, full of faith and the Holy Ghost. Father Keirstead was a companion of the ministers of fifty years since, and has long been closely identified with all our denominational interests. He rests from his labors and his works follow him.

ARCHIBALD.—At Beaver Brook, Col. Co., N. S., Oct. 23rd, of heart failure after a brief illness, Mariam, widow of the late Charles Archibald, aged 81. Our departed sister experienced the grace of God in early life. When only 13 years of age she was baptized by Pastor Munro and received into the fellowship of the Onslow Baptist church. She afterwards transferred her membership to the 1st Baptist church of Truro, of which she remained a member till her death. She was a consistent Christian; a loving wife, a tender mother and a true friend. The funeral took place on Monday 25th inst., and was largely attended. She leaves a brother, two sisters and nine children as well as a large circle of other relatives and friends to mourn her death. May the Lord comfort their hearts.

CHUTE.—Oct. 26th, at his residence Brooklyn St., Kings Co., N. S., Mr. Zen S. E. Chute, aged 50 years. The case of Mr. Chute, and family has awakened a universal interest in these parts. The family numbered fourteen in all. The oldest son was prostrated with typhoid fever, and then all the rest with the exception of one son of fifteen. Three of the children died in Sept.—Jennie, Laura and Serena. Now the husband and father is taken away in the prime of life. Bro. Chute will be greatly missed in the Biltown church, of which he was a valued member. He was highly esteemed in the community. To the family the loss seems irreparable. Our sister is wonderfully sustained in this sore trial. Truly the Lord is a very present help in the time of need.

PORTER.—At Hartland, N. B., Oct. 19th, of nervous prostration, Etta Laura aged 24 years, eldest daughter of David D. and Annes Porter. Deceased was greatly beloved by all who had the pleasure of her acquaintance. She professed faith in Christ and was baptized by Rev. B. H. Thomas into the fellowship of the Benton Baptist church in 1893 and until her removal to Hartland was organist of the church and Sabbath School since that time she identified herself with the Sabbath School Young People's Union, and was also a member of the W. C. T. U. White Ribbon Band, who attired in their regalia attended the funeral service on the 20th, and rendered sweet music, first at the home in Hartland and then at the Baptist Church Lower Woodstock, where the funeral sermon was preached by the writer assisted by Rev. B. Traften. Her remains were laid away to rest in the family burial ground at Meductic, N. B., and Sister Porter and family have the deepest sympathy of all their friends in this hour of their deep sorrow.

Advertisement for CORSET by Fred. A. Dykeman & Co. Includes an illustration of a woman in a corset and text: 'The accompanying cut illustrates a CORSET Made to Wear Made to Fit Made to Make the wearer feel Comfortable'.

Advertisement for a contest: '\$200.00 for CORRECT ANSWERS! Most Unique Contest of the Age - \$200.00 Paid for Correct Lists made by Supplying Missing Letters in Places of Dashes - No Lottery - Popular Plan of Education - Read All the Particulars.'

Advertisement for a contest: 'HERE'S WHAT YOU ARE TO DO. There are thirty words in this schedule, from each of which letters have been omitted and their places have been supplied by dashes. To fill in the blank spaces and get the names properly you must have some knowledge of geography and history.'

Advertisement for a contest: 'PRIZES WILL BE SENT PROMPTLY. Prizes will be honestly awarded and promptly sent. We publish the list of words to be studied out. In making your list of answers, be sure to give the number of each word.'

Advertisement for DIABETES FLOUR: 'The result of years of endeavor to produce a palatable Bread Flour which is highly beneficial to the Diabetic. The testimony to its value both from this country and abroad is remarkable.' Includes 'PAINFRET AND SAMPLE FREE' and 'Write to Farrell & Sons, Waterville, N. Y. U.S.A.'

Advertisement for S. S. LIBRARIES: 'Published by The Am. Bap. Pub. Society, latest and best books, in sets. It will pay Superintendents to send to me for descriptive circulars and prices. T. H. HALL, St. John.'

News Summary.

It is understood Premier Laurier will go with Mr. Davies to Washington to attend the sealing conference.

