

Messenger AND Visitor.

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Relations With the United States.

The Quebec Conference, after having been occupied for a fortnight with questions of international interest as between the United States and this country, has adjourned until the 20th inst. As the deliberations of the Conference have been private, the public has little opportunity of knowing what progress has been made, or what prospect there may be of an agreement being reached by the commission in reference to the difficulties with which it has undertaken to deal. Senator Gray, of the United States, a member of the joint commission, is reported as expressing a favorable opinion as to the result of the Conference. The very friendly feeling now existing in the United States toward Great Britain, makes the time opportune for endeavoring to arrive at a settlement of all actual or probable causes of friction between our neighbors and ourselves. It has been repeatedly stated, and it is probably quite true, that the three great European Powers were only prevented from entering into a coalition against the United States on behalf of Spain by the determined position taken by the British government, which declared that if the European Powers persisted in such a movement, Great Britain would at once join forces with the United States and declare war against all Powers hostile to that country. Alluding to this matter, the New York Tribune says that the United States "will remember the friendship of Great Britain in this emergency with gladness and with gratitude that no lapse of time will diminish. There have been many occurrences this year which Americans will cherish as precious memories, but nothing, perhaps, superior to or more significant than this, that the old Mother Country was ready to stand with us, and for us, against a world in arms. Whatever else may be forgotten that will be vitally remembered."

Great Britain and Germany.

For a week or two past reports have been current to the effect that a treaty, involving some sort of an alliance between Great Britain and Germany, has been negotiated. Several things indicated that there might be truth in the report. It seemed evident that the representative of Germany in London had been charged with business of unusual importance. Then there was the altered tone of the German press toward England, and the rather demonstratively friendly attitude assumed by Emperor William, whose message of congratulation on General Kitchener's great victory at Omdurman was the first to reach Cairo from Europe, and who, about the same time, addressing a body of Prussian soldiers within sight of the historic field of Waterloo, reminded them of the comradeship in arms of the British and Germans at Waterloo, alluded to the fact that an English army had just won in Africa a victory over a much stronger foe, and concluded his address by calling upon the troops to give three cheers for the Queen of England, who is honorary Colonel of the Mecklenburg Grenadiers. Any doubts that existed as to the fact of the treaty having been made, seem to be set at rest by the Hon. Joseph Chamberlain, who is now in America, and who is reported to have stated to a New York Tribune reporter that the treaty had been signed. Just what are the provisions of the treaty, the public of course is not informed. It is surmised, however, that it means among other things that Germany will favor the aims of Great Britain in Africa by consenting to the purchase by the latter of Delagoa Bay, and by favoring British policy in Egypt, while Great Britain will allow Germany a free hand in respect to certain plans of colonization in Syria.

Mr. Gladstone's Will.

The will of Mr. Gladstone, which has been probated, shows that his personal estate is valued at £59,506. The will, written by Mr. Gladstone himself, in an ordinary memorandum book, is a document of about two thousand words and is said to be a remarkable specimen of penmanship. The second clause of the will has reference to the general arrangements, and says: "Commending myself to the infinite mercies of God in the incarnate Son as my only and sufficient hope, I leave the particulars of my burial to my executors, specifying only that they be simple and private, unless there be conclusive reasons to the contrary. And I desire to be buried where my wife may also lie. On no account shall a laudatory inscription be placed over me." After appointing his sons as executors the will charges the future possessor of Hawarden to remember that as the hand of the family, it will be his duty to extend good offices to other members thereof according to his ability and their manifest needs and merits. The rest of the document leaves souvenirs to servants and bequeaths to his grandson, William, as heirlooms all patents of Crown offices held by the testator, and books and prints presented to him by the Queen, etc. The will bears date November 16, 1896.

A Splendid Triumph.

Sir Herbert Kitchener, the Commander of the Anglo-Egyptian forces in the Sudan, and the hero of Omdurman, is evidently a man who possesses that kind of genius which consists in a faculty for taking infinite pains. The military expedition which has so successfully accomplished the undertaking for which it was organized, has, from the outset, moved onward step by step with the precision of clock-work. Nothing has been done by guesswork or left to chance. All the difficulties of the undertaking had been duly considered in advance and fully provided for. The resistance which the enemy would make at different points, and the forces needed to overcome it, had been correctly estimated. Confidence, but not too much confidence, was placed in superior arms, equipment and discipline, so that when the stronghold of the Dervishes was reached and the decisive battle was to be fought, the British general had at his command just the forces necessary to capture Omdurman and Khartoum, and utterly overthrow the power of the Khalifa. On September 1, the Khalifa's forts in Omdurman and the island of Tuti had been effectively bombarded by the British gun-boats, and the next day occurred the great battle on the plains of Omdurman. The Khalifa's forces are said to have numbered 35,000 men, cavalry and infantry. The forces of "the Sirdar", Sir Hebert Kitchener, numbered about 8,000 British and 14,000 Egyptians and Soudanese, embracing infantry, cavalry and artillery. At dawn the Dervish forces were discovered to be advancing to the attack in battle array and singing their war songs. Their front extended for three or four miles, countless banners fluttering over their masses, the copper and brass drums of the savage warriors resounding through their ranks as they came on steadily in enveloping formation. Correspondents speak in the strongest terms of the indomitable bravery of the Dervishes. Their first attack was an impetuous charge down the hillside, with the design of rushing the left flank of the Anglo-Egyptian army. Failing in this they concentrated their attack upon the centre, and a large force of horsemen, trying to face a continuous hail of bullets from the Cameron Highlanders, the Lincolnshire and the Soudanese, was literally swept away, leading to the withdrawal of the entire body with their dead strewn on the field. The Dervishes having withdrawn behind a ridge in front of their camp

to reform, General Kitchener's army marched toward Omdurman, and as his troops surmounted the crest adjoining the Nile, the Soudanese on the right came in contact with the enemy who had massed beneath the black standard of the Khalifa in order to make a supreme effort to retrieve the fortunes of the day. A mass, fifteen thousand strong, bore down on the Soudanese. General Kitchener swung round the centre and left of the Soudanese and seized a rocky eminence; and the Egyptians, hitherto held in reserve, joined the firing line in ten minutes, and before the Dervishes could drive their attack home. "The flower of the Khalifa's army was caught in a depression and within a zone of withering cross fire from the brigades, with the attendant artillery. The devoted Mahdists strove heroically to make headway; but every rush was stopped, while their main body was literally mown down by a sustained deadly cross fire. Defiantly the dervishes planted their standards and died beside them. Their dense masses gradually melted to companies, and the companies to dribbles, beneath the leaden hail. Finally they broke and fled, leaving the field white with jibbah-clad corpses, like a snow-drift dotted meadow." The loss sustained by General Kitchener's army, which by some accounts is placed as high as 500 in killed and wounded, is itself evidence of the fierce fight made by the Dervishes. Two British officers were killed. A Mr. Howard, correspondent of the New York Herald, was also killed. Colonel Rhodes, brother of Sir Cecil Rhodes, and correspondent of the London Times, was seriously wounded. The great body of Dervishes which survived the battle, surrendered as prisoners, while the Khalifa, with a small body of his warriors, escaped.

What Will Follow?

Now that the mission on which Sir Herbert Kitchener was sent to the Sudan has issued so triumphantly, and the death of General Gordon has at last been avenged by the smashing of the Mahdist power and the capture of Omdurman and Khartoum, the question is naturally being asked, What next,—what is to come of this great victory? So far, Great Britain has been acting in this matter ostensibly in the interest of Egypt, her ward. The Sudan country belonged to Egypt, and was conquered by the Mahdist leaders of the Arab tribes, under whom its people have suffered cruel oppressions, from which they now rejoice to be delivered. The forks of the Nile, where the waters of the Blue and the White Nile meet, and where Omdurman and Khartoum are situated, is evidently a place of great strategic importance. This position, sufficiently fortified, is the key to the whole Soudan country, so that, with the base of operations now secured and the power of the Mahdists shattered, there should be no great difficulty in protecting the Soudan against the irruption of hostile forces. But Great Britain has vast interests in Africa, besides those immediately connected with Egypt and the Soudan, and much work to do in order to consolidate her African Empire. The position now reached, the strong and finely equipped force under the command of General Kitchener, the prestige which he has won, and his great ability for organization and military leadership, unite to make the present seem a very favorable opportunity for establishing orderly government under Anglo-Egyptian auspices throughout the great Soudan country, and also for establishing unobstructed connection between Khartoum and Victoria Nyanza in the Uganda country far to the South. It is possible that the king of Abyssinia, who seems to have laid claim to a part of the Soudan country, would give some trouble, and France will protest with added emphasis, if nothing more. But judging from the past, it does not appear to be England's intention that her African policy shall be dictated by France. The present time seems so favorable for Great Britain to secure a position of indisputable supremacy in all the Southern and central part of the continent as well as in Egypt, and the influences upon the government in that direction are probably so strong, that it is hardly to be supposed that the present opportunity will be allowed to pass unimproved.

The Convention Sermon.

Preached in the Baptist Church, Amherst, N. S., Sunday Morning, August 21, 1898, by Rev. J. D. Freeman, M. A., of Fredericton, N. B.

THE CHRISTIAN MISSION, THE CHRISTIAN METHOD AND THE CHRISTIAN MOTIVE.

"I beseech you therefore, brethren, by the mercies of God, to present your bodies a living sacrifice, holy acceptable to God, which is your reasonable service. And be not fashioned according to this world; but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God." Romans 12:1, 2.

The epistle to the Romans is the Switzerland of the New Testament. In the first eleven chapters we have the Alps of doctrine, and in the last five chapters we have the Rhine of exhortation. Our text this morning leads us to the headwaters of this mighty river, to the point where it leaps forth clear and cool from the mountain side. It is one of the sightliest spots on all the globe of Truth and a fitting place for the convention tent. As we stand today beside this noble stream and in the shadow of these majestic heights, let us seek to catch the inspiration of the sacred environment that we may be strengthened for the work which lies before us. I shall endeavor to make a humble contribution towards this end by directing your attention to three grand conceptions which find expression in the language of the text.

I. We have here a statement of our Christian Mission. "Prove the will of God." Note the sweep of these five little words! They constitute the Scriptural shorthand definition of the supreme end of man. They register the highest point of achievement possible to human life. To prove, to put to practical test, and thus to realize in personal experience and demonstrate in life, the will of God, this is the grandest destiny attainable beneath or beyond the stars. It has all the dimensions of greatness in it. It is as wide as humanity, deep as eternity, high as the highest heavens. As the dew-drop mirrors the sky, "the will of God" globes and glasses for us all the glories that shall be. I would that we might catch today the music of this high note. It is the grandest tone that has been sounded since time began. It sets the concert-pitch of the universe. The end of all created things, worlds and men and angels, is to prove the will of God. "For of Him and through Him and unto Him are all things. To Him be the glory forever. Amen."

Consider for a moment how the facts of revelation converge towards this sublime conclusion. It was to prove the will of God on the plane of human experience that Jesus Christ achieved his redemptive career. His will presented an unencumbered sphere, in which, for the first time, the will of God found free and sovereign sway. The song of his spirit falls upon us from the skies, "Lo, I come, in the roll of the book it is written of me, I delight to do thy will, O God." His whole earthly life was keyed to the same high pitch. His first recorded word bears evidence that even as a child, his supreme concern was his heavenly father's will. When the tempest broke upon him in the garden of Gethsemane, his voice still rang out clear and true, "Nevertheless not my will, O God, but thine be done"; while his dying words upon the cross proclaim, with triumph shout, that in his sacrificial anguish, that will at length was "finished." To the same end the Holy Ghost was sent. It is the office of the Holy Ghost to conquer the hearts of men and present them unto God, as a field on which his will may be put to proof. To the same end the church was formed, that as the body of Christ, responsive to the mind of Christ, she might manifest in all her movements the will divine. Climb to the top of any tall fact of revelation and look out from it for a guiding star, and you will behold this beaming upon you, large and lustrous, the pole-star of Christian endeavor, the *summum bonum* of Christian philosophy, the *ultima thule* of Christian hope. "Prove the will of God." Observe how these statements are supported by the terms in which the apostle commends the will of God for demonstration.

We are to prove that the will of God is "Good." Reference to the word which the apostle used discovers the fact that we are to prove the will of God as good in the sense of being profitable. The will of God makes ever and only for our gain. God asks us to bear no burden, suffer no bereavement, offer no sacrifice, without preparing for us a due "recompense of reward." Let our wrong thoughts of life stand corrected in the presence of this inspired word! Life is not a lottery, with blanks for the many and prizes only for the favored few. Life is a mission, and he who accepts it humbly from its giver finds his soul an interest-bearing bond, accumulating in value "while immortality endures." Jehovah is the supreme economist. There is no smallest atom of waste in all the working of his will. To those who heed the calling of his purpose, all things work together for unadulterated good. The most profitable investment any man can make of himself is to yield himself for the demonstration of God's will concerning him.

We are to prove, moreover, that the will of God is "Pleasant." That is the literal meaning of the word here rendered "acceptable." But this word gives us pause. We remember that the will of God leads his people along the pain path. It led Jesus to Golgotha

and Paul to the dungeon and the block. "God has no son without suffering." Pain is the mother country of the pure. How then can God's will be pleasant? The difficulty vanishes when we discriminate between the process of the demonstration and the result thereof. The path up the crag-side may be steep and stony, but the view from the top is enchanting. The tempest fills the land with terror, and men crouch in fear as the lightning stabs the thunder-cloud and the torrents drench the earth, and the tornado tears its track through the forest. But storm clears the air, and when the sun shines forth again in a rain-washed sky, all things are sweeter and brighter than they were before. It is even so with the will of God. The process of proving may be painful, but the result is pleasant with a pleasantness unspeakable.

This brings us to the third term. We are to prove that the will of God is "Perfect." That is, the will of God is complete, conclusive, consummate. It lacks no element essential to a completed and crowned career. Note the sequence and climax of these terms! It is the perfect will of God that proves his profitable and pleasant will. The end crowns all. Half-painted pictures may seem mere daubs. Unfinished sculpture may appear grotesque or hideous. But when the painter has completed his labor, a vision of beauty glows upon the canvas, and when the sculptor has ended his work, the chiselled marble stands a very embodiment of stateliness and grace. In its completeness, all God's work will appear "honorable and glorious." The consummate flower of God's will, like that of the night-blooming cereus, may blossom at the end of a leaf that has been rough and prickly, but the consequent justifies the antecedent. Let us then be patient in the process of the demonstration of God's will, having respect unto the glorious result.

"God's plans like lilies pure and white unfold, We must not tear their close-shut leaves apart. Time will reveal the Calyxes of God."

Keeping this sweet thought we may brush away our tears of disappointment, hush the murmurings of our rebellious hearts, step into the path which God appoints, and pray in a new fulness of understanding and desire, "Father, thy will be done."

II. We have here a presentation of the Christian method of fulfilling this mission. I call you to witness in this connection that the method which the apostle outlines here is, from first to last, the experimental method. The will of God is a problem which no man can solve by any process of intellection. Cast your eye on chapter 11, verse 33! "O the depth of the riches both of the wisdom and the knowledge of God! How unsearchable are his judgments and his ways past finding out!" Those words seal forever the doom of rationalism. It is not by logical acumen, but through spiritual experience that we must put God's will to proof. This is the path to the goal. Along this path our text marks out, by assertion or implication, three grand steps.

First: Regeneration.—This Scripture is addressed to readers who have been conditioned for proving the will of God by virtue of the new birth. The law of the spirit of life in Christ Jesus has made them free from the law of sin and death. The spirit of God dwelling in them, there is liberty for God to work his will within their lives. Apart from that antecedent work of grace upon their hearts, the injunctions of the text would have produced no more effect upon the readers than a spark does when it falls into the sea. Regeneration is the initial condition for the demonstration of the will of God. We give a large place in our thought today to education. It must be remembered, however, that not education, but regeneration is the fundamental requirement of God. We hear it frequently affirmed that the characteristic feature of the age in which we live is the spirit of inquiry. So far as I can find, the characteristic feature of this age, as it has been of every age since Adam fell, is the plain old fact of sin. The trouble is not that men are so intellectually alive that they cannot accept the simple statements of the gospel, but so spiritually dead that they cannot discern the things of God. The call of the pulpit today is not so much for theological scientists who can brush the cobwebs from the brains of puzzled thinkers, as for men who can tell the simple story of the Cross so as to bring life to the hearts of dying sinners. The solemn situation which confronts us is not that men have grown dissatisfied with Calvinism, but satisfied in carnalism. It is still true that out of the heart are the issues of life. To readjust the intellectual conceptions of men and leave their hearts unregenerated, is like fitting a new handle into the pump and leaving the dead dog in the well. To every man who asks our help that he may prove the will of God, we must repeat, first of all, the regal word of Jesus, "Ye must be born again."

The second step may be designated: Consecration.—"Present your bodies a living sacrifice, holy, acceptable, to God, which is your reasonable (spiritual) service." This is, perhaps, the finest definition of practical consecration to be found within the boards of the Bible. The entire being falls within its purview. It claims both the psychical and physical elements of man for God. It brings the body as well as the spirit under the dominion of deity. It considers that which is mortal as well as that which is immortal. And this point is worthy of a special emphasis today. Too frequently the body is represented as the soul's impediment. This Scripture teaches that the body is not the impediment, but the instrument of the soul. It is by means of the body that the reason, the mind, the thought, the will of man presents its worship. Consecration in the apostle's thought, was no mere colorless, nebulous conception; it was an act as definite and critical as any act can be—the living man giving over the living members of his physical frame to be used for the purposes of God. The text then puts into our hands a

rope with which we may pull the idea of consecration down out of cloud-land and harness it to our earthly tasks. Let us grasp it with firm hand today!

"Let us not always say
Spite of this flesh today
I strove, made head, gained ground upon the whole;
As the bird wings and sings
Let us cry, all good things
Are ours, nor soul helps flesh more now, than flesh
helps soul."

It does not take a great man to be a good Christian, but it takes all there is of him. It takes a whole man, a man given over to God, soul and body. And while we are upon this point let us take a moment to note how the apostle develops the idea of consecration in the exhortations which follow the text. A careful reading discovers these two pervading principles.

First. Consecration must express itself not in separation from human society and human interests, but in service rendered to our day and generation. This epistle was written to a Christian company planted amidst the rottenest society that ever corrupted the earth. Rome, in that day, was a foul pool, into which the filth of the empire flowed. A crazed enthusiast would have written in a different strain. He would have called the Christians to come forth and abandon the guilty city to its fate. He would have summoned them, perhaps, to some height on Alp or Appennine, to await the lightning flash of Jehovah's wrath, that would kindle the seven hill-tops of Rome with devouring flame. But the apostle was not of that class. He was a sane man, seeking in sane ways to mend the affairs of his time. Hence he instructed the Roman Christians to manifest their consecration to God on the open field of human intercourse and by lives of practical helpfulness. There was no excuse for isolation, even though the city reeked with immorality and the monster Nero sat upon the throne. The Christian element in the city was a handful of salt, and the apostle bared his arms to the shoulders that he might rub it into the decaying carcass of heathen society. The last five chapters of this epistle constitute a treatise on Christian sociology. They indicate the duties of the Christian as citizen, neighbor and friend. They teach us that consecration is only real when it leads us to lend a hand and bear a part in the affairs of men. Let us take the lesson to heart! Our consecration is measured by our service. Our mission as a denomination will be fulfilled in just so far as we make contribution to the higher life of the people. We must prove the divinity of our doctrines by the superior quality of our achievements. We must demonstrate the will of God in the work of God. It is not a problem to be thought out, but wrought out. It leads us not into a land of dreams, but into a world of deeds.

