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The Commerce of Africa. The continent of Africa has been fittingly termed the Dark Continent (1) Because it has been an unexplored continent until very recent years; (2) Because its inhabitants are dark skinned. Livingstone and Stanley, with other travellers who have preceded them, have made Africa to be the most talked of continent in the world. There are few people, however, who have a very clear and definite idea as to the resources of this great continent. The map of no country on the face of the globe has changed so often during the past few years. The imports amounted in round numbers to \$400,000,000 and the exports to \$350,000,000. A very large proportion of the commercial business of Africa is transacted through the British colonies, their share being \$131,000,000 of the imports and \$132,000,000 of the exports. Next in importance in the import and export trade is the South African Republic or Transvaal, its imports amounting to \$104,000,000 and its exports to \$54,000,000, chief among the latter being gold and other minerals. French Africa, principally Egypt, imports \$54,000,000 and exports \$62,000,000, while Portuguese Africa, whose ports on the eastern coast are adjacent to the gold and diamond fields, is also the scene of commercial activity, the importations being \$12,000,000 and the exportations nearly \$7,000,000. It will thus be seen that Africa has great future possibilities of development. The nation which secures the strongest foothold is likely to be most benefited commercially. This accounts for the opposition of other rival nations, especially in Europe, to the increasing strength of Great Britain on this continent, and accounts in some measure for the virulent attacks which are made against her by the press of other countries in the controversy which is now on between her and the Transvaal, and her hold on Egypt and the Soudan.

Dewey's Welcome. The welcome extended to Admiral Dewey upon his return to his native land is certainly on an extended scale. It is one that must be highly flattering to its recipient. For weeks the city of New York has been busy making preparations for the event. Certainly few men in the United States have ever received so much attention. The people appear to have grown wild at the prospect of meeting and greeting this greatest admiral of the day. To outsiders it looks like "much ado about"—well what? Yes, that is the query! What was the victory that he won at Manila Bay? What was the strength of his antagonist? Were the combatants in such equal terms that the victor could lay claim to having won a great victory against overwhelming odds? Such questions will suggest themselves in view of so much bunting and glad huzzahs. And yet it is fitting that the United States should honor the man who had helped to defend the flag of his country and secure for her possessions in the far east, which will tax the best energies of brain and heart of her best and wisest statesmen to develop. Men differ as to what is wisest and best to do with them. The interests involved are wide-reaching in their effects. The United States are entering upon a new era in their national life. They will be a power to be reckoned with in matters pertaining to the problems which centre in the eastern world today. Canada has no other feeling than to wish their neighbor south the greatest good it is possible for her to achieve.

The Orange Free State. It looks now as if The Orange Free State would throw in its lot with the Transvaal in the controversy and possible conflict with Great Britain. This is to be regretted, for while it will not affect the ultimate end of the conflict it will tend to its prolongation. The end will be the same whatever course is pursued, for the two States put together are no match for Great Britain. But when the end comes there will be no Orange Free State and no Transvaal Republic. There will be one colony. South Africa will bear the same relation to Great Britain as Canada now does. It will take some time, however, to weld these diverse interests into such harmony and loyalty to British institutions as obtain in this fair Canada of ours. It may not be generally known that this step on the part of the Orange Free State is taken with great reluctance. That it would not be taken is pretty certain were it not for the fact that there is a kind of compact between the two States by which each has promised to help the other in case the independence of either is menaced or attacked. The Orange Free State was therefore confronted by these alternatives either to take the British side or that of the Transvaal. It must choose. As appears from recent despatches it seems to have cast in its lot with the Transvaal because it was felt that no other honorable course was open. The only salvation for both republics is to come to terms with their powerful antagonist. There will be no "Majuba Hills" in this war. May the God of peace save these peoples and the world from the terrible arbitrament of a bloody strife.

Johannesburg. This city is the capital of the Orange Free State and is head centre of the present crisis in South Africa. As such it must command a large share of public attention throughout the world. By its wealth, its influence and its indefatigable energy, a state of affairs has been brought about which threatens to shake the South African Republic to its foundation. And this condition will continue until there shall be a settlement of its grievances. The state of public feeling is keyed to such a pitch of excitement that there has been practically a suspension of all but absolutely necessary business. Hundreds are leaving the city daily, and it is said that there are fully 2,000 empty houses in the city. The site occupied by Johannesburg is very fine. The residential sections are elevated and healthy. While there is but little vegetation that is indigenous, the blue gum and wattle trees of Australia have been transplanted with great success, and afford luxuriant shade along the suburban streets. Many of the residences are all that wealth and situation can make them. Johannesburg is 6,000 feet above sea level and the climate is delightful. There is no excessive heat and the nights are refreshingly cool. If the Boers of the Republic could have given these active and energetic Uitlanders a share in the government of the country commensurate with the work they are doing for its development, the conditions now existing would not have obtained. It may be that President Kruger and his advisers felt that to give the Uitlanders representation would have shortened their term of office. But taxation without representation is not possible among a free and enlightened people.

Broom Corn. Every good house-wife is supposed to know how to handle a broom, but it is safe to say that not one in ten has

a clear idea of what her sweeping utensil is made of or where the material came from. Brooms are made from the heads or brushes of the broom corn, which is very closely related to our common field corn. Broom corn first grew in India. From there it was carried to Europe. Tradition has it that Dr. Franklin was instrumental in introducing it to this continent. This may rest on fact or fiction. But however this may be, broom corn grows much like maize, which originated on this continent. The head is larger and the seeds grow on the head instead of in ears. The heads are cut off, leaving about six inches of stalk, and the seeds are scraped off by a machine which does a clean job and does not injure the broom. The seeds are valuable in a way. They are fed to horses and poultry and ground into meal for cattle. In the making of the brooms the corn is put around a handle of basswood or soft maple turned in a lathe. Each layer is wound tight with twine or wire until the desired size is attained. The broom is then pressed out flat and sewed to keep it in that shape. Whisk brooms are made in the same way.

The N. S. Exhibition. The exhibition of 1899, which closed last Saturday, has been a great success. The attendance was very large. They came from various sections of the province and beyond its borders. The show was a most excellent one in every respect. Farmers and fruit growers must and will profit by the exhibit, as also manufacturers. The commissioners deserve great praise for the efforts which they put forth to make the exhibition successful. They could not control the weather. If Providence had favored them with continuous fine weather the attendance would have beaten all previous records. The agricultural and horticultural exhibits were most excellent. This was expected when it is known who had charge of these departments. It is said that better fruit could not be seen in any part of the world. The cattle, sheep, hogs, horses, etc., which were shown excited the warmest expressions of admiration from discriminating visitors, and so did the manufacturing exhibits. On the whole the Commissioners, with Attorney-General Longley at the head, are to be congratulated.

The Trans-Siberian Railway Terminus. It has been officially announced that the terminus of the Trans-Siberian Railway will be Talienwan, the Manchurian port leased by Russia. The Czar reaffirms his declaration made at the time the port was occupied, that it should be open to the commercial fleets of all nations, and announces that "we have now decided to begin the erection near to it of a city which we shall call 'Dainy.'" He then proceeds to declare that the port is not merely to be open, but free of custom duties and to define the limits of control in this concession of free trade. This is quite in the spirit of Peter the Great and assures the greatest advantages at once to Russia and to the commerce of the world. It also assures to Russia an outlet to the Pacific all the year round, and for all practical purposes the control of the great Province of Manchuria. China will lose a large slice of her empire without any *quid pro quo*. This may not be an unmixed evil. The commercial world may be greatly benefited thereby. The traffic on this great railway will be something enormous in a few years. Other trans-continental lines will be constructed in the near future further to the south. Great Britain will have to look to her laurels.

Education For Young Women: Why?

BY SUSIE P. ELDER.

Paper read at an educational meeting of the B. Y. P. U. of the Canard Baptist church, and published by request.

It has been accorded to me to present, at this time, a plea for the higher education of young women. I sincerely hope I may be able to awaken the minds of those present to deeper thought upon this subject, and to convince parents and guardians of the wisdom, justice and necessity of giving to the young women under their care the best educational advantages possible.

Perhaps no subject has received in these later years, more thoughtful consideration, passionate and dispassionate discussion, friendly and adverse criticism, both in this country and the United States, than this subject of female education. And, yet, even in the broad light of the 19th century, of so called Christian liberty and civilization, it is regarded by many, who have themselves enjoyed the blessing of education without having fully mastered its meaning and message, with bitter prejudice. Others profess not to see the advisability and justice of providing for young women the same, or equal, opportunities for mental development and culture as are offered to young men.

A glance at past history shows us that the dwellers in this beautiful, fruitful valley of Cornwallis, with its broad, cultivated acres and tasteful, commodious homes, have not been unmindful of their rights and privileges, in this work of educating, or forgetful of their duty to their daughters.

Therefore, confident of their continued interest, we turn to a closer consideration of the subject of female education.

First, let us ask, "Is it wise to educate our girls beyond the course of instruction provided by the common schools, and why?"

Each succeeding age in the world's history presents to its children new demands, necessities and opportunities. The age in which we live demands universal education and educated labor, in all departments of brain or hand work, from kitchen and farm to workshop and laboratory. Somewhere between these boundaries the daughters of our land, as well as the sons, will find their life-work. For this work, whatever it may be, they should be well prepared.

Skilled labor is the necessity of the age. So great is the demand for it that the uneducated, untrained laborer stands at great disadvantage and finds it difficult, or impossible, to compete with the laborer possessing a well formed brain.

Therefore, because the age demands of its children knowledge, and a high order of work, it is only wise and just to prepare the young woman to meet these demands and respond to them without suffering the mortification and the sense of loss that lack of knowledge must surely bring. There is no lack more grievous and fettering than the lack of trained education. No loss so hard to bear, in time, as the loss of the product of a well cultivated mind.

Every mind is worth, to God and humanity, its highest possibilities.

Education discovers and discloses these possibilities, develops, and sets in motion brain forces hitherto unsuspected and calls into practical use the powers of mind and body.

Education reveals God's laws and operations in nature and discloses His wonderful care over, and provision for, all His creatures.

Education makes plain the responsibility of the individual and opens up the secret of life's purpose—growth toward God, work for man.

This, I hold, is the work, meaning and message of education.—Who dare say that it is not the rightful dower of the young woman, that she may bring to the world's service the awakened faculties and discovered possibilities of mind, soul and body.

Once it was supposed that education was only necessary for those who chose a profession for their life work. Now, it is better understood, that education is the necessity of all, its mission to develop the individual to his fullest worth, and it should be the heritage of all God's conscious creatures. To deprive woman of this natural right, mental culture, is quite as cruel as to deprive her of food for the nourishment of the body, though it would not be so regarded, but the dwarfing of the mind is much more sorrowful than the dwarfing of the body and its effect is eternal, for the mind must live forever, but the body for only a brief measure of time.

Work is evidently God's purpose for his creatures—service somewhere and growth the aim of service. Everything He has given to man has been given for use and development, and he expects a reasonable interest on the gifts bestowed. This truth is clearly taught in the parable of the pounds, and the condemnation of the one who failed to cultivate his gift and return reasonable interest.

Our Heavenly Father has put exquisite work into this world that he has formed for our present occupation and development. He has thought it worth while to place all about us in this great work-shop, marvellous speci-

mens of His own handiwork, as tho' He would say, "These are your models, study them. Open up my treasure-stores of knowledge. Learn of me and do your best. I have provided you with all the implements for skilled workmanship in the minds bestowed, develop them and work upward, this is the real business of life."

And as we set ourselves to a closer inspection of His work all about us, we must feel that the world is worth our very best. But how can good work be accomplished with uneducated minds and unskilled fingers? Surely it cannot. Hence it is necessary that all the faculties of mind and body be fully developed to enable the individual to successfully perform the work which life will bring to brain and hand. We must not forget that the world's machinery in society, church, state, home, workshop and labor field, is really run by brain power, and brain and hand must ever be co-laborers in all departments of work from kitchen to parliament hall. Only as the brain is developed and the mind trained practically, does the hand become deft and cunning in performing its share of labor.

But perhaps some brother may be ready to exclaim, "What has this to do with the education of young women? We look after the running of the world's machinery!"

But no: look out on the world as it is today. In every sphere of usefulness and department of work the young woman is taking her place beside her brother as co-laborer. She is a bread-winner, a home-builder, an educator, a missionary, and what not?

She builds and holds together that curious institution called society, and moulds it as she will. Seeing, then, that such weighty duties and grave responsibilities reach out to her and rest upon her, is it not wise, just, and necessary that she be given the best possible preparation for those duties, that she may do well the work life brings her, and return to her Creator the required interest on her endowments?

But, while there is work of varied kind on every hand for the young woman to take up, and for which she should be prepared by some educating course of study, her true and natural sphere will ever be the home; her peculiar business home building. For this work more than for any other she needs the highest and best that education can give.

The home has ever been woman's province. We might well say "woman's world," for there it is that the majority of women live, move and have being, three hundred and sixty-five days of every year. Well it is, then, for those who have drunk at the fountain of knowledge, who have stored up beautiful truths and refreshing things that will help through the wearying round of many a toilsome day.

Nowhere are the refinements of education more necessary or beneficial than in the home life, and no home can really afford to lose them. To make the home what it should be—attractive, pure, wholesome bright—a place of rest, recreation, happiness and safety; to generate the right atmosphere, and wisely guide and mould, those whom God gives to the mother's care, is no light or easy matter. It is a mighty work, an unparalleled responsibility, and she who gives hand, heart and brain to the work needs to be well equipped for it. It is the mother who really moulds the race. Her influence is potent for good or ill for time or eternity, for home is the place where characters begin to form. Then, is it not a necessity, that those who will, in all probability, become home makers and rulers, be given, as a proper preparation for that work, the broadest possible education and the highest mental culture, that they may create in that sacred place an atmosphere of pure, high thought, right principle, noble purpose and true Christian refinement. It is often claimed by those who have not carefully studied the matter, that education unfits woman for the right performance of home duties, but there could scarcely be a more unjust claim than this.

Where could education possibly do a better work than in the home where, young minds are growing and characters forming for life? Where could it have a more uplifting, purifying, strengthening, developing influence than in that place where knowledge in all its forms is ever in demand, to satisfy the needs of these growing minds and forming characters? The sacred book gives this beautiful picture of true home-building, showing wisdom, understanding and knowledge as the necessary foundation and finishing materials. "Through wisdom is an house builded, by understanding is it established, and by knowledge shall the chambers be filled with all pleasant things."

Poverty stricken indeed is that home where education has not become a refining element. Where the highest mental enjoyment is found only in idle chit-chat, and speculation about the affairs of neighbors, or, worse still, in gossip, and uncharitable, unchristian comment. It is but too true that there are such homes. The mind is a busy worker; it must be doing something and if not supplied with the best material will use that which cannot build or develop in the right direction. But let us hope they are not numerous and that the type will disappear as our young women become more

thoroughly in love with knowledge and bring into the home life, more and more the healthy, sweetening and ennobling influences of Christian education.

There are already numberless homes, in this beautiful Canada of ours, where education has left her unmistakable mark. Enter these and it will soon appear that the senseless argument, advanced from time to time by meager souls; that the higher education unfits woman for the domestic side of life and robs her of her womanliness, is without foundation and unworthy of consideration.

We know there are those who would close and double bar the doors to knowledge against woman. Selfish curs, who gnaw their little bone of knowledge and snarl at the women who ask for a larger one. But does not common justice demand that the doors to all high, holy and beautiful places, all pure and exalting things, be flung wide open to all God's conscious creatures. We fully believe the time draws near, when all such groundless claims shall disappear under the influence of the refined, educated Christian wives, mothers and sisters of our Canadian homes. Godspeed the day, while we labor to that end. Of this we may be confident, the educated Christian woman will never desert her home, but will hold it as her most sacred trust. The place which she particularly makes and shapes—which presents the strongest claim to all she is or ever will be.

Can any one really believe that young women will become less efficient home-builders because they are more highly educated than their mothers or grand-mothers, and can do more things well?

Surely not; but as they become better fitted for this most important, most sacred work, they will build better and their homes will become centres of influence that cannot fail to have a refining, elevating effect upon their environment.

But I have reached the limits of this paper. I can but hope I have succeeded in showing the wisdom, justice, and necessity of educating young women for all life's work, but more especially for true home building.

With one injunction to fathers and mothers called from the words of the wise man, I leave these fragments of thought with you. To your daughters "Give instruction rather than silver, and knowledge rather than choice gold."

Bobbili Notes.

A PUZZLING PROBLEM.

When we think of the years of consecrated labor, and the thousands of consecrated dollars invested by the Maritime Baptists in their efforts to evangelize the Telugus, our hearts are sad because the returns are so small. I have heard this spoken about many times, and often it has seemed that in the minds of many at home, the missionaries in the field were the most indifferent to the fact that so few, comparatively, have forsaken their idols and become Christians. But, brothers and sisters, let me assure you that the missionaries are not at ease in regard to this burning question. You at home are not the only ones who long, with aching hearts, for larger results. I venture to say that the burden of the most interested of the workers at home is but slight, compared with that of even the least interested of the workers on the field.

It goes without saying, that the question of greatest moment in the heart of every consecrated missionary, ever has been, and we trust, ever shall be, in regard to ways and means of reaching the vast multitudes of Christless souls who swarm about them on every hand; and of imparting to them a saving knowledge of our Lord Jesus Christ. Inextricably connected with this and of almost equal importance, is that other great problem of vital and now universal interest, namely, how are the native people to be supported after they become Christians? Heretofore the missionary, either directly or indirectly, has very largely shouldered the responsibility. But the time has come when all the missionaries feel that the native Christians must come to the front in this matter, and feel the burden of helping themselves as they never before have done.

If our heart's desire is ever to be realized in seeing the native church entirely self-supporting, there must be no limit to prayer, patience, daily effort, grit and grace. Fellow-workers at home, you have only the very faintest conception of what it really costs these people to become Christians. Every man and woman who turns from the infamous idolatry of the land to seek and serve the true and living God, finds thrown across his pathway, obstacles without number; and but for the missionaries' help many of these obstacles would be insurmountable, blocking the inquirer's way to Christ, and causing him to turn back to heathenism and hell. In view of what I have learned of the hardships thus imposed by the heartless Hindu, I have many times of late wondered, not that so few have become Christians, but rather that so many have been able to stem the strong and cruel current of heathen opposition.

Were a whole village or town to turn to the Lord at

once; or even if the rich and the learned were the leaders in accepting the Christian faith and confessing Christ, the problem would not seem so difficult to solve. But thus far, with the single exception of Rayagedda, God's purpose appears to have been to call out from this village and that a few only to be witnesses unto Him. And by all the ethics of those villages, whether high caste, low caste, or no caste, these few chosen vessels of God are regarded as a stench and a stigma to be hated, despised and abhorred. But that is not all. Whenever it lies within their power they rob the Christians of houses and lands and loved ones. They will steal the very food from their mouths. In ways without number they are ostracized and boycotted and plundered, simply because they are Christians.

Moreover it has been the pleasure of God to call "not many wise men after the flesh, not many mighty, not many noble." "But God hath chosen the foolish things of the world to confound the wise; and God has chosen the weak things of the world to confound the things that are mighty; and base things of the world and things which are despised hath God chosen, yea and things which are not, to bring to nought things which are." Had God seen fit to select the wealthy and influential to be our co-workers, in proclaiming Christ to their fellow-countrymen, the question of self-support might perhaps not be so big and bothersome. They could be independent of their heathen neighbors, and in spite of all their heinous hatred and diabolical plotting they could manage to live without mission help. At least this is the way it sometimes looks to us. But dare anyone say that such a choice would be best for us and best for Foreign Missions? After all, I rather think God knows a little more than we do about this entire business. The work is His. The Christians are His. He called them and saved them, and even though they are few and poor and despised He will care for them. After we, the missionaries, have done all in our power to encourage the native church, and enable her to become independent and self-supporting, there will still remain great mountains of difficulty which no power but God's can remove. And as God has, according to his own mercy saved whom He would, so we believe that in His own wise way He will supply their needs and through them get glory unto Himself. Perhaps in our endeavor to discover a satisfactory solution of this problem, it will be safe for us to study and figure and labor, as though all depended upon us. But at the same time to believe, and pray and wait upon God as though all depended upon Him, and it surely does all depend upon Him.

You would like to know if anything practical is really being done along the line of self-support on the Bobbili field. In another letter I will endeavor to give what light I can upon that query.

R. E. GULLISON.

In tent at Madepilli, 18 miles from Bobbili,
August 21, 1899.

