

# Messenger and Visitor.

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## The Bicycle in Peace and War.

The bicycle as a toy is less in evidence this year than it has been for several summers past. Those who rode the wheel because everybody was riding and those who rode for pleasure simply, and not for business or for exercise, are falling out of line. On the other hand the wheel is becoming more and more an implement for business. Errand boys, and many other persons whose business makes it necessary for them to move frequently from place to place, find the wheel a great convenience and a valuable time saver. It is coming more and more into use too among working-men, many of whom find that it saves them quite a long walk, and practically lengthens considerably the noon hour and the time that remains to them after the day's work is done. The bicycle appears to be gaining recognition too as an addition to the machinery of modern warfare. Recent experiments in connection with military manoeuvres in England are said to be regarded as fully demonstrating its utility. The English people are not hasty in adopting innovations, and this appears to be as true in respect to methods of warfare as in respect to the methods of industry. Major General Sir Frederick Maurice believed that the bicycle would prove a valuable acquisition for the army. The gentlemen of the War Office did not concur in this opinion but permitted Sir Frederick to experiment by organizing a volunteer bicycle corps. At the first test the evolutions of the Cyclist Corps did not achieve a distinct success, and the War Office felt confirmed in its opinion. General Maurice was not discouraged however, and another trial with a body of 1300 cyclists at Aldershot is said to indicate so complete a success that many observers, including some professed military critics, predict that the cyclist is to be the mounted infantryman of the future. The 1,300 cyclists, we are told, carrying kit, rifle and ammunition, left Aldershot at 8 in the morning, and reached Bagshot in perfect order, with intervals and space preserved, in better time than cavalry make on the same journey. They were inspected by General Buller and then marched and counter-marched, moved double quick, covering 12 miles in 56 minutes, and put through all the evolutions that would have been required of them in actual warfare. The number of punctured tires was remarkably small, and there was surprisingly little confusion. It would seem quite absurd to suppose that, in manoeuvring in a rough country, the bicycle could at all take the place of the horse, but for the purpose of rapid movement in a country where good roads are available, it cannot be doubted that the cyclist would be at a great advantage over the foot-soldier.

## Prosperity and Contentment.

Professor Mahaffy of Trinity College, Dublin, is said to have given great offence to the Irish Nationalists by a recent after-dinner speech. The professor seems to have spoken in a post-prandial vein, and probably without intending to be taken too seriously, but there was at least enough truth mingled with the wit to cause its point to be felt rather keenly in certain quarters. Responding to a toast on the prosperity of Ireland, Professor Mahaffy is reported as saying that, whatever prosperity came to Ireland, they must not expect that contentment would be a sign of it. Contentment was not a proof of prosperity in Ireland, he said, and gave the following two instances. In the first place, there were an immense number of idle people loafing about Dublin. No country unless it was enormously prosperous could support the working people and those that did not work. There is another great class in Ireland that has proved the enormous wealth of the country, namely, a class of imposters. There is no country where imposters have flourished more thoroughly than in Ireland. The profession is so widespread that nearly everybody is an imposter. According to a writer in a newspaper, who admits that he himself is a leading member of the profession, it is useless to deny it, but he would say that if he thought he was an imposter he would have long since taken to politics. The Irish Nationalists attacked this statement angrily as an insult to the Irish members of parliament.

Leon Czolgosz who shot President McKinley is said to have been born in Detroit twenty-eight years ago. His parents were Russian Poles.

As to his personal appearance and history the following account is given: He is dark complexioned, with an intelligent and rather pleasing face. His features are straight and regular. He dresses with neatness. He is not a suspicious looking person. Czolgosz's parents came to United States about thirty-five years ago. Czolgosz received some education in the common schools of Detroit, but left school and went to work when a boy as a blacksmith's apprentice. Later he went to Cleveland, where he worked for a while, and then went to Chicago. While in Chicago he became interested in the Socialistic movement. He read all the Socialistic literature that he could lay his hands on, and finally began to take part in Socialistic meetings. In time he became fairly well known in Chicago, Cleveland and Detroit not only as a Socialist, but as an Anarchist of the most bitter type. After returning to Cleveland from Chicago he went to work in the wire mills in Newburg, a suburb of Cleveland. He was working there up to the day he started for Buffalo, a week before his attempt upon the President's life. Czolgosz is said to deny that he had any accomplices or that there was any plot against the President's life, but confesses to having been strongly influenced by the noted Anarchist writer and speaker Emma Goldman, and seems to say that an impassioned address of hers bitterly denunciatory of all rulers, which he heard not long since, was at least a part of the inspiration of his crime. Emma Goldman has been arrested in Chicago and is being held for trial.

## Russian Methods.

Facts revealed through the recent publication of a British Blue Book on China and through other sources form a commentary on Russian methods of diplomacy not flattering to that country. The more clearly Russia's ways of doing business in the East are understood, the more evident it must become to the people of the United States how little dependence is to be placed on Russian professions of friendship when the interests of that power are concerned. It becomes evident too that the interests of the United States in the East are connected not with those of Russia but with those of Great Britain—that is to say they are not territorial but commercial. What Britain and America desire is not Chinese territory but unrestricted trade with China to the advantage of all. The records contained in the Blue Book mentioned above go to show that while the Russian government was giving the British Minister at St. Petersburg the most satisfactory assurances of the temporary nature of Russia's occupancy of Manchuria, she was secretly negotiating with China for the possession of Manchuria as conquered territory. The exception of Niu Chwang, which was to remain Chinese and a treaty port, was rather nominal than real, since the application of the Russian customs system to the Province almost completely destroyed the value of Niu-Chwang as a treaty port. The Blue Book also gives the history of the seizure by Russia of the Taku-Pekin Railway, owned and operated by the British and Chinese Corporation, showing that the Russia authorities adopted arbitrary and high-handed methods in the matter, against the protests of the owners of the railway. In this connection there is published a report from Mr. Kinder, chief engineer of the road, declaring that the Russians while occupying the premises at Tientsin had deliberately broken open the safes of the Company and seized the contents, including title-deeds to the property. The railway offices were learned, but the facts presented by Mr. Kinder clearly indicated that the safes had been broken before the fire, and that by means of tools which only foreign experts could make use of. It is also charged that the rolling stock of the road—or at least a part of it—was repainted by the Russians in the colors of the Siberian Railway. This latter charge the Russian authorities denied, but they seem to have made no defence whatever to the charge of breaking the safes and seizing the railway material at Niu-Chwang.

## President McKinley on Reciprocity.

The attempt upon the life of the Chief Magistrate of the United States engrossed the attention of the world to such a degree that most other events seemed for the time being comparatively insignificant, and among other matters a speech delivered by the President himself at Buffalo, just the day before

he was stricken down, has doubtless received much less attention than it would have done under other circumstances. In the course of his speech Mr. McKinley discussed the relation of the prosperity of his country to foreign commerce, and strongly advocated the principle of reciprocity in trade. "We must not repose in fancied security that we can forever sell everything and buy little or nothing," said the President.

"If such a thing were possible it would not be best for us or for those with whom we deal. We should take from our customers such of their products as we can use without harm to our industries and labor. Reciprocity is the natural outgrowth of our wonderful industrial development under the domestic policy now firmly established. What we produce beyond our domestic consumption must have vent abroad. The excess must be relieved through a foreign outlet and we must sell everywhere we can, and buy wherever the buying will enlarge our sales and production and thereby make a greater demand for home labor. The period of exclusiveness is past. The expansion of our trade and commerce is the pressing problem. Commercial wars are unprofitable. A policy of good will and friendly trade relations will prevent reprisals. Reciprocity treaties are in harmony with the spirit of the times; measures of retaliation are not."

These utterances will be generally recognized as broad and statesmanlike in character, and if they can be interpreted as representing the attitude and policy of the United States toward other countries they might be expected, among other results, to lead to larger measures of reciprocal trade between the United States and Canada. If the relations of the executive to the legislative functions of Government were in the United States what they are in Great Britain or in Canada, the late President's words would be fairly interpreted as indicating an actual policy. But as it is the views presented may be more in the sphere of the ideal than of practical politics. They indicate what were Mr. McKinley's views, possibly they represent the views of his cabinet. Hardly anyone will venture to say that they represent the United States.

## President Roosevelt.

The United States and the World at large are to be congratulated that the man upon whom the duties of the Chief Magistracy now devolve, is a man who by his character, attainments, and the record he has made for himself, is recognized as no unworthy successor to the departed President. Mr. Roosevelt is comparatively a young man—being in his forty-third year. He comes of an old and wealthy Dutch family of New York State, and his starting out in life was with all the advantages which inherited wealth and social standing afford. He is a man of versatile power, strong and earnest, a man of action as well as of thought. He was in public life as member of the New York State Legislature at the age of twenty-three, and his ability soon won him a position of leadership. Not only as a politician but as a man of letters and a soldier Mr. Roosevelt has achieved distinction. He is a man of much vital strength and nervous energy, endowed with courage and intellectual power, cherishing high ideals as to standards of conduct in public life, and as Police Commissioner in New York and afterwards as Governor of the State, working strenuously for purity in the administration of affairs. He is a man who in the Presidential chair as elsewhere may be expected to think and act for himself. If he shall err in that connection it will probably be in paying too little rather than too much heed to the counsels of his advisers. His public policy will doubtless be independent in character, but in a general way his views and his action will probably be found to be in harmony with those of the late President. Mr. Roosevelt is entitled, we presume, to be regarded, as many of his predecessors in office have been, as in the full sense of the word a Christian president. What his personal religious beliefs and professions are we do not know, but an address of his delivered not long since before the American and Foreign Bible Society—a part of which was quoted in these columns—indicated a profound respect and veneration for the Bible as affording the highest principles for the guidance of life and the development of character. Mr. Roosevelt will enter upon his presidential career with the general good will not only of his own countrymen but of the whole English-speaking world.

## The Duty of Giving the Gospel to the World.

The Annual Convention Sermon preached at Moncton, August 25, 1901. By Rev. John Clark, M. A.

"Go ye into all the world, and preach the gospel to every creature." Mark 16:15. "Let him that heareth say, Come." Revelation 22:17.

A survey of the world in general by a devout Christian must be attended with deep and varied feelings. There will surely be thankfulness that so much has been done for the cause of Christ; so much devotion shown; so much sacrifice made; so many agents and agencies employed; so many barriers between native and nation thrown down; so many dangers and difficulties overcome; so many schools supported; so many tribes reached; so many Bibles circulated; so many congregations gathered; so many churches established; and, above all, so many souls converted to Jesus Christ. All this is a matter for thankfulness and joy.

And there will be a degree of hope—hope in the increasing liberality; in the persevering efforts, and in the prevailing supplications of the Lord's servants; hope in the exceeding great and precious promises of the Divine Word; hope in the Holy Spirit's prevailing power; hope, cheering and true, in the ultimate triumph of the cause of Christ.

And there will be a feeling of sadness. The superficiality that passes under the name of religion; the endless debates and divisions about points of doctrines and plans of work; the blank opposition of some, and the stolid indifference of others; the weakness of the few, and the worldliness of the many; the comparative smallness of the fields already cultivated, and the vastness of the regions remaining a moral and spiritual wilderness, cannot fail to awaken emotions of sadness, pity and regret.

And will not another feeling arise—an intensely eager longing that greater numbers might be saved?—might be brought out of darkness into the light of gospel day? And surely this eager longing, in proportion to its sincerity, will struggle for expression in necessary prayer, enlarged beneficence, and nobler Christian life.

There is likely, also, to grow upon the Christian a solemn sense of obligation while continuing this thoughtful survey of the great, vast world of eternity-tending human souls, among whom, in his own consciousness, in the reckoning of his fellow creatures, and above all, in the sight of Almighty God, he counts as one; responsible to himself, responsible to man, and responsible to God for the greatest of all trusts next to his own existence—the gospel of Christ, brought home to his attention, laid upon his heart, wrought into his memory, accessible to his eye, and perpetually sounding its message in his ears.

The Christian has abundant reason to prize the gospel. It is the food of his soul; the balm of his sorrows; the charter of his liberty; the pledge of his redemption; the guide of his footsteps; the music of his marchings; the staff of his pilgrimage; the light of his pathway; the foundation of his hope; the subject of his thought; the burden of his song; the strength of his heart; the crown of his knowledge; the glory of his intellect; the object of his affection; and the never-failing source of his happiness and joy.

All that the gospel is to himself, it is capable of being to every human soul on the face of the earth. It can stand all possible tests. Its source is the heart of God, and its home is the heart of man. It had its origin in the old eternity, and will awaken adoring wonder through the ages yet to be. It comes from the highest heaven, and it saves from the lowest hell. Its beauty is fairer than the dawn; its light is clearer than the sun's; its power is mightier than a parliament's; its triumphs are grander than a Caesar's; its gifts are nobler than a king's; its fragments are richer than monarch's feasts; its foundations are firmer than the mountains; its peace is more secure than an empire's; its dominion is vaster than the continents; its life-time longer than the centuries; and its music sweeter than a seraph's song. It has the eternal God for its author; the glorious Redeemer for its subject; the Spirit of Jehovah as its interpreter; ten thousand times ten thousand saved and regenerated souls as its advocates; yes, thousands of thousands, added to thousands of thousands of glorified spirits around God's throne as the imperishable trophies of its power. A gospel like this needs no specialist to apologize for its existence, and no experimentalist to adapt it to the fancies of the hour. The masterpiece of the eternal God, it can receive no improvement at the hand of mortal man.

A gospel that was breathed by divine lips into the ears of our first parents in Eden, was the hope of patriarchs and prophets through long generations, was the burden of angelic messages to man, was the theme of God's dear son throughout his public ministry, was sealed by his blood on Calvary's awful cross, was ratified by the All-Holy One when he raised his Son from the dead and gave him glory, was preached by inspired apostles with soul-saving, city-moving, God-glorifying power, demands that we should give it to the world.

The gospel is Divine. It is not of man. Not one sentence thereof, not one syllable thereof, was suggested

by mortal's lips, or indited by mortal's pen. It must be preached as it came from God. Teachers may not vary it; missionaries may not modify it; synods may not shape it; councils may not cancel it; churches may not change it; creeds may not encumber it; traditions may not trammel it; science may not color it; philosophies may not supplement it; princes may not tamper with it; reformers may not repudiate it; apostles may not abrogate it; or even angels announce another gospel in its place. Yes, though man or angel preach any other gospel, the anathema sounds forth: "Let him be accursed."

The gospel stands without compeer—sovereign, sublime, alone. There is only one gospel for the whole world. There is only one gospel for the age—this, or any other; and no other gospel does any age require. It has been sufficient in the past; it is sufficient for the present; it will be sufficient for the future. It is God's message of mercy; God's mandate of grace; God's token of love; God's vow of promise; God's voice of entreaty; God's kiss of endearment; God's welcoming bosom of rest. All this the gospel is, and more. It is the utterance of the Almighty's deepest thoughts, and the fullest revelation of his love to fallen man. It is a great, grand gospel for the great, wide world. Its glory has never waned. All that it was, it is. It was mighty in ancient times; it is mighty still. Through all the history of the past its path has been one of light, and its ministry full of blessing. It has come, at last, to us; giving us rest from our sorrow, and from our fear, and from the hard bondage wherein we were made to serve. It is placed in our charge for us to dispense. "As every one hath received the gift, so minister the same one to another as stewards of the manifold grace of God." The gospel is not ours to hoard, as a miser hoards his gold; but ours to share with those who have it not. It is ours in trust for the good of the human race, and in giving it to the world we are one in lofty purpose with God the Father, God the Son, and God the Holy Ghost.

The gospel was given to us. We did not earn it by our labors; nor did we win it by our worth. The unevangelized, missionless millions in heathen lands are as worthy of, and as much entitled to, the gospel as any of us in this house today. God gave it to us, that we might give it to them. Why don't we give it? If we hold the gospel back by locking it up in lips of silence, or by withholding the means which should send its heralds forth, we are unjust stewards in the sight of God. "What hast thou that thou didst not receive?" "A man can receive nothing, except it be given him from heaven." Inspired by gratitude to God, we should shrink at no sacrifice he calls on us to make, nor hesitate at any labor he asks us to perform, in order that the gospel may accomplish all his will. A prompt, spontaneous, widespread effort among the various churches, and among their individual membership, would speedily evangelize the nations. "Freely ye have received, freely give." To us is given the bread of life to meet the hunger of earth's teeming millions, and the balm of Gilead for the healing of the nations. What if any should rise up against us in the judgment and say: "You had the lamp of truth, but you never held it forth that I might see my perilous condition, and the only path of escape! You knew the fountain of life, but you never brought me a cup of cold water to quench my raging thirst. You handled the bread of life, but you never gave me a crumb to stave off the hunger which gnawed, like a vulture, at my soul! I, your fellow man, bone of your bone, flesh of your flesh, and soul of your soul, was hungering, famishing, perishing with this reach of your benevolence, and you, who had abundance, you who boasted of your religion, gave me, your fellow man, no bread! O God of heaven! O righteous Judge Eternal! that man—that woman—gave me no bread!"

"The liberal soul shall be made fat; and he that withholdeth corn the people shall curse him; but blessings shall be on the head of him that selleth it." "Let him that heareth, say come." This may be reckoned among the certain things of the kingdom: God has given the gospel to his people in order that they might give it to the world.

We need the gospel ourselves. It is the greatest of all our needs. We need its strength to make us strong; its goodness to make us good; its gladness to make us glad; its wisdom to make us wise; its security to make us safe; its purity to make us pure; and its spirit to make us spiritual. Until it enters the heart, we are adrift on a wild tempestuous sea, without an anchor, without a compass, without a chart, and without the majestic presence of the Gilelean Christ whose voice alone can hush the winds and waves to rest.

We have received the gospel by faith. It has saved our souls from death and deepest doom. It brings us grace for the life which now is, and assures us of glory in that which is to come. We can never exhaust its fulness, for its resources are as infinite as Deity. We may walk in its light, rejoice in its consolations, depend on its support, and, while cherishing it in our affection, become the happy medium of imparting it to those whose needs are as deep and as great as our own. Beneficiaries of the gospel, we can afford to be munificent. By giving

the gospel to the perishing we may make them eternally rich. And, oh, what a joy it will be to meet in our Father's House those who have been brought to Christ directly or indirectly through our instrumentality! Will that rapturous joy be yours and mine?

We must give the gospel to the world, now. It never needed it more. Its sores are festering; its wounds are corrupting; its symptoms are alarming; its shadows are darkening; its woes are gathering thick and fast. Souls around us, and millions upon millions throughout the world, are in direst need of the gospel; and the brittle thread of life on which so much depends may soon be snapped. Thousands are passing daily to their dread and last account. Alas! how many go without the gospel.

While to you the passing years  
More and more endear it,  
Millions of the human race  
Die and never hear it.

