

# Messenger and Visitor.

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## Free Baptist Conference.

The Free Baptists of New Brunswick met this year in their annual Conference at Hampstead, Queens County, October 6, Rev. Dr. Hartley, Moderator, presiding. Rev. W. H. Perry was chosen Moderator for the present year. The report of Dr. McLeod, corresponding secretary of the Conference, showed that 107 churches had reported to the Conference this year. The reported membership is 8,539, but it appears that there are in all about 50 churches not reporting this year, and the total estimated membership is 12,352. The number of baptisms was 196, forty-one less than last year. The net gain for the year is 134, the same as last year. Two ministers died during the year, one was ordained, four are out of the Province. The number of ordained ministers is 43, of whom 28 have been in the pastoral work during the year. Six pastors have one church each; three have three churches each; seven have four churches each; six have five churches each; four have six churches each; one has seven churches. The total contributions for all purposes as reported by the 107 churches reporting, was as follows:

Salaries,	\$13,429 30
Church current expenses,	2,869 77
Buildings,	4,157 28
Home Missions,	275 15
Foreign Missions,	443 20
Conference Fund,	475 06
Minister Students' Fund,	152 38
Aged and Sick Ministers Fund,	34 29
Women's Missionary Societies,	987 05
Other Funds,	1,021 90
<b>Total,</b>	<b>\$23,815 39</b>

The value of church property reported is \$155,625. The report urged the need of a great spiritual revival. The report on Sunday Schools showed an increase of 10 schools, 1,000 scholars and 60 teachers over last year. The number of schools reporting is 88, with 5,483 scholars. The number of conversions reported from the Sunday Schools is 129. The Conference rejected a motion made to change its time of meeting from October to June, also a proposal to make superintendents of Sunday Schools, who are members of the denomination, members *ex officio* of the Conference. The Committee on Education showed that there are in schools and colleges twelve ministers and licentiates connected with the Conference, and, to carry out the expressed desire of the Conference for an educated ministry, the committee urged the necessity of more generous contributions to the aid fund. The report of the Committee on Sabbath Observance expressed regret at the violations of the Sabbath and recommended magistrates and good citizens to use their influence against "this growing evil." The Conference evidently expects its ministers to attend the annual gathering or to show reason for their absence. Nine ministers were reported absent this year,—two of them are absent by reason of old age, two on account of sickness, two are studying, one is teaching, and two are not accounted for. The report of the Committee on Temperance, presented by Rev. Dr. McLeod, condemned the action of the Dominion Government and Parliament in the matter of prohibition, and approved of the platform of the Maritime Prohibition Association which aims to have prohibitionists elected in every constituency, and which seeks to do this by working in the party caucuses for the nomination of suitable candidates. The report recommended that more attention be given to temperance teaching and work in the churches, and that at least one Sunday in the year be observed especially as Temperance Sunday, also careful instruction in temperance in the Sunday Schools and the use of every practicable means for the speedy delegialization of the liquor traffic. On motion of Dr. McLeod, the Conference put on record its thankfulness for the success of British arms in South Africa and its sympathy for those whose friends have fallen in the war. The Conference is to meet next year at Waterville, Carleton County.

## The Elections.

The dissolution of the Dominion Parliament and the date of the general election for a new House of Commons have been officially announced. Nomination day is fixed

for the thirty-first of October, and polling-day will be a week later, that is on the seventh of November. Only about four weeks intervenes between the date of announcing the dissolution and election day. But there appears to be no disposition to complain that the time is too short. It cannot indeed be said that the announcement of the near date of the elections has taken the country by surprise, since it has been the general expectation that they would take place this fall. The political campaign has really been in active progress for some weeks, and in a large number of constituencies the parties had already selected their candidates. The elections can be held at this season of the year with as little expense to the country as at any time, and the time is favorable for securing a large vote as the fishermen will generally be at home. If all the expectations and prophecies of politicians shall be realized in the election the new Parliament will be one of remarkable dimensions, and both Sir Wilfrid and Sir Charles will appear with a good working majority at their backs. It is difficult however, to see how all these prophecies are to be realized, and it seems fair to conclude that there will probably be some disappointments.

## Lord Roberts' Successor.

According to Mr. I. N. Ford, the London correspondent of the New York Tribune, there is a good deal of speculation in London as to who will be Lord Roberts' successor in command of the British military forces in South Africa. It is thought probable that Lord Roberts has been asked to name his own successor, and it is considered certain that the choice lies between General Buller and Lord Kitchener, but it is said that both are reluctant to remain in charge of the police work. General Buller is said to have a remarkable talent for the details of military administration, and this would be most useful in effecting the pacification of the two new colonies and bringing about the restoration of public order. Lord Kitchener is a man of iron will, who would be stern and relentless in dealing with lawlessness. His appointment to the chief command would be welcomed by those Englishmen who have grown impatient over the prolonged delays in the military operations. Gen. Buller out-ranks everyone in South Africa except Lord Roberts, and Lord Kitchener would require promotion in order to succeed Lord Roberts. It is perhaps nothing to Lord Kitchener's discredit that he has made enemies among the officers during the campaign. He has upset the regular transport service, and shown no mercy for incompetent officers. His appointment as Adjutant-General would be the strongest possible assurance that the British military system would be reformed at the weakest point, namely, the training and discipline of the officers. Military men in London are naturally opposed to the general shaking up which would follow his transfer to headquarters at London, and prefer to have him sent to India or put in command at Pretoria. Lord Salisbury has little enthusiasm on the subject, but he is known to admire Lord Kitchener immensely. He sent Lord Kitchener to South Africa and may bring him back to London. Late despatches state that General Buller has taken leave of his command in the Transvaal, and is supposed to be about to return to England. It may be however that he is about to make a visit home preliminary to taking chief command of the military forces in South Africa.

## China.

The news from China indicates that the country continues in a disturbed condition on account of the movements of the Boxers or other insurgents. There have been conflicts between these rebellious forces and the Imperial troops, and though the Chinese official reports state that the insurgents have been defeated, there are in some cases reports to the contrary, and statements to the effect that the Imperial troops have suffered defeat at the hands of the rebels. The Boxers are said to be in great force east and west of Pao Ting Fu. The condition of affairs is so threatening in that part of the country that an expedition of the allied troops is being sent to Pao Ting Fu, to

overawe the disturbing element. The German, French and Italian troops which take part in this expedition are under the command of General Bailloud, head of the French military forces in China, while a British column, 2,000 strong, is co-operating under the command of Lord Campbell. The expedition will make a demonstration through a wide district not heretofore covered by the allies, and while no opposition is expected at Pao Ting Fu, the commanders believe that hostilities are possible in the intervening country. Li Hung Chang is reported to have at last arrived in Peking and to have begun to make formal calls upon the legations. He is said to have expressed anxiety to make peace, and it is stated that Earl Li and Prince Ching will shortly address a note to the ministers, asking that a meeting be held for the purpose of beginning negotiations. The remarkable statement is added that Li Hung Chang expresses doubts as to the authenticity of the decree pronouncing banishment against Prince Tuan. It has been a matter of difficulty to account for the decree as based upon the authority of either the Emperor or the Empress Dowager, and in some quarters there has been an inclination to regard Li Hung Chang himself as the principal author of it.

## The Coal Strike.

The striking miners of the anthracite coal region of Pennsylvania, held a Convention last week to consider the operators' offer to concede an advance of ten per cent. in wages, and to endeavor to adjust other matters in dispute with their employes. The Convention voted to accept the offer of the operators, but with certain attached conditions which, it appears, the operators are unwilling to agree to, and it cannot therefore be said that the end of the trouble is within sight. One thing on which the miners insist is that the operators shall enter into an agreement that the advance in wages shall continue until the first of April next at least. They also demand that the sliding-scale of wages which has been operative in the Lehigh and Schuylkill regions be abolished, that in those districts the scale of wages remain stationary at ten per cent. above present prices, and that the companies shall agree to adjust with their employes other grievances complained of. In event of this basis of agreement being refused by the operators, the Convention proposes that all questions at issue be submitted to a fair and impartial board of arbitration, and that the strike shall continue until the operators shall signify their acceptance of these propositions. While there is no authoritative statement from the mine operators in reply to the terms of settlement proposed by the Convention, a canvass of opinion among individual operators indicates that the overture of the miners is not acceptable. Operators object especially to binding themselves to pay a ten per cent. advance in wages for a given time. The miners on the other hand naturally consider that if there is no guarantee that the advance in wages will last even six months, the offer does not represent a concession of any great value.

## The Great Rain.

The rain storm of last week was one of the heaviest on record in this part of the country. In St. John the rain-fall amounted to between eight and nine inches, and it probably did not vary much from these figures in other parts of the country. Washouts on the C. P. R. between St. John and Fredericton Junction have stopped all movement of cars over that part of the line since last Thursday morning, and it will at least be the middle of the present week before the regular service can be resumed. Meantime connection is being made by means of steamers between St. John and Fredericton and the branch line from Fredericton to the Junction. United States mails are reaching St. John by way of Montreal and the I. C. R. In addition to the washouts on the railways a good deal of damage has been done by the flood in the upper country, in the destruction of bridges, the drowning of cattle, sweeping away of hay, etc. It is stated that a large number of cattle and sheep were drowned along the Oromocto valley, one man having lost his entire herd of thirteen cattle. One hundred is given as a conservative estimate of the number of cattle drowned in that section.



## Sin in the Church.

BY REV. I. B. COLWELL.

Sin is the curse of this world. Sin is the great barrier to the onward movement and progress of the Christian church, and we fear that one of the most deplorable features of the church today is, the light and thoughtless manner in which sin is regarded by the large percentage of professed Christians. We do not seem to have the fear and bitter abhorrence of it that our covenant relationship to Christ our Redeemer demands. Many of God's children seem to be inert to the sad and fearful consequences of sin both in the world and more especially in the church of Christ. How sacred are our covenant relations, both with Christ the great head of the church and to each other, and yet in many cases how grossly is that relationship violated and thought little or nothing of on the part of the violator and many others. Sin in any of its aspects deliberately indulged in and not repented of with feelings of deep regret, and with a sincere desire and determination to forsake it, must deaden the conscience and destroy the sense of fellowship with God. Indeed it is quite impossible for us to understand how one can be a child of God and go deliberately and sin having no compunction of conscience over it. Sin is the one thing that God hates. Sin is the one thing that made it imperative for the Son of God to endure the contradiction of sinners against himself. Sin is the one tyrant that slew our Lord. And sin is the one tyrant that our Lord died to slay. He came and suffered and died that he might destroy the works of the devil. This he did in a general sense when he died and rose. His blow at Satan's kingdom was an effectual and decisive one. But it was effectual only because by the atonement he made the redemption of the individual life certain. And the redemption of the individual life inevitably involves the presence and permanent indwelling of Christ in the soul. "Know ye not that Christ is in you except ye be reprobate." Now if Christ in a living, vital sense is, by his spiritual presence indwelling in the soul, he is there for the high and holy purpose of destroying the works of the devil in that individual life. How can that soul sin then without having a deep sense of it. There must certainly be a repentant spirit and sorrow for sin as long as there are any imperfections about the life, and imperfections will no doubt lurk about us so long as we are in the flesh. But surely for church members to go on deliberately in sin, with no soul sorrow, no confession and no disposition to turn from it and forsake it, is a deplorable state of heart. We fear that there are many in our churches who do not regard sin as an enemy, who fail to look upon sin as the great destroyer of man's life and peace. But they say we must have enjoyment and our enjoyment must be in common with the world.