P. S.—Yesterday three believers were baptized and received into fellowship of the Bobbili church.

R. E. G.

Are Baptists a Peculiar People?

BY REV. J. E. ROBERTS, M. A., B. D., of Manchester.

At any rate, if they are, they have not a monopoly of peculiarity. Every denomination has its peculiar people; perhaps we have a rather larger supply than other denominations, because so many people agree as to Scriptural baptism without agreeing on any other ecclesiastical or even theological matters. Thus, we have strange fellows; but we are a happy family!

However, my inquiry runs in a different direction. Judged by the way in which many people talk of us, we are peculiar. Speakers make poor jokes about our love of water, jokes as offensive to true Baptists as they are irreverent, and one would imagine that we stood quiet alone in the interpretation of Scriptural baptism. But it is well to remember that we are in entire accord with the vast majority of the Christian Church in all ages. Let me just indicate how this is so.

The chief points to be considered in connection with the ordinance are two, viz., its mode and its subjects. Dealing first of all with the less important, the mode, the Baptist position is that the only Scriptural mode is by immersion. Now, are we alone in this? Decidedly not. Turning to the Prayer Book of the Established Church we find the following directions, "The priest (if they shall certify him that the child may well endure it) shall dip it in the water discreetly and warily"; and in the case of those of "riper years," "the priest shall dip him in the water or pour water upon him."

The ordinary mode is said to be immersion, with pouring as an alternative in case of physical weakness. There is not a word about sprinkling from first page to last. Every time an Anglican clergyman administers the Holy Sacrament of Baptism he breaks the rubric of his church. Here is another matter for the bishops to investigate.

But the Anglican Church and the Baptists are not alone. The Greek or Eastern Church practice immersion in baptizing to this day; so that the Baptists agree entirely

with the majority of the Church in prescribing immersion as the mode in baptism. The only peculiarity in our case in England is that we practise what we preach, whilst the Anglican Church preaches one thing and practises another. Surely the advantage in this case is with us. And another powerful ally has come to our side. Not so many years ago it was the custom to try to prove that the Greek word for baptizing might mean sprinkling. But this attempt is quite given up now save by a few hard-pressed Congregationalists and Wesleyans, who want to find directions for their ordinance in the New Testament rather than find directions for the ordinance therein. Modern scholarship has made the Baptist position unassailable. There is scarcely a recent commentary with any pretensions to scholarship which does not admit freely that the only baptism mentioned in the New Testament is immersion.

Therefore, so far as the mode is concerned, we must pass on the "peculiarity" to our brethren in the other Free Churches, though I hope we have too much reverence for Christ's ordinance to begin to make poor jokes about their mode of conducting it.

When we turn to the second point, and the far more important part, viz., the subjects of baptism, once again we find, to our surprise and delight, that instead of having to believe that we are right and the rest of the Christian Church wrong, we are in entire agreement with almost the entire Christian Church. Our position is, that all those who are baptized should make a profession of repentance towards God and faith in the Lord Jesus Christ. Repentance and faith are necessary prerequisites. What say other Christians? Turn to the Prayer Book of the Anglican Church. In its Catechism I read as follows:—Question: "What is required of persons to be baptized?" Answer: "Repentance whereby they forsake sin; and faith whereby they steadfastly believe the promises of God made to them in that Sacrament."

I rub my eyes with amazement, and I am not surprised to find that the next question is the very pertinent one "Why then are infants baptized when by reason of their tender age they cannot perform them?" Answer: "Because they promise them both by their sureties, which promise, when they come to age, themselves are bound to perform."

Then I begin to see how matters stand. The Anglican Church teaches quite as firmly as we do that repentance and faith are the pre-requisites to baptism; and therefore—what? Why therefore, instead of giving up the practice of baptizing infants who cannot repent and believe, the Church introduces the sponsors to promise the impossible on behalf of the child. Thus, when I turn to the Service for the Baptism of Infants I find that the minister asks the God-Parents in the child's name, "Wilt thou be baptized in this faith?" In the "Service for the Baptism of such as are of Riper Years," these questions are asked quite properly of the persons to be baptized, and in these cases baptism is on a profession of repentance and faith and immersion just as it is with us.

But of course the Anglican Church has not invented this heathenish practice of having sponsors to make impossible promises. The practice obtains throughout the Eastern or Greek and the Roman Catholic Churches. In fact, practically the whole Christian church, ancient and modern, agrees that baptism is to be administered only to those who repent and believe. Christian baptism always has meant, and always does mean, personal union with Jesus Christ through faith, and consequent union with His Church. Once again, the only peculiarity of the Baptists is that they square their practice with their theory. If baptism is for those who have repentance and faith, only believers are to be baptized. The Anglican Roman Catholic and Greek Churches teach not only those who have repentance and faith are to be baptized; but, instead of baptizing believers, they go on baptizing infants and get sponsors to make themselves ridiculous by making impossible promises of repentance and faith for the unconscious babe. Surely most impartial people would allow that Baptists have the most claim to respect in this matter.

So that we are compelled to hand over the banner for the peculiarity to the other Free Churches. Whether it be an honor or not, certain it is that it is they who differ from all Christendom, both as regards the mode and the subjects for baptism, and not the much misunderstood Baptists. Now, I do not claim for a moment that this fact proves the Baptists to be right. The right is not always with the majorities. But, still, it is a relief to find that we do not indicate the wisdom of the whole of Christendom, but agree entirely with the vast majority of our fellow Christians in this and every age.

Then, what is the position of these dear Congregational-cum-Presbyterian-cum-Wesleyan friends? Simply this: they are far too good Protestants (at least, most of them are!) to carry out an ordinance because it has traditional authority, and so they have banished all the heathenish nonsense about sponsors. And yet, instead of taking the one further step of making practice agree with theory, and have clung to the established practice, and tried to find a new meaning for it. In this they have been partially successful. What a new meaning is exactly, no two of them can agree on earth. But, generally speaking, baptism is either a recognition of a child's birth into the Christian world, or a dedication service for the parents. Now, such a service may be useful. A good many Baptist ministers think it is, and have such a service. But this is not New Testament baptism.

Such a meaning for baptism is a modern invention discovered by the English Free Churches, to save them

from returning to the Biblical practice of baptizing believers. Such a meaning for baptism is not contemplated in the New Testament.

The most illogical people of all are the Congregationalists! They are the peculiar people. They are driven to it by the very robustness of their Protestantism. Wesleyans and Presbyterians have not yet shaken off all the grave clothes of sacerdotalism and sacramentalism. Some of their leaders especially are hampered considerably by their clinging ceremonies. But our good friends the Congregationalists will have none of these things. They recognize them as filthy rags. They have heard the voice of the Lord saying: "Loose him and let him go." And yet they cling to the outward form of the ceremony, and compromise matters by finding a new meaning for it. It may be clever, but is it wise? Is it Christian? True, it is a temptation to be like other people if possible. Men do not desire to differ from others unnecessarily.

But if agreement with the practice of others means neglect of the theory of Jesus Christ, the price may be too high to pay! We Baptists think so, and we believe that our friends the Congregationalists will soon think so too, and will soon break down the middle wall of partition between us by accepting the united testimony of the Christian Church as to the meaning of baptism, and by conforming the practice of the ordinance to that meaning so that "as many as are baptized into Christ Jesus" may be "baptized into his death." Then they will be able to join us in using words which are incomprehensible in their present theory: "We were buried therefore with him through baptism into death, that, like as Christ was raised from the dead through the glory of the Father, so also might we walk in newness of life.—Freeman.

Concerning Spiritual Gifts,

BY REV. A. P. COLLINS.

1 Cor. 12: 1—"We should not be ignorant."

1. They are gifts of the Holy Spirit not traits.
2. They are not bestowed till after conversion.
3. We are not born with them, neither the first nor the second time.
4. No one has all the gifts. They are bestowed according to the measure of grace given to us by the Father.

5. He makes no mistakes. The gift you have is the one you can make the best use of, both for His glory, your own joy, and the good of others.

6. In the bestowment of the gifts, God's purposes concerning you and his cause, are pure as Himself and high as His throne. Not to use the gift according to that purpose, is to dwarf your soul, and disappoint your Heavenly Father, and acknowledge that his grace was bestowed upon you in vain. The anti-missionary, who claims the elect will be gathered in without the gospel is the slothful servant saying to his Lord, "Thou art an austere man, reaping where thou hast not sown, and gathering where thou hast not strown."

The O-Missionary says, "I was afraid and went and hid my talent in the earth; lo, here thou hast that is thine." Why did he not lay it up as a treasure in heaven by sending the gospel to the lost?

7. The best gifts are to be coveted for the satisfaction of the body—the church. It is a sad and desolate heart that does not want to be of service, the best possible service to the Lord. Desire it, seek it, covet it, and when obtained, use the gift to God's glory.

8. Gifts are to be stirred up in us. 2 Tim. 2-6. See the man at the forge, the old country blacksmith shop, a piece of iron needs to be hammered, and shaped and fitted for service. Just a little fire in the furnace, a mighty stirring of the sleeping embers. The breath of the bellows is turned on it. The sparks fly, the iron is heated and ready for working, molding, shaping. "Stir up the gift that is in thee," preacher, deacon, brother, sister. Enthusiasm God inbreathed. Let your soul be all aflame with love for God and souls.

These gifts work effectually and in a most excellent way by love—the love that is kind, and thinks no evil of his brother, but believes and hopes all things; is not puffed up, but builds up, rejoices in the truth, and never fails.—Sel.

Love Led Him into Service for Others.

To the brave young Jonathan there came the vision of the shepherd boy, and in that hour Jonathan loved David with a love passing that of woman. But, bringing joy to-day, love brought pain to-morrow. When the brilliant David had eclipsed slow and heavy Jonathan, Saul became jealous for his son, and the javelin he hurled at the people's favorite filled Jonathan's heart with sorrow: "he was grieved." Then the threads grew strangely tangled, and at last love slew the youth whom first it had blessed.

Here is young John Bright, the knight errant of the poor, disputing with Gladstone the first place in English eloquence and oratory. On his marriage morn he wrote: "All of happiness that life holds is now mine. I shall know joy and not sorrow." For this man and woman were set each to each "like perfect music unto perfect words." But when twelve short months had passed the strong man bowed down in bitter grief and knew that henceforth all that was left to him in life was the memory of a sainted life and a year of overflowing happiness. In that hour Richard Cobden crossed the darkened threshold and said: "There are thousands and thousands of wives and mothers and children in England who are dying of hunger. Love hath led you into the happiness of your home. Let love now lead you into service for other homes." In that hour John Bright went forth to pass from town to town, pleading the cause of the poor, and carrying his Corn Laws. When peace again was his he found that love had fashioned a career strangely different from what he had anticipated, and so, like a star, he went forward to become the defender of hundreds of thousands of God's poor.—Murell Dwigth-Hillis, in Ladies' Home Journal.

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Spiritual Life.

The strength of a church lies in the spirituality of its members. It is not and never can be in anything else. This spiritual life to be maintained must be sustained, *i. e.*, it must be fed. The intense activity of the age in the struggle for bread, has the effect of a narcotic upon the spiritual nature of Christians. They are unconsciously affected thereby. To prevent this there must be a greater heed given to the words of the Master, "Watch and pray." To maintain a proper relationship with God there must be vigilance, devotion and self-examination.

Take a good "square look" at our churches. What do you see? A great portion of the membership giving freely for the cause at home and abroad? or are they spending much more of their income for dress and pleasure? Do you see them regularly at the prayer meetings or at pleasure resorts? At Sunday Schools or visiting? How many do you notice about you doing good? feeding the hungry, clothing the naked, giving the helping hand to the weak and helpless, shedding forth the "light of life" to those sitting in darkness and in the shadow of death, who have long been sitting there?

Enter the homes. In how many do you find a family altar established? What do our church rolls say to us. We get from them a thought something like this: "These are the names of those who serve the Most High God." How are they serving Him? By striking a compromise with the world? By draining a glass for "good fellowship's sake"? By telling falsehood for commercial gain? By visiting the dancing hall or the theatre? By bearing false witness? By living in luxury with eyes blinded to the poverty and distress next door? By any or all of these? Surely God is not served in this way!

There are some who "like the blossoms of the spring excited our hopes for a time, but a blight has gone up as the dust, and the root in many cases appears to be rottenness." How many of these there are we cannot tell. It is not for us to judge our fellows. It is sad to see men who confessed at least to have drunk from the "living waters," turn to the world and conform their lives to its maxims. The transformation is not by a "renewing of the mind," but by a conformity to the world. All worldly pleasures are transient. They are like bubbles which burst when handled. To him who serves God with an individual heart there is an abiding pleasure which the world cannot give, neither can it take away.

It is asked, "How shall we gain a higher degree of spirituality in our churches?" Here is the answer. "Draw nigh to God and He will draw nigh to you." Conventions for deepening the spiritual life are good, but unless they succeed in getting the people who hang upon the speakers' words, to go home and do as the Holy Spirit through the Apostle has told us to do, it will all be "love's labor lost." In this age of "itching ears" our churches seem to be striving to "please" the world rather than trying to win it to Christ. The Gospel has lost none of its drawing power. An uplifted Christ is the mightiest force in the world today. Does the church believe in her message? If so why is it that in her public notices she makes the announcement that Madame — will sing a solo next Lord's day, or Professor — will be present to assist the choir next Sunday evening? Not a word about the great message which the preacher is to give. But this announcement is made to get the congregation, so that the people may hear the gospel of God's dear Son. Yes, that may be. Perhaps it is!

In order that no flesh should glory in His presence "God has chosen the foolish things of the world to confound the wise, and the weak things of the world to confound the mighty." When the church of God is striving to please Him—and to please Him is their main business, then there will be prosperity to that church. But when the church strikes hands in a compromise with the world, discord begins. There are strifes and envies, and jealousies, and no unity of the spirit. When more of our members, a great many more of them are found in the prayer and conference meetings of the church, in the Sunday schools either teaching the Word or studying its great truths, when the family altar is set up in the homes, when Christians remember to pray in secret and stand by their pastors as Aaron and Hur stood by Moses, then will our churches be as lights in the world and as cities set on a hill.

Honor to Whom Honor.

In a letter to the Montreal Witness, Sir Charles Tupper refers to his connection with the liquor traffic in the Yukon in a way not to be misunderstood. We think our readers should know the stand which this veteran statesman has taken on this question. He says:

I was not in London when the Klondike Mining, Trading and Transport Corporation was formed, but consented to accept the position of chairman. The moment I learned that there was any intention on the part of the board to accept a consignment of intoxicating liquors, I cabled the secretary on Feb. 2, 1898, as follows:

As stated in the outset I strongly object to any traffic in intoxicating liquors.

On Feb. 21, 1898, I wrote the secretary as follows:—
Dear Mr. Stearns.—In reply to your letter of the 2nd instant, I beg to remind the directors that shortly after the formation of the Klondike Corporation I called the attention of the Board to the surprise with which I had perceived a provision made on the back of the prospectus for the sale of intoxicating liquors, and I objected to this in the strongest terms. I do not remember the letter from Moses Risk & Sons, to which you refer, but I do remember that when the subject came before the Board, I drew attention to the fact that under the act passed by myself, when I was Minister of Customs, the sale of intoxicating liquors was prohibited in the North-West Territories, and that I presumed that the same regularities were still in force. You were instructed to cable to Mr. Blount, "What is government regulations sale of liquors, Klondike." This was on the Dec. 6, and the answer received from Mr. Blount on Dec. 7, was: "Importation has been prohibited at present. Walsh proposes to issue government regulations sometime in near future," and that, I supposed, had concluded the matter. I object in the strongest manner to our engaging in the importation or sale of intoxicating liquors in the Klondike, as I believe it will have a most demoralizing effect upon the population, and be very injurious to all legitimate commercial operations.

From the correspondence it seems that a consignment of liquors was sent out, but that as soon as Sir Charles knew it, he at once cabled his resignation. The Company explained that the liquors had been ordered shipped before his objections had been received and that no more would be sent. Then the matter ended. Comment is unnecessary.

"One Spirit, One Mind."

There is a familiar story about John Wesley and others going to the river that bounds the Holy City and finding, to their astonishment, that they had to drop their cloaks and garments in which they approached. One drops his cloak, another his robe, another his surplice, and they came on to the other side astonished to find that they are all in the same white, beautiful robe, the robe of righteousness, which is Christ Jesus our Lord.

If a regular Baptist and Free Baptist were of the number mentioned in the foregoing sentences, what would these men have to drop in order to receive the white robe? The Free Baptist body of New Brunswick will soon meet, in St. John in their annual Conference. Has the time not come when these two bodies should settle down and ask themselves the questions: "Why do we maintain separate and distinct organizations? In view of the great needs of the world, why is it that the two Baptist bodies do not unite in the spread of the gospel?" The response to the words of the representative of the Free Baptist Conference at the Convention at Fredericton ought to be an index of the trend of

feeling which obtains very largely among the regular Baptists in the Maritime Provinces and especially in New Brunswick. The Baptists have held out the hand of fraternal welcome. Now let our Free Baptist brethren catch the same spirit, grasp that out-stretched hand, and say with a heartiness that cannot be mistaken: "We are with you, brethren in Christ, in your efforts to bless and save men."

"Be Ye Imitators of Me as I am of Christ."

This is the way it reads in the Revised Version. Thus translated the thought is beautiful and most expressive. From the word which is translated "imitators" we get the word "mimeograph." What is a mimeograph? It is a copy of a picture or writing on paper. To obtain this all that is necessary is to take a sharp pointed instrument and trace with it over the copy, line for line, down to the last detail. When this is done there will be on the prepared sheet of paper an exact reproduction of what has been copied, from which other copies almost without number can be taken. What did the apostle mean when he said, "Be ye imitators of me," etc.? Why, something like this. Jesus Christ had been his copy, and through the power of the Holy Spirit he had copied out to the very minutest detail the marvellous character of the Lord. Where he saw joy in that life he traced joy, and where it was sorrow he had traced sorrow; where it was gain he had traced gain, and where it was loss he had traced loss; where it was life he had traced life, and where it was death he had traced death, and this we are asked to do for ourselves. Imitate Paul as he imitated Jesus Christ. By so doing we shall set up the Lord Jesus as the absolute and only pattern of our lives; and this we are to do no matter how painful the process of copying may be. The life of every Christian, a copy of his Lord. Surely, surely it is well worth our while to make such a life a pattern for our own.

Editorial Notes

—The Alliance of the Reformed churches of the world which hold to the Presbyterian form of church government, estimates the number of members and adherents at 22,000,000, nearly 7,000,000 of whom are in the United States, 3,300,000 in Scotland, 2,500,000 in Holland, 2,000,000 in Hungary, 1,700,000 in Switzerland, 800,000 in France, 740,000 in Canada, and 250,000 in England. There are 24 separate church organizations included in this alliance. The first general council was held in Edinburgh in 1877. The last was in Glasgow in 1896, and one is now being held in Washington, D. C. Surely the meeting of such a body of representative Christians in the Capital of the great Republic ought to have some marked effect upon the community—and its influence ought to be felt from one end of the country to the other.

—The following paragraph from the Independent is worthy of the consideration of every thoughtful and loyal Baptist. "The Rev. A. Ben Oliel having left Palestine and settled permanently in Canada, has closed his house in Jerusalem, sold his goods at auction, and leaves absolutely nothing to pass over to any other mission, no property, no converts, nothing; notwithstanding the schools, meetings, classes, and many other forms of mission work that have been reported." We are not at all surprised to learn this, Mr. Ben Oliel has appealed at various times to a number of denominations, the Baptists being the last, and now that he has practically completed the list, he apparently thinks that some non-missionary community will be the most comfortable one for him to live in. Why is it so hard for people to learn that the regular Boards of the churches are the most reliable conductors of missionary enterprises? With some people there seems to be a sort of fascination about the term independent, as if a single individual could manage a great enterprise more economically than a society. The universal experience is that the Boards do their work more economically and effectively."