James Morton Peck, formerly of Albert county, was recently found dead in the woods near Braintree, Mass. It is believed he was killed by tramps.

Great damage has been done by floods around Ascoli, Italy. Eight persons have been drowned, and there has been considerable loss of cattle.

The Cabinet on Tuesday discussed the carrying of the British mails. The matter was again left over until Thursday next, when Mr. Blair is expected to be present.

Officer Berryman, of St. Stephen police force, had his right shoulder dislocated while arresting one of the French Canadians employed by the Bell Cigar Co.

Tuesday afternoon, Lord and Lady Aberdeen were at Newcastle, and were met by a reception committee. They visited the schools, received an address and were otherwise heartily welcomed.

The new issue of postage stamps will be on sale about Dec. 1st. They bear the vignette of the Queen as she appears today. The color of the ones, threes and fives will be changed to green red and blue respectively.

Attorney Phalen at Chicago claims to have information that Mrs. Luetgert, who is alleged to have been murdered by her husband, has been seen alive during the past few days within two hundred miles of Chicago.

The coroner's jury in the case of Thomas J. Buckley found dead with a bullet through his head, near Berwick, reported that deceased committed suicide while in a temporary fit of insanity. There was no evidence of murder.

Mrs. Charles Armstrong and her sister, Mrs. W. Armstrong, of Fairville, N. B., left on Monday for Butte, Montana. The Fairville Baptist church, of which Mrs. C. Armstrong was organist, presented her with a purse of \$35.

George Anderson, of Toronto, the returning commissioner of trade to Japan, says that as a result of his investigations he is fully satisfied that a large amount of business can be done with Japan by Canadian people in many lines.

John H. Balderson's suit against the government for additional superannuation was decided against him in the exchequer court at Ottawa on Wednesday. Mr. Balderson was secretary of the railway department and made a claim which would add \$500 a year to his superannuation allowance.

At the scene of the disaster on the New York Central Railway the engine and day coach of the ill-fated train were raised on Tuesday. The body of the fireman was recovered, being tightly wedged between two masses of iron in front of the locomotive. The body of an additional victim was found in the day coach.

Three barns belonging to D. H. Nixon, Lower Brighton, Carleton county, were destroyed by fire Wednesday afternoon, along with 25 tons of hay, 1,000 bushels of oats and 100 bushels of wheat; also some farm machinery. Small boys playing about the barns with matches caused the fire.

An Oak Hill, N. B. farmer, who returned home Saturday night somewhat intoxicated, became imbued with a desire for gore and seizing a large butcher knife he went to the barn, killed a fine pig and cut the throats of his horse and dog, the former a great favorite of his. In the morning when he saw his night's work he took the pledge.

After a period of waiting, extending over nearly three months, the Bridgeport, Conn., police on Tuesday succeeded in locating and capturing Charles A. Bonai and David A. Weeks, the two men wanted for the alleged murder of farmer George Marcus Nichols, at his home at Daniels' farms, in the little town of Trumbull.

While service was in progress in the village church at Khnieff, in the Crimea district, an alarm of fire was raised. A panic ensued in the crowded congregation, and in the stampede for the exits fifty-four persons were killed by suffocation or being trampled, and eighty others were seriously injured.

A despatch from Havana has caused considerable stir in political circles in Madrid. It declares that the opponents of autonomy are seeking to create difficulties for Marshal Blanco, who succeeds General Weyler as Captain General of Cuba. The despatch further says that the military operations of the Spaniards are suspended, that the troops are solely employed in guarding the railroads and that it is estimated that 40,000 soldiers are on the sick list.

Ambassador Hay, Hon. W. S. Fielding and Gilbert Parker, the novelist, were guests at a banquet of prominent literary and newspaper people given Tuesday evening at the White Friars club, London. The Canadian Finance Minister, in the course of his remarks, dwelt upon the neighborly relations that the people of Canada wish to maintain with the United States.

The case of Ferdinand Carriere, of Rimouski, who a week ago was found on Wellington street firing a revolver and threatening to shoot the premier, came up again in the police court Ottawa. A certificate was presented from Dr. Church, the jail physician, testifying the Carriere was insane and dangerous to be at large. He has been sent to an insane asylum.