Great God, shall professed followers of Christ seek their enjoyment with the enemy of Christ. "Know ye not that the friendship of this world is enmity with God." Shall Christians revel in the company of their Master's enemy? Shall they kiss the sword that smote their Redeemer's breast? God forbid! If we cannot find our highest enjoyment in the company and companionship of Christ and his saints, we fear there is something radically wrong. Brethren why is it that there are so many in our churches who seem to have little or no disposition to depart from sin? Is it not largely because there is not the deep-seated, genuine, whole-hearted repentance that God requires on the part of the individual before they are baptized and admitted into the church, and is not this largely due to the fact that there is so little said today in the pulpit upon the subject of repentance, the exceeding sinfulness of sin and its awful consequences?

John's first demand of the people was to repent. Christ says to all sinners, "Except ye repent ye shall all likewise perish." Peter said on the day of Pentecost to the multitude of inquirers, repent. With a genuine repentance and faith in the Lord Jesus Christ there will be a true conversion, and we believe there will be created in the heart such an abhorrence for sin as will never be obliterated to the end of life. Such an one will have a continual sorrow for sin. It may grow dim and faint by times but it will be there and will burn continuously upon the altar of the soul. Each individual when regenerated is to know himself as a new creature. He is in a new element of existence, and in a new sphere for action. Formerly he was in a worldly, sinful atmosphere. His entire being was reckoned on the side of evil; but now he, having risen with Christ, is to dwell in a holy, heavenly atmosphere, put off his evil propensities, and put on the new man, "who is renewed in knowledge after the image of him that created him," and thus become an imitator of Christ as a faithful child of God. Divine authority demands of all Christians that they reckon themselves as being dead unto sin but alive unto God in Christ Jesus. Such a demand requires decision, decision of mind and heart. I am alive unto God now, I am dead and my life is hid with Christ in God, and how shall I live any longer in deliberate sin, I am God's child destined to become in character like God's son, of whose life and righteousness I have already been made partaker. Unto this great and glorious end every child of God, if true, must exercise himself continuously.

When temptations assail and sin invites we must practically say—I am not your servant to obey your voice now, but am dead to sin, because alive unto Jesus Christ. Thus shall the Christian put off day by day the old man and be transformed into the image of Christ from glory to glory even as by the Spirit of the Lord.

But what of all this? What of all Christ's divine injunctions and exhortations and precepts if they are not recognized, applied, and obeyed by each individual to their soul's present welfare. "Sanctify them by thy truth, prayed Christ, thy word is truth." But when his children are so careless and indifferent that they will not read and search God's Word, how is the work of sanctification to progress in their lives? The Word of God, the bare, clean word of God alone, not man's expositions of it: not man's dissertations upon it, or anything that can be produced by man can become a substitute, or excuse God's children from studying that Word. If God's children would grow in grace, if they would put off the old man and have a growing aversion to sin in all its forms, they must study God's Word and know for themselves what their Father in heaven requires of them and what he is willing to do for them in that relation. If Christ's followers could be induced to search the Scriptures faithfully, for the purpose of spiritual growth, there would come a holy, divine impetus to all Christian churches. We are led to believe that there never was a day among Christians when God's word was more neglected than at present, largely due to worldliness in the church and also largely due to the fact of so many books, many of them excellent in themselves, but read much to the expense rather than to the profit of God's Holy Word. His Word cannot be neglected with impunity for anything that ever was or ever can be written. It will admit of no substitute; when it is slighted for other matter God's name and cause are dishonored, his displeasure incurred, and the result is sure to be barrenness of soul. Let the Book of all books, which always imparts fresh and vital food for the soul, have the precedence and preeminence, and let all other works come in subordinately and the result invariably will be good. We must go direct to God's Word to know his will concerning our individual lives, and if we know that and are daily impressed with it, and if the life of Christ be in us, the inevitable result will be hatred of sin, a coming in of the new man, of the Christ-life, a putting off of the old man and a fruitful, vigorous spiritual growth.

Is these things are not apparent to the individual, if he has no sorrow of soul for sin, if no longing of heart for the righteousness of Christ, what grounds has he for regarding himself a redeemed child of God. The church member that can freely engage in the vain frivolities of earth, he who can do mean and contemptible acts with his fellowmen and continue in them with little or no compunction of conscience, how dwelleth the Christ life in such persons. John the beloved disciple says, "And hereby know we that we know him, if we keep his commandments. He that saith I know him and keepeth not his commandments is a liar and the truth is not in him. But whoso keepeth his Word in him verily hath the love of God been perfected. Hereby know we that we are in him. He that sayeth he abideth in him ought himself also to walk even as he walked." He that is a follower of Christ ought also to walk just as near in the footsteps of Jesus as he possibly can. And we know that Jesus resisted unto blood striving against sin. He had his natural appetites and passions, to strive against in common with all other human beings; but those natural propensities of his human nature were all made to bend to an inexorably holy life and spotless character. "He was tried in all points like as we, yet without sin." And how that same Christ can dwell in the soul of a human being, and that person revel in sin and feel comfortable, and continue in it is something that is inexplicable to our mind. We would strongly urge all such to carefully and honestly examine themselves by God's Word, to find out their true condition before God, to know whether they be in the faith or not.

We are not unmindful of the fact that God's children (within themselves) are exceeding weak, and often by trusting to themselves they fall and sin grievously against their Lord. But if they do we are certain they will come to their Lord again with broken and contrite spirits. They will plead for forgiveness and will not feel restless and comfortable until they receive the assurance in their hearts that God has forgiven them. What about all the Bible characters, those who were God's redeemed? When they committed grievous sin it brought overwhelming grief to their hearts, and they openly manifested their deep repentance and repentance by sitting in sackcloth and ashes and many of them crying bitterly unto the Lord until he turned to them again in loving tender mercy. The best of God's children may stumble and fall in an unguarded moment, but we do not believe they will premeditate and execute that that will bring dishonor to God's holy cause. God has many faithful, loyal, devout children in his churches to-day, who are doing faithful work for him and who are daily exercising themselves to have a conscience void of offence. But we fear such is not the case with all, even of those who are among the truly redeemed of God. There are those

whose conversion we have no absolute reason to doubt but yet who live in a careless indifferent manner toward the cause of Christ and indulge in much that is dishonoring to that cause. They do not seem to consider their obligations to their God, the welfare of the church, nor the salvation of lost men. The Christian who is interested in the redemption of his fellowmen will be careful in his conversation before the world; he will suppress any spirit of unjust and selfish rivalry; he will deal with the utmost equity with his neighbors in all business affairs, and thus be careful to bring no reproach which the world may use as an argument against the church of Christ. The man who refuses to carry his religion into his business and every-day acts and be governed by it, cannot be a light in the world, and disregards the voice of his Master who demands of him that he do to others as he would others should do to him. That man will retard the progress of the church and will drive sinners toward skepticism rather than toward Christ. Many evils exist in the church of Christ to-day having the tendency to kill the spirituality and vital life of the church and make the preaching of the word largely ineffectual.

Brethren, what shall we do? Shall we continue in sin that grace may abound? God forbid. How shall we who are dead to sin live any longer therein? Shall we allow these various evils which are threatening the very life of our churches to continue unmolested; or shall we endeavor to use the hand of discipline in a kind and judicious yet in a frank and effective manner?

Many to-day are crying out against church discipline, even the working part of the church. Why is this? Is it because discipline is not taught in the Scriptures? Surely not, for anyone who reads that Word must acknowledge that God has made it imperative as one of the conditions of prosperity in the church that sin shall be put away from among his people. There would be little or no trouble in the use of discipline in the church if there was united concerted action with the working part of each church. But one of the great difficulties is that the offender himself or his great grandfather gives a few dollars into the treasury of the church and if you lay hands on him in any way you will lose their money, or you are going to offend some one else. And so sin is harbored in the church, believing it is better to tolerate sin and hold the money and friendship of the offender rather than the approval of God and the obedience of his Word.

There certainly are difficulties and hard work connected with the work of keeping the church pure; but if we are not willing to do some hard work for the Lord and his cause we are not worthy of him. One thing I believe is a necessity in the church to-day and would probably be somewhat disciplinary in itself, that is a church covenant with such restrictions as would make discipline more practicable and decisive.

May God hasten the day when there will be more staunch backbone and purer material in the church; when men will more fully anticipate and realize the blessed force of the purging beatitude, "Blessed are the pure in heart, for they shall see God."

## Letter From India.

A few weeks since I wrote briefly of the state of things on our mission field as regards famine, crops, and the outlook for the future. The prospect at that time was dark, and not until a few days past has there been any decided change for the better. There were light showers, it is true, that kept the growing crops on the dry lands alive but not until last week were there any heavy showers, at least in the Bobbili field, to enable the people to begin transplanting the rice seedlings. All about here the cultivators were almost in despair. The plants where they had not dried up were getting too old to transplant with any hope of a fair crop. But about ten days ago a very welcome change took place and good showers began to fall in some places. At first they were very local and unevenly distributed. To give an example. I started a week ago last night for a short trip to Rajam.