The second principle is this: Consecration may gain the goal as swiftly and as surely by moving along lowly paths as by swirling conspicuously in the highest stations. The spirit of all the precepts of these chapters is expressed in verse 16, "Set not your mind on high things, but condescend to (that is, be carried away with) things that are lowly." There is not a word here about great enterprises, or prodigious achievements, or the display of world-astounding prowess, but constant insistence upon such simple things as diligence, honesty, faithfulness and love, amid the common tasks and experiences of the common day. This is inspiration for every humble toiler. Brother-preachers let us believe this thing—it is as easy to prove the will of God and thus reach the true completion of life, by preaching the gospel on the poorest, hardest mission field, as by filling the most commanding pulpit in the land. Fellow-Christians, spread this truth abroad, that one may stand as near the real apex of life while serving faithfully in a humble home, as in directing the affairs of a colossal corporation. Our need just now is for a baptism of the spirit of Jesus that will "carry us away" to things that are lowly. The divinest thing any man can do, is to take hold of the little things of life and handle them in the grasp of a great purpose. The glory of God is seen in his patience and perfection regarding little things. You behold it in the golden heart of the water lily and the burnishing of the insect's wing. God makes his forests dense with little leaves. God makes his mountains firm with little grains of sand. God makes his oceans grand with little drops of water. God makes his heavens glorious with little stars. If you add I, my brethren, are to help the world grow better and happier, it must be by patient faithfulness in little things. It is not by seraphic singing in our choirs, nor by startling eloquence in our pulpits, nor by the assembling of culture and fashion in our pews, nor by the munificent gifts of our merchant princes, that our mission as a people must be fulfilled; but by each child of God, however humble his talents, however lowly his sphere, opening his eyes to see the will of God shining in through the rusty texture of his daily life and yielding himself thereto in glad surrender.

We pass now to consider the third step in our Christian method. Transformation.—Regeneration is an act of God; Consecration is an act of man; Transformation is the process in which this act of God and this act of man issue unto the demonstration of God's will. This process is here viewed in two aspects. First, the negative: "Be not fashioned according to this age." Secondly, the positive: "Be ye transformed, literally 'grow transfigured,' "by the renewing of your mind." Each age has its peculiar mould. It has its characteristic grooves of thought, its maxims and its mottos. It is easy to take the mould of the age. If we are to prove the will of God however, we must take our shape, not from the mould of the age but from the ageless mould. You see how the apostle leads up to the thought of character. Transfiguration and character are synonymous terms and character is the goal of redemption. We shall have proved the perfect will of God when we bear the perfect character of God. But character comes by contact. Character is that which is engraved or stamped or moulded. Therefore to take the character of God, we must reject the mould of the passing age, that we may receive transfiguration from Jesus Christ the archetypal man. I learned a lesson once from a wood-embossing machine. I saw smooth boards pressed close against a warm, revolving metal die, taking at every revolution, the impress of the pattern carved upon the die. Jesus is the heavenly die by which we are to be characterized or transfigured into the likeness of God. He is the very image of the Father, the im-

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press of the Father's substance, bright with the Father's beauty, warm with the Father's love. We yield ourselves to him in consecration and he clasps his life about us and thus clasping us, stamps us day by day with the deep, clear impress of his perfect loveliness.

We have before us now, our God-given mission and our God-given method of fulfilling that mission. May we not pause at this point for a moment and ask ourselves to what extent we are in harmony with this mission and this method? One thing we must all surely feel as we stand in the light of this shining text, that we can only fulfil our mission as churches of Jesus Christ, in so far as our life is characterized by vital Godliness. There are other means, perhaps, by which we may increase our membership. There are other ways, no doubt, by which we may attract the attention and win the applause of men. But there is no other method by which we may prove the will of God. Our need today is not primarily for more men or more money, but a better quality of life. Our first need, and I feel it to be the supreme need in my own life, is Spirituality. I have heard it repeatedly affirmed in our denominational gatherings, that if we are to take our proper place in this country we must learn to spell "Baptist" with a big "B." I will yield to none in denominational loyalty, yet I am not enamoured of that statement of the case. It is fallacy. There is no special potency in the second letter of the alphabet, write it as big as you may. Unfortunately, that letter is associated with other words than the word "Baptist." It stands for "bigot" and for "braggart" and a few more terms that have no special Christian flavor about them. It is just possible that while we are writing the B big, the very people whom we wish to impress with our greatness, may place beside it the letters of some such word as I have mentioned. But, my brethren, there are two "be's" in our text which we may well write large in all our churches and in all our Conventions; two "be's" which we should set ourselves to spell out in bold, clear, living characters in all our denominational life. The first is, "be not fashioned according to this world." The second is, "be ye transformed by the renewing of your mind." That is to say, we shall take the place that God would have us take, when we live the life that God would have us live. We have somewhat to say, as Baptists, to this generation. We shall not apologize for the saying of it. But what we say is of less importance than what we do and what we do will be determined by what we are. It is ours to prove the will of God in regenerated, consecrated, transfigured lives.

III. We turn now to the third branch of this great theme, viz. Our Christian Motive.

Standing at the view point of this Scripture we have already sighted the goal and pondered the path to the goal; let us now seek to gird ourselves with power to pursue this path. The locomotive may be placed upon the track, but it cannot move until the steam pounds upon the piston. The captain may know the course, but the vessel lies becalmed until the wind strikes against the sail. The supreme problem of the human soul is the power problem. Our ideals will not work themselves. Vision must be supplemented by energy and knowledge by ability. We may fail to tread the pathway of holiness which we have looked upon here today, through lack of strength to follow it. Without the baptism of power from on high, we shall go out from this place into worldliness and selfishness, our souls mocked by the very truths which we have fronted in this service. I direct your attention, therefore, to the spiritual source from which alone we can derive the strength for the fulfilment of our mission. "I beseech you by the tender mercies of God."

We shall all admit, no doubt, that in our Christian service we are moved by mixed motives. Some of our motives are impure and should be flung aside. Others, though not impure, are imperfect and cannot be relied upon to carry us all the way through to the demonstration of the perfect will of God. We are thankful for the motive power which comes to us by "infection" from noble friends. We welcome the quickening influences of good books. The impulses which flow from an ambition for self-culture, or from fear of the wrath of God, are legitimate, but they are not sufficient. These forces waste and perish. They are April streams that dry up in the summer's heat. The one supreme, unailing motive is this which our text presents, the realized "mercies of God." I am glad to offer this as the concluding thought, for it leads the way straight up the side of Calvary and rests beneath the Cross of Christ. To that Cross I would fain lead and there leave this Convention. The mercies of God are summed up for us and concentrated upon us by the Cross. It is true the tender mercies of God are over all his works and shine through all his ways, they are multitudinous and varied, they border and brighten all the path of human history and experience, but they reach their climax in redemption. The mercy of God as seen in Creation and in Providence is as the light diffused through the atmosphere. The mercy manifested in redemption is the light focussed in a burning-glass. The Cross of Jesus is the crimson lens, which gathers up and pours the love of God upon the human heart in one burning, melting ray.

"When I survey the wondrous Cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.
"Were the whole realm of nature mine,
That were a present far too small;
Love so amazing, so divine,
Demands my soul, my life, my all."

Brethren, if we would have power to fulfil our mission we must daily uncover ourselves before the Cross and let the matchless mercy of the Crucified fall clear and full upon our naked hearts. There is danger, as we know, of standing where the power of God flows all about us, yet not upon us. Like the icicle we may transmit the light that kindles while we ourselves remain dead and cold.

"Lord God of hosts be with us yet,
Lest we forget, lest we forget!"

Lest we, pastors and deacons and Sunday School teachers and College professors and fathers and mothers, forget that life and liberty and all we dare to hope for have been procured for us by the blood of the slaughtered Lamb of God.

A brave story is revived in Henry Dummond's "Ideal Life." It is related that in a lonely Alpine valley a little band of Swiss patriots once marched against an invading host of Austrians that outnumbered them ten to one.

At the head of a narrow pass they found themselves confronted by a solid wall of hostile spears. Charge after charge was made but the bristling line remained unbroken. Again and again the heroic Swiss were hurled back with frightful slaughter. At length the forlorn hope formed for the final assault. As they charged, their leader suddenly advanced before them with outstretched arms, and immediately every spear for three or four yards of the line was buried in his body. He fell dead, but he fell victorious. He had disarmed the foe. His followers, quick to see the advantage he had gained for them, and fired by their leader's splendid heroism, dashed at the undefended point, broke the line of battle and by a glorious victory won the freedom of their country.

Even so has Jesus Christ, the Captain of our salvation, prepared the victory for us. In the valley of the shadow of death humanity was struggling hopelessly against the hosts of darkness. It was a long, sad, unequal warfare and men had grown weary with the conflict. But in the fulness of time the Son of God appeared upon the scene as the champion of humanity. Advancing to the thickest of the fight he sprang before the foremost of his brethren and sheathed in himself the weapons of death and judgment. For the followers of Jesus those weapons can never be unsheathed. They sleep forever, harmless in his blood. Thus the Cross of Jesus prepares and points for us the way to victory. We are marching toward the highlands crested with sunlight, "with the Cross of Jesus going on before." Shall we not follow it with high and holy enthusiasm, "marching on, on, on," as its music sings and sighs and thrills and throbs within our hearts, until in glorious victory over every evil thing we stand beside the crowned Lord to prove more fully on the broader fields and higher hills of glory what is the profitable and pleasant and perfect will of God?

We have looked now at our Christian Mission, our Christian Method and our Christian Motive. The Mission is the grandest, the Method is the simplest, the Motive is the mightiest conceivable.

Fathers and brethren! I have not undertaken in this sermon to plead in behalf of any single interest represented in this Convention. I have tried to lift up a standard among the people; a standard for pulpit and pew; a standard for young and old; a standard for workers in Sunday School and Union, in church and College, in Missions at home and abroad. I believe the standard is one around which we all may gather; one to which we may loop up all our work and lift it to a higher level. God grant us grace to do it! God make this Convention memorable in our history by means of his mighty power manifested in our midst!

"Blessed be the Lord God, the God of Israel, who only doeth wondrous things; and blessed be his glorious name forever; and let the whole earth be filled with his glory. Amen and Amen."

Home Mission Report.

The year just closing has been to your board one of much anxiety mingled with encouragement. The general financial depression through the country, which has retarded all business actively for some months, has also had an important bearing on the Lord's work, causing a marked decrease in missionary offerings of the year. On this account the board has been compelled somewhat to contract its efforts, so hopefully begun a few years since and to be content with doing what appeared most needful, yet we have been encouraged by signs of promise in various sections of the province, through the labors of both general missionaries and missionary pastors, on the several fields.

GENERAL MISSIONARIES.

Services which have been richly blessed have been conducted by our general missionaries at St. Martins, Glencoe, Scotchtown, Cumberland Bay, Thorntown, Springfield, Alma, Hopewell, Elgin, Musquash and other settlements. In several of these localities special tokens of the Divine favor attended the labors of the brethren engaged, particularly at St. Martins, Thorntown and Albert, in which places a goodly number was added to the churches.

KENT COUNTY.

The Buctouche and St. Marys field was occupied until January last by Brother W. E. Carpenter, when he left to attend school, since June of the present year Bro. H. V. Davies, Lic., is caring for the churches with acceptance. There is great need of continued effort here, until the churches gain strength and confidence and learn to use effectually the resources within their reach.

Harcourt is now served by our earnest brother I. N. Thorne, Lic. He reports hopefully and we trust his efforts may result in great good at the various stations occupied by him.

SHEDIAC.

This church still retains the services of Rev. E. C. Corey, who gives here one-fourth of his time, he reports the interest as steadily maintained, good congregations and an apparent earnestness on the part of the young people. This part of the country needs both French and English preaching, as the population is mixed.

CAPE TORMENTINE.

This group has been seriously weakened, by failure to keep all the sections under regular pastoral oversight. At present Brother H. G. Colpitts, who spent the previous summer on the field, has been supplying here during his vacation. It has been the intention of the board, with the aid of a yearly grant, to maintain a regular pastor over all the sections east of Port Elgin. Then Port Elgin with adjoining sections to the westward, would be able to keep a pastor in addition for themselves. Hitherto owing to circumstances over which the board had no control, this has not been carried out.

CALHOUN'S MILLS.

During the past two years Rev. C. C. Burgess, of Dorchester, has extended his labors to this station, towards which the board promised a grant. We are hopeful of cultivating an interest here that will prove permanent.

FAIRFIELD, ST. JOHN CO.

During the entire year Pastor R. M. Bynon has given this church one-quarter of his time. His faithful efforts have been blessed of God in advancing gospel principles and gathering a goodly number within the church. He

expects to continue his labors here another year if Providence permits.

TABERNACLE, ST. JOHN.

Since the removal of Bro. Ganong, this mission has been supplied by Rev. W. J. Halse, who came here shortly after the beginning of the present convention year. The congregations have been large, the interest steady, and a spirit of hopefulness pervades the minds of both pastor and people. May their anticipations be realized in a general revival of pure religion and an ingathering of such as shall be eternally saved.

DOAKTOWN, NORTHUMBERLAND CO.

Pastor M. P. King still holds the fort in this extensive field, stretching as it does no less than forty miles up and down the Miramichi River. The demands here are sufficient to tax a pastor's best energies along all lines of Christian work. Our brother is hopeful, having the assurance that God's hand guides. He reports progress in the development of Christian character and systematic church work.

KESWICK, YORK CO.

In August 1897, Pastor Geo. Howard began work on the Keswick field as our missionary and since that period a marked change has come over the cause here. At our section there has been a general spiritual awakening, with an addition of five by baptism. At another part the congregations have increased and prospects are brighter, although there have been no conversions reported. Bro. Howard believes that this field will in a short time become self-sustaining.

QUEENSBURY.

For the last five years this field, stretching over a large extent of territory, has been cared for by Bro. C. N. Bartin. Whose reports shows that considerable progress has been made. Revival influences have been experienced at several sections during the year, resulting in additions by baptism, letter and experience. Our brother reports that he is about to leave this interesting field of labor. May a worthy successor be guided to fill his place.

CANTERBURY.

Since July 1897, Rev. I. W. Carpenter has held the oversight here, and from time to time has reported prospects to be brightening. On account of failing health our brother felt it his duty at the close of his year to withdraw and the field has been for a short time pastorless. Another well known brother is however looking towards these churches and we trust a settlement may be effected.

LOWER WOODSTOCK.

The religious interests of this place, have for sometime been somewhat neglected by our denomination, until as a result this once thriving church had almost lost its visibility. Early in the year an appeal was made to the Home Mission Board for aid, a small grant was promised and the church chose as its pastor Rev. Thomas Todd. Since his engagement with it there has been signs of real life, the congregations are good, the monthly conference has been revived, a Sunday School opened, the membership roll revised and other improvements made and the general outlook is better.

TOBIQUE VALLEY.

The prospects of this field, in which so much missionary effort has been put forth, after a considerable lapse in our affairs, seems at present to be brightening. Last November, Bro. D. F. Millin, who has recently joined our ranks, was led to Sisson Ridge, where a little church, numbering fifteen members, was located. Soon after the commencement of his labors the presence of the Master was felt, wanderers began to return, and sinners cried for mercy. The membership has been increased by baptisms and by additions by letter and experience, until it has reached the number of forty-seven. And the end is not yet.

BIRCH RIDGE.

farther down the Valley, located on the Odellie Stream, twelve miles from Perth Centre, is also receiving some attention. In our brother's last report he says: "Our numbers here at Birch Ridge are small and the membership poor, but the prospects are good. We are going to work to complete our little house of worship and expect soon to hold special services, hoping that our efforts may be crowned with success."

GRAND FALLS.

The interest at Grand Falls has enjoyed regular pastoral care during the last two years. Services have also been held at New Denmark, Priceville, Ortonville, Glasby and St. Leonards. Our cause at Grand Falls seemed to be greatly helped. The little church was re-constructed in membership and several have been added by baptism and letter. The interest at this place needs continued attention for some time to come.

ST. FRANCIS.

For several weeks after Convention last year Brother C. H. Schutt continued his labors here, including Edmunston and several other points. One candidate was baptized and quite a number of others professed conversion. Bro. Schutt soon, however, decided to resume his studies at McMaster Hall and has since settled in Ontario, much to the regret of the people here and also of your Board. The Board afterwards engaged Mr. Paul F. Madigan, of Newton, who, after a short stay on the field, became disheartened and withdrew, believing he was not the man for the work. Since his removal we have been unable to place a suitable man in charge, and all this country, which has become so interesting to us, has had to be left to others for the present. Let us hope and pray that God may send us a faithful laborer to break the Bread of Life to these that are ready to perish.

UNOCCUPIED STATIONS.

A number of these now demand our attention, prominent among which might be named: Aberdeen, Nashwaak, Cardigan, New Maryland, Otnabog, Jerusalem and Greenwich Hill, Grand Bay, Baillie, St. Andrews, Willow Grove, Newcastle and others, many of which have hitherto received aid, but owing to present financial stringency, have had to be left to themselves. Most earnestly would we commend them to the prayers and sympathies of our brethren in all the churches, trusting that our people may be awakened to the great opportunities set before us. The Lord grant us His aid in so worthy a cause.

S. D. ERVINE, Sec'y.

Messenger and Visitor

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The Citizen and the Saloon.

Outside of those who have a personal pecuniary interest in the liquor traffic, there are probably few who would seriously contend that the saloon is not a curse to society. The business of the liquor saloon is thrice cursed. It works evil to the man who engages in it. To this country's great army of saloon-keepers it would be an inestimable blessing if the evil business which gives them a living could be utterly and forever destroyed. The saloon works also incalculable evil to an immense host of men who patronize it, and to their families. It likewise works evil incalculable to that part of society which does not patronize the saloon, for the saloon is constantly destroying the manhood and wealth of the nation, corrupting the healthy currents of its life and converting the elements of its strength into weakness.

The saloon is a constant menace to the material interests and moral welfare of the community in which it exists, and every honest and intelligent citizen must perceive it to be his enemy. Here is a man who sets himself industriously to work in some honest calling, endeavoring to do something which, while it shall provide a living for himself and family, will also be helpful to others and serve the general interests of society. He is ready and earnest to take his part with his neighbors in promoting everything that he judges to be for the material and moral interests of the community. And while he is thus co-operating cheerfully with others, and the life of the community is flowing in healthy streams through normal channels, a man comes and, on some street corner, starts a saloon. Now every honest and intelligent citizen in that place must perceive that this is the work of an enemy. The more money the people spend at the saloon, the less will they have to spend for the necessities and comforts of life, the less they will have, and the less they will feel inclined, to expend for the highest social, intellectual and moral interests of the community. Individual citizens suffer in their business and society suffers in all its best interests because the saloon has been introduced. Moreover, the longer it stays the larger and the blacker its shadow grows. It brings forth after its own kind. It prepares for itself a soil in which to scatter its evil seed, and the harvest of poverty, misery and crime which is brought forth becomes ever more abundant. It is a snare set constantly in the pathway of young men, and often the strong man is deceived and destroyed by the appetite which it has fostered.

Now the question is, What shall the honest and intelligent citizen do about the saloon? He sees how evil a thing it is, how inimical to all legitimate industry, to all social, moral and religious welfare, how it consumes men's earnings, lessens or destroys their power to earn, wrecks manhood, blights homes, multiplies sorrow, begets crime, entails endless unhappiness, endless expense for courts, prisons, hospitals and asylums, he sees that every saloon is a snare in the pathway of his own boy and a constant menace to the peace and happiness of his own home,—and can he help asking himself what is to be done about the saloon and the liquor business? Should we expect that the honest, intelligent, Christian citizen will be content to say that the liquor business exists by the permission of God, and that therefore he has no responsibility in the matter; or should we rather expect him to conclude that God has endowed him with the faculties of a man and charged him with the responsibilities of a citizen in order that he might unite with other honest, intelligent, Christian citizens to declare, in the name of God and humanity, that such a curse to

the community as the saloon should not be tolerated? Can there be any but one answer to these questions? And if his highest interest and his highest duty combine to urge the Christian citizen to act with his fellow citizens for the suppression of the saloon, wherever practicable, in the smaller community in which he has his home, will not the same considerations, in like manner, urge him to like co-operation with his fellow-citizens all over the country, to deliver the land from the curse of the drink business? When, therefore, a Christian elector is asked to say on the 29th of this month whether or not he is in favor of taking action to dry up at its source the evil stream which finds outlet by the saloon, can he be in any doubt as to what his answer should be?

A Perpetual Conflict.