The date of the meeting of parliament has not yet been fixed, but the government has under consideration the programme for the next session. An insolvency bill will likely be among the new measures introduced. If at all possible parliament will meet about the middle of January, and certainly not later than the 1st of February.

Manchester, Robertson & Allison

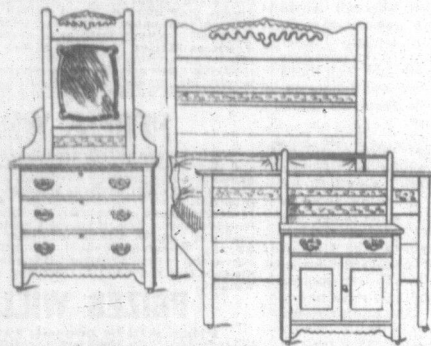
SAINT JOHN, N. B.

**DRY GOODS
CLOTHING**

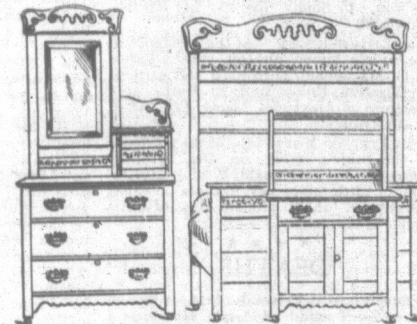
**FURNITURE
CARPETS.**

In Hardwood Bedroom Suits WE ARE NOW SHOWING

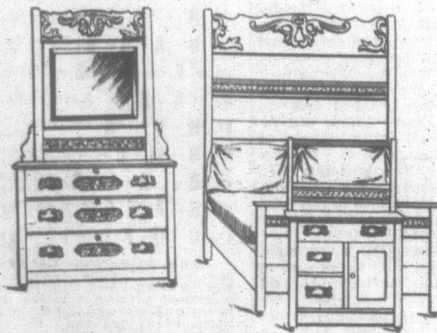
Six splendid patterns that are the best value ever shown in the Maritime Provinces. These are high class, strongly made and well finished suits, in every particular, which we offer at exceptionally low prices.



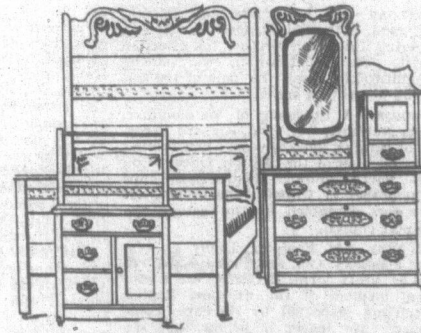
No. 10—Finished Antique Dressing Case
Has 16 x 20 inch Fancy Shaped Mirror and three Drawers.
Price \$10.90.



No. 12—Finished Antique Dressing Case
Has 14 x 24 inch beveled edge Glass with Lamp Shelf at side and three large drawers.
Price \$12.50.



No. 13—Finished Antique Dressing Case
Has 20 x 24 inch Mirror and three Drawers. Washstand has one large and two small Drawers.
Price \$13.75.



No. 15—Finished Antique Dressing Case
Has fancy shaped Mirror 16 x 28 inch. Closet and small Drawer at side of Mirror.
Price \$15.50.

No. 16—Same Pattern Bed, but Dressing Case Has Cheval Mirror, 18 x 30 inch, bevelled edge.
Price \$16.00.

No. 14—Same Pattern Bed, but Dressing Case Has 20 x 24 inch Fancy Shaped Mirror and Lamp Shelf at side.
Price \$14.50.

MANCHESTER, ROBERTSON & ALLISON.

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The Farm

Fruit and Fruit Trees in New England.