The next evening while only a few miles from Bobbili we had a very heavy rain while at Bobbili there was none. Fifteen miles from Bobbili there had been several heavy rains and the tanks were full and the rice plants had been largely transplanted. A few miles the other side very little rain had fallen and the rice plants had been much injured. During last week heavy showers fell in many places while others were not touched. At one village where some of our native Christians live and are trying to support themselves by cultivating there has been no rain and the rice plants have not been transplanted at all. Still on the whole the situation has changed a good deal for the better and prices are falling slightly. Ten days ago the cultivators would hardly sell grain at all and there was rumor that they were going to sell no more unless rain came. Now that rain has come and there is a possibility of a rice crop they are selling more freely and the fear of immediate famine has passed. Until a few days since the situation was a very serious one and we hesitated in expending all the money sent to us for famine relief, fearing that in a short time famine

might break out and continue to se famine districts. The situation is going months and months. Already a good mission has been sent and the perishing. are in need of of the way in been economic. We have not f Christians beyo my own field of more. Some of and are still ha

Three weeks forty-seven mile community. U they had very very much and high and there While I was th matters very mu their chief crops This is a very se they laggedly dep and shall have t I baptized three ward but were a tians seem to be

A request was have not seen th principal men of rather hold it un service they ren tians the greater raise money for r feasts and liquor, sons have all bee able to redeem t from it. They l dollars to redeem the land and the repaid. Could th could pay it and the Christian com mission money fo own at present t all the same they will be greatly di my late visit to believing our tea help them to get mean it. There is a true believer an tism as soon as h seems much inter slowly the truth i of waiting for bri dawn in our time. time and way. Bobbili, Aug. 31

## "A Glimpse at"

Bimlipatam th been so troubleso "conference" of the to Vizagapatam to her since we met pleasure in store.

I hope your me zeal! Bimil is at those who live the from Vizianagram is no "lively stable one fine evening m and we all proceed No lady of legend o as do wayfarers in baskets, fans, umb Lastly I followed th the friends and star I had no care, and doors I sat looking through the town a we were fairly starte After about an hour ed guard on the pol kept hurrying on farther and farther dreamland. But al the oxen without th was still. "The bo which I could succ understand, was "to "to arouse myself driver," "to goad th



might break out on our own field. But now we shall continue to send on money to those who are in the famine districts, for although rain has fallen and cultivation is going on, there can be no crops to gather for months and meanwhile the people must be supported. Already a good part of the money forwarded to our mission has been sent to missionaries in famine districts and we have received the thanks of those to whom it has been sent and assurances that it was being used to succor the perishing. I am about sending more to those who are in need of it and in due time I shall render an account of the way in which it has been distributed. We have been economical in the expenditure on our own fields. We have not felt that it was wise to help our native Christians beyond what was absolutely necessary. On my own field of Bobbili I could easily have spent much more. Some of our Christians have had a hard struggle and are still hard pressed.

Three weeks since I visited Chekkaagoorda the village forty-seven miles to the south where we have a Christian community. Until three days before my reaching there, they had very little rain and their crops had suffered very much and they were badly off. Prices were very high and there was no work for the people to do. While I was there some showers fell which helped matters very much. But word has just come that one of their chief crops has blighted and they will get but little. This is a very serious matter for it was a crop upon which they largely depend for food. I have helped them some and shall have to help the poor among them still more. I baptized three while there and two others came forward but were advised to wait. The most of the Christians seem to be standing firm.

A request was made that I should like to grant but have not seen the way open as yet to do so. The three principal men of the village own a large lot of land or rather hold it under grant from the Rajah for the yearly service they render to him. Before they became Christians the greater part of this land had been mortgaged to raise money for marriage and funeral expenses, for idol feasts and liquor. Since they became Christians the seasons have all been against them and they have not been able to redeem their land and so are losing the income from it. They have asked me to advance a hundred dollars to redeem the land, they giving to me the title to the land and the income from it till the amount has been repaid. Could they have two or three good seasons they could pay it and the extra land would be a great help to the Christian community. But I tell them I cannot take mission money for such a purpose and I have none of my own at present that I can spend in that manner. But all the same they only half believe what I tell them and will be greatly disappointed if I do not help them. On my late visit to Rajam several said to me they were believing our teaching and would come to us if we would help them to get a living. And I have no doubt they mean it. There is one young man there who seems to be a true believer and he says he is coming here for baptism as soon as he can get leave. Another young man seems much interested but has not come so far. Very slowly the truth is spreading. Sometimes we get tired of waiting for brighter day and wonder if it will ever dawn in our time. May the Lord hasten it in his own time and way.

G. CHURCHILL.

Bobbili, Aug. 31st.

**"A Glimpse at Miss D'Prazer's Work."**

Bimlipatam the last of May; and my throat which has been so troublesome in India is no better. We have a "conference" of the household, and it is decided I must go to Vizagapatam to see Miss D'Prazer. I have not seen her since we met in London in November, so there is pleasure in store. Some of you would like to come too. I hope your means of conveyance will not daunt your zeal! Bimil is at the apex of a triangle, and alas for those who live there, the railroad runs along the base, from Vizianagram to Vizagapatam. Then you see there is no "livery stable" in town, therefore at nine o'clock one fine evening my mattress was put into an ox bundy, and we all proceeded to gather up the numerous bundles. No lady of legend or story ever carried so many bundles as do wayfarers in this land of India, with their lunch baskets, fans, umbrellas, sun topees, water bottles, etc. Lastly I followed the bundles and I waved farewell to the friends and started. A trusty servant came along so I had no care, and as the air was cooler than within doors I sat looking out the end of the cart, as we passed through the town and out beyond the toll-gate, where we were fairly started on the long jaunt of twenty miles. After about an hour I lay down to sleep. "Boy" mounted guard on the poles of the cart behind and the driver kept hurrying on the oxen in front. Tinkle, tinkle, farther and farther off sounded the bell and I sank into dreamland. But alas the driver was like-minded, and the oxen without the goad were taking a rest—The bundy was still. "The boy, oh, where was he." My Telugu which I could succeed in making him in some dim wise understand, was "too much" for the driver and I began "to arouse myself" to "wake the boy," to "call the driver," "to goad the ox" and away we went once more.

Again boy nodded, the driver slept and motion stopped. Thus the night wore away.

About one o'clock I grew tired and as the starlight was charming, the glittering points seeming nearer, and so like friends in the sky which here seems to bend lovingly over us with the same well-known features, I got out and walked a long way. The burning sun was far away in western lands. In the twilight of the stars only the outlines of the palm could be seen, and the hills which rose on either side, and brought to mind that grand old traveller's Psalm: "I will lift up mine eyes to the hills. From whence cometh my help? My help cometh from the Lord. He will not suffer the foot to be moved."—No even there in the darkness and loneliness—in the strange land which has not yet become familiar, behold "He that keepeth thee will not slumber."

Rested, I again sought the bundy, and in the early morning before the sun got too hot for travel we reached our destination. Early as it was, Miss L'Prazer was away at work; but her friends gave me a warm welcome, and the four days that followed were such pleasant ones. I think I must tell you a bit about that home, so full of Christian influences. The father is the Principal of the London Mission High School in Vizagapatam, and day after day leads the minds of the boys and girls upward and onward. The mother is the daughter of one of the most loved and honored preachers of that mission—one of the first two Brahmin converts in all the North Telugu country. She has a houseful of beautiful children, but still she finds much time to devote to the work of helping the lowly, and is foremost in every good work in the church. The children are honoring such a noble heritage. The elder ones are in the High School and this year three are in the matriculating class. Yet the boys find time in the evenings to preach in the streets in Telugu, and they are all at work in the Christian Endeavor Society which Miss D'Prazer has re-organized since her return. "Beloved what hath God wrought!" From such homes we catch a large hope for the India of the future.

One morning before six o'clock I started with Miss D'Prazer to see her work. We visited several Brahmin homes—the first a widow with close-cut hair. Here nothing could be done but give relief for the time as the case was incurable. The second patient was a wee "brownie," whose little life a few days before seemed flickering out. But all night Miss D'Prazer stayed there working with it, and when I went in that morning a few days after he was almost well; and the joy and gratitude beamed on the mother's face. Next we went to the hospital, and after inspection and care of the in-patients, to the dispensary. Here in a few hours over 170 patients were treated or prescriptions renewed for those too ill to come. All these India's sorrow-stricken, diseased sisters!

After going home for food and rest during the noon-tide heat, more patients were visited, and to these were added the sudden calls to which all doctors are subject. With such busy service Miss D'Prazer's life is filled from day to day. Helping those who so much need love and care and skilful treatment. In this short visit I gained another view of the silent influences that are at work for India's uplift. Knowing your interest in the work and worker whom so many of you saw on her recent visit to America, I have tried to give you also a glimpse.

With Christian love,

M. HELINA BLACKADAR.

Madras, India, Sept. 6th, 1900

**The Two Paths.**

BY LYMAN ABBOTT.

The Master tells us that there are two paths—one narrow, which leads to life; the other broad, which leads to death—but he does not tell us that these two paths are separate and lead in opposite directions. This is one interpretation of life as well as of the Master's parable. It is that afforded by Cole's famous pictures of the double pilgrimage, and by the fabled, or rather let us say the allegorical, story of the temptation of Hercules, enticed in one direction by the seductions of Pleasure, and called in the other by the serene, but severe, figure of Wisdom. It is embodied in the sonnet on the two paths in the Book of Proverbs:

The path of the righteous is as the light of dawn,  
That shineth more and more unto the perfect day.  
The way of the wicked is as darkness;  
They know not at what they may stumble.

But there is also another possible interpretation of the two paths, which is more consonant with the common experience of life. It is that of Bunyan in "Pilgrim's Progress", whose narrow path could be left at any stage of the journey; leaving it, the wanderer found himself buried in the quagmire of the Valley of the Shadow of Death, or wasting his life in Vanity Fair, or imprisoned by Giant Despair in Doubting Castle. Thus interpreted, the narrow path is a plank across a morass; a step on either side involves danger, and may bring disaster and death. The two paths appear to lead in one general direction, the one within the other. As a railroad train runs on a track and if it diverges therefrom is in peril of serious damage, if not absolute destruction, so for us the only safety is in keeping upon the narrow course of vir-

tue, deflection from which on either the right side or the left is always perilous and often fatal. For all virtues are a golden mean, and vice lies on either side; all safety is in adhering to the golden mean, and destruction lurks on either side.

