

# Messenger and Visitor.

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No. 45.

The German Emperor in Jerusalem.

The much-talked-of pilgrimage of the German Emperor to the Holy Land is now in progress. The royal party reached Jerusalem on Saturday, October 29. The Emperor, accompanied by the Empress Augusta Victoria, entered the city by the Jaffa gate, their entrance being heralded by the firing of guns at the citadel and the playing of a German anthem by a Turkish band. According to the despatches their majesties were received with enthusiastic demonstrations. From the Tower of David the Emperor and the Empress proceeded on foot, amid wild cheers, to the church of the Holy Sepulchre, where they were received by the Catholic, Greek and Armenian clergy, whose patriarchs presented addresses eulogizing the Emperor, who returned their compliments by conferring decorations upon the patriarchs. After their majesties had been presented with an address by the pastor of the German Evangelical church, there was a reception at the German Consulate, and later in the evening a general illumination of the city and a display of fireworks. It is reported that the royal party has suffered considerably from the extreme heat prevalent in Palestine, which has proved fatal to a number of the Emperor's horses, and that, owing either to this or to present political complications in Europe, his majesty will probably not prolong his stay in the East and visit Syria as he had intended. It appears, too, that there is a good deal of feeling in Russia in reference to the Kaiser's friendliness with the Sultan and this visit to the East, which is interpreted as having a significance inimical to Russian interests.

**Favorable Word.** At the close of an appreciative article on Canada, in which allusion is made to the enlarging trade of the country, the increase of immigration, the deepening of the great water-ways, the developing of improved communications with England and with other parts of the Empire, the New York Outlook alludes to the work of the International Commission and says that "it will be strange if the Commissioners who now have the commercial and certain political interests of the United States and Canada intrusted to them cannot come to some agreement for reciprocal trade. For a good many years reciprocity treaties with Central and South America have been an object of statesmanship with us, but their exaggerated importance may be judged by the fact that Canada, with its population of less than 5,500,000, buys from us nearly as much as all Central and South America put together. Canada ranks third among foreign countries as a buyer of our products, and the average purchasing power of a Canadian exceeds that of ten Latin-Americans."

**France and Fashoda.** What may come out of the Fashoda incident is for us a question of much more than speculative interest. Considering the large French element in the population of Canada, and the strong race feeling which exists, there is no part of the Empire more interested in the maintenance of friendly relations with France than is this Dominion. It is unquestionable that the relations between the two countries have become rather severely strained, and the British Government has undoubtedly come to regard war as a result of the difficulty by no means impossible. There has been unusual activity in military circles, especially in the navy, and the recent speech of Sir Michael Hicks-Beach, Chancellor of the Exchequer, indicated that the British Government had taken a position in reference to the Fashoda incident from which it would not recede. But France, even if she could count on the active aid of Russia—which she probably cannot—cannot afford to go to war with Britain. Such a step would at once bring her navy into conflict with a greatly superior naval force, and would inevitably result in great destruction to her commerce. And if France does not desire war with Great Britain it is difficult to see what there is in the present situation to force her into conflict with her more powerful neighbor. The presence at Fashoda of a force composed of a

dozen Frenchmen and a few hundred natives under Major Marchand, employed on an expedition for which the French Government had previously disclaimed any responsibility, cannot be regarded as constituting a title which France could consistently maintain in the face of a long-standing British claim, and especially in view of the fact that Marchand's little force was doubtless saved from destruction by the presence of the Anglo-Egyptian army then engaged in breaking the power of the Khalifa and occupying the country with an effective military force. One is prepared, therefore, to give full credence to the statement contained in recent despatches to the effect that France will retire from Fashoda unconditionally and without asking any compensation. It is quite evident, however, that France is in a very bad humor over the affair. It has served to intensify her jealousy of Great Britain on account of the latter's continued presence in Egypt, for England has not only remained in Egypt in spite of France's protests, but has employed the advantages thereby gained as a means of strengthening her position in Central Africa and of securing a line of communication between Egypt and the Cape. This galls France by interfering with her own schemes in Africa, and it would appear that she is seeking to revenge herself by preventing Great Britain obtaining from Portugal Delagoa Bay on the east coast.

**Ominous Outlook.** The presence of Major Marchand and his small military force at Fashoda did not from the first appear to constitute a standing-ground which France could reasonably hold against the Anglo-Egyptian claim, and any apprehension that France was disposed to find a *casus belli* in the incident has been set at rest by the intimation of Lord Salisbury, in a speech delivered at a banquet given to General Kitchener on Friday last, that assurance had been received from the French Government of its abandonment of any claim to the possession of Fashoda. At the same time the political horizon appears by no means to be settled. Despatches during the week have told of remarkable activity in British military and naval circles. The naval forces of the Empire have been put in readiness for immediate action. This evident preparation for war must be taken to indicate an apprehension on the part of Great Britain that a point has been reached when the resources of diplomacy are in danger of being exhausted and when it may be necessary to assert her rights in sterner fashion. Just what it is that has roused the British lion to so belligerent an attitude does not appear to be well understood outside of diplomatic circles. Its explanation may be Russia's continually aggressive attitude in China, or it may be that England judges that the time has come when it is necessary for her to declare a protectorate over Egypt and be prepared for contingencies in that connection. It is said that the Khedive of Egypt has been showing an unfriendly disposition toward England, and that the Sultan, who nominally exercises a protectorate over Egypt offended by England's recent action in respect to affairs in Crete, has endeavored to retaliate by pretending to convey the title of the Bahr-el-Ghazel country to France. Whatever may be the immediate cause of the present warlike preparations, it seems evident that Great Britain regards the present situation as one in which her honor and her interests can be maintained only by being fully prepared for any contingency. It is altogether probable that if France could be assured of Russia's support in a conflict with Britain the dogs of war would soon be loosed. But, whatever Russia might do a few years hence, she probably does not want war with Britain now, even with France to bear the brunt of it. The British Government no doubt wisely thinks that the best way to maintain the rights of the Empire, and at the same time to avoid war, is to make it evident that if her enemies choose war they will not find her unprepared.

**The Plebiscite.** On Thursday last representatives of the religious and temperance bodies of Canada, to the number of above three hundred men and women, waited at Ottawa upon the Premier, Sir Wilfrid Laurier, and a committee of his colleagues, composed of Hon. Messrs. Sifton, Fielding, Fisher and Sir Richard Cartwright, for the purpose of urging, in view of the expression of public sentiment in the recent Plebiscite, the intro-

duction at the next session of Parliament of a bill providing for the prohibition of the liquor traffic. The delegation was not only large in point of numbers, but influential as to character. Rev. Dr. Carman, General Superintendent of the Methodist Church of Canada, having been chosen as chairman on behalf of the prohibitionists, read a resolution which was passed by the Executive of the Dominion Alliance after the vote on the Plebiscite, expressing satisfaction with the substantial majority which had been secured for the abolition of the traffic in intoxicating liquors, and also arranging for a delegation to wait on the Government at the earliest opportunity to ask for the embodiment of the will of the people in definite and effective legislation. This resolution had been adopted by the delegation present. Dr. Carman then introduced Mr. F. S. Spence, of Toronto, as the first speaker. Other speakers were Major E. L. Bond, of Montreal; Rev. Dr. McLeod, of Fredericton; Rev. Dr. Hogg, of Winnipeg; Mr. Firman McClure, M. P. for Colchester, N. S., and Mrs. Rutherford, President of the Dominion W. C. T. U. Mr. Spence addressed the representatives of the Government at considerable length. He commended the Government for having acceded to the request of the prohibitionists not to complicate the question as submitted to the people with a reference to direct taxation and for the straightforward way in which, up to the present time, it had dealt with the question. Mr. Spence contended that the vote which had been polled was a remarkably large one to be taken on an abstract question. He summed up the result in this way: There was a majority for prohibition of 13,884. One hundred and twenty-four out of 205 constituencies, representing 128 members out of 213, were for prohibition. There was a majority of 43 members representing constituencies in favor of prohibition. Taking the prohibition majorities alone in these constituencies, and adding them together, it gave them over 125,000 majority to divide between their 128 representatives. Every member of Parliament who represented a constituency that had polled in favor of prohibition, represented a constituency that had voted for prohibition by an average of over 1,000 majority. Outside Quebec there were only 24 constituencies represented by 28 members, that had not given a substantial prohibition majority. He declared that it was the kind of vote upon which legislation might fairly be based with a certainty of its being made effective and being loyally obeyed. He recognized the difficulties in the way of prohibition, but he conceded the ability of the Government to deal with them. The other speakers followed, confirming the position taken by Mr. Spence and speaking of the force of the prohibition sentiment in the several provinces which they represented. Sir Wilfrid Laurier replied to the delegation at some length. He said that the Government appreciated the motives which actuated the delegation and the motives of those who, in the Plebiscite campaign, had striven to obtain a prohibitory law. He agreed with Mr. Spence that the vote recorded on the 29th September in favor of prohibition was a pure, clean and disinterested vote. He knew well that those who are seeking a prohibitory law had nothing else in view but the general welfare of the country. Though not himself a total abstainer, if yet he could be satisfied that there was a broad national sentiment in favor of such a cause, which in itself was a good and moral cause, he would have no hesitation in sacrificing his personal view, his education and inclination and submitting to the will of the majority. Sir Wilfrid agreed with Mr. Spence that, under the circumstances, the vote was a large one. Alluding to the vote in Quebec, he said that it was an important, though not the primary, consideration that the second province in the Dominion had declared against prohibition. Quebec was a part of the Dominion and its inhabitants were a law-abiding people. And if Quebec had gone against prohibition it was nevertheless a temperate province, for under the local option law nearly two-thirds of the municipalities of the province vote no licence. In conclusion the Premier said: "It will be the duty of my colleagues and myself to report to council the views that have been laid before us by the ladies and gentlemen who have spoken upon this occasion. I think this is too important a question to be trifled with. We shall take an early opportunity of communicating to the Secretary of your association the views of the Government upon the representations that have been made before us today." Dr. Carman expressed the thanks of the deputation for the hearing. "Of course," he said, "we expect large things from a strong Government."

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## Apostles of Missions.

BY REV. R. OSGOOD MORSE, M. A.  
No. VI.

## Raymund Lull, the Apostle to the Mohammedans.

1292-1792! Five centuries lie between these dates. Yet the earlier date is marked by a missionary movement unparalleled in originality and breadth of conception until the later date. Raymund Lull was the William Carey of the Dark Ages.

Raymund Lull was the first missionary to the Mohammedans, and he is the greatest one. He was a philosopher, a fanatic in its best sense, a scholar, and a martyr, that by persuasion, by love, by prayer, by proclaiming the love of Christ, rather than by arms he might win Islam to Christ. Crusade had succeeded crusade only to leave the Saracens more powerful than they found them; and in the Turk, to develop Christianity's deadliest foe; and to plunge the church into deeper corruption. God now raised up Raymund Lull to show what the crusades might have been had they fought for the Cross with the weapons of the Crucified One.

Raymund Lull was born of a rich and noble Spanish family at Palma, Majorca, about 1235. He was highly educated and loathsomely licentious during his first thirty years. When great grace through great revelations of Christ conquers a great sinner we have a great Christian. Such was Raymund Lull. It was while the young libertine was writing a sensual song that Christ appeared to him, but as the Crucified One. That sad form of Love incarnate never left him and he was drawn from sin, from the world, from himself, to a missionary career.

Lull's father had been a crusader, so from earliest youth he had heard of the Saracens. With his call to Christ came his commission to preach Christ to the Saracens. The needle turns to the pole of its own sweet will when released from constraints. No less truly did the heart of Raymund Lull set free from "serving divers lusts and pleasures," and magnetized by divine love, turn to the work dearest to our risen Lord, giving the gospel to those in darkness. His self-renunciation was complete. In a spirit strange to Christians of lukewarm faith he covenanted with God,—"To Thee, O Lord God, I offer myself, my wife, my children, and all that I possess. May it please Thee, who didst so humble Thyself to the death of the Cross, to accept all that I offer to Thee, that I, my wife, and my children may be thy lowly servants." Selling all he had and providing only for his family, the young nobleman left his home, as he thought, forever. Six years he spent in retirement in the mountains of Randa, Majorca. Here his plan of missionary campaign revealed itself to him.

His work was threefold. He devised a philosophic system for persuading non-Christians of the absolute truth of Christianity; he established missionary colleges for training men in the Oriental languages, and he went and preached in Mohammedan lands, becoming the first martyr for Africa. We will follow him briefly in these three lines.

Being essentially a philosopher, Lull thought to convert men to Christ, at first, by showing the absolute truth of Christianity. Accordingly he wrote an apologetic work, "The Ars Major," in which, not unlike Butler in his analogy, he sought to prove the argument between the truth of revealed religion and that which is founded in the nature of the human mind. This he taught in the universities until the schools of Europe rung with its praise. They saw in it, however, only a philosophic method, and not the missionary key to the hearts of Mohammedans and heathens. But what avails philosophy without a language for it to speak. So he "bought a Saracen" and from him learned Arabic and cognate languages for nine years. William Carey and his pundit at Serampore were literally foreshadowed by Raymund Lull and his Saracen. From this, he became filled with the idea of missionary colleges where men might learn the languages, and be trained to preach the gospel to unbelievers. He thus approached very nearly the modern conception of foreign missionary work. A church buried in formalism and corruption failed to respond to this idea borne five centuries in advance of its age, else soon an army of translators had been at work. But nothing daunted Lull appealed to King James, of Majorca, to found a convent for the instruction of Franciscan missionaries in Arabic. He visited Rome to ask for a decree that a missionary institute should be attached to every convent, so as at once to give a practical direction to the monastic life of both sexes, and to convert the world. In 1311 he induced the Council of Vienne to pass a decree that Oriental languages be taught in the universities of Paris, Oxford and Salamanca. But alas for the man five hundred years in advance of his age! He is doomed to misunderstanding and martyrdom for his progressive ideas.

Raymund Lull pointed out a better way of self-denial than asceticism. Forsaking this world merely to be partakers of glory in the other was to him non-Christ-like. In his "Divine Contemplation" he breaks forth,—"I find scarcely anyone who, out of love to thee, O Lord, is ready to suffer martyrdom as thou hast suffered for us. It

appears to me agreeable to reason, if an ordinance to that effect could be obtained, that the monks should learn various languages, that they might be able to go out and surrender their lives to thee. . . . O Lord of glory, if that blessed day should ever be in which I might see Thy holy monks so influenced by zeal to glorify Thee, as to go into foreign lands to testify to Thy holy ministry, of Thy blessed incarnation, and of Thy bitter sufferings, that would be a glorious day, a day in which that glow of devotion would return with which the holy apostle met death for their Lord Jesus Christ."

So, too, he longed to see the sword of war replaced by the sword of the Spirit in devoted lives as a means of conquering heathen peoples. He wrote urging devout Christians to consider: "How they may be able by the force of argument, through the help and power of God, to lead unbelievers into the way of truth, so that the blessed name of the Lord Jesus, which is still unknown in most parts of the world and among most nations, may be manifested and obtain universal adoration. This way of converting unbelievers is easier than all others. For it must appear hard to unbelievers to forsake their own faith for a foreign one; but who is there that will not feel himself compelled to surrender falsehood for truth, the self-contradictory for the necessary? Of all methods of converting unbelievers and re-conquering the Holy Land, this is the easiest and speediest, which is most congenial to love, and is so much mightier, than all other kinds or methods, in the proportion that spiritual weapons are more effective than carnal ones. . . . May it please the Lord Jesus to spread a new light over the world, that unbelievers may walk in the brightness of this light and be converted to join with us in meeting Him, the Lord Jesus Christ, to whom be praise and glory forever."

Raymund Lull holds a unique place among the pioneers of modern missions. He was a missionary-statesman, of magnificent enthusiasm, and persistent purpose. His own course is the seal of his consecration. Not only did he propose and outline a noble scheme of missions, but he gave himself heroically to its execution. In 1292, this man whom Humboldt describes as at once a philosophical systematizer, and an analytic chemist, a skillful mariner, and a successful propagator of Christianity, lauded in Africa at the great Mohammedan city of Tunis to preach Christ to Islam.

The heroism of the undertaking! Raymund Lull, refused aid and sympathy by the Christians of Europe, went forth alone to carry Christ to a people, with whom apostasy is death, who had made all Christendom feel their prowess for centuries, whose advance had scarce known a check, and who up to this hour have yielded the fewest converts to the gospel, and have attracted the fewest missionaries to attempt their evangelization. And yet, carping critics say Christianity is an effeminate thing. Let them show like heroism or be silent.

He at once invited the Manloies or Mohammedan doctors to a conference. They came expecting an easy victory. They had miscalculated the power of the zeal and eloquence of this God-enthused man. The Trinity as manifesting the divinest perfection and completeness of attributes in the Godhead, and Christ the son of God, the hope for dying men, as with power dying for man,—such was the burden of his message. This message stirred up instant persecution. He was cast into prison to await deportation. But that dauntless spirit fired with love for Christ was not conquered. He at once laid plans for returning. His appeal to Naples and Rome for help was in vain. Being thus shut out from Africa he turned to the work at hand. He began evangelizing both Jews and Mohammedans of his native Majorca. Thence he went to Cyprus, and even into Armenia.

But "Islam in Africa" was the burden of his life. Accordingly, in 1307, he was found there again. He immediately made the market-place of Berrig his pulpit, where he preached Christ and denounced Mohammed. Again he was imprisoned and for six months the sensual wiles of Islam were used to induce him to deny Christ. He answered by a defence of Christianity which earned him a second deportation. Again, but in vain, he appealed to the church to take Christ to Islam. He writes, "The Saracens write books for the destruction of Christianity. . . . For one Saracen who becomes a Christian, ten Christians become Saracens. It becomes us to consider what the end will be of such a state of things. God will not be mocked." The church still needs to heed the warning and entreaties of this great missionary orator.

But the fire divine so burned in Raymund Lull's life that at seventy-eight years old, despite the entreaties of friends, a third time he embarked for Africa. For a year he ministered quietly to the little band of believers he had gathered. Then this divine fire impelled him to call once more upon the people to renounce Mohammed. This time it was to meet the martyr's death, for on June 30, 1315, as the worn body of seventy-nine years feel beneath the Mohammedans fatal stones, the heroic spirit passed to the house not made with hands, eternal in the heavens. The martyr's death well fitted this heroically self-sacrificing life, whose impelling motive was, "The love of Christ."

Let this motto from his own great book be that of all his successors: "He who loves not lives not; he who dies by the Life cannot die."

## Christian Science in India and America.

BY PUNDITA RAMABAI.

After four months' stay in America I have become more than ever impressed with the words of Solomon, "There is no new thing under the sun." With all the advancement of the nineteenth century I am surprised and shocked to find that ancient philosophies are making their appearance in the United States under the guise of Christian names. It is a sad sight, to one who is

acquainted with the results of heathen philosophy and superstition, to see educated people, who enjoy all the privileges of a Christian civilization, being deceived by the glamor of a new name.

On my arrival in New York last spring I was told that a new philosophy was being taught in the United States, and had already many disciples. The philosophy was called Christian Science, and, when I asked what its teaching was, I recognized it as being the same philosophy that has been taught among my people for four thousand years. It has ruined millions of lives, and caused immeasurable suffering and sorrow in my land, for it is based on selfishness and knows no sympathy or compassion.

But what has shocked me most has been the report that there are women in America who are not deceived by the name of "Christian Science," but are confessedly studying and adopting the philosophy of the Hindus. As I was born and educated in the philosophy, having taken my degree of Pandita in it, I am acquainted with both literature and its influence upon my people, and I want to witness to its degradation. To study Indian philosophy one must go to India and see its results, and learn to read the Shastras in the original. It is all very nice to read pretty translations, where much that is base and degrading is expurgated; but the original is quite another thing.

The difficulty is that these American disciples of Hinduism have never appreciated the good things God has done for them. They are not interested in God's Word because they do not study it, and ignorance is at the root of all their infatuation. They are ignorant of the goodness of God, and they are wise in their own eyes. Many of them have had a university education, just as the men have had. They have clubs of their own and many other privileges, but, in spite of all this, they have become foolish. I do not say so, but the Bible says so. Now, if you want to have a philosophy that will be useful to you in your life, and will allow you to be useful to others, study the philosophy that you will find in the gospel of John and the first epistle of John.

These people are dissatisfied, and want something better, something grand. Some of them told me they found so many "grand things" in the Hindu religion after they studied these translations. They received that knowledge in the English language, and they say these books are "full of grand thoughts." I can tell you many of those "grand thoughts," for I have studied the same books in the original tongue. I thought I could find something happier and something higher in the philosophical works of my people, but I only found large words. The philosophical language is "very deep and very grand," therefore it is fine to make long sentences, and these sentences fill, perhaps, two or three or six pages. When you have got to the end of a sentence you do not remember what is said on the first page, and so you find it "very grand and very deep." You know it is very grand when you do not understand it, and that is just what this philosophy means. It is philosophy when you do not understand it. I can tell you I have sounded the depths of that philosophy, and what did I find? I will give you an idea in my own language. It means just this:

## THE PHILOSOPHY OF NOTHINGNESS.

You are to take the whole universe as nothing but falsehood. You are to think that it does not exist. You do not exist. I do not exist. When you realize that, that is philosophy. Can you realize it? There was once upon a time a great being called Brahma, and that person was no person at all, but something like air, full of joy and knowledge. Can you think of air as being full of joy and knowledge, without any personality, existed once upon a time. That being had no mind. It did not want to say anything or have anything near it, and therefore, of course, it did not understand anything. Then there came another being just like him, and that being was nothing but darkness. It was all falsehood. Now this air united with that darkness and assumed personality. It became male and female, and as that person has formed all things, the logical inference is that everything is falsehood. The birds and beasts that you see do not exist. You do not exist. When you realize that you have no personality whatever, you have no life, no knowledge, nothing, then you have attained the highest perfection of what is called "yoga," and that gives you liberation, and you are liberated from your body, and you become like him, without any personality. You draw on the blackboard zero, plus zero, minus zero, multiplied by zero, divided by zero, and it equals zero. It is just that, nothing more.