At every breath we draw four souls pass into eternity, never having heard of Christ. Think, for a moment, of India. One-sixth of the world's population is there—three hundred millions of human souls. We fail to comprehend how much those figures mean. Three hundred million human beings! and only about one million of these are professedly Protestant Christians. The children of that country walking four abreast and two feet apart would make a procession 5,000 miles long. Out of every six births into the world, one is there; a birth into ignorance and unbelief. Out of every six deaths in the world, one is there; a death uncheered by gospel hope. O India! thou land of mighty wonders; thou land of blighting woes. Thou shalt know a mightier wonder yet—

"The wondrous cross  
On which the Prince of Glory died."

For thy woes there is a remedy—one, only one—the gospel of Jesus Christ.

Our own beloved missionaries have gone to that far-off land to tell the story of redeeming grace. The divine blessing has rested upon their labors. Their consecrated ardor has been an inspiration to the churches at home. But death has claimed its victims, (can we forget the distant, lonely graves?) and the trying effects of the climate have interrupted useful toil. But the work must go on. Vacant places must be filled; new laborers must go forth, and new fields of service must be entered. Surely, there are consecrated souls in these provinces who hear "the voice of the Lord saying, Whom shall I send, and who will go for us?" and with lips touched with fire from off the altar, are ready to reply: "Lord, here am I send me."

Through the missionaries already on the field, and others like-minded whom the churches at home are abundantly able to support;—missionaries who know the gospel as we know it—love the gospel as we love it—speak the gospel as we speak it,—who shall say how much more might be done, and early done to give the gospel to the world?

Yes, the gospel must be given to all mankind. No people, whether near at hand or far away, must be left without it. It is a gospel needed in life; a gospel needed in death.

Nought like this can cheer and bless  
Sinful, dying mortals;  
Nought like this can gild with light  
Death's dark, gloomy portals.

It is the best thing we have to give. "The gold and the crystal cannot equal it: and the exchange of it shall not be for jewels of fine gold." There is no speech nor language that can utter all its worth, and under the broad heavens there is nought that can take its place. It is the best gift that God has given to man, and the best gift that man can give to man.

All should give it. Not one soul that has it truly—has it in the grasp of its faith—has it in the hold of its love—can wish to keep it back. It was given to be given. Each can give it to some one else; to another, and yet another. The world's evangelization does not devolve upon ministers and missionaries alone. When Andrew finds the Messiah, he tells his brother Simon, and brings him at once to Jesus. And when Philip finds the Saviour he immediately tells his brother Nathanael, and soon Nathanael adoringly exclaims: "Rabbi, thou art the Son of God; thou art the king of Israel." And thus, Christians, individually, must do their part in giving the gospel to the world. If all had the zeal of the first disciples, how fast the tidings would spread! how far the gospel would go! and how great would its triumphs be!

Give the gospel at home. It must have a large place there. It is the home gospel; such as parents and children alike are saved by; such as every household in our own land, and all other lands, should welcome with delight. While sending the gospel abroad, we must give the gospel at home. "It is the power of God unto salvation to every one that believeth." Take gospel light and love into every earthly home, and let every saved soul become a home missionary; a means of blessing at home; a light shining at home; a witness for Christ at home. "Go home to thy friends and tell them the great things the Lord hath done for thee, and hath had compassion on thee." Proclaim the good news at home,

Give the gospel in social meetings. These gatherings have been in the past a means of large spiritual blessing. Conscientiously attend and vigorously sustain them. Believe me, friends, there is a place and a part in these meetings for you. Fellow Christians need the gospel from you, even as you need it from them.

"Those who know it best  
Seem hungering and thirsting  
To hear it like the rest."

What if your words be few! People who forget a sermon may remember a sentence. You believe, therefore, speak. Your heartfelt word may help some burdened soul on its way to the Calvary Christ. Blessed opportunities are yours while the hallowed moments pass: dare you throw them away? Live daily on the gospel feast, and you will always be ready to tell how sweet it is.

Tell the tale of Jesus' love,  
Fervent prayer upbreathing;  
Plead as Christ would plead with men,  
Tears with words entwining:  
Plead as one whose ransomed soul  
Thrills with Calvary's story;  
Plead as one who longs to win  
Souls to God and glory.

This gospel work must be direct, heart appealing to heart, and soul to soul. Alas! for the painful failures here. Let each of us ask the question: "Shall there be found on my skirts at last the blood of lost souls?" Oh, that word—that dread, appalling word: "Lost souls! lost souls!" You may be in touch with some one as no one else is. You may be able to speak to some one as no one else can. Will you tell that one of the love of Jesus? Your speech may be only a broken sentence; your power the power of tears. But your anxious look, your quivering lip, your choking voice may be the very means that God is waiting to use in saving some loved one's soul.

'Twas only a word, breathed forth with prayer,  
And uttered with faltering breath;  
But a life was changed, and heaven rejoiced  
O'er a soul redeemed from death.

No amount of preaching by the pastor, no series of special services conducted by an evangelist, can make up for the lack of effort on the part of individual Christians. An intelligent Japanese recently paid an extended visit to America. On his return to his native land, he declared that while people talked to him on almost every subject, they never talked to him about religion. They showed him splendid churches, but told him nothing about the Christ; and he drew the conclusion that religion had very little hold upon the people. You think—do you not?—that some one was sadly to blame. Yes; but how about yourselves and those within your reach who are still without a hope in Christ? Have you done your duty towards them?

Tell the tale of Jesus' love,  
Think not none will listen;  
Soon beneath its sacred spell,  
Eyes, with joy, will gladden,  
Aye, and souls, perchance, e'en now,  
Wonder why you never  
Speak of Him whose name might bring  
Life to them forever.

The gospel must be given in holy, godly lives: for these show forth its praise; ray forth its light, and beam out its beauty. The gospel in print is good; the gospel in song is sweet; but the gospel in life is best of all. What means of blessing the tens, the scores, the hundreds, composing our church membership should be! What light the clustering stars should give! What power these banded followers of Christ should wield! Within the boundaries of this Convention there are reported to be fifty thousand church members. Oh, how great the responsibility which rests on this vast multitude as to whether severally or collectively they give or withhold the gospel! When William Carey, afterwards the pioneer missionary in India, was brought to believe in Jesus Christ, he was anxious that every one else should be happy in Jesus too. He was only a poor shoe-maker, or rather, as he himself expressed it, a cobbler. His soul was deeply moved at the spiritual destitution of the laboring people round about him. Filled with love to God, he went into the neighboring villages, preaching the gospel. One day a friend came to him and said: "Mr. Carey, I want to speak to you very seriously." "Well," said Carey, "what is it?" The friend replied, "By your going about preaching as you do you are simply neglecting your business. If you only attended to your business more you would be all right, and you would get on and prosper, but as it is you are simply neglecting your business." "Neglecting my business!" said Carey, looking at him steadily. "My business is to extend the kingdom of God. I only cobble shoes to pay expenses meanwhile." Carey had got hold of the right principle. To extend the kingdom of God is indeed the business of all God's people; and this fact so little understood, must be more deeply realized, and become a daily determining force for Christ. Let the soul but see this, and the cause of truth becomes uppermost in thought, and all earthly gains are "simply the means of paying expenses meanwhile." Greater blessings will be received, and mightier triumphs will be witnessed when God's own people make it their main and constant

"business" to extend the Redeemer's kingdom, or, in other words, endeavor in every possible way to give the gospel to the world.

This must be our one great aim in life—giving the gospel; giving the gospel in the large and loving spirit of the gospel; giving it in word and deed down to life's last hour. "This our one theme—Christ! the gospel Christ!"

"Happy if with my latest breath  
I may but gasp his name;  
Preach him to all, and cry in death,  
Behold, behold the Lamb!"

I have read the touching story of a good and worthy man whose life was one of intense devotion to his Lord, and whose earnest, faithful labors were the means of leading many souls to Christ. But, in the midst of his activities he was stricken down by sickness, and he was brought to the gates of death. His soul at times was greatly troubled, and he was often found in tears. Some one ventured to ask him if he had any fear of death. Unable to control his emotion, and gazing intently at the enquirer, he made this reply: "I have no doubt of my acceptance with God. I am on the threshold of my Father's House. But when I think of the many souls I shall leave behind me un saved, I feel ashamed to look my Saviour in the face!" Now, if we who have received the gospel do not faithfully pass it on—if we who have found "a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb," do not earnestly say to the thirsty, "Come!" we have vastly greater reason to be ashamed in prospect of entering the immediate presence of the Lord of glory than had the dying man. Our time for work will soon be over. Are we doing our best for Jesus Christ? Are we striving to the uttermost to make his truth and mercy known? Oh, for an intenser love to God, and a compassion like our Lord's for the perishing children of men! Time stays not; death waits not; judgment lingers not;—dare we longer rest at ease, life's greatest work undone?

Permit me, friends, in closing, to express my own feeling, and, perhaps, in doing this, I may be voicing yours as well: I would like when I pass from earth, to go up to my own beloved Saviour, and falling low at his sacred feet, be able to say: "My blessed Lord! I thank thee for thy gospel. I thank thee that it reached me. I thank thee that it saved me. And, oh, I thank thee for the longing thou gavest me to make it known; and honestly I have tried, faithfully I have tried—down where men were dying—down where souls were perishing. In my own part and measure, to give thy gospel to the world."

### Has The Gospel Run Out?

BY REV. THEODORE I. CUYLER, D. D.

A very able and influential daily paper declared, this week, that "there is an impression in some quarters that the Bible is not in touch with these modern times, that its possibilities have been exhausted, and that in order to retain its hold on the masses the church must more closely align itself with liberal and advanced thinking. No one can have failed to observe that the pulpit nowadays is not so much an agency for the dissemination of the gospel as it is a lecture platform for the delivery of prize essays." The editor goes on to say that a search of newspaper files for six months past would show what an enormous number of sermons have been on "social and secular topics, and that these ministers are afraid that if they confine themselves to the gospel they will be accused of want of progressiveness." These are weighty words of warning, and they do not proceed from a hostile source. For this article concludes by saying that "the Bible fits into modern times just as well as it did into any other period of the world's history;" and that "the great need of the pulpit is strength and power, and these qualities were sacrificed to the extent that ministers of the gospel ignore the word on which Christianity rests."

God's Word goes a great many leagues deeper than any problems of social philosophy. It goes to the roots of things. It strikes down into the depraved human heart as the source of all the sins and the wrongs and the sorrows and the sufferings that exist in this present evil world. Satan's throne is in the unregenerate heart; and out of that heart proceed the evil thoughts, the cruelties, the adulteries, the thefts, the murders, the falsehoods, and all the swarm of mischiefs and miseries that afflict society. Christ's gospel is the one remedy that can reach the heart; and therefore it is one of the chief and foremost duty of every Christian minister to preach and to press home that heaven-sent gospel upon every conscience. Any so-called reformation that stops short of making men's hearts better is likely to be shallow and short-lived. Jesus Christ, the healer of sick bodies, came into this world chiefly to save sin-sick souls. He preached heart-repentance and holy living. Paul and his fellow-apostles did not go about lecturing on sociology, even in that corrupt age. They grappled with the mightier problem of man's utter heart-depravity and struck for nothing less than putting Jesus Christ into men's souls, and their entire regeneration by the Holy Spirit. That is the prime office of the Gospel of Redemption. The wisdom and the power of this glorious gospel lies right there. And what business, my dear brethren, have you or I to be scratching on the surface of things, when the Holy Spirit commissions us and charges us to go down to the roots of all evil things? The wonder-working gospel of atonement, faith, regeneration, and supporting grace—which is God's masterpiece—has no more run out than the law of gravitation has run out,

and it is no more "antiquated" than are fresh air and sunshine.

And an admirable object-lesson for all ministers may be found in the successful career of Richard Baxter in the manufacturing town of Kidderminster. When he came there, the town was overrun with wickedness. He did not ignore the bodily needs of his parishioners; for he had great skill in medicine and great assiduity in caring for the sick. He did not ignore their domestic and social conditions; for he labored for the cleanliness and comfort of their homes. His chief aim was the salvation of their souls; as he honored the Gospel, God honored him and gave him a great baptism of spiritual power. After several years of genuine apostolic labors, Kidderminster was not only reformed; it was revolutionized. New hearts made new homes and a new state of society. Baxter said that instead of profanity and drunkenness and Sabbath-breaking, he could walk the streets on Sunday evenings and hear the sounds of psalms or Bible reading in well-nigh every dwelling!

Hum in nature—whether in mansion or in hovel—has not changed since Baxter's day, or since the Apostles' day. Christianity has not changed, and never will change. It provides for the life that now is, and infinitely more for the life that is to come. The infinite God knew what he was doing when He gave to His sinning, suffering children a Gospel that covers the heart and renovates the whole man through the incoming of Christ Jesus into the man. To His ministers He entrusts the life giving Gospel—not to be altered, or overlaid, or veneered, much less to be apologized for or concealed. The sublime purpose of this Gospel is to bring God to man and man to God. Its two principles—as Pascal well said—are the corruption of human nature and its redemption by Jesus Christ. As time can never "antiquate" these two principles, the precious Gospel is as fresh, and as indispensable and powerful as it was when it was thunders from the lips of Paul. Woe be to this world if the Gospel runs out!—Independent.

### In Memory of Miss Mary E. Graves,

FORMERLY PRINCIPAL OF ACADIA SEMINARY, ENTERED INTO REST, JULY 16TH, 1901.

She is at Home to-night:—all sickness o'er,  
All pain forgotten, all distress removed.  
There are no tears in that bright world above  
Where she has gone, for they are wiped away  
By God's own hand. But we, whose hearts she won  
In the old school-days,—though we can be glad  
That she has entered into rest and joy,  
To know no pain nor sorrow evermore,—  
Feel that no other friend can take her place;  
And we would come, with sad, yet grateful hearts,  
And lay this flower of love upon her grave.

She has been much to us. Not friend alone,  
—Though truer friend we may not find on earth—  
But Teacher, guiding us in realms of truth,  
And leading us to see the wondrous things  
That God has spread in Nature's open book.  
By her own strength she taught us to be strong,  
By her own truth she helped to make us free  
By her own loyalty to Christ the Lord,  
She showed us what the Christian life should be.

We thank her now for all her patient toil,  
We did not know in those old, thoughtless days  
How much it meant, of care and thought and love  
To teach a lot of heedless, wilful, girls  
To put an earnest purpose into life,  
To use aright the talents God had given.

We thank her too, for all the high ideals  
She set before us: for the strong, true life  
She lived among us. All the years since then  
Have felt the impress of her earnest life;  
Her faith in God; her love for truth and right.

We thank her most, perhaps, for teaching us  
To use the highest standards that we know  
In the performance of our lowliest tasks.  
With many of us, life has run along  
The low, dead level of the commonplace;  
We were not called to do heroic work,  
Or climb to some high pinnacle of fame,  
'Tis well we learned that every smallest deed  
May be a sacred service to our King,  
If we but do it faithfully and well.

How much we owe to her, the years to come  
Will help reveal: we cannot measure now  
The forces set in motion by her life.  
We only know that, scattered o'er the world,  
Acadia's daughters carry on her work,  
And in their lives,—made nobler by her touch,  
She still shall live: they are her monument.

The years have passed since those Acadia days  
To which we now look back with tender thought;  
But now and then has come to us from her  
Some word of cheer or counsel, and we felt  
That she was still our friend, and that her heart  
Had sympathy with us in joy or grief;  
That, even yet, "her girls" were dear to her.

Then, when the shadows fell upon her life,  
And weariness and pain were frequent guests,  
There came no word of murmuring or complaint:  
Rather—that she was learning lessons now  
She could not learn in any other school;  
And that the One she loved was with her still,  
And would be to the end. Then there would be  
Kind words of interest in our life and work.  
We hardly dreamed what she was passing through  
Until the message came that she was gone.

Sometimes I think, that when I reach at last  
That land of light and love where she has gone,  
I will not be quite happy, even there,  
Until some angel guide shall take my hand  
And lead me to her side, and I can look  
Once more into her face, and hear her voice  
Call me by name, as in the days of yore.

SADIE HARRINGTON.

## Messenger and Visitor

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S. MCC. BLACK

Editor.

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### "Look Not Thou Upon the Wine."

The presence of evil in the world, impregnating its whole moral atmosphere and gathering at innumerable points into centres of subtle and powerful influence, involves temptation for everyone capable of distinguishing between good and evil. Temptation is a condition of life in the world and is not to be escaped. God's providence is over it all, and this testing by evil forms a part of the necessary discipline of life. But the Bible has many counsels against rushing heedlessly into temptation, and to our Lord this principle seemed so important that he embodied it in one of the petitions of the short prayer which he taught his disciples—"Lead us not into temptation, but deliver us from evil." Temptation is inevitable, evil stands in the way of every man and must be bravely faced, but let a man beware how he courts temptation and dallies with sin, for it is playing with death. Courage is not recklessness. The true soldier is always a man of courage. He will keep his face to the foe, and when the issue of the battle depends upon it, he will stand boldly to the repulse against the most overwhelming odds or rush to the attack in the very jaws of death, but he will not needlessly expose himself to the fire of the enemy or recklessly and vainly throw away his life.

There are few temptations which beset men more insidious and more terribly destructive of human hope and happiness than that which has for its symbol the wine-cup. Who can measure the disaster and degradation which have befallen mankind by the floods of strong drink which have found ingress through the gate-way of unnatural appetite? What tongue or pen could adequately suggest the horror of it all,—the "woe," the "sorrow," the "contentions," the "wounds without cause," the poverty, the crime, the wasting of national resources, the blighting of manhood, the cursing of homes, the murder of womanhood, childhood and love,—all the nameless misery and incalculable loss that come to mankind through indulgence of that appetite which is developed in so many by strong drink.

The words which stand as the heading of this article are part of an admonition included in the Bible lesson for next Sunday—an admonition which had been recognized as having at least as great force and significance for the men of this present day, as for those to whom it was first addressed. It is worthy of observation in this connection that the Bible's admonitions on this subject are generally addressed to drunkards and to those who through indulgence in wine are in danger of reaching the drunkard's position. This does not argue that the whole responsibility for the tremendous evils resulting from the manufacture, sale and use of strong drink is to be laid at the door of the drinkers. Considering the terrible results constantly flowing from the business as a whole, it would seem quite impossible that any man in whose heart and mind there dwells anything of the spirit of Christianity could be willing to accept the responsibility involved in any connection with the manufacture of and traffic in strong drink. The business is, on the best side of it, an incubus upon the nation, sapping its prosperity and strength, and at the worst is a vampire of hell fattening and fattening upon the very food and souls of its victims. What Christian can have part with this iniquity? What Christian can stand by, unmoved and silent, while the venom of it fills the veins and poisons the life of the nation, and while the moral sentiment of the country as registered at the polls and in Parliament is seen to lack the positive force necessary to the prohibition of the

liquor business, or even to any large and general measure of temperance reform. It is quite right, therefore, in discussing the question of responsibility for the drink evil, to urge the responsibility of the makers and dealers in intoxicating liquors; it is quite right to urge the responsibility of governments and legislators and citizens, for each and all are accountable in this matter. But we ought not to forget that upon which the Bible lays so strong emphasis, the responsibility of the drinkers themselves and that of those whose duty it is to train and fortify the minds of the young against the insidious temptations of the wine cup and the saloon. Too frequently, too generally, one might almost say, this fact is left out of sight. From the way in which some speakers and writers are wont to discuss the temperance question one might suppose that the men who are tempted by the drink evil are mere bundles of passivity and helplessness, without knowledge of good and evil, without will power or prudence or responsibility for themselves or for others, and that if a saloon is open in their path they may be expected to find there the door to perdition as surely as a blind man to fall into a ditch which stands open across his way. It is well to recognize the fact that in attaining the object to be aimed at in any system of temperance reform much must depend upon the promotion of a strong and intelligent public sentiment in favor of total abstinence. We must destroy the demand as well as cut off the supply, and in proportion as the former is effected will it be possible to achieve the latter.