Thus, courage is a virtue; on the one side is foolhardiness, on the other cowardice; true courage involves neither and avoids both. Prudence is a virtue; but if carelessness is a vice, cunning is no less so. Frankness we all admire; but we do not admire the man who wears his heart upon his sleeve any more than the man who wears a mask upon his face. Thrift is the foundation of many virtues, and lack of it brings in its train many vices; but neither the miser on the one hand nor the spend-thrift on the other is a truly thrifty person; thrift lies between extravagance and meanness. Mercy may become weak as justice may become vindictive; and strong and tender love has the strength of justice without cruelty, and the tenderness of mercy without weakness. Too much sentiment becomes sentimentalism; too little leaves the soul unympathetic. Even religion easily degenerates into religiosity, as the lack of it leaves the bereft something less than a man. It would be difficult to name a virtue which, if a man plunge headlong into it, does not become a vice, nor a vice which, if a man mix it with, and rule it by, a higher passion, may not become a virtue. If there only were a path which one could choose once for all, and then walk in it with a careless mind, life would be much easier than it is. But the path is always narrow and often obscure; every step requires both judgment and choice, and most of us are continually stepping off on the one side or the other, and, in consequence, getting mired, if nothing worse. One cannot think once for all and then live thoughtlessly; he cannot choose once for all and then live carelessly; every day and every hour he must make his choice between the narrow path of virtue and the vice which lies all the way on either side of him.—The Outlook.

**The Spirit of Sacrifice.**

A pastor called upon a conscientious attendant of his ministry recently to urge him to join the church. He rented a pew, filled it quite regularly with his family and himself, gave freely to the benevolences of the denomination, but was not a member. He told his pastor he felt it a duty to be a Christian and give his name to the church; but there was he said a serious difficulty in the way. The pastor held his breath and summoned all his faculties to answer doubts of the doctrine of the Trinity, the deity of Christ, the immortality of the soul, or the inspiration of the Bible. He was prepared for a declaration of his belief in one or more fundamental doctrines of the Christian faith. The answer surprised him. It was this: "I cannot acquiesce to your rule against dancing." Further conversation showed that it was this and only this, that kept the man outside of the church. The pastor tried in vain to convince him of the soundness of the rule, and finally urged him to join another denomination that had no such rule, rather than remain outside the church.

We do not refer to this case to commend or condemn the denominational rule against dancing; nor even to find fault with the man for his scruple against allying himself with a church having disciplinary provisions he could not promise to observe. He was conscientious in his refusal. What we wish to call attention to is his unwillingness to make a sacrifice for the cause with which he seemed anxious to become identified. It was his supreme duty to confess Christ and ally himself fully with Christ's chosen people. This duty he refuses to perform, because the church will not allow him to dance. It might be regarded as a very unnecessary and unwise prohibition. We do not now say that it is or that it is not. But how small and trifling an objection it is. He will not enlist under the banner of the Cross because he will be cut off from the privilege of dancing; and yet he admitted that he did not often dance and might not ever want to dance again. But he could not consent to have his liberty restricted even nominally.

This, we say, is not the spirit of Christ. It is not the spirit which the Master manifested when he was here among men; it is not the spirit he inculcated. He calls every one of his followers to a life of sacrifice, to a life of self-denial. The life that is without these is without his spirit, without his devotion. Think of Paul as modeling his Christianity upon such a principle. How it would have dwarfed the stature of his Christian manhood, weakened his faith, and narrowed the channel of his superabundant labors! What is the pleasure of a dance, however innocent, compared with the peace of a life consecrated to the Saviour of the world? How mean is that estimate of the importance of the Christ-life which weighs it lighter than the privilege of a dance.

There is far too little of the spirit of personal sacrifice in the prevailing type of Christianity. Men offer vicarious sacrifices of money; they hesitate, often, when self-denial, self-sacrifice, is required. And yet this is of supreme importance. It is that which makes Christianity most effective and most attractive, as manifested in the lives of men and women. It is not the gratification of our own desires that we should be intent upon, but that we may please God, "For even Christ pleased not himself," but received reproaches. "Though he were a Son, yet learned he obedience." How can we follow such a Christ, even afar off, if we do not imbibe of his spirit of sacrifice.—Independent.



## Messenger and Visitor

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S. MCC. BLACK - - - - - EDITOR.  
 A. H. CHIPMAN - - - - - BUSINESS MANAGER  
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### Thanksgiving Day.

The observance of an annual Thanksgiving Day is in our view a thing to be commended. But when we say "Thanksgiving Day" we have reference to the proper meaning of the word and not to the purposes to which what is called Thanksgiving Day is too generally devoted. With the large number of public holidays that we have, it may reasonably be questioned whether it is worth while for the Government to declare another day a holiday, for the sake of encouraging the people to engage in feasting in their homes or elsewhere and to devote themselves to such amusements, wholesome or unwholesome, as an idle day and their various tastes may suggest. If it is worth while to have a holiday for such purposes, it were better certainly to call it by some other name than Thanksgiving Day. In accordance, however, with what has become a time-honored custom, the Government of Canada has named Thursday, the 18th inst., as a day which the people may, if they will, observe by uniting in public thanksgiving to Almighty God in view of the blessings of the year. It seems indeed a right and a comely thing that the people of the land, recognizing the Divine Source of all their blessings, should thus on one appointed day, as with one accord and one voice, unite devoutly in thanksgiving and praise to the Infinite Giver of all good. What indeed could be regarded as a better indication of national health or a surer prophecy of coming good than to see all the people gathered on this one day in their places of worship, with the devout purpose of rendering praise and thanksgiving to God for national mercies, confessing national sins and shortcomings, and seeking the Divine mercy and help for days to come? If the men and women of Canada would, for one day in the year, lay aside their ordinary tasks, not for the purpose of feasting and merry-making, or the indulgence in some form of physical or mental relaxation, but for the purpose of drawing near to God on behalf of the nation and for the acknowledgment of national mercies, it would be a thing worthy of a people which calls itself Christian.

It would surely be impossible to find a people which has greater and more abundant reasons for national thanksgiving than ourselves. He who appoints to men the bounds of their habitations has given us a wide-stretching land, fair to behold and immensely rich in those resources which make for the material wealth of nations. These resources every passing year does something to reveal and to develop, thus indicating the great future which lies before us if only we shall make ourselves worthy of it. The climatic conditions of the country are such as develop the sturdiest qualities of physical and intellectual manhood. In the traditions of the races from which we are sprung we have a noble heritage. Our form of Government and political institutions afford to all classes of the people a most generous measure of civil and religious liberty. Our relations to the motherland and to the Empire of which we form a part assures us a position of respect and of growing influence among the nations. So that in this great new country of ours, which is, so to speak, now stretching its limbs in the consciousness of national adolescence,—in Canada herself, in what she is and what in the providence of God she may become, we have that which should cause every reflecting mind to glow with the truest patriotism and every heart to burn with devout thanksgiving to the Infinite Source of good.

If we turn our attention more particularly to the past year we shall find that, like its predecessors, it has been laden with benefits. In the harvest of the year there has been indeed some falling off in comparison with the preceding year, especially in respect to the wheat crop of Manitoba. But with this exception, the crop of the year throughout the Dominion has not probably fallen short of a fair

average. There is no dearth, no wide-spread distress. The industries of the country have been generally in a flourishing condition, and in all departments of labor there have been fair if not large returns. The resources of the country are being developed. Especially is this true of the mineral resources of Cape Breton, where the stimulation of coal mining and the establishment of iron and steel works promise much for the future interests of that part of the country. There has been little interference, through strikes or other causes, with the course of industry and its productiveness. The laboring man in Canada appears to be fairly well satisfied with his lot. Owing largely to the good harvests of preceding years and a general stimulation of the world's commerce, there has been a remarkable expansion in the external trade of the country and the public revenues have been correspondingly increased.

It has been another year of peace within our borders, slightly disturbed indeed by the attempt of certain enemies of the country to destroy the locks of the Welland Canal, and by the rumors of the renewal of the Fenian raids which caused trouble in years gone by. The people of Canada should be in a position at this time to appreciate the blessings of peace as they have not been in the past, for though there has been peace at home, Canadian soldiers have been fighting for the Empire in South Africa. And those far-away battle-fields have seemed very near and very real to us, because exposed to their perils were thousands of brave lads who had gone out from our own communities and our own homes. And as Canada rejoices now at the prospect of soon welcoming home again many of the men who have so well upheld the honor of their country on the battlefield, we must not amid our congratulations forget that there is many a heart and many a home made sad, because of those whom war has claimed as its victims and who will return no more to their Canadian homes. War may sometimes be inevitable, but at best and always it is a terrible business, and as we unite with devout hearts in all parts of the Empire in thanksgiving that this costly war in South Africa is being brought to a close, we may well pray that our country may be kept from war, and that the blood and treasure expended in South Africa may result in peace on broader and firmer foundations, and in a larger measure of liberty for all the people of that land.

### Lost Things Worth Finding.

The Scribes and the Pharisees found it difficult to understand Jesus, even when they were honest enough to wish to do so. We have no doubt that many of them were at times honestly perplexed in reference to his teaching and his actions. The precepts and the traditions in which they had been educated had led them to regard with contempt and loathing those classes who are designated in our Bible lesson of this week, and in other passages of the gospel, as publicans and sinners. Despising the precepts of the law and plunging into open sin, these people had, in the estimation of the Pharisees, cut themselves off from Israel and from the covenants of promise. They had no longer any lot or part with God's people, but were under the curse of the law, and a devout Israelite could no more have fellowship with them than he could with the heathen themselves. We can understand therefore how scandalous a thing it would seem to a devout Pharisee that a Jewish Rabbi should accept an invitation to dine in a publican's house, that he should show such an interest in this class of people and accord to them such a measure of esteem as was involved in his sitting at meat with them. There may therefore have been not a little perplexity as well as indignation and scorn in the murmuring of the Scribes and Pharisees when they said, "This man receiveth sinners and eateth with them." It will be observed that our Lord deals gently here with these murmuring Scribes and Pharisees, as he endeavors to win them to a truer view of their relations to their fellowmen by showing them, through the parables which follow, that though a man has fallen into sin and disgrace he is still a man, bearing the image of the Most High. Though a sinner, he is still within the circle of God's mercy, still in God's sight worth saving, and therefore surely not to be scorned and neglected of any who call themselves the children of God.

The two parables which are embraced in the les-

son differ somewhat in respect to the imagery employed, but in each the central truth taught is the same. It is the truth of God's compassion and redeeming grace toward sinners. God values men because they are men, and because there is in them a capacity for salvation and fellowship with himself. A sheep, though it has strayed from the flock, is still a sheep. It is one of the flock, it is needed to make the number complete, and though the ninety and nine are safe folded, the thought of that one sheep alone amid perils, so works upon the shepherd's heart that he leaves the ninety and nine and goes to seek the one that is lost. The piece of money which the woman had lost did not represent great value in itself, but its being lost did not make it the less a piece of money. It is one of her ten pieces, too, which she must have to make her little hoard complete. So with diligent hand and anxious heart she searches until she finds it. And if a lost sheep is of so much account to a shepherd, and a lost piece of money is of so much account to a woman, is it strange that a lost man is a matter of great account to God? Should the Scribe and the Pharisee be scandalized if they see the Divine Shepherd seeking the lost sheep of the House of Israel wherever they are to be found? Can any search be too eager, too painful, when its object is to reclaim for God that treasure the value of which is too great to be measured in terms of silver and gold—the soul of man?