In the Bible lesson for the current week the sacred writer presents a graphic description of the degeneracy of Israel's worship in the time of which he writes, and on account of which the judgments of God are uttered against the people. In what they called worship the children of Israel were doing that which was not right in the sight of the Lord. Everywhere the land was being defiled. Alike in the hamlet and in the fenced city were to be found the altars of heathen divinities, with the idols and other symbols of their degrading worship; the hearts of the people were being turned from the pure worship of Jehovah and corrupted by the licentious and cruel rites of heathenism. Even the abominations of Moloch had been introduced in Israel, so that the people caused their sons and their daughters to pass through the fire, and sold themselves to do that which was evil in the sight of the Lord. "Yet the Lord testified unto Israel and unto Judah by the hand of every prophet and of every seer, saying, Turn ye from your evil ways and keep my commandments and my statutes, according to all the law which I commanded your fathers, and which I sent to you by the hands of my servants the prophets."

The condition which is here described suggests two important truths. The first is the tendency of all flesh to corrupt its way upon the earth. Man is, indeed, a religious being. He feels impelled to worship, but his spiritual nature is so dominated by the sensual, his desires are so earthly, the thoughts and imaginations of his heart are so evil, that there is ever a danger that any spiritual flame of real religion that may glow in his breast will be extinguished by superstition and sensuality. The heathen nations by which Israel was surrounded had grown more and more debased in respect to the objects and the forms of their worship, until their national existence was no longer to be tolerated; and Israel, in spite of all its better teaching, was fast following in their footsteps.

The other remarkable fact to be noted is that in the midst of, and in spite of, all this downward tendency, while the nations, blinded by their superstitions, were wallowing in the sloughs of sensuality, and while Israel with them was corrupting its way, and sacrificing all its national virtue on the altars of superstition and lust, there was still a class of men in Israel and in Judah who, with clear spiritual vision, perceived, and with no uncertain sound, uttered, the truth of God. The old Hebrew prophets and their teachings, in respect to God and his worship, are not to be accounted for except on the basis of a divine revelation. Whatever theories men promulgate or adopt, respecting the authorship of the Old Testament Scriptures and the history of Israel, there are facts here the force of which are not to be gainsaid or resisted. The monotheism and lofty spiritual teachings of the Hebrew prophets, respecting the one God, His Supreme personality, His absolute holiness, and to the nothingness of the so-called gods of the heathen and the vanity of all idol worship—this surely was no part of the stream of tendency of the times in which these men lived, a natural product of the forces everywhere fermenting in the world around them. Unless these men were taught of God, how did they come to be possessed of truth so vital to all true religion and so foreign and obnoxious to the age in which they lived?

That disposition of men to put the sensuous in the place of the spiritual, to multiply objects of worship, to put the human in the place of the divine, to

ascribe to "no-gods" the attributes and the praise which belongs alone to the One Living and True God, is not wholly a thing of ages past. It is not absent from some forms of Christianity. What but this is the meaning of the extreme ritualism and sacerdotalism, becoming so rampant in our day? What but this is the explanation of that tremendous drift of Anglicanism toward Rome,—Rome with its sensuous worship and priestly tyrannies, its elevation of things human and material into the place of things spiritual and divine, its worship of a woman and a wafer god, its vestments and posturings, its burning of incense, and offering of prayers in an unknown tongue, its confessional, its subjection of the worshipper's conscience to the keeping of a priest and the ascription of divine attributes to a sinful man?

But let not the heart of any believer faint at this. Let no one fear that the Word of God is to be bound or that it shall not prosper in the thing whereunto He has sent it. God who spake of old unto the fathers by the prophets, and who has spoken also by His Son, still speaks, and will speak. The word which found voice by the prophets of old and by the reformers of a more modern age, will find still larger and clearer utterances in these later days. Yet it is surely a day which calls for faith and spiritual activity. Those who have received the gospel of the spirit should walk in the light of the power of it, lest they be carried away captive into a land where the sun of truth is darkened by clouds of superstition and idolatry.

Editorial Notes.

—The annual sessions of the N.B. Convention and the N.B. Baptist S.S. Convention were held last week and the first of this week at Havelock, Kings Co., N.B. The meetings, especially those of Sunday, were largely attended. Senator King, of Chipman, was elected President; Rev. J. H. Hughes and Rev. S. D. Ervine, Vice-Presidents; Rev. W. E. McIntyre, Secretary, and J. S. Titus, Esq., Treasurer. The Secretary's report on Home Missions was presented by Rev. S. D. Ervine on Saturday afternoon. This report will be found in full on our third page. The Convention sermon was preached Sunday morning by Rev. Geo. Howard. A mass temperance meeting, having special reference to the Plebiscite vote, was held on Sunday evening. Vigorous speeches were delivered by Rev. C. W. Townsend, Senator King, Rev. R. M. Bynon, Havelock Coy, Esq., Rev. Geo. Howard, Rev. Milton Addison and W. H. White, Esq. A resolution was adopted pledging support to the Plebiscite cause. An extended report of the proceedings of the Conventions will appear in our next issue.

—There was a very pleasant gathering in the school room of Germain Street church on Thursday evening last, on the occasion of a reception given to Pastor Gates and wife on their return from their trans-Atlantic trip. A very large number of the members of the church and congregation, with some from other churches, were present. After a time spent in social intercourse, the meeting was called to order by Deacon J. J. Bostwick, who explained the object of the gathering and spoke of the pleasure that it gave all to meet the pastor and his wife again. It had been hoped that Dr. Keirstead, of Wolfville, who has supplied the pulpit much of the time during Mr. Gates' absence, would be present, but a letter was read by the clerk regretting his inability to accept the invitation on account of a slight illness from which he was suffering. The letter conveyed his congratulations and best wishes for pastor and church. An informal address to the pastor and Mrs. Gates was then given by a member of the church, after which Rev. A. Lucas offered prayer. Mr. Gates, replying to the address of welcome, spoke at some length and in a very interesting way of incidents of his trip, and especially of his experiences in the Holy Land. After this, light refreshments were served and opportunity given for further social intercourse. An orchestra furnished excellent music. Everyone is delighted to see Mr. and Mrs. Gates looking so well and to know that they have enjoyed their trip so much. Mr. Gates seems particularly vigorous and looks as if his six months' vacation had added more than as many years to his working life.

Pedobaptists and the Order of the Ordinances.

At the Institute in Amherst, something stronger than doubt was expressed of the correctness of the statement that pedobaptist bodies agree with us in regarding baptism as prerequisite to the Lord's Supper. It was said that while this was true in the past, it does not hold good at present. Permit me to give some of the reasons I have for believing the statement still holds good, in the general sense in which it was made.

In the course of a discussion with the Presbyterian Witness, when editor of the MESSENGER AND VISITOR, I objected to the assumption he made that Baptists were the only strict communionists, affirming that other denominations would no more receive one they thought unbaptized to the Lord's Supper than would we. He did not challenge our statement, although he had every reason to do so, if he could. Two years ago I was drawn into a discussion, in the Toronto Globe, with a representative Methodist minister, a president of one of their Ladies' Colleges. I made the same statement, and Dr. Burns did not venture to challenge it, which he certainly would have done, had he thought he could.

Last autumn, in connection with the discussion of the question of "Close Communion" in the Baptist Congress, Dr. Lyman Abbott published an editorial in his paper, The Outlook, in which he stated that the other denominations stood on precisely the same ground as regular Baptists. They made baptism prerequisite to church membership and church membership to the Supper. The Outlook is one of the most widely circulated religious journals in the United States, as is the Globe one of the most extensively circulated secular journals of Canada. So far as I know, no protest was ever called forth by these utterances, although in the Globe a number of correspondents joined in the discussion, on the pedobaptist side. I may add that the same statement is made in the pamphlet in reply to McKay, and, although Mr. McKay has put out several revised editions of his pamphlet, and although nearly three thousand of mine have been circulating for years, no objection has been raised by either Mr. McKay or anyone else.

There has been no change in the standards of pedobaptist denominations on the order of the ordinances. There have been no deliverances by their representative men repudiating their old standing ground. The special invitations given and the action taken, which are inconsistent with this, is the loose procedure of irresponsible men. I have no doubt this illogical outcry against our close communion is impelling a larger number to seek consistency with this outcry rather than with the traditional practice of their own denominations, especially where Baptists are strong.

May I add, I listened with great interest to Bro. Hutchens' well reasoned and thorough discussion of the "Order of the Ordinances." Whatever brethren of other denominations may do, but ground our own people in the truth that valid baptism comes before the Lord's Supper, and they will be little affected by the thoughtless and hard things which are said against our practice. I am sure, if our pastors generally were careful to indoctrinate their people as to the teaching of the New Testament on this subject, and not take it for granted that this was not needed, it would be of the greatest service, especially where they are exposed to the specious objections which are urged against our practice. At the same time we have an immense advantage in dealing with pedobaptist objectors, when we can tell them, as we still may, notwithstanding irregular action in certain quarters, that their denominations are strict communionists in the same sense as are we, requiring what they deem valid baptism before the Supper. In that way it can be shown that it is our close baptism and not our close communion which is the one difference between us here, and confine the question to its true limits. C. GOODSPEED.

From Halifax.

RECORDS OF THE CONVENTION.

On Sunday morning following the Convention Rev. W. E. Bates reviewed the work of that body at its last session in his Sunday morning sermon. Mr. Bates has spent his public life in the midst of the intelligence and activity of the Baptists of the New England states. His standards are therefore high. Mr. Bates does not push himself into recognition, but when called upon to discharge any duty he does it to the satisfaction of all concerned. The last Convention having been the first one which he has attended, he was wide awake to see and hear and form opinions. Pencil and note book in hand he was ever busy. From beginning to end he sat as critic and judge of what passed before him. Unconsciously to himself he compared and contrasted all that he heard and saw with what he had been accustomed to see and hear. Well, he came home and gave his congregation a bird's eye view of the Convention at Amherst. He was not, of course, in ecstasies over all the doings of this first Convention he had ever attended in the Maritime Provinces, but he regarded the work as thoroughly done.

the spirit of the meetings as good and the devotion and ability displayed first class. He named some of the speakers and characterized their deliverances. In respect to the ability of some of them it was in his opinion of the highest order and compared favorably with the best efforts of the distinguished men of his own country. Mr. Bates is entering heartily into the work of the Baptists of the Maritime Provinces. So soon as he gets a working command of knowledge of our enterprises he may be reckoned on for hard, patient and effective work.

How many ministers who were at the Convention gave their churches a carefully prepared account of it on their return home?

THE PLEBISCITE.

Well, Halifax is moving, slowly of course. The action of the creature has never been frantic or spasmodic. The ministers, or some of them, are sounding the alarm. The friends of the rum business are quiet. What work they are doing is not done by sounding of tom-toms and trumpets. They are not, however, asleep. By this craft they have their living. A large committee favorable to the plebiscite meet from time to time. Organization proceeds. On Sunday, the eleventh, at four o'clock, there will be temperance meetings in small halls throughout the entire city. The best talent will be employed at these gatherings. On Sunday the eighteenth such meetings will be held in the evening after the church services are over, and on Sunday evening, the 25th, after the worship of the churches has closed there will be two mass meetings, one in the South End and one in the North End of the city. Then for the voting on the 29th.

THE NORTH CHURCH MUCH BEREAVED OF LATE.

Mr. Fash has been called upon to go to the house of mourning quite frequently. Among those who have passed away was Deacon Norman McDonald.

In looking around at the surviving deacons and back at those who have gone to their rest, I am reminded that the Baptist churches of today in the Maritime Provinces are greatly blessed with good and honorable deacons. Great and good have been those who have passed away in this city, among whom were, J. W. Nutting, J. W. Johnstone, Alex. Robinson, S. Selden, of the First church; Cyrus Hubley, of the Tabernacle, and McPherson, Brown and McCully and now McDonald, of the North church. Those who remain are equally honorable, wise and good. The Lord be thanked for deacons of this class, "grave, not double-tongued, not given to much wine," not to any wine indeed, not greedy of filthy lucre. They have held and do hold the mystery of the faith in good consciences and have attained to good degrees in essential graces and in the faith, boldness.

Well, Deacon McDonald was a pillar in the North church and a prop in all the other Baptist churches of the city. He looked like a pillar. Physically he possessed ideal manhood, breadth of forehead, of face, of chest, of limb and entire form, and height and mould to match. That fine physique that would tip the scales at about two hundred avoirdupois was not a forbidding object. What a heart there was inside of that big form! A very woman he was for tears and tender sympathies. The people were drawn to him; children came to him as bees to flowers. There was the hiding of his power. Oh, you grand, dear old brother, all the Baptists of Halifax miss you! He was very much like the sun in his attention to church duties. When it is the duty of the great orb to be above the horizon he is there. Where was the deacon when the prayer, conference and other church meetings were held? Sun-like he was there. Deacon McDonald himself would have been offended if anyone had described him as a man without faults, but all the pastors who have known him and those who have held to him the closest relationships in life will bear feeling testimony to the many noble traits of his character.

Deacon Webber at Sackville, now 86 years old, is, we are sorry to state, enduring a serious sickness. He is another Baptist giant. Bro. W. J. Gates of the North church is undergoing a very painful sickness which he bears with calm resignation. May the Lord sustain these suffering ones. Of the African Baptist Association, now in session in this city, you shall hear later. REPORTER.

The Plebiscite and Revivals.

"The leaven is fermenting gloriously." Rev. Edward Manning wrote Rev. Charles Tupper, then pastor of the church at Amherst, in these words:

DEAR BROTHER TUPPER.—I just want to tell you that two weeks ago last Lord's day, I baptized your brother Jeremiah's wife. She has been wading about five months in deep affliction, but found the Messiah and must obey, and did last Lord's day. I baptized your brother Matthew's wife, and Mrs. John Rockwell, both weakly women; but both so uncommonly set at liberty that they could not wait till warm weather. They told remarkable clear experiences, and were much composed in the water, and through all the exercises. God appeared present. I expect to baptize at Perro next Lord's day. The attention of many is called up—the Tupper's is particular. They never appeared so well. Augustus, Nathan and Jeremiah have abandoned the sale and use of ardent spirits

altogether; so have many more. A society is formed, as you may have heard before now; and likewise one in the Western Settlement in this town. The leaven is fermenting gloriously through the province. There has not been half the ardent spirits used in this town, this season past as usual. Many have harvested all their hay, grain, and potatoes without a drop, and never did it so well, nor with so much health of body, and it is to the health of their souls likewise.

The rent in the Granville Street Church, Halifax, is likely to be healed. Indeed I may say it is healed. They have made mutual concessions on each side, and have mainly come together and Brother Green continues to be their pastor. O, may he continue to fill the station with fidelity to God and man. Your friends are generally well, except Jerusha, your brother Samuel's daughter, is very delicate. I rejoice to hear of Mrs. Tupper's recovering, and the salvation of her dear daughter. Mrs. Manning is still in a poor weak way. I hope she may recover. But we ought to say, the will of the Lord be done.

In haste I remain yours in all things,

(Signed) EDWARD MANNING.

Cornwallis, Dec. 17, 1829.

This letter was born just three days before the birth of "Reporter."

"The leaven" of temperance was "fermenting gloriously." It had just been put in the barrel of meal. Think it not strange that the Tupper's sold "ardent spirits," about all who kept retail stores did the same. A glorious day was 1829 that burst on the Valley. I. E. Bill was ordained at Nictaux; Ezekiel Marsters, at Aylesford and William Chipman at Pleasant Valley, Berwick; all the spiritual children of the venerable Edward Manning.

Revivals came down and the temperance reform broke out. "The western part of the town" where a temperance society was formed was the Berwick region. Deacon Abel Parker, the Skinners, Huntingtons, led by their pastor, Rev. Wm. Chipman, were heart and soul into the work. Mr. Bill gave the young men who drove the teams, carrying his stuff from Billtown to Nictaux that year, a good supply of "the ardent." But the custom was doomed. In that year a son of Alden Bass, Reporters' great-grandfather, bought eight gallons of good Jamaica rum to carry a "wood-hauling" successfully through. Colonel Bayard who had been in the States and had seen the Beecher sermons "fermenting gloriously," requested the fervent, blue eyed preacher, I. E. Bill, to have a temperance meeting at Nictaux. As the leaven was fermenting gloriously in him he said, "Yes." That queer looking old Baptist meeting house on the southwest corner of the cross roads, where the Nictaux church now stands—66 feet long, 30 feet wide—12 feet posts, the pulpit on the east side and an aisle running from end to end, was packed with people. Colonel Bayard, the Methodist, and I. E. Bill, the Baptist, stood to their guns. The leaven fermented that day gloriously. The old warrior and the young preacher did their best. The leaven was fermenting gloriously in them. Out of the three or four hundred people present they got twelve to take the pledge—"Reporters' old kinsman, of wood-hauling fame and his wife were two of the twelve. The leaven has been fermenting gloriously—since that day among the Basses—Barss—now, if you please.

How the old veteran, Manning, would straighten up his gigantic frame, how those deep grey eyes would flash, were he here to go to the polls on the 29th. As he would look from the Atlantic to the Pacific, from the frozen north to the imaginary line cutting the great Republic from Canada, he would say, "the leaven is fermenting gloriously." Never had the Tupper's appeared so fine in the eyes of their pastor. They were giving their hearts to God and the leaven of temperance was fermenting gloriously in them.

Readers of the MESSENGER AND VISITOR, do you feel the fermenting of the leaven in you? Go to the polls on the 29th. Vote right.

Bridgetown reported that year 29 baptized; 1st Cornwallis, 9; Newport, 11; 1st Clements, 13; Nictaux, 151; Wolfville, 18; North Mountain, Annapolis, 80; Chester, 26; Yarmouth, 40; Granville Street, 38; Berwick region, 25. All this gave Edward Manning heart. It made him feel young to see the leaven fermenting gloriously.

If you have any of that leaven in you just go to the polls and say by your ballot, I think the drink business bad. I think it ought to come to an end.

REPORTER.

The Methodist Quadrennial Conference, now in session in Toronto, has adopted the scheme for raising a million dollar fund for the work of the church. At the conference on Thursday the committee on the million dollar fund had its first meeting, and formulated a scheme for the appropriation of the same when the time arrives for making the allotments. The scale is as follows: The educational fund to receive 45 per cent. of the whole; the missionary 25, the sustentation 15, the superannuation and the supernumerary 10, and the remaining 5 to go to the relief of St. James church, Montreal.

* * The Story Page. * *

Tender Over His First Lie.

"There is some one rapping at the back door," said I, looking into the kitchen.

"I know it," said the one in charge of that department, quite indifferently. "It's only a boy with a basket of eggs. Let him rap until he is tired enough to quit."

"Only a boy," said the one who has a warm corner in her heart for all boys. "Patronize him by all means, if we are in need of eggs."

"Yes, and get a lot of stale eggs on our hands, as we do whenever we believe their lies! You see, most who come to the door are not the regulars, who know they would lose by selling poor stuff; but some one who has a lot of stale eggs, works them off on us city folks and never shows his face again. And I'll not get taken in by them!"

But the rapping still continued, and so I went to the door, apparently not heeding the muttered:

"She'll get taken in! Children can always twist her round their fingers!"

And an instant later I found myself looking into a face which brought to mind a remark I once heard made to a boy grown tall, by a blunt stranger, which was: "Your Maker put the stamp of honesty upon your face! and it would be a great pity if I should find that you had written 'rascal' back of it."

One look at that frank, upturned face would have decided me beyond a question as to the boy's honesty, but heeding the admonition, I queried: "Are they fresh?"

The manly little pedlar looked me squarely in the face and made reply:

"Yes, just as fresh as they can be. Every one was laid yesterday!"

He said it so fearlessly, so glibly, that I was reminded of a man who was so good a talker that not long before he sold us eggs so stale they were useless, and who stoutly affirmed they were "laid yesterday," and thinking, "his son probably," I said:

"How can you be so sure they were laid yesterday?"

"Why," replied he earnestly, "my father he's got one hundred hens that lay, and he gives me for my share of the work to take the eggs out of the nests, so you see I know every one was laid yesterday, lady."

It was cruel to doubt the little fellow, who looked me so fearlessly in the eye, but still I ventured:

"I think you are telling the truth, but people often talk just as you do, and then I find I have been deceived."

At this the boy stood speechless an instant, and then with a snap in his bright eyes, said:

"Do you suppose I would tell a lie just to sell a few eggs?"

True, I stood reproved by his fearless way of putting it, and admit that I looked away, as I said evasively:

"It would surely be bad policy to do so, for if you should sell me stale eggs for fresh I never would buy of you again, nor would any one else who had once been deceived by you."