So far as my own State (Maine) is concerned, the same conditions, however, prevail largely. I think all over New-England the present season has been disastrous to fruit and to fruit trees. Ordinarily a poor fruiting season entails only the loss of the crop of fruit, but the present year sees not only a trifling amount of fruit, and that of most inferior quality, but there is also apparent a severe injury done to the fruit trees. A winter more than ordinarily trying to fruit trees, was followed by a cold, wet spring and a cold, wet summer. A hundred or more of dwarf pear trees on my own place came through the winter safely and started out vigorously at the opening of spring. That vigorous start was all that they have done for the season. Hardly one out of the hundred had made an inch of new growth. They have simply been at a standstill all the season, a few dying. All the young apple trees have acted nearly in the same way. Many have not made one inch of new growth, the few leaves put forth early in the spring being the only ones that have been seen the whole season through. All these trees have thus apparently received a severe shock by the inclemency of the weather. How greatly they have been weakened, and what the effect will be, on next year's fruit crop, remains to be seen. It is natural to expect that, unless the coming winter be very favorable, many of these weakened trees will be dead before spring.

That is in the "off" fruit year in New-England a ride through the country will easily demonstrate. A carriage ride of some three hundred miles, taken in August, through some of the best farming counties of Maine showed almost barren orchards everywhere. I should perhaps, make an exception in the case of pears, for many of the standard pear trees are well loaded this year, but so far the fruit appears greatly lacking in flavor, due, no doubt, to wet, cloudy weather. Only warmth and sunshine can give the highest flavor to fruit. On my own place the small fruits were almost a total failure. What little fruit there was to gather was soft and flavorless, for the reason just mentioned. On the whole, then, we have had a most disastrous fruit year. As 1896 was a great fruit year, it was a foregone conclusion that the crop of 1897 would be smaller—in many localities much smaller—but this time we have a conjunction of the non-bearing year and of very unpropitious weather. This leads naturally to the query as to whether Nature has really fixed an irrevocable law that one year shall see a full harvest of fruit and the next a meagre harvest? It certainly is natural for orchards to bear in this way. Can they be induced to change their habits, to the extent, at least, of bearing a medium crop every year, instead of a big one, one year, which necessitates lying by for a year to recuperate their strength.

Next year is the season for a big crop of fruit and low prices the country over. Is there anything one may do to lessen the crop of 1898 and to secure a profitable one in 1899, when prices would naturally be good again? Many ideas have been advanced along this line, a combination of two appearing to me to give the best promise of desired results. These are thinning the fruit severely on the bearing year and fertilizing the trees heavily with manure, rich in potash, late in the same season will give the trees a great stimulating during the following, or non-bearing year. Fertilizer applied in the spring will hardly give much effect on that season's crop, but, applied late in the previous season, the result should prove highly beneficial.

I am very certain that much can be accomplished in this way to equalize the crops of fruit, and thus make them more

profitable. The trial is certainly worth making, on a small scale, at least, when another season comes.

After freezing weather arrives put a lot of refuse hay between the rows of raspberries, making it six inches deep when it has settled, bringing it well up around the bushes. Mice will by this time have gone into winter quarters, so that no harm will come from the mulch on this score. The hay will help bring the canes through the winter in good shape, and next summer it will mulch the ground and aid in bringing a big berry crop. Then, when the hay decays, it will be all worked into the soil, enriching it and making it of a mechanical texture finely suited for growing small fruits. This point is worth remembering.—(D.)

The Effect of Lime on Land.

The immediate effect of lime on the vegetation of the land to which it is applied is very striking. It immediately destroys all sorts of moss, makes a tender herbage to spring up, and eradicates a number of weeds. It improves the quantity and quality of most crops, and causes them to arrive at maturity more rapidly. The extent to which it produces these effects is dependent on the form in which it is applied. When the lime is used hot—that is immediately after it is slacked—they are produced most rapidly and effectually, but if long exposed to the air, so as to absorb much of the carbonic acid lost in burning, its action is much slower and milder. The conclusion to be drawn is that lime can be used beneficially upon soils which have been little stirred and little exposed to the air, upon new soils, or upon those which contain, naturally or artificially, a certain amount of organic matter; but if used without manure upon arable soils from which crop after crop has been taken without any manure being added it will not restore fertility, and those farmers who are in the habit of putting large doses of it upon their land, trusting to that alone for good crops for six or seven years after, abuse this most valuable substance.—(J. T. Phillips, before the Carmarthen-shire Chamber of Agriculture.)

To Eradicate Snapdragon.