—"To the mature thinkers whose services to the world cannot be measured, who explore the star-lit spaces of celestial fields yet unknown, we would appeal for a little more sunlight. The moon is

cold, the stars are cold, your shining telescope and your glittering lens are cold. The sun is a homely cheering orb, not highly esteemed by astronomers because he compels them to sit up all night. But his brilliant, all-illuminating rays are the glory of the world. They send the currents of life vibrating through the tiny leaves of the forest flowers, and make the lowly beasts of the jungle to rejoice; they bring gladness to the chamber of the sick, and the thrill of noonday vigor to the strong man at his work; through their ancient labors the ship is driven swiftly through the midst of the seas, and through their silent energy today our fields will be freshened by tomorrow's showers. It is the sun that the world wants, and it matters little whether we know the angle of its declination or the lines in its spectrum, if only we may bask in its rays. Then come down sometimes from your lofty station, devout astronomers, and help carry the maimed and helpless from their dark homes out into the blessed glow of God's love. It is well to study the composition of light; but remember its shadows."—Standard.

—The Standard of Sept. 23, contains the following: "It is worth while to add, that it makes comparatively little difference to a young minister's future success whether he is familiar with advanced thought or not, unless he is acquainted with the most advanced thinker of the age, Jesus Christ." . . . Dodge the issue as we may, the only true test of a doctrine is the fruit of that doctrine in human life. Popular instinct is right, though popular judgment is often wrong. If ideas which you are convinced are correct, fail to win acceptance, the difficulty may not be with the ideas, but with your own failure to appropriate them in their largest and richest fruitage to your own personal and spiritual life"—As a man thinketh in his heart so is he. The true man is not known always by the things that he does. One must know the motives by which men are influenced, to form a proper judgment of their characters. Doctrine to be worth anything must become the warp and woof of the life, or else it is of little value. If a man is deeply imbued with the spirit of Jesus and wills to know the doctrine, he will get what he seeks.

—A word about ordinations. A writer in the last issue of the Examiner writes: "There is some difference in views, even among Baptists, owing, perhaps, to relics of the idea of the authority of bishops and councils, the view which seems to represent Scripture teaching and general Baptist usage, is that such ordination is the setting apart to the pastoral office, or to the Gospel ministry, of one who has been called of God for that special work, and that he is therefore ordained or set apart by God. In this belief the man prepares and offers himself for the work. A church makes his acquaintance and calls him, thus setting him apart as their pastor. They may have public exercises of recognition as such, or not, as they see fit. He is, by virtue of their call, authorized to perform all the duties of pastor in that church. But it is desirable that other churches of the denomination should also regard him as a minister of the gospel, so the church calls a council to examine him, and if the action is approved, the council is requested in their call, to co-operate with the church and conduct a public service of recognition. It usually follows that the churches of the denomination accept their decision as sufficient, though any church may afterwards refuse to accept it and if they please may call a council and obtain the disapproval of other churches. The denomination usually accepts the act of such a council, and, as far as the pastoral relation is concerned he is regarded as 'silenced.'" That depends upon the character of the council. There are quite a number of Baptists in these provinces, and indeed the world over, who will not accept the above as a correct exposition of Scripture teaching and apostolic practice. It is evident that the last word on Ordinations has not yet been written.

—There is great diversity of opinion as to the future of the Jew, and many questions are asked as to his relationship to the gospel of our Lord Jesus Christ. It is asserted with great confidence by some good people that in the future, near or more remote the Jewish people will return to the land of Palestine, and set up a new kingdom with Jerusalem as the capital. This may be true, and again it may not. Dogmatism on such a subject does not

prove anything. We can only express our conviction that the promise will be fulfilled when the children of God shall have been gathered "out of every tribe and tongue and people and nation" into "the Jerusalem which is above," which is "free" and is "the mother of us all," where there shall be no distinction into Jew or Greek, barbarian, Scythian, bond or free, but Christ all in all. As we read our New Testament it does not say that the Jews shall return to Palestine. It does speak of the salvation of "Israel," but not of the Jews. "All Israel shall be saved." But "they are not all Israel that are of Israel, neither because they are the seed of Abraham are they all children, but in Isaac shall thy seed be called, that is they which are the children of the flesh, these are not the children of God; but the children of promise are counted for the seed." It is probable that the time will come when it cannot be said of the Jews, that, as a people, they are unbelievers, any more than it can be said that as a people the Gentiles are believers. Many Jews have believed, and many more will believe, but when the Jew becomes a believer he becomes an Israelite, as does also the Gentile.

—President Hyde of Bowdoin, affirms that four things are essential in getting a man to preach. These are: the call of God, mental drill, first-hand secular knowledge, individual grasp of spiritual truth. The call is a clear conviction that life, as most men live it, is a wicked waste, a burning shame, a disgrace to man, an insult to God. It is the resolute determination to enlist in this great contest, to show up the meanness and misery of the wrong way so plainly that sinners shall tremble and repent, to point out the winsomeness and charm of the blessed way of Christ so persuasively, that all who see and hear shall resolve to live it too. This call may come in many ways. Enlisting does not make a soldier. The man who will fit himself aright must drill if he shall do the necessary work to which he has been called, just as the soldier or surgeon to fit himself for his duties. It is of little use to preach to a world whose ways of thinking you do not understand. He must make the thought of the age, of his community or congregation his own. The methods in vogue in theological seminary instruction must be changed—and so changed as to bring out the best there is in the student, they must make him think for himself. The young man who at twenty-five is content to take his views from his teacher, becomes at fifty the man nobody wants to hear. The address of President Hyde at the Congregationalist Council was keen and incisive. It was thought-producing and timely. His conclusions would not be accepted by all who heard him, but they were well worth considering. It is time the Baptists of these provinces sought men to fill their pulpits who were qualified by mental training and experience, to fill such high offices in a way that would command the confidence of the thoughtful men and women in all our communities. The need of the hour is more man rather than more men. Let us all try to do our best to meet this great need.

From Halifax

Your Halifax reporter has held his hand while the floodgates of Associations and Conventions were open, and pouring their streams of reports into the MESSENGER AND VISITOR. During this time Halifax has not been startled by any stirring events. Perhaps an unusual number of tourists have found their way to this city, and with kodaks in hand have taken drives through the Park, the Dingle and over Citadel Hill; a walk through the gardens, the old Cemetery opposite Government House, St. Paul's and the old Dutch church, built the year the French were driven from Nova Scotia, and through the Parliament Buildings on whose walls hang the portraits of Kings, Queens, and noted men, such as Williams Inglis, Johnstone and Howe; and then paid their hotel bills and departed for fresh scenes of which there is no end in Nova Scotia.

The Exhibition has come, which whether in St. John or Halifax is not allowed to shrink any in the daily papers. This is Tupper day. The great Sir Charles addresses the crowd on the ground.

More than forty-five years ago he met the Great Howe on Nomination day in Cumberland. He was not then a candidate. The old statesman took the measure of the fiery little Doctor. No statesman could have done more talking in private and declaiming in public in these long years than Sir Charles has done. At 78 he is still vigorous. His father's eye was bright and his speech ringing at 84. Well there is danger here of drifting into politics. The editor is not qualified to give advice on this point, for he has been made to suffer of late for partizanship when he was as innocent as Dreyfus.

Dr. and Mrs. Kempton are spending their holidays with their son the Rev. Austin Kempton, at Fitchburg,

Mass. The Rev. P. S. McGregor supplied for him last Sunday. Mr. McGregor's family is still in Halifax. He is engaged in supplying vacant pulpits, while arranging for permanent work in the pastorate. Brother McGregor makes friends and no enemies. He is highly esteemed.

The Rev. J. C. and Mrs. Archibald came directly to Halifax where they landed a few weeks ago. Mr. Archibald did not take his vacation too soon. Mrs. Archibald also needed rest. Zeal for missions is consuming both of them. But Mr. A.'s health is coming up. They talk shop—missions all the time. They have been and still are in this holy business, bodies, souls and spirits. A hearty welcome greeted these loved and beloved missionaries. They have been the guests of J. L. Archibald—brother. It happened that they were present when Miss D'Prazer lectured in the city. The Archibalds speak in the highest terms of the eloquent Telugu who stirred Halifax audiences as she stirred the Convention.

Arrangements have been made for a farewell meeting to the outgoing missionaries, at the North church on the evening of October 4th. The Rev. Z. L. Fash will preside. Brief addresses will be given by Miss Johnston, Rev. J. W. Manning and E. M. Saunders, Mr. and Mrs. Archibald if present, and the missionaries also will of course be heard from.

The Rev. W. E. Bates preached his farewell sermon to the Tabernacle last Sunday evening. Next Sunday he will, D. V., stand before his Amherst flock. He had a crowd to hear him when he first came to Halifax. He had a full to overflowing house to listen to his farewell words. Large audiences, more particularly in the evening, have heard his unique presentation of the gospel during his year and a half of pastoral work in the city. Mr. W. E. Bates is a wise, peaceable man. It would be a heavy undertaking to get up and maintain a contention with him. It is doubtful if any person ever made a success of such an enterprise. It may have been undertaken but in every case must have been abandoned as hopeless. Mr. Bates said kind, nothing but kind words to his people on the evening of parting with them. He worked through Joshua on his leave taking. Mr. and Mrs. Bates take with them the esteem of Halifax Baptists. All will be glad to hear of large prosperity in Amherst.

The Baptist Book Room Company have found some difficulty in carrying on their work successfully. It became evident that it needed the inspiration and the favorable conditions of a private enterprise. Mr. George A. McDonald, who has been at the head of the business for nearly twenty years has bought the entire stock, \$5000 worth and the good will of the company, and will continue the business on the old stand. It will still be the Baptist Book Room. All will be willing to lend a helping hand to Mr. McDonald in his new departure.

All the ministers, except Dr. Kempton, have settled down to another year's work praying and hoping that it may be one of great prosperity. The ring of this is in their prayers and sermons. The churches, too, desire to be clothed anew with spiritual power. This is much needed, not in Halifax alone, but in all the churches of the Maritime Provinces.

The Rev. G. W. Schurman of Bear River, will occupy the Tabernacle pulpit next Sunday morning and evening.

REPORTER.

A Solution in Part of the Missionary Problem.

The coming of Miss D'Prazer to our churches, and her talented missionary addresses, listened to and reported, must answer in a sure way the question frequently and prayerfully asked, how shall the heathen millions of India hear the gospel of Christ? Here evangelical history repeats itself. In the first missionary tour of Paul and his companions they preached the gospel to the people of Derbe, and one, if not more, of the mixed races of the country heard and believed and was added to the missionary force. To our small endeavor for the evangelization of India it is no small source of encouragement, or doubtful prophesy of success, to find in the race to which Miss D'Prazer belongs ability, when consecrated, just suited to the work our churches now have in hand in the Telugu land. To our dear brothers and sisters who, on account of failing strength are obliged to retire from the conflict, it must be a source of great joy to know that in the native peoples God has His elect, whose commission is apostolic, and whose services shall be efficient for the glory of His great name. In all our purposes and plans for the extension of Christ's kingdom we should not be dismayed or discouraged when the Master breaks in upon our programme. Jehovah has His own way of doing things. He works after the council of His own will, not by our little fussy plans. For ages He has been preparing the people of India for the gospel; and been preparing in India a people to preach His gospel, and His work is appearing in the natives of India and His glory to their children. It is well for us when we can in all humility sit at His feet to learn His will for us; and in all our attempts to expound His will to give pessimism a wide berth.

J. H. SAUNDERS.

* * * The Story Page * * *

The Deacon's Tenth

BY MARY S. CHAPMAN.

Ye see, the elder had preached a most powerful sermon on Christian givin', in which he took what I called purty strong ground. Among other things, he said we'd ought to do as much for our religion as the old Jews did for theirs, an while it was all right to lay up for a rainy day, an to get ahead if we honestly could, we should set apart at least one-tenth of our income as the Lord's money.

"Now, I think the elder went a leetle too far," says I to my wife, Huldy, as we was a drivin' home from meetin'. "Givin' is well enough, but I get a'most tired a hearin' these ministers forever a dingin' about it."

"Waal, Lyman," says Huldy, "why don't you try givin' a ten'h—try it for one year anyhow."

"My!" says I, "as if I didn't give more'n that now; it's two shillin's, an fifty cents, every time I turn around, to say nothin' o' the contributions to big objects. If I get home with a dollar in my pocket I think I'm a lucky fellow."

"Then, I'm sure," says Huldy, with that queer little smile o' hern that she sometimes has, "it'll be a real savin' to ye to go into systematically a givin' yer tenth."

Now, I hadn't any idee of doin' it, an' keepin' a reckonin' of what I contribute—in fact, I thought that verse about lettin' yer right hand know what yer left was a doin' was rather again it, but somehow Huldy had a cool way o' takin' things for granted, an' though the mildest of all women, she generally manages to carry her p'int.

Next mornin' I see her a makin' a book out o' some sheets o' paper, an' rulin' 'em off, and stitchin' on to 'em a pastboard kiver an' on the outside she writ in big letters that was as plain to read as printin'. "The Lord's Money." This she handed to me an' said nothin'.

That very week I got pay for my wheat; it was an uncommon good crop; it come to six hundred dollars. I was a settin' by the fire a countin' it up with some satisfaction, when Huldy jest stuck under my nose that book, "The Lord's money."

"What's that for, Huldy?" says I.

"Why, for the tenth," says she.

"Bless my soul!" says I, a wriglin' an' twistin', "that would be sixty dollars; I can't stan' that."

She didn't say anything, but set a watchin' me, an' I knew it warn't no use a dodgin' her, so I took six ten-dollar bills, all crisp an' new, an' laid 'em in a pile.

"Yis, yis," says I, a tryin' to sew my face into a smile, an' to act as if I'd been a calkerlatin' all the way through to give 'em.

Ye see there was on awful sight o' old Adam in me. I jest get there a begredgin' that money, I most wished the wheat hadn't come to so much. Then I happened to remember what the elder had said in his sermon—that it would be a mighty hard wrench on us at first to give a tenth—that when the fingers got crooked up a graspin' this world's goods 'twas hard to get 'em straightened out, but that when we'd become used to this way o' givin', we'd enjoy it an' be blessed in it as much as tu prayin' an' readin' the scriptures. A thinkin' on that sermon, I made up my mind I'd double my subscription for the elder's support, an' that would just take the sixty dollars.

As I harvested my crops an' sold 'em, I was astonished to see how the Lord's pile grew, an' I had to think it over middlin' sharp to know where to invest it so 'twould do most good, an' I was gettin' over the wrench a little until my interest became due. The year before old uncle Nat had died, an' most unexpectedly had left me five thousand dollars. If the legacy had dropped down from the skies I couldn't have been more surprised. Now I had three hundred a comin' in from it, and it most killed me to take thirty on't an' put it aside for the Lord. I couldn't help whinin'.

"Now, Huldy," says I, "don't ye believe the old Jews deducted their taxes afore they laid by their tenth?"

"I dunno," says she; "we might read up Leviticus an' Numbers an' Deuteronomy an' see."

"Bless my soul, Huldy," says I, "I'd rather pay the whole thirty dollars than wade through all them dull books. "An' then," says I, a thinkin' hard, "accordin' to what these agents that come around beggin' say, I s'pose it would be a good peccoynary speckerlation to give to the Lord. They tell about throwin' out crackers an' comin' back loaves, an' show how them is blessed in their basket an' in their store that bestow their goods on the poor. Anyhow, I've made up my mind to try it."

"Now, Lyman Tubbs, don't ye go into this tenth business with no such worldly motives. If ye do ye'll be worse than Ananias and Sapphira, who was stuck dead at once. Not but that the Lord has said, 'I will never leave thee nor forsake thee,' and 'prove me not here-with,' but if ye undertake to drive a sharp bargain with Him, ye'll find out that He'll git ahead of ye every time. No, He's given us all we have, and I'm thinkin' he'll ask

us some mighty close questions about the way we've used it."

Huldy don't very often preach, but when she did her sermons were what I call p'inted.

Time passed on, an' I got used to givin' my tenth. I didn't squirm over it as I did; in fact, I got kinder raised, an' to feelin' liberal. I didn't sell so much as a turkey without puttin' aside tithes of it.

It happened in the summer that my wife's cousin Silas an' his family came to see us, an' I supposed he'd never heard o', sech a thing; but Silas says, says he "I've done it ever since I was converted. I airn two dollars a day, an' every Saturday night I jest lay aside one dollar and twenty cents, an' I pray over it; it's sacred; it's the Lord's money."

"Don't ye take yer livin' out o' it first?"

"Yer what?" says Silas, amazed. "It's jest so much I airn, an' the ability to airn it comes from the Lord, an' I joyfully give back to him the little part."

"But," says I, "ain't that kinder resky? Ye might be took sick, or yer work give out; I should be a little fear-some."

"These are the promises," says Silas; "My God shall supply all your needs," an' "Lo, I am with you." They are all yea an' amen."

Waal, if I didn't feel small after that. I had simply given a tenth of all I'd sold an' grumbled over it at that, an' there were all those broad acres that had fed us, an' those big trees in the woods that had kept us warm—blessin's upon blessin's that I hadn't counted, an' here was Silas with nothin' but his hands, an' yet so willin' hearted an' doing so much. When I carried him an' his folks back to the city I jest filled my wagon box full o' things, an' felt as if I was a givin' directly to the Lord.

One day the elder an' his family was over to our house, an' we was a talkin'. His son Fred was a playin' with my Thomas—they was awful good friends—an' says the elder, "If I had as much money as you have, Deacon Tubbs, I'd send Thomas to school, an' ask the Lord to make a minister o' him."

"Bless the Lord!" thought I, "that's the last thing I want him to be." Ye see I had other things for my boy, but I said nothin'.

My next neighbor, old Mr. Hodges, has a son who went to the city an' studied law, an' got to be a judge, an' comes home in his big carriage once in a while to visit the old folks, his wife an' children dressed to fits, an' seein' them I had a natural hankerin' for Thomas to turn out like that. I was a sayin' this to Huldy when the elder's folks was gone.

"Now, Lyman Tubbs," says she, a lookin' at me with them great earnest eyes o' hers, "would you really like to have our Thomas jest like old Mr. Hodges son—a breaking the Sabbath, he an' his boys, a shootin' ducks an' a drinkin' an' a playin' cards? Be you a deacon an' a member of the church, an' not feel as if 'twas bigger business to persuade men to forsake their sins and to love the Lord Jesus-Christ?"

Ever since Silas was here my mind has been dreadfully took up with somethin' he was a tellin' me. He said some good Christian men had hired rooms in the worst part o' the city an' made them bright an' attractive, an' was a singin' hymns an' a preachin' to the folks, all without money an' without price, an' some sech work as this is what I'd been a wishin' my boy could do, an' jest then Thomas came in an' stood beside his mother. He had the same hair as hers an' the same brown eyes, an' somethin' told me that if he took to preachin' he'd be one of the convincin' sort, for I must say that nobody's words ever took hold of an old sinner like me as Huldy's does.

Well, my tenth money grew; half the time I didn't know what to do with it. I was over to the elder's one day an' he was a tellin' me of a school near by which he thought would be a good place to send our Thomas—he'd noticed how crazy the boy was for books an' learnin', an' the minister said he'd a cousin a livin' jest out o' the village that would take good care o' Thomas, an' board him, an' he'd be under good Christian influence.

"What do you say, Huldy?" says I, as soon as I'd got home.

"I'd like him to go," says she, "an' for the elder's boy to go with him."

Sure enough he should, an' that would be a use for the rest of my tenth, an' Thomas an' Fred was awful good friends; they was like David an' Jonathan, an' what do you think, there was a revival that jest like a big wave struck that school, an' in fact, the whole community, an' both the boys were converted, an' you can't think how I felt, so glad about it, an' kinder streaked, too, for I knew it warn't none o' my doin'; I'd been sech a poor good-for-nothin' Christian all my life, it was enough to set my Thomas agin' the Lord.

We got the good news on Saturday mornin' an' in

the afternoon was the covenant meetin'. It was jest about a year from the time that Huldy handed me the "Lord's Money" book. I remember how I got up in the meetin' then and talked, not because I'd anything to say, but bein' deacon, I felt as if I ought to, an' told the brethren I hadn't made no progress, an' all that—jest what I commonly said. How could I talk that way when I'd had a year o' sech uncommon blessin, an' with Huldy beside me a cryin' for joy because our Thomas had been converted. No I couldn't keep from breakin' down, an' thankin' the Lord for his goodness to me an' mine, an' I knew that givin' my tenth, though it had come so begredgin'ly, had been a help to me. I warn't sech a small, waspish critter as I was afore.

The next year I was man enough to divide my tenth with Huldy, an' sech good times as we had investin' it. Now, Huldy was great on what we call the "Inasmuch charities"—Inasmuch as ye have done it unto one o' the least o' these," etc. She was always a findin' some bed-ridden old woman to help, or crippled child, or some other case o' need, while I couldn't hardly sleep o' nights a thinkin' o' the great West, with the foreigners a comin' into it, an' of the poor freedmen of the South, or o' the great heathen world that needs the gospel. We'd spend hours an' hours a talkin' it over, an' as we did so we'd get nearer to each other, an' I trust nearer the Lord.