It is worth while to observe how these parables call attention to the importance which lost things acquire to us because they are lost. If a woman loses one piece of money, that one lost piece begins at once to occupy her thoughts more than all the pieces that still are safe. One sheep lost from the fold so calls forth the shepherd's thought and sympathy that, leaving his flock to the care of others, he goes away into the wilderness to find the one that has gone astray. One child strayed away from the home immediately attracts to itself the thought of all the household. In like manner the case of the lost ones appeals to God, the Infinite Father of the household. So Jesus teaches "The Son of Man is come to seek and to save that which is lost." His mission was not to confer honor upon the good but to call the sinners to repentance. Christ calls his disciples into partnership with himself in the work of finding the lost.

There is joy over the finding of things that had been lost. The woman who has found her lost bit of money calls her neighbors to rejoice with her. The shepherd makes glad with his friends when he has found his sheep and brought it safe back to the fold. There is feasting and gladness in an earthly home when an errant son returns. But Heaven itself is glad when sinners return in penitence to their God. Doubtless it had never occurred to the Scribes and the Pharisees that anything which could occur in connection with publicans and sinners would cause joy in heaven, unless it were their entire destruction. The happiness of heaven over the redemption of the lost is one in which earth is invited to share. It is one in which Christ's people have shared largely, and there is none more worthy of men. But are the churches of Christ so filled with that joy today as it is their high privilege to be? If we had more of Christ's self-sacrificing love for the lost, should we not also know more of his joy over the redeemed?

### Editorial Notes.

—Faith, someone has said, is the trolley which, reaching up and impinging on God's power, gives that power to our action so long as it is in the line of God's purpose. It is evidently all important that that line be followed. The car that leaves the track thereby separates itself from the source of power, and therefore soon comes to a standstill, if not also to destruction. The mistake that we are too apt to make is to suppose that we can have God's presence and power when our path does not coincide with His purpose.

—Preachers who turn away from Bible themes to discuss some subject of current interest, with the hope of tickling the ears of the people and attracting a multitude, make a great mistake. If a man who knows and loves and lives the gospel cannot get a hearing when he discusses the great truths which have to do with human sin and divine redemption, he may be sure that the people will not care much to hear him on any other topic. If a preacher finds his popularity waning, the one remedy for the case that is worth anything is to live and preach the gospel more profoundly.

—There are two questions which perhaps it would be well for us all to ask ourselves. One is—If I should be suddenly taken away from earth, and all my relations with the world made manifest, what would be the result

to my family and in business relations. The other, still more to be called away, between myself and

—Rev. Dr. Reid, Presbyterian church, Doukhobors of the opinion of the Divine in the most beautiful Christ—their communistic lessons to the interpretation of the application of the every-day lives of all these among much of the beauty do manifest it, in found myself w churches could of ability of applic Galicians, both much less satisfaction of Austria, which are the co is much sickness fits of the more b munities, they to their own count for the winter an well as medical s of a New Testam

—Reference ha daily papers, to session of the Ne Act Relating to come into effect of new legislation, authorized to sole Brunswick shall vincial Secretary one hundred doll imprisonment upon marriage ceremon seen that there Province, princip new legislation s perhaps with equ of persons who in since there is at l formed by an un marriage. But p vince knew, unth fact by some nev the Statute Book, still ministers in unless they are Provincial Secret after November fi penalties, for per law itself may be, will remove all q qualified under t sidering the very ignorance or othe must be regard the Government t at an earlier da law had been enac

—After the ab received from Mr. communication of column and which from those interes

### Opening

The opening le last Monday even Haycock, M. A. served for two ye the departments o that time advan departments. Th appropriate inaug trees, books in r good in everyth The treatment w adjusted to the p form was felicite lecture was a ski wonderland of ge great interest and by the audience.

It is the growi the College has a and promise, a sci interested in his investigation, and as an investigator faction that those were privileged promise of the nev explicit and reve spirit of Dawson, finds the ultima sublimities of nat God and Father of and through all, a While it was im the same night, th tunity for introdu second of the n Faculty, Profess



to my family and to those who have had to do with me in business relations? This is a very serious question. The other, still more serious, is this—If I should suddenly be called away, how would the final account stand between myself and God?

—Rev. Dr. Reid who is a medical missionary of the Presbyterian church of Canada to the Galicians and Doukhobors of the Northwest, expresses a very high opinion of the Doukhobors. In a letter recently published in the Montreal Witness, Dr. Reid speaks of their beautiful Christ-like character, the high moral tone of their communities, their harmonious communistic life, their lessons to our own churches of their literal interpretation of the teachings of Jesus, and of the practical application of the principles of those teachings in the every-day lives of men and women. I have been studying all these amongst the Doukhobors, and have seen so much of the beauty of the Christ-life, manifested as they do manifest it, in love of neighbor, that I have at times found myself wishing that all the people of our own churches could only see their practical proof of the possibility of applied Christianity. The condition of the Galicians, both physically, morally and religiously, is much less satisfactory. They have come out of the serfdom of Austria and are suffering from many of the ills which are the concomitants of extreme poverty. There is much sickness among them, and not having the benefits of the more brotherly life of the Doukhobor communities, they too often suffer without the sympathy of their own countrymen. They need warm clothing for the winter and the ministry of experienced nurses as well as medical attention, and above all the knowledge of a New Testament gospel.

—Reference has recently been made in some of the daily papers, to the fact that an Act passed at the late session of the New Brunswick Legislature, entitled "An Act Relating to the Solemnization of Marriage," will come into effect on the first of November proximo. This new legislation, it is stated, requires that every person authorized to solemnize marriage in the Province of New Brunswick shall be registered in the office of the Provincial Secretary at Fredericton, and imposes a fine of one hundred dollars and a further penalty of six months imprisonment upon any person who shall perform the marriage ceremony without due registration. It will be seen that there are a large number of persons in the Province, principally ministers of the gospel, whom this new legislation affects very seriously. It also affects—perhaps with equal seriousness—that indefinite number of persons who may have marriage immediately in view, since there is at least a question whether a marriage performed by an unregistered clergyman would be a legal marriage. But probably very few persons in the Province knew, until attention was recently called to the fact by some newspapers, that there was such a law on the Statute Book, and it is not improbable that there are still ministers in the Province who are not aware that, unless they are duly registered under the Act at the Provincial Secretary's Office at Fredericton, they will, after November first, be legally disqualified, under heavy penalties, for performing the marriage ceremony. The law itself may be, and probably is, a very good one, as it will remove all question as to who is and who is not qualified under the law to perform marriage, but considering the very serious results of any failure, through ignorance or otherwise, to comply with its provisions, it must be regarded as a very grave oversight on the part of the Government that the attention of the public was not at an earlier date especially called to the fact that such a law had been enacted.

—After the above was in the printer's hands we received from Mr. Creed, Secretary of the Convention, the communication on this subject, which appears in another column and which will doubtless receive due attention from those interested.

### Opening Lecture at Acadia.

The opening lecture of the College year was delivered last Monday evening in College Hall by Professor Ernest Haycock, M. A. The lecturer, as is already known, had served for two years, prior to June last, as instructor in the departments of Chemistry and Geology, and was at that time advanced to the position of professor in those departments. The theme of his lecture constituted an appropriate inaugural, and was entitled, "Tongues in trees, books in running brooks, sermons in stones, and good in everything", from a Geological stand-point." The treatment was broad and scholarly, yet admirably adjusted to the popular apprehension, while the literary form was felicitous in a very high degree. The whole lecture was a skillful and delightful opening up of the wonderland of geological study. It was listened to with great interest and pleasure, and was warmly applauded by the audience.

It is the growing impression that in Professor Haycock the College has added to its staff a man of fine ability and promise, a scientist of broad scientific mind, vitally interested in his chosen department, capable of original investigation, and calculated to develop marked strength as an investigator and teacher. It was with great satisfaction that those who listened to him on Monday evening were privileged not only to recognize the scholarly promise of the new professor, but also to hear from him explicit and reverent affirmations, in keeping with the spirit of Dawson, Agassiz, Dana, and the like, which finds the ultimate explanation of the marvels and sublimities of nature in the purposeful working of the God and Father of our Lord Jesus Christ, who is over all, and through all, and in all.

While it was impracticable to have two inaugurals on the same night, the occasion was improved as an opportunity for introducing, at the close of the lecture, the second of the new professors recently added to the Faculty, Professor Cecil C. Jones, M. A., appointed in

June last Associate Professor of Mathematics and Physics. Two years ago Mr. Jones was appointed for a year as instructor in the department named. His work at once commended itself to the authorities and students as that of a fine scholar, a teacher of marked aptitudes and teaching power, an efficient disciplinarian, and altogether a strong noble type of the rising Christian teacher. The governors accordingly re-engaged Mr. Jones as instructor for a second year, and last spring unanimously advanced him to the position of Associate Professor. On rising to acknowledge the President's introduction, Professor Jones was most warmly received by the students and the public, and made a happy and appropriate speech. A lecture will be due from Professor Jones at some future date.

Under the circumstances one can hardly avoid remarking upon the strength and efficiency of the College Faculty. It may reasonably be questioned, I think, whether any college in the Dominion or elsewhere, with a staff of not more than ten professors, can claim to have a Faculty, spher, more efficient, or more devoted than the Faculty of Acadia.

Wolfville, Oct. 13th.

T. TROTTER.

### The Christian Culture Courses.

My attention has been called to a statement in your columns made by Bro. Morgan, Chairman National Committee on Young People's work, in connection with the abandonment of some C. C. Courses.

From the statement made one would receive the impression that the Ontario and Quebec Union was not in favor of the Courses outlined by the Chairman of the National Committee. In justice to our provincial Union I wish to state that they, as a Union, have not had a voice in the matter.