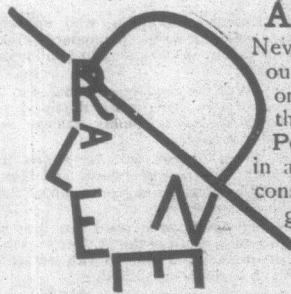
The snapdragon is one of the most persistent of weeds and very difficult to eradicate. Plough the land deeply early in the spring, using a plough with a jointer attachment. Plant some crop which can be given clean culture, as corn or potatoes, preferably corn. Then through the entire season keep the cultivator going and prevent the plants (snapdragon) from getting a start. If you can keep the weed from breathing during an entire season, you will conquer it. The difficulty in killing out weeds ordinarily is that after keeping up the culture for a part of the season then the work will be allowed to drop, and the weeds improve the first opportunity to grow. The general treatment for the eradication of such weeds is intensive culture. The seeds at the present time are far enough developed to grow. It would be a good plan to thresh in the field, burning the straw over to destroy the seeds.—[Country Gentleman.]

MINARD'S PILLS.

Are prepared from Vegetable Medicines only. The combination is so carefully arranged as to meet all cases when a Cathartic is necessary. They not only evacuate the bowels, but will open the secretions and expel foul humors from the system. Their action is gentle and thorough.

Without any flaming advertisement, we send these Pills forth to make their own market, as our Linctus has already done. A Trial is all that is Necessary to Ensure Success.

Are you Bilious, have you a Sick-headache, Colic, Jaundice, Constipation, Nervous Debility, Disordered Stomach or Kidneys, Dyspepsia? Do you feel dull as a heavy, or pain or fullness in the head? In all cases use these Pills a few times and all will be well with you. They will often break up a Cold by taking a good dose at night, taking a light supper and bathing the feet in hot water.



Send it Back

Peddlers and some unscrupulous grocers will tell you "this is as good as" or "the same as Pearlina." IT'S FALSE—Pearlina is never peddled, and if your grocer sends you something in place of Pearlina, be honest—send it back.

A-head of Pearlina?

Never! Not a bit of it! That is out of the question. Probably not one of the many washing-powders that have been made to imitate Pearlina would claim to excel it in any way. All they ask is to be considered "the same as" or "as good as" Pearlina. But they're not even that. Pearlina is today, just as it has been from the first, the best thing in the world for every kind of washing and cleaning.



Don't work: let SURPRISE SOAP do the labor for you. It's the way to wash clothes (without boiling or scalding), gives the sweetest, cleanest clothes with the least work. Follow the directions on the wrapper.

OGILVIE'S Hungarian Flour.

THIS FLOUR is the Highest Grade made on this Continent.

No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other. IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer. HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods. MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat. ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used. THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water. FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough. IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

J.S. HARDING, St. John, N.B. Agent for the Maritime Provinces.

Blood Will Tell...

When an animal is all run down, has a rough coat and a tight hide any one knows his blood is out of order. To keep an animal economically he must be in good heart.

Dick's Blood Purifier



Is a necessity where the best results from feeding would be obtained. It tones up the system, rids the stomach of bots, worms and other parasites that suck the life blood away. Nothing like Dick's for Milch Cows.

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DICK & Co., PROPRIETORS.

A Scientist Saved

AN INTERVIEW WITH A COLLEGE PRESIDENT.

His Many Duties Caused His Health to Break Down—Dr. Williams' Pink Pills Restore Him to Activity.

From the Republican, Columbus, Ind.
The Hartsville College, situated at Hartsville, Indiana, was founded years ago in the interest of the United Brethren Church, when the state was mostly a wilderness, and colleges were scarce. The college is well known throughout the country, former students having gone into all parts of the world.



PROF. ALVIN P. BARNABY.

A reporter recently called at this famous seat of learning and was shown into the room of the president, Prof. Alvin P. Barnaby. When last seen by the reporter Prof. Barnaby was in delicate health. Today he was apparently in the best of health. In response to an inquiry the professor said:

"Oh, yes, I am much better than for some time. I am now in perfect health, but my recovery was brought about in rather a peculiar way."