It's now been a good many years that we've been a tryin' this tenth business, an' I wouldn't go back to the old helter-skelter way o' givin' for anythin'.

Huldy has jest been to the city to see the children, an' she came home with her face all aglow. Our Thomas an' the minister's Fred, who married our Mary, have gone into business together, an' are doin' first rate; but that isn't the best of it, they've started a mission in the wickedest part o' the city, and Huldy said it did her old soul good to hear those young voices a tellin' them poor ignorant ones of the love of Jesus, an' to see 'em a listenin' an' a comin' into the kingdom.

As I'm a closin' I've got this much to tell you: if you want to be a happy Christian you must let your prayin' an' praisin' an' givin' go together, an' I will say that Huldy never did a better thing for me than when she gave me the "Lord's Money" book.

Concerning Obedience and Punishment.

BY B. Q. R.

"Doris, will you please go down stairs and get me a glass of water?"

"O mamma! I've just got my dolly ready for a bath.

"All right!" said Nell, pleasantly, "I'll get it myself."

I searched my sister's face in vain for a suggestion of sarcasm, and, not approving of her placidity, said to the child,—

"I'm surprised, Doris, that you wouldn't do that for your dear mother."

"I do lots of things," was her reply.

"Yes, you do, darling," said her mother. "Auntie hasn't been here long enough to see how helpful you are."

"You see," said Nell, turning to me, "I draw a decided line between commands and requests. If I tell Doris to do a thing, I expect her to do it. If I ask a favor of her, she should, in my opinion, have the privilege of refusing. She rarely does refuse, as you will have the opportunity of seeing. It is easy to ask too much of these willing little hands and feet. By turning their help into a burden, I could make the children ungracious."

"Then you do believe in obedience?" I asked.

"Most certainly. I am sufficiently old-fashioned to think it does not hurt a child to mind. He thus learns to respect rightful authority. I like prompt obedience, too, without question or explanation of the reasonableness of the command. A child should be taught to trust to his parents' judgment in all matters. If explanations are to be given, let them come after obedience, I say, not before. One reason only do I follow my children; this is the right thing; we must do the right."

I here recalled two of the mottoes on the nursery walls. "Do right, and fear nothing," and this from the Brownies,—

"Do only what is right,
And keep your heart light."

But Nell was talking:—

"My belief is that a child's character becomes stronger by each act of obedience to proper authority, that it is better for him to renounce a wrong act than to be forcibly detained from continuing it."

Just at this moment came Frank, with a large volume in his arms. Nell said quickly: "Frank, that is one of papa's nice books. Go and put it in the other room.

He did not move.

"Go at once and put the book away," she repeated.

The boy looked at his mother, and then down at the book.

"I don't want to."

"That does not make any difference. You must put it away. Oh, dear! Shall I have to punish?"

"Shut your eyes, mamma," said Doris; "and p'raps he'll surprise you."

"Oh, I hope so," said Nell, following the little girl's suggestion.

Frank looked at his mother a second, then turned around, and ran out of the room with the book. Nell sat with her eyes closed till he came back, calling, "Open, mamma,—open."

"Come here to me, my dear boy," said she, smiling into his merry face. I am so glad you did the right thing! I do hate to punish!"

"That was a happy thought of Doris's," said I. "Was it original with her?"

"No," said my sister. "I was forced into inventing it for her when she was younger. If she got into an obstinate mood, we had terrible times."

"Even when she repented of her stand, she could not bear to give in. The first time I tried this I remember so well. We were both quite worn out with the struggle. I did not wish to 'break her will.' Such language is preposterous. She was persisting in wrongdoing that involved another's rights. I wished her to renounce the wrong. Perhaps if I had realized in advance the child's mood, I might have handled her in a different way; but it came out all right in the end. 'Doris,' I said, 'I'm going to shut my eyes; and I hope my little girl will surprise me by doing the right thing!' She did not jump that time, I'll assure you, to do what I had asked! I seemed to feel her eyes burning into my face as she sat and meditated as to whether she would take the opportunity of yielding gracefully. Then I heard a rustle, and knew she had chosen obedience. Since then I have often found this method a useful one. I don't always resort to it, however; it might lose its virtue with too frequent airing."

"How do you punish the children?" I asked.

"Generally by depriving them of some privilege."

"Do you believe in corporal punishment, Nell?"

"O, dear I don't know! Not if anything else will do. If all girls are like Doris, I should say never for girls, I punished her once on her hand, and I shall never do it again. I believe if I had kept at it all day, she would not have yielded to me. Where an obstinate spirit of rebellion is aroused it cannot be right. Frank is so indifferent. I asked him the other day which he preferred,—to be spanked or sent to bed; and he chose the spanking! I thought he made a wise choice."

"One thing I am careful about is to have the children understand how it hurts me to be obliged to resort to any form of punishment. They recognize this, and often, after repentance, say: 'Poor mamma! We're so sorry you had to punish us!'"

Just then Doris and Frank ran up to their mother with some request; and, after replying to them, she said:

"Frank, tell auntie whom you must mind."

"Papa and mamma and the teacher, when I go to school."

"You forget God," said Doris.

"Yes," said Nell. "These you must mind,—papa and mamma and the teacher, and, above all, God."

"Somebody else," said Frank, "the policeman!"

My sister looked at me amazed.

"He is right," said she. "To think of the number of times I have talked with them about this, and that I should forget obedience to the law!"

When it was time for regular occupations, Nell could not brook delay. Scenes like the following occurred occasionally:—

"Come, children, time to get ready for dinner. Go to Mary. Oh, dear! You don't mind like soldiers! Come here, and lets have our drill. Now right about face, forward, march!"

This was fun and the children straightened up and marched as they had been taught,—straight ahead, until they reached a wall.

"Right about face!"

Around they wheeled. Here was precision, and no delay.

"Forward, march!"

Back they came to their mother.

"Salute!"

Right hands came up to the side with a flap.

"Right about face!"

Around they wheeled again.

"Forward, march! through the door to the bath-room!"

Off went the children to their duty.

I laughed, well pleased. "That's a fine idea, Nell?"

said I. "I'll try it in the schoolroom."—Christian Register.

"Yes, grandma, when I graduate I intended to follow a literary career. Write for money, you know."

"Why, Jennie, my dear, you haven't done anything else since you've been at college."

The Young People

EDITOR, R. OSGOOD MORSE.

All communications intended for this department should be addressed to its Editor, Rev. R. Osgood Morse, Guysboro, N. S. To insure publication, matter must be in the editor's hands nine days before the date of the issue for which it is intended.

Prayer Meeting Topic.

B. Y. P. U. Topic.—Work where Christ tells you to. John 21: 1-6.

Daily Bible Readings.

Monday, October 9.—Genesis 8: 1-9:17. God's law for murder (9:6). Compare Matt. 26: 52.

Tuesday, October 10.—Genesis 9: 18-29 (and chap. 10.) Curse on wickedness. Compare 1 Kings 13: 19-24.

Wednesday, October 11.—Genesis 11: 1-9 (10 26): 27-32.—12:9. Abram's legacy to the future. Compare Gal. 3:13, 14.

Thursday, October 12.—Genesis 12: 10-13:18. Abram's future land and people. Compare Acts 7:4, 5.

Friday, October 13.—Genesis 14. Melchizedek's blessing on Abram (vs. 19, 20). Compare Heb. 7:6, 7.

Saturday, October 14.—Genesis 15 (and 16.) Abram's count for righteousness (vs. 5, 6). Compare Rom. 4: 20-22.

Prayer Meeting Topic.—October 8.

Work where Christ tells you to. John 21: 1-6.

Immediately after our Lord's crucifixion his immediate disciples returned to their old occupation—fishing. They needed yet further lessons to make them "fishers of men." Our lesson records their fruitless toil during one night and their large reward for casting the net where Christ bade them. Hence our topic,—

Work where Christ tells you to.

The disciple should do so.

1. Because Christ knows the work. His eye is upon the whole field. He knows the conditions of every part. He knows just what mountains of difficulty rise here, and just what depths of perplexity lie there. Knowing the work as He does He knows just the kind of a worker to place at a given point. Such knowledge prevents useless loss of force.

2. Because Christ knows the worker. Christ knew just where those fish were. He knew that a net properly cast would take them. Just as he knows the work, so does he know you the worker. He knows what is in man and needs not that any should tell Him. He knows just what you can do, and just what I can not do. With such knowledge He will waste no force in putting the round man to work in the square hole. He will not make the born pioneer a college professor. He will not give the fathers and mothers' class of the Sunday school to that sweetest of spirits who should teach the infant class. Work and worker will be so adapted that the best results shall be secured.

3. Because the disciple is Christ's servant. Paul called himself the bond servant of Jesus Christ. So did James the brother of our Lord. It is a noble position for us to attain. As servants it is for us to obey. When our Lord Jesus Christ gives marching orders it is for us to move in accord with the time He sets. His to command the battle! Ours to fight at his side! But our service is the service of love. That love bids us do His bidding. Ye are my friends if ye do whatsoever I command you. Love seeks first to know the Master's will, then without question sets to doing that will. Such service produces the best results, and brings most glory to Christ who works in us. Therefore let us work where Christ bids us.

The "Proceedings" of the Richmond Convention has been received. It is a neatly printed and finely illustrated volume of one hundred and ninety pages. The matter forms a very complete exposition of the ideas of Discipleship. The noble addresses by Revs. Prof. E. M. Kierstead, C. A. Eaton, and Dr. H. C. Mabie, and the very practical sermon by Rev. T. J. Villers amply repay the cost of the book, fifty cents. It is edited by Mr. G. H. Clarke, Asst. Editor of the Baptist Union.

Kings County B. Y. P. U. Convention.

The second annual convention of the Kings county, N. S., B. Y. P. U. met at Lower Canard, Sept. 12. The afternoon session was devoted mainly to business. H. G. Harris, of Kentville, was re-elected president for the ensuing year. Other officers were elected as follows: vice-president, H. P. Sweet, Billtown; secretary, H. H. Currie, Wolfville; treasurer, Stanley Marchant, Kentville; Superintendent of Junior Work, Miss Cressa George, Waterville; executive committee, Revs. D. H. Simpson, J. B. Morgan, W. N. Hutchins.

Nine Unions reported through their delegates, among them the new Union lately started at North Alton. Nearly all were doing good work, and the reports from two or three were especially encouraging. Yet some were backward, and in all cases there was room for much improvement. It was hoped that the president and secretary might find time during the year to visit all the societies in order to stimulate them to greater efforts and to help the weaker ones. In line with this, the holding of "local rallies" was recommended, also a grand county rally sometime this fall. Kings county contained half the Unions in the Central Association, and she should set an example to the other counties in the matter of

organization. Three quarterly meetings were held during the year, at Billtown, Berwick and Kentville respectively. Of these, the first was a failure owing to inclement weather, the second was fairly successful, and the third was a grand success.

The evening session consisted of three parts—praise service, led by H. P. Sweet, a very helpful paper on "Christian Citizenship," by Miss Alice R. Power, M. A.; and some very practical "Hints on how to study the Bible," by Rev. H. R. Hatch. Appropriate music was rendered. A collection resulted in \$2.92 towards the funds of the county Union, and at 9.20 the convention adjourned, its second annual gathering having been a complete success.

HERBERT H. CURRIE, Sec.

The Young Christian and the Gift of Song.

"Among the gifts that God hath sent, One of the most magnificent."

Longfellow wrote of music, "the poet's art," and surely choicest in the realm of music is the gift of song. It is a gift peculiar to itself, a strange, sweet power, through which we may speak the language of our very souls. Beyond the comprehension of intellect or power of speech, it reaches back to heaven itself and joins with angels. A royal bounty his, to whom this gift is given!

Alike with all God's gifts, it is not for the singer alone; it is given for service. So often the young Christian does not even recognize it as a gift, he looks upon it only as a possession. His constant plaint—"What is my gift that I may serve my King? There is nothing I can do." Nothing! when God has revealed to you a secret whose sweet sounds thrill you, and has bidden you reveal it to others? "But my gift is so small," you say. God gave it to you, do your best with it. Yours the responsibility; His the glory!

Perhaps none of God's lavished gifts has been so abused, or is fraught with greater temptation, than this gift of song. In too many cases it is used simply as a means of gratifying a selfish ambition and as bringing only self-glorification. "My wonderful voice" rather than "my wonderful song," the theme. We even sing as pleasing men, or perchance self, rather than God. Again, and most of all, we abuse this sacred trust by our thoughtlessness. Our songs of praise and songs of prayer are often only from our lips. We may be thinking of the beautiful music which we are singing, but the music and the poet's thought combined make true harmony, and touch men's hearts. Singing must be cordial as well as vocal, else it fails in its mission. As God's praises ascend from our lips, let our hearts be attuned with love and breathe a silent prayer for His blessing upon them.

"Soul's vow, not airy voice;
Sound heart, not sounding string,
Pure love, not piercing noise;
In God's ear sweetly sing."

Still further, while we should do all in our power to cultivate our talent, and to foster our taste for the best class of music, let us not think that we must sing nothing but the most classical. Wonderful in itself, to us, and to many, we need to remember that it is an unknown thing to some of the less favored whom Jesus came to save. The hymn he learned at his mother's knee would melt the heart of many a poor sinner and turn him to her Saviour, where a most beautiful selection from Handel's Creation would fail to do so. Many a one who has heard the famous Patti has not realized her power till she has sung to them the loved "Home Sweet Home." To them this has been her masterpiece, for through it her soul was sung into theirs and lifted them up.

All this applies to "The young Christian and the gift of song," in all departments of our Young People's work. First of all in our meetings. Many of our societies almost ignore the fact that this gift has a place with others in our training for service. In our pledge itself some might find a suggestion of this, when we promise to take some part in each meeting aside from singing. Of course it is easier for many to sing than to speak or pray, and yet the starting of a hymn which tells a heart experience, may in the sight of God, be as acceptable a testimony as one spoken. Then, too, many in our meetings do not open their lips to sing, perhaps because they have not so great a gift of song as others. God looks not only on the full harmony, but on the individual notes, however softly sung, when they speak the praise of a loving heart. Let all sing, and sing heartily, making our service of song inspiring, and of the added power it may give us over those "outside" who can tell?

Not in our meetings alone, however, are we to do our singing. Sing in the home. Do not keep back any of the gift here. Many a sister is to no small extent responsible for the waywardness of her brothers, in failing to use this her talent and theirs in making the home life pass more pleasantly. I think of a home where prevails a beautiful spirit of fellowship among a large family of sons and daughters. Their little gifts in this direction have been fostered and cultivated from childhood—every evening parents and children spending some time together in song. As the years have passed these gifts have developed, and with them the love for music itself. An evening at home is to this family anything but tiresome, and they have no desire to seek entertainment upon the streets.

"Happy the man who sings at his work," we read, and find in it a lesson for ourselves. If we get into the habit of performing our daily tasks in so light-hearted a manner as to be able to sing over them, the feet will be lighter and the tasks will not seem half so hard. When

(Continued on page 8.)

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR OCTOBER

For God's blessing upon our missionaries going to India, that they may have a pleasant passage and the continual presence of the Master. For a revival of missionary zeal among our pastors and churches and a larger ingathering of souls at all our mission stations.

Convention Echoes.

Impressions to be beneficial must be lasting. A good impression is always more or less of a benefit to the individual upon whom it is made. First in regard to entertainment of our W. B. M. U. Let no church be afraid to assume such a responsibility. You will be amply repaid. True there is work and worry and some discouragement in the preparation; all do not see alike. But a willingness to open hospitable homes is usually the greeting the preparation committee receive. The St. Martin's church found it most agreeable to entertain the W. B. M. U. in August last. As our sisters filed into the church and registered it was an inspiration to look into their faces and realize these sisters have come to plan work and pray for the object so dear to the heart of Christ to assist in fulfilling His last command to preach the gospel to all nations. And during these two days in the lovely month of August with weather so charming and all nature aglow in her most beautiful attire when one would be tempted to enjoy the sweet sunshine and the beautiful scenery with which St. Martin's abounds they gave themselves almost unreservedly to every session and meetings of rare power were enjoyed. With the dinner and supper served in the vestry below no time was lost and with untiring devotion each meeting of business, praise and worship was attended. Reports were received and freely discussed before adoption, plans laid and work mapped out the fulfilment of which will require the hearty co-operation of each sister in the Union during the whole year. The faithfulness of our officers must have been noticed and a word of praise in regard to them would not be out of place. All gave their best judgment, their patient hearing and explaining of questions not clearly understood. Special thanks from the Union should be extended to these toilers. The truly-Christian manner shown by these at all the meetings was fruit of the Spirit, for which we praise God. The consecration meeting the last morning was indeed a blessed season and will be long remembered, the earnest words spoken, which conveyed a stronger desire to do more for the Master this year than ever before, the gifts offered, the suggestions made, and who will forget the earnest appeal: "Sisters, do not let us go home to hold five o'clock teas and garden parties, but let us go home to work?" These words, simple though they were, made a deep impression because they just touched upon our every day lives and cried, "Halt! and think, what would Jesus have you do? A few days later thinking of this meeting with Bible in hand my thoughts were directed to Mark 12:41. "And Jesus sat over against the treasury and beheld how the people cast money into the treasury;" and sisters, just the same Jesus to day sits "over against the treasury," and does he behold us casting our money into it or does he see us putting much upon ourselves and our homes and little into His work. Oh! in that day when the secrets of hearts shall be revealed will not some of us blush to discover the paltry things we allow to come in between us and giving for Christ's sake to help the heathen into His kingdom. Brilliant opportunities are before us. Encouragement has been given when the way has been so signally opened for the missionaries to go to India this autumn. Just now it seems the work of the rope-holders at home is more needed than ever. Let us strive to be faithful in all departments of our work. The interest you and I manifest may be a help or hindrance to some wavering sister. Let us endeavor this winter to allow no ordinary matter to interfere with our attendance at the regular monthly meetings of our Aid Societies, if we would talk these meetings up and assist in making them more interesting we should have a still better Convention next August for the success of our yearly gatherings depends after all upon the interest of our various societies' meetings. Do not let us be tempted to say the little I can do may not amount to much. Instead may we look up to Jesus and beholding Him think of his pattern life among men and in His strength go forward to do and dare during the coming year.

MRS. A. W. FOWNES.

St. Martin's, N. B. Sept. 21.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The Forward Movement in Foreign Missions.

It is evident that the present method of raising funds for the extension of the Redeemer's Kingdom on earth does not meet the needs. These are constantly growing and necessarily so. It cannot well be otherwise. There are new openings for advance on every hand. Fields are waiting both sower and reaper. Our foreign mission work does not stand upon the same plane as does work in the home land. How can it do so. The same high reason for giving the gospel to our fellows in India obtains as for giving it to our fellows in Canada. But the people in Canada have the gospel in all its fullness and freeness preached to them, so that everybody can hear the message of life if he wills to do so. And in Canada there is one preacher to about 750 of the entire population. In India and among the Telugus there is one preacher to about 175,000 of the population. Then in Canada there are large churches, growing and vigorous Sunday schools and a host of Christian workers, so that there is no difficulty in reaching the entire population over and over again, hundreds of times with the offer of life and salvation. In our mission in India such is not the case. Whole years must pass before some of the 2,000,000 committed to our charge can hear once that there is a Saviour provided who is both able and willing to save them. It is now nearly 25 years since the Baptists of these provinces undertook to evangelize these people, and strange to say, nearly if not quite half of the population have not heard of the name of Jesus Christ as the Saviour of men.

For every dollar contributed for religious work in the home land about five cents are expended in efforts to reach the men and women who have never heard of a Saviour provided for them, i. e., ninety-five cents for work at home and five cents for work abroad. Is it then such an unreasonable thing that the Baptists of these provinces should be invited to co-operate in a Forward Movement in the work of world-wide evangelization? that an effort should be made towards equalizing the distribution of our efforts until the time shall come when as much shall be done for work abroad as for that at home. The time is surely coming when churches will not only support their own pastors but will support a missionary in the foreign field—and for it a privilege as well as a duty to do so. Individuals, too, of large means will say, I cannot go in person to carry the gospel to the men in the dark but I can make money by which to send others who can go in my place. But until that glad day arrives, we must do the best we can under the circumstances in which we find ourselves placed, we must use the means at our disposal, and take our people as we find them until they shall have more of the mind of the Master. There is no doubt, there can be no doubt, that the bulk of so-called Christian people in the world have a very imperfect idea of the mission and work of Jesus Christ and their relation to the same.