At the present time we are in some danger of losing sight of the importance which attaches to education in the promotion of temperance, the education of the home, the school, the press, the platform and the pulpit, the education which demonstrates that abstinence is better than indulgence, which warns of the danger that lurks, like a coiled serpent, in the intoxicating cup, an education that aims to keep the home free from the contamination of intoxicants and to create in the child's mind a horror of the drunkard's way, an education that calls all men, and especially all Christian men, to pure and wholesome living and to self-sacrificing effort on behalf of the welfare of their fellowmen. Education along such lines and through such media as here indicated has done much in the past to bring the temperance sentiment of this country up to the point of effectiveness which it has attained, and we shall be making a great mistake if now we fail to employ these means of developing Christian temperance sentiment among our people for all that they are able to effect.

### President McKinley.

After a little more than a week of battling with death, the President's vitality succumbed to the great conqueror and the end came at a few minutes past two o'clock on Saturday morning. The reports sent out by the surgeons in attendance, after they had made an examination and had dressed the President's wounds, gave hope of his recovery, and the tone of their reports grew more and more hopeful for several days, until by Wednesday the public had been led to believe that danger was practically past and that the President was fairly started on the road to recovery. But evidently the diagnosis had failed to disclose all the facts of the case, or else the physicians in attendance had not taken the public into their confidence, for on Thursday there was a marked change in the tone of the bulletins issued from the sick chamber, the despatches announced that the symptoms had become much less favorable and expressed grave apprehensions as to the result. These conditions continued through Thursday night and Friday. Early Friday evening it seemed evident that all hope was past and the end very near. The rugged strength of Mr. McKinley's constitution however prolonged the battle with death for several hours, until midnight was past, and then the sufferer sank gradually and quietly to rest. From the accounts which have been published of the closing hours of the President's life, it would seem that he died, as he had lived, in the exercise of a calm Christian faith. He was able to see and converse with his wife for a few minutes, and the report of the interview is deeply pathetic. Shortly before he sank into unconsciousness, Mr. McKinley repeated a part of the hymn "Nearer My God to Thee." Among his last conscious utterances were these words addressed to those around him, "Good-bye all, good-bye; it is God's way; His will be done."

The death of President McKinley, the third President within a generation to fall by an assassin's hand, is a blow which the great American nation feels keenly and through all its parts. Political parties and policies are forgotten in the sincere and universal sorrow which the people feel for their dead ruler,—a sorrow mingled with righteous indignation and horror at that diabolical spirit of anarchism which could inspire a deed so dastardly and fiendish in its character. Such deeds are as insane as they are wicked, for, as Professor Goldwin Smith has recently pointed out, they are in the highest degree adapted to defeat the ends which the anarchists have in view, not only by making the name and doctrines of anarchism detestable in the minds of the people generally, but by creating popular sympathy for the rulers against whom the murderous hands of the anarchists are lifted.

The civilized world sympathizes deeply with the people of the United States in their loss and shares their horror at the awful deed which has robbed the American nation of a just and able ruler whose personal disposition and governmental policy made for peace and friendly relations with the nations of the world. The attitude of President McKinley and his Government toward Great Britain has been throughout of a courteous character, and it appears to have been always his sincere desire to promote relations of peace and friendship between the two great English-speaking peoples. Because of what he was as a ruler, as well as for his personal and domestic virtues, the regard of the people of the British Empire for the murdered President is most kindly and sincere. Very sincerely the people of Canada sympathize with the bereaved people of the United States, and this feeling finds free and unaffected expression through the press and the pulpit and in conversation as men meet by the way.

In the late President's character and career there is much that is typically American, and this fact reveals the sources of the nation's strength. Mr. McKinley is another instance, like Lincoln and Grant and Benjamin Harrison, of a man rising from the ranks, by virtue of ability, character and distinguished service, to the highest position in the gift of his country.

Born in an Ohio village and beginning life as a teacher in the public schools, he heard the call of his country in the hour of its need, and, at the age of eighteen, entered the army as private, working upward by merit, through years of service, until the rank of Major was attained. After the war was over the young man returned eagerly to the pursuits of peace. Soon his ability for public service was recognized and he was started in that path of advancement which he steadily pursued until he reached the President's chair. Mr. McKinley will not probably take rank among the greatest Americans who have lived, but he has occupied the office of Chief Magistrate at a time when the nation has been busily engaged in making history, and he has exercised an important influence in determining its new line of foreign policy. That policy has been subject to severe criticism both within and without the United States, but whatever may be the verdict of history upon the wisdom of American imperialism, it is certain that during these trying and eventful years, Mr. McKinley has presided over the affairs of his nation, not only in a way to win the endorsement of a large majority of his countrymen, but also with a dignity, a tact, a manifest integrity of purpose and a wisdom which have won for him and for his government the profound respect of the nations. His sudden taking away in the midst of his strength and his popularity, though it plunges his nation into grief and appalls the world, will nevertheless serve to embalm his name in the hearts of his countrymen and to impress upon them what was best in his ideals and his character.

### Editorial Notes.

—An English paper makes mention of the funeral at Worthenbury, Flintshire, of a person who had sung in the village choir for ninety years.

—Not long since a vessel left Boston for the west coast of Africa with a cargo of rum and gin valued at over \$100,000. The Congregationalist very truly remarks that it will take a good many missionary contributions to counterbalance the curse of that cargo.

—It is reported that Dr. W. Robertson Nicoll, editor of The British Weekly and The Expositor, will visit Canada

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this autumn. Many of our people would be glad of an opportunity to see and hear this learned and able champion of evangelical truth. We hope that the Maritime Provinces as well as other parts of Canada are to be included in Dr. Nicoll's visit.

—The Duke and Duchess of York and Cornwall have arrived in Canada, and for some weeks to come will be the Dominion's honored guests. Their first visit is being made at Quebec, and according to reports that reach us, the citizens of the Ancient Capital have dropped all thoughts of race distinctions in their most enthusiastic endeavors to give the royal guests a welcome befitting their exalted station and their present and prospective relations to the throne and to the empire. These hearty demonstrations of loyalty will be repeated, we may be sure, in every part of the Dominion which the royal party shall visit. King Edward has no more loyal people than those of Canada, and none who will more heartily delight to honor the King's son.

—We are glad to note that so many of our churches recognize the advantage, as well as the duty, of giving their pastors a yearly vacation. For it is unquestionably an advantage to the church, as well as to the minister, that he should go away and rest for a few weeks that he may come back refreshed and invigorated by rest and change, and inspired by the thoughtful kindness of his people, to do his very best. It never pays to work a willing pastor to death. Some people have even gone so far as to suppose that it might pay to give an editor an annual holiday. But that is another story, and the supposition is open to doubt on the ground of economy, for everybody knows that the woods are full of editorial timber.

—Up to the present, Protestantism has been represented in Italy by the Waldenses and the missions of a number of denominations, all practically unrelated to each other in their work and, in some respects at least, not mutually helpful. Now there is an undertaking to form a federation of these different bodies for the promotion of the work of evangelization. It is hoped that the undertaking will be successful and that it will issue in good results. The purposes of the proposed federation are said to be—division of work among the different denominations, so avoiding unnecessary duplication and making it possible to open new stations; publication of handbooks in the interests of missions, such as catechisms, hymn books, etc., maintaining a publishing concern for the publication of religious journals and of a general daily; direction of the individuals engaged in the mission work, and management of the social work, such as aid and charitable societies.

—Within the past week the editor of the MESSENGER AND VISITOR and his wife have received the kindly and hearty congratulations of many friends in the city at having completed twenty-five years of married life together. And these warm-hearted congratulations have been accompanied with a tangible and beautiful expression of good-will which will be cherished for its intrinsic value and much more because of the friendship and regard of which it is, we feel, a genuine expression. There have been surprise parties, we are told, which were such in name and in that respect alone, but the surprise in this case, as we can attest from a full knowledge of the facts, was of the most thorough and genuine character. This matter is not perhaps of sufficient interest to the readers of the MESSENGER AND VISITOR generally to justify reference to it here, but our friends of the wider circle will, we trust, bear good-naturedly with us in making grateful recognition of the thoughtful and generous expression of regard on the part of personal friends in our immediate neighborhood.

—Now the summer is giving place to autumn, with its shorter, cooler days and long evenings, upon many of our people the demands of toil are somewhat less strenuous than during the long, hot days of summer, many who have spent the summer in the country or by the seaside are getting back to their town or city homes again and the more regular conditions which will continue for eight or nine months of the year are being resumed. This is the time when the wise and earnest pastor and his helpers will be laying and instituting plans for the work of the fall and winter months. Church machinery, like all other machinery, requires motive power to produce results. Without the presence of the Divine Spirit human planning will result in little, but God works in accordance with law and order, and his co-operation may be expected by those who work in faith and through regular and persistent effort. The hap-hazard way of doing things is as much out of place in church work as anywhere else. To those who plan prudently, work earnestly and do all in faith and in hearty reliance upon the Arm Omnipotent, the blessing will not be denied.

The Convention.

Mr. Editor:—"Delegate" has called attention to one serious omission in our Convention proceedings in Moncton, and the question very naturally occurs, "Why did not 'Delegate' himself call attention to the important fact

that fifty of our students at Wolfville had been converted to God during the last year." It was certainly his privilege as a delegate to have done so, and much more, was it not his duty? At any rate we can all rejoice that the "Child of Providence" is still maintaining its character not only as a "School of the Prophets" but a place where God is ever showing his power to save, and surely this goes far in answering the question as to whether or not the Baptists in these Provinces are forgetting their religious principles or losing their spiritual graces and powers.

Still our Convention and other gatherings of the tribes may not be above criticism and "Another Delegate" had scarcely gotten to his home before yet another "Delegate" called, and while there was much that was uplifting as he gladly acknowledged, yet there were many things that were not to his taste, and as this "delegate" is an old pastor it may be well to give all concerned the benefit of some things he said at this interview. First, he maintained that the work of the body is done by about a dozen lay and ministerial delegates—one or two sections only being represented in the business of the body while the representation is usually large, running up into the hundreds, and embracing in that representation all the Baptist territory of these Provinces.

Now is this a fact? and if it is where is the fault? No one or two or a dozen delegates, no matter what church or churches or interests they represent have any rights, or privileges above others. The right of free speech and "of the floor" in debate is denied to none. Every report is fairly and openly discussed and passed upon clause by clause, and the only form of "closure" is that provided for in the rules of order which distinctly say that "no person shall speak oftener than twice on any motion unless by permission—not of the presiding officer, mark, nor of any half dozen influential ones in the body—but by the "Body" itself. One brother told me that this rule was constantly violated by a few individuals. A little examination clearly proved that such was not the case. The brother forgot that each clause of a report when moved for adoption was a new and distinct motion and not the whole "report," and that under the motion to "adopt as a whole," any report "as a whole" was still under discussion. The rulings of our presidents as far back as I can remember have been exceedingly fair, and for the most part strictly parliamentary in these matters, and if any "delegate" does not express his candid opinions and give the body the benefit of his thoughts upon a given subject, he is simply unmindful of his own duties and privileges as a member of the body, and cannot legitimately complain of any action which may be wrong in his estimation, if he has not done what he could and should have done to prevent such action being taken.

Another complaint is that the Committee of Arrangements appears to be a sort of "close corporation" from year to year, ordaining all things after the counsel of its own will, and without due consideration of all the interests at stake, or the geographical extent of the territory embraced in our operations, consequently, it is averred, that our mass meetings as a rule are too apt to become very wearisome to the people in attendance, and many of them leave the premises before the programme is finished, simply because too many of the speakers fail to "enthruse" their audiences. Well, this is a matter for the enlarged Committee of Arrangements in Yarmouth to take into consideration. Delegate No. 2 can remember when more than two or three speakers appeared on the platform each evening, and "time limitations" were in order. Let our Yarmouth pastors, and those who are with them in preparing the next year's programme, see to it that none of these mass meetings are shorn of their power or influence by any of the speakers taking up too much time. It's a mistake if delegates and others in attendance are made weary instead of being made interested in the great work of the denomination, and if a speaker is putting the people to sleep, or driving them out of the house, let him, if it be a him, be called down and that promptly by the president's gavel just as soon as the "time is up," if not sooner.

Still another feature is objected to, viz., the doing of so much of our work in the committee room, instead of in open Convention. Now with this objection there can be but little sympathy. A committee is able to get at the facts in any case committed to it, in a way that cannot obtain in full convention. So it is with our Boards, and it is only recently that one of our Boards was severely censured by parties who evidently were entirely ignorant of information in the hands of the Board, and upon which reliable information action was based. But it would not have been fair nor just to the parties most concerned to have made public such information, or to have given "reasons" for its action, inasmuch as the present as well as the future usefulness of some good and valuable servants of the Lord may have been hindered by any such publicity. And yet some ardent friend unwisely would demand that "reasons" be publicly given for this or that course of procedure on the part of said Board.

The unwisdom and unfairness of such publicity is too obvious to require further comment, and the same is true in regard to the work of committees. Information may be freely sought, statements of a confidential character, even, may be freely made, and after the most careful and

prayerful consideration, conclusions arrived at, and embodied in a report to be presented to the Body at large. This is no "Star Chamber" proceeding. The committee has been named by the Body to canvass the whole question at issue, to get all the light from every quarter available, and then report up to Body appointing it to do this work. Their report or recommendation coming before the Body to be "adopted" in whole or in part, or rejected or amended in any way the Body may elect. Certainly there can be nothing amiss in such an open and free-to-all course as this is, especially when our business is greatly facilitated thereby.

Once more! it is claimed that in choosing Boards and Committees "Standing and Sessional," the same brethren are appointed on more than one such Board or Committee and scores of just as good names left off. This is an old complaint and attempts have been made from time to time to meet the objection by giving a wide scope in making such appointments, but even here certain things have to be considered by Nominating Committees and first among them is, that no man should be named on any Board or Committee, who is unable or unwilling to serve; to "put men on" "out of mere compliment" is the surest way in the world to degrade our denominational interest and have our work done imperfectly or not done at all. Or to "put on" a fault finder just to "smooth down his feathers" is simply to bring God's work into contempt. The cause is more than any man or any number of men, and appointments should be made in the interests of the great work committed to the denomination, and fitness, adaptability, ability and willingness to perform should certainly have a "fair show" in making such appointments. But while this is true it is no less important that there should be a fair and impartial distribution of the work, and it may be that larger Boards have become a necessity with us in order to meet our growing interests or to awaken a more general interest in our work.

Yours truly,

"DELEGATE NO. 2."

Notes by the Way.

AMHERST, Sept. 14.—Convention weather (and those who attended the Maritime Convention at Halifax in 1900, will understand what that means) arrived two weeks behind schedule time, but doubtless all enjoyed (?) it when it came. When the writer reached Moncton on Saturday, the old statement that in these generations mankind proceeded from shirt-sleeves to shirt-sleeves seemed in need of revision. Let me not repeat the story that the thermometer told, lest that patient instrument be accused of perverting the truth.

The railroad town seemed to have fully recovered from the recent invasion, and many of the people expressed themselves as quite prepared to undergo a similar experience in the future. Pastor Hutchinson is having a well-deserved holiday, visiting his former home in Ontario and attending the Pan-American. On Sunday, the 1st inst., the pulpit was filled by Rev. Dr. Trotter, who was heard with great pleasure. On Sunday, the 8th inst., Rev. C. W. Corey of Liverpool, N. S., preached with much acceptance. A shower the preceding night had cooled the overheated atmosphere and the day was delightful.

To an onlooker the chief need of the Moncton church now is an assistant pastor. Pastor Hutchinson is a strong man, physically, mentally, and spiritually, but not even a giant can be expected to minister to a church of 1100 members and at the same time meet the demands that are always made by the denomination upon the pastors of our large churches. Financially as well as in every other way the church feels the need of more pastoral oversight than one man, even the strongest, can give. The fact that less than one-third of the membership of the church contribute systematically by envelope to its financial support will bear out the above statement. Then there are outstations within a few miles of Moncton which could be served by such an arrangement, which to-day are entirely deprived of pastoral care.

On Tuesday a flying visit was made to Berry's Mills via Cherryfield and Lutz Mountain. The latter church (known as the 2nd Moncton) has lately extended a call to Rev. J. Williams. The writer does not know whether the call has been accepted, but sincerely hopes that it has, for the need of a permanent pastor here is urgent. It will be remembered that an attempt was made last spring to group this church with Shediac and Mud Creek, but for some reasons it proved a failure. Why not substitute Harcourt for Shediac, which can easily be reached by rail from Berry's Mills, and where there is crying need of missionary effort, and the Home Mission Board would no doubt be willing to aid in making such an arrangement feasible.

Tuesday night was pleasantly spent at the home of Rev. I. W. Carpenter, Berry's Mills, who with his estimable wife made you representative welcome, and almost made him forget that he was a wayfarer and a wanderer on the face of the earth with no abiding place. And let record be made here of the unflinching kindness and hospitality with which I am received in every place. Our denominational paper, while many criticisms and find fault with it, still is recognized as necessary to the life of the denomination.

Thursday evening found me at Amherst in time for a mid-week prayer meeting. Pastor Bates has returned from his vacation with renewed strength and vitality, and is supported by an intelligent and earnest band of workers. We will expect to hear of the triumph of the gospel in this place during this coming year.

During the coming week I hope to visit Tidnish, Amherst Shore, Northport, Linden, and all points on the shore down to Pugwash. Subscribers living in these places will do well to note this and examine the labels on their papers that they may be prepared.

Yours in the work,

R. J. COLPITTS.

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

### The Missionary Puzzle.

"I can't go out for a week!"

Master Johnny Amsden's face displayed a vast amount of disappointment.

"Not for a full week," said the doctor, drawing on his gloves.

"Why, doctor, I've just got to go out."

"What for, I'd like to know," demanded Dr. Maxwell, gazing down upon him, quizzically. "What is there of such importance that you must disregard my orders, eh?"—and he pinched Johnny's ear.

"Why, I'll tell you," said his youthful patient, confidentially; "it's about the missionary society."

"Ho, ho!" cried the doctor. Do you dabble in associations for the furnishing of gingham aprons and silk hats to the South Sea Islanders?"

"I guess you don't know much about missions and missionaries, Doctor Maxwell," said the boy, with gravity.

"Maybe I don't. Do you?"

"Our society supports a missionary in China, and a native preacher in Burmah," replied Johnny, with pride. "It's the Burmese missionary that these measles interfere with."

The jolly doctor threw back his head, and laughed again.