"Tell me about it," said the reporter. "Well, to begin at the beginning," said the professor, "I studied too hard when at school, endeavoring to educate myself for the profession. After completing the common course I came here and graduating from the theological course, I entered the ministry and accepted the charge of a United Brethren church at a small place in Kent County, Mich. Being of an ambitious nature, I applied myself diligently to my work and studies. In time I noticed that my health was failing. My trouble was indigestion, and this with other troubles brought on nervousness."

"My physician prescribed for me for some time, and advised me to try a change of climate. I did as he requested and was some improved. Soon after I came here as professor in physics and chemistry, and later was financial agent of this college. The change agreed with me and for a while my health was better, but my duties were heavy and again I found my trouble returning. This time it was more severe and in the winter I became completely prostrated. I tried various medicines and different physicians. Finally I was able to return to my duties. In the spring of 1896 I was elected president of the college. Again I had considerable work and the trouble, which had not been entirely cured, began to affect me, and last fall I collapsed. I had different doctors, but none did me any good. Professor Bowman, who is professor of natural science, told me of his experience with Dr. Williams' Pink Pills for Pale People and urged me to give them a trial, because they had benefited him in a similar case, and I concluded to try them."

"The first box helped me, and the second gave great relief, such as I had never experienced from the treatment of any physician. After using six boxes of the medicine I was entirely cured. Today I am perfectly well. I feel better and stronger than for years. I certainly recommend Dr. Williams' Pink Pills to similar sufferers and over-worked people."

FRED. De VINE,
BARRISTER-AT-LAW,
NOTARY, PUBLIC, Etc.
Office: 99 Prince Wm. Street
SAINT JOHN, N. B.

Sir Hercules Robinson, who was appointed governor and commander-in-chief of Cape Colony in 1895, died in London on Thursday.

The side of the Soulanges canal for a distance of 1,300 feet and a depth of 70 feet fell in Wednesday, doing damage estimated at \$100,000.

Sir Oliver Mowat will be sworn in Lieutenant Governor of Ontario, and Hon. David Mills, Minister of Justice, about the middle of November.

Thursday forenoon a train ran into a cow two miles south of the St. Tite station, Quebec, causing the train to run off the track. A fireman was killed.

The annual announcement of Whiston and Frazee's Commercial College, Halifax, has been received. To young men and women who desire a business training, this school offers superior inducements.

In response to Rev. Mr. Blake's appeal for aid for the Irish parliamentary party, \$5,100 has been subscribed at Toronto. Hon. Mr. Blake, Sir Frank Smith and Hugh Ryan gave each \$1,000, and Archbishop Walsh \$200.

The people of the Baptist church and congregation of Eau Claire, Wis., to which Rev. A. C. Kempton ministers, recently expressed, by a large and enthusiastic meeting and an address, their profound regard for their pastor and their desire that he should continue to minister to them.

The N. S. School of Horticulture will organize classes on Nov. 1st, with Prof. E. C. Sears, M. Sc., in charge. Already nearly 40 students are enrolled with a good prospect of a number more before the school opens. Aside from this quite a number are expected to attend a short course beginning after the holidays.—(C. R. H. S.)

The Missionary Review of the World for November contains extremely valuable and interesting articles. Dr. Pierson, the editor-in-chief, gives the remarkable history of the "World-wide Uprising of Christian Students" as one of the marked spiritual movements of the century. This movement, which is still young in years, has made remarkable progress among the young men of all lands, and bids fair to occupy a foremost place in the regenerating forces of the future.

Apart from the momentary interest in the mayoralty campaign of the Greater New York, the character-sketch of Henry George by Arthur McEwen in the American Monthly Review of Reviews for November will attract general attention. Whatever may be thought of the single-tax doctrine in economics, the politicians have found that Mr. George is a personal force to be reckoned with, and his personality has fascination for many who are far from sharing his beliefs.