He caught my meaning and went in advance of me again, as he said, with emphasis:

"It was not the selling part I was thinking about! It's—it's, why, lady, perhaps I cannot make you understand about it, but—but I wouldn't tell a lie to sell all the eggs in the city, or to save myself from an awful whipping! But just try one of the eggs," he continued in an injured tone, holding the basket towards me, "if you do not believe what I say."

"I do believe you," said I, meekly. "I do not need to try them; I know I can trust you."

And then I proceeded to make my purchase. But by this time I was more interested in the gentleness of the boy than the freshness of the eggs; and so as I handed the small pedlar his due, I said, in an apologetic tone:

"I wish all boys could say as you do, that they would not tell a lie to save themselves from punishment, even. Say, did you never tell a lie?"

"Yes, I—told a whopper once? But it hurt me so badly, lady, I'll never tell another if I live to be as old as—as—Me—Methu—I guess I can't quite say it, but you know who I mean—the man the Bible tells about, what lived almost a thousand years."

"Yes, I know to whom you refer," said the interested listener biting her lips. "Methusalem is a hard name for so small a boy to pronounce," adding, "I suppose you mean that when you told the lie, you were so severely punished, that one whipping will remain so fresh in your memory that you will never tell another."

"Oh," said he with amusing frankness, "my father walloped me good, when he found it out, and he said that he did not want any lying boys around him; but his hurt didn't last long. It was the hurt here lady, what lasts!"

As he said this he put his hand to his heart in a way that went straight to mine, and in tremulous tone I said as I patted him on the shoulder:

"God can take the hurt all away if you ask Him to."

"Oh, yes, I know He can!" said he with a glad look in his eyes, "for I did ask Him, and now it only hurts a little when I think about it. But, oh, I couldn't tell another lie and bring the hurt back! and I never will so long as I live, whatever comes to me!"

It is needless to say that the eggs were fresh, and that now we find it for our interest to await the coming of the wee pedlar whose heart is still tender over his first lie.—New York Observer.

The Beginning of a Career.

Some years back, perhaps thirty or more, a little lad was loitering along the street of an interior city. As he passed the shop of the local photographer, a man came out and spoke to him. "Do you want a job?" he asked. The boy said promptly, "Yes, sir."

"If you get it, will you attend to it?" the man asked. Again the answer was, "Yes, sir."

"It is not a lively one. You have to sit still and watch things," the man said. "Do you think you can keep awake?"

"I can try, sir!" the boy said; so, after a little more talk, he got the job.

It was not a lively one. He had to sit upon a house-top and watch a lot of photographic negatives, to make certain that they got just enough light and none too much. He did the work well. The photographer never caught him napping, no matter how suddenly he came upon him. In a little while he showed that he was as intelligent as he was trusty. Then the photographer noticed that the lad's clothes, though worn, were always clean and decently mended. A little inquiry proved that the new boy was a widow's son—a widow who had very little besides her children and her trust in the Lord. The little her son earned was a very material help to her. She was eager to have him in school. All told, he had been there less than two months; but she could not send him; he had neither the time nor the clothes for it.

Sitting aloft day after day, the lad fell to studying the heavens. Chance had thrown into his hands a volume of Dr. Thomas Dick's Practical Astronomy. At first he found it dry reading, but in a little while the study of it had redoubled his interest in his ever-beloved sky. He longed above everything for a telescope, which would enable him the better to search out its glories, its mysteries. By help of his kind employer, he at length rigged up an apology for one—something whose limited powers only served to whet his appetite for real telescopic revelations.

He began to go to Sunday School. His teacher there grew interested in him and his ambition. Through her aid and counsel, joined to that of other friends, he went seriously to work to secure the coveted instrument. A second-hand one was offered to him for two hundred dollars. He sent for it, but found it so unsatisfactory that he returned it. Expressage both ways cost him twenty dollars he could very ill spare. However, he got the money's worth in experience—experience which determined him to be satisfied with nothing less than a telescope of the very first class.

To get money for such a one he worked and saved. A shabby coat had no terrors for him if the shabbiness meant something toward the desire of his heart. Yet he was only frugal, never niggardly, and always generous to a friend. Pretty soon he was able to buy a telescope of the very best pattern. It had a five-inch refractor. When it was duly in position upon the roof, where he had spent so many working hours, he was about the happiest young fellow in the world.

His friends were almost as happy—particularly that first friend who had given him the aerial job. The roof became a favorite resort for everybody in the city who had the least haughtiness after a sight of stars. The young owner of the telescope was glad to let them look. As for himself, he nightly scoured the heavens, noting and recording by means of drawings the many wonderful things he saw there.

Besides a good telescope he had phenomenally keen sight. That is evidenced by the fact that with this five-inch refractor, an instrument below the first power, he discovered and described a dozen comets. Providence, perhaps, had put it into the mind of a rich man to offer prizes for just such discoveries. They were not very big prizes, but altogether this self-taught astronomer won enough of them to give him a welcome thousand dollars.

He had, however, rebuffs as well as helps from the big outside world. The American Association for the Advancement of Science met in his native city not long after he had begun his study of the heavens. He was presented to its president, Simon Newcomb, and began modestly to speak of what he had done and hoped to do. "Humph! You had better put away that telescope! It is too big, anyway. You can do nothing with it; you had better study mathematics than waste your time star gazing," said the great man. The beginner left him half heart-

broken. But after the first smart he resolved that he would study mathematics, and he did.

Time's whirligig brings some revenges that are precious. Fifteen years later, Prof. Simon Newcomb, writing to Prof. Edward Emerson Barnard, upon whom Vanderbilt University had conferred the degree of Doctor of Science, and whom the Royal Astronomical Society of London has been proud to make a fellow, asked if Prof. Barnard "knew anything of a young fellow with a telescope, who had lived in Nashville when the Association for the Advancement of Science met there?" and added, after some further inquiry, "It cannot be possible that you are the one I mean."

It was not only possible, but actual. Prof. Barnard, today the foremost of American astronomers, who has mastered not merely mathematics, but the whole college curriculum, who has discovered more comets than any other living man, and who has mapped and measured the fifth satellite of Jupiter, is the lad who made his beginnings by faithfulness over a few things upon the roof of a Nashville photograph gallery.—New York Independent.

Empty Seats.

BY MYRA GOODWIN PLANTZ.

"Are you going to church this morning, Susie?" asked Dr. Clark, lying back in his easy chair with the morning paper. "A doctor who is out day and night can't be expected."

"No! I made jelly yesterday, and I'm tired. I'm faithful enough to stay home this cloudy morning," and Mrs. Clark curled up on the couch with the Bible she had not opened for a week, but it soon dropped from her hand. She was aroused by a strange voice saying:

"Now, my good imps, what have you done to-day to weaken the kingdom of God?"

The voice came from a suspicious looking personage seated on a throne of human skulls.

"We have been busy to-day making empty seats in churches," began one.

"Nothing could please me better," answered their king.

"I persuaded one man that he had a headache, and kept him from a sermon that might have changed his whole life," said one. "I induced one good man to slip down to his store and fix up his books," said another, with a horrid grin. "I worried a good sister about her old bonnet until she decided to stay at home until she got a new one," spoke up the imp labelled "Pride."

"And I made several poor women, who were hungry for God's word, stay home to repine over their trials. I just said to them, 'Oh, those rich people don't care for you; you can't wear fine clothes, so I wouldn't go where I was looked down upon,'" he continued.

"That is one of the best ways to keep poor people out of heaven, I know of," answered the king, with approval.

"I have a way of keeping people home from church, and they feel perfectly innocent about it," said one. "I induce people to have company or go visiting on the Sabbath. Of course this takes their mind off sacred things to begin with, and puts them on dressing and eating. Hired girls, mothers, and older sisters, have to stay at home to get big dinners. Many of the guests lose church to be in time for dinner."

"Anything to make empty seats," approved the king. "These people cannot be tempted by Sabbath excursions, but they miss God's house just as easily in this way."

"To make ladies feel that their servants need no Sabbath privileges, is good," suggested one.

"I am the weather imp," said a gloomy fellow. "I go around persuading people it is going to rain, or it is too cold, too damp or too hot, to venture out to church. It is enough to make even your gloomy majesty laugh to see these same people start out the next day in wind and weather. One would think it a sin to carry umbrellas and wear gum coats to church."

"I have a better scheme than that," said another. "These people you keep away are indifferent—generally good-for-nothing folks who are hardly worth getting into the kingdom of his Satanic majesty—but I have a plan that empties seats of the workers in the church."

"That is just what I want," said the king.

"I make these people overwork on Saturdays. For instance, I lead some good man the preacher depends upon, or some devout Sabbath-school teacher, to make Saturday the busiest day in the week. I just keep him rushed with neglected things till late at night, and then he oversleeps or is sick the next day, and can't get out, or if he goes he is too tired and sleepy to take part, or even listen."

"Splendid plan!" said Satan.

"Yes, it works well with delicate woman. If they clean house, or have Saturday night company, they can't be kept home without knowing that they have broken

the Sabbath the day before. A church party late Saturday night helps with empty seats."

"You are doing finely, my imps," his majesty said, warmly—for his breath was a flame of fire. "Preachers may work and pray over their sermons all the week, but there will be no results in preaching to empty seats. It isn't a smart preacher, nor a rich congregation, nor a good location, nor a paid choir, that makes a successful church. It is the church members always being there that draws in the unconverted and makes an eloquent preacher. As soon as a Christian begins to stay at home, from one excuse or another, I know I have a mortgage on his soul, which, if he does not shake off, I will foreclose in the judgment day."

"You have none on mine!" cried Mrs. Clark, who had been listening with bated breath; "I'll go to church if only to defeat you."

"What's the matter, dear?" asked the doctor. "Have you been dreaming?"

"Perhaps so; but I'm going to church if I get to my seat just in time for the benediction. I'll cheat Satan from this day out of one empty seat." And she has kept her word, and influenced many others to let nothing trifling keep them from God's house; and one "down-town" church has begun to grow, and will soon be a great power for God, because of no "empty seats." Northwestern Christian Advocate.

Mephistopheles and Faust.

"What shall a man give in exchange for himself?"—Jesus.

The old legend is that Dr. Faust, a German professor, dissatisfied with the short limits of human knowledge, by an incantation conjured up the devil, with whom a bargain was concluded, the contract being written in blood taken from Faust's arm. The terms were that the devil was to serve Faust faithfully for twenty-four years, gratifying every earthly desire that could be conceived, and opening up to him the gates of supernatural knowledge. At the end of the twenty-four years Faust was to become the property of Satan, body and soul.

The devil furnished him with Mephistopheles, a familiar spirit, as his attending servant. For years Faust, at the suggestions and by the aid of Mephistopheles, swam the seas of all indulgence and vice. As the end of the twenty-four years approached remorse and dread seized hold of him. He applied to the priests but they fled from his presence. He tried to pray, but voices of the past seemed to mock him.

On the fatal night as the hour of twelve approached, horrid sounds and cries were heard in Dr. Faust's room; the noise of a fearful struggle, peals of thunder, and a dreadful shriek, and then silence. Next morning the room was found disordered, the floor and walls being spattered with blood and brains, and Dr. Faust was seen no more on earth. Such is the crude old legend, rough in its Middle Age details, but embodying the spirit of a mighty truth.

Men make Faust's bargain when they barter health to gain luxuries, which cannot be enjoyed without that health; or when they surrender culture and the time for intellectual development to gain means to buy books, statues and pictures which they are unable to appreciate without that culture.

Other men slave and toil and sometimes steal to furnish their families luxuries and pleasures. They succeed in buying everything for wife and children except love and respect for the father, without which the luxuries are worthless.

Any man, preacher or layman, who, from too close attention to earthly matters, neglects and lets die his spiritual life to gain indulgence or prosperity or pleasure, is but another Dr. Faust signing the contract with Mephistopheles with his heart's blood, and must pay the price by-and-by. When a man gets hold of the world he may be drawn back, but when the world gets hold of him, his case is dark indeed.

No ransom can bring back a life once thrown away. No one can turn back the hands on the dial; no garment be recut from the same piece of cloth. We have only one sheet of paper given us on which to draw our life-plan. If we spoil its fair page, we have no other furnished us. All other loss may be repaired, and all other prayers answered except the cry, "O God, roll back the universe and give me yesterday!"

The angels pelt the demons with roses in Goethe's "Faust," and the flowers turn to blistering fire flakes as they fall. So every blessing upon an unrepentant life is a scorching and a curse.

Goethe makes his Faust discern and follow the nobler impulses of life, even in the midst of opportunities for unbridled license. No soul is forsaken so long as it has one weakest aspiration upward, nor hopeless so long as the faintest desire for purity is within. Man's physical frame, his toil, his glorious ideals, his sublime conception of God and his imperial faith that gives him visions of the other world, all tell us of a supernal career planned ahead for every man.

Jesus Christ in exchange is the Almighty's valuation of each of us. Let us prize ourselves as highly as our Creator does.—Rev. R. H. Bennett.

The Young People

EDITORS, J. D. FREEMAN, G. R. WHITE.

KINDLY ADDRESS ALL COMMUNICATIONS FOR THIS DEPARTMENT TO REV. G. R. WHITE, FAIRVILLE, ST. JOHN.

Prayer Meeting Topic—September 18.

Streams in the desert, Isaiah 35: 5-7; Ezek. 47: 9.

Daily Bible Readings.

Monday, September 19.—Isaiah 37: 21-38. Cheer for Hezekiah and Jerusalem, (vs. 35). Compare Isa. 38: 6.

Tuesday, September 20.—Isaiah 38. The personal praise of Hezekiah, (vs. 19). Compare Ps. 138: 1.

Wednesday, September 21.—Isaiah 39. A shadow on cheer, (vs. 6). Compare Jer. 20: 5.

Thursday, September 22.—Isaiah 40: 1-17. A voice of cheer, (vs. 3). Compare Luke 3: 46.

Friday, September 23.—Isaiah 40: 18-31. The endurance of the faithful, (vs. 31). Compare Ps. 103: 5.

Saturday, September 24.—Isaiah 41: 1-20. Who holds thy hand? (vs. 10). Compare John 10: 27, 28.

A Child Shall Lead Them.

Some time ago a missionary from Madras was travelling through crowded villages, and received an invitation to go to one never before visited. On his arrival the people collected around him, and begged him to send them a missionary and a schoolmaster to teach them "the sacred book." The missionary asked them, "What do you know about my sacred book?" And an old man sitting near him answered, "I know a little of it," and began repeating in Tamil the first two or three chapters of St. John's gospel. To his surprise, also, he found that the man was totally blind. He asked how he could possibly have learned so much, when the man answered that a lad from some distance, who had been taught in a mission school, had for months been working in this village, and had brought with him a part of the New Testament. He had read this aloud so often that the blind man had learned it by heart, and although the boy had left the village some time before, not a word of these precious truths had been forgotten.—Missionary Link.

A Lesson for Time-wasters.

"What is the price of that book?" at length asked a man who had been dawdling for an hour in the front store of Benjamin Franklin's newspaper establishment. "One dollar," replied the clerk. "One dollar!" echoed the lounger; "can't you take less than that?" "One dollar is the price," was the answer.

The would-be purchaser looked over the books on sale awhile longer, and then inquired: "Is Mr. Franklin in?" "Yes," said the clerk, "he is very busy in the press-room." "Well, I want to see him," persisted the man. The proprietor was called, and the stranger asked: "What is the lowest, Mr. Franklin, that you can take for that book?" "One dollar and a quarter," was the prompt rejoinder. "One dollar and a quarter! Why, your clerk asked me only a dollar just now." "True," said Franklin, "and I could have better afforded to take a dollar than to leave my work."

The man seemed surprised; but, wishing to end a parley of his own seeking, he demanded: "Well, come, now tell me your lowest price for this book." "One dollar and a half," replied Franklin. "A dollar and a half! Why, you offered it yourself for a dollar and a quarter." "Yes," said Franklin, coolly, "and I could better have taken that price than a dollar and a half now."

The man silently laid the money on the counter, took his book, and left the store, having received a salutary lesson from a master in the art of transmuting time, at will, into either wealth or wisdom.—Selected

Wrong Habits.

Habits are often likened to the web which the spider weaves about his victim. Very frail and light are the gossamer threads at first, and apparently harmless, but by-and-by they are not to be broken, so strong have they become.

St. Augustine relates of his saintly mother, the beautiful Monica, that she had told him of a great danger from which she was delivered in her youth. Her father, trusting in her sweet, innocent character, would send her to his wine cellar for wine, not daring to trust his servants with the keys.

Monica, curious to know the effects of the liquor that so pleased her father's guests, tasted it. She drank but a few drops, yet she felt the thrill of them through her body. She got into the habit of drinking a little every time she was sent to draw the wine, and drank more of it as she became accustomed to it, and grew to like it. She soon was in the habit of drinking bumpers. Monica told her son that she believed she would have become a drunkard, so insidiously had the habit grown upon her,

but for a merciful though humiliating experience. She had occasion one day to reprove one of the servants, and the girl was insolent. She turned on Monica and exclaimed, "You! you are a drunkard." That word was enough. Monica never touched wine again, and besought her son never to drink.

But too many, alas! have not the strength of character that Monica possessed, and so go on down, down to everlasting destruction.

In this great danger attending the tasting of wine, as in all other dangerous habits, "God is our refuge and strength, a very present help," and to Him we must flee for the needed help and strength to overcome and to resist.

"I ne'er took up the cross, But Christ my Saviour bore The heavier end and all the weight While leading on before."—Selected.

Summer.

Flowers are new, Skies are blue, Summer days are glowing; Birds and bees, Mid the trees, Woo the soft winds blowing.

Girls and boys, With their noise Make the greenwood ring; Wild and free, They with glee Home their trophies bring.

"Summer dear Do stay here." They would seem to say, "What care we, So we be Far from school away.

"We'll not borrow From tomorrow Thought of school or care; We'll today Frisk and play, Nor dream that it can rain."

Happy laddies, Winsome lassies, Keep your sunny looks; Frisk and play While you may, Forget the suns and books. But in your joys, Girls and boys, Hear the voice above; In your ear Whispering clear. "Nature's God is Love."—Marianne Kirlew.

Self-Mastery and Sanity.

Self-mastery is the basis of sanity. It is easy for us to give way to the impulses of angry passion, or of self-indulgence, or some absorbing train of thought, throwing the reins on the horse's neck, as it were. But "that way madness lies." Every time we give way to such un-governed impulses, we bring ourselves nearer to the fatal line which divides the sane who control themselves from the insane who have abandoned such control. To rule our own spirits, to hold every thought, desire and passion in us to its responsibility before reason and conscience, is the only way to maintain that mental and spiritual soundness which gives us the right to be at large as free and responsible beings. For he who will not rule his own spirit, in the long run must be placed under control for the safety of his fellow men.—S. S. Times.

A Rich Man.

A tax collector one day came to a poor minister in order to assess the value of his property, and determine the amount of taxes. The minister asked the man to be seated. Then the latter took out his book and asked, "How much property do you possess?"

"I am a rich man," answered the minister. The official quickly sharpened his pencil, and asked intently: "Well, what do you own?"

The pastor replied: "I am the possessor of a Saviour who earned for me life everlasting, and who has prepared a place for us in the Eternal City."

"What else?" "Health and obedient children."

"What else?" "A merry heart, which enables me to pass through life joyfully."

"What else?" "That is all," replied the minister.

The official closed his book, arose, took his hat, and said: "You are indeed a rich man, sir, but your property is not subject to taxation."—Selected.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR SEPTEMBER.

Thanksgiving for God's blessing during the past year. That the good influence of the Conventions just held may result in more devotion and zeal in carrying forward the work of the Lord.

A Prayer for the Foreign Field.

I wish to pay a little tribute to our foreign missionary workers. Has it ever occurred to you how much courage, how much love of Christ, it takes to calmly sever all the ties of friendship, of love and of home. To cut one's self adrift from the companionship of dear ones, to withdraw from the busy walks of life, when perhaps ambition and success pleaded with them to keep on. To leave behind an empty place that may never be filled, and to bid farewell to all the lovely attributes of our Christian land, and to realize through it all, that time will surely assuage the grief of those they leave behind, that by and by their tears will cease, and the absence of the loved ones will grow a lesser sorrow, until all that remains is a sweet and hallowed memory. So many of our missionaries never come back to tell us of their noble work. How many unwritten pages there are in the history of those self-sacrificing lives that will never be known until within the radiance of the great white throne, they shall stand revealed. They should not be forgotten.