"I guess these measles of yours'll not hurt any missionary in Burmah," he said. "They're not as contagious as all that. You've got 'em pretty light, you know. You'll be out in a week."

"But I've only got this week to earn my dollar in."

"What dollar?"

"Why," said Johnny, seriously, "each of us agreed to earn a dollar extra for the Burmese preacher, and we're to have a meeting next week, and tell how we got the dollar. We're to earn 'em ourselves, you know. I was troubled a good deal about how I would earn mine, so the time slipped by until this week; and it's the last one."

"How are you going to earn it?" inquired the doctor, with a twinkle in his eye.

"I promised to help Mr. Smith, the marketman round the corner, every night after school for a week; he said he'd give me a dollar. So you see, doctor, if you don't let me go out, I can't keep my promise."

"Humph! Haven't you a dollar of your pocket-money left?"

"Oh, yes, sir. But that wouldn't be earning it."

"It looks, then, as though I should have to furnish you the means of earning that dollar, as I am the one who keeps you indoors. Of course, the measles can't be blamed."

"Oh, no, sir! I don't mean that," cried Johnny.

"Of course you didn't," cried the doctor, with a wink.

"You'd rather go out and be assistant to a green-grocer. But as you're so fond of working in a store, I'll give you a job that would puzzle the best boy Smith ever had."

Johnny looked at him in some doubt.

"I'll pay you a dollar if you do it, too," said the physician, smiling. "I'll let you use your brains, instead of your hands. If you're bright enough, you can earn your dollar."

"But what is it?" queried his young patient.

"It's a problem—a puzzle—and you're to work it out; and here it is: "There was a grocerman who had an eight-quart jug full of vinegar. The grocer had an order for four quarts, but had only a three-quart and a five-quart measure in the store. He told his boy to get four quarts of vinegar for his customer, and he was not allowed to pour out and waste any of his vinegar, and he had no other vessel to help him out but the two measures. How did he do it?"

Johnny looked at him blankly, and the doctor laughed again.

"Well, that's a sticker," said the boy.

"Think so, do you? Well the other boy did it. If you want to be a grocer some time, you'll have to learn to do such things, maybe. Now, you've got twenty-four hours to do that sum. Good-bye!"

The doctor started for the door, still laughing. Mary, the maid, came to let him out; but Johnny ran after him, and asked, just as the gentleman was stepping into the vestibule:

"Doctor! doctor! it isn't a joke, is it? You can really do it?"

"Of course you can, if you're as smart as that grocer's boy was."

"Just give it to me again," said Master Johnny. "If one boy's done it, I can do it."

And the doctor repeated the problem.

But after he had studied over the thing a good hour without arriving at an answer, Johnny began to believe that the grocer's boy was pretty smart.

"An eight quart jug, a three quart measure, and a five-quart measure—and that's all!" he exclaimed. "Well, I'd like to know how he did it! I'll go down and see cook."

Now, cook was fat and jolly, and didn't mind little boys "messing" round in her kitchen, if she wasn't bothering about her dinner.

"Are you bothered to-day, cook?" asked Master Johnny, looking in at the door.

"No honey; everything is doing beautiful."

"I want to know how you'd measure four quarts of vinegar if you had an eight-quart jug full and only had a three-quart and a five-quart measure to turn it into? Or, no! I don't want you to tell me; for that wouldn't be fair. But I want to know if you think it can be done."

Cook thought some time with great gravity. "Laws, honey!" she said, at last, "I don't see how it can be done, nohow. But I got an eight-quart jug bear, an' measures. You kin play they ain't graduated, an' you kin fill the jug with water, an' try to do it. Warm water, of co'se, so you'll not get cold."

"What's 'graduated measures'?" asked Johnny.

"See them lines on the tin there?" said cook, holding up the measure. "Those are pints and quarts, though that's a three-quart measure. There's a five-quart one. There's the jug. Now, don't spill the water on my clean floor."

Johnny thanked her, and set to work on the practical working out of his problem.

He had a jug full of water and two empty measures to begin with. First, he poured the three-quart measure full, then emptied it into the five-quart measure. Then he poured his three-quart measure full again, and filled the five-quart measure out of it.

The water then stood thus: Five quarts in the five-quart measure, one quart in the three-quart, and two in the eight quart jug. He seemed no nearer the solution of the problem than before, but after a little thinking he poured the five-quart measure full back into the eight-quart jug.

Then he poured the one-quart he had in the three-quart measure into the five-quart measure. Next he filled the three-quart measure again out of the jug, and emptying it into the five-quart measure, had solved the problem. There were four quarts in the five-quart measure and four quarts in the jug, and he hadn't wasted a drop.

When the doctor came the following morning, Johnny was ready for him. The doctor seemed to be greatly surprised at his success, and parted with the dollar for missions with apparent regret; but Johnny thought afterwards that maybe the physician knew more and cared more about missions than he appeared to.

Anyway Johnny was well enough the next week to go to the missionary meeting, and put the puzzle to the society, and they bothered their heads over it half the afternoon, and Johnny finally had to invite them to his house, where he could illustrate the solution with the jug and measures in question.—Sunday-School Visitor.

### Chasing Tumbleweeds.

From the dining-room window Tommy saw miles and miles of brown, waving grass, stretching as level as a floor to meet the gray sky. Only a week before he had come from the little village among the woods and hills where he had lived all his life, to live on the prairie, and he was very homesick.

"Mamma," he said at last, "I don't think this is a very nice country," and two big tears that had been slowly gathering in his eyes splashed down on the window-sill.

Just as other tears were getting ready to follow them, a rap came on the door. Mamma opened it, and there stood a very small, plump, round-faced boy and a small girl.

"Come in," said Mrs. Andrews, cordially. "My little boy will be very glad to see you. He has been quite lonesome." Tommy came shyly forward.

Then mamma was needed in the kitchen, and went out, leaving the children alone.

"What's your name?" Tommy asked the little boy.

"Napoleon Bonaparte Greene," said the boy, in a voice which was surprisingly large for his size.

"Mine is Mary Margaret Green," said the little girl, "but they call me Mamie."

Then they looked at each other and twisted in their chairs, and grew more uncomfortable every minute, because they could not think of anything more to say. Suddenly little Napoleon, in an agony of bashfulness, popped his thumb into his mouth. Mamie nudged him.

"Leon! Leon!" she said, reprovingly.

He jerked his thumb from his mouth, thrust both hands deep into his small pockets, and sat looking at the carpet, growing redder and redder every moment.

Tommy was very sorry for him. He, too, turned crimson. Then he said, in a low voice, "Never mind. I used to do that, too."

"He never does it only when he feels bashful," said Mamie, apologetically. "Did you ever play tumbleweeds?"

"No," answered Tommy. "I've played Black Man, and steal sticks, and—"

"Oh, tumbleweeds is the most fun. The wind is beginning to blow hard, and we came over to get you to play. Come on!"

Tommy put on his cap and they went out.

"We must go outside the fence, on the prairie," said Mamie. "Oh, there comes one!"

A round, brown object was rolling over the grass toward them, and Mamie ran and caught it and showed it to Tommy.

A tumbleweed is a curious thing. It is shaped like a cabbage-head, but is often much larger, and it is bushy, not solid, like a cabbage. Sometimes the top is as large as a bushel basket, but it has a very small root. When this root dies and the top turns brown, the first high wind that comes along snatches Mr. Tumbleweed out of the ground, and sends him flying hither and yon.

"Here comes another!" cried Mamie. The moment it had passed them, Mamie and Leon ran after it; but Tommy waited. He saw another coming. It was a little weed, but it led him a merry chase. It would stop a minute, and Tommy would almost have his hand on it, when up would come another gust and off the weed would go again. At last he simply fell on it and held it fast. That is the very best way to catch a tumbleweed or a football. As he marched proudly back with it, Mamie called, "Aren't you smart?" We lost ours. Mr. Wind took it."

"Come, and we'll choose our places in the barn," she continued. "You put yours in the manger, and Leon at the back, and I'll put mine by the door. We'll see who will get the most."

The wind rose higher and higher, and the tumbleweeds came in squads and then in armies. "Mr. Wind" took a good many of them, but the children had all they could attend to.

"I can't run another step!" panted Mamie, at last, dropping on the barn floor.

"I must have one more!" cried Tommy. "We won't count it in the game." He looked out on the prairie and saw a large tumbleweed rolling toward him—the grandfather of all tumbleweeds. How Mamie and Leon shouted when Tommy came dragging it by the root! When they counted up, Tommy had the most, not counting the grandfather.

"I think this is a pretty nice country," said the happy-eyed boy, when he went in to dinner. "A boy can shut his eyes here, and run and run and run and not hit anything, unless he steps into a gopher-hole; and if a boy did that in the woods, he'd run into a tree or something."

After dinner he stood, with smiling lips, and looked at a vacant house across the street.

"Mamma," he said, "if any little strange boys come to live in that house, I'm going right over to play with them. It makes a boy feel good."—Mary M. Parks, in The Youth's Companion.

### "Go and do Thou Likewise."

This is a true story about an unselfish little girl.

Nellie was very poor. Her mother had to work hard to earn bread for her children. Little Nellie never had any money of her own. One morning, however, as she was running to school, a neighbor stopped her and asked her to leave a parcel at a friend's house. For her trouble she gave the little girl an orange.

How beautiful the fruit looked to the half-starved little creature! How she turned it round and round until she seemed to know every speck upon it! She could not bring herself to bite it, for that would spoil it. She also knew that when she did begin to eat it there would soon be none left, and then she could no longer look forward to her feast.

So she carried it carefully in her hand; and when she reached the school she placed her treasure carefully under the desk, where she could still see it.

Now it happened that the subject for the Scripture lesson that morning was "The Good Samaritan." The teacher finished her talk with the little ones by urging each in her own small way to "go and do likewise." She also made a special appeal to them on behalf of the poor people who were sick and ill and dying of famine and plague in India. Many of the children, she knew, often had pence to spend on themselves, while all would pray for the poor suffering people. She reminded them that the "Good Samaritan" had given just what he had with him, and what he would have most liked himself.

"This," added she, "is what God asks of us."

Throughout the lesson little Nellie's eyes had been first fastened on the teacher's face, and then on that luscious fruit under the desk. She never doubted for a moment but that God wanted her orange for the poor sick Hindus. She had no idea how far India was away. She only felt the spirit of the great "Good Samaritan" working in her, and that she must indeed "go and do likewise."

The Young People

But how could she give her treasure up? She could almost feel the sweet, cool juice in her mouth as she thought about it.

Great was the child's disappointment when she heard that India was so far away that her orange would either be rotten or lost before it reached its destination.

Several other little ones, stirred by Nellie's noble example, now brought out halfpennies from their secret hiding-places; but no offering, I think, was of more value in the eyes of the Lord Jesus than Nellie's orange.

Read Up and Look About.

Bishop Whipple says that when he went into the west to preach he was exceedingly anxious to reach artisans and railway operatives, of whom there were hundreds in Chicago.

"How much do you know about a steam engine?" asked McAlpine.

"Nothing," said McAlpine, "read 'Lardner's Railway Economy' until you are able to ask an engineer a question about a locomotive and he not think you a fool."

The clergyman had the practical sense to see the justice of that advice. So he "read up" and in due season went to the round-house of the Galena Railway, where he found a number of engineers standing by a locomotive which the firemen were cleaning.

"Which do you like best, inside or outside connections?"

This brought out information about steam heaters and variable exhausts, and in half an hour he had learned more than his book had ever taught him.

"Boys, where do you go to church? I have a free church in Metropolitan Hall, where I shall be glad to see you, and if at any time you need me, shall be glad to go to you."

The following Sunday every man was in church.—Standard.

Mother Knows Best.

Bossy in the barnyard has a little calf; When it tries to stagger round, all the cattle laugh. Bossy's very proud of it, licks it gently over, Mooring songs of shady trees, brooks, and budding clover.

Biddy in the henhouse had a nest of eggs; Now they're little balls of down on tiny yellow legs. Biddy clucks to them a song of spiders, worms, and slugs; Scratches up the earth for them and finds them tender bugs;

Tabby in the woodshed has some little kits; When old Tower ventures in, lifts her back and spits; Washes up their fuzzy coats and keeps them clean and nice;

Dinah in the kitchen has a little boy; Dinah's very fond of him, full of pride and joy; Sets him on the kitchen floor behind the ironing board; Sings to him of Zion and the glory of the Lord;

Mother in the parlor has a baby fair— Rosy cheeks, and laughing eyes, and tumbled yellow hair; Clothes it in the costliest of ribbon and of lace; Glories in its beauty and its dainty baby grace;

—Louise Connolly, in Kindergarten Review.

We can outrun the wind and the storm, but we cannot outrun the demon of Harry. The farther we go, the harder he spurs us. What we save in time we must make up in space, we must cover more surface.—John Burroughs.

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—The Saloon Power Doomed. Psalm. 37 : 1-10. (Temperance Meeting.)

Daily Bible Readings.

Monday, Sept. 23.—Job 38 "Gird up thy loins like a man" (vs. 3.) Compare I Kings, 2 : 1. Tuesday, Sept. 24.—Job 39. God careth for all creation. Compare Matt. 10 : 0. Wednesday, Sept. 25.—Job. 40. Job's acknowledgment (vs. 4.) Compare Ezra 9 : 6. Thursday, Sept. 26.—Job 41. God's power in the deep. Compare Isa. 37 : 29. Friday, Sept. 27.—Job. 42. Job restored and prospered. Compare James 5 : 11. Saturday, Sept. 28.—Psalm 148. All nature to praise God. Compare Ps. 103 : 20-21.

We are receiving no news items from our Unions. What is the matter? Has the doings of our Maritime Union paralyzed you all? What do you think of the prospect of a course of Bible study? Our Committee are even now hard at it, and we expect to hear something practical from them in a short time.

Prayer Meeting Topic—Sept. 22.

The Saloon Power Doomed. Ps. 37 : 1-10. YOUNG PEOPLE AND THE SALOON.

If the saloon power is doomed, it will doubtless be another generation that must exercise the judgment—unless, indeed, God's angel descend with swift fire. Men to-day, alas, seem joined to political and commercial idols to such an extent that they are afraid to touch this despicable, deadly thing, the saloon.

THE SCRIPTURE.

"Thou shalt diligently consider this place and—(Hebrew) not or nothing." Where is it? Nowhere. Bring up a number of Scriptures from memory regarding the curse of drink. It is God's curse upon drink. Then read the lesson of the evening together. Get its un fretting calm into mind and heart; be quieted by its peaceful trust in the sure promises and the unbroken and unbreakable purposes of God; be inspired and established by its hope and assurance of better things. God is God, and on that account, in spite of men and devils, good is coming.

GOVERNMENT VS SALOON.

The saloon power is doomed, or the government is doomed; one or the other. These two cannot go along much farther in partial and divided sovereignty. The government can brook at last no rival to its supremacy—that is its nature and its honor. The saloon seems set for despotic sway: that is its nature and its ultimate damnation! Gradually it has been asserting itself, helped on by previous successes, to the verge of usurpation. Presently, like its master, Satan, it will overstep the bounds, it will commit arrant treason—it cannot be far off—then the state will cut its head off its impious head. Hasten the day!

ARMY VS SALOON.

The saloon is doomed, or the army; one or the other. They have joined hands about as long as they can afford to. O, the miserable shame of it. A flag that must drench its colors in beer in the supposed interests of patriotism. Did you see the pitiable, infantile wall of one of the privates from the ranks the other day addressed to the Women's Christian Temperance Union (some of our religious journalists even were caught by its maulin pathos)? "Let our canteen alone. You are depriving the soldier boys of their mess!" Poor starved boys; poor, penniless Uncle Sam! And has it come to this,

that the Army of the United States must go begging, and in such company and fashion, with hat in hand, in order to get its fighting men something to eat! It is all wretched subterfuge along with the colossal lying of recent days, in the interest of a debauched notoriety, among both officers and privates. But how about the men who do not drink; that is, not yet? When it gets to the point that we cannot maintain a standing army, a company of decent wardens of our liberties and privileges, without the government saloon, for mendicancy or murder, we shall choose to abolish the army, saloon and all. But we believe in a clean and manly soldiery; so do the American people at large. Therefore the army saloon must go.

HOME VS SALOON.

The saloon is doomed or the home. These war at heart against each other. One or the other must go down. And yet the saloon calls itself a kind of shelter and home for the workingmen. Look around the corner at the place where his wife and children live, and you will see at what dreadful forfeiture and expense this workingman's home or clubroom is maintained. And if you will go over to England where the women are more and more shamelessly frequenting the tavern and wretchedly neglecting the sanctuary of the hearthstone, you will see the next step in the terrible degradation, a down grade that some easy moralists are advocating for our own America. O, some day we shall wake up from this horrid nightmare that we have been under! Sometime we shall look back and say, Is it possible that we should ever have given such entrance and harborage to the adversary of all that is good and pure, the slimy serpent of the saloon. Out with you, vile scullion and scum of perdition!

CHURCH VS SALOON.

The saloon is doomed, or the church. Which shall we have of these two? They face each other to-day, and men must give choice. The church is set for all that is fine and fair; the saloon for all that is base and bad; one for decency, the other for devilishness; one for the Christ of the world, the other for the curse of the world. We are by no means in doubt. God's word is just as clear for the enthronement of the one as for the dethronement and destruction of the other. But O, to see God's people stand up for the things of God and against the things of Satan, and do it at once! There is just one safe and sound position for the Christian to-day—that is to hate the hateful, hateful to man, hateful to God. Hence total abstinence as to the beverage, total abolition, as far and as fast as is practicable with reference to the traffic in strong drink. This is the right stand of the follower of the Nazarene—till he come. And as for the preacher, paised be the tongue that speaks for aught else than righteousness in the house of a righteous God! At the opening of the Bible and at its close drunkenness is spoken of, and it both cases in connection with the curse of the race. But also at the opening of the Bible and at its close, a river of pure water, and around about it and drinking of it the everlasting and ever blessed people of the living God.

"It was little John's tracks that made me change my course," said the father. "Out there in the plowed ground right alongside of or behind my own I saw everywhere the print of his little feet. I just had to mend my ways for the lad's sake."

They called on your humble servant, one time on the sudden, for a temperance speech. It was up in the Adirondacks. Fortunately there were reinforcements present, reinforcements of the right sort. "My boy, what is a saloon?"—this spoken to a nine-year old that had gone up with his father into the North Woods. "Don't know," he said. "Friends, here is a boy that doesn't know what a saloon is. Do you know why? He has been brought up in a no-license town." Enough said. May the Lord grant us yet a generation of boys and girls that never saw that moral atrocity called a saloon.

J. W. WEDDELL, in Baptist Union.

Convention Nuggets.

When the gospel brings joy to a soul, it will bring to that soul a missionary zeal.

The neglect of the study of the Word will bring a lack of evangelism.

We must discover our Theology and not invent. The best way to convert the home land is to convert the heathen.

We cannot have Jesus Christ just for ourselves; He left Capernaum.

It is necessary to serve in order to stay free.

The storm centre of the whole missionary problem lies here in the home fields.

We may have heaven to go to Heaven in.