I was present when Brethren Morgan and Ratcliffe talked over a scheme of Courses proposed by Brother Morgan. It was an informal talk so far as I was concerned. The Courses seemed feasible but their effect on our connection with the B. Y. P. U. A., and other important considerations were not gone into. I was not in favor of breaking away from the Baptist Young People's Union of America. I was not to notify Brother Morgan of anything in connection with the matter. I definitely told the Chairman that nothing could be done on behalf of Ontario and Quebec until it had been before our Board of Managers. Also, that we intended to issue copies of the Bible Readers' Course to our Societies free of charge, and that I would therefore need to hear from him in plenty of time if anything was definitely decided by the committee. I received no word from the Chairman and we therefore issued our Readings as usual, as they had to be posted before the 1st instant. The idea of the Courses might have been abandoned for any information I had to the contrary.

It should be apparent to any leaders in our work that such an important matter should have careful consideration by the bodies empowered to act; the Maritime leaders were of that mind, for I noticed in the same number that it came before the Convention. Our Convention does not meet until next spring, the matter should therefore be considered by our Board and I doubt whether they could definitely deal with it. However, I received nothing official that I could bring before them.

I trust that you will give this letter the same publicity that was given to the statement referred to as at this time, when we wish to see a national spirit fostered, it would be unfortunate to have any misunderstanding.

Yours very sincerely,

J. E. HOUNSOM.  
President B. Y. P. U. of Ontario and Quebec.  
Toronto, Oct. 8th.

### N. B. Baptist Ministers' N. B.

#### SOLEMNIZATION OF MARRIAGE.

Will the Baptist ministers resident in New Brunswick please take notice of the following facts and statements. The Legislature of this Province at its last session passed an important act relating to the solemnization of marriages, which act will go into operation on the first day of November next.

Under this act, all ministers or clergymen are required to be registered as such in the Provincial Secretary's office, according to a prescribed form, before proceeding to perform the marriage ceremony. Any marriage solemnized in this Province after the first of November by a minister not duly registered under the Act, will, by implication, be illegal; and any person who shall solemnize marriage or perform the marriage ceremony without first being registered as provided, will be liable to a penalty of one hundred dollars, and to imprisonment for six months.

A regularly ordained minister may have himself registered by making application to the Provincial Secretary in the form prescribed; or application may be made in his behalf (or in behalf of any number of such ministers) by "the ecclesiastical authority or authorities of the denomination of Christians" to which such ministers belong.

Now in the Roman Catholic, Episcopalian, Presbyterian

and Methodist bodies, the Bishop, the Moderator of the Synod or the President of the Conference has official knowledge of the names and residences of all the clergymen or ministers of his church, and can readily make the required application in their behalf. But in the Baptist denomination we have no such central authority, and there is no person whose office requires him to keep an official list, corrected up to date, of all our ministers, their residences and pastoral charges,—and whose duty it would be to see to this matter of registration. Many of our ministers may not be aware of the passage of the Act above mentioned, and of the necessity of their being duly registered; and such will be in danger of unwittingly violating the law and incurring the heavy penalty.

In view of these facts, it has been suggested to me that, as Secretary of the Baptist Convention of the Maritime Provinces, I should secure the registration of all the ordained Baptist ministers resident in this Province, so far as known to me, and thus perhaps prevent the occurrence of many illegal marriages.

This I have decided to do, on behalf of all the ministers whose names are on my list and who are not disqualified. The form of application requires the petitioner to certify that the persons named are duly called according to the rules of the denomination, are resident as described, and are "not engaged in any calling or occupation, secular or otherwise, than as aforesaid." I shall use the list in our Year Book for 1899, with such additions and corrections as I am able to make.

This application should be made, I am informed, before Wednesday, the 17th inst.

Every minister should procure a copy of the new Act referred to,—and those who have not registered themselves and who have reason to doubt whether their names are on my list, should refrain from solemnizing marriages after October 31st, until assured that they have been duly registered.

HERBERT C. CREED,  
Secretary of Convention.

Fredericton, N. B., Oct. 13th, 1900.

### New Books.

The Life of Lives. By F. W. Farrar, D. D., F. R. S., Dean of Canterbury. Toronto: William Briggs. Price \$1 50.

This new volume from the pen of Dean Farrar, may be regarded as in some sense supplementary to his "Life of Christ" published some twenty-six years ago, and certainly one of the most popular books of its class that has been written. The 444 pages of the present work is divided into forty-three chapters, with a quite full index of subjects and references to passages of Scripture referred to in the body of the book. Among the subjects which are dealt with in the different chapters are: "The Divine Birth," "The Unique Supremacy of Jesus," "The Testimony of Skeptics and of Free Inquirers," "The Human Education of Jesus," "The Home at Nazareth," "The State of Religion in Palestine," "The Condition of the World," "The Temptation," "Christ's Method of Evangelization," "The Form of Christ's Teaching," "The Substance of Christ's Teaching," "Christ's Condemnation of Pharisaic Religionism," "Christ and the Sabbath," "The Gladness and the Sorrow of Christ," "The Last Supper," "The Atonement," "The Resurrection," "The Final Issues." These subjects indicate a wide range of inquiry in which the winnowed results of Dean Farrar's thought will be received with great interest by every earnest student of the teaching of Jesus.

The Situation in China: A Record of Cause and Effect; By Robert E. Speer. Toronto: Fleming H. Revell Company. Price 15 cents.

The contents of this little book are here republished from a larger work entitled, Missions and Politics in Asia. It is not a discussion of the present situation in China as one would naturally interpret the phrase, but was written without reference to the present troubles in the East. Its aim is rather to give the western reader some idea, in a general way, of Chinese character, considered as to its virtues and defects, and Chinese methods of thought and action. It is of course only a glimpse that could be given within such limits as the size of the book imposes, but the glimpse given is both interesting and instructive. At this time when everybody is making some attempt to understand China, Mr. Speer's booklet will be found helpful, and will whet the appetite of the novice in such studies for more information concerning this very ancient and singular people.

As it was in the Beginning. By Edward Ridge. Fleming H. Revell Company; Toronto: Price 75 cents.

The object of the author is "to deduce from the very beginning of the Bible that all things were created by Jesus, and not only so but that by him or through him, as his Angel or Messenger, God ruled in the affairs of men in their divers dispensations." How far the author succeeds in this aim is for the reader to judge. To many, we are inclined to believe, it will seem that many passages are interpreted to support this theory which, to say the least, are as susceptible of other interpretations. A man with so lively an imagination as this author is endowed with can find almost anything in the Bible.

So: Or the Gospel in a Monosyllable. By George Augustus Lofton, D. D. Fleming H. Revell Company; Toronto. Price \$1.25.

The object of this volume, as described by its author, is "to emphasize the absolute necessity of 'Christ and Him Crucified,' the only remedy for sin; both in the efficiency of his atoning blood and the converting power of his Word." The discussion, he says, embraces simply "our old-fashioned theology in a new form." We cannot say that the new form is an improvement upon the old. The result is perhaps quite as good as could be expected from an author who would select an adverb as the title of a book on theology. The author may be capable of doing some things well, but a philosophical discussion of theological subjects is hardly one of them. If one wants to get a clear idea of the gospel teaching, it is much better to go to John or to Paul than to Dr. Lofton.



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

### Mother Meredith's Call.

BY SARAH AVERY FAUNCE.

The minister was unusually quiet that evening, even taking into account the facts that it was Monday, and that the afternoon had been spent in a round of parish calls.

"Have you had a trying day, dear?" his wife asked, as they sat together in the firelight.

"No, Katharine, but I have had a call."

"What? Where? Who? Why didn't you tell me before?"

"Because it came only this afternoon. It was from Mother Meredith."

"Russell Armstrong, what are you talking about? This isn't the first of April," said Mrs. Armstrong, rather indignantly, for she lived in constant expectation that some day a flourishing church with a large field and high standing would feel that her husband was the one needed to fill its pulpit.

Mother Meredith was a widow, whose own children had long ago grown up and moved away, while she still kept on in the old place, mothering everything, from lame dogs to young ministers, with a loving impartiality which left nothing to be desired.

"She was at church yesterday morning," Mr. Armstrong continued.

"As usual, the dear old saint," said his wife.

"She wished that she could be a Mormon."

There had been in Westdale within a few weeks two ardent apostles of Brigham Young, distributing leaflets, which set forth the advantages, both here and hereafter, of belonging to the "One great church of God." Awful visions of the good old lady as their proselyte flitted through Mrs. Armstrong's mind as she waited for her husband to tell the rest of his story.

"I dropped in to see her this afternoon for a few minutes' chat and a bit of the tonic that such a talk always gives. We had talked of the good collection for the Church Building Society, and of the large congregation at the morning service, when she exclaimed, suddenly, 'Well, I never wished till yesterday that I was a Mormon woman, but I sha'n't dare to say a word against 'em ever again, for I'd liked to 'a' been one for three minutes.'"

"Why, Mother Meredith," I said, "have those remarkable tracts about town corrupted you so soon?"

"No, but after I got home from meetin', I kep' a sayin', I wish I was Mr. Armstrong's wife." To tell the truth, Katharine, I was a little embarrassed for a second, despite the difference in our ages and the pleasing recollection that the law of the land would admit no such possibility, so I rallied my common sense and waited.

"If I had a-been, I'd asked you three questions that might have helped you to be some broader-minded, if you'll forgive me for sayin' so, Mr. Armstrong."

"This was quite a shock to me, for I had prided myself that the morning's discourse showed more than my usual breadth of thought. 'May I ask what you mean?' I said, somewhat on the defensive.

"Oh, yes. Just you wait till I get you some of the maple sugar, with butternuts in it, that Nahum sent down last week, and, while you eat the sweet stuff, maybe you can stan' it easier to hear my old woman's talk." While I settled myself for the double treat, she settled herself to give the advice.

"I guess that first I'd 'a' said, 'Well husband, who of the Lord's children was at church today an' what did they seem to need?' Then I'd let you think about 'em."

"There was Silas Martin first. He ain't been out to meetin' before since his wife died, an' you know he's a trying to let liquor alone an' be a decent sort of a man."

"There was Mary Osgood. She lives with that rascal' aunt of hers, who would put any good, self-respectin' file to shame if it once see how she can do work. Mary's got means, but, dear sakes, she don't have no peace of mind from one week's end to another."

"Mis' Holbrook was out, too. I s'pose her husband's a smart enough man, good provider an' all that, but, when it comes to religion, he ain't any great on sympathy."

"Then up in the singers' seats was that pretty little Nellie Shaw. Somehow she always puts me in mind of a rosy-cheeked apple that was good an' sound till somebody put it in amongst a lot of half-spiled ones. That child needs a little bit of sly-handed warnin' from some where."