Think of them at the family altar. Pray for them at your prayer-meetings. Ask God to sustain them in all their needs and uphold their hands even as Moses' hands were lifted up in the wilderness. Write to them. Assure them of your love and appreciation. It is so sweet to be remembered. And as you gather round your family circle which may be perhaps still unbroken, as you thank God for the many rich blessings He has given you, think of the missionary toiling in a land afar off, who has voluntarily surrendered all that you hold most dear, and ask yourself if the record of that life should pass unnoticed. Have you ever thought of their discouragements, their heart-aches, the terrible loneliness of soul they must experience. Don't let them die before you realize the true nobility that prompts them to follow a life in foreign fields. From your own happy home, from the full measure of your many blessings, scatter little crumbs of comfort into their lives. Let me tell you a little story. A missionary in a distant land had labored long and tirelessly as he had thought, in vain. He had decided at last to give up his post. He was weary both in body and mind. God seemed so far away and His work too difficult. But the morning's mail brought to him a letter from a dear Christian friend. It was a beautiful letter, so helpful, so sustaining, so full of prayer for his efforts. It touched his very soul. He got down on his knees after reading that letter and asked God to renew his courage and make him worthy of the pure and precious words expressed by that dear writer. He arose a fresher and a better man, and he STAYED. Need I tell you that God abundantly blessed his labors. So dear Christian friend, let us ever bear in mind the hardships and the utter self-abnegation of our foreign workers. Let us NEVER forget them. Let us pray for them always, and in that far-off land their souls will be refreshed by a veritable shower of blessings. God help us to do this. God help us to realize the mighty sacrifice they are making day by day, and to more thoroughly appreciate the magnitude and importance of their soul-saving labors. Our summer is almost over and gone. Let us begin the coming season with a will to do better and more enduring Christian work, and as we think of our Brothers and Sisters across the sea, may a mighty wave of prayer be wafted to our heavenly father, for the promotion and advancement of this illustrious cause, and may the knowledge we have of the unceasing efforts of our missionaries enable us to be faithful, to be trustful, to be thankful, and last of all to be prayerful.

The True Missionary Spirit.

It is not peculiar to Christianity, but no other religion has exhibited so high and pure a type of it. A distinguishing and conspicuous characteristic of the religion of Christ is the desire which each of its disciples feels to win others to accept it. This naturally finds expression first toward one's neighbors and friends, and then reaches out toward people more remote, and finally embraces the whole world in its comprehensive aims and hope.

Must we all be missionaries then? Certainly, in some real, active sense. Each Christian must act as a missionary toward all within the reach of his influence who are not yet followers of our Lord. But does it follow that we all are called to become what may be called professional missionaries, that is, to enter the service of missionary organizations officially, either in our own land or somewhere else? By no means.

It used to be claimed that every Christian young man or woman ought to become a missionary, either home or foreign, unless able to show that God has made plain the duty of declining to enter the service. Now it is more often claimed that no one ought to be a missionary unless able to prove a distinct and positive call to the work. If this seems to tend toward limiting the number of candidates for service, it hardly can be said to have produced that result, and it undeniably promotes a higher average of ability and earnestness among those who engage in missionary service. It is far more true than it was a generation ago, that only well-qualified persons are considered suitable for the work, and that they are regarded with admiration and honor.

But it needs to be enforced continually and vigorously that those of us who may not be commissioned formally to be missionaries are not thereby released from our proper and necessary share of the great work. It is ours to support the missionaries with ample funds, even at the sacrifice of our luxuries. It is ours to follow their careers with intelligent interest. It is ours to uphold them by our sympathies and prayers. To do these things is at once our privilege and our duty.

They cannot do their part of the work without us. We cannot do our part without them. And just at present it is we who most need to be incited to a more loyal zeal and endeavor.—Ex.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The vision of Paul at Troas and the words he heard at that time are as brimful of meaning to us in these latter days. That same cry is heard today, only with tenfold intensity. The event if properly studied would throw a bright light upon many a perplexing situation in our Christian work at home. These apostolic missionaries were busily engaged preaching the gospel in Asia; and God was greatly blessing their labors. There was still much unoccupied territory in that continent, and every apparent reason why they should remain there.

With this in view they tried to extend their labors into Bythinia, Tysia and Ephesus. But they had no freedom to carry out their plans. Indeed, they were not allowed by the Holy Spirit to do so, were firmly restrained from all further services for the present, and held waiting at Troas for further directions. At length it was all made plain to them. While they waited at Troas Paul saw in vision a man from Macedonia calling "Come over and help us," and as they looked at this vision in the light of all that had preceded it, they concluded that God was calling them to labor in Macedonia, and in obedience to the heavenly vision, they set sail for that new continent and began the first foreign mission work, preaching the gospel in Europe, and planting the churches to which we owe our salvation.

The Macedonian is still calling. He is always calling to the Christian men and women of these Provinces with no uncertain sound. He stands on India's plains and cries, "We are nearly 300,000,000 strong, we have only about 1,500 missionaries in our land, and you have about ten times that number (150,000) among one-quarter the population of India. Our people are bright, intelligent, capable, and indeed, members of the same race as yourselves, and of the same nationality now. Our land is wonderful and glorious, but we are perishing without the light.

More than twenty millions of our women are widows and worse than slaves, many of them child widows. Thousands of our little girls are dedicated to a life of shame in the name of religion. Millions of our people are dying of starvation through the dreadful influences of heathenism. Our people are looking forward to an eternity without Christ, "Come over and help us." And this is only one cry from one land; the vision might be repeated from every heathen shore. Nay! it is not the man of Macedonia, it is the Son of Man Himself who is calling and suffering over His perishing ones. And we see the vision and hear the voice.

The question to the Baptists of these Provinces is, what will be your response this year? If all will do something the results will be glorious. The F. M. B. earnestly asks the support and sympathy of pastors and people. The work is growing and the needs are increasing. We cannot slacken effort, more must be done than ever before. The results of past labor have been most encouraging.

Now, brethren, let us lay hold of the work with new and fresh energy and zeal. Send up your prayers to God and your money to the treasurer with persistent regularity.

Special Contributions to Foreign Missions From August to September 1st.

Freeport Sunday School, support of child in school in India, \$10; Mrs. Asa Carter, Hanover, N. H., \$20; W. W. Clark, \$5; Dr. Bills Hist Baptist, \$1; Pulpit supply (omitted) \$8. Total \$44.

SUPPORT OF R. E. GULLISON.

Rev. A. J. Vincent, \$5; Gilbert Kempton, \$5; Miss Evelyn Cox, \$5; Mrs. Mary Smith, \$5. Total \$20.

Total to Foreign Missions to Sept. 1st, \$64.

I. W. MANNING, Sec'y.-Treas.

St. John, Sept. 1st.

The September number of The Homiletic Review turns the preacher's attention toward the opening of a new campaign of Christian activity. It reminds its readers that the autumn is upon us with new and increasing duties and responsibilities. Many will be interested in the opening review article on "Harnack's Chronology of Ancient Christian Literature in its Bearings upon the Principles and Results of the Higher Criticism." Its author, Prof. Charles M. Mead, of Hartford Theological Seminary, formerly of the American Revision Committee, is eminently qualified for the task of estimating the value and setting forth the results of the distinguished German Professor's work. While Harnack's general position may be called conservative, from the German point of view, regarding the general trustworthiness of the books of the New Testament, it is admitted that his method of dealing with evidence, both external and internal, is often decidedly arbitrary. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$3.00 a year.

Dr. Moore, of Stanley, York County, has now under construction a building which it is generally understood will be utilized as a cottage hospital.

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

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Kent County Sunday School Convention.

The Kent County S. S. Convention was held this year at Buctouche. The sessions were all largely attended and proved helpful and profitable to all present. The following is a brief outline of the programme carried out:

First Session Saturday afternoon. Devotional service led by Rev. I. Carpenter. Address on the work of the Convention by Pres. Rev. R. M. Bynon. Reading of reports from Sunday Schools by delegates. Discussion, "The place the Bible should occupy in our Sunday Schools," opened by Rev. I. Carpenter and spoken to by Bros. Ayer, McLean and Rev. R. M. Bynon.

Second Session evening. Opened by a devotional service led by Bro. A. Gaddes, after which the session was given up to the temperance cause. The Division from McLaughlan Road was well represented and speeches were made by the following: Messrs. A. Gaddes, W. Gaddes, J. West, L. Gamble, E. Hicks, A. Mills, W. Ayer, Pastor Davies and Rev. I. Carpenter.

Third Session Sunday morning. Devotional service led by Bro. E. Hicks. Opening a Model Sunday School by Sup't. W. Ayer. Teaching a Primary, Intermediate and Bible class by Sister E. Dickie, Sup't. A. Mills and Rev. R. M. Bynon. Sermon, Pastor H. Davies, text, John 8: 12. Fourth Session, afternoon. Opened by a devotional service led by Bro. John Ward. Following this came a programme of recitation and song by the Buctouche, St. Marys and Dundas Sunday School children. Address by Bro. A. Mills. Essays by Sisters A. West and E. Dickie.

Fifth Session, evening. 15 minutes praise service. Addresses by Bro. A. Mills and Pastor Davies on N. B. Home Missions, and Education and Literature. Sermon Pastor R. M. Bynon, Duet. 14: 26 "What stand would Christ our Leader take in the coming Plebiscite" At the close of the sermon the following pledge was passed around:

"Whereas, the Dominion is about to be called on to take a vote of its electors to know if they favor prohibition, and whereas we realize the liquor traffic is the foe of the individual, the community and the Dominion, we whose names are here annexed, determine to assert our Christian manhood by voting the prohibition ticket at the coming plebiscite."

This pledge was signed by some 95 voters present. The session closed with a short social service.

Notices.

The 13th annual Sunday School Convention for the Province of Nova Scotia will be held at Bridgetown, Oct. 11-13 next. The programme is now in course of preparation, and it is expected that clergymen and laymen interested in advanced Sunday School methods including representatives of the International, will be present and address the convention. All our live and progressive Sunday Schools will be represented, and it is hoped that there will be a large representation.

The regular sessions of the Queens County Quarterly meeting and the Queens County Baptist Sunday School Convention will meet with the New Canaan Baptist church, Friday, October 14, at 2.30 p. m. Large delegations are requested from the churches and Sunday Schools.
F. W. PATTERSON, Sec'y-Treas.

The Baptist Sunday School Convention of District No. 3, Queens County, will hold its half-yearly session at Jemseg, on the afternoon and evening of Wednesday September 21. First meeting will be held at 2.30 p. m. All Sunday Schools in said district are hereby notified to elect their representatives early, and in every way to do what they can to make the Convention a success.
ERNEST M. STRAIGHT, Sec'y-Treas.

The seventh annual session of the Baptist Sunday School Convention for Annapolis County will be held at Paradise, Sept. 20. First session to open at 10 a. m. Prayer for Sunday Schools led by Rev. F. M. Young. Address by President, Rev. Lew Wallace. Paper, "The Teacher a Pastor," J. O. Vince. Discussion led by Rev. Mr. Parry; Appointment of Nominating Committee. Afternoon Session.—Praise service, led by Jos. F. Bent; Reports of Vice-Presidents and Secretary; Primary Class lesson taught by Miss E. Balcom; Paper, "The Children for Christ," Mrs. H. J. Crowe; Paper, "Normal Class Work," Rev. J. G. C. White; Paper, "Grading the School," I. M. Longley. Evening.—Praise service, led by J. O. Vince; Paper, "Child Study," Mrs. I. Crombie; Paper, "The Sunday School a Missionary Agency"; Address, Rev. Mr. Baker; Paper, "Relation of the B. Y. P. U. to the Sunday School," by I. N. Barss.
L. W. ELLIOTT, Sec'y.
Lawrencetown, September 5.

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From choicest Concord grapes is the unfermented wine so largely used by the churches. Send One Dollar to Mr. C. W. Saunders, the agent of this paper at Yarmouth, Nova Scotia, and he will send you Three (3) Pint Bottles by express.

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The Home

Catnip at the Zoo.

People who live in the country know well the herb called catnip. We have seen it produce exactly the effect described here on a pet cat that lived in the city where it could not get the plant.

Sometime ago an armful of fresh catnip was picked and taken to Lincoln Park to try its effects on the animals there. So far as is known, catnip does not grow in the native homes of these animals, so it was the first time they had ever smelled it.

The scent of the plant filled the whole place, and as soon as it had reached the parrot's corner the two gaudily attired macaws set up a note that drowned thought and made for the side of the cage, poking their beaks and claws through. When the catnip was brought near them they became nearly frantic. They were given some and devoured it, stem, leaf and blossom, with an avidity commensurate with the noise of their voices.

The keeper and the catnip carrier then made for the cage of Billy, the African leopard. Before the front of his cage was reached he had bounded from the shelf whereon he lay, apparently asleep, and stood expectant. A double handful of catnip was passed through to the floor of the den. Never was the prey of this African dweller in his wild state pounced upon more rapidly or with more absolute savage enjoyment. First Billy ate a mouthful of the catnip, then he lay flat on his back and wriggled through the green mass until his black-spotted yellow hide was filled with the odor. Then Billy sat on a bunch of the catnip, caught a leaf-laden stem up in either paw and rubbed his cheeks, chin, nose, eyes and head. He ate an additional mouthful or two and then jumped back to his shelf, where he lay the very picture of contentment.

In the tiger's cage there is a very young, but full-grown animal. When this great, surly beast inhaled the first sniff of the catnip, he began to mew like a kitten. Prior to this, the softest note of his voice had been one which put the roar of the big-maned South American lion to shame. That vicious tiger and his kindly dispositioned mate fairly reveled in the liberal allowance of the plant which was thrust into her cage. They rolled about in it and played together like six-weeks-old kittens. They mewed and purred; tossed it about, ate of it, and after getting about as liberal a dose as had Billy, the leopard, they likewise leaped to their respective shelves and blinked lazily at the sun.

The big lion, Major, was either too dignified or too lazy to pay more than passing attention to the bunch of catnip which fell to his lot. He ate a mouthful or two of it, licked his chops in a "that's not half-bad" way, and then went back to his nap. The three baby lions quarreled over their allowance, and ate it every bit. —Chicago Times-Herald.

"Go Home to Thy Friends."

A rescue missionary was lecturing in a strange place, that is, in a place where he was not accustomed to speak. He said that every Christian, however humble, or poor, or busy, could do some personal work for Christ, if he was only willing. After the lecture a poor woman rushed up to him and said, half indignantly:

"What can I do? I am a poor widow with five children to support, and I have to work night and day to provide food for the family. How can I find time to go and speak to any one about Christ?"

"Does the milkman call at your house early in the morning?"

"Of course he does."

"Does the baker follow him?"

"Why, yes, to be sure he does."

"Does the butcher once or twice a week visit you?"

"Yes," was the curt reply, and the woman, her face flushed with excitement and apparent vexation, flew away.

Two years after, the man of God spoke in the same place. After service a woman asked him:

"Do you know me?"

"No."

"Well, I'm the person who was vexed with you two years ago when you asked me whether the milkman and baker and butcher visited me. But I went home to think and pray, and God helped me to do my duty. I now have to tell you that through my humble efforts, five persons have been led to the Saviour, and they are all consistent, working members of the church."

Indifference! Indifference! This it the sin which Satan uses to seal the doom of lost souls. "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee!"—Selected.

If you are going to make some friend happy by sending her a bouquet, cut the flowers the night before they are to be sent (whether they go by mail or messenger) and keep them in water in a cool place. The stems will be full of water and they will endure their journey much better than if sent as soon as cut.

To clean gold picture frames, beat the white of an egg; add to it one pint of cold water; moisten your frames with this mixture, using a sponge. Then with a soft flannel carefully wipe. Take a second cloth, perfectly dry, and give the frames a light rubbing. If the frames are not clean and bright after this treatment you had better take them to a glider and have them regilded.

A cart-load of sand is one of the cheapest and most satisfying playthings in the world. Watch Johnny and Nelly at their work and you will wish more heartily that you could find the same novelty and enthusiasm in your employments. The sand pile is a very cosmos. Mountains are built from it with the use of tin shovels and beach pails; there are caves in the cool depths near the foot of those Himalayas—caves big enough for the cat to turn around in; Johnny makes a fort on his side, and Nelly lays out a garden on hers. Johnny's fort mounts murderous clothespins, and the garden has trees and flowers and fountains made of burned matches, wisps of paper and broom straws, while China dolls walk abroad there and take the air. This is one of the most serious affairs in life to them. In this play the little ones are learning. Probably they acquire more exact information in an hour than they gain all day in school—about this physical world that they must use their whole lives long, for all knowledge rests upon them, ideas about substance, gravity, density, form, distance. —Ladies' Home Journal.

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Manvers, Ont.

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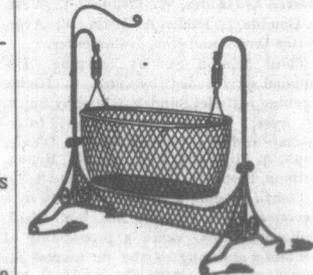
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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Second Quarter.

REVIEW.

Lesson XIII. September 25.

GOLDEN TEXT.

No good thing will he withhold from them that walk uprightly, Psa. 84: 11.

EXPLANATORY.

The Review is usually the most difficult lesson of the quarter, the one most dreaded by teacher and scholar; and yet a good review is almost essential to a clear comprehension and permanent impression. It should be not a retracing of our steps one by one, but a bird's-eye view as from a mountain top of the hills and valleys, the roads and streams, among which we have been traveling. There comes something to us, from a broad view, which no amount of study of details can give us. The artist with his landscape, and the physical geographer with his outlook over continents can show us truths which no botanist or miner or mere mineralogist can furnish. So in our review we should learn the truths which the centuries teach us, which nations in a long history have worked out.

The Two Divisions of the review are the Facts, and the Lessons which the facts teach us. Facts, even of Bible history, seem dull to some and of little importance. But facts are like the gas pipes and fixtures in a house. They are nothing but dull, dark iron, and yet you cannot have your house lighted with gas without them, and the fixtures once put in, you need spend but little time on them, but can light up at any time. We are to use the facts only enough for us to light up the lesson. But our teaching will be largely a failure unless we impress on the memory of our scholars the main facts of the Bible as nails by which are fastened the teachings. And more than this, a large proportion of the Bible is history. God teaches by history, and unless we know the history, we cannot know what God would teach us by history. Why are Bible facts and Bible history any more religious than any other facts and history? Simply for this reason, that the Bible is history interpreted by God himself. He points out the meaning and the principles underlying it, and what it was intended to teach. Other history, too, rightly read, is God's teaching; but we are left to discover the meaning for ourselves. The Bible history shows us how to interpret all history; and all lives of men. Let us therefore see to it that our scholars know the Bible facts, and that we light them up with the divine teachings.

MAP REVIEW.

Mark on the map the principal places; trace the various journeys; and note the relation of the places one to another as affecting the course of the history, such as Jerusalem, the capital of the United Kingdom; Shechem, the place where the kingdom was divided; Samaria, the capital of the northern kingdom; Jezreel, another royal residence; Gilead, whence Elijah came; brook Cherith and Zarephath, his hiding places; Carmel, where the sacrifice was made; Horeb, whither Elijah fled, and where he saw the vision; Bethel, where Amos preached; Damascus and Assyria and their relations to the history. And thus with all the other places referred to.

Note also the extent of the kingdom at various times,—as Solomon left it, as it was ordinarily, as it was under Jeroboam II.

THE WAY OF THE TRANSGRESSORS IS HARD.

Not only because of the awful punishment at the end, but because of the barriers God puts in the way of sinners to keep them from walking in that way. We obtain the best value from this history, and let the light of the past shine most clearly on the present, when we search out the causes of this downward tendency and watch the discipline of God, and what he did to turn the nation into the ways of wisdom and righteousness; the refusal of the people to repent; and the final catastrophe.