Foreign Missions.

W. B. M. U.

"We are laboring together with God."

Contributors to this column will please address Mrs. J. W. MANNING, 240 Duke Street, St. John, N. B.

PRAYER TOPIC FOR SEPTEMBER.

That God's blessing may follow the meetings of Convention and all needed help be given to carry out the plans made for advancement in every department of his work.

Notice.

Any packages for friends in India to be sent by the missionaries going out this autumn will you please forward to the Mission Rooms, 85 Germain street, St. John, N. B., before the 1st of October.

In loving Memory of Miss Amy E. Johnstone.

CALLED HOME JUNE 25th, 1901.

We met last year in sorrow. God had called, And far away in India, two of those, Who, strong in love, and faith, and sacrifice, Had gone to tell the story of the Christ, Looked up, and answered gladly, "Here am I," And left the burning heart, the toll, the sin, For cooling streams, and rest, and songs of joy, Where, in His presence, they are satisfied.

We meet to-day in sorrow. All our hearts Are bowed within us, and the tears will start. Again God's voice has called; and one we loved, A few, perhaps, are loved, laid down her work, And went to be with Jesus, in that land Where there is no more death, and no more pain.

We miss her so. Her ready sympathy With our success or failure; her bright words Of cheer and hope when disappointments came; The inspiration of her own strong faith And earnest purpose; all these meant to us, None but the One whose voice has called her Home Can fully know. Our hearts are desolate; We cannot seem to rise above the cloud; And can but bow in silence, till the Lord Shall comfort us, and speak His word of peace.

We miss her so: and we are but a part Of those whose hearts are mourning for her now. The poor, the sick, the sad, the lonely ones. To whom she ministered in Christ's dear name, Have felt the world grow darker since she left: The workers on our far off mission field Will miss her messages of love and cheer; Her tender farewell words, as they go forth To carry life and light to heathen homes; Her glad, sweet welcome, when they come again, Weary and worn perchance with years of toil. To seek new vigor in the dear home land Ah me! the coming will not be so glad, With her face missing, and with her voice still.

Father forgive us that we find it hard To say, "Thy will be done," and to believe That all is for the best. Oh, touch our eyes, That we may look beyond our own great loss, And see the glory and the light and joy Within the mansions Jesus has prepared. To her, we know, the glory of that land Will be the presence of the Friend she loved. The King she served so faithfully and well: Her light will be the vision of His face; Her greatest joy to be, at last, with Him.

And shall we grudge her this? After these years Of loving, patient ministry to Him, And those for whom He died? After these months Of grief, and loss, and pain, through which she passed? Let us be glad that she has entered in To the eternal city of our God; Rejoice that she is now with those she loved Who had passed on before her. Now she rests, "Safe in the Arms of Jesus," evermore; And higher, holier service shall be hers Where there is no more weariness or pain.

Then turning back from bidding her farewell, With something of the light of that fair land Where she has gone, still shining in our face, Let us take up the work our Master lives, The work she loved, and labor earnestly, With faith, and hope, and courage, till at last, We, too, shall hear with joy the welcome call, "Come home, my child, come home, thy work is done."

Met with the friends at Dawson Settlement, Albert Co., Aug. 5th. A missionary meeting was held by invitation of the pastor, Rev. A. A. Rutledge. At the close the aid society was reorganized with the following officers: Pres., Mrs. A. A. Rutledge; 1st Vice-Pres., Mrs. Ench Dawson; 2nd Vice-Pres., Mrs. E. G. Miller; Secy.-Treas., Mrs. Judson Steeves; Treas., Mrs. Hazen Jonah. Collection \$7.50.

Had the pleasure of organizing a Mission Band in connection with the Surrey Baptist church, Albert Co., Aug. 4th. The following officers were chosen: Pres., Mrs. J. Miles; Vice-Pres., Miss A. Edgett; Sec'y., Miss Beatrice Gross; Treas., Miss Katie Taylor. Band to meet monthly Sunday afternoon. By invitation of the pastor, Rev. M. Addison, a missionary meeting was held in the evening. Collection \$7.35.

Harper's Brook Aid Society.

Had the pleasure of meeting with this society at a public meeting the 15th inst. The society is just a year old

and was organized by Mrs Gardner. Owing to her removal from the place, Mrs. Pelton became president and has ably filled the office. Eleven meetings have been held during the year, all of which were well attended. The sisters are very much in earnest and rejoice that they are connected with the work. The public meeting was well attended. Mrs. Pelton, (the Pres.,) gave a very interesting paper entitled, "Some facts concerning the Telugus." Four little girls gave a recitation in concert, the choir furnished music, and the cor. sec'y., gave an address. Collection \$6.50.

Organized a Mission Band in connection with the Kara Bethel church, Sunday, July 14th. The officers are: Pres., Miss May Jenkins; Vice-Pres., Miss Allie Toole; Sec'y., Miss Lena Morrell; Treas., Miss Janie Merritt. This band promises to be an exceedingly interesting one, and we gladly welcome them to the work. July 16th. FLORA CLARK, Band Supt.

Hampton.

Our W. M. A. S. after lying dormant four years, was reorganized April 9th, 1901, with a small membership of six. Mrs. I. H. Brown was appointed President; Mrs. R. Chute and Mrs. J. Templeman, Vice-Presidents; Mrs. L. D. Brooks, Treasurer; Mrs. C. Dunn, Secretary; but we are greatly encouraged, for at each of our meetings we have had an addition of one or more members, and we now number twelve, and we expect that more will be added to our society, in the near future. Pray for us, that the sisters of Hampton Missionary Aid Society, may be faithful, earnest workers for the Master.

Aug. 5th, 1901. MRS. C. DUNN, Sec'y.

Bay View P. E. I.

We always read with pleasure communications from sister societies, and have been thinking for some time that perhaps some of the readers of MESSENGER AND VISITOR, might be glad to hear from us. Our membership is smaller than when we last reported, as so many of our young people have left us. Still we have thirteen contributors and have raised \$65.55 this year. \$10.67 cts. of this was raised at public meetings which were made both interesting and helpful by the aid of our Pres., Mrs. A. E. Hooper. We miss her in our meetings which she so faithfully attended, notwithstanding ill-health and family ties, and as a small token of our appreciation she was made a life member of the Cavendish W. M. Aid Society shortly after her departure from us. Sunday, July 28th, we had a rare treat along the missionary line, in the presence and addresses of Mr. and Mrs. Archibald, returned missionaries. Mrs. Archibald spoke to a crowded house in the evening. The perfect attention given her while she talked for an hour on the needs of India's perishing women, and the trials of a missionaries life, showed that all were interested. Such an address cannot fail to bring us more in touch with missions, and more filled with the sympathy that touches our pockets. We felt as we listened that we wished every aid society and mission band could have had the privilege we enjoyed. Mr. and Mrs. Archibald spent a week at Bay View, the guests of Mr. and Mrs. J. C. Clark, enjoying the balmy sea breezes of the Gulf of St. Lawrence, and boating on our beautiful bay. They spent last Sunday between North River and Charlottetown telling the story of the Chicacole mission. ADA M. SIMPSON, Sec'y.

The Good Samaritan Hospital.

"The Good Samaritan Hospital for Women and Children" was opened in June, 1899, at Chicacole, Madras Presidency, India, in connection with the Mission of the Baptists of the Maritime Provinces of Canada. The buildings were, for the most part, put in order as a relief work during the famine of '97 and '98, and through the kindness of J. G. D. Partridge, Esq., of the Indian Civil Service, the Hospital received its first outfit of medicines and instruments.

The present medical lady, Miss Florence DeSilva, was educated at the Medical College at Madras, and has proved herself to be most enthusiastic and efficient in her profession as well as an earnest Christian woman. During the nine months ending April 30th, 1901, the total number of patients treated was 2,403; while the total number of treatments was 8,130. About two-thirds of these were from the various castes, 250 from Mohammedans and the balance from outcasts. Several in-patients have been received and 51 operations have been performed.

The population of four of our mission fields is twelve hundred thousand (1,200,000), and this is the only Hospital especially for women and children for all this great host. So, from long distances, patients are coming to the Good Samaritan Hospital at Chicacole.

The following is the financial statement to May 31st, 1901:—

RECEIPTS.	
Foreign Mission Board	\$ 743 00
Hindu friends	105 00
English and Canadian friends	579 00
Sale of Medicines	66 00
Miscellaneous	10 00
<b>Total</b>	<b>\$1503 00</b>
EXPENDITURES.	
Salaries	\$ 659 00
Medicines	383 00
Furniture	72 00
Extra Wards	44 00
Miscellaneous	205 00
Balance on Hand	140 00
<b>Total</b>	<b>\$1503 00</b>

Our needs are many and include several sets of instruments, a good galvanic battery, aluminum utensils, towels, bedding, etc., etc.

Our Board did not feel able to support this Institution entirely, so granted us permission to open it on condition that we do not draw from its ordinary resources; but they have heartily endorsed a movement for a TEN THOUSAND DOLLAR ENDOWMENT, which we hope to raise outside of the regular giving of our people and from interested friends in other places. During the last month about twelve hundred and eighty-three dollars (\$1283) in cash and pledges have been secured and we feel that this object should appeal to the Christian sympathies as well as to the philanthropy of all.

It costs about twenty-five dollars (\$25) per year to support a bed and some wish to do this in whole or in part in memory of some dear one, wife, husband, or child who no longer walks among the sick and afflicted of this world. If we do not help these women and children the great majority of them will receive none, but will suffer and die without a sound reaching the ears of those in the home-land, but the All-Father hears and would have us exemplify the Spirit of Christ in showing compassion for them.

Are there not many wealthy men and women in America who, knowing the needs and the opportunities, would be glad to make a special thank-offering to this good work? Is it not a privilege to help the real purdah woman who, fearing desertion by her husband, will suffer long years rather than be treated by a male physician, or to assist the poor, the outcaste and the despised, who have neither money nor position by which they may secure the favor of those above them? And is it not, also, a great privilege to make known to all the Great-Physician for sin-sick souls? The patients hear the Gospel story every day at the Hospital and many come for that when they do not wish treatment, and thus the sweet story of old is carried into hearts and homes where it never would have gone but for the work done here.

A mission lady doctor of our acquaintance was, on one occasion, dining at a table in America where she told of the medical needs of India's oppressed women and helpless children. As they rose from the table a gentleman approached her and said he would give \$10,000 to erect a Hospital in memory of his deceased wife, and now in one of the dark places of that dark land a fine Medical Institution is doing its noble work. We are hoping and praying that many will be raised up to assist in putting our Hospital, not only on a substantial basis, but to so enlarge and carry forward the work that greater blessing may come to the suffering and fuller glory to God.

All contributions toward this endowment should be sent to Dr. J. W. Manning, Sec'y.-Treas., of Foreign Mission Board, (St. John, N. B.), by which body careful investment will be made. With grateful acknowledgements to those who have already contributed,

We remain,  
Yours in the work of our common Lord,  
I. CHIPMAN ARCHIBALD,  
CAROLYN HAMMOND ARCHIBALD.  
St. John, N. B., Aug. 31st, 1901.

Eczema

It is also called Salt Rheum. Sometimes Scrofula. It comes in patches that burn, itch, ooze, dry and scale, over and over again. It sometimes becomes chronic, covers the whole body, causing intense suffering, loss of sleep, and general debility.

It broke out with its peculiar itching on the arms of Mrs. Ida E. Ward, Cove Point, Md., and all over the body of Mrs. Geo. W. Thompson, Sayville, N. Y.; troubled Mrs. F. J. Christian, Mahopac Falls, N. Y., six years, and J. R. Richardson, Jr., Cuthbert, Ga., fifteen years.

These sufferers testify, like many others, that they were speedily and permanently cured by

Hood's Sarsaparilla

which always removes the cause of eczema, by thoroughly cleansing the blood, and builds up the whole system.

The Messenger and Visitor

Is the accredited organ of the Baptist denomination of the Maritime Provinces...

REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid.

DISCONTINUANCES will be made when written notice is received at the office and all arrearages (if any) are paid.

FOR CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.

To the Electors of Nova Scotia.

At a recent meeting of the Evangelical Alliance of Halifax it was resolved in view of the approaching elections, to address you in regard to two moral issues which deeply involve the future welfare of our country.

1. We respectfully ask you to bear in mind, as you give your vote, the claims of the Christian Sabbath. Let the man of your choice be one who can be trusted to respect the law of God and the laws of the land, and who shall be ready to defend the Christian Sabbath from encroachments that seriously threaten its existence.

2. The liquor traffic is an enormous evil a standing menace to the safety and happiness of our homes all over the land. What are you willing to do with regard to it? Any members that are reasonable and right for its suppression are surely entitled to your generous support and to the support of the men for whom you vote.

In view of these matters that vitally concern you and your children we appeal to you to elect men who may be trusted to conserve and promote the material and moral interests of the people of this province—men who will stand for the right in every emergency and in dealing with all moral questions.

JOHN LATHERAN, President. ROBERT MURRAY, Secretary. Halifax, September 13, 1901.

THE FREDERICTON EXHIBITION.

The Canadian Pacific Railway will give exceptionally low rates and will run special trains to the Fredericton exhibition, Sept. 17 to 20, with tickets good from Sept. 14 to 23rd. The fare from St. John and return on Sept. 19 will be \$1.55 and there will be proportionately low rates from all points in the province.

PROBLEM OF THE GIVING AND RECEIVING OF PRESENTS.

Presents are one of the social problems that puzzle people considerably, and really often give more annoyance than pleasure. It seems a great pity that a kindly act, that ought to be purely an expression of goodwill or affection, should by conventional habit become an actual tax, but it is certainly true that many of the gifts bestowed on various occasions are given grudgingly and received without gratitude.

"Do you know what Molly Craft does at Christmas?" said one of her so-called friends. "Why, she sends little two-penny trifles to nearly every girl she knows, with a sweet little note expressive of her devoted friendship. Of course, we all have to send her something in return, and as many of the girls are rich and do not care what they spend, she gets a fine lot of presents."

Is the game worth the candle in such a case as this? Far better is the stand taken by a very popular but poor girl, who frankly says to her friends that she loves them all the same, but has neither the time nor the money to give presents, and therefore would rather not receive any.

Literary Note.

The Cosmopolitan's Pan-American souvenir will be an even finer number than that of the Chicago Fair. To those who have visited the Exposition it will recall vividly in days to come every feature they have seen and those who are unable to go there will secure such a comprehensive view of its main attractions as will be well worthy of preservation.

If you are not already using the periodicals of the American Baptist Publication Society in your Sunday schools, try them for the next quarter. They are the recognized periodicals of the Baptist denomination. They are comprehensive in scope, of high literary merit, and considering size and quality, cheaper than can be found elsewhere.

One morning little Nellie discovered a spider's web in the window. "O mamma," she exclaimed, "come and see this bug in a little hammock!"

"O mamma," cried little Bob one day, "when you stroke pussy's fur this way, you can feel the electricity, and when you put your ear down, you can hear her trolley!"

A little girl, looking from a car window at a foaming waterfall, called out: "Oh, mamma, see the soda water running down the mountains!"

Proceedings in the proposed saw-off of the Ottawa election protests have come to a standstill. Both petitions will now be heard.

The fishing schooner C. J. Kingsland, of Noank, Conn., arrived Sunday at Provincetown, Mass., bringing five men and one woman of the brick laden Rockland schooner, from Cambridge for New Haven, which sank about fifteen miles north of Race Point during a gale.

"Well, that's enough to try the patience of Job," exclaimed the village minister as he threw aside the local paper. "Why, what's the matter dear?" asked his wife. "Last Sunday I preached from the text, 'Be ye therefore steadfast,'" answered the good man, "but the printer makes it read, 'Be ye there for breakfast.'"

Notices.

At the Home Mission Board meeting convened in Yarmouth Sept. 10, a provisional committee of the Board was appointed to take charge of the work hitherto carried on by Bro. Cohoon, until such time as his successor could be obtained or a permanent satisfactory disposition of his work be arranged.

P. G. MOSE, Sec'y. Prov. Com. Yarmouth, P. O. Box 322.

The meeting of Cumberland county Baptist Conference that was to have been held on Tuesday and Wednesday, Sept. 10, 11, with the Baptist church in Westbrook did not occur through failure of the secretary to give notice. S'nd meeting will take place on October 8th and 9th. Programme will appear in this paper Sept. 25th and Oct. 2nd.

J. ADYIN HUNTLEY, Chairman.

The Annapolis Co. Conference of Baptist churches will meet in conjunction with the annual session of the Co. S. S. Asso. and the B. Y. P. U. at Lawrence-town Baptist church Monday and Tuesday, Sept. 23 and 24.

H. H. ROACH, Cor. Sec'y. L. W. ELLIOTT, Sec'y S. S. Asso. J. M. LONGLEY, Sec'y B. Y. P. U.

Quarterly Meeting.

The Carleton, Victoria and Madawaska quarterly meeting will convene with East Florenceville Baptist church, Sept. 27th. Rev. B. S. Freeman will preach the quarterly sermon.

R. W. DEMMINGS, Sec'y.

The Lunenburg county Quarterly Meeting will meet at Lapland Oct. 7th and 8th. The Baptist Sunday School Convention at Bridgewater the 9th, a good programme is being prepared. Let us pray for these meetings.

W. B. BRANSON, Sec'y.

The Colchester and Pictou Counties Quarterly Meeting will be held at DeBert, Sept. 23rd and 24th, instead of Sept. 9th and 10th as appeared in the MESSENGER AND VISITOR of last week.

F. E. ROOP, Sec'y.

Basin River, Aug. 31st, 1901.

The regular quarterly session of the County Conference will be held in conjunction with the annual session of the County S. S. Association and B. Y. P. U. meeting at Lawrence-town Baptist church, Monday and Tuesday, Sept. 23rd and 24th. First session 7.30 p. m. Monday. An excellent programme is being prepared.

HOWARD H. ROACH, Sec'y. Co. Conf.

The friends who may wish to send small parcels to the missionaries in India are requested to forward the same to the Mission Room, 85 Germain St., St. John, in care of Rev. J. W. Manning—not later than October 1st.

September 22nd will be Temperance Sunday and we ask that every means be used to bring the importance of teaching temperance on that day to each school. The lesson is styled the drunkard's looking-glass; may the picture given by the wise man be so held before the young in our Sunday Schools that it will be productive of much good. Ministers, superintendents and teachers are asked to preach and teach on the subject of temperance on the 22nd of September.

LAURA J. POTTER.

Prov. Supt. of Temperance in Sunday Schools.

Colchester and Pictou Counties Quarterly Meeting at DeBert, September 23rd and 24th.

Programme will include sermons by Pastor Ingram and Dimock. A paper on "The Holy Spirit" by Pastor Jenkins. Papers on "Church Discipline" and "Our Covenant Relation." Tuesday afternoon, the Women's Missionary Aid Societies will meet under the leadership of our County Sec'y.

F. E. ROOP, Sec'y.

A FEW FACTS

About the New Catarrh Cure.

The new Catarrh Cure is a new departure in the so-called catarrh cures because it actually cures, and is not simply a temporary relief.