A re-organization of the New Brunswick government took place last week. The resignation of Hon. James Mitchell having been accepted by the Governor, Hon. Mr. Emmerson was entrusted with the task of forming a government. This he has succeeded in doing, and the personnel of the new administration has been announced as follows: Hon. Henry R. Emmerson, Premier and Chief Commissioner of Public Works; Hon. Lemuel J. Tweedie, Provincial Secretary and President of Executive Council; Hon. Albert S. White, Attorney General; Hon. James Mitchell, Solicitor General; Hon. Charles H. Lablouis, Commissioner for Agriculture; Hon. L. P. Ferris, without portfolio. The present government, like that which preceded it, is of composite character, both political parties being represented in it.

Rev. E. O. Taylor, M. A., of Chicago, has just visited Halifax in his lecturing tour, and he made an excellent impression. He preached on Sunday morning, Oct. 17, in the First Baptist church, and in the evening in the Brunswick Street Methodist church. On the afternoon of the same day he spoke to a very large audience in the Academy of Music upon Christian Citizenship. On the following evening he spoke in the vestry of the Brunswick Street Methodist church, and on Tuesday evening the last address in the course was given in the lecture room of the First Baptist church. These lectures were of a very informing character and were received with marked appreciation. Those who may have thought before that temperance addresses are alike, and that nothing new can be said upon a theme so well-worn, had their views changed upon listening to these scientific discussions. The relation between alcohol and crime, as traced in the last of the lectures, cannot fail to leave a lasting impression and to move all who desire the welfare of their fellow-men to a stouter warfare against the traffic of ardent spirits. Mr. Taylor is worthy of a hearty welcome wherever he goes.

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The Oldest and Largest Manufacturers of

PURE, HIGH GRADE Cocoas and Chocolates

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CHEAPSIDE.

St. John, N. B.

CAN CONSUMPTION BE CURED?

Chemistry and Science are daily astonishing the world with new wonders, and it is no longer safe to say that anything cannot be achieved. The researches and experiments of the distinguished chemist, T. A. Slocum, patiently carried on for years, have culminated in results as beneficial to humanity as can be claimed for any modern genius or philosopher. That Consumption is a curable disease, Dr. Slocum has proved beyond a doubt, and there are now on file in his Canadian, American and European laboratories, thousands of letters of gratitude from those benefitted and cured, in all parts of the world.

To make the wonderful merits of his discoveries known, we will send, free, three bottles (all different) of his Remedies, to any reader of this paper having consumption, lung or throat trouble, general decline, loss of flesh, who will send their name, express and post-office address. That the readers of this paper may be convinced of the genuineness of our claims, we publish the following Canadian testimonial, taken from hundreds in our possession:

MISSION CITY, B. C., June, 1897.
"I am a man of 52 years of age—always healthy until last Fall—suffered terrible pain in lung, followed by severe cough. I was in the lumber camp, and could not leave my men, therefore kept at my work until I could not keep around any longer, when I was brought home and the best doctor summoned. After treatment, he said that he was called in too

late, and that he could do no more for me. I kept getting weaker all the time, and resolved to try another doctor from New Westminster. He said my lungs and heart were affected, and that death might occur at any time. He prescribed for me, but I kept getting worse; and I got so weak that I could scarcely lift a cup of tea, and was by this time confined to the house for three months. I then heard of your Medicine and sent for samples, and at once commenced to use them as directed. The first dose did me good, and before I had completed the use of them I was out of bed. After using a further supply a short time, I was able to look after twenty-five men and walk three miles morning and evening. Your Medicine has certainly saved my life, and although fifty-two years old, I am stronger than ever, and now weigh 250 pounds, which is my weight. You can use my letter in the interest of suffering humanity.

JOHN RUTHER WREN."

Address all communications to the T. A. SLOCUM CHEMICAL CO., of Toronto, Canada, Ltd., 185 Adelaide Street W., Toronto, Canada, and the free samples will be promptly sent. Persons in Canada seeing Slocum's advertisement in American papers, will please send their communications to Toronto.

If the reader is not a sufferer, but has a friend who is, send friend's name, express and post-office address, and the remedies will be sent. When writing please mention this paper.

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ASK HIM ABOUT QUALITY.

When he talks price to you

ASK HIM ABOUT QUALITY.

When he refers to all the matches you get in a certain box

ASK HIM ABOUT QUALITY.

Then he will have to produce

E. B. EDDY'S MATCHES.