The report in Foreign Missions as presented to the Eastern Association of New Brunswick at its last session through the Chairman, Rev. John Miles of Surrey, Albert County, says:

We are reminded that next year will complete 25 years of missionary work among the Telugus. How shall we celebrate it? What can be more fitting than to inaugurate a Forward Movement Fund to clear our indebtedness and to enable us to send forth five or ten more families to re-enforce the faithful few who are toiling against such tremendous odds. If we come up to the standard of 50 cents per member this can be done. What we need is a long pull and a pull altogether, so that this work of Foreign Missions at the commencement of the twentieth century may be carried on in proportion to its demands and the grandeur of its work. Truly has some one said that "we are only playing with Missions." Let us begin to be in earnest and work up an income by the end of next year of say \$50,000. Let us not plead poverty. Bro. Higgins writes: "Probably our present inability to do more may be a result of our unwillingness to do what we could in the past." Let us heed the words of Christ, "From him that hath not shall be taken even that which he hath."

Our greatest need is more love to Christ, more prayer to the Lord of the harvest. If our hearts were more widely open our purses will be. We need more sympathy with Jesus in His work of redeeming the world, and more prayer to God for men, money and success.

In view of all the facts stated and the demands of the work, our duty is plain. To retrench will be disloyalty to our Saviour. Let us advance all along the line. Let our motto be upward and onward. This is optimism of

the right sort. It is trust in the God of missions, and appeal to Christian men and women to recognize their high call to service in winning the world to Christ. Brother Miles in his admirable report sounded a high note of duty and responsibility. Let us all catch the key note, and sustain the pitch until we complete the anthem of praise—in service.

New Books.

Border Lines in the Field of Doubtful Practices, by H. Clay Trumbull. Fleming H. Revell Company.

The questions propounded in this volume are ever to the front, demanding repeated answers. The author is one of those men who observes and meditates before speaking, and when he speaks, he speaks wisely and well. Many see no need of such a book as this, for they would leave people wholly to self-guidance in the matters discussed, but there are more who are honestly seeking just such fair and kindly counsel as is here given. "How about tobacco? About card-playing? About the Theatre? About the social dance?" The answers which Dr. Trumbull gives to these and other questions will hardly be strong enough for severe and over-stringent souls on the one side, much less will they suit such as take the position of laxity. But both these classes, and all between, may well attend to what this fair-minded and well informed teacher has to say. And all the more because we have not fallen upon a time of excessive strictness. The book recalls one of similar purport, written a number of years back by Dr. Vincent, bearing the pregnant title, "Better Not."

A. C. CHUTE.

Henrietta Feller and the Grande Ligue Mission, by W. N. Wyeth, D. D.

One advantage which this biography has over the one written many years ago by Dr. Cramp, is that it furnishes the needed perspective. It also brings the history of the mission down to the present. Dr. Wyeth has been long engaged in preparing missionary biographies, and he has decided skill in this work. This last one of his series is worthy to stand with its predecessors. Very much, of course, is drawn from Dr. Cramp's pages. Few characters in missionary annals provide a more thrilling and inspiring career for the pen of the biographer than that of the devoted and beloved Madame Feller, and any Sunday school or home into which this book is introduced will be the gainer therefrom. The brief sketches of many other workers in the mission, from Mr. Roussy until now, form a valuable addition to these memoirs. The price is 75 cents, and the profits of the sale in Canada will go to the funds of the Grande Ligue Mission.

A. C. CHUTE.

The Young Christian and the Gift of Song.

(CONTINUED FROM PAGE SEVEN.)

Napoleon came to a pass in the Alps where the rocks seemed impassable for the ammunition wagons, he bade the leader of the band strike up an inspiring march, and over the rocks on a wave of enthusiasm went the heavy wagons. Thus may we sing away our daily temptations.

Perhaps sweetest of all in our 'Ministry of Song' is our blessed privilege of singing to the sick and tired ones, whose days are so long and weary. To them the sympathy and comfort of a simple hymn which tells of the gentle Saviour is as a soothing balm. There are "lonely hearts" all around us that we may cheer, and surely, when at the close of our song they lift to us their eyes wet with grateful tears, we have received far better thanks than loudest applause could speak. And surely, too, we are blessed with the gracious "Inasmuch" of the King of Kings.

Opportunities of exercising the gift of song are as numerous as the hours of every day. Let those to whom God has given it, recognize their privilege and make of it a ministry such as Havargal pictures in these lines,—

"Sing on in grateful gladness!
Rejoice in this good thing
Which the Lord thy God hath given thee,
The happy power to sing.
But yield to Him, the Sovereign,
To whom all gifts belong,
In fullest consecration,
Your ministry of song,
Until His mercy grant you
That resurrection voice,
Whose only ministry shall be,
To praise Him and rejoice."

Windsor, N. S.

CLARA K. SHAW.

Baptists in the United States baptize 3,000 converts every week, on an average.

Have You Been Sick?

Perhaps you have had the gripe or a hard cold. You may be recovering from malaria or a slow fever; or possibly some of the children are just getting over the measles or whooping cough.

Are you recovering as fast as you should? Has not your old trouble left your blood full of impurities? And isn't this the reason you keep so poorly? Don't delay recovery longer but

Take

Ayer's Sarsaparilla

It will remove all impurities from your blood. It is also a tonic of immense value. Give nature a little help at this time. Aid her by removing all the products of disease from your blood. If your bowels are not just right, Ayer's Pills will make them so. Send for our book on Diet in Constipation.

Write to our Doctors.
We have the extensive services of some of the most eminent physicians in the United States. Write freely and receive a prompt reply, without cost.
Address, DR. J. C. AYER, Lowell, Mass.

Notices.

The Lunenburg County Baptist S. S. Convention will meet with the Sunday School at Chester Basin on October 11th. Will all schools see that the proper reports be sent to me not later than October 6.
E. P. CHURCHILL, Sec'y.
Bridgewater, N. S.

The next District Meeting of Lunenburg County will convene at Chester on October 9th and 10th beginning with the evening session Monday. Let all churches and W. M. A. Societies send their delegates and reports.
E. P. CHURCHILL, Sec'y

The Provincial Convention of the Nova Scotia Sunday School Association will be held at Springhill, October 10-12. An exceedingly good programme has been prepared. Conferences will be held and addresses given on all important topics of Sunday School work. Among the speakers will be Mr. Alfred Day, Chairman of the International Field Workers' Association and Field Secretary of Ontario, also Rev. A. Lucas, Field Secretary for New Brunswick. Every clergyman in Nova Scotia is entitled to attend this Convention, and every Sunday School can send a delegate. All interested are most cordially invited to attend. When buying your railway ticket tell the ticket agent you are going to the Convention. Buy a single first-class ticket and get a standard certificate. This certificate will ensure you a free return home. Delegates will be entertained free. Send your names to Mr. Murdock W. Ross, Chairman of Billeting Committee, Springhill, before October 3.
C. E. CRIGHTON, Sec'y.

The Digby Co. Baptist quarterly meeting will be held at North Range on Monday evening and Tuesday, Oct. 16th and 17th.
J. F. SAUNDERS, Sec'y.

The next Quarterly Meeting of Pictou and Colchester counties will be held with the church at Bass River, Oct. 16th and 17th. Churches and W. M. A. Societies are invited to send delegates.
O. N. CHIPMAN.

The next session of the Queens Co. quarterly meeting will be held at Chipman Station, on Saturday, 7th inst. Conference at 2 p. m., with evening service at 7 o'clock. On Sabbath the dedication exercises of the house recently erected will take place. Ministering brethren are invited to attend.

Surgeon's Tabernacle Rebuilding Fund.

Received in Cash and Pledges.
Previously acknowledged, \$51; Mr. Leonard Rose, Newfoundland, 25c; W. H. White, Esq., Cambridge, N. B., \$1; Dr. and Mrs. M. C. MacDonald, do, \$2; Thomas Todd, Esq., The Narrows, \$1; J. S. Titus, Esq., St. Martins, N.B., 55c. Total, \$55.80.
C. W. TOWNSEND.

Forward Movement Fund.

J. A. Steves, \$2.50; Ida S. Peck, \$3; Nelson Dick, \$1; Joseph D. Masters, \$5; J. A. Faulkner, \$5; Sears Mullen, \$1; Aubrey B. Rand, \$1; Charles Sullivan, 50c; Emily Sullivan, 50c; Mrs. Geo. H. Saunders, \$5; Rev. W. L. and Mrs. Archibald, \$10; Wm. H. Allen, \$2; John G. Freeman, \$1; A. K. Dunlop, 25c. In last report instead of crediting Freeman McDonald with \$1, the name should have been Freeman McDormand.
W. E. HALL.

Home Missions. BOARD MEETING.

The first meeting for the new year of the Home Mission Board of the Maritime Convention, was held in the vestry of New Zion church, Yarmouth, on the 14th inst.

The officers for the past year were re-appointed, viz.; Deacon H. R. Doty, Chairman; Deacon William Corning, vice-Chairman; Rev. M. W. Brown, Recording-Secretary; Rev. A. Cohoon, Cor. Secretary and Treasurer, and A. E. Coldwell, Esq., Auditor.

A hearty vote of thanks was sent to Deacon J. W. Bars for his generous donation of three thousand dollars, which had brought such timely relief to the Board.

- GRANTS.
- To the Dalhousie East Church \$40 for one year. Rev. E. E. Loche, pastor
 - To the Windsor Plains Church, including the station at Ethershouse and Three Miles Plains, \$50 to assist in securing the services of a student pastor for one year. Man to be selected by Cor. Secy.

REMARKS.
As some of the young men that have been out of College for a year or more have gone to Theological School, several of our Mission fields are now pastorless. We shall be glad to hear from men who wish to undertake pastoral work in these hard fields.

A. COHOON, Cor. Secy.
Wolfville, N. S. Sept. 27th.

Alderman Beausoleil, M. P., for Berthier Quebec, will be appointed postmaster of Montreal in succession to C. A. Dansecan who resigned.

Personal.

The Rev. F. W. Patterson has accepted the call of the Sackville church to be the assistant to Pastor Daley. Bro. Patterson begins his work at Sackville on October 1.

We learn that Rev. E. W. Kelly has been engaged by the Main street church as a pulpit supply for two months. Mr. Kelly is a most acceptable preacher and an up-to-date pastor.

The Rev. York A. King, formerly of Petiteodiac, was ordained to the pastorate of the Roger Williams Baptist Church in Providence, Rhode Island, September 26. Bro. King is a New Brunswick boy. He was born at Steeves Settlement near Havelock, studied at St. Martins, Toronto University and Newton Theological Seminary. The MESSENGER AND VISITOR extends congratulations and best wishes for a long and successful pastorate.

Arrangements have been completed by the Russo-Chinese Bank of Peking for a loan of 1,200,000 taels for the construction of the Lung Chau and Nan-Ning-Fu railway.

MERCHANT WRITES.

Mr. Charles Shaw, of Shogomoc, N. B. gives some new Information Regarding Dodd's Kidney Pills.

Best Medicine and Best Sellers He Handles—Done more good than any other Medicine he has sold—A new field for Kidney Pills.

TORONTO, Oct. 2.—Mr. Charles Shaw is well known as the general storekeeper at Shogomoc, N. B. Shogomoc is a small village in York County, and Mr. Shaw carries medicine in his stock, there being no druggist. All who know Mr. Shaw will acknowledge that he is a man whose word can be relied on, and would not misrepresent facts about goods in his store or say what was untrue for the sake of any extra profit to be derived.

Here is what Mr. Shaw voluntarily writes concerning Dodd's Kidney Pills:—"Re Dodd's Kidney Pills I take pleasure in saying they are the best sellers we have got. We buy Dodd's Kidney Pills by the one gross lot and they are better appreciated and have done more good than any medicine we have sold. We keep a general store and have nothing to make by saying what is untrue. We would not be without them. Two of our customers this summer used Dodd's Kidney Pills for Dysentery or Summer Complaint with a perfect cure in both cases. As they are not advertised to cure Dysentery it may be news to hear of the virtues of Dodd's Kidney Pills for that disease. They cure it promptly and are being used as a general blood tonic with good effect."

Geo. A McDonald

Successor to

THE

Baptist Book and Tract Society

120 GRANVILLE STREET
HALIFAX, N. S.

I have purchased the stock and goodwill of the above Society and solicit the patronage of Churches and Sunday Schools as well as the general public.

Bibles a specialty at prices that defy competition.

In order to make room for new lines, the present stock of Library Books must go.

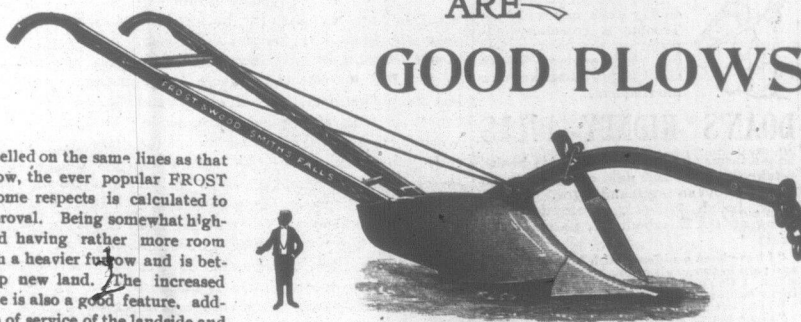
Your orders for Lesson Helps, Papers, and Sunday School requisites will receive prompt attention.

Terms Cash---with order.

GEO. A. McDONALD.

FROST & WOOD PLOWS

ARE GOOD PLOWS



Our NEW NO. 21 is modelled on the same lines as that favorite general purpose plow, the ever popular FROST & WOOD NO. 6, but in some respects is calculated to meet with even greater approval. Being somewhat higher in the mouldboard and having rather more room under the beam, it will turn a heavier furrow and is better adapted for breaking up new land. The increased length and depth of the sole is also a good feature, adding materially to the length of service of the landside and thus effecting economy in the cost of repairs.

For Sale by all Frost & Wood Agents.

Manufactured by THE FROST & WOOD CO., Limited.

Saint John Branch
93 Germain Street, St. John, N. B.

Truro Branch,
Esplanade Place, Truro, N. S.

FOR MOLTING



HENS USE

Sheridan's Condition Powder.
Once daily, in a hot mash. It assists in growing new plumage, gets them in condition to lay when eggs bring the highest prices.

Sold by druggists, grocers, feed men, or by mail. One pack, 25 cts; five, \$1.00. Large case, \$1.50. **W. E. JOHNSON & CO., Boston, Mass.**

GATES' CERTAIN CHECK CURES

DIARRHOEA
DYSENTERY
CHOLERA
CHOLERA MORBUS
CRAMPS and PAINS

and all SUMMER COMPLAINTS.
Children or Adults.

Sold Everywhere at
25 CENTS A BOTTLE.


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

NERVOUS INVALIDS


Find great benefit from using
Puttner's Emulsion

which contains the most effective Nerve Tonics and nutritives, combined in the most palatable form.

Always get **PUTTNER'S** it is **THE BEST.**



Hard-working Farmers.



Long hours of hard, never-ending work makes Kidney Trouble a common complaint on the farm. Painful, weak or lame backs and Urinary Disorders are too frequent.

DOAN'S KIDNEY PILLS

help a farmer to work and keep his health—take the ache and pain out of his back and give him strength and vigor.

Mr. Isaiah Willmot, a retired farmer living at 138 Elizabeth St., Barrie, Ont., said:

"I have been a sufferer with kidney trouble and pain in the small of my back, and in both sides. I also had a great deal of neuralgia pain in my temples, and was subject to dizzy spells. I felt tired and worn out most of the time. Since taking Doan's Kidney Pills, I have had no pain either in my back or sides. They have removed the neuralgia pain from my head, also the tired feeling."

"I feel at least ten years younger and can only say that Doan's Kidney Pills are the most remarkable kidney cure, and in addition are the best tonic I ever took."

Laxative Pills cure Constipation.

MONT. McDONALD
BARRISTE'R, Etc.
Princess St. St. John

The Home

Bunny Pink Eye.
BY L. E. ORTH.

Little Bunny Pink-eye,
Out for a hop,
Let me catch you, Bunny sweet,
Stop, stop, stop!
All about the clover-bed,
Nibbling fast and slow,
Stop, my little Bunny sweet;
Let the clover grow.

Some are pink like Bunny's eyes,
Full of honey, too;
Some are white like Bunny's ears,
Full of morning dew.
Let them grow, my Bunny sweet,
Till another day;
Then come back, hop-pity-skip,
And nibble them all away!

—The Outlook.

He Merely Didn't Think.
S. H. KISER IN CHICAGO TIMES-HERALD.

Used to let his poor old mother go and carry in the wood,
She was just a packhorse fer him, but he never understood;
Never thought of bringin' water from the spring down by the lane
Or of helpin' her to gether in the clos' be-fer the rain;
Let her keep a-wa'tin' on him, though her back was achin' so—
'Twasn't 'cause he didn't love her—he just didn't think, you know.

Then he went away and married—left her livin' there alone—
'Course his wife she didn't want her—she had people of her own—
And he carried in the kindlin' and he built the fires, too,
And, to tell the truth, I dunno what there was he didn't do—
Had to hustle now, I tell you! Got to thinkin', too, at last
That he might of been a little mite more thoughtful in the past.

After while the weary mother put her burdens all away,
And we went and heard the preacher praise the poor old soul one day,
And I stood and looked down at her when they pushed the lid aside—
Poor old hands! I didn't wonder that her boy set there and cried
Just as if he couldn't bear it—just as if his heart'd break—
He had kind of got to seein' what she'd suffered fer his sake.

There's a lot of kinds of sinnin' that the good book tells about—
Sins concernin' which a body needn't ever be in doubt,
But there's one sin that I reckon many a man who doesn't think
Will be held to strict account fer when he goes across the brink—
Fer the wrong that's done a person by another's want of thought
Hurts as much as though the injured was the victim of a plot!

Canned Tomatoes.

Tomatoes are certainly one of the easiest fruits to can, yet, owing to failure to observe the exact rules of canning, tomatoes are often a failure. We print this rule for those who have been unsuccessful in canning tomatoes. If the directions seem unnecessarily explicit, it should be remembered they are not given for the fortunate ones who know how, but for those who, in spite of all their care, have failed to do some one thing essential to success. Select as perfect fruit as you can get and can it as soon after picking as possible. Wash it, remove the stems and plunge the fruit into boiling water. In one minute remove them and rub off the skins. Select for canning tomatoes with few seeds. When you are ready set the glass jars in a milkpail of hot water and slice them full of tomatoes. Press the tomatoes down in the cans with a potato masher, and turn off any juice and seeds that rise to the top. When the cans are all full set them in a boiler of hot water with a wooden rack covering the bottom and towels or hay between the various jars to prevent their knocking together when the water around them begins to boil. Screw on the covers without the rubbers, or put on the covers of the cans with a vent, leaving the vent open. Let the water stand around the cans up to their necks, and let it boil around them half an hour, then take them out and open them. They will all have cooked do wa'a little. Set one of the cans

one side and use it to fill the others up to the brim. Put on the rubbers, screw down the covers, but not closely, and set the cans back to cook about ten minutes longer. Take them out, closing the covers tightly as you remove them from the water. When they are cold screw them down again as tightly as you can. Set them in a dark, cool closet to keep. These tomatoes canned at home are in every way superior to tinned goods.—Ex.

Curds and Fruit.

The old fashioned dish of curds is a popular one in Nova Scotia among the descendants of old Scotch settlers. There the curds are prepared in the same way that they are for pot cheese, but unsalted. Mixed with a little cream, they are served with fruit jams, especially with strawberry and raspberry jam. They are considered by visitors to be delicious.

Short Answers.

Solidified alcohol is sold in cans. It is used like ordinary alcohol for heating, and blazes into a flame when a match is set to it. It looks like white wax.—For L. A. A.

The reason why irons stick is because they are rough. This roughness is generally caused by starch which sticks to them. If the starch has been thoroughly boiled and strained it will not stick to the iron. Scour rough irons on salt spread on a board kept for the purpose. Occasionally irons need a thorough scraping with a knife, and if anything becomes burnt on them it is a good plan to wash them in warm water, putting a little lard in the water. Wipe them dry, and then set them near the fire to become more thoroughly dried with the heat.—Ex.