## ITS FRUITS.

And what has that philosophy done for the people of India? A tree is judged by its fruits. An apple tree cannot bring forth a pear, but it will bring forth its own kind. The grandeur and beauty of that philosophy must be judged by its fruits. You are a people of some feeling. Everything is real. You feel that when other people are starving you ought to give them something to eat, but, out in India, they do not feel that. Men do not feel any sympathy for others. They do not feel for people who are starving or being killed in war. In our



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late famine our philosophers felt no compassion for sufferers, and did not help the needy. For why should they help when they claimed the suffering was not real, neither were the dying children real. The first result, then, of the philosophy is the basest cruelty and selfishness; no compassion for sufferers and supreme egoism.

WHERE TO STUDY HINDUISM.

To study Hindu philosophy it is best to visit India and experience it. Plenty of opportunities are afforded even if you go only to Bombay. That city is very large, and it is very hot there; but that will make no difference to philosophers who never experience heat at all. The people of India and the philosophers who have studied with the learned men ought to feel alike towards all people and all beings; but they never show a particle of kindness to the women, and their lives are made so unbearable that they want to kill themselves. These philosophers have shown mercy towards all lower animals. They have established hospitals for animals, but they have never established hospitals for women. The preachers who have come over here to preach Buddhism to the American people have established a hospital for animals in Bombay. In that hospital there is a ward devoted to bugs, and a man is hired to feed those bugs on his blood every night. They never take any thought of the women who are dying under the weight of this philosophy, but they just show their charity towards the bugs. I recommend this hospital for the edification of American students of Buddhism. Let them stay one night in that bug ward. That will pay them for all their labors in studying that philosophy.

The Hindu women have been made slaves, and it is the Christian people who are now bringing the liberty of Christianity. Our philosophers have never established schools for our women and girls, but they have taught that it is a religious duty to burn thousands of widows alive. The women are very necessary in order to cook the food and care for the husbands, but when husbands die they are good for nothing. When I was in Calcutta I was asked by some of the philosophers to speak on something of the religion of the Hindu women. They tried to make a preacher of me. If I had become a preacher of the Hindu religion, I do not think I could have remained a Hindu a single day. I was told, in the first place, by our learned people, that the women must never study the holy books of the Hindus. The men of India think that the very study of the books gives them salvation; but, if the women study those books, they are lost. What is good for men is not good for women in India. That is their belief. I just over-stepped that rule a little, and made a study of the religion was? This religion said, you must never read or write, and knowledge is not the thing that is desirable for women. Women are naturally wicked, and, if they get any knowledge, they become worse and worse.—Guardian.

Vanity and Conceit.

"The vain man is desirous that people shall think well of him; the conceited man is convinced that they do." The definition, or words to the same effect, is from a contemporary. It struck me as apt, and set me pondering, passing my friends and acquaintances in review, and sorting them into the vain and the conceited. It agrees, too, with another remark on the subject that I have always held to be true—that conceit is the vice of the thick-skinned, while vanity is the weakness of the thin-skinned.

But when all is said and done they are venial faults both of them, as common as dandelions and as difficult to exterminate. Most estimable people are either conceited or vain. Many praiseworthy individuals are both. Vanity is more easily detected than conceit. It lies in the skin, and is as plain to be seen as the measles. You cannot be five minutes in the room with a vain man and not know him to be in vain. In his gestures, in his most trivial remarks, in the expression of his face, he betrays himself at every moment as a vain man. Conceit, lying beneath the skin—and a thick skin at that—frequently escapes detection. You may be days, nay weeks, in the company of one whose interior economy is one solid mass of conceit and not discover it. It may be your lot, as it has been mine on more than one occasion, to be staggered by a sudden revelation of unfathomable conceit in one whom you have hitherto regarded as the most humble minded of your acquaintances. For myself, being more subject to vanity than conceit, I have more sympathy with the vain than with the conceited. I understand them better. But I do not underestimate the value of conceit, and for purposes of companionship, like to number among my acquaintances some of each. By this means I avoid being bored by either.

The vain man is a pleasant companion in many ways. He is eager for your good opinion, and shows you that he thinks it worth having. He goes to meet you half way with his intellect, and being always mentally on the alert is quick to apprehend your meaning. You have not to prod him with your wit, or rub you subtleties in. He goes forward and catches them in the air before they have well left your own brain. But he is so sensitive, so "touchy," that you must be on your guard, or you will be perpetually hurting his feelings or wounding his vanity.

Long companionship with the vain tends to make one nervous and irritable. One cannot always be minding one's p's and q's. There are times when one must let oneself go. When this state of mind comes upon one there is no greater relief than to find oneself in the company of the conceited. You may say anything you please, and rest assured that though they may not understand it, at least they will not take offence. Even if you wish to offend them you cannot do so with your ordinary weapons of sarcasm and irony. In spite of all you can do or say to the contrary they will believe that you think well of them. How can you do otherwise, they would say to themselves if the question arose, when they are so deservng of your good opinion? When their complacent self-satisfaction becomes a source of irritation, so that one longs to send a harpoon through their hippopotamus hide, to wound their self-esteem, then how delightful it is to find oneself back again and conversing with the vain!

One thing has sometimes surprised me in the conceited. If, carried away by the desire to pierce their impenetrable self-esteem, one hurls unmeasured abuse at their heads, or thrusts deep with a vicious home truth, they will receive it with amiable humility that is almost touching. Indeed, these thick-skinned conceited folk seem capable at times (and under provocation) of a humility as deep as their conceit is sublime.

My friend J. is the vainest man I know. He is also the most gifted. He is so quick that he grasps your meaning before you have uttered the sentiment. He has a subtle wit and a brilliant power of expression, and is so amusing that after an hour spent in his company you positively ache with laughter. But he is so vain, so "touchy," that you may make him your enemy for a month by a frank and friendly criticism. He cannot bear that you should think anything about him or his works amiss. If you do but hint that you could wish that something about him were otherwise, you will launch him in a passion of self-defence, or, worse still, plunge him in a misery of gloomy moroseness that is as distressing to you to witness as it must be to him to endure. He is a violinist of no mean calibre—might, indeed, have been in the first rank, but that he is too versatile to excel in any particular line, and he has all the sensitiveness that belongs to the artistic temperament, and more than all the vanity. Moreover, he is not more capable of concealing his feelings than a dog. Indeed I have seen a look in his face when, on an occasion when he had felt sure of an encore at a charity concert, he had met with but faint applause, so like that of a disappointed dog, that I could have laughed if I had not felt more inclined to cry. He has also this fault common to the vain, that he cannot bear to acknowledge himself in the wrong—even when proof that he is so appears more than positive. He knows this to be a fault of the ignoble, and makes, I believe, efforts to overcome it. But (perhaps it was allowed to become a habit in early youth, and is now incurable) it is too strong for him. And he will tire you with a foolish rigmarole of self-justification and excuse for some trivial fault or folly, that you know, and he knows, if he would but give himself a moment to consider, it would hurt no mortal man's reputation to own up to.

When, from a wish to be complaisant, you venture to agree with him in his self-criticism, at once, and with an ingenuity you cannot but admire, he will change his front and will prove to you by hook or by crook that he is totally devoid of the fault of which five minutes before he was deploring to you the possession. And yet, wital he is one of the most charming persons I know.—Pall Mall Gazette.

The Jesting Habit.

There are few more subtle maladies of the mind, or more incurable, than that of the jesting habit. The man who becomes a victim to the incorrigible jesting habit refuses to take life or himself seriously, and sees to it that he is not seriously regarded by others. He is the clown of private life, and, failing to recognize how little such a domestic character is needed among the changed conditions of today, he continues to grimace and caper, in the belief that he finds favor with the general audience, because the gallery applauds him, and others are too good-natured and well-mannered to dismiss him from the stage. We are not suggesting that life is to be taken so seriously as to leave no place for the exercise of occasional buffoonery; the grotesque and the absurd have their amusing side, and we have not yet arrived at such absolute fastidiousness in humor that it is necessary to strike the harlequinade out of the pantomime. But

"A jest's prosperity lies in the ear  
Of him that hears it, never in the tongue  
Of him that makes it."

and the harlequinade is out of place except at the end of the pantomime, when we have given ourselves up to frivolity, and are willing, in childish mood, to be "pleased with a rattle, tickled with a straw." So, in inveighing against the jesting habit, we are not asking for the abolition of the clown, but only for his restriction to his proper sphere. And there is no need to insist upon the fact that his sphere in social life has now become narrowed almost to a vanishing-point. At a time when, not only in courts, but in the private homes of the wealthy, the jester was considered merely second in importance to the cook as a domestic servant, it is not to be wondered at that clowning should have been in general

acceptance. Society had a taste for a certain kind of fooling which ranked as humor, and which, no doubt, was pleasing to the moods of the time; and being simple of acquirement, it was widely practised by private individuals as well as by paid servants. We may, then, take up this position that, whether rightly or wrongly, our hearts no longer warm to those who cultivate the jesting habit. The jest is a thing to be used sparingly or not at all. Better perpetual seriousness than perpetual fooling, for the former is, at most, a negative aggression. Yet can we not all of us call to recollection—and that without much endeavor—people of our acquaintance who are forever assuming the light-heartedness that finds its vent in jokes that have not the real smack of humor? Do we not all of us know the man or woman—and men are undoubtedly the chief offenders—who persistently refuses to look upon life's affairs with the amount of seriousness they demand? Do we not know those who will forever bring spurious smartness to bear upon any topic of conversation that presents itself—who want you, as it were, to take life with a perpetual grin? There is nothing that jars more on the nerves than the antic and witticisms of a professed buffoon—the man who at a party noisily draws attention to himself by his caperings and his labored attempts at burlesque, or who, in conversation, sees only the means of twisting ideas and words into some grotesque suggestion, which he fondly hopes will raise a laugh.

In taking warning by the habitual jester, we must be careful not to confound him with two of the most delightful of the types of men who ameliorate our common lot—the cheerful and the genuinely humorous. There are people who, by their hardy good nature, their unconquerable but not obtrusive vivacity, cheer us whenever we see them, as with the warmth of a steadily glowing fire. There are people who, by their lambent humor, irradiate our hearts at happy moments till we thank God for their cheering existence—people who are always ready to read life in a genial vein, and bring a smile to follow thought. No greater mistake could be made than to confound them with the jester, whose heat and light are only those of crackling thorus under a pot—all sputter and no penetration. It is in proportion as we value genuine humor and a cheeriness that is not spurious that we are made uncomfortable by the galvanic mechanical contortions of the habitual jester.

We are not conscious of pillorying the habitual joker beyond his deserts. Indeed, we have not yet done with him. One other failing he is sure to possess—that of egotism. It is generally the root of the mischief. The habitual jester yearns after popularity and applause and distinction, and seeks it in the wrong quarter. He is not aware that the spirit is not in him. The habit of jesting is a subtle one, and there is no class of men more obtuse to their own shortcomings than the professed and mechanical humorist. It is worth while for every man who thinks himself funny to ask himself, "Am I really amusing, or am I a bore to all except those who he had not know me well, and are easily pleased?"—The Standard Designer.

"He that Believeth on Me hath Everlasting Life."

JOHN 6 : 37.

In this word our Master tells us all that man can ever do To escape from condemnation and the life with God renew. All the rest was done by Jesus many centuries ago. Done by Jesus King of Heaven, while He served on earth below.

All the rest was done to save us in the Saviour's mighty love. And the way was fully opened to His glorious home above, To believe the Word of Jesus with a true and loving heart, In securing free salvation is the sinner's only part.

He that on the Lord believeth, howsoever poor his lot, When believing gains the blessing ne'er with earthly values bought.

And this life that has no ending, by the life of Jesus won, At the moment of believing in the convert is begun.

At this moment, oh my brother, on the Lord of life believe.

And from Jesus, blessed Jesus, everlasting life receive. Life, that holds the purest pleasure that may crown our mortal days;

Life, including brightest treasure immortality displays!

North River, Oct. 22. ADDISON F. BROWNE.

Our Departed Friend.

BY W. H. PORTER.

Another bird has flown on freedom's wing,  
But left behind, alas, an empty cage,  
Another voice has ceased on earth to sing,  
To join the chorus of the eternal age.

Another flower we almost deemed too sweet,  
And far too bright and beautiful to die,  
Like morning glory glad the day did greet,  
And then ere noon laid all its beauties by.

Another star that lighted up our ways,  
Has in its zenith vanished from our sight;  
While to our weary longing, tear-dimmed gaze,  
No ray relieves the cheerless gloom of night.

Around the scenes familiar to her feet,  
A sweetly solemn sadness seems to steal,  
Till all love's fervent longings spring to greet  
The fancied form to memory so dear.

The home, the church, her friends, and kindred all,  
Will keenly feel her absence many a year,  
And oft as they her virtues rare recall,  
Will heave a sigh, or wipe away the tear.

Yet generous love would not recall again,  
One who has so much more than earth can give;  
But seek to quell its murmuring sorrows vain,  
In view of pleasures that forever live.



## Dessenger and Visitor

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### China.

It has been generally understood that the lately deposed Emperor of China, Chuang Tsu, represented the party of progressive ideas and that his downfall signifies a triumph for the fossil conservatism which for centuries has held sway in the empire. There appears to be no authentic account of the Emperor's death, and the general opinion in Europe is said to be that he is still alive, but, whether living or dead, he has ceased to have any influence in the political affairs of his country, the reins of government having been assumed by the Empress Dowager, with Li Hung Chang as her chief minister. The New York Tribune has, from a correspondent in Peking, an interesting account of the events which led up to the *coup d'etat* which has so effectively crushed the hopes of the reformers. The guide and adviser of the Emperor in his attempted reforms was Kang Yu Wei, a progressive Cantonese, who had come to Peking as the representative of a large Southern patriotic constituency. Kang Yu Wei is represented as a man of great ability and oratorical power, as well as advanced ideas. Under this man's influence and guidance the Emperor entered upon a course of reform and proclaimed a number of edicts of a very radical character for China. First, a new university was ordered opened on Western lines. Then a patent office was ordered started to encourage invention and protect the inventor. Then the viceroys and all the Tartar generals were ordered to protect missionaries and receive them civilly whenever they called upon them. The stilted essay as a test of official ability was abolished; the bow and arrow were superseded for military students by the rifle; mathematics and science were placed in the curriculum of the provincial examinations; right of direct memorials was granted to all of the rank of Tao-Tai, with the right of memorializing the throne by any graduate, through his native prefect; corrupt officials were daily dismissed and their places filled by apparently brighter if not better men. These are things that have occurred and that are attributed to Kang Yu Wei and his immediate followers.

Unfortunately these excellent reforms were unseasonable, or at least a much stronger hand than that of the sickly young Emperor was necessary to their accomplishment. The pace set by Kang Yu Wei was too fast for the people. The favor shown him by the Emperor created jealousies among the mandarins and corrupt officials with whose interests some of the reforms instituted interfered unpleasantly. Kang had succeeded in having Li Hung Chang removed from the Foreign Office, but when, emboldened by success, he undertook to have the Empress Dowager removed from Peking, he overestimated his strength, and the result was to bring disaster upon both the Emperor and himself and all their scheme of reform. Having received information of the plan for her removal the Empress Dowager showed herself equal to the occasion. She immediately called her guards, ordered her sedan chair and, going at once to the palace, proceeded to interview the Emperor in reference to what she had heard. The young man is said to have bowed meekly to the authority of the Dowager, and having admitted that her information was correct, was informed that she would at once assume control. This she proceeded to do. The next day Her Majesty held audience seated upon a throne upon the same level with the Emperor, and without any screen or curtain before her. Li Hung Chang and the princes, as well as all the presidents of Boards and Manchu generals, came in and kowtowed, [made obeisance] promising their allegiance, upon which they were allowed to depart. So Her Majesty

the Empress Dowager is now the real ruler of China, and the Emperor Kuang Tsu will do only what his imperial and imperious aunt allows him to do." For the present, therefore, the party of progress in China is defeated and overthrown. But evidently the time spirit is at work even there. The old fossilized China is passing away and the country is on the eve of great changes. Its future is shrouded in uncertainty. Many interests and ambitions of the nations are centreing there. It has become a grand theatre of international diplomacy and may become the scene of events of a sterner character. The attention of the world is called to China as never before. But whatever may be the developments of the next half century, we cannot but hope and believe that it will bring far better conditions for the spread of Christianity in China, and therefore prove rich in blessing to China and its millions.

### A Great Deliverance.

In the Bible lesson for the current week we learn how the Lord helped king Hezekiah and his people in a time of great distress and peril. In his extremity the king cried, and the Lord heard him and saved him out of all his troubles. And this experience of God's servant has been treasured in the sacred Book that those who read the record may, in their times of need, seek and find help from that source whence deliverance came to Hezekiah.

Hezekiah was a good man—a wise and able king. He served his God with great courage and faithfulness. He had been zealous in purifying the land from its idolatry and in establishing the worship of Jehovah. "He did that which was right in the eyes of the Lord according to all that David his father had done," and "he trusted in the Lord, the God of Israel"; so that it is recorded that "after him was none like him among the kings of Judah, nor among them that were before him." But, like many another good man, king Hezekiah had his troubles. For affliction is not to be interpreted as necessarily signifying the displeasure of God upon those who suffer it, nor is the prosperity which one may enjoy to be regarded as a certain indication of the divine approval. Trouble is incident to human life. The innocent suffer with, and often more than, the guilty. The sunshine and the storm come both upon the head of the good and of the evil. The good man need not, therefore, be dismayed nor question the goodness of God if he find himself at times sorely beset with trials and afflictions. For God spared not his own Son from such affliction as none other has known; and the sense of fellowship with Christ has strengthened many a child of God to endure affliction with an heroic soul.

It is to be considered that a great affliction may be for the child of God the occasion of a great deliverance. Man's extremity becomes God's opportunity. It was so in Hezekiah's case. Assyria had sent its resistless forces westward even to the sea, and Sennacherib, having overrun and laid waste the surrounding countries, had invaded Judah, taken its strongholds and besieged Jerusalem. So far as any human sources of help were concerned, matters must have seemed well-nigh hopeless for the king of Judah,—shut up in his capital city like a bird in a cage, as the Assyrian monarch proudly boasted. But there are sources of help for men in trouble far greater and more effective than any arm of flesh. The king of Judah, taught by his friend the prophet, believed this, and Hezekiah and Isaiah cried unto God against Sennacherib. Then, in answer to their prayer, there came a great deliverance. The hostile host melted away as before the breath of the Lord, and the proud Assyrian king fled in dismay to his capital, to perish there by the hand of assassins. It is true that the answer to the believer's prayer does not always so come as it came to Hezekiah. Troubles do not always vanish at our cry. Sometimes the servant of God must march against the terrible foe. Sometimes he must breast the floods and march through the fires. But God can go with him into the fight, be with him in the floods and in the flames, and make all things work together for his good. For we must remember that after all the great thing that God would do for us is not to deliver us from trouble, difficulty, suffering, but to deliver us from the power of evil, and bring us by gracious discipline into closer fellowship with

Himself. Many a soul is led, by affliction to cling to God, and is thus enriched by blessings far greater than those which come in prosperous days when an untroubled easy-going faith holds lightly to the Divine hand.

### Editorial Notes.

—The New Testament conception of truth is that it is not merely something to be grasped by the intellect but something to be obeyed from the heart. It is not merely something to be contemplated, but something to be done. It is like a ladder by which one may climb upward to larger horizons and into larger fellowship with God. As a ladder is of real service only to him who makes it a means of getting upward, so also truth becomes really ours only as we make it a means of fuller service to God.

—The desire to reach conclusions in reference to subjects which claim our thought or demand our action is natural and legitimate. In many instances in which the assurance of absolute certainty cannot be reached, it is important to have opinions. But, to be of any real value, opinions should be well-considered and based upon the largest available knowledge of the subjects concerning which they are formed. The number of a man's opinions and the confidence with which he advances them are too apt to be in inverse ratio to his knowledge and his judgment. Opinions are too often the result of the inability or the disinclination on the part of those who hold them to look upon more than one side of the subject. Yet such people parade their opinions or, as they will say, their "convictions" and insist that you are wholly disloyal to all that is good and true if you do not at once bow down and do them reverence. Before one accepts any man's "conviction" as to what a given horizon may embrace one desires to be assured that his conclusion has been formed upon more adequate knowledge than can be obtained by looking through a narrow aperture from one side of a tower.

—Whether the demonstrative friendship of Kaiser William for the Sultan is because of love for the personality of the man who has justly won the title of "the great Assassin," or whether it is a part of the price of favors to be received from the Turk, one cannot say, but in either case the professed friendship does little credit to the Emperor. The London Chronicle remarks: "That the one ruler in Europe who is clothed with crime as with a garment should be publicly embraced and belauded by the chief of the great Teutonic nation is an offense against the conscience of the world, and if that error has been committed in the expectation of receiving commercial favors in return, it is a scandal without parallel in recent history."

—Much excitement has been caused by the outbreak of the bubonic plague in Vienna, which occurred in connection with scientific experiments in Prof. Nathnagle's bacteriological establishment. Several cases have occurred besides those which resulted in the deaths of Dr. Müller and Herr Barisch, and some of these cases also have resulted fatally. Every possible precaution, it would seem, has been taken to prevent an epidemic. Everyone who had come in contact with Herr Barisch, so far as they were known, were isolated. But the fact that he had visited friends, ridden in public conveyances, and had thus come in contact with a large number of persons, has given cause for much excitement over the matter, and it is said to be the opinion of the doctors at the Austrian capital that the disease is likely to spread.

—The death of Dr. Samuel W. Duncan, Foreign Secretary of the American Baptist Missionary Union, occurred at his home in Brookline, near Boston, Sunday, October 30. On August 27, Dr. Duncan sailed from Boston on an eastern trip, purposing to visit the Asiatic mission stations of the Union. His health, which during the summer had not been good, grew worse, instead of improving as he had hoped, as he proceeded on his voyage, and when Port Said was reached it became evident that he had not strength to continue the journey as he had intended. By the advice of physicians he returned at once to America and reached home only in time to spend his last hours in his own family circle. Dr. Duncan's death is deeply regretted. He was greatly esteemed and loved for his qualities as a Christian gentleman and a minister of Christ. His work as a pastor was highly successful and in the secretarial work of the Union, to which he was called in 1892, he had manifested executive gifts of a high order. Dr. Duncan had nearly completed his 60th year.

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## In British Columbia.

LETTER THE THIRD.