"Now you'll want a drink of spring water after that sugar, won't you?" and she hurried out to get it for me, coming back with a hospitable smile that revived me more than the water.

"I suppose you noticed Cap'n Hodge's wife? Queer, ain't it, how quick folks forget how the Lord's led 'em through deep waters an' never failed 'em once? Seems if just as soon as she had that money come, so unexpected, she kind of put her soul into a colander, with all her good feelin's let through, an' only dry, chippy ones left to live on."

"I couldn't keep my eyes off Susan Whitmarsh. What a time she does have! Nobody in the family ever got into the habit of dyin', as I know of, but they do make terrible dreary work of livin'. Somehow she never had a real, consolin', upliftin' sorrier that you could feel to sympathize with her for, right to her face, but, if I was in her place, I should feel as if the furniture had all been taken out of my house an' a lot of tombstones moved in by mistake!"

Mr. Armstrong paused in his story to take breath and lose himself in thought.

"Well, was that all she said? What has that to do with a call?" his wife asked, presently.

"No, that was not all. It was only the beginning, but it set me to thinking then as it has now. After she had given me time to see in my own mind who had sat before me, she went on."

"Then I should have asked, 'What kind of help did you give those poor, wantish souls?' Now, as near's I can remember, you told 'em that the President's plannin' was all out o' gear, but I don't seem to rec'lect that you told 'em how to set him straight. Then you said that England hadn't got any right to set up an' say that she's always goin' to tell those Dutchmen 'shall an' sha'n't.' I did agree with you strong on that p'int, but, all the time you was talkin', I kep' a-sayin' to myself, 'What's that got to do with Silas's fightin' liquor torments an' Susan Whitmarsh gettin' hardened up some against this week's pile o' blues?'"

"Here I plucked up courage," said Mr. Armstrong, "to ask her if she supposed that I could cover in one sermon the troubles of a whole congregation."

"No, I don't," said she, "but I do believe you've got a call to tell folks here in Westdale about a kingdom that's higher than Victoria's, even if they do brag about hers bein' so united."

"Don't you think," I asked, "that a minister should try to lead his people into principles of good government?"

"I guess," she answered, slowly, "if I'd been called to be a shepherd, instead of tellin' the sheep all about a pack o' wolves a-quarrelin' an' fightin' over in the next field, I should have tried, first of all, to lead 'em into a good, fresh pasture of the Lord's love an' got 'em to drink of the water of life. Folks talk a lot about politics, an' they do need fixin' that's a fact, but I've always reckoned that the place to do it warn't the Lord's house. There was a spell, about the middle of your sermon, when I thought you was really goin' to preach,—that time when you said the hymn about

"How shall I follow Him I serve?"

"Jesus didn't say to Peter, 'Now, Peter, when I'm gone, you just go to work an' get this Roman government on a good basis,' though I guess Peter was as capable as some there be now-a-days, an' likely would 'a' been glad o' the job. But he says, 'Peter, there's a lot o' my sheep starvin' right here round home, where there's good pasture land and plenty. See if you can't coax 'em to stop croppin' poor stuff an' eat somethin' sustainin'. An' here's my lambs, Peter, I know you're rest tender feelin'; see if you can't cosset 'em up a mite, an' give 'em some good, warm milk o' the Word.'"

"Then she put her trembling old hand on my shoulder, and said, 'Oh, I'm sure the Lord would a deal rather you'd let him do the turnin' and overturnin' of the nations an' put out all your strength to feed those that's in your care, so that they'll get more comfort themselves, and be a credit to him who has branded 'em with his own blessed name.'"

The minister's voice broke in a sob.

"Katharine," he said, when speech came again, "do you, too, hear my call to higher things? With God's help, from this time, I will throw away the husks that I have been giving my people, and give them food."

"George Herbert saw the need when he said,

"Find out men's wants and wills,  
And meet them there,"

was her reply.—The Congregationalist.

### Beginning at the Bottom.

BY PRISCILLA LEONARD.

Cousin Martha sighed as she poked the fire. Now, my cousin being the cheeriest of cherry women, and having preserved the said cheerfulness steadily through the stress and strain of bread-winning for the family until all her brothers and sisters had been educated and started in the world, (so that now she had only other people's brothers and sisters and sons and daughters to worry herself over), it naturally surprised me to hear such a despondent sound.

"What is the matter?" I ventured to ask. "Are you working too hard? You know I've always told you—"

"Of course you have," said my cousin. "If I had listened to my friends, I would have found any position too hard for me to keep, but, as I use my own judgment, I am in very good health today, thank you, and have always been able to do what I have had to do. There's a

good deal of nonsense talked of about overwork, Maria, in my opinion. But overwork isn't what made me sigh; it was the two callers I've had today. One wouldn't have depressed me so, if the other hadn't come afterward, but the two together were too much even for my usual optimism."

"What did they want?" I asked.

Experience has shown me that cousin Martha's generosity, being known, is always abused.

"Advice," said cousin Martha.

"I rather enjoy giving advice," said I. "It's never taken, you know, so there's no responsibility connected with it."

"Perhaps you can advise me then," replied my cousin, "and I will pass it on, for I felt that I had none of my own that met the emergency."

"Very well. Unfold the case, and I will be consulting physician."

"If you can cure, you'll do wonders," said cousin Martha. "But here are the facts: This morning an old friend of mine, whom I hadn't seen for years, came to consult me. She had heard that I supported myself and made a good income, so she was sure that I could tell her what her second daughter could do to make money. It seems the family have lost money, and there isn't enough to live comfortably, especially as the eldest daughter has just married and the wedding was a heavy expense. Why is it, Maria, that families who are in straits for money always have such expensive weddings and funerals?"

"It belongs to the necessary incongruities of life, apparently," I replied. "But what could the second daughter do? Has she any talents?"

"Do!" echoed my cousin. "That was just it. Eleanor is rather delicate, her mother said, 'nervous and not strong, though the doctor says there is nothing really the matter—doctors are so indifferent, you know, in such cases.' And she went on to say, in answer to my questions, that of course Eleanor couldn't teach, because she could not stand the strain of patience and attention necessary with children, and that she really didn't understand arithmetic very well. She could not go into library work because 'she would be required to be on her feet so much, and the hours were so long, and no vacation to speak of; she could not be a companion because 'her nerves could not stand it,' or a stenographer and typewriter for the same reason. And, beside, what she wanted was not hard work every day, at beginners' wages, but some way of making money. Did I think she could get a place to write for the papers,—not a reporter's place, but just on the staff somewhere? Or what did I think of her taking up burnt wood-work—frames and plaques and things of that kind? Eleanor had some little taste for drawing, and that kind of work seemed to sell in the stores."

"But there are tons of it done," I said, "and by quick, skilled workers, too, who have studied designing. A novice could never make money at that!"

"So I told her," said cousin Martha. "And I told her that I didn't know of any paper that wanted novices on its staff. I told her I really didn't know of any such place as she desired for her daughter, or any occupation that filled the conditions. If I found any, I said I would let her know, and she said that she would drop in again soon to see me, and bring Eleanor with her, so there's a pleasing prospect for you! What is one to do with a girl who doesn't know how to do anything, and doesn't want to do anything, and still insists on being told how to make money?"

"Counterfeiting seems to be the only thing practicable," I suggested, "but then I have always heard that counterfeiting was skilled labor, and hard work at that."

"Certainly," replied my cousin. "A counterfeiter has to know something and do something, which wouldn't suit Eleanor at all. But I was going to tell you about my second caller. She came in this afternoon—a pretty woman, though, I should judge, well past thirty, and with a good manner. She introduced herself as Miss G—. A friend of mine had told her what a success I made of life (oh, she was very flattering indeed,) and she wanted some advice. She was left alone in the world by the death of her parents, and hadn't enough to live on, and she wanted some kind of a position. She was in good health, and she felt that she had executive ability and could run large affairs if opportunity only opened. She could truly say that she was systematic and had an unusual memory."

"I tried to think of something where system, memory, and executive ability were required, and suggested fitting herself for a private secretary. But when she found that typewriting and stenography had to be learned first, she said she could not undertake that drudgery. Then I spoke of photography; but she was not willing to learn the business by going into the lower grades, though she knew she could succeed in doing artistic work in a studio of her own, if somebody else did the developing and retouching and finishing and that sort of thing. As she had never even taken an amateur photograph, I felt that

idea was hard shopping. TH someone who her customers buyers, but al small for the she could star Maria, I tried ever heard of fish, and she if only it coul successful was not in he I can think o "I don't w conviction.

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idea was hardly practical, so I turned to professional shopping. That she thought well of, if she could find someone who was giving it up, and who would turn over her customers to her, and recommend her to stores and buyers, but she had heard the business was always so small for the first year or two that she did not feel that she could start out for herself in it, and so on, and so on. Maria, I tried that woman on every occupation that I ever heard of, from life insurance down to raising gold-fish, and she was anxious to go into every one of them, if only it could be done in a large and instantaneously successful way, but as for beginning at the bottom, it was not in her. And she is coming again, too, to see if I can think of something else."

"I don't wonder you are depressed!" I remarked, with conviction.

"Oh, it isn't that I mind their coming," cried my cousin; "it's only that I've realized today that they are types, that there are Eleanors in so many homes, and so many Miss G's—left orphaned in every town. They have no training to do anything, and, what is far worse, no common sense to see that training is necessary. Work for women has become the thing now-a-days, so that they can go into it without losing caste, but many want work without drudgery, and don't understand that work and drudgery are so intermingled that even the highest and best-paid workers have to take them as they come. Indeed, I often think that the drudgery at the bottom is only a preparatory training for the more difficult (though less frequent) drudgery at the top, and I've tried both. There isn't any other way to begin than at the bottom, though the room, of course, to an outsider, seems to be all at the top."

"Why don't you tell them so?" I asked. "That would be my advice."

"Do you suppose they'd believe it?" asked my cousin, sighing again. "No, indeed; the very next hour they will read in the Woman's Page of some newspaper how Mrs. So-and-So, by making lamp-shades, had realized a fortune, and of how another woman has struck it rich at Cape Nome, and another runs a large mill, and the fourth is at the head of a magazine, and all the paragraphs under the head of 'Occupations for Women,' so of course any woman can do the same things and succeed, you see—and I am a cross old thing who wants to keep others out and have the whole field of successful work to myself. And so Eleanor and Miss G— will go on looking for a ladder that's all top and no bottom, and enlist all their friends in the search, and wear out everybody's patience, and end—"

"By coming to their senses," I suggested, hopefully. "I don't believe so," said my cousin; or, if they do, there are always more coming on. That's why I sigh."—Interior.