The new Catarrh Cure is not a salve, ointment, powder nor liquid, but a pleasant tasting tablet containing the best specifics for catarrh in a concentrated, convenient form.

The old style of catarrh salves and ointments are greasy, dirty and inconvenient at the best; the new preparation being in tablet is always clean and convenient.

The new Catarrh Cure is superior to catarrh powders because it is a notorious fact that many catarrh powders contain cocaine.

The new catarrh cure is called Stuart's Catarrh Tablets, a wholesome combination of blood root, beachwood tar, gualac and other antiseptics, and cures by its action upon the blood and mucous membrane, the only rational treatment for catarrhal trouble.

You do not have to draw upon your imagination to discover whether you are getting benefit from Stuart's Catarrh Tablets; improvements and relief are apparent from the first tablets taken.

All druggists sell and recommend them. They cost but 50 cents for full sized packages, and any catarrh sufferer who has wasted time and money on sprays, salves and powders, will appreciate to the full the merits of Stuart's Catarrh Tablets.

A little booklet on cause and cure of catarrh sent free by addressing F. A. Stuart Co., Marshall, Mich.

Eureka Harness Oil advertisement with image of a horse and harness.

A STORY OF THE LATE PRESIDENT.

Millions want President McKinley's Life superbly illustrated with special photographs of lying in state, funeral procession, ceremonies, etc. contains his thrilling speeches, famous state papers, great public services, domestic life, peaceful death, full illustrated account of the assassin Czolgosz and other anarchists. Outfits free. Send 10c to pay postage. Terms and illustrated circulars mailed with outfit. Postage refunded on first five copies sold. Terms same to all. Two styles bindings, about 500 pages, 150 to 200 illustrations. Prices \$1.50 and \$2.25. Books on credit. Act immediately. Address: EARLE PUB. CO., St. John, N. B.

Relieve those Inflamed Eyes!

Pond's Extract

Reduced one-half with pure soft water, applied frequently with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved.

CAUTION!—Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract which really cure and generally contain "wood alcohol," a deadly poison.

CANADIAN PACIFIC RY.

The Great Pan-Am., Buffalo.

THE EXPOSITION is now at its best. September is also a good time to visit Montreal, Ottawa, Toronto, Hamilton and Niagara Falls. Every patriotic Canadian should endeavor to see the large Canadian cities and this is a splendid opportunity.

ONLY ONE NIGHT ON THE ROAD TO Toronto and Buffalo. If you travel by the Canadian Pacific. Try our Personally Conducted Excursions to the Great Pan-American on September 17th and October 18th.

Call on nearest Ticket Agent or write to A. J. HEATH, D. F. A., C. P. R., St. John, N. B.

Advertisement for Dr. Williams' Pink Pills for Pale People.

Fast Growing Children,

especially school children, whose brains are much exercised with study and whose strength does not keep pace with their growth, should be given

PUTTNER'S EMULSION.

This preparation contains phosphorus and lime, in palatable form, and just in the best condition to be taken into the system, and supply what brain and nerves require, and to build up the bodily structure; and the codliver oil supplies much needed fat food.

Be sure you get Puttner's, the original and best Emulsion.

Of all druggists and dealers.



# The Sunday School

## BIBLE LESSON.

Abridged from Feloubeta's Notes.

Third Quarter, 1901.

JULY TO SEPTEMBER.

### REVIEW.

Lesson XIII. Sep. 29.

Subject: The beginnings of history and what they teach us.

### GOLDEN TEXT.

The mercy of the Lord is from everlasting to everlasting upon them that fear him.—Psa. 103: 17

### EXPLANATORY.

The history may be taught in three methods according to the guiding principle we choose.

I. BY THE HISTORICAL METHOD. Noting the great events which mark the progress by epochs. Is it not worth while to learn by heart all the details; but the great events, which are like milestones, denoting the stages of progress in the onward march of human history, should be committed to memory. The teacher should drill the scholar in them.

GOD, CREATION, MAN, PARADISE, THE FALL, THE PROGRESS OF WICKEDNESS, THE DELUGE, THE CALL OF ABRAHAM, THE GREAT COVENANT.

READ, READ, READ the first thirty-five chapters of Genesis.

II. BY THE BIOGRAPHICAL METHOD. This is the basis of the selections of the International Committee for the present scheme of six years. "Universal history," says Carlyle, "the history of what man has accomplished in this world, is at bottom the history of the great men who have worked here." "One comfort is that great men, taken up in any way, are profitable company. We cannot look upon a great man without gaining something from him." "We all love great men." "Does not every true man feel that he is himself made higher by doing reverence to what is really above him?" "It is well said, in every sense, that a man's religion is the chief fact with regard to him. A man's or a nation of men's."

Let us, therefore, make character sketches of the men we have been studying, giving first a brief biography, and the traits which make them influential, the characteristics which make them attractive, the faults to be avoided.

ADAM, EVE, CAIN, ABEL, ENOCH, NOAH, ABRAHAM, SARAH, LOY, ISAAC, REBEKAH, JACOB, ESAU, LABAN.

III. BY THE TRAVEL METHOD. The different places, and the journeys between them, are the connecting thread of the history. Use the map, or draw an outline, and have the scholars locate the places and trace the journeys.

UR, CHALDEA, HARAN, CANAAN, SHECHEM, BETHEL, HEBRON, BEERSHEBA, OAKS OF MAMRE, CAVE OF MACHPELAH, GERAR, EGYPT, PADAN-ARAM, PHENIX, THE BROOK JABBOK.

"The Bible is God's word to you. If you would know God's thought towards you, read the Bible. Read it constantly, honestly, prayerfully."

"How to READ THE BIBLE. (1) Read it regularly. (2) Read it prayerfully. (3) Read it studiously. (4) Read it consecutively. (5) Read it sympathetically. (6) Read it, noting its perspectives (observing dates and relative distances of events.) (7) Read it topically. (8) Read it in a spirit of obedience. (9) Read it in faith."

### PASTY FOOD.

Too Commonly Used.

The use of pasty cereals is not advisable. A physician says, "Pasty cereals are very indigestible and a bad thing for the stomach, causing a depressed feeling and quite a train of disorders, particularly of the intestines and nerves."

Cereals, such as wheat and oats, can be cooked long enough and well enough to fit them for human use but the ordinary way of cooking leaves them in a pasty condition."

A gentleman from Evansville, Ind., whose name can be secured upon application to the Postum Cereal Co., Ltd., Battle Creek, Mich., says: "My physician prohibited the use of oats and wheat for I was in a bad condition physically, with pronounced dyspepsia. He said the heavy paste was indigestible but that Grape-Nuts, being a thoroughly cooked food and cooked in such a manner as to change the starch into grape sugar, could be easily digested. I have become very fond indeed of Grape-Nuts and all the uncomfortable feelings have disappeared. I have gained nearly twelve pounds in weight and none of the distressing full feeling after my meals that I had formerly. Grape-Nuts Food has done the work."

### LITTLE FRANCES' DEMONSTRATION.

"Frances," said the little girl's mamma, who was entertaining callers in the parlor, "you came down stairs so nicely that you could be heard all over the house. You know how to do it better than that. Now go back and come down the stairs like a lady."

Frances retired, and, after the lapse of a few minutes, re-entered the parlor.

"Did you hear me come down stairs this time, mamma?"

"No, dear. I am glad you came down quietly. Now, don't let me ever have to tell you again not to come down noisily, for I see that you can come down quietly if you will. Now tell these ladies how you managed to come down like a lady the second time, while the first time you made so much noise."

"The last time I slid down the banisters," explained Frances.—Tid-Bits.

### SEEK THE BEAUTIFUL AT HOME

A man once resolved to seek and find the beautiful. He thought of the mountains of Switzerland and the beautiful plains of Italy and the forests of America, and other wonders of the world; but, before his plans were settled, a voice seemed to say to him, "Begin at home." Yes, the beautiful is always with us. You can make the place where God has put you beautiful. If it is but an attic in a poorhouse, or a fireside, or a bench in a workshop, or a seat in school, or a place in your mother's heart—make it beautiful. And the sadder and the darker the place, be the more eager to make it beautiful. Love which loves others unselfishly is a great beautifier.—Ram's Horn.

### BRING WORTH KNOWING.

A girl, eager, ambitious, restless for many things, once heard two sentences that changed much of her life. They were these: "Would you be known? Then be worth knowing."

In a flash she saw how cheap an ambition hers had been and how selfish. Who was she to long for the friendship of high souls? What had she to give them in return for the treasury of their lives? Would she, as she was, even understand their language?

In humility and sorrow she prayed again—no longer that she might be known, but that, in God's good time, her own life might grow strong and beautiful, that she might prove worthy of all the blessings that were given her. Then, since God in his wisdom teaches us to answer many of our own prayers, she began to study, to read and to think and to try to love greatly. So years passed.

Did she become known? Never as in her girlish dreams. But she found something far, far better. For she learned that to be known is nothing, and to try to be worth knowing that one may be known is less than nothing, but to lift one's soul to highest living, because one will not be satisfied with lesser things, is a task whose joy deepens with every passing year and reaches on into God's eternity.—Forward.

Guard—"Now, miss, jump in, train going on." Child—"But I can't go before I have kissed mamma." Guard—"Jump in, miss, I'll see to that."—Judy.

A Jersey farmer visiting New York stood looking at a sign in a bookstore window. "Dickens' Works All This Week for Two Dollars." "Wall," he remarked, "my pinion is that that Dickens feller is either a mighty poor workman or else he's desprit for a job."

A cornet-player in a local orchestra (a native of the Fatherland) recently got into trouble innocently and unexpectedly. "Let's have that over again," requested the conductor, surprised at hearing a note that was not on the score. The note was sounded again. "What are you playing?" he asked at last. "I am blaying vot vos on de paper," said the musician. "I blay vot is before me." Let's have a look." The part was handed to the conductor. "Why, you idiot," he roared, "can't you see that this is a dead fly?" "I don't care," was the reply, "he vas zere, and I blayed him."—Tit-Bits.

Jules Verne is nearly seventy-one, but when complimented on his unceasing activity he said: "You have no cause to praise me. Work is to me the source of the only true happiness. When I have finished one of my books I am unhappy until I have begun another. Idleness is torture to me."

### HINDERING PECULIARITIES.

Many a youth has been hampered because of peculiarities which he has allowed to creep into his personality or manner, which, if realized by himself, might easily have been pruned and trained, had he only been taught the secret of habit-forming.

Young people do not easily realize how much a pleasant and agreeable manner has to do with success. Everybody likes to be surrounded by agreeable people, of gentlemanly manners, not by those who are gruff, uncouth, peculiar, and disagreeable. We are all looking for sunshine and harmony in this world. We try to avoid the dark, damp, and dismal places, and shrink from harsh, disagreeable, discordant surroundings.

Even commanding ability will not always counterbalance disagreeable peculiarities. Young men and women often wonder why they lose their situations when they have a good education, ability, and valuable experience. It is very often due to some striking peculiarity or unpleasant mannerism, which the employer does not like to speak about, and he finds some other excuse for filling the position with a more agreeable person.

Employers do not like to have morose or gloomy people about them. They like bright, cheerful, buoyant, sunny natures, that look toward the light.

Sarcastic, ironical employees, those who are always insinuating, finding fault, and making innuendoes, are never popular.

Stubborn, obstinate, self-willed people, who always want their own way, and are selfish about everything, are not wanted. The overbold, the egotistical—those who are always bragging about what they have done and can do—are also not in favor with employers.

The tattlers, those who are always meddling and making mischief among employees, and those who are always complaining, are among the people who never get on.—Success.



First Trial Relieved Piles. First Trial Relieved Piles.

From Geo. C. Geick, Owens Mill, Mo.: "Some time ago I bought a package of Pyramid Pie Cure for my wife who had suffered very much. The first trial did her more good than anything she has ever tried. It is just what is claimed for it for it cured her completely." For sale by all druggists. Little book "Piles, Cause and Cure" mailed free. Pyramid Drug Co., Marshall, Mich

Society Visiting Cards For 25c. We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 2c. for postage. When two or more pkgs. are ordered we will pay postage. These are the very best cards and are never sold under 50 to 75c. by other firms.

PATERSON & CO., 107 Germain Street, St. John, N. B.

Wedding Invitations, Announcements etc., a specialty.

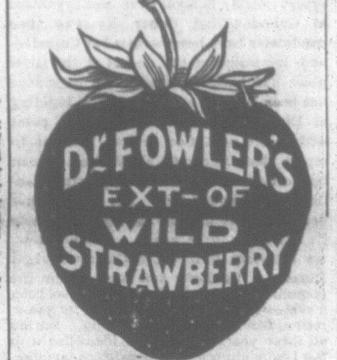
### Gates' Certain Check Summer Complaint

Bayside, June 21, 1901. DR. A. B. GATES, Middleton, N. S. DEAR SIR.—I received your kind letter some time ago but was unable to answer it until now. I am selling quite a lot of your medicines and consider them wonderful remedies for sickness. About two years ago I was very much RUN DOWN and in poor health generally. I began using your Bitters and Syrups and at once noticed a marked improvement in my health and soon was as well as ever. My son and daughter have both used your CERTAIN CHECK with the most wonderful results, and in the case of the latter I believe it was the means of saving her life after everything else had failed. One gentleman, a doctor of Halifax, bought a bottle of your Certain Check for his little daughter, who was suffering from dysentery, and it made a speedy cure. These and numerous other instances show what wonderful medicines yours are. Trusting that you may be spared many years to relieve the sick and afflicted, I am yours very truly, MRS. NOAH FADDER. Middleton, N. S. For sale everywhere by C. Gates, Son & Co.

Wanted Everywhere Bright young folks to sell Patriotic Goods. Some ready, others now in preparation in England. Address to-day the VARIETY MFG CO., Bridgetown, N. S.

You May Need Pain-Killer For Cuts Burns Bruises Cramps Diarrhoea All Bowel Complaints It is a cure, safe and quick remedy. There's only one PAIN-KILLER FRANK DAVIS. Two sizes, 50c. and 80c.

HALF A CENTURY OLD. A Standard Remedy Used in Thousands of Homes in Canada.



CURES Diarrhoea, Dysentery, Cholera, Cholera Morbus, Cholera Infantum, Cramps, Colic, Sea Sickness and all Summer Complaints.

Its prompt use will prevent a great deal of unnecessary suffering and often save life.

PRICE, 35c. The T. Milburn Co., Limited, Toronto, Ont.

CHURCH BELLS Chimes and Pools, Best Bells of Copper and Tin. Moshane Bell Foundry Baltimore.

From the Churches.

Denominational Funds.

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

MILTON, QUEENS COUNTY, N. S.—Work moving along quietly. Baptized two yesterday.

GREAT VILLAGE, DEBERT, ETC.—Pastor Martell finds himself very comfortably settled at Great Village and writes hopefully respecting the work on his field.

CHESTER, N. S.—The writer began his pastorate here two months ago. He has been kindly received and is greeted by good congregations.

BARTON, DIGBY COUNTY, N. S.—At our Conference meeting on Friday evening, Sept. 6th, Chesley Thomas offered himself for baptism.

UNION CORNER, N. B.—Yesterday was another high day for this place. Bro. Dakin and myself had the privilege of again visiting Green's Lake where we baptized the following 16 persons.

DIGBY.—The work here is moving on slowly, but let us hope, surely. Since last report Sunday Schools have been organized at Culloden and Upper Rossway.

CHARLOTTE COUNTY.—At our convention in Moncton feeling references were made to the brethren who were too ill in body to be with us.

young in the ministry, who had to leave the convention at the first day of its session on account of illness was the esteemed pastor of the St. Stephen church.

Church Organized. On Friday, August 16th, a council convened at Sydney to consider the advisability of organizing another Baptist church in that place.

On Friday, August 16th, a council convened at Sydney to consider the advisability of organizing another Baptist church in that place.

Personal.

Much sympathy is expressed for Rev. H. F. and Mrs. Waring in the loss of their infant son, whose death occurred on Thursday last.

Rev. Perry J. Stackhouse has concluded his labors with the Tabernacle church of St. John, preaching his farewell sermon last Sunday evening.

Rev. H. H. Roach of Annapolis, has accepted a call to the pastorate of the Tabernacle Baptist church of this city.

The new family paper, Good Work, published by the American Baptist Publication Society, is offering some very fine premiums for new subscribers.



A Pain Remedy. For over fifty years this wonderful remedy has proved itself the best, safest and surest antidote for pain in the world.

For Internal and External Use. In using medicines to stop pain, we should avoid such as injure the system.

Pain Cured In An Instant. No matter how violent or excruciating the pains the Rheumatic, Bed-ridden, Infirm, Crippled, Nervous, Neuralgic or prostrated with disease may suffer.

A CURE FOR Summer Complaints, Dysentery, Diarrhoea, Cholera Morbus. A half to a teaspoonful of Ready Relief in a half tumbler of water.

RADWAY'S READY RELIEF. Not only cures the patient seized with this terrible foe to settlers in newly settled districts, where the Malaria or Ague exists.

ACADIA UNIVERSITY WOLFVILLE, N. S. FOUNDED 1838 as a Christian College. Arts' course marked by breadth and thoroughness.

HORTON COLLEGIATE ACADEMY 1828-1901. A CHRISTIAN SCHOOL for young men and boys offers the following courses:

Acadia Seminary WOLFVILLE, N. S. FOR YOUNG WOMEN. Offers FIVE regular courses.—Collegiate, Vocal Music, Piano Music, Art, Elocution.

HENRY TODD DeWOLFE, Principal. For Calendar and further information apply to

SLATER—B. Sept. 4th Slater, of P. of Cape Nor. MCKENZIE, bellton, N. Kelstead, Edith Wheeler. HAMILTON, N. B., stand, B. A. Mrs. Ham. CANNING, sonage, P. D. H. M., Diligent R. Greville, N. JACKSON, bride's father, 1st, by the Fenwick J. Minnie E. Cumberland. SCHURM, bride's father, Co., N. S., Belyea, A. ham, C. Co. Branch, Co. NEWSON, the bride's Rev. J. G. Westchester of Millvale. KILLAM, Havelock, W. Brown, and Martha Westmorland. SHARP—E. groom, Au. Chas. Barn. Salem, Kin. SMOON—T. of C. W. L. by S. D. G. Thompson. FORD—G. Gordon, T. Rev. W. M. Ford, of M. Gordon of. PIRCE—Henry Mill by Rev. W. Pierce, of Maud Mill. BURPE, Dacon B. N. B., by Rev. M. T. Everett Benjamin. FRISBIE, Sept. 4th. H. Frisbie daughter ville, N. B. ROSA—Joseph, in Rosa, age. FALL, died after home, St. one for one and pray his bereav. MOORE, 4th inst. wife of I. her age, and two member. ALWAN, Mrs. C. 31, Geor was bapti man by peace. FRANC, 3rd, Geo native of Island w church s health v tested h ducted t 90 to. ALWAN, Klags co Alwan, wter's s which f steadily almost Christ re to the s. DODD, of Desco departed Ruth w parents l church s tion. T family w to himse.

MARRIAGES.