It is with joy I hear of the coming of Bro. Rose and Bro. Saunders from Nova Scotia to our western province. I hope soon to hear also of others. The eastern and central provinces should go halves in supplying us with men and also with sending us money. It will be slow work at the rate we are going. We lose three students and get two pastors and one student. The country is opening up wonderfully. All experts in mining declare that British Columbia is the richest mining country in the world. I wish that hearts aglow could mine for Christ and devote the substance to the work of evangelization. The wealthy mine owners and officials are not Christians, much less Baptists, so that we have to do our work of trying to lead these thousands to Christ at the labor and expense of the already established provinces.

Since my last to readers of the MESSENGER AND VISITOR I have had a sight of the Kootenay. Proceeding from the coast to Kamloops I found a dozen Baptists waiting to be organized into a church. The story of this should interest our Maritime brethren. A brother by the name of Chas. Stevens, from Nova Scotia, carried on an insurance business here. His mother is on a visit to him, helping to nurse his sick wife, a beautiful woman and a Christian. She, poor thing, is paralyzed beyond hope of recovery, but bright in the Lord and bearing her sickness with fortitude. This good mother of Chas. Stevens had no rest till she saw a Baptist church organized, and so it came to pass that the few scattered and lately incoming members expressed a wish that something be done, and for which we had long been hoping. Accordingly I arranged to go there for Oct. 9th and hold three services in a Hall and the next night organize a church. We had good meetings, and on the Monday fourteen persons, men and women, met at the house of Bro. Stevens, hard by the jail, organized, elected deacons and officers and praised the Lord together for a good start. The first thing these dear people did was to make a missionary collection of \$8, and also subscribe \$27.50 toward the New Westminster church benefit of their all. They have already secured a lot for a building, expecting Rev. Mr. Vincent from Nova Scotia, if not already there to take charge of the work. Of course other denominations did not think there was room for Baptists, they never do. But they are there and to stay. With a Nova Scotian pastor and half or more of the members from the same Convention I venture you, dear reader, will feel it right proper to help by prayer and money to sustain Bro. Vincent in his work. The Board has made a grant of \$300. The people will raise the rest. Will you kindly take this enterprising city of 2,000 under your wing. It will grow, and there is a good prospect for a great work being done. Mining in the neighborhood is opening up and there is great need of persistent evangelistic effort. The Hall is central, as the building will be when ready. New houses are going up all the time and so I commend this work, pastor and people, to your heart's sympathy.

Thence I went down the beautiful Arrow Lake to Nelson. On the shores of the lake are small towns growing up, some to become prominent, others to cease to be. Making note of probabilities I passed on to the very heart of the Kootenay, viz., Nelson. This is a growing city of over 4,000 people and bids fair to become a great city in the very near future. Large firms are putting up substantial blocks of buildings, banking houses also, and the C. P. R. are making it a distributing point. The Baptist church is a beautiful new building nearly paid for and seating over 300. It is well situated in this extremely pretty city and the members are a spiritually minded people. I held 8 days' meeting with them, and was much pleased with all I saw. On the closing night the baptistry was used for the first time and I was not a little delighted, not only to have the privilege of moving on the water, but of being the "pioneer baptizer" in the Kootenay, and Nelson has the honor of having the first baptisms. One candidate was a New Brunswicker, so see how near home it is to you, and how you ought to rejoice with Nelson. Besides your own Rev. C. W. Rose has just arrived there to take charge of the work, and they are going to receive him with unbounded joy. To this place we are obliged to give aid to the extent of \$300 and hope they will be self-supporting after next June. Will not some church in your Convention stand by Bro. Rose his first year, and let him feel that though away from home he is not forgotten. While here I visited Kaslo, a town of 2000, and Whitewater, a strong mining camp. I found a few Baptists and a room at each place to be had free for meetings, and such help as the people could give. The details I need not relate, but suffice to say a young man has been appointed to take charge of this field, and possibly thus he may be able to reach, and will hold services, visit, and do the best he can. We expect to form a church soon at Kaslo, for there are a dozen Baptists, and the most of them come from Nova Scotia and Prince Edward Island. It is a delightful fact that there are more Maritime Province Baptists in B. C., than from any other, therefore it is

obligatory for their home churches to aid them if possible.

Again Bro. Sweet, from Moosejaw, N. W. T., is by this time in Trail, and will do a good work in this settled community. He also is one of your men. We shall be glad to receive more, such as we have, from your fruitful Provinces. I am proud to tell you that Bro. Stackhouse is beloved and trusted by all the B. C. churches. He is sound in judgment, vigorous in effort and worthy of your confidence.

I am now at Roseland holding a series of services. It is a hard place, and the work here is very difficult. They have a beautiful building, but the baptistry has not yet been used. I hope it will be ere I leave. Of this place more in my next, as I need time to find out facts. In the meantime I plead most earnestly for funds to carry on our work. There are some of you, dear readers, who are greatly blessed in your surroundings, and can, if you will, help us in the West to evangelize the people, who are all the time coming from the eastern provinces. The need is very great. Towns are untouched and calls come to us from all quarters. Mr. Wm. Marchant, Victoria, will be glad to acknowledge contributions.

Roseland, Oct. 28th.

D. SPRINGER, Supt.

## Alberta Letter.

I write of Alberta. Alberta is not Manitoba, though I find that in the Eastern mind the two are more closely associated than the facts warrant. From Winnipeg to Edmonton is just 1,000 miles. Climatic conditions are as different as the distance suggests. Lying next to British Columbia our climate is influenced by our comparative nearness to the Pacific Ocean. Our average temperature is considerably higher than that of Manitoba. In Southern Alberta the warm winds from the west frequently banish the snow in the middle of winter. Cattle on the ranges graze all winter. In the Edmonton district the influence of the "Chinook" wind is not so marked, but nevertheless it tempers the severity of the winter weather. When you read of terrible blizzards in Manitoba do not waste your pity on your friends in Alberta, for blizzards are unknown here. Our average weather from November to March is calm, clear and invigorating, with occasional brief spells of severe cold. Nor is the summer weather in Manitoba any criterion of that in Alberta. For instance, it is reported that wet weather this fall has caused the loss of a large amount of the grain in Manitoba. Our season from seed time to threshing has been all that could be desired, with the exception of a frost in June that did local injury to late grain.

In natural resources also Alberta differs from Manitoba. Southern Alberta is especially adapted to grazing, while the northern part is more suitable for grain growing and mixed farming. We have immense deposits of excellent coal. Gold is washed from the river beds. The government is prospecting for petroleum in the northern part. Only time will tell what varied mineral wealth is buried in the Rockies, whose eastern slopes are in Alberta. It should be mentioned that Alberta possesses the Banff National Park—famous for its scenery and mineral springs.

I am convinced that Alberta, in respect to climate, scenery and natural resources, presents more nearly than any other province or territory a composite picture of all the parts of Canada. One thing only is lacking to complete the picture—a bit of salt water wreathed in fog.

When we turn to consider the Lord's work those who are familiar with the conditions in Manitoba are not far astray in ascribing similar conditions to Alberta. We have the same problems concerning the foreign population. Similar encouragements and discouragements, aspects and prospects. It is the day of small things. We confidently anticipate the large developments.

## THE ENGLISH WORK.

The past months have been marked by progress. The churches have advanced nearer to self-support. The force has been enlarged by the addition of a student pastor on the Sturgeon field, who holds regular services at five points, at all of which Baptists are residing. The churches were cheered and blessed by a visit from Evangelist Pugsley, of Toronto, who is now working in Manitoba. He is the first evangelist to do work in the Edmonton district. I have baptized ten since his visit and others will yet follow their Lord in baptism as the result of his work. Pastor McDonald has also baptized some candidates recently.

## THE GERMAN WORK.

has also been marked by advance. Last winter the force was doubled by the addition of Rev. A. Hager, a Swiss of education, culture, large ministerial gifts and deep consecration. He makes Edmonton his headquarters and works in the country around. The grievous aspect of it is that the funds for the German work have not enlarged in proportion. Consequently Bro. Hager (with a family of five children) must exist on a pittance of about \$400, perhaps supplemented slightly by donations of farm produce. No! it is not that he *must* exist thus, for in the past year he has refused two calls to the States

offering salaries of \$1,000, but it is that with heroic consecration he has determined to stand by the Germans of Canada. Again, it is not that he *must* exist thus, for the Baptists of Eastern Canada have the wherewithal to put this German work in Manitoba and the Northwest on at least a decent basis. May the Lord stir the pocket-books.

## THE SCANDINAVIANS.

in Alberta also afford an opening for Baptist work. The Scandinavian pastor of Winnipeg recently visited the Alberta colonies. There are a few Baptists among them alive and calling for help. Others, members of Baptist churches in other places, have grown cold with the long waiting, while there is a large opening for work among those who are absolutely without religious privileges and almost without denominational leanings. But the Board has no money to send the missionary. Space forbids dwelling on other foreign elements in our population, French, Russian, Galician, etc., with which may be classed a growing Mormon colony in South Alberta. Suffice to say that if these elements are not assimilated by our Christian civilization, Alberta will ere long present to that civilization a front as menacing as that of Quebec. In the recent Plebiscite a practically unanimous English vote for prohibition was almost wiped out by the equally unanimous French, German and other foreign vote for liquor.

Alberta asks for your prayers, your money and a fair share of your young men who are migrating to other parts, young men who will not forsake their religious principles amid the enticements of this Western land. Let those who are allured by the advantages of the States weigh well the opportunities for home making afforded by Western Canada.

C. B. FREEMAN.

Edmonton, Oct. 28th.

## Who Ordains the Preacher?

The question touching ordinations is regularly brought before our Convention gatherings, and with little satisfactory discussion on the matter is as regularly "bowed out of court," and we are yet a long way from seeing the many difficulties that have long confronted us properly adjusted. Some of us are still of the opinion that it is a question of more than passing importance; it is radical in our denominational life.

Baptists have ever gloried in their independence. A Baptist church is competent to transact its own business. It chooses its own pastor—he is not sent to them by a parent organization. In tones of pardonable pride we assert that we are called upon to give the answer of—good conscience to God alone—and this is true. But, when a brother is to be ordained to the work of a preacher, forthwith a council is summoned, comprising delegates from neighboring churches, who are asked to interrogate the candidate and to determine as to his fitness to preach the gospel. Why do not the *elders of the church* ordain the brother? Is it not primarily because we, as a denomination, recognize a principle of *interdependence* as binding upon us as well as that of *independence*? A brother set apart to the work of the ministry in the customary way stands in a very different relation to the denomination at large than does a deacon who is ordained in and by the church alone. This is obvious. The council, then, expresses the opinion of the denomination respecting the candidate, or at least this is to be devoutly wished. Is not the council just a sort of jury, an advisory Board for the purpose of commending (or disapproving of) the action of the church? And with this does not the work of the council end? The dominant authority after all rests with the church alone. The church—God's one institution on the earth for the extension of His reign—having thus gained the approbation of the denomination, ordains the minister, and so contributes towards the harmony and honor of the ministry in particular and of the denomination in general. Thus the two—council and local church—being agreed as touching the special equipment of the brother for his chosen work, have the assurance of the Master's approval upon all that they have done—see Matt. 18:19—and accordingly the formal exercises are entered into, including preaching of a sermon, charges to candidate and congregation, laying on of hands, etc.

While as Baptists we are vitally related to each other for grand purposes and common ends, it is not only desirable but imperative that everything possible should be done to strengthen our cause as such. Never has this question of ordinations amongst us seemed so difficult and grave as at the present. It is plainly evident that some greater safeguards than at present should be sought out in order to protect the ranks of the ministry against unworthy and unqualified candidates.

—When a minister leaves a pastorate he should leave it altogether, and give his successor a full chance. To be running back frequently for a visit, or to keep up a sort of half-pastoral relation with favorite members, is not wholesome for the ex-pastor or the church, and it is not fair to the new pastor. Often his sort of thing is done without wrong intent, and thoughtlessly, but it works evil just the same. No minister can be pastor of two churches at once and have things go right.—Watchman.



## \* \* \* The Story Page. \* \* \*

### The Fairy in Uncle Dan's Den.

Uncle Dan, who was a professor in the college, had a large room in the upper part of the house, in which he studied and conducted his private experiments. Every one in the house called it "Uncle Dan's den," and no body had any special desire to venture into it: first, because Uncle Dan was a little cross, sometimes, at being intruded upon; and, secondly, because the place was full of awfully unpleasant smells, and was not very tidy to look upon. There were bottles of liquids and powders, and queer looking machines, and jars of alcohol containing toads and snakes, and hundreds of bugs pinned in glass cases, and all sorts of queer, creeping repulsive things.

One day the children saw Uncle Dan going up the walk with a bucket of some thick, black-looking substance in his hand.

"What's that, Uncle Dan?" asked Jimmie, one of the twins.

"Coal tar," laconically replied Uncle Dan.

"What in the world are you going to do with coal tar, Uncle Dan?" asked Tom, the other twin.

"Now, don't you boys go to sticking fish-hooks into me," said Uncle Dan, with a laugh. "I'd rather stand a civil service examination than have you two get after me. But I'll tell you what I'm going to do with it," he added, in a mysterious air; "I'm going to feed the fairy up in my den."

"The fairy!" exclaimed both the boys in surprise. "What sort of a fairy have you in your den, Uncle Dan?"

"Oh! a very wonderful one," he replied. "Cinderella's is nowhere. If I were to tell you only a few of the transformations she can make of this black coal tar, you would say it was gammon."

"What can she make, Uncle Dan?"

"Well, go to your mother and ask her for the sample card of diamond dye colors, her perfumery case, and that drug list that I loaned her."

The boys soon came back displaying a card of brilliant colors.

"There," said Uncle Dan, taking it from Jimmie's hand, and holding it before their eyes. "that is a specimen of what my fairy can do with such dirty, common-looking stuff as this coal tar."

"You don't mean to say that these beautiful dyes are made of coal tar?" exclaimed the boys.

"Yes, indeed," replied Uncle Dan, "and more than a thousand other shades that are not on that card. Now, pull the stopper out of each one of those perfumery bottles, and take a whiff. Can you tell them apart?"

"Yes, there's heliotrope. That's clove. This one's queen of the meadow. Here's cinnamon. Pie-w! camphor. Wintergreen's better. Thymol is what Bess likes."

"Well, now, don't let your eyes burst open when I tell you that my fairy makes all those, too, out of this nasty coal tar; and the next time you get a whiff of delicate perfume from a lady's lace handkerchief, you may say quietly to yourself, that, if she only knew it, she ought to thank the tar-bucket."

"O, Uncle Dan!" exclaimed the entranced boys, "tell us what else your fairy makes out of coal tar."

"Well, take the list of drugs next. I'll call them off; your tongues might trip. There are quinine, anti-pyrine, atropine, morphine, and a dozen of others that I might mention, that are now made of coal tar. But you are not so much interested in medicines as you are in something good to eat—are you?"

"You are right there," agreed both the boys, smacking their lips. "The things that Susan makes down in the kitchen are the things we are most interested in. Smell that pudding for dessert—will you?"

"I should say so. Well, tell me what is your favorite flavor for pudding sauce or ice-cream."

"Vanilla," promptly replied Jimmie.

"Mine is raspberry," averred Tom.

"Well," said Uncle Dan, "it wouldn't do to tell Susan, of course, and it may not be a pleasant thing to think of, but a great many of flavoring extracts, including the cheaper grades of vanilla, raspberry, etc., come out of this bucket of black coal tar—not the genuine flavors, mind you, but substitutes for them which are pretty nearly as good as the real."

"Oh, fie! Uncle Dan. Surely you have come to the end of your string now. If your wonderful fairy can get all those things out of the tar-bucket, I don't see that anything more could be expected of her."

"But wait! She does a great deal more than that," said Uncle Dan. "The paraffine that is put into the starch to make the gloss on my shirt bosoms and collars; the creosote that the dentist uses to ease toothache; the pitch that covers the roof of yonder stable, those artificial paving-stones over which you like to ride your bicycle, the lampblack which gives the deep black to the glossy

paint on the carriage, the ammonia which your mother uses in the bath-room and about the house for cleansing the oil that lubricates her sewing machine, the varnish with which the woodwork of this room is finished, the resin that makes your violin bow musical, and a hundred other things that I could mention, are all extracted, nowadays, from the tar which is taken from the coal in manufacturing artificial gas, and which used to be considered worthless and thrown away."

"How wonderful!" exclaimed the twins. "But, Uncle Dan," suddenly exclaimed Jimmie, "the fairy, the fairy! You haven't told us who the fairy is that performs all these wonderful feats."

"Oh! my fairy," replied Uncle Dan, "is named Science. And these are only a few of the wonderful things she performs. Try to get acquainted with her at school, and you will find nothing more fascinating than to watch her marvellous performances."—Rev. John F. Cowan, in Sunday-school Times.

### \* \* \* A Queen of Society. \* \* \*

In the life of Madame Mohl, a woman who, without rank, fortune or beauty, held a controlling position in French society for the greater part of a century, there are useful hints for American women who wish to gain influence in the world.

Her dinners were famous. The most learned, wise and witty men of every country were her guests, and she gave much anxious thought to assorting them, to placing them, and to the suggestion of subjects which would draw from each the best he could give. The food was plentiful, but plain and simply cooked, and only a white-capped maid served it. There was no display of any kind.

Queen Sophia of Holland, when visiting Napoleon III., expressed a wish to dine with Madame Mohl, who asked a brilliant company to meet her.

"And what will be your menu?" asked an anxious friend.

"Oh, Marie must cook us a lobster," said the old lady; "she cooks lobster very nicely."

The usual simple dinner was served, with its sauce of rare wit and wisdom, and the queen was enchanted.

The next day, with her suite, she came to call upon her hostess. Madame Mohl, her gray hair in curl-papers, attired in a short jacket and skirt, was busy dusting the chairs, while the linen from the laundry was spread upon the table. When the royal party suddenly entered, the old lady laid down her brush and after welcoming the queen, chatted away as gaily as usual.

"Were you not mortified at being caught in such a dress?" a friend asked the next day.

"Not a bit, my dear. I didn't mind it. Neither did her Majesty. I suppose it was important to her maids and the flunky who waited behind her, and they were mortified."

Once, as one of her favorites left the room, a fashionable woman asked, superciliously: "Who was Madame X—before her marriage?"

Madame Mohl turned. "She is my friend. What do I care for her was-es?"

She once said, "It is des ames bien-nees (well-born souls), not bodies, that we need in our friends," a maxim as profoundly true in America as in France.—Youth's Companion.

### \* \* \* His Brother's Keeper. \* \* \*

Here is a "dog story" about Major, a "shaggy, lumbering, elephantine Newfoundland," and Kirkie, a "sleek, wiry little black-and-tan."

A few hundred yards from the house of the woman who owned the dogs was a railroad crossing. Kirkie had the bad habit of rushing down the street to this crossing whenever he heard the whistle of an approaching train. He would then dash along beside the cars and bark furiously. Many a time he had been punished for it, but the roar of a train was always too much for his good resolutions.

One day—the pitcher that goes too often to the well, you know—some portion of the flying train struck him. He fell into the ditch beside the track, and there he lay till old Major's barking attracted the attention of a passing friend.

The little dog was taken home, his wounds dressed, and his battered frame nursed back to health. During his convalescence Major was always with him, and doubtless often said: "I told you so," and "I hope this will teach you a lesson."

But, alas, for Major's hopes. Kirkie was no sooner out of doors again than he resumed his dangerous habit. Major, however, had apparently made up his mind that moral suasion was useless, and physical force must be employed.

The next time Kirkie started for the crossing, Major

followed. The little dog was light and quick-motined, and got into his stride, as the horsemen say, in the first few yards. Major, on the other hand, was heavy and slow at the start, and before he was under full headway Kirkie was fifty yards ahead.

But there was a conscious rectitude and stern resolve, and the force of a moral principle in Major's gait. He doubled himself up and let himself out in a way that was good to see, and he overtook Kirkie within ten yards of the crossing.

With one blow of his paw he batted his small friend over, placed his great foot on the little dog's chest, and held him down while the train rushed by.

Kirkie lay perfectly still. When the last car had passed old Major removed his paw with a bark and a growl, which said plainly as speech: "There, you little fool! Can't you learn anything? Do you want to get hit by the cars again?" And Kirkie got up and followed Major home with his tail between his legs.

Many a time all this was repeated to the delight of those who saw it. Kirkie never failed to get the best start, but Major always caught him before the crossing was reached, always knocked him over, and held him down till the whole train was safely past. Kirkie never learned wisdom, but Major never gave him up as "past reformation."—Ex.

### \* \* \* The Queer Thing that Happened. \* \* \*

It wouldn't have happened if Sweetheart hadn't been, of all little women, the very most inquisitive. So mamma said, and mamma knew.

Sweetheart was continually introducing her small, blunt nose into everything—into mamma's cologne bottles and Ann Mary's cranberry pies, and even into Crested Ned's cage to investigate his seed cup. There were so many, many things in Sweetheart's world to examine and to look into and to smell of. It kept her very busy, and got her into all sorts of scrapes; but the very funniest and really the most serious, too, happened one day down at the beach. They were all "clamming." Quite a pile of the big, ugly fellows lay near Sweetheart when she sat down to rest.

"I wish I knew what the rest of him was like," she thought, as a long black neck issued inquiringly from one of the shells; "I'm going to peek in and see. I shouldn't be surprised if he was homely all over."

She leaned over and peered down at the slippery shell. Of course, the clam drew in his head quickly, but he left his front door wide open. In went Sweetheart's nose, with her two bright, inquisitive eyes just behind, when—snapp—the front door shut on the poor little nose. It was dreadful; but afterward, when the front door had opened again, and the poor little nose had been anointed with vaseline and cuddled comfortably, how Sweetheart laughed at the funny photograph papa drew of her with a big clam on her nose!

"I guess I won't be 'quis'tive any more, though," she said.—Constance Hamilton, in Youth's Companion.

### \* \* \* "I'll Pay You for That." \* \* \*

A hen trod on a duck's foot. She did not mean to do it, and it did not hurt her much. But the duck said, "I'll pay you for that!"

So the duck flew at the hen; but as she did so her wing struck an old goose who stood close by.

"I'll pay you for that!" cried the goose, and she flew at the duck; but as she did so, her foot tore the ear of a cat who was just then in the yard.

"I'll pay you for that!" said the cat, and she started after the goose; but as she did so, her claw caught in the wool of a sheep.