Crested Tongue.—After slicing from the best of a boiled tongue cut the remnants fine, discarding fat and gristle, and heat the mince in a white sauce, using sufficient to moisten well. Serve on toasted biscuit.

Curry of beef—Cut one pound of lean beef into pieces. In a frying-pan put one tablespoonful of butter or rendered suet and one tablespoonful of finely chopped onion and cook slowly until the onion begins to brown. Add the meat and stir and shake until well browned, then add one heaping teaspoonful of curry powder and one scant tablespoonful of flour. When well mixed add one and one-half cupfuls of water and stir until thick and smooth. Simmer gently for an hour, add the strained juice of an orange and serve.

A Distressed Critic.

It is related that a certain farmer once went to hear John Wesley preach. The farmer was not a converted man, he cared little for religion; on the other hand he was not what we call a bad man. His attention was excited and riveted. John said he would take up three topics of thought—he was speaking greatly about money. His first head was: "Get all you can." The farmer nudged a neighbor and said: "This is strange preaching! I never heard the like of this before! This is very good. You man has good things in him. This is admirable preaching!" John discoursed of "Industry," "Activity," "Living to Purpose," and reached his second division, which was: "Save all you can." The farmer became more excited. "Was there ever anything like this?" he said. Wesley denounced thriftlessness and waste, and satirized the wicked, wilfulness which lavishes on luxury; and the farmer rubbed his hands as he thought: "All this have I done from my youth up," and what with getting and what with hoarding, it seemed to him that "salvation had come to his house." But Wesley advanced to his third head, which was: Give all you can." "Ay dear, aye dear," said the farmer, "he has gone and spoiled it all."

ALWAYS READY RELIEF

FOR HEADACHE (whether sick or nervous) toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure.

A CURE FOR ALL SUMMER COMPLAINTS, DYSENTERY, DIARRHOEA, Cholera Morbus.

A half a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach or bowels, will afford immediate relief and soon effect a cure.

Internally—A half to a teaspoonful in half a tumbler of water will, in a few minutes, cure Cramps, Spasms, Sour stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Flatulency, and all internal pains.

Malaria in its Various forms Cured and Prevented.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief. Price 25 cents per bottle. Sold by all druggists.

Radway's Pills

Always Reliable, Purely Vegetable

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles.


SICK HEADACHE, FEMALE COMPLAINTS, BILIOUSNESS, INDIGESTION, DYSPEPSIA, CONSTIPATION, AND All Disorders of the LIVER.

Observe the following symptoms, resulting from diseases of the digestive organs. Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, digest of food, fullness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flashes of heat, burning in the flesh.

A few doses of Radway's Pills will free the system of all the above-named disorders. Price 25 cents a box. Sold by all druggists or sent by mail. Send to DR. RADWAY & CO., 7 St. Helen St., Montreal, Can., for book of advice.

Save the Babies.

Thousands of them die every summer who could be saved by the timely use of Dr. Fowler's Ext. of Wild Strawberry.



There is not a mother who loves her infant but should keep on hand during the hot weather a bottle of Dr. Fowler's Extract of Wild Strawberry.

There is no remedy so safe and so effective for the diarrhoea of infants, and none has the endorsement of so many Canadian mothers who have proved its merits, and therefore speak with confidence. One of these is Mrs. Peter Jones, Warkworth, Ont., who says: "I can give Dr. Fowler's Extract of Wild Strawberry great praise for it saved my baby's life. She was cutting her teeth and was taken with diarrhoea very bad. My sister advised me to get Dr. Fowler's Extract of Wild Strawberry. I got a bottle and it cured the baby almost at once."

CANADIAN TEACHERS WANTED

More vacancies than Teachers. Positions guaranteed. Placed 263 Canadian teachers in U.S. last term.

UNION TEACHERS' AGENCIES,
Washington, D. C.

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Fourth Quarter.

ESTHER PLEADING FOR HER PEOPLE.

Lesson III. Oct. 15. Esther 8:3-8, 15-17. Read Chapters 8-10. Commit Verses 15-17.

GOLDEN TEXT.

Commit thy way unto the Lord; trust also in him, and he shall bring it to pass, Psa. 37:5.

EXPLANATORY.

I. DANGER TO THE PEOPLE OF GOD.—We saw in our last lesson how Haman, the prime minister of Xerxes, had succeeded in obtaining a decree from the emperor for the destruction of the whole race of the Jews...

II. QUEEN ESTHER TO THE RESCUE.—Esther means a star; Persian, "stara"; Greek, "aster" (so Scribner's Bib. Dic.); Professor Adeney says Esther is Ishtar, the Babylonian goddess equivalent to Venus...

III. THE DELIVERANCE.—Va. 15-17. The rest of the book relates the result of this decree. The Jews stood up in self-defense and large numbers of their enemies were slain...

The Danger of Esther's Mission. The mission committed to Esther was one of great danger and difficulty. She had not been summoned to the king for a month. Apparently his love for her had cooled...

Reasons Why Esther Undertook the Task. 1. It was to save her whole people. She was patriotic.

2. She was apparently the only one who could do it.

3. She was providentially endowed with beauty and raised to her position as queen for this very purpose.

4. She would doubtless have perished herself in the general massacre. This was not only a right motive in itself, but it emphasized all the others, enabling her to realize the danger and the need more clearly than otherwise would be possible.

III. ESTHER'S PLAN.—Va. 3-8. She asked her friends to fast three days in her behalf. Fasting implies prayer, confession of sin and a belief in God.

Her first aim was to secure the king's favor. The throne, surrounded by possible enemies, was not the place to present her petition, nor was the king's mind prepared for it.

Accordingly, she simply invited the king and Haman to a feast where she could watch her opportunity and present her case. She did not do this till the second day.

In the meantime a strange providence aided her cause, as shown in Mordecai's knowledge of some traitors, the king's sleepless night, the reading of the records, the morning appearance of the concealed Haman, and the order for him to bestow on Mordecai the honors he thought were meant for himself.

On the second day Esther presented her petition in wise words and pointed out Haman as the enemy who was seeking her life and the life of her people.

ESTHER SPEAKS YET AGAIN. The execution of Haman did not save her or her people, for the decree of Haman was still in force.

THE KING HELD OUT THE GOLDEN SCEPTER. The usual sign of his favor. "In all the numerous representations of Persian kings at Persepolis, there is not one in which the monarch does not hold a long tapering staff (which is probably the scepter of Esther) in his right hand."

REVERSE THE LETTERS DEvised BY HAMAN. The former decree must stand. The king could not reverse it as Esther proposed, but another decree was issued which practically annulled the former one.

WRITE... AS IT LIKETH YOU. The plan was to give the Jews permission to stand in self-defense and repel every attack, and take possession of the property of those who attacked them.

IV. THE DELIVERANCE.—Va. 15-17. The rest of the book relates the result of this decree. The Jews stood up in self-defense and large numbers of their enemies were slain, including the ten sons of Haman, who may have thought to revenge their father's death on the Jews.

The deliverance was a wonder of providential interference. The nation was saved. Mordecai was exalted to Haman's place. The feast of Purim was instituted with great feasting and joy, and has been celebrated annually ever since on the fourteenth of Adar, February-March, one month before Easter.

The Morality of the Book of Esther. The bloody ending of the book has been regarded by some as condemning the book and the character of Esther for their bad morality, and as unsafe guides in morals and religion.

Let us look at it just as we would any other book and note the results. We should not put the worst possible construction on what is said, as so many have done. We should see it in the light of the times, and judge of the expressions of character in that light.

1. Esther's request for the hanging of Haman's ten sons was not the request that they be slain, for the king already reported to her that they were dead, but that they might be publicly exposed on the gallows, as has been done thousands of times since, as a warning. It was a safeguard to the Jews.

2. The slaying of others by the Jews is plainly stated to be in self defense. Even Esther's request for a second day was not for "a slaughter of innocent Persians as vengeance for a deed that was never done by anybody," but that those in Shushan, where the chief enemies of the Jews were, might be one more day "according unto this day's decree"; and for this reason, and because of the statements before and after, there is every reason to suppose that this day also the Jews were on the defensive.

3. It is noted that in every case the Jews refrained from spoiling the houses. "On the prey they laid not their hands." This was to prove that they were not seeking their own advantage; it was to take away this selfish motive which might lead to much unnecessary violence.

4. In judging of people in distant lands, under different circumstances, and with a different degree of light, we must ever look at the motive, the purpose, the moral qualities; and while we rightly condemn as utterly unworthy of our imitation many of the ways in which good qualities found expression, because opposed to the teachings of Christ we may admire and intimate the qualities themselves.

5. We rejoice in victories of the right over the wrong, while we deplore the evils and suffering and death through which they were gained. It is not a thanksgiving for blood-shed, it is not a forgetting

the wounded and the dying, it is not a wishing of evil to any, but it is gratitude that righteousness and liberty have triumphed.

LESSONS FROM ESTHER.

1. Esther the Star. Esther is "a star" indeed, brilliant, steady, and gaining a gentle and womanly influence on the world. As a star character she shines. Her moral beauty was greater than her physical beauty.

She was patriotic, brave, devotional, trustful, prudent, risking all for duty and country.

2. Patriotism. The religious note in the book of Esther does not sound so clearly as the patriotic note. Patriotism is a lesson we all need to learn, and its meaning should be clearly understood. Suffering, living, working for our country is as true patriotism as is fighting for it.

Poison Instead of Food.

There seems to be a regular epidemic of "embalmed" milk this season. Boards of health have investigated the fresh milk supply of a number of cities, and have found large quantities of it dosed with formaldehyde to prevent souring.

In the course of investigation in one large city it was found that milk had been dosed successively by dairymen, wholesale dealers and retailers, so thoroughly poisoned in fact, that by the time it reached the consumer it was dangerous to life.

In another large city a number of cases of sickness and death were attributed to the use of milk treated with formaldehyde. Possibly those who put it in the milk were ignorant of its deadly character, for this powerful antiseptic is sold to dairymen and milk dealers only under various harmless names.

But ignorance does not relieve them of responsibility. In many States it is a crime to put any preservative, drug, or compound into milk. So numerous have been the warnings in the dairy and farm papers and in the daily press against the use of preservatives in food products that one is forced to the conclusion that their continued and enlarging use is due to unscrupulous greed rather than to lack of knowledge regarding their injurious character.

Sunshine Land.

They came in sight of a lovely shore, Yellow as gold in the morning light; The sun's own color at noon it wore, And had faded not at the fall of night; Clear weather or cloudy—'twas all as one, The happy hills seemed bathed with the sun;

Its secret the sailors could not understand, But they called the country Sunshine Land.

What was the secret? A simple thing— It will make you smile when once you know— Touched by the tender finger of spring, A million blossoms were all aglow; So many, so many, so small and bright, They covered the hills with a mantle of light And the wild bees hummed, and the glad breeze fanned

Though the honeyed fields of Sunshine Land.

If over the sea we two are bound, What port, dear child, would we choose for ours? We would sail and sail till at last we found This fairy gold of a million flowers. Yet, darling, we'd find, if at home we stayed, Of many small joys our pleasures are made, More than we think—very close at hand Lie the golden fields of Sunshine Land.

—(Selected.)

The Phantom Future.

The Phantom Future. By H. S. Merriman author of "The Sowers," "Roden's Corner," etc. (Published by The Corp. Clark Company, Limited, Toronto. Price, paper, 75 cents; cloth, \$1.25.) By the casual reader this book might easily be passed by, merely as a picture of Bohemian life in London, interesting it is true on account of the variety of the characters and sympathy which the author shows in their portrayal, but lacking in point or purpose. The clue, however, appears early in the story in a few lines of a popular song:

"A youth and maiden came along, Grave she; but he with noisy song Learnt in the town. 'What seek you in this sunny field?' Greyhead, to whom he thus appealed, 'Slow raised his head— 'A Phantom Future I pursue!'"

"Methinks we seek the same as you," The maiden said."

And when from this slight hint we trace through the life of each individual the backward shadow of this phantom, the tale assumes an added interest. It would be impossible in a brief space to describe the many interesting characters in this book, Mr. Merriman himself does not describe them, but the reader gets to know them, as he does the people around him, by their every-day life, by the nameless trifling actions which when taken together divide the fool from the sage, the weakling from the man of force, the selfish bore from the courteous gentleman. Though it is the general impression which is the principal charm of this well written novel, there are still many expressions which are not easily forgotten. For instance: "People with greenish gray eyes, around the iris of which there is a distinct light-colored rim, are never hearty. There is no impulsiveness, no warmth of self-sacrificing love in the soul that is hidden behind such eyes as these." Again, the author speaks of a dangerous thought "gathering evidence, like a cunning attorney, where none exists" And in another place, in speaking of a young man's sudden death, he compares him to a "splendid lamp with too little oil."

Advice to Consumptives

There are three great remedies that every person with weak lungs, or with consumption itself, should understand. These remedies will cure about every case in its first stages; and many of those most advanced. It is only the most advanced that are hopeless. Even these are wonderfully relieved and life itself greatly prolonged.

What are these remedies? Fresh air, proper food and

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of Cod-Liver Oil with Hypophosphites. Be afraid of draughts but not of fresh air. Eat nutritious food and drink plenty of milk. Do not forget that Scott's Emulsion is the oldest, the most thoroughly tested and the highest endorsed of all remedies for weak throats, weak lungs and consumption in all its stages.

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FIND

AMONG THESE LETTERS D W P M P W G B

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All Correspondence intended for the paper should be addressed to the Editor; concerning advertising, business or subscriptions, the Business Manager.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Coboon, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application to Geo. A. McDonald, Baptist Book Room, Halifax.

LAKE VIEW.—September 24th baptized three more into the fellowship of the Lake View church, and others are enquiring the way Zionward. J. D. WATMORE.

NEW GERMANY.—One happy believer was baptized last Sabbath and received into the church. We are holding a few special meetings at Foster Settlement, with some encouragement. We are sowing prayerfully, trusting God for the increase. H. B. SMITH.

SUSSEX, N. B.—The pastor goes on his vacation after the first Sunday in October. The church work is encouraging. Good congregations. On the last Sunday in October we propose having a harvest thanksgiving service, with a roll call and thank offering. We have had during the summer Mrs. Gilbert White at a number of our services. Sister White's health does not permit her to go out very much. She takes a deep interest in our work, and is ever ready to give sympathy and practical aid in the Lord's work. W. C.

WARD'S CREEK.—On Sunday, the 24th inst., we held a thank offering service at Ward's Creek. Many of the friends went out from Sussex and assisted. The offering taken amounted to \$64. We expect some contributions to be added to this. We intend to paint the outside of the church and reseal it. Ward's Creek is about five and a half miles from Sussex and is a branch of the Sussex church. Large congregations greet the pastor at all the services. Working very encouraging. W. C.

OSBURN.—Rev. J. Allen Spidell who has been pastor of this church for about eleven months has severed his connection with us. We deeply regret the departure of our brother and his estimable wife. The time has arrived when it seems impossible for us to support a pastor ourselves owing to the fact that so many of our people have moved to other places. While we deeply regret his departure he was being gently led by the divine hand, feeling that God's hand led him elsewhere and we must be submissive. He goes, followed by our prayers that God will soon open to him a field of labor where he may be a useful minister of Jesus Christ and many souls be brought to Christ through his instrumentalities.

MADEPILLI, INDIA.—Yesterday we baptized into the fellowship of the Bobbili church, three believers in Christ, two of whom, Bro. Verranna and his wife, Ellema, are about fifty years of age. Bro. Latsana, the third candidate, is a young man. His wife is a bright believer in Christ, and will be baptized soon. All the Christians here, though very, very poor, are holding fast the profession of their faith. Some, especially Bro. Sunyassi and his son, Somanna, give evidence of much growth in grace. Even the heathen villagers testify to the purity of their life. Pray for these, your poor, but faithful brothers and sisters in Christ.

Aug. 21.

R. E. GULLISON.

BILLOWS FALLS, VERMONT.—It must be a matter of personal gratification to the Rev. C. R. B. Dodge, for nine years pastor of the Baptist church in Billows Falls, Vermont, at the successful re-opening of their meeting house. The audience room has been enlarged, and a vestibule and side tower erected. To the vestry a ladies' parlor and cloak room has been added. In the audience room an end gallery has been placed, assembly chairs have been put in, the walls newly frescoed, the pulpit and choir platform have been enlarged, electricity put in and a new carpet has been put down. The house has been practically made over, the cost of which amounted to about \$4000. The estimated cost was about \$2,500. When it is remembered that the financial part of the changes has been managed by the pastor it will be seen what a factor Mr. Dodge has been in the success which has crowned the efforts of pastor and people.

LOWER AVLESPORD CHURCH.—We have just closed three weeks of special religious meetings at Meadow Vale. The Lord was

with us and an increase of spiritual life in the people was the result. Bro. A. Hilborn Baker, Divinity student of Acadia College, who is spending his vacation at his home in Tremont, has been doing good work during the summer. He supplied the pulpits during the pastor's vacation, and has conducted several of the Sunday evening prayer meetings at the Bethel. He also assisted the pastor in the special services held at Meadow Vale where he distinguished himself as an earnest worker for Christ. Bro. Baker is a good Christian, a zealous worker, and a Bible student. There should be a bright and prosperous future before him.

JOSIAH WEBB.

September 28th.

PORT HILFORD GROUP.—Though not reporting often to the MESSENGER AND VISITOR, our work goes on encouragingly with some circumstances of more than ordinary interest. At Souris, on August 20, Mrs. Henry Cole was baptized and received the hand of fellowship. Mr. John Hewitt, a native of Souris, but now of Butte City, with other members of the Hewitt family, presented the church with \$100 to go towards a new organ. We appreciate the music of the new instrument, but much more the kindness of the dear friends who so nobly assisted us in obtaining it. The little band at Wine Harbor is doing faithful work. The congregation there has also recently purchased a new organ. On September 17th, Rev. Ellsworth Rood, a native of Port Hilford, but now pastor of the Wilmington Baptist Church in Vermont, preached to his old friends morning and evening, and was highly appreciated by all who heard him. The interest at Beckerton and Fisherman's Harbor seems to be steadily gaining in strength. On the 10th inst. Mrs. A. K. Suttis was baptized at Beckerton, and in the evening, with her husband, who came by letter from Port Hilford, received the hand of fellowship. Our meeting houses in these places, though still unfinished, are monuments of the noble self-denial of the people. If any who are interested in Home Missions will send us a contribution towards the work, we will be most grateful for it, and duly acknowledge it in the MESSENGER AND VISITOR.

R. B. KINLEY.

DIGBY, N. S.—Our people here continue to use their pastor with uniform kindness. Since we last reported we have been made happy by many practical expressions of good will. On the evening of the tenth anniversary of our wedding a large number of members and friends gathered at the parsonage, leaving, after spending a pleasant evening, many valuable articles in the tin and hardware line. The summer has been the busiest in tourist travel in the history of the town. There is a boom in building matters never before known. Digby is no longer the sleepy town that she was reported to be. An energy and enterprise of the most wide awake stamp have characterized the movements of our hotel men during the year. Among the notable men who have visited us, and worshipped with us, we might mention the following best known to our Baptist readers: Rev. L. A. Crandall, D. D., of Chicago, Rev. H. K. Pervear, D. D., of Jamaica Plain, Mass., Rev. W. B. Witter, M. D., of Boston, Rev. Lillman B. Johnson of Lynn, Rev. T. T. Everett, D. D., of York, Pa., Hon. Judge S. J. Smith of Washington, D. C., Rev. R. Hunt of Boston, Judge Steadman of N. B., and many others. In some instances these brethren have preached for the pastor. We have received many most cordial words of encouragement from these men. Judge Smith, of the Calvary Baptist Church, Superintendent of their immense Sabbath School, was most enthusiastic in words of helpfulness, in our Sabbath School and in all our prayer meetings. Dr. Everett preached with great power to packed houses. It will be remembered that our B. Y. P. U. captured the associational banner for the best record. The new vestry is indeed a great convenience. Prof. Keirstead gave us two very remarkable services on the occasion of the dedication. Quite a number of our young people are leaving us this autumn—three have gone to Wolfville, and some have gone to the United States for the winter. Death has repeatedly visited us and lessened our forces. We have been obliged to dis-fellowship three of our members for grave misconduct. We see some things to encourage and we press forward hopefully. Financially the church is making a fine record. We cannot do without the prayers of God's people. B. H. THOMAS.