SLATER-McPHERSON.—At Sydney, C. B., Sept. 4th, by A. J. Vincent, Charles R. Slater, of Pictou, and Effie B. McPherson, of Cape North, C. B.

McKENZIE-WHEELHOUSE.—At Campbellton, N. B., Sept. 3, by Rev. J. W. Keirstead, E. A. William M. McKenzie to Edith Wheelhouse, both of Campbellton.

HAMILTON-HAMILTON.—At Campbellton, N. B., July 16, by Rev. J. W. Keirstead, B. A., Charles I. Hamilton to Christina Hamilton, both of Campbellton.

CANNING-LEARY.—At the Baptist parsonage, Parraboro, N. S., Sept. 6, by Rev. D. H. MacQuarrie, Charles Canning of Diligent River, and Bessie Leary of Port Greenville, N. S.

JACKSON-PURDY.—At the home of the bride's father, Westchester Station, July 1st, by the Rev. J. G. A. Belyea, A. B., Fenwick Jackson, of Williamsdale, and Missie E. Purdy of Westchester Station, Cumberland Co., N. S.

SCHURMAN-SWEET.—At the home of the bride's father, West Branch, Cumberland Co., N. S., Sept. 4th, by Rev. J. G. A. Belyea, A. B., Hazen Schurman, of Windham, C. Co., and Gertrude Sweet of West Branch, Cumberland Co., N. S.

NEWSON-PURDY.—At the residence of the bride's father, Millvale, Aug. 28th, by Rev. J. G. A. Belyea, Edgar Newson, of Westchester Station, and Mary Ella Purdy of Millvale, Cumberland Co.

KILLAM-KILLAM.—At the parsonage, Havelock, N. B., July 17th, by Pastor J. W. Brown, Elram A. Killam, of Salisbury, and Martha A. Killam of Killam's Mills, Westmorland Co., N. B.

SHARP-RYDER.—At the home of the groom, Aug. 20th, by Pastor J. W. Brown, Chas. Sharp and Alice L. Ryder, both of Salem, Kings Co., N. B.

SISSON-TROMPKINS.—At the residence of C. W. Lewis, Perth Centre, Sept. 11th, by S. D. Irvine, Percy A. Sisson to Lulu G. Thompkins, all of Perth Centre, N. B.

FORD-GORDON.—At the home of John Gordon, Tremont, N. S., on Sept. 4th, by Rev. W. M. Smallman, Rollin Freeman Ford, of Milton, N. S., and Margaret Jane Gordon of Tremont, N. S.

PIERCE-MILLER.—At the home of Henry Miller, Nictaux, South, Sept. 4th, by Rev. W. M. Smallman, Kenneth C. Pierce, of North Williamston, and Effie Maud Miller of Nictaux South.

BURPEE-EVERETT.—At the residence of Deacon Benjamin Everett, Jacksontown, N. B., by Rev. W. S. Martin, assisted by Rev. M. Pierce, Ward W. Baspee to Sadie T. Everett, youngest daughter of Deacon Benjamin Everett, both of Jacksontown.

FRISBIE-HARRIS.—At Margaretville, Sept. 4th, by the Rev. H. N. Parry, Leo H. Frisbie of Melrose, Mass., to Grace D., daughter of George Harris of Margaretville, N. S.

DEATHS.

ROSS.—At Parraboro, N. S., Sept. 6th, Joseph, infant son of Thomas and Margaret Ross, aged 3 months.

HALL.—The wife of Brother George Hall died after but a few hours' illness at her home, St. George. The affliction is a deep one for our brother and he has the sympathy and prayers of his brothers and sisters in his bereavement.

MOORE.—At Waterborough, N. B., on 4th inst., of consumption, Della Maud, wife of Harry T. Moore, in 22nd year of her age, leaving one son, besides parents and two sisters to survive her. She was a member of the 2nd Grand Lake church.

ALWARD.—At the home of his daughter, Mrs. C. B. Keith, Havelock, N. B., Aug. 31, George Alward, aged 94 years. He was baptized at New Canaan when a young man by Rev. Mr. Lewis. His end was peace.

FRANCIS.—At Crapaud, P. E. I., Sept. 3rd, George Francis, aged 82 years. A native of Suffolk, England, he came to the Island when young. He was a member of church at Tryon. For some time past his health was feeble. A large number attended his funeral. Pastor J. Clark conducted the service, preaching from Psalm 90: 10.

ALWARD.—At her home, Lower Ridge, Kings county, N. B., Aug. 15, Mrs. George Alward, aged 84 years. The cause of our sister's removal was a cancer on her face, which for the last five years has been steadily growing until life became an almost intolerable burden. Her trust in Christ remained steady, and supported her to the end.

DODDS.—Little Ruth, the only daughter of Deacon James and Mrs. Dodds, suddenly departed this life on Sunday, the 8th inst. Ruth was a very bright little girl and the parents have the sincere sympathy of the church and community in their sore affliction. This is the fourth member of their family which God in his wisdom has taken to himself in their young and tender years.

ROOD.—At Pictou, Aug. 18th, Capt. J. H. Rood, master of S. S. Acadia, aged 63 years. He was born at Port Hillford, N. S., where he lived until he came to Halifax where now live his wife and five sons. He was a member of the Star Street Free Baptist church, but since it disbanded he has attended the Tabernacle. He was a good citizen, loving husband and kind father. He will be greatly missed.

ANGREVINE.—At his home on six mile road, Aug. 21st, Brother Robert Angevine, aged 69 years. Some weeks previous to his departure he lost his sight entirely, but under this affliction he was patient and submissive, and could say, "One thing I know whereas I was blind, now I see." His spiritual vision was clear. He leaves a sorrowing widow and only child, Mrs. Abraham Benjamin, to mourn the loss of a most devoted husband and father. At rest in Christ.

BROWN.—Annie R., beloved wife of Jacob Brown of Northport, entered into rest, Sept. 2nd, aged 40 years, leaving a husband and seven children to mourn a mother's care. Sister Brown was one of our best members in the Amherst Shore Baptist church. She will be greatly missed by the church and by all who knew her. She has gone. The father and children are lonely, but Jesus, mother's friend, and our friend, too, is here to comfort, and if we love him we shall meet mother again "some sweet day."

METCALF.—At Appin Road, P. E. I., Aug. 20th, Jonathan Metcalf, aged 64 years. Born in the Lake country, Eng., he came to Charlottetown twenty-five years ago, where he followed business and united with the Baptist church, being one of its most faithful members. Later he moved to Appin Road, and became one of the constituent members of the Baptist church at Bonshaw. He leaves a widow and family to mourn their loss. His integrity, intelligence, and piety won him widespread esteem.

LOWE.—John Lowe, Esq., of Boston, died very suddenly at home, thus leaving a widow, a sister, and many friends to mourn their loss. His remains were brought home and laid beside those of his friends in the family lot at Mascarine. Mr. Lowe was a barrister in Boston and associated with many business and benevolent enterprises in that city. His associates paid many tributes of respect to his memory. He was a grandson of the late R. V. Mr. Walker, so well and formerly known as a minister of Jesus Christ.

STARR.—At Starr's Point, Kings county, N. S., July 28, John F. Starr, aged 70 years. Mr. Starr was a man of large influence, of public spirit, with an intelligent grasp of affairs and a desire to promote the welfare of his country. In the departments of agriculture and horticulture he was a specialist, whose services were sought by both the Provincial and Dominion Governments, and to whose intelligence and experience the fruit growing industry of Cornwallis is greatly indebted. Two sons and a daughter survive him and will greatly miss his prudent counsel and strong paternal affection.

Justice David McAdam, of the supreme court of New York, gives the opinion that Emma Goldman and other anarchists who are naturalized can be expelled from the country on the ground that they have sworn falsely in that they obtained certificate of citizenship by fraud in testifying that they were attached to the principles of government and would support its constitutional laws.

GOLD MEDAL, PARIS, 1900. Walter Baker & Co.'s PURE, HIGH GRADE Cacao and Chocolates. Breakfast Cocos.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup. Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc. German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful. WALTER BAKER & CO. LTD. ESTABLISHED 1780. DORCHESTER, MASS. BRANCH HOUSE, 12 and 14 St. John St., MONTREAL. TRADE-MARK ON EVERY PACKAGE.

"Standorette." The "Standorette" is a swinging and tilting top table which combines an Basel, Bookrest, Music Stand, Drawing Stand, Reading Stand, Invalid Stand, and Card Stand, all in one. The top has four independent adjustable movements: Vertical horizontal, tilting and rotating, and can be placed at any height, at any angle, in any position, and swung in any direction, and can be put to a great many uses. The "Standorette" is especially useful as an invalid or sick bed stand, as it is designed so that the top extends over the bed. The top of the "Standorette" is 18 inches wide and 24 inches long, made of quartered oak, highly polished, base in black enamelled, trimmings nickel plated. Price, \$6.50. Send for "STANDORETTE" Booklet.

Manchester Robertson & Allison To Intending Purchasers Do you want an ORGAN of Superior workmanship, Beautiful in design, made of the best materials and noted for its purity and richness of tone? If so you want the "THOMAS" for that instrument will fill the requirements. JAMES A. GATES & CO. MANUFACTURERS AGENTS. Middleton, N. S.

Note the Solid Progress of Confederation Life Association. Table with columns: Year, Premium Income (Net), Interest Income, Total Income (Premiums & Interest), Assets, Insurance in Force (Net). Rows for years 1873, 1878, 1883, 1888, 1893, 1898, 1900. Summary: Cash Surplus above all liabilities, Government Standard \$505,546.25; Capital Stock, Paid-up 100,000.00; Capital Stock, Subscribed, Uncalled 900,000.00; TOTAL SURPLUS SECURITY FOR POLICY HOLDERS \$1,505,546.25. S. A. McLEOD, Agent at St. John. GEO. W. PARKER, Gen. Agent.

Acadia Forward Movement Fund. Harry King, \$5; Thile Tingley, \$5; Mrs Susan Miller, \$1.25; Edwin Oram, \$2; Herbert Green, \$2; Alice M. Read, \$1.25; Berton Jost, Esq., \$100; Wm Cummings, Esq., \$62.50; James Miner, \$2.50; Rev I. B. Caldwell, \$1; "B. H.", \$5; Rev H. R. Hatch, \$50; Mrs Emiline R. Emerson balance, \$10; Mary S. Dexter, \$1.25; Mrs Maud Johnston, \$12.50; B. A. Hennigar, \$1; J. N. Rafuse, \$1.50; H. A. Rafuse, \$2.50; Simon DeLong, \$2; A. D. DeLong, \$2.50; Mrs Huntington, \$10; Wm Phelan, \$1; Israel Morley, \$1; Mrs O. B. Mack, \$1; Norman Crosby, \$5. Total, \$286.25. A COHORT, Treas. Acadia University. Wolfville, N. S., Sept. 12th. Denominational Funds, N. B. and P. E. I. N. B. reported for year ending July 31, 1901. NEW BRUNSWICK. Mount St. John church, D. W. \$39.85; Mrs Jordan Crandall, H and F M., \$2; St Stephen church, D. W. \$18.43; Carleton church, F. M. \$7; Hopewell church, D. W. \$9.53; Pelitcodiac church, (D. W. \$18.55, H. M. 75c, F. M. 75c, M. R. and A. \$1.25). \$21.10; Elgin 1st church, (D. W. \$2.50, Sunday School, D. W. \$2, Manleton Sunday School, F. M. \$2.)—\$6.50; St Martins 1st church, \$7.21; Main St church, (F. M. \$93.35, H. M. \$67.15, N. W. M. \$4.56, Grande Ligue, \$4.14)—\$169.40; Leinster St church,

ABOUT TEMPER.

There are three reasons why one ought to control his temper, and the first is self-respect. When one loses command of himself and throws the reins upon the neck of passion, he may have for the moment a certain enjoyment in the license, but there must surely come a reaction of regret. When he is calm again and the fit has passed away, every serious person must be ashamed of what he said and what he did, of the manner in which he gave himself away, and the exhibition he made of himself. He will recall the amazement on the faces of his friends, and the silence which they adopted as a protective measure, and the soothing language which they used, as if they were speaking with a baby, and the glances which passed between them. He will not soon hold again with them as strong as he did before this outburst, nor will he have the same claim upon their confidence as a sound and clear-headed man. He has acted like a fretful, peevish child, and has for the time forfeited his title to manhood and the place of a man.—Ian MacIaren, in the New York Observer.

The Journal des Debats, Paris, quotes from the memoirs of M. de Brandt, a Bismarck anecdote. Brandt was once dining with the prince, in company with Count Rosenburg, who was an ardent collector of autographs. He displayed at dinner a paper on which both Guizot and Thiers had written their signatures. "This is extremely interesting," said Bismarck. "I wish you would let me show it to my wife." The Princess Bismarck was indisposed at the moment and had gone to her room. The chancellor carried her the autograph and, returning in a few moments handed the document back to the count remarking: "I hope you will not be offended at my having written something there." This was how the paper finally read: "My long life has taught me to forgive much and to forget nothing. GUIZOT. A little forgetfulness will not impair the sincerity of the forgiveness. THIERS. For my part, my life has taught me that I have much to forget and much also for which I need to be forgiven. BISMARCK."

The four-year-old daughter of a popular New Hampshire clergyman was ailing one night, and was put to bed early. She said: "Mamma, I want to see my papa." Her mother replied, "No, dear; your papa must not be disturbed." Pretty soon she said again, "I want to see my papa." The mother replied as before, "No; your papa must not be disturbed." It was not long before she uttered this clincher, "Mamma, I am a sick woman, and I want to see my minister."—Exchange.

Hard, Racking Coughs.

Barring accidents, the person who gets along with the least amount of cough will live the longest. Of course, the right time to attack a cough is at the commencement, when it is a simple thing for the right treatment to drive the cough quickly away. As a general thing, however, people spend so much time experimenting with various remedies that the cough is well under way before they know it. Then comes the long siege. You feel the hard racking all through your system, and get relief from nothing. You fill your stomach with nauseating mixtures to no purpose. Then you use compounds containing narcotic, which deceive temporarily, and leave you slightly worse. Some coughs of this kind hang on for weeks or even months, and, of course, they frequently develop into serious lung troubles. A true specific for all coughs is Adamson's Botanic Cough Balsam, and it should be kept in the house against any emergency. With a cough that has become chronic the first effect of this remedy is a lessening of the dull sensation of pain which usually is felt with such a cough. Then you are conscious that the soreness is leaving you, and presently the desire to cough grows less frequent. All this process is brought about by the healing properties of the Balsam. It is a compound of barks and gums. You can test it. 25 cents at any druggist's. Get the genuine with "F. W. Kinsman & Co." blown in the bottle.

Gentlemen,—While driving down a very steep hill last August my horse stumbled and fell, cutting himself fearfully about the head and body. I used MINARD'S LINIMENT freely on him and in a few days he was as well as ever. J. B. A. BRAUCHEMIN. Sherbrook.

News Summary.

There are ten cases of small pox in Ottawa.

There is a mild case of small pox in Portland, Me.

No change is contemplated in the Czar's plans, and he will go to France.

The Czar is in Prussia and on Wednesday lunched with Emperor William.

Hermon O. Armour, of Armour & Co., died suddenly of apoplexy at Saratoga on Sunday.

Arnold Briemein, 17 years old, shot and killed his father at Pittsfield, Mass., on Saturday.

Ewen Beers, of Toronto, charged with killing Michael Hartnett with a bat, has been acquitted.

Miss Wagensfuker on Saturday went over Niagara Falls in a barrel and is supposed to have lost her life.

Lazier's flour and paper mills near Belleville, Ont., were destroyed by fire on Saturday. The loss is heavy.

The date of the mobilization of the troops at Quebec has been changed from September 14 to September 15.

D. J. Mann, Liberal, has been nominated in Westminster, B. C., to oppose Hon. J. C. Brown, the new provincial secretary, Sept. 18.

At the Ottawa police court on Tuesday, J. R. Booth, lumberman, was fined \$20 and \$2 costs for putting sawdust in the Ottawa river.

Pierce forest fires are raging in the vicinity of White River, 250 miles east of Fort William, Ont., and are doing great damage to property.

A true bill was returned Tuesday against J. T. Wilson, Joseph Lennon and A. J. Stout, of the trackmen's committee charged with criminal libel.

An order in council calling for compulsory parades of the Canadian militia in the royal reviews at Quebec, Toronto and Halifax has been passed.

Sarah A. McDonald, residing with her brother near Kensington, P. E. Island, fell down stairs Tuesday night and broke her neck. She was 60 years of age.

A dinner was given at the Hotel Davies, Charlottetown, Wednesday evening, in honor of a party of United States senators and congressmen visiting Charlottetown.

The American Steel and Wire Company, one of the units of the United States Steel Company, has decided to establish a working branch in Canada, probably in Toronto.

The Czar met King Edward at Copenhagen. A grand banquet was given at Fredensburg at which all the British, Russian and Danish royalties were present.

Sunday morning Malcolm McLean, of Little Sands, P. E. I., was struck by lightning and instantly killed. He was standing in a doorway at the time, watching the storm.

A disastrous fire occurred at St. John's, Nfld., Thursday, resulting in the destruction of several stores. Two men were killed and several others injured. Loss about \$500,000.

Mr. Copp, M. P. for Digby N. S., is in Ottawa looking into the bait question with the view of securing the adoption of such measures as will prevent depletion of the herring fishery.

A Northern Pacific train of nine cars, seven freight and two passenger coaches, collided with an engine at Jamestown, Md., Monday. Five persons were killed and four injured.

Three young men, Joseph Kane, son of Patrick Kane, Ottawa; John Hamilton and another, known as "Peter," were upset from a sailboat on the St. Lawrence river on Monday and all were drowned except Hamilton.

The Canadian Pacific steamer Tartar arrived at Vancouver Tuesday, bringing news of the burning of the city of Foo Chow, China. It is said many people were killed and damage to the extent of \$1,000,000 was done.

A big box, containing a bronze statue of Abraham Lincoln, has lain unopened in the Pennsylvania freight station in Cincinnati for nearly a year, because the donor of the statue and the Cincinnati committee cannot or do not agree upon a site for its erection.

The Dominion cabinet has disallowed two British Columbia acts relating to immigration to that province, one of which tended to debar the entrance of Chinese and Japanese. The British government insisted that as these acts were a violation of the empire they should be disallowed.

The exposition has suffered severely in attendance since the shooting of the President, and the managers are now organizing for a great thanksgiving celebration which they expect not only to prove a great card for the fair, but which they hope will be made a day of national rejoicing.

1 to 3 Per Cent. Monthly AND 100 Per Cent. Yearly Profits

Seem excessive, yet many of our customers have realized these unusual profits during the year 1900 by following our intelligent plan of combination investments in mining stocks, dividing the investments, obviating loss, and by combining first issues of stocks in promising mines and dividend payers. The payment of the regular monthly dividends on the properties we handle as fiscal agents, June 1, required

Three Thousand Dividend Checks

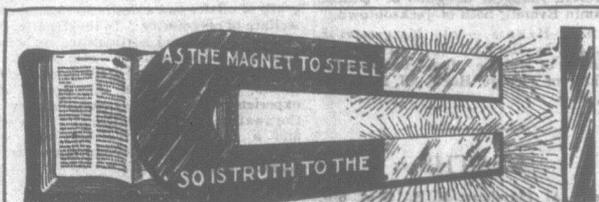
And we have never yet made a loss for a customer in any mining stock recommended by our house. We make profitable mining investments a specialty and will not handle as financial agents any but meritorious working mines that possess all of the requisites necessary to make valuable producing properties, with conditions favorable for possible "Bonanzas."