"I'll pay you for that!" cried the sheep, and she ran at the cat; but as she did so, her foot hit the foot of a dog who lay in the sun.

"I'll pay you for that!" cried he, and jumped at the sheep; but as he did so, his leg struck an old cow who stood by the gate.

"I'll pay you for that!" cried she, and she ran at the dog; but as she did so, her horn grazed the skin of a horse who stood by a tree.

"I'll pay you for that!" cried he, and he rushed at the cow.

"What a noise there was! The horse flew at the cow, and the cow at the dog, and the dog at the sheep, and the sheep at the cat, and the cat at the goose, and the goose at the duck, and the duck at the hen. What a fuss there was! and all because the hen accidentally stepped on the duck's toes.

"Hi, hi! What's all this?" cried the man who had the care of them. "I cannot have all this. You may stay here," he said to the hen. But he drove the duck to the pond, the sheep to her fold, the dog to his house, the cow to her yard, and the horse to his stall.

And so all their good times were over, because the duck would not overlook a little hurt, which was not intended.—Ex.

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Comfortable Letters.

A boy once said he could not write home because his shoes pinched him. He was a much more comfortable correspondent than the rosy-cheeked girl, who delighted to send to her afflicted parents a full account of all her aches and pains.

Don't write of every trifling little worry that pinches your heart. Don't make your letters "do instead of crying." Write cheerful letters; send the good news, that your friend may feel the warmth and brightness of your life.

Eugenie de Guerin writes to the friend who has not answered her letters: "Take this little icicle of silence off from my heart."

Let us have the kindness and courtesy to answer our friends' letters, and, above all, our home letters. A good woman once said that the washing seemed so much easier when her son's letter came Monday morning; and if the letter did not come, how heavy the work seemed.

Do not confide too much to your letters. "Written words are always there," and in years to come this letter may blazon to the loud winds the secrets of your heart.

It is always discourteous to use poor paper and pale ink, or to write in haste an illegible hand. A gentleman was once boasting that he could write nineteen letters before breakfast, but his daughter said it would take nineteen years to read them.

Bismark complains of "Jack, my dear," as he used to call his friend, Motley, that his handwriting resembled "crow's feet," "and mine, too," he adds, with simplicity. But the wit, the good sense, and generous friendship of these crow's feet gave them value.

A comfortable letter is one which brings your friend before you as with hand-clasp, voice and smile. It is to one of these letters Cowper refers in writing to Lady Hesketh:

"Thou dear, comfortable cousin, whose letters have this property peculiarly their own, that I expect them without trembling, and never find anything in them that does not give me pleasure, for which, therefore, I would take nothing in exchange that the world can give me, save and except—your own company."—Francis Bennett Callaway, in Youth's Companion.

A Talk to Business Boys.

I once knew a boy who was a clerk in a large mercantile house which employed as entry clerks, salesmen, shipping clerks, buyers, book-keepers, eighty young men, besides a small army of porters, packers and truckmen. This boy of fourteen felt that amid such a crowd he was lost to notice, and that any efforts he might make would be quite unregarded. Nevertheless, he did his duty. Every morning at eight o'clock he was promptly in his place, and every power that he possessed was brought to bear upon his work. After he had been there a year he had occasion to ask a week's leave of absence during the busy season. "That," was the response, "is an unusual request, and one which it is somewhat inconvenient for us to grant, but for the purpose of showing you that we appreciate the efforts you have made since you have been with us, we take pleasure in giving you the leave of absence for which you ask."

"I didn't think," said the boy, when he came home that that night and related his success, "that they knew a thing about me, but it seems that they have watched me ever since I have been with them."

They had, indeed, watched him, and selected him for advancement, for shortly afterwards he was promoted to a position of trust, for there is always a demand for excellent work. A boy who means to build up for himself a successful business will find it a long and difficult task, even if he brings to bear efforts both of body and mind; but he who thinks to win without doing his very best will find himself a loser in the race.—Exchange.

Wide-Awake Boys.

When General Grant was a boy his mother one morning found herself without butter for breakfast, and sent him to borrow some from a neighbor. Going, without knocking, into the house of his neighbor, who was then at West Point, young Grant overheard a letter read from the son stating that he had failed in examination and was coming home. He got the butter, took it home, and without waiting for breakfast, ran down to the office of the Congressman from that district.

"Mr. Hamar," he said, "will you appoint me to West Point?"

"No, so-and-so is there, and has three years to serve."

"But suppose he should fail, will you send me?"

Mr. Hamar laughed. "If he don't go through, no use for you to try."

"Promise you'll give me a chance Mr. Hamar, anyhow."

Mr. Hamar promised.

The next day the defeated lad came home, and the Congressman, laughing at Uly's sharpness, gave him the appointment. "Now," said Grant, "it was my mother's being out of butter that made me General and President." But it was his own shrewdness to see the chance, and promptness to seize it, that urged him upwards.—Christian Advocate.

The Young People

EDITOR, J. B. MORGAN.

Kindly address all communications for this department to Rev. J. B. Morgan, Aylesford, N. S. To insure publication, matter must be in the editor's hands on the Wednesday preceding the date of the issue for which it is intended.

Prayer Meeting Topic—November 13.

B. Y. P. U. Topic—A pardoning God, yet a God of judgment, Mic. 7: 18, 19; Nah. 1: 3-8.

Daily Bible Readings.

Monday, November 14—Habakkuk 3. The Holy One, pure and bright, (vss. 3, 4). Compare Rev. 1: 13-16.

Tuesday, November 15—Zephaniah 1. The weakness of sin and the sinner, (vss. 2, 3). Compare Ezek. 7: 17-19.

Wednesday, November 16—Zephaniah 2. The wickedest as chaff before the Lord, (vs. 2). Compare Hos. 13: 3.

Thursday, November 17—Zephaniah 3. God a refuge from the over-whelming disaster, (vs. 17). Compare Isaiah 62: 5.

Friday, November 18—Jeremiah 1. Jeremiah's un-equivocal command, (vs. 17). Compare Luke 12: 35.

Saturday, November 19—Jeremiah 2: 1-19. The bitter sting of sin, (vs. 19). Compare Hos. 5: 5, 6.

Prayer Meeting Topic—Nov. 13th.

"A pardoning God, yet a God of Judgment." Micah 7: 18-19; Nah. 1: 3-8.

Everywhere and always is judgment tempered with mercy in the Bible. This we must bear in mind as we read of God's judgments. So much mercy precedes every judgment, as to cause that judgment to appear, even to us, as the only thing possible. This will help to reconcile these seeming opposites—Judgment and Mercy. Judgments are always a last resort with God,—when all hope by mercy is clean gone. The surgeon never removes the diseased limb until all hope of recovery is passed. This should throw light on that perplexing question: "Why does a God of mercy punish?"

Every work of God should lead our thoughts up to the great Author. The prophet had prayed that the Jews might be returned to their own land again. And God promised them as complete deliverance from Babylon, as he had given their father from Egypt, (vs 15-17). This promise caused the prophet to praise God in the words of our scripture, "Who is a God like unto thee," etc., etc.

Here He is declared to be: 1. A pardoning God. "Pardoneth iniquity and passeth by transgression." He pardons our sin, giving us repentance unto life. God delights in mercy and longs to bestow it on all here. Will you not ask Him for mercy and pardon just now? The iniquities of the sinner are a burden unto God: Isa. 1: 14-24; Amos 2: 13

2. The fulness of His pardon: As God overthrew the Egyptian host in the Red Sea, so "there was not so much as one of them left," so will God "cast all his people's sins into the depths of the sea." And that, "into the depths," from whence they shall never rise. Rom. 8: 1.

Let this topic help us to look upon the mercies and judgments of God in their true light. Let the careless consider against whom their sins are committed. Then will they pause and exclaim with Joseph, Gen. 39: 9. Let the penitent reflect on the description given of God in the Bible. Neh. 9: 17; Isa. 55: 7. Never judge the Lord by the dictates of sense. Isa. 55: 8-9.

Let the true child of God apply to himself the congratulation of Deut. 33: 28-29, and let him adopt the triumphant boast of Isa. 25: 9

G. R. WHITE.

The Sacred Literature Course.

We regret to be compelled to announce that our effort to secure a series of articles upon "The Doctrines of our Faith" for these columns has not been crowned with success. It seems well nigh impossible to command the gratuitous services of our busy pastors, who are competent for the task, for such an important undertaking. It would appear that if we are to have this work done, we must follow the example of our International organ, and make an adequate appropriation of funds for the purpose. We trust that the time is not far distant when our need shall so press upon us that this will be done. If we are to have valuable service done, we must pay for it. God hasten the day when we Baptist Young People shall have learned this lesson.

To the Societies.

Hello, there! Societies! Why don't you ring up Central and report yourselves? What is the good of keeping these columns going if you do not use them? We have only heard from three or four secretaries in the past month. Read up your constitution and see if you are performing the duties of your office. Five minutes of your time and a one-cent stamp, will suffice to report your work. Let us hear from you, if you are alive, and if you are dead, write and tell us so.

Among the Societies.

MORRISTOWN, N. S.

A Sacred Literature Class of twenty-one members has taken up the new course under the leadership of Pastor Morgan. Even more enthusiasm is being manifested in the work than was apparent last year, and we are hoping for a strengthening of intelligent conviction as we study together "The Doctrines of Our Faith." Our educational plan grows in favor as it becomes better known.

KINGSTON, N. S.

On Saturday, Oct. 29th, a Junior Union was organized here with the assistance of Pastor Morgan, with an initial membership of twelve. Quite a number who had signified their intention of becoming members were not able to be present, so that our numbers will doubtless increase considerably in the near future. A Constitution was adopted and the following officers elected: Leader, Miss Nora Gates; assistant leader, Mrs. Melbourne Neely; president, Miss Bertie Cassidy; vice-president, Covey Reagh; secretary, Miss Bertha Eaton; treasurer, Miss Phoebe Smith; organist, Miss Ethel Neely. With enthusiastic leaders we hope to make our little Junior, which is the second in the County, a success.

KENTVILLE, N. S.

We can report from Kentville a B. Y. P. U. of 73 members, 52 of whom are Active. The Monday evening meetings are well attended. A song service is held at the opening of each meeting. On Sept. 12th the following officers were elected: President, H. G. Harris; vice-president, Miss K. Banks; secretary, Miss A. L. Boggs; treasurer, Miss W. Sterling; organist, Miss I. Cox; assistant organist, Miss O. Rockwell. Committees were also appointed and are getting into good working order. On Oct. 11th we held a very successful free social in the vestry of the church for the young people of the congregation, and we hope to have one each month.

A. L. Boggs, Sec'y.

B. Y. P. U. of Kings' Co., N. S.

Monday, Oct. 24th, was one of those perfect autumn days which are so welcome in a season broken by the rough weather of the changing year. The wide-awake Baptist Young People of Kings Co., took advantage of the day to attend in large numbers the county B. Y. P. U., which met in annual convention with the Waterville Union. Fourteen societies and churches were represented by forty-five regularly appointed delegates, in addition to a goodly number of visiting friends from all quarters. The programme as announced in the MESSENGER AND VISITOR was carried out with slight amendments. At the morning session, Pastor Freeman gave an excellent address upon "The Preparation of the members" for the Prayer-meeting, and Pastor Nobles struck the true note in an admirably conceived and well-delivered address upon "The Holy Spirit and the Prayer-meeting." At the afternoon session the following officers were elected for the ensuing year: President, H. G. Harris, Kentville; 1st Vice-President, Howard Parker, Waterville; 2nd Vice-President, Rev. G. L. Bishop, Burlington; Secretary, Miss Kezlie Banks, Waterville; Treasurer, H. Sweet, Billtown. After careful consideration, it was decided to appoint in addition a Superintendent of the Junior work, and a happy selection was made in Miss Oressa George of Waterville. The reports from the societies were of an encouraging character. The chief interest of the afternoon, however, centered in the worker's conference upon Junior Union. "The value of the Junior Union to the life of the church" was ably dealt with by Pastor Lawson of Halifax, and Pastor White of Hantsport, presented a most helpful paper upon "How to conduct a Junior Union." Suggestions upon "Illustrated Talks to the Juniors" were given by Pastor Morgan of Aylesford. The session was an inspiring one, and we prayerfully look for an accentuation of interest in this most important branch of our work, during the coming year. We start with only one Junior Union in the county, that at Aylesford. Another will be organized at Kingston within a week, and we trust other societies and churches will move promptly in imitation of a good example. Seven o'clock found the audience room of the Waterville church crowded to the doors. A charming paper upon "The Buffalo Trip," by Miss Jennie McLatchey of Lower Canada, and "The Buffalo Convention," by Pastor Morgan, served to introduce the International work. Pastor Lawson followed with a stirring paper upon "The C. C. C.—the distinctive feature of the B. Y. P. U.," and Pastor Simpson made a characteristic presentation of "How to Increase Interest in the Culture Work." The day's programme closed with an interesting roll-call of societies. All voted the best Young People's Rally yet seen in Kings Co. Many were the expressions of appreciation of the hospitality of the friends of Waterville, and special mention should be made of the courteous and efficient manner in which the young men composing the reception committee discharged their duties. We believe that the delegates and visitors returned to their homes better because of the Waterville meeting, and we have reason to hope that our presence proved also of benefit to the society and friends, who entertained us with such unstinted hospitality. J. B. M.



Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR NOVEMBER.

For the North West and British Columbia, for the Indian work, that this year there may be a great ingathering of souls. For the officers of our Union and Missionary Societies.

Notice.

On Tuesday, p. m., Nov. 22nd, at Clyde River, during the session of the P. E. I. Baptist Conference, there will be a meeting in connection with the W. M. A. Societies of P. E. I. Will every society kindly take note of this and where it is possible send delegates to attend this meeting. Should any society find it impossible to be personally represented, kindly send a few lines reporting the society's condition, thus showing interest and remembrance of such a gathering, to the Provincial Secretary. Cavendish, P. K. I. ANNIE E. JACKSON.

Report of the Indian Work in the North West, to the W. B. M. U.

The following are brief reports from the different Reserves:

Bro. Prince writes from St. Peters saying, "I am doing as much as I can under the guidance of God's word in this parish. I have been visiting the brethren in their sickness and troubles. I find them eager to hear the word, and they attend our chapel more than they did at first. Some claim conversion but cannot be baptized, as the ministers and leaders of their church and relatives, are against them. If I had my own doctrines, I would think many times it is hard and discouraged, but I know I am only a servant. I am to preach Jesus and him crucified and he himself is to touch the hearts of the people as in old times. I baptized two young women Aug. 14th, I would have baptized more, but they were stopped by their relatives, but they will follow a little while later. Many came to witness the baptism and I had a nice time to preach to them about it."

H. H. PRINCE.

Bro. Sanderson writes from Fairfield: "The work is looking brighter than it did. There are men and women who are waiting for a man to baptize them. The men who were working against us are keeping quiet. We have been looking for Bro. Prince to visit us and I should like to see him as the Indians are all here from Little Saskatchewan."

Mr. Wilson writes from Long Plains: "Have visited the tents every week and held a service every Sunday afternoon since convention. Personal conversation is almost impossible with the Indian women, on account of their undemonstrative nature. We have hope of one old woman who is nearing the close of her life and we believe she will yet be saved."

IDA M. VINCENT, Sec'y Ind. Com.

The W. M. A. Society of Union Street Baptist church, St. Stephen, observed Crusade Day by holding a public meeting in the vestry on the evening of Oct. 14th. About 70 present. Meeting opened by singing, "Praise God from whom all blessings flow," reading Scripture by President, prayer offered by Pastor Goucher, remarks by President, followed by a sketch of the progress of the Aid Societies' work in the last five years, given by the Secretary of our Aid. Solo, after which Miss Robinson told something of the missionary spirit and systematic benevolence of Clarendon Street Baptist church. She also alluded to city mission work as taken up and carried on by that church. Hymn 159 was sung and the pastor was called upon. He responded briefly in earnest, appreciative words of the efforts of the sisters in this department of church work. The two junior deacons being present Bro. Chris Lambman spoke of his growing interest in missionary work year by year, and said he always read the W. B. M. U. column in MESSENGER AND VISITOR. Collection was taken, after which Miss Etta De Wolfe, as representative of the Young Ladies' Auxiliary, spoke of the work done by their Society in helping support a native preacher among the Telugus for several years. Miss Wright spoke words expressing her gratification at being present and hearing the helpful suggestions given, after which she showed to the audience some of the objects of worship and also adornment of the Telugus. She was listened to with much interest. Refreshments were served. At the close the Society was

found to be richer by \$6.35, and their membership stronger by three new names.

I. ROBINSON, Sec'y pro tem.

Foreign Mission Board.

NOTES BY THE SECRETARY.

What has Christianity accomplished in foreign lands during the last hundred years?

1. There are hundreds of thousands if not millions, won to Christianity by the untiring labors of missionaries. Their conversion has not been mechanical, such as the conversion under Xavier in the 16th century or that of the Franks by Remigius at the close of the fifth, without understanding the very first principles of the religion of Jesus, a mere exchange of old idols for new ones, not like this; but they have given credible signs of having been born from above, have been rigidly examined for church membership and would be worthy members of the church anywhere. They know what it is to give up parents, brothers, friends and property for the gospel's sake.

2. The translation of the Bible into so many different languages, that the peoples of earth may be able "to read in their own tongue the most wonderful works of God" has been a most important work of missions.

The printing-press is the right hand of the missionary. The work of Bible translation is both noble and necessary. What Beke and Wycliffe did for England, what Ulphilas did for the Goths of the fourth century, and Luther for the masses of Germany, that the missionaries of the cross are doing for all human races and all future time. And in this work they are animated by the one all-compelling and constraining purpose—Love to God and man.

3. Then too in a silent, but powerful way the religion of Jesus Christ has undermined the social wrongs of heathenism. The work of the missionary has not only thrown light upon the terrible condition of non-Christian peoples, but it has done not a little to right existing evils, such as intemperance, gambling, impurity, child marriage, infanticide, suttee, slavery, cannibalism, human sacrifices, neglect of the poor and sick, abominable rites and ceremonies, the scandalous lives of religious leaders, etc. It is in such a moral bog as this that the root of the true religion has entered and borne the pure white lily of a regenerated life. These things were not regarded as evils until the Christian religion came. Even yet they are not regarded as so very bad by many of the people. But the leaven of the gospel is working and will work until the great mass of heathenism is leavened. The great contrast between heathenism in its effect upon heart and life, and Christianity, is making itself felt every day. Even the heathen are noting the difference and wonder whereunto this thing is growing. The religion of Jesus is known by what it does as well as by what it says.

4. The reflex influence of the Foreign Mission enterprise in the churches in the homeland, is to be placed to its credit. It would be easy to compute from the Year-Books of the different denominations how much money was raised last year for this work; and to add the totals of each year to obtain the grand total during the period of modern missions. The result would be something enormous. But missionaries as well as money have been raised, and who can compute the energy and devotion and zeal that have been born of this enterprise. The men who have led off in this work have been men of whom heroes are made. They were heroes in every sense of the word. Some of them have sealed their work with their blood. They are the modern martyrs of our religion, the new Stephens who prove the divine power of the Christ-love today and whose blood shall be the seed of the future church where they have labored. The true glory of these illustrious disciples of Christ will appear greater as the decades roll by. The religion that has given us such men must be divine.

5. The foreign missionary has cared for the bodies as well as the souls of those among whom they labor. Medical missionaries have united healing with preaching. Our own missionaries at Chicacole, are striving to have a hospital for women equipped for service at that station. Souls are reached through bodies. Get the people by every possible legitimate means. Win them to Christ the Great and Good Physician. The self-sacrifice of missionaries in time of famine and pestilence have been the means of largest ingatherings for the churches. Schools of learning are established, and what education under the fostering influences of Christianity have done for our own land, it will do for the peoples just emerging from the darkness of superstition and error. As a result of all these efforts there are hundreds of thousands who have boldly confessed their attachment to the Lord of Life, and are living in a way that shows the reality of the religion which they have confessed, while there are more, who are secretly cherishing the Christian hope but who lack the courage to avow their faith.

Programme of Foreign Mission Meetings.

To be Held in the Baptist Churches of Digby County.

- SUNDAY, Nov. 13th. 11 a. m., Bear River, 11 a. m., Smith's Cove, 3 p. m., Hill Grove, 7 p. m., Digby.
MONDAY, Nov. 14th. 7.30 p. m., Barton.
TUESDAY, Nov. 15th. 7.30 p. m., Weymouth.
WEDNESDAY, Nov. 16th. 7.30 p. m., New Tuskent.
THURSDAY, Nov. 17th. 7.30 p. m., Westport.
FRIDAY, Nov. 18th. 7.30 p. m., Freeport.
SATURDAY, Nov. 19th. 7.30 p. m., Tiverton.
SUNDAY, Nov. 20th. 11 a. m., Little River, 3 p. m., Sandy Cove, 7 p. m., Centreville.
MONDAY, Nov. 21th. Rossway.—Final Meeting.

This is the provisional programme suggested by the committee. The meetings will be addressed by the Home Secretary, Rev. J. W. Manning, M. A., by Rev. Geo. Churchill, M. A., one of the Missionaries now on furlough in the home-land, by Rev. G. W. Schurman of Bear River, and by Rev. B. H. Thomas. At all these services special offerings will be taken for Foreign Missions. Will the Pastors see to it that all local arrangements are made.

Pure Blood

Every thought, word and action takes vitality from the blood; every nerve, muscle, bone, organ and tissue depends on the blood for its quality and condition. Therefore pure blood is absolutely necessary to right living and healthy bodies. Hood's Sarsaparilla is the great blood purifier. Therefore it is the great cure for scrofula, salt rheum, humors, sores, rheumatism, catarrh, etc.; the great nerve, strength builder, appetizer, stomach tonic and regulator. Hood's Sarsaparilla cures when others fail.

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Is the best—in fact the One True Blood Purifier. Hood's Pills are prompt, efficient and easy in effect. Cure all liver ills. All druggists. 25c.

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"Hiram Golf's Religion or The Shoemaker by the Grace of God." By Geo. H. Hepworth. Cloth Ed., 75c. Paper 25c.
"The House Beautiful." By Wm. C. Gaunlett. Cloth Gilt Ed., 75c. Cloth, 50c.
"Cruden's Complete Concordance to the Old and New Testament and the Apocrypha." By Wm. Youngman. 720 pages. Cloth. \$1.25.