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Quarterly Meeting.
Yarmouth Co. Baptist Quarterly Meeting held its regular sessions with Pleasant Lake, a branch of the Tusket church beginning the 18th inst. at 7.30. Bro. W. S. Martin was the preacher. His discourse was listened to with marked attention and a deep impression was made. Tuesday 18th, service opened, 9.30 when an address based upon 1 Kings 18-41, was given by Bro. Martin. The Holy Spirit blessed the word to the hearts of the hearers. The regular session was called to order at 10.30, Deacon Edwin Crosby vice-president was in the chair. Minutes of the last meeting read and approved. The following officers were elected for the ensuing year: President, Rev. J. H. Saunders; vice-pres., Rev. M. W. Brown; secretary-treasurer, Pastor N. B. Dunn; other members of the executive, Deacons Edwin Crosby, and Geo. F. Allen. The reports from the churches, which followed, indicated a fairly good state of things, the chief regret being a lack of revival influence. Preparations for a vigorous campaign are being made in many of the churches. 2 p. m.—After a short devotional service, Rev. P. G. Mode read a very thoughtful and well prepared paper, How to Study the Bible. The paper was well received and the discussion which followed was helpful. The Yarmouth County W. M. A. Society had the time from 3.30 to 4.45, Mrs. P. R. Foster presiding. The service was interesting and we trust much good done. The reports from the societies were in some cases encouraging while in others not so cheering. A mission band has been recently formed at Pleasant Lake. The following resolution was framed by a committee consisting Bros. Foster, Miller and Brown, read before the Quarterly Meeting and adopted, viz: (1) We recommend the churches of the (Yarmouth) County be requested to agree to give their cordial support to the building up of the weak points in the churches of this County. (2) That each church be requested to permit her pastor to go during the week with helpers from his church to assist in above mentioned work. (3) That a committee be appointed to superintend the distribution of the various pastors in accordance with the needs of the work. The executive of the quarterly was appointed according to article 3. From 7 to 7.30 a song service, followed by the Quarterly sermon, preacher Rev. E. T. Miller, text Joshua 20:2. The sermon was well thought and made an excellent impression. A social service followed led by Bro. Martin. The service was full of deep interest and some arose for prayers. The meetings throughout were excellent, the hospitality unbounded. Among the visitors beside Bro. and Sister Martin were Bro. Carter a Christian worker from Cambridge, Mass., and Bro. Spencley at one time a very active worker in Tremont Temple, but at the present time quite unwell. Usual vote of thanks passed. Next meeting at Ohio, Collection \$5.64. Closed with benediction.
N. B. DUNN, Secy.
Pleasant Valley, Sept. 22nd

Quarterly Meeting.
The Carleton, Victoria and Madawaska Quarterly meeting convened with the Knoxford Baptist church Sept. 15th, 7.30 p. m. The introductory sermon was preached by the writer from Isaiah 49:16 and was followed by an interesting and helpful social meeting. Saturday, 9-10 a. m., was occupied by an inspiring prayer and social meeting. Business session opened at 10 a. m. President Currie in the chair. E. P. Calder, secretary, pro tem. Owing to the scant representation the business session was necessarily short. The following officers were elected: President, Rev. Calvin Currie; vice-presidents, Carleton Co., Rev. A. H. Hayward, Victoria Co., Deacon Work, Madawaska, Rev. C. Henderson; Secretary-treasurer, E. P. Calder. The churches represented gave encouraging reports but a large number of churches within the bounds of the Quarterly meeting were not heard from. 2-4 Saturday afternoon was occupied by a conference of great spiritual power and blessing. Saturday evening at 7 o'clock the missionary sermon was preached by Rev. A. H. Hayward. An excellent meeting followed. During the business session of the quarterly meeting a suggestion which at a more representative meeting would doubtless have taken shape as a resolution was made expressing a thankful approval of the course proposed by the Conventions concerning Home Mission work in New Brunswick. Sunday morning 9.30 to 10.30 an inspiring social meeting 10.30 Quarterly sermon by Rev. Calvin Currie, 3 o'clock p. m. preaching by Rev. Charles Orser (Primitive Baptist) followed by an interesting S. S. session, 7.30 p. m. preaching by Rev. J. W. S. Young. The whole tone of the Quarterly gathering was spiritual and exceedingly helpful. It is to be regretted that more ministers and delegates were not present. Lack of attendance at these gatherings is causing the churches and pastors of these counties to get out of touch and sympathy with each other, greater co-operation means greater advancement of our Master's Kingdom. Let each of our churches bring its tithe of spiritual power to the next Quarterly Conference that we may all receive a more abundant blessing. We adjourned to meet on the third Friday in December. Place of meeting to be fixed by President and Secretary.
E. P. CALDER, Secy-Treas.

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BIRTHS.

STEEVES.—At Hamilton, N. Y., Sept. 17th, to the wife of Rev. O. E. Steeves a son.

MARRIAGES.

GILBERT-SCHROETER.—At Parrsboro, N. S., Sept. 20, by Rev. D. H. McQuarrie, Wm. E. Gilbert to Lizzie Schroeter both of Parrsboro, N. S.

CLERMENTS-WILSON.—At Parrsboro, N. S., Sept. 22, by Rev. D. H. McQuarrie, Clarence Clements and Lily Wilson, both of Port Greenville, Cum. Co. N. S.

DINGWELL-TAYLOR.—At the residence of the bride's mother, Annandale, P. E. I., Sept. 6th, by Pastor A. C. Shaw, Dorus D. Dingwell to Georgie Taylor, both of Lot Fifty-Six.

BARNETT-STEEVES.—On the 30th of Sept., at the home of the bride, by Rev. J. Miles, assisted by Rev. C. W. Townsend, Thomas G. Barnett, Edgett's Landing, A. Co., to Gussie B. Steeves, Steevescote, A. Co.

MORRIS-ROBINSON.—At the residence of the bride's mother, the Light house, Canady Creek, on the 27th day of Sept., by Rev. E. O. Read, Capt. John Morris of Advocate Harbor, and Miss Lavinia Robinson, daughter of the late James Robinson, Esq., of the first named place.

MCQUINN-BEYRA.—At Hampton, Sept. 20, by Rev. J. D. Wetmore, George M. McQuinn of Sussex to Mary F., eldest daughter of Deacon Henry Beyra.

BIRMINGHAM-DEWITT.—On Sept. 20th at the home of the bride's parents, Somerville, Car. Co., by Rev. Jos. A. Cahill, Mr. Guy W. Birmingham to Miss Bertie C. De Witt.

EVERETT-FITZGERALD.—At Centreville N. B., on Sept. 27th, by Rev. Jos. A. Cahill, Walter N. Everett to Miss Carrie E. Fitzgerald.

RILEY-PICKET.—At Port Hilford, Sept. 24th, by Rev. R. B. Kinley, Joseph F. Riley of Port Hilford to Alice Picket of the same place.

COOPE-DAVISON.—On Sept. 27th, at the residence of the bride's father, by Rev. F. E. Roop assisted by Rev. Mr. Ness, Rosa B. youngest daughter of Mitchell Coope of Portauquie Mountain to Allen A., son of Deacon F. D. Davison all of Portauquie Mountain, Colchester Co., N. S.

ATKINSON-DOMVILLE.—At the residence of the bride's parents, Hopewell Cape, Albert Co., Sept. 25th, by Rev. F. D. Davidson, John E. Atkinson of Sackville and Lucy, second daughter of Capt. Samuel Domville.

LUTZ-KILLAM.—At the residence of the bride's parents, Elgin, Albert Co., Sept. 27th, by Rev. F. D. Davidson, Howard E. Lutz of Dawson Settlement, Albert Co., and Jessie, only daughter of James Killam.

BAKER-JOUDREY.—At the residence of the bride's parents Lower Cornwall, N. S., August 30th, by the Rev. Simeon Spidel, George H. Baker to Mary A. Joudrey, youngest daughter of Daniel Joudrey, Esq.

FITZPATRICK-TIPPETT.—At St. John, West, Sept. 18th, by the Rev. M. C. Higgins, Samuel S. Fitzpatrick of St. John, North, to Lucy A. Tippet of St. John, West.

GATES-NORTH.—At the residence of George North, Esq., Middleton, Sept. 20, by Rev. E. R. Locke, David L. Gates, of Nictaux, to Mrs. Annie L. North, of Middleton.

LOWE-BENT.—At 6 p. m., Sept. 27, at the residence of the bride's parents, Brookdale, Cumberland county, Clarence E. Lowe and Jessie E. Bent, by Rev. A. F. Newcomb, assisted by Rev. Dr. Steele.

HUNT-COOPS.—At the residence of Mrs. John Coops, Milton, Queens Co., N. S., Sept. 26th, by Pastor W. L. Archibald, M. A., Maurice G. Hunt, of Greenfield, N. S., to Sue Alberta Coops daughter of the late John Coops, Esq., of Milton.

SLOAT-SMITH.—At Marysville, Sept. 6, by Rev. P. R. Knight, Franklin E. Sloat to Jennie M. Smith, second daughter of Cornelius A. Smith.

MOREHOUSE-HUTCHINSON.—At the Baptist parsonage, Digby, on August 17th, by Rev. B. H. Thomas, Bernard C. Morehouse of Centreville to Annie A. Hutchinson of Digby, Digby Co., N. S.

HANDSPIKER-HANDSPIKER.—At the Baptist parsonage, Digby, on Sept. 21st, by Rev. B. H. Thomas, John P. Handspiker to Ada. R. Handspiker both of Mount Pleasant, Digby Co., N. S.

PYNE-PECK.—At the Baptist parsonage, Digby, on Sept. 28th, by Rev. B. H. Thomas, Charles W. Payne of Deep Brook to Josephine Peck of Bear River, N. S.

CORSER-WEST.—At the bride's home, Merriston, Aylesford, September 17th, by the Rev. J. L. Read, Arthur W. Corser of Concord, Maine, to Iona F. West, daughter of Benjamin West.

WILLIAMS-MCKENNA.—At Lockeport, N. S., September 26th, by Rev. J. B. Woodland, Maud McKenna of Lockeport, and Ross Williams of Newellton, Cape Island, N. S. The bride is the granddaughter of the late Father McKenna, the Baptist pioneer in Western Nova Scotia.

MORGAN-BISHOP.—At Williamston, September 27th, by Rev. Lewis F. Wallace, assisted by Rev. John Astbury, John Morgan to Flora Bishop, daughter of Ingram Bishop, Esq., of Williamston.

BANKS-THOMPSON.—At the home of the bride's parents, Bloomington, Sept. 27, by Pastor J. W. Brown, Edmond H. Banks of Torbrook, and Annie L. Thompson, all of Annapolis County, N. S.

DEATHS.

CONNEL.—At New Albany, September 18, Margaret, wife of George Connel, aged 33 years and 6 months.

BURKE.—At Andover, N. B., Aug. 23, Robert Irviae Burke in his 61st year. He died at peace with God.

MCLEOD.—At Sand Point, Shelburne Co., Sept. 24th, Mrs. Elizabeth McLeod, aged 79 years, wife of the late Joseph McLeod.

WOOD.—At Wilmot, of Cholera, August 29th, Helen Wood, aged 1 year and 5 months, daughter of Mr. and Mrs. Nathaniel Wood.

CLARK.—At Windsor, Carleton Co., Sept. 26th, of typhoid fever, Kate, youngest daughter of Albert and Pamela Clark, aged 12 years.

WRIGHT.—At Andover, N. B., Aug. 19th, the beloved wife of Deacon Wyman Wright, of Tobique Valley Baptist church, in the 27th year of her life passed away. "Blessed are the dead that die in the Lord."

GALLOP.—At Birch Ridge, Victoria Co., Sept. 22nd, Bessie E., aged 6 years, beloved daughter of Stanley and Annie Gallop. May the God of all grace comfort and sustain them. The interment took place at Arthurette, N. B.

WYNOCK.—At Labelle, Queens Co., N. S. June 1st, Allan Wynock, aged 20 years. A few months before he united with the Greenfield Baptist church, and lived a consistent life until his death.

WYNOCK.—At Buckfield, Queens Co., N. S., Aug. 6th, Owen Wynock, aged 14 years. He was a bright, promising boy and his sudden death was a great sorrow to his family. His last words were of trust in Christ.

MASON.—At Fisherman's Harbor, Sept. 20th, 1899, after a lingering illness, through which the sufferer was sustained by the conscious presence of the Master, Brother William Mason peacefully passed away in the 54th year of his age. He leaves a widow, four sons and five daughters to mourn.

BRIGGS.—At Port Medway, N. S., Aug. 26th, James Briggs, aged 67 years. For many years he was a member of the Port Medway Baptist church, and he died with a strong faith in Christ as his Saviour. His sudden death was much regretted by his many friends. He leaves a wife and daughter to mourn the loss of a kind and devoted husband and father.

Furniture.

The newest designs are always to be found in the large stock of Household Furniture maintained in our warehouse.

We make it a point to sell only such goods as are strongly and thoroughly made and that will give the greatest satisfaction, and also at prices which will be found to give the best value possible.

In Bedroom Suits of three pieces, Dining Tables and Sideboards at a low price we are showing exceptionally good values, and it will pay to write for our photos of these goods.

Write us for anything desired in Furniture and we will furnish photographs and prices.

Manchester Robertson & Allison

RIDING SADDLES! BICYCLES! Consisting of "Garden City" and "Perfects." All New and in perfect order and Fully Guaranteed. H. HORTON & SON 11 MARKET SQUARE

HENDERSON.—At Charlottetown, P. E. I., Sept. 24th, Mrs. Mary Henderson, widow of the late A. J. Henderson, of Chatham, N. B. She was a member of the Charlottetown Baptist church for many years, and always took a deep interest in the progress of the Master's kingdom at home and in the missionary fields. During the last few years she has been unable to work, and during her long illness she enjoyed recalling to mind many of the older ministers and their sermons.

BORDEN.—On Monday, Sept. 25, after a lingering illness, James N. Borden passed peacefully away at his home Belchurst, Kings Co. Brother Borden was of a timid and doubting nature and never publicly professed faith in Jesus, but he was a childlike believer and given to much prayer. A widow, one son, two sisters, and one brother with many relatives and friends mourn their loss in his departure.

CHURCHILL.—At Lockeport, N. S., Sept. 19th, Mrs. Ann Churchill, widow of the late L. P. Churchill. Sister Churchill was truly a mother in Israel and is much missed by the church and the community. Her life was spent in caring for the distresses of others, and it seemed as if a large heritage of that particular kind of Christ's work fell to her lot. She was a sufferer for many years from increasing blindness and cancer, and passed away at the age of 72 years. She leaves four sons who mourn the loss of a well loved mother. Her faith in God's promise was not only unshaken but triumphant to the end.

PINEO.—At Falmouth, N. S., Aug. 20th, 1899, Mary A. E. Pineo, aged 31 years. She was true and faithful of heart, sweet and gentle of disposition. Her life was

one of devotion and self-sacrifice. Father, mother, brothers, sisters, all will miss her willing, skilful hand, and her soothing, cheering presence. At the voice of her Master, "Mary," she turned her face heavenward and took her journey to a better country. On Easter Sunday, '97, Mary Pineo was baptized by Rev. W. H. Marshall, and became a member of Trinity Baptist church, East Boston. In the church at Falmouth, Aug. 22nd, '99, mourned by a large circle of friends was held her funeral service; the pastor taking as his text her last audible words, "Mother don't cry."

BROWN.—At Mount Hanley, Aug. 27th, Miss Janie Brown, daughter of the late Benjamin Brown, aged 53 years. Our sister was converted in childhood, but did not make a public confession of her faith until April 2nd, 1876, when she was baptized by the late Rev. Nathaniel Vidito. She was an earnest, faithful Christian, always taking a deep interest in the Kingdom of that Saviour who was the joy and hope of her life. About two and a half years ago she was very ill, and it was discovered by her physician that she was suffering from organic disease of the heart. She became partially convalescent, but remained an invalid until about five weeks before her death she was taken suddenly worse. Her sufferings which were intense were borne with patience and Christian resignation. She longed continually to "Depart and be with Christ." Her funeral sermon was preached by her pastor, Rev. C. W. Corey, from Deut. 33: 27, first clause, after which her remains were taken to Pine Grove Cemetery and there laid beside her father. She leaves an aged mother and a number of brothers and sisters to mourn their loss.

Walter Baker & Co.'s Breakfast Cocoa. "A PERFECT FOOD—as Wholesome as it is Delicious." The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand. Dominion Medical Monthly. A copy of Miss Parlow's "Choice Receipts" will be mailed free upon application. WALTER BAKER & CO. Ltd. ESTABLISHED 1790. Branch House, 6 Hospital St., Montreal.

Madawaska with the 15th, 7.30 amon was ab 49 : 16 sting and day, 9-10 ing prayer session Currie in tary, pro representat- necessarily ere elect- rie ; vice- H. Hay- k, Mada- Secretary- churches g reports es within meeting day after- ence of g. Satur- missionary v. A. H. followed. quarter- at a more doubtless was made proval of the Con- Mission day morn- special meet- Rev. Cal- ach by the Baptist) S. session. J. W. S. Quarterly seedingly that more at present. gatherings pastors of touch and greater com- cement of each of our tual power ce that we at blessing third Fri- meeting to tary. cy-Treas.

nd Tumors to stay red, at ome; no life, plaster & 130-page MEDICINE no Ontario.

ilior are g a suit mer and r season he suits any you are per- of buy- l quality desire to good for y clothes

OUR, hn, N. B.

making CHIMES & PEALS na, etc., fro Baltimore, Md.

Improvement of Seed Wheat.

Growers who, before harvesting, have gone into the wheatfield and selected a number of the most desirable heads for seed are now in a position to carry out the Kansas station's programme for the improvement of seed wheat.

What to Teach a Daughter.

Teach her that one hundred cents make one dollar. Teach her to say "no" and mean it, and to say "yes" and to stick to it.

A Grateful Woman

SAYS DR. WILLIAMS' PINK PILLS SAVED HER LIFE.

Confined to Bed for More Than a Month and Wholly Unable to Move—Food Had to be Administered to Her as to a Child—Thankful Words of Praise.

From the Tribune, Deseronto, Ont.

Mrs. William Duxtater, whose husband works on the Rathburn farm, Deseronto, is well known in the town and surrounding country, her home having always been in this vicinity.

People who are run down, weak or nervous will find renewed health and strength through the fair use of Dr. Williams' Pink Pills.

News Summary

An acetylene gas machine exploded in Ivory's store at Omeme, Ont., Tuesday evening.

The Finnish delegates to the Northwest have returned to Ottawa greatly pleased with their trip, and foretelling the early arrival of a large colony of Finlanders in Canada.

Railway freight agents at Toronto state that the rush of freight from Ontario to the Kootenay and British Columbia points generally is phenomenal.

Mrs. Thomas Manning, about fifty years of age, ended her earthly existence at St. John, Sept. 27 by drowning herself in the waters of Lily Lake, the result of a periodical attack of insanity, brought on by an accident which happened to her about a year ago.

Leonard B. Imboden, president of the Planters' Bank, Kansas City, has been found guilty in the criminal court of forging a draft for \$15,000, with which he hoped to get a false credit for his bank, and was sentenced to ten years in the penitentiary.

Charles F. Beatty, a railway mail clerk, who was badly injured in the collision at Murray Hill, Ont., between two Grand Trunk railway trains, and whose spine, it is feared, is permanently injured, accepted \$3,650 in settlement before the case came to trial at the assizes, Toronto.

The council of the Toronto Board of Trade has reported in favor of the adoption by the people of Canada of the metric system of weights.

The sealing steamer Diana is being fitted out to proceed to the wreck of the Dominion liner Scotsman, in the Straits of Belleisle.

A Grand Forks, N. D., despatch of Sept. 28 says: "The fiercest September blizzard within the memory of the oldest inhabitants of the Red River Valley is now raging.

A fire which started Tuesday evening just below Nickel Plate flat, on the west side of Centre Star Gulch and south of Second avenue bridge, Rossland, B. C., destroyed nine buildings before it was subdued.

Director Stupart of the Dominion Observatory, Toronto, referring to the reports of severe earthquakes in Alaska and Aleutian Islands, says the shocks of these disturbances were fully recorded by the seismographs of the observatory at Agincourt, near Toronto.

The Marine Hospital has been formally handed over by the government to the trustees of the Turnbull Home for Incurables.

Last New Year's Day the seven Baptist churches of Ragoon, Burma, met for worship in a hall, with 1,400 present.