The Problem was to prepare a nation who would be fitted to carry on the kingdom of God, to receive the truth, to accept the Messiah, and proclaim salvation to the world. There are now two experiments, one with the northern kingdom, about which we have been studying; and the other with Judah, which forms the subject for the next quarter's lessons.

1. The kingdom opened with the most brilliant possibilities. Its territories were much larger and more fertile than those of Judah. It inherited much of the glories, the power, wealth, and literature of the kingdom which had burst into meridian splendor under David and Solomon. But its first thing, a man of large capacity and great force of character, but more politic than religious, put in it at the very beginning the leaven of sin and disaster.

2. There were reformers and reformers,

especially Elijah and Elisha, who fearlessly proclaimed the truth, faced kings, and taught the people.

3. There was a reforming king, Jehu, zealous and cruel, doing a good work in a bad way. He rooted out the thorns that choked the wheat, in the family of Ahab and the priests of Baal.

4. There were schools of the prophets, teachers of truth among the people. They had no little religious literature.

5. They had examples of religious revival and prosperity in the southern kingdom.

6. At times God gave them prosperity and wealth, that his goodness might lead them to repentance.

7. They had many warnings, lesser evils coming upon them for their sins. These were the pains that told them of disease within.

8. God sent them special prophets, Jonah, Amos and Hosea, who in every way, by words, by deeds, by visions, by object lessons, warned and entreated the people.

But in spite of all these things they refused to repent, they continued in evil ways, and at last they "ate the fruit of their own way, and were filled with their own devices." They "set at naught all Wisdom's counsel, and would none of her reproof," till their "fear came as desolation, and their destruction as a whirlwind."

LESSONS FOR US.

1. National Applications. God has given wonderful possibilities to our nation, and

we can make the ideal to be Real if we will. Our only danger is in sin and irreligion,—in corruption, pride, luxury, oppression, selfishness, vice, neglect of duty. God is doing for the nations of today even more than for Israel, to keep them from the downward path. He gives prosperity and comforts. He lets hard times come, whose meaning is ever that we should note where we have gone wrong, and repent and do works meet for repentance.

2. Personal Applications. "The rise and fall" of Israel is a picture of what is going on continually among individuals. The whole course of the history is a magic mirror in which sinners may see themselves; a panorama of their own lives, the bright hopes and possibilities, the loving care of God, the numberless good gifts, the varied training by joys and sorrows, the sins against God's goodness, the troubles that result, the warnings and entreaties by pastors and teachers, the Word of God, and in some cases the persistence in evil till the irrevocable ruin at the end. It is well for each one to look and see to what part of this life history he has arrived, and whether he is tending, and where he will end if he does not repent and turn unto the Lord.

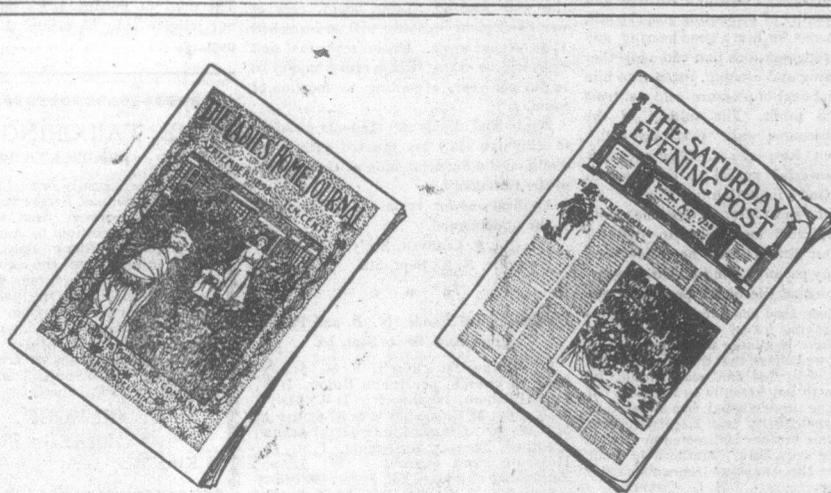
The way of transgressors is very hard, not only on account of the punishment at the end, but because so many barriers must be broken down and restraining influences must be overcome in order to go on in sin,—the love of God, the conscience and moral nature, the Word of God, the Holy Spirit, the sacrifice of Christ, the sense of

honor, God's goodness, God's providence, early training, the influences of religion, prosperity.

3. Temperance Application. The history we have been studying is a most effective temperance lesson. The course of Israel's history pictures out the course of a drunkard, from the time he tastes the cup, sparkling with excitement and sensual pleasures, till he drinks its dregs, and finds at last the serpent's fang.

A minister in a town not a thousand miles away, on a recent Sunday, surprised his audience by reading the following announcement from the pulpit: "The regular session of the Donkey Club will be held as usual at the close of the service. Members will line up just outside the church door, make remarks and stare at the ladies as is their custom. Any member known to escort a young lady to church like a man and sit with her like a gentleman, will be promptly expelled from membership." The application was to the point, and the effect marvellous.—(Orono News.)

Lt. Col. H. E. McCallum, R. E., C. M. G., governor of Lagos, will succeed Sir Herbert Murray as governor of Newfoundland in October next.



We will mail THE LADIES' HOME JOURNAL, beginning with the October number, to January 1, 1899, also THE SATURDAY EVENING POST, every week, from the time subscription is received to January 1, 1899, on receipt of only Twenty-five Cents.

In The Ladies' Home Journal

Mrs. Rorer, who writes exclusively for THE LADIES' HOME JOURNAL, will continue her cooking and domestic lessons. In the October number she tells what should, and what should not, be eaten by men following certain occupations. Twenty-five desserts are given for all sorts of stomachs.

SOME SPECIAL FEATURES include churches decorated for Christmas, Easter, Fairs and Weddings, photographed and described.

Interiors of tasteful and inexpensive homes pictured and described, showing pretty corners, tables set for dinners, luncheons and teas, etc.

Some Special Features of THE SATURDAY EVENING POST

Besides the General Departments—Serials, Short Stories and Sketches—

Men and Women of the Hour

Brief biographic sketches and characteristic stories of people prominently before the public, with portrait illustrations.

The Post's Series of Practical Sermons

Each week is given a strong sermon, simple, direct and unsectarian, on vital topics, by one of the best religious thinkers of the world.

The Best Poems of the World

Beautifully illustrated by the best American artists, are accompanied by a portrait of the poet, a biographic sketch and the interesting story of how each poem was written.

THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

From the Churches.

SURRY, ALBERT CO., N. B.—On Sunday, Aug. 14th, I had the pleasure of baptizing the following young sisters, on a profession of their faith in Christ, Jennie Milton and Clara Lauder. They were received into the fellowship of the church the same day. It was a beautiful morning and many witnessed the ceremony.

J. MILLS.

WOLFVILLE, N. S.—Rev. H. R. Hatch, pastor, has so far recovered from the illness with which he was seized at Convention as to be able to return home, but he has not yet resumed full work. He will probably take his vacation this month and be ready for service in a few weeks. Dr. T. A. Higgins (pastor emeritus) preached on Sunday morning last. Dr. Jones led with much ability the evening meeting. Reports of Convention doings were given by Dea. C. W. Roscoe, Capt. Tingley and Principal Oakes. It was a profitable meeting. The people were interested. Wolfville has a number of summer visitors including Hon. Mr. Justice Graham, who is an interested attendant at the services on Lord's day and at the mid week social meeting for prayer. Dr. Trotter is spending the month at Clifton Springs, N. Y., gathering strength for the coming year.

CAPE TORMENTINE, N. B.—Last Sunday, Sept. 4th, the little church here was favored with a visit from its old pastor, Rev. A. J. Vincent. Bro. Vincent's fearless and original manner of presenting gospel truth, always secures for him a good hearing, and the large congregations that came together both morning and evening, listened to him with a great deal of pleasure and we trust with much profit. The subject of the evening discourse was "God's last call," taken from Rev. 22:17. The preacher made a powerful appeal to the unsaved to accept God's invitation to "Come." At the close of a short after-service, one young woman indicated her desire to live for Christ. Our little church here has been without any pastoral care for nearly a year, and the spiritual life of the people is low. Nevertheless, God has a few faithful souls who are praying for an outpouring of the spirit. There is a large work here to be done, and we believe that the earnest faithful labors of a God-sent man, would be attended with large results to the glory of Christ. The undersigned has engaged to stay with the church two months longer, or until some brother is directed by God to take up the work here. Brethren in your prayers for the churches remember Cape Tormentine.

H. G. COLPITTS.
September 5th.

TOBIQUE VALLEY.—I have of late made this field a visit and found things prospering very encouragingly. I found Bro. D. F. Millen doing a good work. I had great pleasure in holding a few meetings with him. He has a large territory to travel over and he is improving very much. August 14th, was a good day, we held three meetings, and had the pleasure of baptizing two fine converts, in the beautiful clear running waters of the Tobique River, near Linton Corner, where the meetings were held in the school house. We are and have been in much need of a house of worship, and it has been much against our cause that we have not had one. We announced in different meetings a business meeting, to consider making some move to build a house for God, and on Monday, Aug. 15th, we held our meeting, and as there had been some talk in the past, all such action was rescinded, and very pleasantly it was decided by vote to build at Linton Corner, and voted that all means be turned to that end. Also at Birch Ridge colony, Bro. Millen has got the people to work to finish the inside of the Baptist house, put up there through the efforts of Rev. C. Henderson, and outside finished. So things look a little prosperous, they need help in both those houses, now do good and help the work of the Lord.

J. W. S. YOUNG.

To the North Baptist Church and Friends.

DEAR BROTHERS AND SISTERS.—Our family feel deeply grateful to you, for the many proofs of love and sympathy towards our father and towards ourselves, while we mourn our loss. Your letters of sympathy and floral offerings we sincerely appreciated, and your earnest prayers for the sustaining presence of the Holy Spirit in

our behalf, we can assure you, greatly strengthened us in our sadness. May the dear Lord bless you all in our prayer.

In behalf of the family,

GEO. A. McDONALD.

Halifax, Sept. 9th.

Acadia Seminary.

The students have been coming in quite rapidly the last two days, and while we cannot yet give the enrolment for the term, the prospect is that the attendance will be large.

A GOOD OPPORTUNITY.

There is a good chance for one or two young women wishing to take studies in art or music to pay a large part of their board by doing work in the dining-room.

AN ASSISTANT COOK

for Horton Academy is also wanted shortly. Persons wanting any of the above named places should write at once to the undersigned.

A. COHOON, Sec'y. Ed. Com.
Wolfville, N. S., Sept. 8th.

Acadia University.

BOARDING DEPARTMENT.

Arrangements have now been completed for the management of Chipman Hall for the year 1898-99. Table board, care of room and plain washing will be furnished at \$2.60 per week. Room rent, fuel and light will be extra. Room rent from \$17.50 to \$10 per year, according to location of room.

Needy and deserving students resident in Chipman Hall are granted priority of claim on the financial aids at the disposal of the University.

Applications for rooms should be made to the undersigned.

A. COHOON, Sec'y. Ed. Com.
Wolfville, N. S., Sept. 6th.

Denominational Funds N. B. and P. E. I.
From Aug. 1st. to Sept. 1st.

St. George, 1st church, F M, \$14.03;
Main St church, per Junior Union, D W, \$10; Hillsboro, 1st church, (D W, \$24; F M, \$19.50; M E, 50c; M R & A, \$1.50; M & N W, 25c; Grande Ligne, \$2.35) \$48.10;
A Friend, Steeves Settlement, F M, \$2;
Hillsboro, 2nd church, F M, \$10.60;
Petitcodiac church, D W, \$5.80; Salisbury 3rd church, D W, \$3; Brussels St church, F M, \$6.18; York and Sunbury Q M, per J S T, F M, \$2.15; Mrs. Samuel Bates, per J S T, F M, \$1. Total to Sept. 1st, \$102.86.

PRINCE EDWARD ISLAND.

Belmont chhch, D W, \$3.80; Murray River church, D W, \$8; Bonshaw church, \$3. Total to Sept. 1st, \$14.80. Total N B and P E I to Sept. 1st, \$117.66.

J. W. MANNING.

Treas. of Con. N. B. and P. E. I.
St. John, Sept. 1st.

"How Many Delegates?"

Our Convention has assumed such proportions as to cause alarm to many. If it continues to increase in numbers, where may we hope to find a town in our provinces able and willing to entertain it? When you consider that the B. Y. P. U., Minister's Institute and the W. M. A. Society (in large measure,) are all in evidence at the same time and place of meeting, can you wonder that we are found wondering where we shall find shelter?

Ponder a few facts. There were at Amherst from three to four hundred visitors and delegates, and the large majority of them receiving free entertainment. What does this mean to the kind folk who cared for us? Possibly an extra expenditure on their part of nearly or quite one thousand dollars, besides added burdens, not to be reckoned in terms of cash. Let us for a moment view this matter fairly. True, Amherst is the "land of fulfillment," with the emphasis on the fill, yet we are inclined to the opinion that this tax for the comfort of delegates should be levied on another class—at least in part. Times—and with them our Convention—have changed since the day of our forefathers. Maritime Baptists were a mighty people in that day, they are a greater body today—

at least in number. But would we move wisely in diminishing the numbers of our representatives at the Convention? I trow not. Such a gathering affords a unique and magnificent opportunity for presenting the claims of our work upon our people. We have none other like it, our representation at Convention must of necessity be large. Now, why can not the majority of our churches pay the expenses of their own delegates? When humanitarian orders do this, ought not the church of Jesus to do as much? The matter of possessing paper credentials would remedy itself, as delegates would go properly certified to, and the probability is that a better selected body of delegates would be obtained and best of all the churches themselves would cherish a more lively and generous interest in our work. Is it not true that a fair proportion of the delegates at present seem to be a sort of irresponsible class who care not for the business of the body? whose one aim seems to be to enjoy a pleasant and inexpensive time—and we do not begrudge them this—or to turn the trip to personal business advantage?

Brethren this whole system underlying our representation at our annual gathering seems to be sadly out of joint and the wrong lies properly with the local church. There is "more truth than fiction" in the demand for "proper credentials" no matter how hardly this condemns many of us. The need of putting some business into our religion is by no means the least important.

"S."

No Yellow Specks,

No lumps of alkali, are left in the biscuit or cake when raised with Royal Baking Powder. The food is made light, sweet and wholesome. Royal should take the place of cream of tartar and soda and salcratus and sour milk in making all quickly risen food.

ROYAL BAKING POWDER CO., NEW YORK.

There were only sixteen failures in the Dominion this week, against thirty-five in the corresponding week last year.

FINE TAILORING
MODERATE PRICES

An exceptionally fine lot of Black Worsteds, Viennas, Serges and Broadcloths, just received from England, places us in a position to quote very low prices for Black Suits, Black Serges from \$17.50 the suit, Black Worsteds from \$20. From \$22.50 to \$30 extra good values in Black Worsteds. Imported direct from the makers, with all the advantages that means, and under reduced duties. With fair comparison of trimmings, making and finish you will find these exceedingly good values.

A. GILMOUR,
Merchant Tailor.
68 King St. St. John, N. B.

Home in Florida

Is there an individual in your family to whom the rigor of our climate is a merace and who would be benefited by a residence in the South? I can offer a good house with 120 acres of land, about three acres of Orange trees, a large Scuppernong Grape Arbor in full bearing, shade and ornamental trees, borders on a small but beautiful lake. Will sell or exchange for good property. Address, Box 75, St. John N. B., where photograph can be seen.

BERRIES
Should be plainly addressed.
Drop a Postal Card to the Up-to-Date
COMMISSION MERCHANT
D. G. WHIDDEN
HALIFAX, N. S.
And he will mail you SHIPPING CARDS.

Notice of Sale.

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

Notice is hereby given that under and by virtue of a power of sale contained in a certain indenture of Mortgage, bearing date the Fourth Day of May, A. D. 1891, and made between the said Christopher J. Weldon, therein described as formerly of Dorchester, in the Province of New Brunswick, but now residing at Passadene, Los Angeles County, in the State of California and United States of America, Gentleman, and Eleanor P., his wife, of the first part, Maria A. Street and Louisa E. Street, both formerly of St. Andrews, in the County of Charlotte, Spinsters, of the second part, and duly registered in the Records of the City and County of Saint John in Libro 38 of Records folio 541, 542, 543, 544 and 545, said mortgage having been duly assigned by said Maria A. Street and Louisa E. Street to the undersigned Alexander M. Phillips, there will for the purpose of satisfying the moneys secured by said mortgage, default having been in the payment of the principal, interest and other moneys secured by said mortgage, be sold at public auction on SATURDAY, the TWELFTH day of NOVEMBER, next, at the hour of Eleven O'clock in the Forenoon, at Chubb's Corner, so-called, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, the lands and premises mentioned and described in said indenture of Mortgage as follows, namely: "All that certain lot, piece or parcel of land situate, lying and being in that part of the City of Saint John, in the Province of New Brunswick, which was formerly called Portland, heretofore leased by one Ann Simonds to one John Gregg, by indenture of lease bearing date the first day of May, in the year of our Lord one thousand eight hundred and fifty-six, and therein bounded and described as follows: "Commencing at the junction of the Indian-town Road (now Main Street) and Douglas Road, thence running westerly along Indian-town Road thirty feet, six inches, thence southerly and parallel with said Douglas Road one hundred feet, thence easterly and parallel with the said Indian-town Road thirty feet, six inches to Douglas Road, and from thence northerly along the western line of said Douglas Road to the place of beginning," together with all buildings, erections and improvements thereon being, and the rights, members, privileges and appurtenance thereto belonging or in any manner appertaining, together also with the leasehold interest in said lands and premises mentioned and described in said mortgage and assigned to the undersigned Alexander M. Phillips by said mortgages.

Dated this fifth day of August, A. D. 1898.
ALEXANDER M. PHILLIPS,
Assignee of Mortgages.

AMON A. WILSON
Solicitor to Assignee of Mortgages.

Good Words From Old Students
No. 13.

Without the course of study which I took at your College I could not have taken the position which was offered me here.
J. ARTHUR COSTER,
Head bookkeeper for Messrs. Macanlay Bros. & Co., Wholesale and Retail Dry Goods.

The Latest System of Business Practice—The Isaac Pitman shorthand.
Send for Catalogue to
S. KERR & SON.

MARR

MCKAY-TOTTEN.—27th, by Rev. J. W. Kay to Ella D. Totten.
TORRENS-COY.—Aug. 31st, by Rev. V. Robert Torrens and of Medford, Mass.
CUMMINGS-RINES.—Co., N. B., Sept. 1st, B. A., Winifred E. tic, and Mexilia B. E.
COTTAM-TOTTEN.—S. Aug. 31st, by Rev. Allen Cottam of Totten, of Folly Mot.
COX-SCHAFFNER.—Aug. 31st, by Pastor W. Cox to Lizzie daughter of Mr. and both of Truro.
TURNER-KIRBY.—the bride's father, A. H. Beals, C. W. T. Montague Baptist church, daughter of John W.
TRAFTON-COPPS.—the brides father, Ed. Aug. 15th, by Rev. J. W. Trafton and Alice.
BURTON-DUMARKE.—rd, by Rev. H. B. Burton to Annie Sydney.
LONGARD-FADER.—Halifax N. S., Sept. M. A., George H. Halifax Co., and Kate.
O'CONNOR-HIGGINS.—parsonage, Digby, N. Rev. Byron H. T. O'Connor, of St. J. Elizabeth Higgins of

McGLASHING-BRE in the Baptist church by the Rev. E. Ramon to Amy C. Bent, y Deacon Arthur W. N. B.

WALKER-HANSON C. O. Foster, St. John G. B. Gates, A. M., Truro, N. S., and A. New Hampshire, U.

BENTLEY-MASTRE church, Kentville, N. Nobles, Percy Middleton, and Ne daughter of Chas. A.

STOCKTON-HENDI dence of the bride Montt," Sept. 7th, son, Richard A. S. youngest daughter of both of Elgin, Alber

STREVEIS-STREVE the home of the Pastor J. Miles, W. daughter of John Edgett's Landing.

MCKENZIE-WHITE Sept. 7th, by Rev. McKenzie, of Truro, daughter of Albert Paradise, N. S.

SIZER-BROOKS.— bride's father, on by Pastor G. J. Coul Sizer, of Westfield, Clyde Brooks, daug Centreville, Annap

DEA GORDON.—At Mi of consumption, E of Douglas Gordon aged 28 years.