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Geo. A. McDonald, Sec'y-Treas.

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Prevention cure, even But so many cured that natural act preservation of nature. vented and Ayer's

"Some years was threatened neither eat in condition. Cherry Pecto directions, as well and have recommonia since, in effecting a

"I was at on my lungs, sicians so the At last I beg and was ent two bottles."

A Cherry Free med confidential. J. C. AYER

Denominations

- Weymouth Sunday School, \$60; Con Temple church, boro church, Homeville church, \$2; Sunday Schoo Sandy Cove, Sandy Cove, Sandy Cove, ville, \$2; Le J. W. Bars, W church, \$10; \$3.21; Hawl grove church, \$2.50; Halifax Mit church, \$4.02; \$25; 1st Hill De Bert chu \$1.60; Edwa settlement, church, \$3.34; \$8.20; Baker 29c; Chelse Before repor Quarter, \$88; tioned to the Home Missio \$346.52; C; ucation, \$3; \$30.40; North Grande Lign

Wolfville,

- Acadia Unive J W Doba A Myers, \$50 \$5; Miss M \$4; Mrs Z B \$1; Geo H P A Sprout, \$ F Covey, \$ White, \$100 Buchanan, \$ Hardwick, \$ Eisenhaur, \$ bald, \$5; L \$10; Mrs M J B Chute, W C Shaw, \$ \$5; E Hleas G W Elliott H Shaw, \$ \$1.50; J F M \$5; Mrs D B \$3.25; Mrs B \$1; Rev P R Mrs Geo C Anderson, \$ Durkee, \$1; \$1; J K Dur F Crosby, \$ \$1; W B B B Borden, \$ Read, \$5; M Collection, T \$oc; Mrs A



# Prevent Pneumonia

Prevention is always better than cure, even when cure is possible. But so many times pneumonia is not cured that prevention becomes the natural act of that instinct of self-preservation which is "the first law of nature." Pneumonia can be prevented and is often cured by the use of Ayer's Cherry Pectoral.

"Some years ago I had a severe cold and was threatened with pneumonia. I could neither eat nor sleep, and was in a wretched condition. I procured a bottle of Ayer's Cherry Pectoral and took it according to the directions, and at the end of fifteen days as well and sound as before the attack. I have recommended it in many cases of pneumonia since, and have never known it to fail in effecting a cure."

JOHN HENRY, St. Joseph, La.

"I was attacked with a cold that settled on my lungs, and defied the skill of my physicians so that they considered me incurable. At last I began to use Ayer's Cherry Pectoral and was entirely cured after having taken two bottles."

FRANCISCO A. SEVERIANO, Taunton, Mass.

## Ayer's Cherry Pectoral

Free medical advice to all. All letters confidential. Address, Medical Department, J. C. AYER CO., Lowell, Mass.

### Denominational Funds, N. S., from Sept. 28th to Oct. 31st.

Weymouth church, \$4; Clementsvalle Sunday School, \$2.50; Clementsvalle special, \$2; Convention Collection, \$4.60; Temple church Sunday School, \$4; Guysboro church, \$20; Mira church, \$4.95; Homeville church, \$8.50; Clementsport church, \$2; Kemp and New Albany Sunday School, \$3.08; Mrs. M. Saunders, Sandy Cove, \$1; Miss Carrie Johnson, Sandy Cove, \$1; Mr. Edward McKay, Sandy Cove, 50c; "In His Name," Wolfville, \$2; Lower Aylesford church, \$2; J. W. Berra, Wolfville, \$50; St. Mary's Bay church, \$10; 2nd Ragged Islands church, \$3.21; Hawkesbury church, \$6.11; Bill Grove church, \$7.50; 2nd Sable River church, \$2.50; 1st church, Halifax, \$67.81; Halifax Mite Society, \$25; Wolfville church, \$4.92; Brookfield church, Queens, \$25; 1st Hillsburg Sunday School, \$3.40; De Bert church, \$10; Caledonia church, \$1.60; Edward Vickery and wife, Yorke Settlement, Diligent River, \$2; Gosben church, \$3.32; Brazil Lake Sunday School, \$8.20; Baker's Settlement, New Canada, 29c; Chelsea church, \$2.04; \$339.13. Before reported \$50.67. Total for 1st Quarter, \$889.80. This amount is apportioned to the different objects as follows: Home Missions, \$263.33; Foreign Missions, \$346.52; College, \$119.06; Ministerial Education, \$30.40; Ministerial Relief and Aid, \$30.40; North West Mission, \$53.89; and Grande Ligne Mission, \$46.20.

A. COHOON, Treas. D. P. Wolfville, N. S., Nov. 2nd.

### Acadia University Forward Movement Fund.

J. W. Dobson, \$20; J. S. Langley, \$10; A. Myers, \$50; J. Parsons, \$25; E. E. Stevens, \$5; Miss M. Chisloner, \$1; Miss M. Cowans, \$4; Mrs. Z. Banks, \$2; Mrs. F. E. Anderson, \$1; Geo. H. Peters, \$2.50; H. Anderson, \$2; A. Sprout, \$5; Geo. H. Beaman, \$5; Jas. P. Covey, \$5; Mrs. A. R. Cobb, \$5; Chas. White, \$1000; T. R. Black, \$125; E. V. Buchanan, \$5; B. Hubley, \$5; Mrs. R. W. Hardwick, \$5; Mrs. S. Baker, \$5; Geo. Eisenhaur, \$1; N. Freeman, \$1; J. L. Archibald, \$5; L. R. G. Harris, \$10; Jas. S. Hughes, \$10; Mrs. M. Hicks, \$5; E. J. Heisler, \$2.50; J. B. Chute, \$5; Mrs. Wm. Crosscup, \$5; W. C. Shaw, \$5; John Pierce, \$5; John Cox, \$5; E. Illeaby, \$25; L. W. Sandford, \$5; G. W. Elliott, \$10; Mrs. T. A. Clark, \$1; H. Shaw, \$5; Geo. B. Hall, \$1; G. B. Allan, \$1.50; J. F. McLarren, \$10; E. C. Simonsen, \$5; Mrs. D. Beveridge, \$5; Mrs. M. Hemeon, \$1.25; Mrs. E. C. Robbins, \$1; Sarah Perry, \$1; Rev. P. R. Foster, \$10; J. Corning, \$2.50; Mrs. Geo. Cann, \$10; B. Quick, \$5; J. W. Anderson, \$1; R. E. Durkee, \$1.25; C. M. Durkee, \$1; Geo. C. Durkee, \$1; W. S. Porter, \$1; J. K. Durkie, \$1; Thos. W. Roberts, \$1; F. Crosby, \$2; A. Allen, \$5; N. H. Moses, \$1; W. B. Reid, \$5; Mrs. A. Balby, \$5; B. Borden, \$1; A. J. Broome, \$1; Rev. E. C. Read, \$5; M. Brown, \$1; A. W. Blewett, \$2. Collection, Tusket, \$1.25; Mrs. O. Ryerson, \$5; Mrs. A. Lovett, \$50; J. C. Anderson,

\$20; J. B. Crosby, \$1; A. Friend, \$1; Wm. Hatfield, \$1; W. C. Hatfield, \$1; W. W. Coffin, \$5; F. G. Cook, \$5; Mrs. Z. Gandy, \$5; Geo. Morrell, \$1; Mrs. H. P. Crosby, \$5; N. Durkie, \$5; M. F. Patten, \$5; H. A. Dowling, \$1; C. F. O'Brien, \$1; J. Pierce, \$1; F. A. Goudy, \$5; Rev. J. H. Saunders, \$5; J. Churchill, \$1; Geo. R. Vickery, 50c; J. Haley, \$1; S. N. Cann, \$5; E. M. Patten, \$1; Jas. Rozee, 50c; R. Banks, \$5; Chas. O. Cook, \$10; J. A. Church, \$1; F. Webster, \$1; John Caldwell, \$5; B. H. Illsley, \$1; H. A. Parker, \$1; C. B. Woodman, \$10; W. H. Charlton, \$3; A. Bridges, \$2.43; A. S. Hunt, \$50; J. H. Blakely, \$5; Geo. S. McKenzie, \$5; C. S. Kierstead, \$5; Total \$1714.68.

S. B. KEMPTON, Dartmouth, Nov. 1st.

### Denominational Funds N. B. and P. E. I., From Sept. 1st, to November.

NEW BRUNSWICK.

Gibson church (D. W. \$28.16, H. M. \$1, F. M. \$3, N. W. M. \$1, Grande Ligne, \$1) \$34.16; Collection at Albert Co. Quarterly Meeting, D. W. \$3; A. B. Watson (salary Miss Harrison and Miss Newcomb) \$2; Charlotte and Ella Bleakney, F. M. \$30; Bartlett Mills, Sunday School, F. M. \$2; Bristol church, per O. Merritt, support of Mr. Hardy, \$1; Germain Street church (D. W. \$34.40, N. W. M. \$1, \$35.40; Moncton 2nd church, (per J. S. T.), F. M. \$2; Carleton, Victoria and Madawaska Counties Quarterly Meeting, (per J. S. T.), F. M. \$6; York and Sunbury Quarterly Meeting, (per J. S. T.), F. M. \$3.84; Pennfield church, F. M. \$9.11; Mr. and Mrs. D. Thompson, D. W. \$2; St. Stephen church, (D. W. \$22.71, H. M. 25c, A. C. Un. 5c), \$23.01; Fredericton, D. W. \$180.45; Leverett Estabrook (F. M. \$4, Grande Ligne, \$3), \$7; Fairville church, Grande Ligne, \$6; Germain Street church, Grande Ligne, \$15.93; Leinster Street church, Grande Ligne, \$5; Salisbury church, (Boundary Creek, F. M. \$1.24, Village \$1.35), \$2.59. Total \$370.49. Before reported \$102.96. Total to Nov. 1st, \$473.35.

### PRINCE EDWARD ISLAND.

North River, D. W. \$10; Tryon, \$10; Summerside church (D. W. \$10.45, Sunday School, Grande Ligne, \$1), \$11.45; Belmont church, D. W. \$6.67; Tyne Valley church, H. M. \$1.46; Lot 10, H. M. \$4c; Tryon church, D. W. \$12; Cavendish church (D. W. \$6.25, Sunday School, Grande Ligne, \$1.75), \$8; Dundas church, D. W. per A. Cohoon, \$5; Annandale church, D. W. per A. Cohoon, \$4.25; Bonshaw church, D. W. \$2. Total, \$71.37. Before reported, \$14.80. Total to Nov. 1st, \$86.17. Total N. B. and P. E. I. to Nov. 1st, \$559.52.

J. W. MANNING, Treas. N. B. and P. E. I. St. John, Nov. 1st.

### Explanatory.

As I notice in the last MESSANGER AND VISITOR, a note of explanation from Bro. F. B. Seelye which I am at a loss to understand, regarding a council being called regarding his ordination, it seems to us to be a little unfair as we met the day the council was invited and for some reason only a few put in appearance, however eight Baptist members were present at a meeting in a private house. We organized, appointed a chairman and the secretary present, and Bro. Seelye was asked what he wished, and he said if he thought it would not be a failure he was willing for another council to be called, and a motion put and carried to that effect, and the clerk asked to write at once, and Bro. Seelye said he would pay the expense. It was also asked if it would be necessary to call another business meeting and it was thought not, as Bro. Seelye distinctly said it was unanimous and all that would be necessary would be to announce the action or the decision of that meeting.

Yours by way of explanation, J. W. S. YOUNG. Kingsclear, Oct. 24th.

### Notices.

The P. E. Island Baptist Conference meets at Clyde River, Nov. 22nd and 23rd. First meeting, Tuesday 22nd, 10 a. m. Those wishing to be met in Charlottetown will communicate with Robt. McPhail, Esq., Clyde River.

C. W. JACKSON, Sec'y.

The Quarterly Conference of the Baptist ministers and churches of Charlotte Co., N. B., will convene with the church at Pennfield on the 14th and 15th of November. The first will be on the evening of the 14th, Tuesday at 7 o'clock. Preaching by Rev. W. C. Goucher, of St. Stephen.

By order, A. H. LAVERS, Convener.

There will be (D. V.), a meeting of the Board of Governors of Acadia University in the library of the College, on Wednesday, the 16th inst., at 9 a. m.

S. B. KEMPTON, Sec'y. Board. Dartmouth, Oct. 29th.

# The Very Proteus of all Diseases. IT IS COMMONLY KNOWN AS GRIPPE

## Paine's Celery Compound is the Only Remedy that Can Cope With the Dread Disease.

The old enemy gripe is now prevalent in many sections of the land, and, as in the past, it is the same old insidious foe—cruel and deadly.

The late eminent English physician, Sir Morrel MacKenzie, held that gripe was the result of "poisoned nerves." Sir Morrel compares it to an extraordinary disturbance in the telegraphic system produced by a thunder-storm, which is nothing compared with the freaks played by the living conductors in the human body when the governing centres are out of gear.

It is certain that the majority of medical men now agree about the theory of "poisoned nerves," which explains almost infinite variety of the attacks that mark the disease. The profound impression made on the nervous system by the poison explains all the after effects of the malady, and more especially that curious loss of vital energy experienced by victims of gripe.

In past seasons, when gripe was epidemic, the ablest and most thoughtful doctors prescribed Paine's Celery Compound, a medicine that acts directly on the nerves of the body, cleansing them from all deadly poisons, toning and bracing up the entire system. In this way fresh vitality

is quickly bestowed and sound health restored.

The mysterious visitor gripe may pass many of us this autumn and winter; we have, however, no guarantee that we shall be spared, so that it behooves all to be prepared for the arch enemy.

To those who are run down, weary, tired, sleepless, nervous, who have periodical headaches and debility, we say, "Use Paine's Celery Compound to fortify the system from all emergencies." Physically strong men and women are not readily attacked by disease; the half-well and weakly mortals are the first victims. At this time precaution and prevention are all-important; the banishment of nervousness, sleeplessness, languidness, debility, and headache should be first thoughts with old and young.

To safely guard against gripe and all other common diseases, Paine's Celery Compound is the one effective medicine—the only sure preventive of danger.

Do not be misled by dealers who attempt, for the sake of large profits, to substitute something they call just as good; where health is concerned there is no other medicine that can take the place of Paine's Celery Compound and give satisfaction to those who are anxiously desiring a new life.

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big and loose-- as they ought to be.


English whipcords-- real imported fabrics-- in the new Fit-reform fall and winter overcoat stock.

This whipcord is a heavy, solid winter weight fabric, intended for cold weather wear.

Some are lined with satin, some part satin, some have lining woven in the cloth--all very comfortable, stylish, and neat.

\$12, \$15, \$18, \$20.

Sole Agents  
**Scovil Bros. & Co., Scovil & Page,**  
SAINT JOHN, N.B. HALIFAX, N.S.





### Constipation

Causes fully half the sickness in the world. It retains the digested food too long in the bowels and produces biliousness, torpid liver, indigestion, bad taste, coated tongue, sick headache, in somnia, etc. Hood's Pills cure constipation and all its results, easily and thoroughly. 25c. All druggists. Prepared by C. I. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Sarsaparilla.

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DIARRHOEA  
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Our Course of Instruction is thorough and up to date, and graduates readily find employment. Send for circulars to

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### NERVOUS INVALIDS

Find great benefit from using

Putner's Emulsion which contains the most effective Nerve Tonics and nutritives, combined in the most palatable form.

Always get PUTNER'S, it is the Original and BEST.

### Sores Healed.

Nothing like B. B. B. for healing sores and ulcers, no matter how large or how chronic they may be. B. B. B. applied externally and taken internally according to directions will soon effect a cure. It sends rich, pure blood to the part, so that healthy flesh soon takes the place of the decaying tissue.

"I had been troubled with sore fingers and sore toes around the nails. The salve I was using did not help me and I was getting worse. I was advised to try Burdock Blood Bitters, and after using nearly two bottles my sores were all healed up. I consider B. B. B. a wonderful blood purifier." ENOCH G. HORST, Bloomington, Ont.

### Burdock Blood Bitters.

### The Home

#### The Cheerful Girl.

If all the gifts of intelligence or even of genius to a woman could be weighed in the balance and estimated at their true value, it is doubtful whether they would outweigh the value of a cheerful disposition in its power to give happiness. The woman who gains her college education at the price of overwrought nerves and a general physical collapse is paying an exorbitant price for the intellectual gain she has made. This is said without in any way underrating the inestimable value of education for a woman or man. There has been a great deal written, and more said, of the necessity of higher education for woman, until today there are usually as many college-bred women found in the average country towns as there are men.

The time has now come to consider what the value of this training is and what sacrifices a girl can afford to make to obtain it. We do not believe she can afford to sacrifice her health and her happiness and become a querulous invalid instead of a healthy, cheerful girl. If a woman has health and means to go through a college career without becoming a "sickly grind," she should do so by all means. She should perfect her womanhood by culture, by the acquirement of knowledge, and she should also perfect her body by athletics and physical culture. If she cannot receive a college education, she may yet cultivate the noblest gifts—those of the spirit. She may yet be a gentle, cheerful girl, who will be a blessing to every one around her. The delicate nervous organization of woman makes it impossible for her to live upon coarse, unsuitable food, and bear the proverbial hardships of the "poor student" without breaking down in health. Hundreds of girls attempt this and graduate wrecks in nerves. This question is whether there are any acquirements in a college education that will pay for this condition. Education in its highest sense sends forth a person perfected physically, mentally and spiritually to meet the conflict of the world and to bear successfully the burdens which each one is called on to bear. Man can afford to endure certain hardships in pursuit of education. His stronger nerve power and stronger powers of endurance fit him to assume the lot of the struggling student without suffering a physical collapse. In nearly every community there are girls who have gone through sacrifices that were beyond their strength to attend college. Have these sacrifices paid? Can anything pay for loss of health and cheerfulness? Certainly the girl who must support herself must be cheerful and carry an atmosphere of happiness with her. Only so far as her intellectual gifts are so much a part of herself that she ceases to be conscious of them are they of any value to her. Those who have travelled the "world's dull round" are apt to frequently recall Canon Kingsley's familiar lines:

"Be good sweet maid, and let who will be clever,  
Do noble things, not dream them all day long;  
And make life, death and that vast forever  
One grand sweet song."

#### Individual Training.

The old Procrustean art of fitting every one to one mould is practised extensively in these modern days in the average school. It is impossible that this should be otherwise in the lower grades of schools, yet from the beginning it is desirable that children should receive individual training in order to develop their special capabilities. A great deal of time has been spent in days gone by, and is still spent in trying to make lawyers of boys who develop finally no aptitude, or in trying to make teachers of girls who are possessed of no possible ability to impart knowledge to others.

Mothers are likely to lay out careers for their children without considering very much what the natural bent of the child's mind is, and the result, though occasionally happy, is more likely to be disastrous. It is by this means that Edmund Cartwright

was educated a clergyman, and remained a conspicuous failure until after he was forty, waiting until then before he began a career as inventor. It was then that he first saw a loom in operation, and conceived the marvellous invention which has revolutionized the manufacture of textiles in this country. It is the duty of parents, especially of the mother, to whom the home education of her children is usually given, and who is brought into contact with them at the time when their minds are developing, to study them and notice what their individual tastes are. It is not always easy to discover at once. We are likely to be governed by our prejudices and our ambitions in such investigations, not by the actual facts. It is always safe to predict that heredity will show itself. The child of a generation or two of artists will have better eyes, while the child of musicians will be apt to be susceptible to "sweet sounds," but this does not always mean that their best ability lies in the direction indicated. Children are sometimes well advanced in years before they exhibit any very special distinctive tastes. Some of the best thinkers and workers in life's field have been those who developed late. Some of the greatest failures ultimately have been those who showed great precocity in extreme youth.

The best special training of all younger children must be conducted at home, and the child who receives only a school training is most unfortunate. It is not enough that our children be well fed and well clothed. They must be guided and trained intellectually as well as morally at home. The day school alone cannot educate children any more than the Sunday School alone can teach them goodness and truth. The mother is the highest moral teacher of her children. It is prayer learned at her knee that is remembered the longest. It is her keen insight into the character of her children which should be their guide and help in choosing the special work which they will take up in later life.

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#### Repairing Bed Blankets.

September nights, with their dampness and chill, always call for extra bed covering, and the housekeeper is apt to look over her supplies of bedding at this season, and repair them for winter. Thin places in blankets should be darned with soft Saxony yarn very much as stockings are darned. The tops of blankets which have been bound with ribbon should have the ribbon ripped off after they are washed and it should be replaced with a button-hole finish in red or dark blue worsted, to match the stripe in the blanketing. This is a neat though less showy finish than ribbon, and wears well. It saves trouble to cut pairs of blankets apart. They are then more easily handled when they are in use or when they are folded away than double blankets are.

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#### Clean Finger Nails.

A gentleman advertised for a boy, and nearly fifty applicants presented themselves in answer. Out of the whole number he selected one and dismissed the rest. "I should like to know," said a friend, "on what ground you selected that boy, who had not a single recommendation." "You are mistaken," said the gentleman, "he has a great many. He wiped his feet, and closed the door after him, showing that he was careful. He gave his seat instantly to that lame old man, showing that he was thoughtful and kindly. He took off his cap when he came in, and answered my questions promptly, showing that he was gentlemanly. He picked up the book which I had purposely laid on the floor, and replaced it upon the table; and he quietly awaited his turn instead of pushing and crowding, showing that he was honorable and orderly. When I talked to him I noticed that his clothes were brushed, and his hair in order; when he wrote his name I noticed that his finger nails were clean. Don't you call these things letters of recommendation? I do."—Christian Standard.

Nature makes the cures after all.

Now and then she gets into a tight place and needs helping out.

Things get started in the wrong direction.

Something is needed to check disease and start the system in the right direction toward health.

Scott's Emulsion of Cod-liver Oil with hypophosphites can do just this.

It strengthens the nerves, feeds famished tissues, and makes rich blood.

50c. and \$1.00; all druggists.

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Padding Dishes, Fruit Dishes, Pitchers, Trays, Cake, Baskets, Bon Bon Dishes, Butter Coolers, Castors, Clocks, etc., etc.

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Gold, Gold-filled and Silver.