A Washington special says that the Treasury Department has made a ruling of interest to all persons coming into the United States from Canada, concerning the importation of sealskin garments.

but after that date, in ordinary baggage, they will exempt from duty to the extent of \$100. In excess of \$100 a duty of 35 per cent. ad valorem will be levied upon the amount in excess, unless there should be other foreign made wearing apparel in the passenger's baggage, in which case he or she will be permitted to elect the articles to be included in the \$100 exemption.

During the coming winter the Hon. Thomas B. Reed, ex-Speaker of the House of Representatives, will be a frequent contributor to the Saturday Evening Post of Philadelphia.

Ian MacLaren will contribute to the November Ladies' Home Journal an article on "The Mutineer in the Church."

Well to suffer is divine; Pass the watchword down the line. Pass the countersign: "Endure," Not to him who rashly dares, But to him who nobly bears, Is the victor's garland sure.

DEAR SIRS,—YOUR MINARD'S LINIMENT is our remedy for sore throat, colds and all ordinary ailments.

The Ravages of Consumption.

The White Plague on the Increase.

A Cure Now Within the Reach of Every Sufferer.

The remarkable increase of deaths from Consumption (tuberculosis) within the last few years is now attracting the attention and earnest consideration and study of the leading medical authorities of Europe and America.

Cowan's Royal Navy Chocolate and Hygienic Cocoa are always the favorites in the homes. The COWAN CO., TORONTO

FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED \$5,000.00 WASHINGTON SCHOOL & OTHER PUREST BELLS G. MENNELLY & CO. GENUINE WEST-TROY N.Y. BELL-METAL QUINCE, ETC. CATALOGUE IN PRICES FREE.



Raised on it

NESTLE'S FOOD is a complete and entire diet for Babies and closely resembles Mother's Milk.

NESTLE'S FOOD is safe. It requires only the addition of water to prepare it for use.

Consult your doctor about Nestle's Food and send us for a large sample can and book, "The Baby," both of which will be sent free on application.

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DR. FULTON, After 25 years' successful experience in Montreal is now in ST. JOHN, N. B., and will cure diseases Acute and Chronic, Functional or Nervous, Tumors or Cancers, through Vibration and Psycho Suggestive Therapeutics by correspondence or interview.

ELLIOTT'S HOTEL, 28 Germain Street.

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On account of change of condition and decline of life, I offer for sale my FARM of 100 acres, admirably situated in one of the most productive and beautiful sections of the Annapolis Valley, 2 1/2 miles from Kingston Station.

JOHN KILLAM, North Kingston, N. S.

Our New Book, "Marvellous Discoveries in Bible Lands,"

Active Agents are Wanted

in all parts of Canada, to whom the most liberal terms will be given if agency is arranged for without delay.

This is one of the most timely and interesting books we have had for many years. It is of great value to Bible readers, and the low price we have placed it at brings it within reach of all.

Write at once for full particulars and terms to agents. Address:

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Whiston & Frazee's Commercial College

will be re-opened, in all departments, and with a full teaching staff, on Monday, August 14th, 95 Barrington Street Halifax.

We are not able to supply the demand for young men who are Stenographers and Typewriters.

WHISTON & FRAZEE.

FREE with our elegant patent FOUNTAIN PEN and HOLDER—make writing a pleasure. A great novelty. Solidified ink with each pen to make one just excellent writing fluid.

Many farmers upland cornfield using the same soil. Corn which is moisture condense do so well on variety that has been grown for without the a

It is general the corn from an bottom, is the time for s est ears are pl kind of soil the tom land pro more than like will be from t of the farm. the lowland, to the drier a that has been

It is advise before or at the quality of the of the ind taken into suggested be the side of the desirable ear practical des By a little ju of years, a w upland port well adapted in location inch ear fro prove better than a twel lower portio gate in Na

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With a forage among f as to the assessors the Stat complet a showi satisfact There cattle (head or ber for but sever an incr with a with 12,

The Farm.

Seed Corn Selection.

Many farmers owning both bottom and upland cornfields make the mistake of using the same seed on both kinds of soil. Corn which is adapted to the soil and moisture conditions of the valleys will not do so well on the upland as will some variety that has by several years of cultivation and selection become adapted to the conditions there. It is for the same reason that the large Colorado potatoes that have been grown for years under irrigation will do so poorly when used for seed in Kansas without the accustomed supply of water.

It is generally the case on the farm that the corn from all the fields, both upland and bottom, is cribbed together. When the time for seed selection comes the largest ears are picked out, irrespective of the kind of soil that grew them. As the bottom land produces the larger ears, it is more than likely that the bulk of the seed will be from the lower and moister portions of the farm. This is the proper seed for the lowland, but it is not so well adapted to the drier and poorer upland as is seed that has been raised there.

It is advisable to select the seed either before or at husking time; when not only the quality of the ground but the character of the individual stock and ear can be taken into consideration. As has been suggested before, a small box attached to the side of the wagon bed into which the desirable ears can be thrown is the most practical device that can be recommended. By a little judicious selection for a series of years, a strain can be established on the upland portion of any farm which will be well adapted to that and other soils similar in location and composition. An eight inch ear from the upland will ordinarily prove better for planting on the upland than a twelve inch ear from a draw in the lower portions of the farm—G. M. Westgate in National Rural.

Handling Winter Apples.

In storing apples for winter they should be picked before they are too ripe and when the weather is not too hot; when picked they should be taken at once to shade and packed and stored away in the cool of the evening. They should be well sorted, packed in tight barrels and headed up to exclude the light and air. They will keep longer if each apple is wrapped with paper. The temperature of your cave or cellar should be reduced as much as possible by throwing the doors open at night and closing them through the day. A gradual reduction and a regular temperature is better than a sudden change. Apples should not be hauled about in the hot sun before storing them away; neither should they be placed in cold storage at once. The change is too sudden. It is the same in taking them out of cold storage. It should not be done at once. A storing room for this purpose should be provided in every cold storage plant. I do not have to repack stored apples if they are sold early, but if not until late I have to repack. The loss depends upon the variety. Prices have been from 50 cents to \$2 per barrel. I employ men that are capable of packing apples, paying from 5 cents to 10 cents per hour.—(J. Stayman, in Nebraska Farmer.

Kansas and Her Cattle.

With such immense crops of corn and forage in Kansas there is much interest among feeders, shippers and slaughterers as to the State's supply of cattle. The assessors returns are all made now, and the State Board of Agriculture has just completed its compilation, which reveals a showing of the Sunflower State most satisfactory indeed.

There is a net increase over 1898 in all cattle (milk cows included) of 282,003 head or 10-82 per cent, making the number for the State this year 2,886,068. All but seventeen of the 105 counties report an increase, Barber distancing all others with a gain of 22,207, and Butler next with 12,619, and ranging from that figure

down to 79 in Cherokee. The seventeen counties sustained a loss of 44,012. Greenwood County easily leads in the total number of all cattle, having 80,429 head, followed by Butler with 71,990; Cowley, 69,124; Barber, 69,069, and Reno 60,060. The county having the least number is Greeley, with 2,529.

The total number of milk cows in the State is 584,182, an increase of 78,257, or 12.9 per cent. Dickinson County leads with 14,948, with Pottawatomie, Osage, Sedgwick and Washington following in the order named. The aggregate gain of these five counties is 7,716. The increase in milk cows in 1897 was 37,463 and in 1898, 53,387, making a total increase for the three years of 169,167.

The number of cattle other than cows is the largest Kansas has ever had, and for the first time in the history of the State has passed the 2,000,000 mark. In the last four years the number has increased nearly 1,000,000, or 75 per cent. This year's gain over 1898 is 203,746, or 10.19 per cent, making a total of 2,201,886. Greenwood County retains her lead as in other cattle, having 69,177, followed by Barber, with 65,806; Butler, 59,610, and Cowley, 56,829.—Ex.

Kerosene and Poultry Mites.

When the hatching season is over the roosting perches should be given a weekly application of kerosene—not a slight sprinkling, but a good, thorough soaking. The best time for this is just before the fowls go to roost, as the fumes from the kerosene will do much toward driving the mites from the fowls.

Of course, care must be used with fowls intended for exhibition, as the oil will produce a dulness in the plumage.

If fowls are badly overrun with mites, a mixture of lard and kerosene rubbed well into the feathers will rid them of the insects, and as the old feathers soon give way to a new suit the beauty of the plumage will not be in the least affected.

All old nests and litter should now be removed and burned, and new, clean straw should take their places. The young fowls which are old enough to want to roost on perches should be allowed to go into the house with the old fowls.

If any leak appears in the roof repair it now, and do not wait till the rainy season sets in. Bank up the ground on the outside, so that the house will be comfortable, and arrange the scratching shed so that when needed it will be ready for use.—(Home and Farm.

Autumn Work in the Garden.

It seems hard and needs a good deal of resolution to start fall work in the garden, but it is necessary for the well being of the plants, and for the neatness of the borders. Stems and tops of herbaceous plants must be cut off and well rotted manure dug into the soil. Hardy roses may be kept pruned into manageable shape, and before very hard frost they will be the better for having earth heaped around them, as well as tender varieties, when autumn leaves can be gathered over them, they make a good, warm blanket, and can be kept in place with a few branches. Clematis should be cut back to within two feet of the ground, and protected in the same way. Cannas, dahlias, gladioli and other tuberous plants should be dug up and dried a little in the sun, then stored in a dry cellar, but away from furnace heat. Wherever bulbs are to be planted the ground should be prepared carefully, and all rubbish taken off. Plans must be made for next season, and herbaceous plants set out accordingly. Grape vines can be pruned, and a little later they may be put down from the trellis and covered with earth. All dead wood should be cut out from shrubs, shade the fruit trees. It is a good time to take off the rings of the tent caterpillar, so destructive last spring in orchards. Only the other day a thoughtful apple picker when bringing in the rosy fruit brought also a handful of the rings which she had taken from the trees. As each contained several hundred caterpillars, it was easy to estimate the value of this act of forethought. Vegetables, too, should be taken out of the ground and dried before storing. While the land is always better for being dug or ploughed in autumn, at the same time planning for a rotation of crops. Onions do well on the same ground year after year, but most of our vegetables improve by a change. Wood ashes should be applied and any manure well dug in will show results in spring. If changes are to be made in the herbaceous border, it can be done as soon as the leaves fall, and the same rule applies to shrubs and trees.—Sel.

Society Visiting Cards!

Fifty Finest THICK IVORY VISITING CARDS Printed in First Class Style, with name in Steel-Plate Script, ONLY 25 cents. Postpaid to any address in Canada for 27 cents. Four packs of 50 each to one address \$1.00. Send cash with order. PATERSON & CO., 107 GERMAIN ST., ST. JOHN. N.B.—The Cards we use are the best in the market and are usually sold at from 50 to 75 cents a pack.

Cross-Cross CEREALS Seven food products—prevent and relieve diabetes, dyspepsia, debility, etc. Ask dealers. Unlike all others. Look for cross-cross lines. Pamphlet and sample offer mailed free. **K. C. WHOLE WHEAT FLOUR.** Prevents constipation and liver trouble. **CLUTEN CRISPS.** New health breakfast food. **PANSY Pastry Flour.** Finest made. **FARWELL & RHINES, Waterbury, N. Y., U. S. A.**

BE SURE BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs. BE SURE and get the aforesaid before buying elsewhere. WE MUST SELL our large and increasing stock of slightly used Karn Pianos and Organs to make room for the GOODS WE REPRESENT. **MILLER BROS.** 101, 103 Barrington Street HALIFAX, N. S.

MILBURN'S HEART & NERVE PILLS MAKE WEAK PEOPLE STRONG

Mrs. James Constable, Seaforth, Ont., writes:—"Ever since I can remember I have suffered from weak action of the heart. For some time past it grew constantly worse. I frequently had sharp pains under my heart that I was fearful if I drew a long breath it would cause death. In going up-stairs I had to stop to rest and regain breath. When my children made a noise while playing I would be so overcome with nervousness and weakness that I could not do anything and had to sit down to regain composure. My limbs were unnaturally cold and I was subject to nervous headaches and dizziness. My memory became uncertain and sleep deserted me. "I have been taking Milburn's Heart and Nerve Pills, and as a result am very much better. I have improved in health and strength rapidly. The blessing of sleep is restored to me. My heart is much stronger, and the oppressive sensation has vanished. I can now go up-stairs without stopping and with the greatest of ease, and I no longer suffer from dizziness or headache. It seems to me the circulation of my blood has become normal, thereby removing the coldness from my limbs. I can truly say that Milburn's Heart and Nerve Pills have done me a world of good."

LAXA-LIVER PILLS CURE CHRONIC CONSTIPATION AND DYSPEPSIA.

To any Reader of this "Ad." who intends buying an Organ we would say—Be sure and write us. Why? Because we sell the best organ (The Thomas) on the most reasonable terms, as thousands of our customers can testify. Catalogue sent free on application. **JAS. A. GATES & Co.** MIDDLETON, N. S.

THE
Newest Thing

IN
Newspaperdom

Every intelligent family in the Maritime Provinces who can afford two cents a day, wants a daily paper, with its columns richly laden with the cream of all the news of the world worth knowing. The subscription price of the Daily Herald is \$5 postage paid, or \$4 if paid in advance. Special discount to ministers. The Herald is everywhere acknowledged to be the BEST newspaper in Eastern Canada. But there are many places not reached by a daily mail and for the young people in those localities, who want to keep abreast of the news of the day, the

Twice a Week
Herald

Has been established. This edition is published on Wednesdays and Saturdays, and consists of 16 pages of 112 columns a week. Besides the gist of all the best news of the world, the TWICE-A-WEEK HERALD gives everything worth knowing in the news of the Dominion and of Nova Scotia; and pays special attention to Halifax and general commercial matters, market prices, news of shipping, the fisheries, of our coal, iron and gold industries, lumbering, agriculture and fruit raising. Its serial stories are also a source of great interest. It is the best value in the world to the Nova Scotia reader, whether at home or abroad. And you can get it from now until January 1st 1901 - 139 issues containing 15,568 columns of reading matter for one dollar. Send your name and \$ TODAY.

WM. DENNIS,
Managing Director.
Halifax, Sept. 1, 1899.

CANADIAN
PACIFIC RY.
FALL EXCURSIONS
FROM
SAINT JOHN, N. B.

\$10.50 To Boston, Mass.,
and Return.
\$8.50 To Portland, Me., and
Return.

Tickets on sale from September 18 to
September 30, 1899.
Good to return thirty days after date of
issue.

A. J. HEATH,
District Passenger Agt.
St. John, N. B.

No Other Man

in New Brunswick can claim the honor of starting so many young men on successful careers as the principal of the St. John Business College. Almost every clerical position here, worth having, is held by his graduates.—Daily Telegraph.

Catalogues containing terms, courses of study, etc., mailed to a by address.

NOW IS THE
TIME TO ENTER.
S. Kerr & Son

News Summary

The legislative assembly of Western Australia has rejected, by 17 votes to 10, the electoral reform bill providing for one man one vote.

The Irish National League of Great Britain is about to be either dissolved or merged into the United Irish National League. This is because of the small support the British league has been receiving.

The Jews of Ottawa have decided to open a school and engage a teacher to educate Jewish children in the language of their forefathers. The children will be taught to read and write in Hebrew. Their general education will be attended to in the public schools.

The C. P. R. have decided to continue the sale of Portland and Boston Excursion tickets daily up to and including Saturday October 14th, 1899, that is, round trip tickets at rate of \$10.50 from St. John to Boston and \$6.50 to Portland. Tickets good for return thirty days from date of issue.

Twenty of the leading furniture manufacturing firms in Ontario are considering ways and means to consolidate their business into one corporation. The chief point remaining to be decided is the capitalization and financing of the enterprise. The capital stock contemplated is in the neighborhood of \$1,500,000.

H. M. S. Pheasant has returned to Vancouver, B. C., from patrol duty in the Behring sea with news that the schooner Borealis has lost two of her Indian hunters in Behring Sea. The Pheasant also brings news of the following seal catchers: Emma and Louise, 734 skins; Borealis, 336 skins; Walter L. Rich, 468 skins; Oceau Belle, 491 skins; Penelope, 170 skins.

By a majority of about four to one the Protestant Episcopal convention of New York diocese, at its second day's session, in the Church of the Incarnation, N. Y., re-elected the members of the standing committee that a few months ago recommended the Rev. Dr. Chas. A. Briggs for holy orders. This is regarded by Broad Churchmen as official indorsement of his ordination to priesthood.

Whiston & Fraser have issued annual announcement of their schools of Shorthand and Typewriting. Students may enter at Truro or Halifax. Years of excellent work are the best kind of endorsement, for the instruction given by these excellent schools. The past year has been a good one for them. They are prepared to do better work this coming year than ever before. This means about as good as the best.

An important railway project is about to be entered upon in Northern Minnesota. It is for a line from Minneapolis and St Paul to the Canadian boundary at the foot of Rainy Lake, about 150 miles northwest of Duluth. The line will also connect Duluth and the Canadian boundary in almost an air line. It is about 250 miles from Minneapolis to Koochiching at the foot of Rainy Lake, where there is water power of some 25,000 horse power.

The Superintendent of Immigration at Ottawa has supplied us with a delightful little booklet entitled "Views in Western Canada." Here are illustrations of homes where thrift and prosperity are much in evidence and the reading matter accompanying these views is of practical value to intending settlers and all others who desire to learn of the rapid development of our western territory and the attractions it possesses. The booklet is published by the department of the Interior and sells at 25 cents.

At the village of Trumseh, Ontario, on Thursday night, the infant daughter of Mrs. George Reynolds fell into a cistern. Mrs Reynolds heard the splash, and running to the cistern, jumped in to rescue her child. The water being deep, and the walls of the cistern steep and slippery, Mrs Reynolds was unable to get out, and an hour later the bodies of mother and child were found at the bottom of the well, locked in a death embrace.

The Scotsman of the Dominion line, which was overdue several days to arrive in Montreal, went ashore on the rocks at the Straits of Belleisle, and is likely to become a total wreck. The cargo will have to be abandoned. At the time of the wreck the passengers barely escaped with their lives and all their baggage is lost. Their sufferings were something fearful from the cold and exposure. The vessel went ashore at 2 o'clock in the morning. The first boat loaded with women and children was swamped soon after it left the ship's side, and all the occupants were drowned. Some of the sailors acted in a most scandalous manner, robbing the passengers in the most bare-faced manner and taking all the valuables they could lay their hands on.



Quick
Soap

SURPRISE Soap cleans clothes quickest and cleanest.

It's a harmless soap—it isn't a clothes eater. It won't injure the fabric of a cobweb.

No more scalding, boiling or hard rubbing. No more red, sore hands—no more streaked or yellow clothes—if you use SURPRISE.

A large cake that lasts a long time costs but 5 cents. Be sure you get the genuine.

Remember the name—
"SURPRISE."

DYKEMAN'S

Three Entrances

97 KING STREET
59 CHARLOTTE ST.
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Some good reasons why you should buy your Dry Goods from the "People's Store":

FIRST—Out of the vast assortment you are sure to get just what you want.

SECOND—You are sure to get the newest and most stylish goods.

THIRD—If you buy by mail, the parcel, if it amounts to over \$5.00, will be sent to you prepaid.

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Send to us for Samples of any Dry Goods you may need.

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If you cannot afford to spare a little of your income now to pay the premium on a life insurance policy, how do you suppose your wife is going to spare ALL your income when you are gone? This is the common sense way to look at life insurance.

THE CONFEDERATION LIFE, of Toronto,

has the best there is in life insurance. It will secure your income to your wife after you are gone. You had better look into this! Remember the CONFEDERATION LIFE reminded you.

S. A. McLEOD, Agent at St. John. GEO. W. PARKER, Gen. Agent
Office, 45 Canterbury St., St. John, N. B.

About six inches of very wet snow fell at London, Ont., Oct. 1, causing great destruction among sheds and ornamental trees throughout the city. Sidewalks and roadways in all directions were badly obstructed.

Heavy penalties for crowding the course during the international yacht races have been decided upon by the U. S. treasury department. Many vessels may not be able to go over the entire course in the triangular races.

Mgr. Falconio, the new and permanent papal ablegate to this country arrived at Quebec on Sunday on the steamer Vancouver. He was welcomed at the wharf by hundreds, including many dignitaries of the church and by representatives of governments and the city.

Lady Aberdeen has announced that she will sail for Canada on the steamer Dominion to attend the meeting of the National Council of Women which meets in Hamilton in October. She will remain one month only, returning by the Bavarian.