WALSH.—At Ke Christina, daughter Walsh, of Avonport 22 years.

REID.—At Stean 2nd inst., Mr. Ladd leaving a wife and friends, mourning t

Walsh
children. Co Walter Baker CAN

MARRIAGES.

McKAY-TOTTEN.—At Springhill, Aug. 27th, by Rev. J. W. Bancroft, John A. McKay to Ella D. Totten.

TORRENS-COY.—At Woodstock, N. B., Aug. 31st, by Rev. W. J. Rutledge, B. A., Robert Torrens and Florence L. Coy, both of Medford, Mass.

CUMMINGS-RINES.—At Meductic, York Co., N. B., Sept. 1st, by Rev. A. F. Baker, B. A., Winifred E. Cummings, of Meductic, and Mextila B. Rines, of Halifax, N. S.

COTTAM-TOTTEN.—At Great Village, N. S., Aug. 31st, by Rev. O. N. Chipman, Allen Cottam, of DeBert, and Featrice Totten, of Folly Mountain.

COX-SCHAFFNER.—At Truro, N. S., Aug. 31st, by Pastor H. F. Adams, Lyman W. Cox to Lizzie Gertrude, the eldest daughter of Mr. and Mrs. C. W. Schaffner, both of Truro.

TURNER-KIRBY.—At the residence of the bride's father, Aug. 24th, by Rev. F. H. Beals, C. W. Turner, pastor of the Montague Baptist church, and Hattie L., daughter of John W. Kirby, of Canso, N. S.

TRAFTON-COPPS.—At the residence of the bride's father, Ed. Copps, Sisson Ridge, Aug. 15th, by Rev. J. W. S. Young, George W. Trafton and Alice Maud Copps.

BURTON-DUMARESQ.—At Sydney, Sept. 3rd, by Rev. H. B. Smith, M. A., Davis, Burton to Annie Dumaresq, both of Sydney.

LONGARD-FADER.—At the Cunard Court, Halifax N. S., Sept. 2, by Rev. J. L. Faeh, M. A., George H. Longard of Bayside, Halifax Co., and Kate E. Fader of Halifax.

O'CONNOR-HIGGINS.—At the Baptist parsonage, Digby, N. S., on Sept. 7th, by Rev. Byron H. Thomas, Mr. William O'Connor, of St. John, N. B., and Mrs. Elizabeth Higgins of Boston, Mass.

MCGLASHING-BENT.—On the 5th Sept., in the Baptist church, Cape Tormentine, by the Rev. E. Ramsay, Elvie McGlashing to Amy C. Bent, youngest daughter of Deacon Arthur W. Bent, all of Bayfield, N. B.

WALKER-HANSON.—At the residence of C. B. Foster, St. John, Sept. 6th, by Rev. G. O. Gates, A. M., Lyman J. Walker, of Truro, N. S., and Alberta K. Hanson, of New Hampshire, U. S.

BENTLEY-MASTERS.—In the Baptist church, Kentville, Aug. 31st, by Rev. B. N. Nobles, Percy Randall Bentley, of Middleton, and Nellie Louise, youngest daughter of Chas. A. Masters of Kentville.

STOCKTON-HENDERSON.—At the residence of the bride's parents, "Pleasant Mount," Sept. 7th, by Rev. F. D. Davidson, Richard A. Stockton and Melinda, youngest daughter of Charles Henderson, both of Elgin, Albert Co., N. B.

STEEVES-STEEVES.—On Aug. 31st, at the home of the bride's parents, by Pastor J. Miles, W. B. Steeves to Mamie, daughter of John W. Steeves, both of Edgett's Landing.

MCKENZIE-WHITMAN.—At Paradise, Sept. 7th, by Rev. J. T. Eaton, Maynard McKenzie, of Truro, N. S., to Myrtle Jane, daughter of Albert Whitman, Esq., of West Paradise, N. S.

SIZER-BROOKS.—At the residence of the bride's father, on Wednesday, Sept. 7th, by Pastor G. J. Coulter White, Frank Beals Sizer, of Westfield Mass., and Minnie Clyde Brooks, daughter of John Brooks, Centreville, Annapolis Co., N. S.

DEATHS.

GORDON.—At Milton, N. S., Aug. 24th, of consumption, Edward W. Gordon, son of Douglas Gordon, Plymouth, England, aged 28 years.

WALSH.—At Kentville, on 2nd inst., Christina, daughter of Horatio and Mary Walsh, of Avonport, entered into rest, aged 22 years.

REID.—At Steam Mill Village, on the 2nd inst., Mr. Ladd Reid, aged 35 years, leaving a wife and many relatives and friends, mourning their loss.

REECE.—At Cumberland Bay, Aug. 31st, Greta Evelyn, only child of Donald and Annie Reece, aged 3 months 1 day. (Weekly Telegraph please copy).

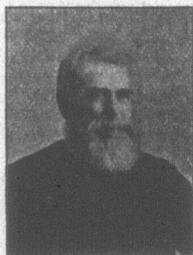
HAMILTON.—At River John, Pictou Co., Aug. 27th, William Glennie Hamilton, aged 28 years. Our young brother patiently bore the sufferings of a lingering illness, and closed his life upon earth with the words, "Though he slay me yet will I trust in him."

MORLEY.—At Milton, N. S., on Sunday, Aug. 21st, John Morley, aged 75 years. Bro. Morley has long been a professor of religion. During his last illness he was patient and cheerful in suffering. He felt that his life-work was done, and that he was going to his Eternal home.

COLLINS.—At her home in Westport, Aug. 16th, Apphia Collins, aged 31 years. Sister Collins was baptized into the Westport Baptist church, eight years ago, by Rev. Mr. Burgess, she was faithful in life and triumphant in death. May God bless the bereaved ones.

PETERSON.—At Lockeport, N. S., on Aug. 29th, after a lingering and painful sickness, Margaret Anne, beloved wife of Brother David Peterson, aged 58 years. Sister Peterson, had for many years been a member of this church, with which she joyfully and ably labored. She bore her suffering with patience, and her days were crowned with the Christian's hope, that she should "see her Pilot face to face, when she had crossed the bar." The church and town join in sympathy with the bereaved family.

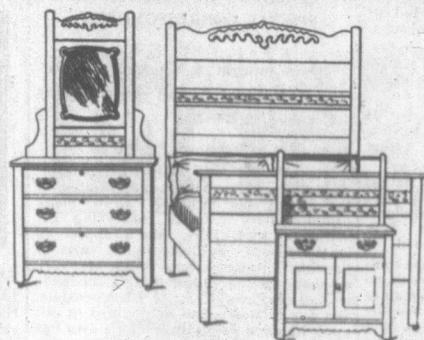
MCDONALD.—Deacon Norman McDonald fell asleep in Jesus on Monday morning, August 31, in the 74th year of his age. He was born at St. Margaret's Bay, December, 1824. His father was Allen Ramsay McDonald. It was during the labors of the late Rev. Ebenezer Stronach, of Aylesford, that the subject of this sketch was led to take a more than ordinary interest in religious things. It was then that he became concerned as to his personal relations with God. For years he cherished the hope that he was a Christian, but he looked for an experience which he did not possess. This gave him much con-



DEACON M'DONALD.

cern. Doubts and fears found a place in his heart, and "the peace from God" was not his as a conscious experience. He was looking for too much. It is faith and not feeling that saves. This truth dawned upon his mind at last, and in the year 1856, after he had removed to Halifax, he was baptized into the fellowship of the Granville Street church, then under the pastoral care of the late Rev. David Freeman. In 1869 he united with the North Baptist church, since his home was in the neighborhood and the distance to the other church was too great for himself and young family to attend with any degree of regularity. For upwards of twenty-five years he served the church as deacon, and when he felt the infirmities of age coming upon him he was made honorary deacon for life. A great loss has been sustained by the home and the church in his removal. As husband and father only the family can speak. As a member and office bearer in the church, pastor and people can testify. He was faithful. Nothing kept him from

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the house of God and the place of prayer when he was able to attend. He loved the church. Her interests were dear to him. When Zion prospered Deacon McDonald was on the mountain-top, and when she languished his heart would grieve. If others could excuse themselves for neglecting the means of grace, he could not excuse them. Nothing seemed to hurt him so much as to find members of the church conspicuous by their absence from the prayer and covenant meetings. His religion was not all in words; he lived it as well. He was a true and trusting friend. In his dealings he was honest and upright. He lived to see all his children members of the church and walking in the ways of the Lord. The North Baptist church is under a lasting debt of gratitude to this family, and they will never know what they owe under God to them. To Mrs. McDonald, who shared with her husband 48 years of the common joys and sorrows of life, and to the children, the bitter pain of parting must be very greatly alleviated by the memory of him who as husband and father strove to set an example that would leave an untarnished name behind him. He is not for God took him. The memory of such men is a precious legacy. He hated all shams and pretences. His desire was to be what he professed. He was not perfect. Of a quick temper, he would speak the strong word which hurt, but withal so generous and tender that those who knew him best felt no unkindness toward him. He loved the right and tried to do it. In all the relations of life, whether as citizen or friend, or church member or public servant, he aimed to do his duty. The world and the church would be the richer if there were more such men as Deacon Norman McDonald. He leaves a widow and five children to mourn his loss.

The services were conducted by Pastor J. G. A. Belyea and H. G. Estabrook.

BORDEN.—At Pugwash, Aug. 22nd, aged 49 years, Catherine Elizabeth, beloved wife of Henry Borden and daughter of Dea. Wm. McLean. On the 24th of May Mrs. Borden was stricken down by pneumonia, which terminated in rapid consumption. Her husband went to the Klondike last spring, which makes it very sad for the poor children, who are now left without a mother. Mr. Borden and family have the pure sympathy of the entire community, in their deep sorrow. Though not a member of the church, Mrs. Borden was not a stranger to the love of Christ. During some special services held last March, our sisters voice was heard in testimony and prayer. There were some clouds during her illness, but there was sunshine as well. "Be still and know that I am God."

MINER.—At Barton, N. S., Aug. 31st, Dr. W. H. Miner, passed away in the 61st year of his age, leaving a wife, three sons and 3 daughters to mourn their loss. Our brother lost his house and barn last March by fire, and was in the midst of building a new house, when the messenger of death called him away. He was a member of the Baptist church, baptized about two years ago by Rev. Geo. Crabb. He was wonderfully beloved by all who knew him far and near, he had been a resident of Barton, Digby Co., N. S., for about 26 years. He was kind and sympathetic, and as a physician was well liked. He was always responsive to the calls of the public, rich and poor, and light in his charges, and never pressed anybody. The community has met with a great loss, but we believe the change is his eternal gain. A service was conducted by the pastor, assisted by Revs. W. F. Parker of Hill Grove, Digby Co., N. S.; B. H. Thomas of Digby; Mr. Grenier, Mr. Devaugh and Bro. Dais, Lic. A sermon was preached by the pastor, from Amos 4:12, Prepare to meet thy God. The funeral was one of the largest ever known in Barton, there must have been over four hundred people present, and every one seemed to be affected. But we do not mourn as those who have no hope, for we believe his end was peace.

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



News Summary.

John Craig, a Liberal member of the Ontario Legislature for East Wellington, is dead. He was fifty-six years old.

The tug William Butt, patrolling the North Shre a few days ago, destroyed 197 lobster traps and liberated many lobsters.

Vicar General Gauthier, of Brockville, has been appointed Archbishop of Kingston, in succession to the late Archbishop Cleary.

The entire Porto Rican campaign is clearly set forth in the September Review of Reviews by John A. Church, an expert military writer.

William Fraser, Grand Trunk freight agent, and his two-year-old child were found drowned in St. Clair river at Point Edward, Ont., Wednesday evening. It is not known how the accident happened.

The Pall Mall Gazette says it has complete confirmation of the existence of an Anglo-German agreement, which is mainly commercial but provides a basis for the adjustment of all differences regarding territorial questions in all parts of the world.

There has been another series of fatalities in the Austrian Alps. The case of a newly married couple was particularly sad. The bride lost her footing and fell, the rope broke and she went to destruction. The husband deliberately threw himself after her and was killed. A gentleman who visited the spot says the latter lost his balance and fell, being killed instantly.

The Sam Slick is the name of the new packet launched at Windsor a few days ago. She is now loading at Wentworth for Red Beach, with plaster from the Dimock quarries. This schooner will sail regularly between Windsor and St. John for freight, calling at Basin ports.

The preliminary examination of John Fox, charged with brutally assaulting a neighbor named McGuire, now in the hospital, where it is feared he will lose his sight, was begun Wednesday at Hampton, N. B., and after some evidence had been taken was adjourned until Tuesday next, bail for Fox being fixed at \$1,000.

Li Hung Chang, the great Chinaman, has been dismissed from power. It is presumed this was done in accordance with the demand which, it was said, the British minister at Peking, Sir Claude MacDonald, was instructed to make on account of the alleged general partiality of Li Hung Chang to Russia.

Mark Twain is the next famous person to be "anecdotalized" by The Ladies' Home Journal, and the humorist's closest friends have sent to the magazine for its next number some twenty odd stories about him, none of which have ever been printed. They are, of course, of the droll sort, but not more funny than the "snapshot" pictures of Mark which his friends have also loaned the magazine. These, too, have never been printed.

The London Daily Mail says: "We learn from good authority that an Anglo-Russian understanding is practically complete. Great Britain recognizes Russia in Manchuria. Russia is undertaking to satisfy Great Britain in Chinese railway matters and to respect England's sphere in the valley of the Yang-Tse-Kiang. The Daily Mail also understands that Mr. Cecil Rhodes, acting in behalf of South African interests, is negotiating to purchase the Delagoa railway from Portugal.

The latest accounts of the capture of Omdurman add but little to those received first. All agree as to the brilliancy of the cavalry charge of the 21st Lancers. This was the great feature of the battle. Every man who fell in the charge was immediately hacked to pieces by the fanatical Dervishes; yet the Lancers reformed as coolly as if on parade. One corporal covered with blood and reeling in his saddle, was ordered to fall out. He waved his bent lance and shouted "Never." When Lieut. Grenfell was missed, Lieut. Montmorency, with a few comrades, made a most gallant attempt to recover the body, and held the enemy at bay with revolvers. They secured the body and then lost it again, as the horse on which it was placed shied.

A cable message from the European Union of Astronomers to Messrs. Chandler and Ritchie, Boston observers, announces the discovery of a minor planet with a remarkable orbit, which overlaps to some extent that of the planet Mars. The message contains, also, the positions of the object whereby it may be viewed by those possessing telescopes. These positions are in the following: Sept. 6, right ascension 20h. 49m. 4s.; declination, south 6 degrees, 19 minutes; Sept. 10, right ascension, 20h. 44m. 44s.; declination, south 6 degrees, 20m.; Sept. 14, right ascension 20h. 41m. 4s.; declination, south 6 degrees 21m.; Sept. 18, right ascension 20h. 38m. 24s.; declination south 6 degrees 21m. This orbit is based on observations of Aug. 14, 23 and 31, of the present year.

A P. E. Island J. P.

INTERVIEWED BY THE PATRIOT'S SPECIAL CORRESPONDENT.

Overwork Brought on Neuralgia and Shattered Health Generally—Passed Many Sleepless Nights.

From the Charlottetown Patriot.

The Patriot's special correspondent "Mac" being in the eastern section of the island on business, heard many complimentary remarks concerning Dr. Williams' Pink Pills, which appear to be the favorite medicine in all parts of Canada. Among those who are very emphatic in the praise of this medicine is Neil McPhee, J. P., of Glencorrodale, and our correspondent determined to call upon him and ascertain from his own lips his views in the matter. Mr. McPhee was found at home, and as he is a very entertaining and intelligent gentleman, our correspondent was soon "at home" too. When questioned about the benefits he was reported to have received from the use of Dr. Williams' Pink Pills, Mr. McPhee said:—"About four years ago I got run down from overwork on the farm. As there is considerable timber land on my property, I thought I could go into making timber in addition to my farm work. The task however proved too heavy for my strength, and I soon began to break down. I contracted a severe cold, neuralgia followed, and I found myself in shattered health generally. I felt very much distressed and discouraged and spent many sleepless nights. I tried several very highly recommended medicines, but received no permanent benefit from any of them. As I read of Williams' Pink Pills were so highly recommended through the press, I thought I would give them a fair trial. After using a few boxes I found they were having the desired effect and I began to find my wonted health and strength gradually returning. I kept on using the pills until I had regained my former vigor and had gained considerable in flesh as well. Now I consider myself a healthier man and feel as well as ever I did in my life. I can conscientiously recommend Dr. Williams' Pink Pills to any person suffering as I was. I have the utmost confidence in their curative properties."

Rheumatism, sciatica, neuralgia, partial paralysis, locomotor ataxia, nervous headache, nervous prostration, and diseases depending upon humors in the blood, such as scrofula chronic erysipelas, etc., all disappear before a fair treatment with Dr. Williams' Pink Pills. They give a healthy glow to pale and sallow complexions. Sold by all dealers and post paid at 50c. a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Do not be persuaded to take some substitute.

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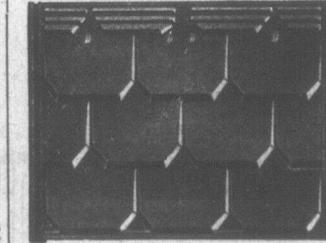
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The American "Journal of Health" says: "We have had a careful examination made of this product. Its worth has not been overdrawn."

Testimonies are overwhelmingly complimentary to

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DIARRHOEA DYSENTERY CHOLERA CHOLERA MORBUS CRAMPS and PAINS and all SUMMER COMPLAINTS. Children or Adults.

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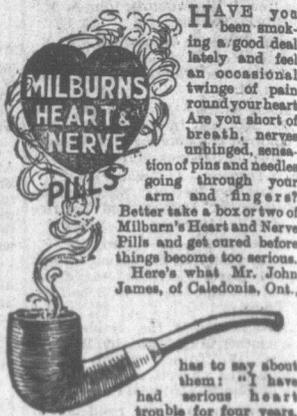
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Mr. I. Patterson, Croft St., Amherst, N.S., makes the following statement: "Having been troubled for some time with distressing backaches and weak kidneys, I decided to try Doan's Kidney Pills. They acted promptly and effectively in removing the trouble with which I was afflicted, and restored me to my old-time form. It is a pleasure for me to recommend them to others."

Doan's Kidney Pills are the most effective remedy in the world for Bright's Disease, Diabetes, Dropsy, Backache, Gravel, Sediment in the Urine, and all kinds of Kidney and Urinary Troubles. Price 50c. a box or 3 boxes for \$1.25. The Doan Kidney Pill Co., Toronto, Ont. Remember the name, "Doan's," and refuse all others.

TOBACCO HEART.



HAVE you been smoking a good deal lately and feel an occasional twinge of pain round your heart? Are you short of breath, nerves unbinged, sensation of pins and needles going through your arm and fingers? Better take a box or two of Milburn's Heart and Nerve Pills and get cured before things become too serious. Here's what Mr. John James, of Caledonia, Ont., has to say about them: "I have had serious heart trouble for four years, caused by excessive use of tobacco. At times my heart would beat very rapidly and then seemed to stop beating only to commence again with unnatural rapidity. "This unhealthy action of my heart caused shortness of breath, weakness and debility. I tried many medicines and spent a great deal of money but could not get any help. Last November, however, I read of a man, afflicted like myself, being cured by Milburn's Heart and Nerve Pills; I went to Roper's drug store and bought a box. When I had finished taking it I was so much better I bought another box and this completed the cure. My heart has not bothered me since, and I strongly recommend all sufferers from heart and nerve trouble, caused by excessive use of tobacco, to give Milburn's Heart and Nerve Pills a fair and faithful trial." Price 50c. a box or 3 boxes for \$1.25, all druggists. T. Milburn & Co., Toronto, Ont.

LAXA-LIVER PILLS cure Constipation, Biliousness and Dyspepsia. Price 25c.

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Persons in Canada seeing Slocum's free offer in American and English papers will please send to Toronto for free samples.