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PUT UP AS A POWDER.  
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INCREASES THE FLOW OF MILK IN COWS.

LEITCH HULL & CO. DICK & CO.  
AGENTS MONTREAL PROPRIETORS

25 and 50 Cents a Package.

He who bravely treads the path of duty will find it strewn with the flowers of joy.

### BIBLICAL

MANASSEH'S Lesson VIII 9-16

Read 2 Chron.

If we confess just to forgive us from all unrighteousness.

I MANASSEH, tenth ruler of good Hezekiah, light is in her daughter I at 12 years of a early training was not prepared the idolatrous around him. kings in the captivity, repeated evil he had done entirely independent it was a distinctive Manasseh. II. MANASSEH AND HIS NATION MADE JUDAH in the evils they drew many into ences would have moral. To D HEATHEN. itself from the relief, and plianeousness." All forms of and made popular but throughout places were idolatry. (Venus), and king made his to Molech, to reared a statue, Hinnom. He necromancers, a people to nations whom them.

The temple services of the by those of idolatry ventured to into the temple, pillar in front of king built altars (Mazzaroth), temple and in on these altars continually burned encouraged the temple precincts dedicated to the "Close by were themselves to which these idolatry.

Manasseh began against those v religion (2 Kings 10. THE LORD denounced that, in consequence would bring up would cause, heard it to tingle Jerusalem as a and turning it up.

III. THE N idolatry was a persecution, lice of the great evil, violence, lying, corruption.

IV. THE PUN LORD BROUGHT Doubtless through his impiety; per THE KING OF or his son, ASSEH AMONG gard this as among the thorn But most critics as meaning "ho which were put when placed, means of a cord him up again. used by the prisoners, as a They were in the a ring through the thugushed prison of rope to it, about as with a ring was at least the upper lip; pearls to have membrane of the FETTERS. Prob hands, and fetter HIM TO BABYLON firmation of the



The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

Fourth Quarter.

MANASSEH'S SIN AND REPENTANCE

Lesson VIII, November 20.—2 Chron. 33: 9-16.

Read 2 Chron. 33. Commit Verses 12, 13.

GOLDEN TEXT.

If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness, 1 John 1:9

EXPLANATORY.

I. MANASSEH.—Manasseh, the fourteenth ruler of Judah, was the son of the good Hezekiah and Heppzibah. My light is in her (Isa. 62:4). Traditionally the daughter Isaiah. He began to reign at 12 years of age, and hence most of his early training was in the harem, so that he was not prepared to resist the influence of the idolatrous companions and leaders around him. He was one of the worst of kings in the first part of his reign, suffered captivity, repented, and tried to undo the evil he had done. His kingdom was not entirely independent of Assyria; although it was a distinct kingdom, it was a tributary. Manasseh reigned fifty-five years.

II. MANASSEH'S CRIMES AGAINST GOD AND HIS NATIVE LAND.—Vs. 9, 10, 9. MADE JUDAH TO ERR. He led them in the evils they delighted to commit, and drew many into sin who under good influences would have been at least outwardly moral. TO DO WORSE THAN THE HEATHEN. The nation emancipated itself from the moral law as with a shout of relief, and plunged into superstition and licentiousness.

All forms of idolatry were introduced and made popular, not only in Jerusalem, but throughout the country. The high places were revived and dedicated to idolatry. Images of Baal, Ashtoreth (Venus), and Molech were set up. The king made his son pass through the fire to Molech, to whom he appears to have reared a stately temple in the valley of Hinnom. He dealt with wizards and necromancers, and, in short, seduced the people to do more wickedness than the nations whom Jehovah destroyed before them.

The temple itself was defiled, and the services of the true religion were displaced by those of idolatry. Manasseh actually ventured to introduce the image of Baal into the temple, and to set up the Asherah pillar in front of it (2 Kings 23:4). The king built altars to the stars of the Zodiac (Mazzaroth), both in the outer court of the temple and in the court of the priests, and on these altars incense or victims were continually burned. He also introduced or encouraged the introduction into the temple precincts of the horses and chariots dedicated to the sun (2 Kings 23:11, 12). Close by were houses of those who lent themselves to the abominable rites with which these idols were worshipped.

Manasseh began a great persecution against those who adhered to the true religion (2 Kings 21:16).

10. THE LORD SPAKE. The prophets denounced Manasseh, and declared that, in consequence of his crimes, God would bring upon Jerusalem such evil as would cause both the ears of him that heard it to tingle, and he would wipe out Jerusalem as a man wipeth a dish, wiping and turning it upside down.

III. THE NATURAL RESULT of this idolatry was a deluge of crime,—murder, persecution, licentiousness, which was one of the great attractions of idol worship, violence, lying, injustice, and all forms of corruption.

IV. THE PUNISHMENT.—V. 11 THE LORD BROUGHT UPON THEM. ASSYRIA. Doubtless through some natural result of his impiety; perhaps some foolish revolt. THE KING OF ASSYRIA was Esarhaddon or his son, Assurbanipal. TOOK MANASSEH AMONG THE THORNS. Some regard this as meaning "took him from among the thorns, where he had hidden." But most critics regard the word "thorns" as meaning "hooks or rings." The same which were put through the jaws of a fish when placed back in the water, that by means of a cord attached they might bring him up again. A similar instrument was used by the ancients for taming their prisoners, as appears from Amos 4:2. They were in the habit of actually passing a ring through the flesh of their more distinguished prisoners, of attaching a thong of rope to it, and of thus leading them about as with a "bridle." In Assyria the ring was at least ordinarily passed through the upper lip; while in Babylonia it appears to have been inserted into the membrane of the nose. BOUND HIM WITH FETTERS. Probably manacles for the hands, and fetters for the feet. CARRIED HIM TO BABYLON. It is a curious confirmation of the history that just at this

time the captive was taken to Babylon, instead of Nineveh, the Assyrian capital. V. REPENTANCE AND RESTORATION. V. 12, 13. 12 WHEN HE WAS IN AFFLICTION, HE BROUGHT THE LORD. That he should do this was one purpose of his affliction. Compare the parable of the Prodigal Son.

AND HUMBLED HIMSELF GREATLY. His after conduct shows that he was truly penitent in his inmost heart.

13 HE WAS ENTREATED OF HIM. God loves to hear and answer prayer. He does it always in the best way for the one who prays; sometimes by making the sorrow complete its work, sometimes by delivering from the sorrow. AND BROUGHT HIM AGAIN TO JERUSALEM. We do not know that he influenced the king to restore him. Such pardon from a king of Assyria was rare, but not unparalleled. Pharaoh Necho I. was taken in a crisis to Nineveh, and afterwards set free.

VI. FRUITS OF REPENTANCE.—Vs. 14-16. First. 14. HE BUILT A WALL. Rather, "he built the outer wall of the city of David on the west of Gihon in the valley." The wall intended seems to have been that towards the northeast, which ran from the vicinity of the modern Damascus gate across the valley of Gihon, to the "fish-gate" at the northeast corner of the city of David. The "captains" who took Manasseh prisoner (v. 11) had probably destroyed or greatly damaged this part of the fortifications. AND COMPASSED ABOUT OPHEL. Ophel, the southern part of the temple hill. FRECKLED CITIES. Defending the surrounding country.

Second. 15. HE TOOK AWAY THE STRANGE GODS. AND CAST THEM OUT OF THE CITY. He destroyed the means of idolatry, which he had introduced in former years.

Third. 16. HE REPAIRED THE ALTAR OF THE LORD, etc. He restored the services of true religion.

Fourth. He enforced the reforms by command as well as example.

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A Word About Amusements.

Many young people are at times perplexed as to what amusements are right and what wrong. Continually we hear from those who have recently enlisted under the banner of King Jesus questions as to whether they can do this or that and still be consistent Christians.

One wise man says, "Amusements must always be a help on the way, just as sleep is. An hour's amusement should be to you just what a night's sleeping is, or what a day's resting is; it should make you stronger, clearer headed, more hopeful, more earnest, more enthusiastic. Whatever recreation elevates, broadens, brightens our natural powers may justly be classed among lawful Christian amusements."

A young man complained recently that he had no time to read, as he worked all day and had social engagements for every evening.

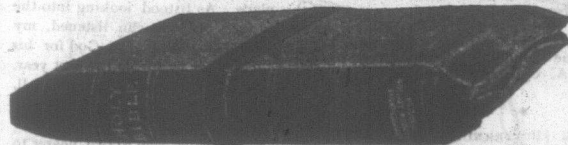
Did these amusements rest him? Was he strengthened and refreshed in mind, in body, or in spirit by spending six evenings of every week at clubs, parties and socials? Surely not.

A good rule by which to test our amusements is this: Do they dull our enjoyment of spiritual things? Do they make Bible study, the prayer meeting, and the church services less sweet and satisfying? If so, there is only one thing for a follower of Christ to do—to leave off the amusement which thus interferes with his spiritual growth and development.

A bright young saleswoman was asked a few weeks ago to join a socialable, to meet each Tuesday evening throughout the winter for games and music. Certainly one would acknowledge this to be a pleasant and profitable way of spending an evening once a week. But, knowing that the company would not disperse until very late, the young lady declined the invitation, giving as her excuse that she could not enjoy the Wednesday evening prayer meeting after a hard day's work at the store, preceded by a short night's rest and insufficient sleep.

It is the duty of all young Christians not only to select those amusements that will enrich their lives, those that are the truest, the purest, the best; but also to wisely choose the time for these pleasures.—Evalena I. Fryer.

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Advertisement for Mont. McDonald, a Barrister, with contact information for St. John.



From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Cohoon, Treasurer, Wolfville, N. S.

HAVELOCK (BUTTERNUT RIDGE).—On Sunday, Oct. 30th, baptized three, making a total for October of fourteen—still there are more to follow.

MILTON, QUEENS CO., N. S.—It has been some time since this church has reported. Three have recently been added to our number by letter, and several have been led to Christ. The church is enjoying a good measure of spiritual blessings and we look hopefully into the future.

RICHMOND, CARLETON CO.—Nothing special to report. Sunday services very well attended. Sabbath Schools evergreen, and quite interesting. Conference and prayer meetings kept up, but not so well attended as we could desire. I have begun my seventh year in the pastorate of the Richmond churches, with, (so far as I know), the hearty consent and desire of every one on the field, which is very gratifying and encouraging to your humble correspondent.

DILIGENT RIVER.—We have completed our special services at Diligent River, eight miles below Parrsboro. The meetings were well attended by all persuasions, and the interest throughout was good. Eight happy believers put on Christ, and quite a large number manifested a deep interest in their souls' eternal welfare. We stopped with the people as long as we could. Their kindness and hospitality were unbounded. We are now heading for Freeport, N. S.

CLEMENTSVALE.—In common with many other churches, we too have been called to part with our much esteemed pastor, Rev. S. Langille, after three years and six months faithful labor with us as pastor and preacher in which he has proved himself to be a man of ability and power needing not to be ashamed, faithful in ministering to the comfort of the sick and the wants of the needy, fearless in the proclamation of truth as found in the revealed word. As he goes from us we have reason to believe he is being followed by the prayers and good wishes of many kind friends, for blessings on his labors with the church to which he goes. On the eve of his departure about one hundred kind friends met at the parsonage, to give expression of the esteem in which he is held, and bid him God-speed. As one result of the gathering, Mrs. Langille was presented with a beautiful fur coat. After singing some appropriate pieces, and parting words by the brethren, and a reply by Pastor Langille, the large company dispersed to await future events.

PORT LORNE AND HAMPTON, N. S.—The fifth year of my service as pastor of the churches of this field has just begun. During the past four years the people have shown us much kindness and the Lord has granted a good degree of prosperity to his work. The year just ended has been an eventful one to us for during this time a well situated, conveniently arranged and commodious parsonage was begun and completed and we are now occupying it. Much credit is due the chairman of the building committee, Bro. Charles Brinton, who has given to the work much time and self-denying zeal, and to many others who have liberally responded to the appeals for money for the work. There is a debt on the house but it is not large enough to be embarrassing to the churches. Last evening the people living near us thinking that the parsonage needed something like a formal opening and wishing to show good-will toward their pastor and his wife came, unexpectedly, took possession of the house, and presented to us a beautiful hanging lamp and valuable clock. Our surprise added greatly to their enjoyment. Conversation, music and refreshments followed and the party separated, leaving us grateful and happy for their kindness.

E. P. COLDWELL.  
Port Lorne, Nov. 5th.

COLR HARBOR.—On Oct. 23rd I preached my farewell sermon to the good people of this place. As I stood looking into the upturned faces of those who listened, my heart was full of gratitude to God for his watchful care over us during the past year. He has been very near and dear to us all. Our meetings have been blessed by the presence of the Holy Spirit, and we as one body in Christ have been drawn nearer to Him. And now as I leave them, I pray God His richest blessings may abide with them forever.

BUCTOUCHE, N. B.—While we have had no additions the last year and very little preaching, still the work of the church has went on. We have a good Sabbath School, it is well attended and is evergreen, although the people are thinly settled, the field being seven miles long. We have a B. Y. P. U., but we need a leader very much. The Sunday evening prayer meeting is well attended and a very good interest manifested in the meetings. We had Bro. H. V. Davies with us for three and a half months, who served us very acceptably. I would like to make honorable mention of him, as I believe he is a coming minister. I see the N. B. Home Mission Board has granted one hundred dollars for this field, yet with that amount we are not able to keep a minister a full year. What we wish and think best, if it could be done, is to unite the Shediak, Buctouche and St. Mary's church in one field. Then we could keep a pastor the year round, by having a preaching service every third Sunday in each church. If that arrangement cannot be made we cannot have preaching more than six months of the year, that is every other Sabbath. I pray the Lord that he may send among us the right man, and that the money granted by the Board, may redound to His honor and glory, in the revival of the churches and the saving of souls.

QUEENSPORT (formerly Crow Harbor) —You will notice we have changed the name of our church to Queensport, the name of the place also having been changed, all letters in future should be directed as above, and not to Crow Harbor. I have been one year with this church, but believing that I had finished the work God had given me to do in this part of his vineyard, I bade the people farewell on Sunday Oct. 16th. I know not where God will lead me next, but wherever I go, I shall always remember those whom I have left behind, and shall pray God to wonderfully bless and help His people there. I cannot say that the church has prospered as it should have prospered during the past year, but I pray God that the day is not far off, when there will be showers of blessing upon them, that His Holy Spirit may so work among them, that many souls may be brought nearer to Him, and others may learn to know and to serve His Christ. I also pray God to lead some good brother to them, that they may continue to hear the gospel. I thank the people for their kindness to me. God bless them, and help them to live, as I hope with God's help to live myself, a good and useful life.

WHITHEAD RIVER.—I wish to thank God and the people of the "River," for all the kindness they have shown me during the past year. Their many acts of kindness have made a deep impression on my heart, but above all I thank God for the interest they paid to His word, and with few exceptions, to the keeping of His commandments. During the past year many changes have taken place. Those who were careless have taken a deep interest in His work, and almost all have been trying to live nearer to the Saviour than ever. When I went there, a year ago, there were no meetings of any kind. One of the first things we did was to start a Sunday School. God blessed the little school and warmed the hearts of our teachers and those that came to hear. The first three months the attendance was small, but it gradually increased, until at the end of the year we had an average attendance of forty-two. Thank God! The number is not large, but when we consider there are only twenty-four resident members in the church, and many

live miles away, I think we have every reason to praise God for the way he has blessed us. We had children and parents of all denominations come and join in our classes, and great interest was taken in the work. I pray God to continue to lead the school and to direct some brother to the field, that the good work may continue. I have bidden the people good-bye, but not forever, I expect to meet them again, in Heaven. God grant it.

October 31st.  
FAIRVILLE, N. B.—On Wednesday evening of last week, the Fairville church held an At Home, with the two-fold purpose of enabling the members of the church and congregation to enjoy a social evening, and to afford to all an opportunity to meet and welcome Mr. and Mrs. Dykeman, the newly settled pastor and his wife. A goodly number were present, though a storm no doubt kept at home many who otherwise would have been in attendance. The first part of the evening was spent very pleasantly in social intercourse. Then the meeting was called to order by Deacon C. P. Baker. The programme included music and readings which were very much enjoyed, and brief addresses by Rev. J. A. Gordon of the Main St. church and Mr. Black of the MESSENGER AND VISITOR. Other ministers whose presence had been expected, were prevented from being present by previous engagements. Pastor Dykeman also addressed the meeting in reply to the cordial words of welcome extended to him, and gave expression to his earnest desire to serve faithfully the cause of the Master in Fairville and to his hope for the results of united prayer and labor on the part of pastor and people. At the close of this part of the programme, refreshments were served by the ladies, and then a very pleasant evening was brought to a close. Pastor Dykeman is entering upon his work in Fairville with renewed strength and vigor and with large opportunities for service. May his ministry be crowned with abundant success.

N. B. Home Missions.  
The Board met in the parlor of Brussels Street church on the 1st inst. Letters and reports were presented from various fields, some of quite interesting a character. By request of the Board, the secretary read a historical sketch of the Formation of the New Brunswick Convention, which was ordered to be published in the Annual of the present year. The committee on Colportage reported that they had engaged Bro. D. A. Branscombe, who had previously been connected with the British American Society. Pastors and churches are urged to encourage our denominational colporteur, who will be fully equipped with the best Christian literature obtainable. We desire to circulate largely the productions of our authors, especially those which give prominence to our distinctive principles. The colporteur will also have on hand approved works of other authors of the best class.

A publishing committee was appointed to have in charge the matter of issuing a bi-monthly sheet, in the interests of missionary, colportage and Sabbath School

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work. It will be issued at a low rate so as to be within the reach of all. A prospectus will shortly be given out, and it is proposed to publish regular numbers beginning with January 1st.

Our funds are coming in very slowly at this time. Can not our churches and Sabbath Schools forward us their offerings without delay? We want to pay our missionaries promptly and regularly. Please forward contributions direct to the treasurer, Bro. J. S. Titus, St. Martins.

W. E. MCINTYRE, Sec'y.  
Chipman, Nov. 2nd.

Denominational Funds, Nova Scotia.

The first Quarter of the Convention year is ended and but 58 churches have anything to their credit on my books, only 58 out of 195, less than one third. The whole amount is \$389.80. The Home Mission portion of that is \$263.33. How can the salaries of the Home Missionaries be paid? Brethren will you not take this matter up at once? We hope to hear from every church before we report again. If all had given as the 58 churches have, we should have had upwards of \$2500. How cheering that would have been.

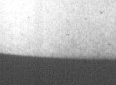
Wolfville, N. S. A. COHOON,  
Nov. 2. Treas. Den. Funds.

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A. GILMOUR,  
Merchant Tailor.  
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St. John.

November  
MAR  
McDERMOTT—  
Nov. 2nd, by Rev.  
McDermott to An  
WRIGHT-TOW  
3rd, by Rev. J.  
Wright, to Leah  
BETTS-JOYCE—  
by Rev. J. T. F.  
Malagash, to  
gouche.  
STUDIVAN-WI  
Oct. 26th, by Re  
Studivan, to Em  
Annan.  
DELANEY-FO  
28th, by Rev. D.  
Delaney, of Rich  
Sadie Fox, of Y  
STACKHOUSE—  
by Rev. T. F. F.  
E. Stackhouse,  
Reid, of this city  
SIDALL-TRO  
of the bride's pa  
10th, by P. D. N  
to Hilda A. Tho  
WALKER-MAT  
of the bride's  
Oct. 25th, by P.  
Walker, to Ann  
REID-DIXON—  
bride's parent,  
P. D. Nowlan, B  
to Margaret L. D  
RUSHTON-WI  
Oxford, Nov. 2  
George Rushton,  
RICE-MACKIN  
bride's parent,  
Rev. M. A. Mac  
North Sydney,  
Kinnon, of Sydn  
SCOVILL-BROO  
the bride's mo  
Foreston, N. B.  
Hayward, Ambr  
N. B. to Cordeli  
MERRETH-G  
the Rev. Calvin  
Esq., to Ann  
daughter of W.  
Richmond, Carle  
DRESSER-ULO  
sonage, Canso,  
Beals, assisted by  
P. Dresser, of Ho  
M. Ultho, of Co  
STEWART-ME  
River, Oct. 27th,  
stock, at the hon  
sister of the bric  
of Springhill, J  
McDonald.  
BURKE-REYN  
Mr. Hiram Hodg  
bride, on Nov. 2  
A. M., Whitefiel  
and Maggie E. R  
of the county of  
HODGSON-JAR  
Mr. John Hodgso  
Isa. Wallace, A.  
Sadie J. Jarvis, h  
boro Co., N. S.  
PORTER-ELGE  
age, Florencevill  
Rev. A. H. Hay  
of Richardson,  
Sarah Elgin, dau  
Hartland.  
REID-HARMO  
bride's mother,  
Station, Oct. 31st  
James Reid, and  
B. to Ella Mau  
C. A. Harmon, I  
HIGGINS-WIG  
Mr. and Mrs. B.  
N. H., Oct. 26th  
father of the  
Wiggins brother  
Rev. E. F. Snell  
Baptist church,  
of Brentwood,  
Wiggins, of Wes





MARRIAGES.

MCDERMOTT-BROWN.—At Springhill, Nov. 2nd, by Rev. J. W. Bancroft, Edward McDermott to Annie B. Brown.

WRIGHT-TOWER.—At Springhill, Nov. 3rd, by Rev. J. W. Bancroft, Walter Z. Wright, to Leah J. Tower.

BETTS-JOYCE.—At River John, Oct. 12th, by Rev. J. T. Dimock, Henry Betts, of Malagash, to Lizzie Joyce, of Tatamagouche.

STUDIVAN-WILSON.—At River John, Oct. 26th, by Rev. J. T. Dimock, Norman Studivan, to Emma Wilson, both of New Annan.

DELANEY-FOX.—At Yarmouth, Oct. 28th, by Rev. D. H. McQuarrie, Frederick Delaney, of Richmond, Yarmouth Co., to Sadie Fox, of Yarmouth, N. S.

STACKHOUSE-RIED.—On the 2nd inst., by Rev. T. F. Fotheringham, M. A., John E. Stackhouse, Bloomfield, to Jennet O. Reid, of this city.

SIDDALL-THOMPSON.—At the residence of the bride's parents, Little River, Oct. 19th, by P. D. Nowlan, Samuel A. Siddall, to Hulda A. Thompson.