We do the Largest Business in Mining Stocks

Of any firm in the United States, because we make our customers' interests our own, and do not advise them to invest in any property that we have not first thoroughly investigated, with our own experts and are willing to take a financial interest in, which with their own holdings will insure control and the proper and economical management of the property for profit to its stockholders.

Send for prospectus of new and promising mines and dividend payers, together with subscription blanks and reports showing present conditions of the properties and also booklet "ABOUT OURSELVES," giving in detail our intelligent plan of securing the large profits of legitimate mining without risk of loss.

W. M. P. McLAUGHLIN & Co., The McLaughlin Buildings, St. John, N. B. CANADA MANAGERS DOUGLAS, LACEY & CO., Bankers, NEW YORK.



BAPTIST PERIODICALS

Table listing Baptist Periodicals: QUARTERLIES (Senior, Advanced, Intermediate, Primary), MONTHLIES (Baptist Superintendent, Baptist Teacher), LESSON LEAFLETS (Bible, Intermediate, Primary), and ILLUSTRATED PAPERS (Young People, Boys and Girls, Our Little Ones, Young Reaper).

Picture Lessons . . . 25 cents per set per quarter! Bible Lesson Pictures . . . 75 cents per quarter! ILLUSTRATED PAPERS Price, per quarter per year Young People (weekly) . . . 13 cents 50 cents Boys and Girls (weekly) . . . 8 " 30 " Our Little Ones (weekly) . . . 6 1/2 " 25 " Young Reaper (semi-monthly) . . . 4 " 16 " (monthly) . . . 2 " 8 "

Good Work (New), in place of "The Colporteur," (monthly) . . . Price, 25 cents per year, in clubs of ten or more, 20 cents per year. American Baptist Publication Society NEW ENGLAND HOUSE, 256 Washington Street, Boston, Mass.

Spring Cloths Just Opened.

Varied enough to suit all comers. Imported and Domestic Woolens for Ladies' and Gentlemen's wear. While prices are low satisfaction is guaranteed.

Ladies' Tailoring a Specialty J. P. Hogan, TAILOR Opposite Hotelufferin.

**The Farm.**

**UNPROFITABLE FRUIT TREES.**

In some cases it will be found that old fruit trees, though prolific at present, consist of good salable kinds, and the question is—By what means can such trees be brought into fruitful or profitable condition? A fruit tree of this kind need not necessarily be unprofitable because it is old, though if it is old and has been neglected it must be. We find that many of this class of tree are what they are through neglect. The heads have for years been allowed to become a tangled mass of growth. The head wood has become crowded, so that too many fruits set, and in the end do not come to salable size, neither do they color up as they should do. In such cases the remedy is simple. The old, dead growth must be cut out thoroughly. The moss covered boughs must be cleaned. All branches that cross and rub against each other must be regulated by removal, and generally the pruning or thinning out process must be carried out in such a way that when finished the heads of the trees will be open and airy, which will insure a free crop of the best fruits.

If any one will look into the matters with which we deal they will find that the majority of the prolific fruit trees we refer to are planted in glass land. The fact is instructive, and it justifies in the most emphatic manner the denunciations that we have launched against the system for years. It is utterly impossible to grow the best apples and pears in glass land—

**MORE BOXES OF GOLD,**

**And Many Greenbacks.**

To secure additional information directly from the people, it is proposed to send little boxes of gold and greenbacks to persons who write the most interesting, detailed and truthful descriptions of their experience on the following topics.

1. How have you been affected by coffee drinking and by changing from coffee to Postum.

2. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?

3. Did you set such a person right regarding the easy way to make Postum clear, black and with a crisp, rich taste?

4. Have you ever found a better way to make it than to use four heaping teaspoonsful to the pint of water, let stand on stove until real boiling begins, then stir the clock and allow it to continue easy boiling full 15 minutes from that time stirring down occasionally? (A piece of butter about the size of a navy bean, placed in the pot will prevent boiling over.)

5. Give names and account of those you know to have been cured or helped in health by the dismissal of coffee and the daily use of Postum Food Coffee in its place.

6. Write names and address of 20 friends whom you believe would be benefited by leaving off coffee. (Your name will not be divulged to them.)

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

Be honest and truthful, don't write poetry and fanciful letters, just plain, truthful statements.

Decision will be made between October 30th and November 10th, 1901, by three judges, not members of the Postum Cereal Co., and a neat little box containing a \$10 gold piece sent to each of the five best writers, a box containing a \$5 gold piece to each of the 20 next best writers, a \$2 greenback to each of the 100 next best, and a \$1 greenback to each of the 200 next best writers, making cash prizes distributed to 325 persons.

Almost every one interested in pure food and drink is willing to have their name and letter appear in the papers, for such help as it may offer to the human race. However, a request to omit name will be respected.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause. Cut this statement out for it will not appear again,

there can be no doubt about that. If we pay a visit in the fruiting season to the fruit trees set in grass we shall be struck with the small size of the fruits the trees usually bear. There may be plenty of apples or pears, but there will be few good sized fruits to be seen among them. Tillage is of the utmost importance to fruit trees, but this important operation cannot be carried out when the trees are surrounded with grass. Aeration, so necessary in the production of large sized fruits, becomes impossible, and the fine surface tilth that is so needful under good culture cannot be produced unless the land is open and uncropped by grass or any crops growing right up to the stems of the trees—London Globe.

**BITTER MILK.**

The bacteriologists, some of them at least, say a bacterial organism gets in the milk during milking, which there multiplies so rapidly as to soon make the milk bitter. Well, that may be true sometimes, but more times it is not true, in my experience. Some cows long in one location will produce a bitter, nauseous milk by reason of a natural change going on in their own system. Of this I am fully convinced, and have so expressed myself in a previous article. In other cases, a cow badly fed will give bitter milk, or a diseased condition of the udder will do the same. The latter we can easily find out by simply milking each test separately, and thus find which quarter is producing this kind of milk, as it is rare indeed that each quarter is ailing. Not so when the cow's liver or digestion is deranged. Then all the tests will furnish bitter milk. The same is true when the length of lactation is the cause. It is, therefore, important to know about these things before prescribing.

The cow whose habit it is to give bitter milk when five, six or seven months in lactation had better be dried off and sold for beef. If bad, moldy food is the cause, correct that by a better class of food. If, as the bacteriologist says, she is carrying around on her carcass a lot of filth laden germs, ready to drop in the milk, go at her with soap and water, currycomb and brush, backed with plenty of elbow grease, and scrub off the old cow and make her clean. Then clean the stable. Use lime or sand plaster freely in it, and bed the cow with clean, dry straw. Some men's cows I know of would look a little wild out of their eyes, and might cause their owner to believe that they were going crazy, but they won't.—Dr. Smead, in the National Stockman.

A rather novel scheme of taxing dogs is proposed by a Connecticut farmer and sheep keeper. He suggests that all persons keeping dogs weighing over twenty pounds should be required to pay a tax of one dollar per pound on each and every pound over twenty. Probably a more just and still effective law would be, in addition to a tax of three dollars to ten dollars on each dog kept, to make every dog found running at large an outlaw and allowing the owner of property on which he trespassed to kill him at sight.

Pigs weighing less than fifty pounds will require about three hundred pounds of feed to make one hundred pounds gain; for pigs weighing from fifty to one hundred pounds it will require four hundred pounds for one hundred pounds gain, while pigs weighing from two to three hundred pounds will require about five hundred pounds of feed for one hundred pounds gain. From these figures it will readily be seen that the cost of putting on pounds rapidly increases as the pig gets larger. The figures given will hold true for grain rations where no pasture is used.

It will pay every farmer, dairyman and orchardist to have his own cold storage house on the farm, as after the first cost of construction the only expense will be the labor of cutting and hauling the ice in the winter, Home cold storage has great



**See Those Little Holes!**

"It's so nice to be able to roast fowl, bake onions, and plum puddings all together, without any of them being tainted."  
"You see Jack got me one of McClary's"

**Famous Active Ranges**

last week, and I've been testing it. All the roasting fumes escape through those little holes in the back of the oven, and so keep the air pure.

"And you'd be surprised at the little coal it burns. It's just a dandy Range, and I'll cook Jack lots of good things with it."

This is the kind of talk that has made the **FAMOUS ACTIVE** the most popular Range in Canada.

Made in 42 styles and sizes.

Free Pamphlets from our local agent or nearest house.

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LONDON, TORONTO, MONTREAL, WINNIPEG, VANCOUVER, & ST JOHN N.B.

**BE SURE**

BE SURE and get our BARGAIN prices and terms on our slightly used Karn Planes and Organs.  
BE SURE and get the aforesaid before buying elsewhere.  
WE MUST SELL our large and increasing stock of slightly used Karn Planes and Organs to make room for the GOODS WE REPRESENT.

**MILLER BROS.**  
101, 103 Barrington Street HALIFAX, N. S.

advantages, not merely over storage without ice, but even in certain respects over city cold storage. Products that are in daily demand in the home and on the local market, such as butter, milk, eggs, poultry and fresh meats and fruits of all kinds, can be kept in summer without deterioration. The crate of berries left over on Saturday night will be saleable on Monday morning when kept in cold storage. Fruit in home cold storage can have the constant personal care of the owner, who can sort it when necessary and sell it when desired in packages of any size.

A well-known Wisconsin dairyman was asked how he had managed to produce so profitable a herd of cows. His answer was well worth remembering. It would help out thousands of men who are struggling along with an unprofitable herd of cows. He said: "Years ago I learned one simple lesson. It was this: 'Breed up, not down.' I have never stopped at expense in getting the best bull I could find. Then I learned another lesson. It was: 'Feed up, not down.' I learned the value of a balanced ration. First, we must secure dairy capacity in our cows by being obedient to the principles of dairy breeding. Then we must follow that up by feeding liberally and intelligently."

When setting a table for a meal, whether it is to be plain or elaborate, lay the knives, forks and spoons in the order required by the course. Set the first ten-inch plate, called the service plate, one fork at the left hand. For a dinner, which is to include, say, oysters, consommé, meat, salad and dessert, lay an oyster fork farthest from the plate, then a spoon, knife, fork and coffee spoon. If the dessert is a sherbet or jelly, lay each one on the plate on which the last course is served.

**B B B**  
BUTTER BLOOD BILTERS

**Strong Points ABOUT B. B. B.**

1. Its Purity.
2. Its Thousands of Cures.
3. Its Economy. 1c. a dose.

**B. B. B.**  
Regulates the Stomach, Liver and Bowels, unlocks the Secretions, Purifies the Blood and removes all the impurities from a common Plump to the worst Scrofulous Sore, and

**CURES**  
DYSPEPSIA, BILIOUSNESS, CONSTIPATION, HEADACHE, SALT RHEUM, SCROFULA, HEARTBURN, SOUR STOMACH, DIZZINESS, DROPSY, RHEUMATISM, SKIN DISEASES.

**B B B**

**Family Records.**

A few hundred left. Handsomely printed on heavy linen paper, surmounted by a finely engraved half-tone. Size 12x14 inches.

Price—Unframed, mailed to any address for 50 cents.

In handsome carved frame, boxed ready for shipment, \$1.50.

S. G. SMITH,  
15 Exmouth St.,  
St. John, N. B.



**The Dainty  
White Things**

that are washed with **SURPRISE** Soap—a little Surprise Soap and still less labor—are not only clean but un-injured.  
You want the maximum wear out of your clothes. Don't have them ruined by poor soap—use pure soap.  
**SURPRISE** is a pure hard Soap.

**CLIFTON HOUSE**  
ESTABLISHED 1878.  
Fine Location Fronting on Germain and Princess Streets.  
Conducted Without Liquor.  
M. E. & M. P. PETERS,  
Proprietors.

**McKINLEY  
Is Dead!**  
And we will have ready in a few days a  
**Memorial Volume**

Containing the complete and fascinating story of his life. It will picture in glowing colors his marvelous career, including his boyhood and early days; his magnificent triumphs; his great achievements as Governor and President; his thrilling speeches and far famed State Papers; his beautiful domestic life; his Assassination by the dastardly hand of an Anarchist; his lingering illness, last words, resignation to the Divine Will, and Peaceful Death.

**AGENTS WANTED  
EVERYWHERE!**

Best terms guaranteed. Outfit mailed for 10c, which will be credited on first order. If you want to make money, write at once for outfit and full particulars.  
The price is only \$1.50 in fine cloth binding; over 500 pages, corresponding in style with our Memorial Volumes of the Queen's Life and the Life of Moody. It will be **PROFUSELY ILLUSTRATED.** Address—

**R. A. H. MORROW,**  
59 Garden Street, St. John, N. B.  
**The World Sympathizes.**

"To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable; and wealthy, not rich; to listen to stars and birds, babes and sages, with open heart; to study hard; to think quietly, act frankly, talk gently, await occasions, hurry never; in a word, to let the spiritual, unbidden, and unconscious grow up through the common—this is my symphony."—Channing.

**News Summary**

John Gilchrist, a farmer, of Alamanda, N. W. T., and his son were struck and killed by lightning on Friday.

The Ontario government proposes spending two hundred thousand dollars on drainage system.

Margaret Plant, a trained nurse, shot herself in Montreal and will probably die. No cause is known.

An explosion occurred Thursday in the powder works at Pompton, N. J., and seven men were killed.

The largest Canadian built boat, the Huronic, was launched on Lake Huron Thursday.

A message dated lat. 78, lon. 38, Aug. 15, has been received from E. B. Baldwin, of the Baldwin Zeigler Polar Expedition, which says that all are well.

On her first run from Montreal to Moville the Elder-Dempster steamer Lake Simcoe crossed in 6 days, 21 hours and 39 minutes.

D. W. Mills of Winnipeg, charged with stealing from Premier Roblin, with whom he was formerly a partner in the cattle business, has been committed for trial.

Five Chinamen, who had attempted to enter the United States in defiance of the emigration laws, were arrested in Lowelltown, Me.

The department of customs, Ottawa, has ruled that tourists' bicycles hereafter brought into Canada by members of the League of American Wheelmen must pay customs duty.

At Moncton Friday fire gutted the engine room at Humphrey's woollen mill. The building was of brick, with iron roof, and the fire was prevented from spreading to the mill.

Three explosions occurred in the works of the American Schultz Powder Co., in Oakland, N. J., Thursday. Five persons were killed and several others fatally injured.

The Toronto Evening Telegram says that under an agreement with the Ontario government the Elder Dempster Co., will bring immigrants to Ontario, the government advancing the passage money.

Toronto and the provincial government are at loggerheads over the site of the statue of Queen Victoria. The city refuses the site the government desires. The government threatens now to erect the statue in Guelph or Hamilton.

The Colonial Constructive Company, of Montreal, has been awarded a contract for the erection of the building and plant for the first beet root sugar factory in Ontario. The capacity is to be 700 tons per day. The contract price is \$350,000.

Johann Most, the most widely known of New York anarchists, and editor of Freiheit the organ of the anarchists, was arrested on Thursday. The complaint against Most is based on and quotes in full an editorial which Most printed in the Freiheit on Sept. 7.

At Buctouche, Friday, Damien D. Cormier and Oliver Leblanc, charged with setting fire to Leblanc's building, were tried before Judge Wells. Cormier pleaded guilty and was sentenced to the penitentiary for ten years. Leblanc was tried and discharged.

The forest fire which broke out in St. John's, Nfld., was extinguished Thursday with the help of the crew of the British warship Alert. Two men were killed during the fire. The buildings destroyed include eight dwelling houses. The loss is \$500,000, fully covered by insurance.

Mr. Wm. Buckley, of Bay du Vin, while picking cranberries the other day, met a bear that showed fight. Mr. Buckley shot the bear in the throat and it soon bled to death. Bears are not usually so full of fight at this season of the year, and a local seer suggests that the scarcity of blueberries make them savage.

Chatham, World: At Bay du Vin one day last week, Mr. Thomas Kingston while driving his cattle home came across a big bear, and the animal, instead of running away, went up to Mr. Kingston with all the appearance of hostile intent. Mr. Kingston picked up a club, one that had been used as a binder by log haulers, and gave the bear as he rose on his hind legs a tremendous blow on the nose. Then his dog, taking courage, assailed the bear and drew his attention. Mr. Kingston's cows had hastily forded the river and Mr. Kingston followed them, leaving the dog as rear guard.

**DYKEMAN'S**

97 King Street.  
59 Charlotte Street.  
6 South Market St.

**HOLIDAY  
HANDKERCHIEFS**



this price, please state which kind you would prefer. These are worth 20 cents each.  
Very fine linen embroidered hdfs. at 20 cts each. Regular price 25 cts.  
Very handsome embroidered linen handkerchief at 25 cts.

**POCKETBOOKS**



**POCKET BOOKS**—Mail us 25 cents, and we will send you a pocket book that if you do not think is worth 40 cents we will return your money if you send us back the pocket book. It is the style of the illustration and is made from leather not paper.  
Send to us for any samples of Fall Dress Goods you may want.

**A Great Handkerchief Sale**

Having received our X'mas stock of handkerchiefs, both plain and fancy, very much before the time they should have been sent, we have decided to make a special sale of this lot and re-order for the X'mas trade. That explains the low prices of these goods. We send any of them by mail, prepaid.

Plain hemstitched hdfs., regular ladies size, Six for 25 cts.  
Three hemstitched hdfs., with fancy worked corners, insertion sections, for 20 cts. Regular price of these are 12 cts. each.  
Three for 25 cts. This is a hemstitched hdf., with pretty insertion sections corners, made from fine linen, and is a handkerchief that sells at 15c. each.  
Two for 25 cts. Lace edged or hemstitched. Embroidered or open work insertion. In ordering at this price, please state which kind you would prefer. These are worth 20 cents each.

**F. A. DYKEMAN & CO.**

**ANOTHER POINT.**

It costs no more to finish a good skirt with "Corticelli Skirt Protector," that will cutwear the skirt, than to "rebind" the garment several times with cheap "bindings."

"Corticelli Protector" is always in place, easily put on, looks well, can be got to match any shade, will not chafe fine shoes, will not shrink, sheds dust and dries quickly when wet.

Sewed on flat, not turned over edge.

Sold everywhere.

**FRAUD on CONSUMERS**

THE SALE OF BAKING POWDER AS  
**WOODILL'S**

WITHOUT THIS SIGNATURE

*Wm. D. Pearman*

ON EACH PACKAGE.

**Marriage** **CERTIFICATES.**  
30 cts. Per Dozen, Postpaid.  
Paterson & Co., St. John, N. B.

Printed in Colors on Heavy Lined Paper

**RED ROSE TEA is good Tea.**