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The same gener... quantities of clove... other forage crop... be dried out muc... stems and thick l... and contain larg... The hay may appe... pains is not taken... there is danger o... mow or stack w... amounts of moist... ditions, no harm... if the weeks foll... be moist and dam... will result. It is... cut this hay, allow... rake it into larg... remain until th... weather is very d... Colorado, Califor... states where alfa... piles answer very... allowed to cure... which enables it... prevents its beco... In more moist... better to make we... injury by dew or... In stacking hay... the one importan... middles high and... allowing the hay... er on to the cent... tually tramping... stack is complet... coarse material if... wild hay, and w... the outside of the... ing all loose mate... outer layer so tha... as from a thatche...

In case timothy... the seeds to bec... then cut with a s... same as with smal... as low as possible... blades will be p... thoroughly in the... The ordinary tim... used for this purp... The hay from the... valuable for feed... it has been allow... ripe, but it is of... should always be... in The New Eng... for the foregoing...

According to... quiry of the Unit... Agriculture the... products and sup... roads is twenty-f... whereas in the... States and other... are good, the cos... extra cost of hau... due to bad roads... to more than the... national Governm... account all of the... public roads the... of the home val... in a few years t... roadway the very... profitable investm... were made for the...

HEART.

HAVE you been smoking a good deal lately and feel in occasional twinges of pain around your heart...

to say about my heart! "I have a nervous heart for four years, and it is very rapidly beating only to natural rapidity, and of my heart, weakness and medicines and they but could...

Can be Cured Consumption is that eminent Dr. Slocum, who of help to those of diseases and along to the con- before, wealth has consumption cure, far distant climes, but now, under an even chance of consumption, at troubles. The ne tired and worn suffer. It drives living on the vital red, rosy blood; alth and strength, ly explained in a any testimonials, persons suffering or throat trouble, away with three remarkable cure. full address and A. Slocum Co., 20 West, Toronto, ENGER AND VIS- will be sent to ay, but give it a ng Slocum's free English papers will or free samples.

Miller DAVIS' Life Remedy in every kind complaint is Miller statement and de too strong phatic. safe and quick for Rheumatism, Neuralgia, Toothache, etc. and 50c. Beware of any only the rry Davis'.

The Farm.

The Hay Harvest.

Where only a moderate amount of hay is to be made the grass can be cut just as the bloom is beginning to fall, when it will contain the largest amount of digestible matter in the best possible condition. It can be raked up before it is thoroughly dried, placed in small shocks and thus allowed to cure partially in the shade. If the weather is damp and perfect drying does not result, the shock can be opened during the middle of the day and again closed up at night to keep off the dew. The hay will then retain its green color. The blades will not become brittle, thus causing a loss when handled. This is the ideal method of cutting and curing hay. If the hay can then be placed under a shed or in a barn, it will come out in the best possible condition.

The same general methods apply to small quantities of clover, cowpeas, millet or any other forage crop, except that they must be dried out much more thoroughly. The stems and thick leaves are very succulent and contain large amounts of moisture. The hay may appear quite dry but if special pains is not taken to examine it carefully, there is danger of its being put into the mow or stack while it contains large amounts of moisture. Under certain conditions, no harm will result from this, but if the weeks following hay harvest should be moist and damp, dusty and moldy hay will result. It is better, consequently, to cut this hay, allow it to dry partially, then rake it into large heaps and allow it to remain until thoroughly cured. If the weather is very dry, like the climate in Colorado, California and other western states where alfalfa is grown largely, these piles answer very nicely. The forage is allowed to cure partially in the shade, which enables it to retain its color and prevents its becoming harsh and woody. In more moist climates it is probably better to make well formed cocks to prevent injury by dew or light showers.

In stacking hay, as with small grains, the one important feature is to keep the middles high and solid. This is done by allowing the hay to drop from the stacker on to the centre of the stack and continually tramping this portion. When the stack is completed, cover it with some coarse material if this can be obtained, like wild hay, and weight it down. Go over the outside of the stack with a rake, removing all loose material and pulling down the outer layer so that water will be turned off, as from a thatched roof.

In case timothy is wanted for seed, allow the seeds to become thoroughly brown, then cut with a self binder and shock the same as with small grains. Set the binder as low as possible so that all the leaves and blades will be preserved. Allow to dry thoroughly in the field or thrash at once. The ordinary thrashing machine can be used for this purpose if properly adjusted. The hay from the seed timothy is not as valuable for feed as early cut hay because it has been allowed to stand until fully ripe, but it is of considerable value and should always be preserved, says a writer in The New England Homestead, authority for the foregoing.

The Cost of Bad Roads.

According to the office of Road Inquiry of the United States Department of Agriculture the expense of moving farm products and supplies on all the country roads is twenty-five cents per ton per mile; whereas in the districts of the United States and other countries, where the roads are good, the cost is only about one-third of this amount. It is estimated that this extra cost of haulage in the United States, due to bad roads, amounts in the aggregate to more than the entire expenditure of the national Government; and taking into account all of the hauling done on the public roads the loss is equal to one-fourth of the home value of all the farm products of the United States. This loss is sufficient in a few years to make every American roadway the very best, and it would be a profitable investment if the appropriation were made for that purpose.

But the increase in the cost of haulage is by no means the only loss resulting from bad roads. The loss of perishable products for want of access to market, the failure to reach the market when the prices are good, and the failure to cultivate products which would be profitable if markets were accessible, add many millions to the actual tax of bad roads. Besides the bad condition of the roads during large portions of the year causes the enforced idleness of numbers of men and draught animals which in itself is a serious loss. In other ways the cost of bad roads is largely increased, so that they are really a burden to the people.—Farming.

The Care of Harness.

Give the harness a good cleaning at least once a year. Take it apart so that every portion can be cleaned and well oiled. If the harness is badly soiled, wash before oiling. Soak in soapsuds made by dissolving a small quantity of hard soap in enough water to cover the harness perfectly. Soak, then use a stiff brush and carefully remove every particle of dirt, then rinse thoroughly in lukewarm water. Always dry the harness in a shady place so that the leather will not become stiff and hard. After the water has dried off perfectly, but while the leather is still soft, apply some good harness oil. After a couple of hours, if there be any superfluous oil left that did not penetrate the leather wipe it off or it will become sticky and accumulate dust which will not come off except by scraping.

See that every part of the harness is made strong enough for the heaviest pulling. If any part is weak have it repaired immediately. Be very particular to have good strong lines supplied with strong snaps which work well. Have the collar well fitted to the horse before commencing heavy work. The shoulders of the horse may have changed since last fall, especially if it be a young horse. In order to have a collar fit well each horse must have its own separate collar, which should not be worn by any other horse. See that the collar is always kept clean and properly fitted and with the use of a little common sense the horse will not be likely to have sore shoulders.

If caught in a rain and the harness becomes wet it should not be removed immediately. Cover the horse with a light blanket after being put into the stable and let the harness remain on for a couple of hours. This will prevent it becoming stiff and hard. This treatment may seem cruel to the horse but it is far more cruel to put on the stiff, unyielding harness in the morning and make the horse work in it. When the weather is very warm in summer it will not be necessary or even desirable to blanket the horse but simply leave the harness on him until the water has dried off. The harness should never be kept in a damp place, as the bits, buckles, etc., will become rusty while the leather will mold and rot. As an example of what good care of the harness will do, I will state that I have used a pair of harness for 15 years and they are still good for several seasons. I have also used one pair of leather fly nets for 16 seasons.—L. O. Follo, in American Agriculturist.

YOU NEED THE BEST.

The Diamond Dyes Color All Classes of Goods.

Diamond Dyes, as far as general usefulness is concerned, are far ahead of all the adulterated package and soap grease dyes now before the public. These crude package dyes and soap grease mixtures are very limited in their powers. 'Tis true, they give a semblance of color to thin and flimsy fabrics, but when tried on good dress materials and heavier goods such as flannels, worsteds, tweeds and cloths, they are simply worthless.

The Diamond Dyes, owing to their great powers of penetration, their perfect solidity and depth of shade, their purity and brilliancy, are adapted for all classes of goods from the thinnest gauze to the heaviest tweeds. This great range of work, possible only to the Diamond Dyes, is what has made them so popular all over the world.

If you would do your dyeing work in proper style, use the Diamond Dyes. Avoid all imitation package and soap preparations. The Diamond Dyes are first and best for home use.

Poor teas contain the most tannin. Tannin is injurious and makes these teas harsh and astringent — affecting the alimentary system like lye. Tea experts cannot extract the tannin from the tea. The leaf for Monsoon Tea is picked fresh, in saptime, before tannin is developed—and this assures its perfection.



Every Housekeeper

wants pure hard soap that lasts well—lathers freely—is high in quality and low in price.

Surprise is the name of that kind of Soap.

3 Cents a Cake.

THE ST. CROIX SOAP MFG. CO. ST. STEPHEN, N.B.

Selling off SURPLUS STOCK

Great Bargains Offered in Pianos and Organs New and Slightly Used

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

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

People

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

MENTHOL D&L PLASTER advertisement with text: We guarantee that these Plasters will relieve pain quicker than any other. Put up only in 25c. tin boxes and \$1.00 yard rolls. The latter allows you to cut the Plaster any size. Every family should have one ready for an emergency. DAVIS & LAWRENCE CO., LIMITED, MONTREAL. Beware of Imitations.

For the Exhibition. You will want Show Cases to display your goods. We supply high grade cases at low prices. Send for Catalogue. A. CHRISTIE WOOD WORKING Co. CITY ROAD, ST. JOHN, N. B.

Made in Canada advertisement for THE E. O. EDDY CO., LIMITED. Includes illustration of a man holding a wooden barrel and text: When you buy wooden pails and tubs see they bear a reliable and well-known name, and see that no foreign or inferior make is palmed off on you.

"FOR COUGHS"

I regard Ayer's Cherry Pectoral as superior to any cold or cough medicine made. I have used it for years and am never without a bottle in the house.

J. T. COOKE, Publisher, Waynesboro, Va.

Ayer's Cherry Pectoral

Medical Advice Free. Address, J. C. AYER CO., Lowell, Mass., U. S.

Personal.

Rev. W. H. McLeod, who has very acceptably served the Amherst church as assistant pastor for a year or two, has gone to Newton Theological Seminary, to enter upon a course of theological study there.

Rev. J. H. McDonald, of Amherst, is enjoying a needed and well-earned vacation in Cape Breton. Rev. A. F. Newcombe, the assistant pastor, is ministering to the church with much acceptance.

* * *

John Gillette, aged 68 years, foreman of the C. P. R. car repairing department, Toronto, was underneath a car Thursday inspecting repairs, when the car was struck by some cattle cars being shunted down the yard. Gillette was run over and instantly killed.

* * *

C. C. RICHARDS & Co.

DEAR SIRS—I have great faith in MINARD'S LINIMENT, as last year I cured a horse of Ring-bone, with five bottles.

It blistered the horse but in a month there was no ring-bone and no lameness.

DANIEL MURCHISON.

Four Falls, N. B.

Notice of Sale.

To Andrew Myles, Junior, of the Town of Woodstock, in the County of Carleton, and Province of New Brunswick, (formerly of Portland, in the City and County of Saint John), Merchant.

NOTICE is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Assignment of lease by way of mortgage, bearing date the Eighth day of April, in the year of our Lord one thousand eight hundred and eighty-seven, and made between the said Andrew Myles, Junior, of the one part, and Thomas H. Wilson, of Fairville, in the said City and County of Saint John, Druggist, of the other part, and duly recorded in the office of the Registrar of Deeds in and for the city and County of Saint John, in libro 24 of Records, folio 24, 25, 26, 27 and 28, there will, for the purpose of satisfying the moneys secured thereby, default having been made in payment thereof, be sold at public auction, on Tuesday, the Twenty-seventh day of September, next, at Twelve o'clock, noon, at Chubb's Corner, (so called), on Prince William Street, in the said City of Saint John, all the right, title, interest, property, claim and demand at law or in Equity of him, the said Andrew Myles, Junior, in and to all that certain lot of land and premises situate in the Town of Portland (now a part of the City of Saint John) described and bounded as follows, that is to say: Commencing at a point on the westerly side line of Simonds Street, distant sixty-eight feet and three inches from the angle formed by the intersection of the northerly side line of Charles Street with the westerly side line of Simonds Street aforesaid; thence from such point north seventy-four degrees west seventy-five feet; thence north seventy-seven degrees east thirty-one feet; thence south seventy-four degrees, west seventy-four feet, five inches, more or less, or to the westerly side line of Simonds Street aforesaid; thence south sixteen and one-half degrees west or along the said westerly side line of Simonds Street, aforesaid, thirty-one feet to the place of beginning, together with the free and unimpeded use of a portion of the land of the said Margaret Milledge and Isabella Milledge, lying to the southward of the premises here by demised and next adjoining thereto for a width of four feet on Simonds Street, aforesaid, and extending back therefrom, preserving the same width of four feet, for a distance of forty-five feet for the purposes set out in, and which said lot of land was demised to the said Andrew Myles, his Executors, Administrators and Assigns in and by a certain indenture of Lease dated April 8, A. D. 1876, and made between Margaret Milledge and Isabella Milledge, Lessors, of the one part, and the said Andrew Myles, Lessee, of the other part, which said Indenture of Lease is registered in the office of the Registrar of Deeds, in and for the City and County of Saint John, in Book Y, No. 6 of Records, pages 236, 237, 238 and 239 for the term of twenty-one years from the first day of May then next ensuing at the yearly rent of forty-nine dollars and sixty cents, and on the various covenants, conditions, provisions and agreements therein fully set out and explained, together with the said part recited Indenture of Lease, the unexpired term and right of renewals thereof, as well as the said right of way and the said lot of land and premises, the buildings and improvements, privileges and appurtenances to the said lands and premises belonging or in any way appertaining.

Dated this Twenty-second day of August, A. D. 1898.

ARTHUR L. TRUMAN, THOMAS H. WILSON, Solicitors for Mortgagee.

W. A. LOCKHART, Auctioneer.

News Summary.

A man was fined \$20 at Moncton Friday for offering partridge for sale.

Alex Willis is building a new woollen mill at Golden Grove, using machinery from the Yarmouth mill closed down some time ago.

Amherst has a gang of youthful burglars who have robbed Messrs. C. S. Chapman & Co., the Western Union Telegraph office Messrs. Arthur & Munro and Beders' Confectionery.

Prince August Wilhelm, the fourth son of Emperor William of Germany, is suffering from diphtheria. The younger children have been removed, and the Empress alone remains at the new palace with the patient.

Murdock L. Hawley, injured by an elevator accident in the St. Paul building, Halifax, a few days ago, died on Friday evening. He was nearly twenty-one years of age.

Miss M. Jondry, an employe in the Lewis peg and last factory, Truro, caught her hand in a cog-wheel in the machine at which she was at work on Friday at noon, and her fingers were literally torn off.

Frank Powers, of Windsor, jumped from a freight train near Rockingham Friday evening and fell on the track, one arm going beneath the wheels. His hand was cut off at the wrist.

Two million dollars for the purchase of the Centre Star mine, in Rossland, B. C., has been deposited at Butte, Mon. The purchasers are an English syndicate. The stockholders who sell out are principally Butte people.

Lawrence Goodine, of Kingsclear, was arrested Friday by Marshal Roberts for violation of the Scott Act. Goodine attacked the marshal with a pitchfork and violently resisted arrest. He was fined \$50 and costs.

At Halifax Thursday Sir Charles Tupper was given a very cordial reception. Seven hundred people accompanied him on an excursion on the harbor and up the arm to Hosterman's, where he delivered a speech.

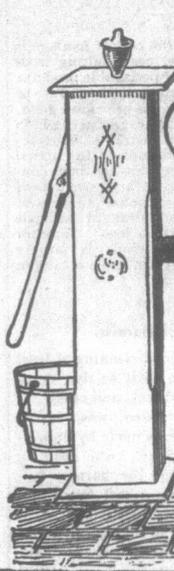
It is rumored that an English syndicate has purchased or is about to purchase the milling property of C. & I. Prescott, situated at West River, Albert county. It is said that a factory for manufacturing purposes will be established to employ upwards of three hundred men.

A fire at Notre Dame, Kent county, Thursday morning destroyed James Cobham's hotel and a fine dwelling house recently erected by Bowen Smith, millman, and occupied by his partner, Chas. Lockhart, together with all outbuildings. Smith's loss is about \$3,000; one thousand insurance. Mr. Cobham was a former resident of Carleton. His loss was \$1,500; no insurance.

The attitude of the Philippine insurgent leaders is daily becoming more dangerous. So open is their opposition to the American authorities that the situation is strained and reconciliation may be difficult. What makes the situation the more troublesome is the undisguised rivalry between the followers of General Pio Pilar, who covets the honor which Aguinaldo has acquired.

The latest systems for business college students endeavor to give the student just the same kind of work that is performed in the most up to date business office. Messrs. Kerr & Son have secured for exclusive use in the Saint John Business College, the latest and best of these systems, and their students will by it be drilled in every detail and routine of the most modern business office. This system, in addition to their former work, and the Isaac Pitman shorthand, will give Messrs. Kerr & Son stronger claims than ever on public favor.

A despatch dated Omdurman, Sept. 8th, says: An important event occurred this morning. It appears that the Khalifa Abdullah, a few days before the arrival of the Anglo-Egyptian army, heard that a force of white men had occupied Fashoda, a town on the west bank of the White Nile and the capital of a very fertile and densely populated district. Fashoda is about 400 miles south of Khartoum. The Khalifa immediately sent two steamers to investigate the report, and one of them returned here this morning and surrendered to General Sir Herbert Kitchener. The commander of the steamer reported that on his arrival at Fashoda he found that place occupied by a force of white men. The latter opened a heavy fire on the steamer, which narrowly escaped annihilation, the crew losing many men killed and wounded. From the bullets found imbedded in the hull of the steamer it seems to be certain that the whites at Fashoda are a force of French troops. In any case the British commander will send the flotilla of gunboats up the White Nile as soon as possible in order to investigate the situation of affairs at Fashoda. The Anglo-Egyptian cavalry has captured the principal wife of the Khalifa, the mother of Osman Digna and Sheikh Radin. They were found in extreme destitution on the left bank of the Nile.



From the Pump to the Parlor

There are many little things that would look better and wear better if they were dressed with a little good paint—a touch here and there to cover up a scratch, a mar or a scar. But you must have the right kind of paint.

THE SHERWIN-WILLIAMS FAMILY PAINT

is peculiarly adapted to home use. It is made especially for it—put up in small cans for convenience. It is better than scrubbing, because it makes things look new. Ask the dealer for it.

A book on the art of household painting mailed free.

THE SHERWIN-WILLIAMS CO., PAINT AND COLOR MAKERS.
 100 Canal St., Cleveland. 208 Stewart Ave., Chicago.
 897 Washington St., New York. 21 St. James St., Montreal.

EXHIBITION TICKETS

You can get them at our Store and save the rush and crush at the grounds. We'll be pleased to show you our new Fall Clothing when you come to the City. If our prices are not lower than others don't buy, but our prices are made to draw crowds and hold them. Prices that don't make you poor. Prices that dont make us rich. Prices to harmonize with the times. Prices down to bottom. Be sociable, come in and see us whether you want to buy or not. We have Suits for men from \$3.00 to \$12.00; Overcoats from \$5.00 to \$12.00,—worth half as much more. Children's clothing equally low. No risk buying with us as we return your money if not satisfied,—can we do more? If you want it we can take your measure and make you a Suit. In any case we guarantee a perfect fit.

FRASER, FRASER & CO.,
40 and 42 King Street, ST. JOHN, N. B.
CHEAPSIDE.

Dykeman's } Three } 97 King St.
Entrance } 59 Charlotte St.
 } 6 S. Market St.

A GREAT BARGAIN IN CLOAKINGS AND JACKET CLOTHS

Our buyer was fortunate in attending one of the trade sales in a manufacturing centre, to secure an immense quantity of very desirable and stylish cloakings and jacket cloths. He got them at about half their regular price.

Curli Cloths, Beavers, Fancy Tweed, Two Toned Astrachan Cloths, all 54 inches wide at \$1.00 yard. The regular price of these cloths are from \$1.50 to \$2.50. They are suitable for Jackets, Capes, Ulsters, Children's Coats, and Reefers.

SEND FOR SAMPLE.

FRED. A. DYKEMAN & CO. St. John, N. B.