WALKER-MATTINSON.—At the residence of the bride's parents, Mount Plea ant, Oct. 25th, by P. D. Nowlan, Raymond D. Walker, to Annie E. Mattinson.

REID-DIXON.—At the home of the bride's parents, Little River, Oct. 26th, by P. D. Nowlan, Ernest W. Reid, of Oxford, to Margaret L. Dixon.

RUSHTON-WILSON.—At the parsonage, Oxford, Nov. 2nd, by P. D. Nowlan, George Rushton, to Mina Wilson.

RICH-MACKINNON.—At the home of the bride's parents, Wednesday, Nov. 2nd, by Rev. M. A. MacLean, Brenton R. Rice, of North Sydney, and Josephine E. MacKinnon, of Sydney.

SCOVIL-BROOKS.—At the residence of the bride's mother, Mrs. Isaac Brooks, Foreston, N. B., Nov. 3rd, by Rev. A. H. Hayward, Ambrose L. Scovil, of Beaufort, N. B., to Cordelia Brooks, of Foreston.

MERRITHW-GOSS.—On October 31st, by the Rev. Calvin Currie, Joseph Merrithew, Esq., to Annie Johnston Goss, only daughter of W. O. Johnston, Esq., all of Richmond, Carleton County.

DRESSER-ULOTH.—At the Baptist parsonage, Canso, Oct. 24th, by Rev. T. H. Beals, assisted by Rev. T. B. Layton, Frank P. Dresser, of Half Island Cove, and Lilla M. Uloth, of Cole Harbor.

STEWART-MCDONALD.—At Pugwash River, Oct. 27th, by Pastor C. H. Haverstock, at the home of Mrs. Eliza Demings, sister of the bride, Alexander E. Stewart, of Springhill Junction, and Catherine McDonald.

BURKE-REYNOLDS.—At the residence of Mr. Hiram Hodgson, brother-in-law of the bride, on Nov. 2nd, by Rev. Isa. Wallace, A. M., Whitfield Burke of Drum Head, and Maggie E. Reynolds, of Colthboro, both of the county of Guysboro, N. S.

HODGSON-JARVIS.—At the residence of Mr. John Hodgson, on Nov. 2nd, by Rev. Isa. Wallace, A. M., Abner Hodgson, and Sadie J. Jarvis, both of Drum Head, Guysboro Co., N. S.

PORTER-ELGIN.—At the Baptist parsonage, Florenceville, N. B., Oct. 26th, by Rev. A. H. Hayward, Arnold W. Porter, of Richardson, Porter & Co., Hartland, to Sarah Elgin, daughter of Mr. John Bradley, Hartland.

REID-HARMON.—At the residence of the bride's mother, Mrs. C. H. Harmon, Peel Station, Oct. 31st, by Rev. A. H. Hayward, James Reid, auditor C. P. R., St. John, N. B., to Ella Maud, only daughter of the late C. A. Harmon, Peel Station.

HIGGINS-WIGGINS.—At the residence of Mr. and Mrs. B. T. Barrett, Hampton Falls, N. H., Oct. 26th, by Pastor J. W. Higgins, father of the groom, and Rev. H. N. Wiggins brother of the bride, assisted by Rev. E. F. Snell, pastor of Hampton Falls, Baptist church, Mr. Hervey C. Higgins, of Brentwood, N. H., and Miss Elsie D. Wiggins, of West Newton, Mass.

DEATHS.

HINGLEY.—On July 22nd, Mrs. Sarah S. Hingley, aged 95 years. She was a member of the Wentworth Baptist church, and was faithfully cared for by her daughter, Mrs. Thos. Richards. She was bed-ridden for 16 years.

WENZEL.—At Foster Settlement, Oct. 28th, Mrs. Lucy Wenzel, aged 87. Although she never united with the church, yet she manifested an abiding hope in Christ. She rested upon the rock, and now she rests from her labors, but her works do follow her.

BARTON.—At Chipman N. B., Oct. 28th, of consumption, Harvey Barton, aged 39 years and 5 months. Bro. Barton professed religion nineteen years ago and was baptized by Elder Springer, uniting with 2nd Grand Lake church. He leaves a widow and four children. He died trusting in Jesus.

WALLACE.—On Oct. 24th, at Jerusalem, Queens County, after a long and lingering illness, Brother William Wallace passed to his reward. He professed faith in Christ a great many years ago, and was always ready to aid in the Master's work, may the God of all grace comfort the sorrowing ones in this hour of trial.

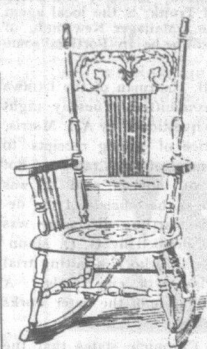
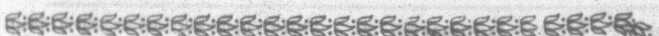
PINEO.—On Oct. 12th, Jessie Austin, the beloved wife of J. Porman Pineo, M. D., aged 49, departed to be with the Lord. The deceased was a daughter of the late Angus M. Gidney of Bridgetown, where, under the ministry of Dr. Armstrong, she professed religion. During a long illness she was sustained in a wonderful manner, by her marvelous exercise of will power, and the conscious presence of her Saviour, turned the approach of death into the dawn of heaven.

KELLO.—At Kempt, Oct. 30th, Mrs. Emeline Freeman, wife of Thos. Kello, Esq. M. P. P., for Queens, departed this life to be with Jesus after almost life long bodily sufferings, which she endured as only those are able to do who trust in God, aged 55 years. Sister Kello was a member of the Campbellite church, loved and respected by all her neighbors, for her Christian life and character. May all who mourn for the departed be comforted with the thought that she is now where the weary are at rest.

RICHARDSON.—At Melburn Square, Annapolis Co., N. S., on Wednesday morning, Nov. 2nd, George Richardson, in the 71st year of his age. On Thursday the body was taken to Halifax, and on Friday the burial took place at Camp Hill, after services conducted by Rev. A. C. Chute, at the home of Mrs. Fred Fraser, the daughter of the deceased. It is the testimony of those who well knew Mr. Richardson, that he fought a good fight and kept the faith.

TAYLOR.—After a protracted illness, during which she suffered with exemplary patience and resignation, Mrs. Naomi Taylor, aged 73 years, passed peacefully to her rest, October 24th, from the residence of her son-in-law, Mr. James F. Sutton, Woodstock, N. B. Our sister's name was among those making up the earliest membership of the Lower Woodstock Baptist church, in which also her husband, the late John Taylor, served for years in the capacity of Deacon. To the very last she was full of solicitude for Zion's prosperity, and the salvation of souls, and from her identification with the church, her heart and home always held a generous welcome for the servants of the Lord, especially Baptist ministers. She came to her grave in a full age, like a shock of corn fully ripe.

DOLLISER.—At Osborne, Shelburne Co., Oct. 25th, Stephen Dolliser. Bro. Dolliser was a native of Queens Co., having been born at Port Medway. He moved to Osborne some years ago. He spent a greater part of his time on the sea, holding for some years the office of mate. He was converted in the spring of 1892, during an extensive revival under the ministry of Rev. J. W. S. Young, and united with the Osborne church. For nearly a year he suffered from cancer, there being no cure in his case for the malady. I spent pleasant



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We give free a nickel plated WATCH, stem winder and setter, American movement, warranted a reliable time-keeper; a full-sized VIOLIN and BOW; a ten-keyed ACCORDION, with two stops, double bellows, finely finished; or a SOLID GOLD RING, plain or stone setting; or a CASH COMMISSION, for disposing of 20 packages of our ELITE BOUQUET PERFUME for us at 10 cents per package, among friends. Send us your full address on a post card, stating that you want to sell perfume for us and we will send 20 pkgs by mail postpaid, when sold send our money and we will send either of the above named premiums you select, or you may keep one half the money from what you sell returning perfume unsold. Read what others say.

BELLEVEILLE, Aug. 15th, 1898. Dear Sir—Received the violin and bow in good order and am well satisfied with them. H. R. EMPSON. Address: GEM NOVELTY CO., Toronto, Ont.

hours with him before leaving the Osborne field, and in the midst of suffering found him submissive to the will of God, and patiently awaiting God's time. He died in strong assurance of a glorious resurrection. A widow, one boy, and a large circle of relatives and friends are left to mourn. VANBUSKIRK.—At Edmonton, Alberta, N. W. T., at the home of her daughter, Mrs. Colin Beals, on Oct. 22nd, Matilda Anne, wife of Stephen Van Buskirk. Mrs. Van Buskirk was born near Bedeque, P. E. I., and at the age of 20 was baptized by the Rev. J. B. McDonald and received into the Bedeque church. More recently she and her husband were residents of West Devon, Ont. Thence they removed to Alberta, where at first she united with the Edmonton Baptist church, and afterwards became a consistent member of the Sturgeon Baptist church. A severe attack of inflammation several years ago left the lungs affected, which weakness developed fatally. Her life, as known to the writer was marked by faith, and her death was in peace.

Our 1899 Catalogue IS READY FOR DISTRIBUTION. We will be glad to send copies of it and our Shortband Circular to any address. Intending students will do well to enter as soon as possible, as our accommodations are likely to be taxed to the utmost. Evening Classes Now in Session. S. KERR & SON, Oddfellows' Hall at Billtown, N. S. Bro. Vincent is for a time open to engagements to supply or to assist pastors in evangelistic work. Rev. J. Williams supplied the pulpit of the Tabernacle church, St. John, last Lord's Day. Mr. Williams has just completed a successful pastorate of five years with the churches of the Gaspereaux, N. S., field. Rev. Alfred Chipman, recently pastor at North Springfield, Vt., has accepted the pastoral charge of the churches on the Stewiacke, N. S., field. Mr. Chipman will find himself among old friends in Stewiacke having been pastor there some years ago. Rev. J. Clark has removed from Bass River to Westchester Station, N. S., having accepted a call to the pastorate of the Greenville church. His correspondents will please note the change of address. The many friends of Rev. E. W. Kelly will be glad to learn of his safe arrival in this country from Burma. We regret to hear that Mr. Kelly's health is rather seriously impaired, but we trust that rest and healthful climatic conditions may soon restore his strength. We cordially welcome Bro. Kelly home again.

Personal. Rev. A. L. Palmer, pastor of the Baptist church at Swampscott, Mass., is enjoying a short vacation and visiting friends in St. John. Bro. Carey N. Barton who for some time has been successfully engaged in the work of the ministry in York county, has made an engagement with the church at Musquash, Charlotte County, for two months, and has just entered upon his work on that field. Rev. Dr. Steele spent a few days last week with friends here, and went to Yarmouth on Saturday where he had an engagement to preach on the following day. We were pleased to see Dr. Steele looking well. Rev. A. J. Vincent, recently pastor at Isaac's Harbor, N. S., is for the present

Walter Baker & Co., Limited. Established 1790. Dorchester, Mass., U. S. A. The Oldest and Largest Manufacturers of PURE, HIGH GRADE Cocos and Chocolates. On this Continent. No Chemicals are used in their manufacture. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A. CANADIAN HOUSE, 6 Hospital St., Montreal.

Baking r makes d most food at ost: so ekeeper h it af discard he old-methods and sour ne-made cream of soda, or and in- ng pow- se Royal at a low rate so as of all. A prospectus t, and it is proposed ers beginning with in very slowing at our churches and rd us their offerings want to pay our and regularly. ations direct to the us, St. Martins. MCINTYRE, Sec'y. nds, Nova Scotia. of the Convention 58 churches have t on in my books, only an one third. The 89.80. The Home t is \$263.33. How Home Missionaries ll you not take this e hope to hear from ve report again. If churches have, we ards of \$2500. How ave been. A. COHOON, Treas. Den. Funds.



News Summary.

Col. Kitchener, brother of the Sirdar, Gen. Lord Kitchener, will be appointed Governor of Khartoum.

B. B. Tyrell, the well-known member of the Geological Survey staff, has resigned to go into mining in the Yukon district.

Capt. Baravier, the bearer of Major Marchand's Fashoda report, started for Egypt Sunday with the French government's instructions to Major Marchand.

The by-election in South Ontario for the Ontario Legislature Tuesday resulted in the return of Hon. John Dryden, minister of agriculture, by 125 majority.

In the Cape Colony Assembly Wednesday Hon. W. P. Schreiner, the premier, introduced a bill proposing an annual contribution by the colony of £80,000 to the British navy.

Ames Pugsley, of Amherst, lost two of his barns, containing about one hundred and forty-five tons of hay and fifteen tons of oats, by fire Monday. Total loss about \$1,500, with no insurance.

A miner by the name of Mitchell, from Isaac's Harbor, who has been working on the Hayward mine property, at Montague, fell into one of the shafts Monday morning and was killed.

Rev. Dr. McLeod and Mr. J. R. Woodburn have gone to Ottawa to represent New Brunswick on a temperance delegation that will interview the government regarding the plebiscite.

General Sir Edward Lugard, former under secretary of state for war, is dead. He served in the Afghan and Sikh wars, the Punjab campaign of 1848 and the Persian war of 1856. He was in his 89th year.

The apple trade from Nova Scotia has assumed such proportions this season that the Furness Line are endeavoring to secure an extra steamer to carry apples to the London market, where prices are good.

Polonski, the celebrated Russian poet, died on Sunday. Since the death of Nicholas Nekrasoff, who died in 1877, Polonski had been regarded by literary Russians as their most elegant versifier.

The life insurance companies have decided not to accept risks hereafter on lives of married women unless they happen to be bread winners of the family, or in other words, wholly independent of their husbands.

Mr. Asa VanWormer, a wealthy retired merchant of Cincinnati, Ohio, has made a gift through a trustee to the University of Cincinnati of \$56,000 to be used for the erection of a fireproof library building for the University.

The steamer Portland, which arrived at San Francisco on Sunday from St. Michaels, brings important news of the Arctic whaling fleet. The catch up to Oct. 14 was one of the largest on record, representing in round numbers about \$1,000,000.

Grand Chief Powell, of O. R. T., saw the Minister of Railways Wednesday and secured his promise to fix an early day for a meeting to discuss the I. C. R. telegraphers' grievances, with a view to adjustment. The conference will take place at Moncton.

Mr. Hillcoat, veterinary surgeon, of Amherst, dehorned some sixty cattle for C. S. Hickman, of Dorchester, last week. The object of so doing is to prevent the cattle injuring each other in box stalls, when ten or twelve are put into one stall. The work was done in a few hours. Mr. Hickman is putting a lean-to to his barns 120 feet long and 25 feet wide, which he will fit up with large box stalls for his cattle to winter in without being tied.

The citizens of Ottawa met Lord and Lady Aberdeen in the Senate chamber Wednesday night and bade them good-bye. Before the leave-taking began, Mayor Bingham presented them with a handsomely engrossed municipal address, which was acknowledged by the Governor General in a happy speech. The government was represented by Hon. Messrs. Mills, Tarte, Blair, Scott, Paterson, Fielding, Joly and Fitzpatrick.

Emperor William's acquisition of a plot of land from the Sultan and his handing it over to the Catholics is regarded as the final touch in a long and carefully prepared scheme to mollify the Centrists (Catholic party in the Reichstag), the chief feature of which was the vengeance taken for the murder of the Catholic missionaries in China. Emperor William was the first Christian to visit the tomb of David since the year 1187, the tomb being one of the most sacred Mohammedan shrines.

The Manhattan Steamship Company, which is to commence running a new line of boats between Portland and New York, will have their first boat here sometime about the middle of November. The Man-

hattan's boats will land at Union wharf, which is being fitted up for them. Mr. William H. Burton, formerly connected with the Grand Trunk, is the local agent of the new line. Manager Newcomb, of the company, will be in Portland some time this week.

A. I. Campbell, chairman of the Ottawa water works committee, Tuesday night admitted, when questioned by Ald. Morris, that the practice of giving receipts to citizens for payment of water rates and not making return of moneys paid in was prevalent amongst the officials of the department. This startling disclosure was made to Ald. Campbell by G. O. Mann, a dismissed official, who is awaiting trial for misappropriation of city funds. A thorough investigation of the water works and other departments will be made.

The Halifax Chronicle states that the management of the Furness Line here are convinced that the people do not want cold storage, facilities for shipment of their products, and the fittings will be taken out of both the Halifax City and St. John City. This will be generally regretted, as it was hoped that the farmers of Nova Scotia would benefit by such facilities. For this trip of the St. John City only 330 barrels of apples will be sent in cold storage, although extra efforts were made to secure that class of freight; and these apples are only being sent that way because no other space is available. The extra freight for cold storage transportation is 25 cents per barrel.

The death is announced at Vienna of Fraulein Pechas, one of the two nurses who attended the late Herr Barish, of Prof. Nothnagle's pathological laboratory, the first victim of the outbreak of the bubonic plague in that city. Fraulein Pechas died after suffering prolonged agony, despite enormous injections of serum. Her remains were buried at day-break, with the same speed and precaution as marked the burial of the remains of Dr. Muller. The other suspected cases have practically recovered, and it is believed that no more will develop. In order to prevent crowds assembling, all traces of the graves of the victims have been removed.

Catarrh

GUARANTEE - The compounders of Japanese Catarrh Cure guarantee to cure any case of Catarrh. If after purchasing at one purchase six boxes of the cure and using the whole contents of same, exactly as directed, there be failure to cure, the money paid for same will be refunded by them, providing that six guarantee slips are presented together with a receipted bill from the druggist or dealer from whom purchased, and declaring that the whole six boxes have been used by the person claiming the refund, and that there has been no cure. This is a strong position for the proprietors to take, but they have absolute faith that on a fair trial it will do all that is claimed for Japanese Catarrh Cure.

"I suffered from almost constant cold in the head, and catarrh symptoms were developing. I procured a box of Japanese Catarrh Cure and the effect was instantaneous relief." - ALEX. McCAR, New Westminster, B. C. 50 cents - at all Druggists or by mail.

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Colman's Salt THE BEST

No Doubting Now. Mr. Frank H. Mills' Cure Was Perfect and Permanent.

Like Every Other Cure made by Dodd's Kidney Pills - Mr. Mills is now Hale and Hearty and Vigorous, Thanks to Dodd's Kidney Pills.

ZEALAND, N. B., Nov. 7. - Some time ago this town was startled by the news of the wonderful and unexpected recovery of Mr. Frank H. Mills, who had been afflicted with a severe Kidney Disease.

At the time the cure was reported, there were those who expressed their doubts of its permanence. They could not realize that a man who had been so seriously ill, and whose case had baffled the most skillful physicians, could be permanently and thoroughly cured by Dodd's Kidney Pills.

Even the most sceptical must now acknowledge that Mr. Mills was cured - absolutely and perfectly cured. He was not relieved of his agony merely; the disease was utterly rooted out of his system, the diseased kidneys were healed, toned and stimulated, and health, strength and vigorous manhood were given back to him, in place of the pain, the weakness and the misery of former years.

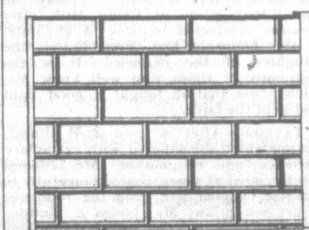
Anyone who saw Mr. Mills during his illness, and again since his recovery, must acknowledge that Dodd's Kidney Pills are the medical wonder of the age. Hale and hearty, robust and vigorous, the personification of health and manly strength, Mr. Mills is a living proof of the power of Dodd's Kidney Pills.

Dodd's Kidney Pills will positively cure Bright's Disease, Diabetes, Rheumatism, Dropsy, and every other form of Kidney Disease.

Dodd's Kidney Pills are sold by all druggists at fifty cents a box, six boxes \$2.50; or sent on receipt of price, by The Dodds Medicine Co., Limited, Toronto, Ont.

Whatever's Worth Building Deserves a Good Roof EASTLAKE SHINGLES

are recognized all over Canada as the most durable, reliable and economical roof covering.



They're more quickly laid than others because of their patent cleat and side locks and they are fire, rust, leak and lightning proof.

Write for further information METALLIC ROOFING CO. Limited, 1196 King Street, W. Toronto

Boys & Girls We are giving away watches, cameras, solid gold rings, sporting goods, musical instruments & many other valuable premiums to boys and girls for selling 10 packages of Royal English Ink Powder at 10c each. Every package makes 50c worth of fine ink. We ask no money - just your name and address, and we will forward you 10 packages with premium list and full instructions. When you sell the Ink Powder send the money to us and select your premium. This is an honest offer. We want you. Don't lose this grand opportunity. Write for the full list. Address all orders to Imperial Ink Concerns, 15 Adams St. Oak Park, Ill.

Canadian Pacific Ry.

Passenger Train Service for St. John, N. B. In effect October 2nd, 1898.

LEAVING, Eastern Standard time at 0.25M A Yankee - week days - for Fredericton, Woodstock and points north, Bangor, Portland, Boston and points South and West. 8.35M Algonquin - week days - for McAdam Jet. and all intermediate points.

Express - week days - for St. Stephen, 4.10M Houlton, Woodstock, Sherbrooke, Montreal and all points West, Northwest and on the Pacific Coast; Bangor, Portland, Boston and points South and West.

Canadian Pacific Sleeper St. John to Montreal, and Dining Car to Mattawamkous. Pullman Sleeper St. John to Boston.

Express - week days - for Fredericton 4.35M and all intermediate points. RETURNING to St. John from Montreal; 7.30 p. m.; Boston 8.7.00, X 7.45 p. m.; Portland, 7.00 a. m. 11.01 p. m.; Bangor 4.30 a. m. 2.05 p. m.; Woodstock, 6.21 a. m. 4.18 p. m.; Houlton 6.55 a. m. 4.29 p. m.; St. Stephen, 7.40 a. m. 4.40 p. m.; St. Andrews J. 6.50 a. m.; U 7.20 a. m.; Vancouver 8.52 a. m. 6.05 p. m.; Fredericton 6.00, 1.20 a. m., 7.20 p. m. Arriving St. John at 8.20, 11.50 a. m., 9.40 p. m.

Daily except Saturday. 8 Sunday only. X Daily except Saturday and Sunday. J Monday, Wednesday and Friday only. U Tuesday, Thursday and Saturday only. Other trains week days only.

HEART PAINS

The Heart and Nerves are Often Affected and Cause Prostration of the Entire System.

A Kingston Lady Testifies to Her Experience in the Use of Milburn's Heart and Nerve Pills.

People who suffer from any disease or disorder of the heart nervous system, such as Palpitation, Skip Beats, Smothering or Sinking Sensations, Sleeplessness, Weakness, Pain in the Head, etc., cannot afford to waste time trying various remedies, which have nothing more to back up their claims than the bold assertions of their proprietors.

These diseases are too serious to permit of your experimenting with untried remedies. When you buy Milburn's Heart and Nerve Pills, you know you have behind them the testimony of thousands of Canadians who have been cured by their use. One of these is Mrs. A. W. Irish, 92 Queen Street, Kingston, Ont., who writes as follows:

"I have suffered for some years with a smothering sensation caused by heart disease. The severity of the pains in my heart caused me much suffering. I was also very nervous, and my whole system was run down and debilitated.

"Hearing of Milburn's Heart and Nerve Pills being a specific for these troubles, I thought I would try them, and therefore got a box at McLeod's Drug Store.

"They afforded me great relief, having toned up my system and removed the distressing symptoms from which I suffered. I can heartily recommend these wonderful pills to all sufferers from heart trouble."

Laxative Pills cure Bileousness, Dyspepsia and Constipation. Every pill perfect

Notice of Sale.

To Christopher J. Weldon, Eleanor P. Weldon and Emma G. Philips, and all other persons whom it may or doth concern:

Notice is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage, bearing date the Fourth Day of May, A. D. 1881, and made between the said Christopher J. Weldon, therein described as formerly of Dorchester, in the Province of New Brunswick, but now residing at Pasadena, Los Angeles County, in the State of California, and United States of America, Gentleman, and Eleanor P., his wife, of the first part, Maria A. Street and Louis E. Street, both formerly of St. Andrews, in the County of Charlotte, in the Province of New Brunswick, and duly registered in the Records of the City and County of Saint John in Libro 38 of Records folio 541, 542, 543, 544 and 545, said mortgage having been duly assigned by said Maria A. Street and Louis E. Street to the undersigned Alexander M. Phillips, there will for the purpose of satisfying the moneys secured by said mortgage, default having been in the payment of the principal, interest and other moneys secured by said mortgage, be sold at public auction on SATURDAY, the TWELFTH day of NOVEMBER, next, at the hour of Eleven o'clock in the forenoon, at Chubb's Corner, so-called, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, the lands and premises mentioned and described in said Indenture of Mortgage as follows, namely: "All that certain lot, piece or parcel of land situate, lying and being in that part of the City of Saint John, in the Province of New Brunswick, which was formerly called Portland, heretofore known as the lands and premises bearing date the first day of May, in the year of our Lord one thousand eight hundred and fifty-six, and therein bounded and described as follows: "commencing at the junction of the Indian town Road (now Main Street) and Douglas Road, thence running westerly along Indian town Road thirty feet, six inches, thence southerly and parallel with said Douglas Road one hundred feet, thence easterly and parallel with the said Indian town Road thirty feet, six inches to Douglas Road, and thence northerly along the western line of said Douglas Road to the place of 'beginning,' together with all buildings, erections and improvements thereon being and the rights, members, privileges and appurtenance thereunto belonging or in any manner appertaining, together also with the leasehold interest in said lands and premises mentioned and described in said mortgage and assigned to the undersigned Alexander M. Phillips by said mortgage."

Dated this 5th day of August, A. D. 1898.

ALEXANDER M. PHILLIPS, Assignee of Mortgage

AMOR A. WILSON, Solicitor to Assignee of Mortgage

The best wheat grown the one with the stock of fer limit and depend to cereals. If house, pig the wheat to take the those of fer does not pr our section and plants follows a cr

It Costs but 32 cents per pound

And will give you the Nicest Bread, Biscuits, Cakes and Pastry.

WOODILL'S GERMAN BAKING POWDER

IS REFERRED TO



# PAINS

are often Affected  
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system.

testifies to Her Ex-  
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From any disease or  
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kip Beats, Smother-  
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of these is Mrs. A.  
Street, Kingston,  
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all sufferers from

re Biliousness, Dys-  
pepsia. Every pill perfect

## of Sale.

don, Eleanor P. Weston  
ps, and all other persons  
th concern.

that under and by  
contained in a certain  
age, bearing date the  
18th day of March, A. D. 1891, and made be-  
tween J. Weston, therein  
of Dorchester, in the  
the said, and now residing  
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United States of Amer-  
canor P., his wife, of the  
and Louisa E. Street,  
Andrews, in the County  
of the second part, and  
Records of the City and  
in Libro 38 of Records  
and 54, said mortgage  
signed by said Maria A.  
street to the undersigned  
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Y, the TWELFTH day  
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Saint John, in the City  
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said lands and premises  
ed in said mortgage and  
ersigned Alexander M.  
gerson, A. D. 1888.

ANDER M. PHILLIPS,  
Assignee of Mortgages

of Mortgages

but  
2 cents  
per pound  
I'll give you the Nicest  
ts, Cakes and Pastry.

GERMAN  
BAKING  
POWDER.

REFERRED OT

## The Farm.

### The Kind of Cattle it Pays to Fatten.

The following extract, taken from the Chicago Live Stock Report, will be of value to those who intend feeding cattle the coming winter:

"In nothing is the importance of a right start more vital than in the fattening of live stock, and particularly cattle, for market. Many elements contribute to success, but, unless the start is right, skill and care count for but little, and failure is stamped upon the undertaking from the outset, unless indeed fortunate circumstances, such as a combination of high-priced beef and low-priced feed should intervene. It is of the greatest moment, therefore, that the feeder should select the right kind of cattle for fattening. We say kind and not breed, for while there are several good beef breeds there is but one beef type which is possessed by the several breeds in common. With some feeders a steer is a steer, and the idea that one animal may be more profitable to feed than another does not seem to enter their heads, or if it does it is chased away by the delusive thought that the smaller cost of the inferior animal will offset any difference. Fortunately this class of feeders is small, and the vast majority will understand that the profitable steer to feed is the one bred and built for beef-making, the animal that repays feed and care by putting on a thick covering of rich, ripe, juicy flesh, deep and thick in the parts from whence the high-priced cuts of meat are taken—and not the animal that converts the bulk of his feed into tallow and hardly puts on flesh enough to decently cover his bones, and that of inferior quality. No argument that can be brought to bear against the scrub and in favor of the well-bred animal is so potent as to show that it pays to raise and feed the latter."

Though this extract may convey the market side of the question, it is, nevertheless, of value to every feeder. Every one who feeds cattle is catering for some market, and if he is not able to supply that market with the kind of goods it requires, he will not be able to get the highest price for his product. There is a very wide margin between the price paid for prime beef cattle and that paid for scrubs. Then why not produce the quality that will bring the highest price. It is the same with beef cattle as with any other farm product; it does not cost any more per pound to produce a good steer than a poor one.

A Western exchange in discussing this question states that the lesson of quality in beef cattle has been learned by feeders at great expense, and farmers who profit by this experience will improve their stock by grading up to purebred sires. This is the correct view to take. No farmer can expect to raise a good line of beef cattle unless he gives some attention to breeding. One of the simplest and cheapest ways of improving the quality of the beef cattle on the average farm is by the use of purebred sires of the beef breeds. If every cattle breeder could visit the cattle markets of the country he would learn a lesson that would be of value to him ever afterwards. The cattle which command the highest prices for beef-producing purposes are almost invariably those bred from purebred sires, while those which bring the lowest prices may, as a rule, be traced back to scrub ancestry.—Farming.

### A Manure Talk.

The best place to apply manure is the wheat ground. It is usually the third crop, the one with which we sod the land. The stock of fertility has swung to its furthest limit and is about to give up its last dividend to produce a crop of the king of cereals. If you have manure in the poultry-house, pigeon, basement or barnyard, give the wheat ground its power. Wheat has to take the leavings of manure, as well as those of fertility, and yet we wonder why it does not produce as in years gone by. In our section swardland is usually ploughed and planted to corn or potatoes, then follows a crop of oats or barley. It is now

time to seed the land, and wheat is sowed as a foster crop. It is readily seen that the ground ought to be covered with manure in order to give the wheat an equal chance with the preceding crops. Only the knolls and other thin places are covered, because the supply is short.

It is a notable fact that wherever manure is applied to wheat, clover is pretty sure to catch, and produce a fine stand the following season. Thus the effect of the manure is reinforced, and the land is better fitted for a crop of corn or potatoes than can be done by manure alone. To apply manure and cloverseed in a way that one will supplement the other seems to be the best way to get most good out of either. Thus, to manure potatoes or corn, it is best to apply it to the wheat ground, and nearly double the benefit is received. Suppose the manure is applied in the winter or spring to corn or potato ground, it will give up 75 per cent. of its value to the first crop. The following crop of grain will clear up nearly the remaining 25 per cent., and the wheat gets little or no benefit from the manure. I do not like to see an accumulation of manure remaining in a yard or basement for a long time. It reminds me of a set of loafers about a country store, and I feel like saying to them, "Go to work." But sometimes manure pays the best profit by lying idle for a time, and it can be kept so that it will not lose in value. Manure that has been tramped in a basement during the winter will not lose value if kept till needed for wheat. Better still, perhaps, would it be if drawn out as gathered during the winter and spread on the frozen wheat ground. Many farmers have a quantity of old straw on hand, and much of it will probably be drawn on the wheat ground and burned. This is a mistake. It is wasting 50 to 75 per cent. of its manurial value in order to get the effect sooner. Straw should be spread on the wheat after sowing, thinly and evenly, so that it will neither smother nor fail to protect it from the fierce winter blasts or the fickle weather of spring. It will act as a mulch in a dry time the following summer, protecting both the wheat and new seeding.—C. M. D.

### Sugar Beet Leaves and Tops.

The beet leaves and that portion of the beet cut off in "topping" are considered very valuable for feeding. It has been discovered, however, as stated in the special government report on the sugar beet industry, that this course has a tendency to exhaust the soil, and it is better to allow the tops and leaves to remain on the field to act as a fertilizer and thus preserve the soil. Much of the more valuable portion of the elements contained in the sugar beet which the soil needs for recuperation is in the top and leaves. This fact has become so thoroughly well known to the factories in this country that some of them even stipulate in their contracts with the farmer that the leaves and tops shall remain on the ground, which seems to be a wise provision.

### Reseeding a Meadow.

A correspondent of The National Stockman and Farmer, asking information about sowing timothy and manuring in a meadow that is half clover, is advised by Alva Agee as follows: A sharp drag harrow will not injure the clover much, and if used when the ground is in condition will make loose soil for the timothy seed, which should be sown early in September. If there were time to draw the manure and scatter it immediately, the chances of a good catch would be the best, but if there is not time to apply the manure until winter the dressing should be given then. One would not want to put the manure on in large flakes or lumps, but it should be made reasonably fine by working it over once or twice in a heap if necessary. For such a job as this a spreader would pay nicely.

### Ninety-five Cures in One Hundred Cases.

Within a period of sixty days, one hundred cases of Asthma treated by Clarke's Kola Compound showed the marvellous percentage of ninety-five absolute cures—and these figures are gathered from hospital records.—\$2 a bottle; three bottles for \$5. Sold by all druggists; or The Griffiths & Macpherson Co., 121 Church Street, Toronto.

When you cool a drawing of **Monsoon** <sup>Indo</sup> <sup>Ceylon</sup> **Tea** you do not lose its zestful relish and delicious aromatic

strength. These came with the sap in the leaf—and they are wholesome. In artificially flavored teas, the chemical scents, released with the boiling water—decomposes when the drawing grows cool—and then it's rank.



### Selling off SURPLUS STOCK

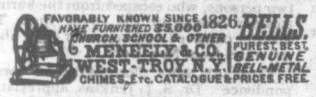
Great Bargains Offered in Pianos and Organs  
New and Slightly Used

Also in NEW RAYMOND, NEW WILLIAMS and WHEELER & WILSON SEWING MACHINES. USED SEWING MACHINES AT HALF PRICE DON'T KEEP BACK because you cannot pay more than \$3.00 per month on a PIANO, \$2.00 on an ORGAN and 50c per month on sewing machine. WE SELL, so we can SELL, to your friends after we have sold to you.

MILLER BROS., 101 and 103 Barrington St., HALIFAX, N. S.

### People

of refined musical taste buy their Pianos and Organs from the W. H. JOHNSON COMPANY, Ltd., 157 Granville Street, Corner of Buckingham, Halifax.



### Winter Comfort

Make your house warm by putting on Winter Sashes. It will surprise you what a difference they will make.

A. CHRISTIE WOOD WORKING Co.  
CITY ROAD, 87, JOHN, N. B.

### HARD TO STOOP.

Backache and Kidney trouble make a Halifax lady's life miserable.

DOAN'S KIDNEY PILLS CURED HER.

It would be well if every lady in Canada understood that pain in the back and backache were nothing more nor less than a cry of the disordered kidneys for help. Hundreds of ladies have found Doan's Kidney Pills a blessing, giving them relief from all their suffering and sickness.

Among those who prize them highly is Mrs. Stephen Stanley, 8 Cornwallis St., Halifax, N.S. She says that she was troubled with a weakness and pain across the small of her back, which was so intense at times that she could hardly stoop.

Hearing of Doan's Kidney Pills she got a box, and is thankful to say that they completely removed the pains from her back and gave tone and vigor to her entire system. Mrs. Stanley also added that her husband had suffered from kidney derangement, but one box of Doan's Kidney Pills completely cured him.

No one afflicted with Backache, Lame Back, Rheumatism, Bright's Disease, Diabetes, Dropsy, Gravel, or any kidney or urinary trouble need despair. Doan's Kidney Pills cure every time—cure when every other remedy fails. Price, 50c a box, or 3 for \$1.25, at all druggists. The Doan Kidney Pill Co., Toronto, Ont.

### BERRIES

Should be plainly ad-  
dressed.

Drop a Postal Card to the  
Up-to-Date

COMMISSION MERCHANT

### D. G. WHIDDEN

HALIFAX, N. S.

And he will mail you  
SHIPPING CARDS.

### Pain-Killer

(PERRY DAVIS')  
A Sure and Safe Remedy in  
every case and every kind  
of Bowel Complaint is

### Pain-Killer

This is a true statement and  
it can't be made too strong  
or too emphatic.

It is a simple, safe and quick  
cure for

Cramps, Cough, Rheumatism,  
Colic, Colds, Neuralgia,  
Diarrhoea, Grip, Toothache.

Two sizes, 25c. and 50c.

Keep it by you. Beware of  
imitations. Buy only the  
Genuine—Perry Davis'.  
Sold Everywhere.



"FOR WORMS"

and other bowel complaints to which children are liable there is no medicine equal to

AYER'S PILLS

Mrs. A. CASEY, Pigott, Ark.

Three Thousand Premium Lists

go out this week. There are more of them for all who wish to know the rewards offered to those who secure new subscribers. They are well selected. They will prove acceptable as Christmas gifts. They are yours for a few hours of work.

First on our list of Premium Bibles is the "Illuminated Teachers' Bible" just such a book as last year delighted a large number of subscribers. It is now in more compact form, and contains nearly 600 beautiful descriptive pictures, with new and most comprehensive Teachers' Helps, especially prepared under the direction of Rev. A. F. Shanfler, D. D. They are confined to the actual necessities of Bible teaching and research. There is not in them a superfluous word or line, yet every necessary topic is fully covered and by a master mind.

This Bible is bound in American Morocco, divinity circuit, leather lined to edge, red under gold edges, headbands and silk book-marker. In size it is 5 1/2 x 8 inches long. It is self-pronouncing, has references and concordance, is printed from large, clear type on highly finished paper. It would be an inexpensive book if bought at \$5.00. Our price for this Bible and the MESSENGER AND VISITOR ONE YEAR IS \$4.00, POSTAGE PAID BY US.

This premium will also be given for four new paid subscriptions. It will be sent on approval to any subscriber who wishes to examine it, subject to return within ten days if not purchased.

November Dyeing

Success, Profit and Pleasure When Diamond Dyes Are Used.

Thousands of city and country women and girls will dye during the month of November. Old dresses, costumes, capes, jackets, wraps, shawls, and clothing for men and boys will be brought from attics, closets and boxes, and prepared for the dye bath.

It is safe to assert that every wife, mother and daughter who has heard of the wonder-working Diamond Dyes will use them in preference to any other make of dyes.

It is unnecessary to dilate upon the many grand results that users of Diamond Dyes obtain. A few words will tell the story. The Diamond Dyes will make the old things look as fresh and as good as new, and will give colors that sun or washing cannot fade. The unfortunate women who are induced by some dealers to buy imitation and adulterated dyes will certainly suffer loss of money, time and materials. There is profit in home dyeing only when the Diamond Dyes are used. See that you get the "Diamond" from your dealer; refuse all imitations.

News Summary.

Halifax will spend \$60,000 on a plant to do the city lighting.

The Ontario W. C. T. U. has elected Mrs. Thornley, of London, president.

Mrs. McDonald, a widow living near Coxheath, C. B., committed suicide by hanging Thursday.

There were twenty-eight failures in the Dominion last week, against thirty in the corresponding week of 1897.

"The Twentieth Door" is the title of a new Sheldon book. It is in paper form. T. H. Hall, St. John, supplies this book at 25 cents, mailed to any address.

Dr. Ami, who was collecting in Wolfville and vicinity during the summer, has returned to Ottawa with thirty boxes of fossil specimens, the result of his summer's work.

The residence of John Dobson, Creek Road, Kings County, N. B., was burned Sunday night. Mr. and Mrs. Dobson, who are an aged couple narrowly escaped with their lives.

Mr. John Ridley, of Mt. Hebron, Kings county, N. B., on Monday lost his barn by fire, also a fine team of young horses and seven head of cattle, and all the farming implements.

Sackville Post: It is said that the corn shuck is thick, the hornet nests are near the ground, the wool on the sheep's back is unusually heavy, and all signs point to a very cold winter.

Charles S. Bulkley, seventy years old, who was connected with the well-known Bulkley family of Connecticut, died in Bellevue hospital, New York, Thursday. He was once a millionaire, it is said, but ended his days in poverty.

Grand Trunk Railway docks, freight sheds and the steamer Pacific, of the Great Northern Transit Company, were burned at Collingwood, Ont., on Thursday. The Grand Trunk loss is \$50,000 and the loss on the steamer is \$55,000.

A shooting accident occurred at Sunny Brae, Westmorland, on Monday night, when three young men were somewhat injured. It seems the boys were celebrating Hallowe'en, making things pretty lively, when a resident fired at them. One of the young men is considerably injured, while the other two received no serious wounds.

A disaster at sea in which five lives were lost was made known Friday, by the landing at Vineyard Haven, Mass., of twenty-two persons, who escaped from the burning steamer Croftan, of the Clyde line. The disaster occurred on November 1st, about 206 miles from New York.

Yarmouth News, Port Maitland correspondence: Dr. S. J. Jenkins, appreciating the use and benefit of the Free Reading Room, has kindly offered to help in a good cause by teaching a class in Latin one evening in each week free of charge. This is the kind of citizens we need. There is room for more.

The gold fever has struck Hampton in good shape, and from Prof. Hunter and Madame Kincaide to a party from the Village who have been at Passekeg dig-ging near the old Cumberland road, the excitement is quite intense. Madame Kincaide is of the opinion that a certain party did dig up an old earthen pot full of gold from the ruins of the basement of the old French chapel near Dutch Point.

Captain George W. Dunn, of the steamer Seattle No. 1, arrived in St. John on Tuesday night from Dawson City, and left on Wednesday morning for his home in Boston. Capt. Dunn is one of the fortunate people who stutck gold in paying quantities at the Klondyke. He holds three claims outside of Dawson City, and intends to return next spring to continue mining operations. His advice to intending prospectors resembles that of every one who has returned from the Klondyke region. There is plenty of gold there, but it costs a small fortune to get to it. Capt. Dunn had with him a small bag of nuggets, one of which he presented to his friend, Mr. Jas. McHale, of the New Victoria Hotel. The captain reports having seen Capt. John Ferris, Capt. Smith, of St. Martins, Capt. Archibald McLean and several other New Brunswick men.—Globe

Life in the Frozen North will be described in the next volume of The Youth's Companion by three famous explorers. General Greely will narrate the adventures of some Russian sailors who, cast away on a desolate Arctic island, with only one sack of flour and one musket, succeeded in sustaining life for six years by expedients quite as wonderful as any adopted by the original Robinson Crusoe. Admiral Markham will describe some of the phenomena which the first men to reach the North Pole will probably find there. Lieutenant Peary tells of a great storm which overtook him on board the Hope, in Davis Strait. The little ship rolled and pitched so that every loose object became a missile, and one of the officers gave a literal illustration of "Chimmie" Fadden's remark when fortune smiled upon him, "that things began coming his way so fast he nearly broke his neck in dodging them."



Lasts long lathers free—a pure hard soap—low in price—highest in quality—the most economical for every use. That Surprise way of washing—gives the sweetest, whitest, cleanest clothes with easy quick work. Follow the directions. Saves weary work—much wear and tear. Surprise Soap is the name—don't forget.

Dykeman's Three Entrances 97 King St. 59 Charlotte St. 6 S. Market St. A GREAT BARGAIN IN CLOAKINGS AND JACKET CLOTHS. Our buyer was fortunate in attending one of the trade sales in a manufacturing centre, to secure an immense quantity of very desirable and stylish cloakings and jacket cloths. He got them at about half their regular price. Curl Cloths, Beavers, Fancy Tweed, Two Toned Astrachan Cloths, all 54 inches wide at \$1.00 yard. The regular price of these cloths are from \$1.50 to \$2.50. They are suitable for Jackets, Capes, Ulsters, Children's Coats, and Reefers. SEND FOR SAMPLE. FRED. A. DYKEMAN & CO. St. John, N. B.

Every Farmer Does not have ready cash just when he wants it but almost every farmer has a stock of wool that he would like to exchange for a suit of clothes or an overcoat or an ulster. Send us the wool and we will send you the clothes. Low prices at FRASER, FRASER & CO., 40 and 42 KING STREET, ST. JOHN, N. B. CHEAPSIDE.



IN some parts of the world fire is yet produced in this difficult and arduous way. . . . In Canada the people produce fire by the use of E. B. Eddy's Matches.