Dignity and Impudence.

A large Newfoundland dog, belonging to a physician, gives evidence of the intelligence generally alleged of the canine race. He is the mail-carrier for the household, and is deeply impressed with the confidence reposed in his fidelity in the performance of his duty. This fidelity seems to be recognized by his canine neighbors, and one of them, at least, has shown a mean disposition to take advantage of it, and to annoy the Newfoundland when thus engaged. This teasing poodle is of spotless white, belonging to a lady of means, who employs a colored servant whose duty it is to give the poodle a daily bath and comb its hair. Gyp never attempted to molest the big Newfoundland when the latter was free to prevent it. Nor did he ever molest his giant neighbor but twice when he was carrying his master's mail. The first time the Newfoundland treated Gyp's jumping up and snapping at his tail with dignified contempt. This emboldened Gyp to repeat the indignity the next morning, as the Newfoundland was returning home with a large bundle of letters in his mouth.

The Newfoundland never paused in his errand. He laid the package of letters on his master's desk, and then turned back in the direction of the post office. There was in his movements, as well as in his intelligent face, an air of quiet determination; but no one could guess his intentions until he reached the place where Gyp was standing, fresh from his morning toilet. He then turned, seized the spotless poodle by the neck, and carried it across the sidewalk to the gutter. There had been a rain the night before, and the gutter was filled with muddy water. The Newfoundland dipped the poodle into the dirty water twice, then deposited the mud-bereggled and humiliated dog upon the sidewalk and returned to his home quietly, without so much as a backward look at his victim.

A bystander was watching the entire proceeding, and vouches for all these details, and for the dignity maintained by the Newfoundland as he administered what he evidently believed to be necessary discipline. And this witness' veracity is in no way impeached by his declaring that it seemed to him that the Newfoundland was positively laughing as he returned home.—Rev. A. H. Noll, in Children's Friend.

The Young People

Prayer Meeting Topic.

B. Y. P. U. Topic.—Our stewardship. Luke 12 : 42-48.

Daily Bible Readings

Monday, Oct. 22.—Psalm 18 : 25-50. "Who is a rock, beside our God?" (vs. 31.) Compare Ps. 18 : 2.  
 Tuesday, Oct. 23.—Psalm 19. God's language in the heavens (vs. 2, 3.) Compare Ps. 89 : 5.  
 Wednesday, Oct. 24.—Psalms 20, 21. Our trust, (vs. 7.) Compare Ps. 32 : 8.  
 Thursday, Oct. 25.—Psalm 22 : 1-21. A psalm of anguish. Compare Matt 27 : 46.  
 Friday, Oct. 26.—Psalm 22 : 22-23 : 6. "For thou art with me," (23 : 4.) Compare Isa. 43 : 2.  
 Saturday, Oct. 27.—Psalm 24. A triumphal entrance, (vs. 7.) Compare Matt. 21 : 8-11.

Prayer Meeting Topic—October 21.

Our stewardship. Luke 12 : 42-48.  
 This lesson suggests  
 I. That life with all its wealth of opportunity is a sacred trust. We are the Lord's stewards. The lavish bestowment of privileges and mercies are not for ourselves simply. No blessing comes to us that is not intended to reach with its beneficence some one else.  
 II. That ere long each one will be called upon to give an account of his stewardship. This implies that a careful record of each life is being kept. Stupendous thought—the record of this day is being placed on high.  
 III. That faithfulness in the discharge of life's duties will be rewarded, and that carelessness and indifference will be condemned. Industry and perseverance are certainly included under the term faithfulness. Are we sure that we are what we might have been, and that we are doing what we might be doing? We are held responsible for faithfulness—only that, and all of that.

CONSOLATORY.—We are able to present to our Unions what was to have been the first instalment of the Conquest Missionary Course, as outlined by the International Committee. We are not without hope that we may be able to secure the other articles that were to have followed this. We suggest that our Unions give them a careful study and use them in their monthly missionary meeting. Suppose you send in a report after your next missionary meeting.

An Historical Sketch of Home Missions in the Maritime Provinces.

BY REV. A. COHOON, M. A.

The Baptist denomination in the Maritime Provinces and in what is now the Dominion of Canada, had its beginning in the organization of the Nova Scotia Association in Granville, June 23rd, 1800. Eight ministers were present and nine churches were represented. The number of members is not known, but ten years after, the Association which then bore the name of Nova Scotia and New Brunswick Baptist Association, consisted of fourteen churches and 924 members.

The Home Mission spirit found expression in the first meeting in the arrangement of supplies for the Newport church, and the appointment of two ministers to go to St. John "and assist a people there to come into gospel order and ordain their minister," but there was nothing like organization for the work till 1815. But though there was no organization there was much missionary work done during these fifteen years, for in the ministry of that day we find the names of Thomas Handley Chipman, T. S. Harding, Harris Harding, James Manning, Edward Manning, Joseph Dimock, Joseph Crandall, Enoch Towner and Thomas Ainsley. These men were too large hearted and too much concerned for the salvation of their fellow men to confine their labors to the particular churches of which they were pastors. Besides their visits to pastorless churches, they often extended their labors into the regions beyond. They went forth under the conviction that God was calling them to a particular place, for a special purpose, and God wrought mightily through them.

In 1814 the Chester church voiced the Macedonian cry for the people along the shore to the eastward of that place, and the Association responded by appointing Brethren Joseph Crandall and Samuel Bancroft a mission of three months, guaranteeing them remuneration at five shillings per day.

The following year at the meeting in Cornwallis, the Association by vote declared itself a missionary society, and in 1818 a committee or Board of seven were appointed to take charge of the work. This Board, enlarged by six from New Brunswick, continued in charge of the work till the division of the Association in 1821.

The next period of thirty-two years from 1821 to 1853, may be called the dividing period. With the dividing of the Association came the appointment of a Home Mission Board for each. Then in 1834 the N. B. Association took a further step in the direction of division, by the appointment of a double Board, nine in Fredericton and nine in St. John. A longer step was taken the next year by dividing the provinces into four districts and appointing a Board for each. A year or two later a fifth district was added.

The work in Nova Scotia remained under the direction of one Board till 1850, when the one Association became three, each with its own Board. At this time then we had eight Boards managing Home Mission work.

The objections to this division of the work are apparent. No one Board had income sufficient to undertake work at any point requiring a large outlay, or to take advantage of promising openings or to employ a general missionary. Hence the loss to the denomination by such a policy through all these years must have been very great.

But the beginning of better things was at hand. When the Convention was organized, in 1846, Dr. Crawley and others advocated giving Home Missions a place in that body. The movement went so far as to have Home Missions named in the constitution as one of the objects, but unfortunately the plan of management adopted was not

a workable one, and so failed to bring all the Home Mission work under the direction of the Convention.

But the spirit of union was at work, and the organization of the New Brunswick Home Missionary Society in 1853 marked the beginning of a new period of twenty-six years, which may be called the uniting period. The new society entered upon the work with much enthusiasm, and for a time prosecuted it with considerable success. In 1855 Rev. I. Wallace was appointed general missionary and financial agent, and a good amount of money was raised and gracious revivals enjoyed in many places. Rev. T. Todd subsequently took up this work and, during the year and ten months that he continued in the employ of the Board, the work was much prospered.

The movement for union extended to Nova Scotia, and in 1857 the Nova Scotia Baptist Home Missionary Society was formed. The Central and Eastern Associations passed over their work to the new society, but contrary to the expectation of many the Western refused to do so. But this partial union was helpful to the work and the labors of the society were very useful to the cause, especially in Cape Breton and Prince Edward Island. R. N. Beckwith, Esq., served as secretary of this society for many years.

A further attempt to unite the work in Nova Scotia was made in 1871, which resulted in the formation of the N. S. Baptist Home Missionary Union in 1872, and in 1873 we find all the Associations have passed over their work to the Union, and their example was followed by the Prince Edward Island Association in 1874.

The Board of the Home Mission Union with Rev. G. E. Day, M. D., as Corresponding Secretary, entered upon the work with great enthusiasm and created a new interest in Home Missions. The income more than doubled. Work was commenced at important points such as Annapolis and New Glasgow and weak interests were arranged into convenient groups and provided with regular pastoral labor as far as the supply of men would permit. Rev. Isaiah Wallace, who possessed rare gifts for the work, was appointed general missionary or evangelist and did royal service in adjusting difficulties in the churches, in arranging for the settlement of pastors and in quickening the spiritual life of the churches and bringing the unsaved to the Lord Jesus.

But the thought of a still larger union was working in the minds of many brethren. As early as 1874 Rev. George Armstrong moved and Rev. W. P. Everett seconded a resolution in Convention, looking to placing Home Missions under the control of that body. This matter came before the Convention from year to year till in 1877 the constitution was amended so as to make Home Missions one of the objects of the Convention. A Board was appointed in 1878 and their first report was presented in 1879. Thus after 32 years of dividing and 26 years of uniting we have for the second time one Baptist Home Mission Board for the Maritime provinces.

The new Board entered upon the work with great heartiness determined to push it as vigorously as men and means would permit. In the carrying out of this purpose they often found the years closing with heavy deficits, at one time amounting to nearly \$3000. Their policy has been to group all the weak churches into convenient fields and keep them supplied with continuous pastoral labor, and to employ one or more general missionaries to act as evangelists in opening up new interests and holding special services with weak churches. During the fifteen years ending August, 1894, the end of the second period of union in Home Mission work, 36 churches were organized, 6,056 baptized, 1,625 received by letter or a total of 7,681, enough to form a respectable association. Fourteen of the churches organized, 2,117 of those baptized and 456 of those received by letter were in New Brunswick. The total expenditure on grants to the fields and salaries of General Missionaries and student missionaries, during these years was \$78,421.33. Of this amount \$26,250.75 was expended in New Brunswick, which contributed during that time \$22,535.10.

In 1893 the brethren in New Brunswick began to move for separation in Home Mission work. In consequence of that movement the Board of the Maritime Convention discontinued its work in that province in 1895 and it has since been managed by the Board of the New Brunswick Convention and a Committee of the Maritime Convention. It is now to be under control of a Board composed of members appointed by the several Associations of the province.

The work in Nova Scotia and Prince Edward Island has been carried on as before. Some of the larger groups as they have increased in strength have been divided and in a few cases it has been found necessary to extend a helping hand to a church or group of churches that had long been self-supporting.

There are now 96 churches with 176 stations in 49 groups looking to the Board for assistance. To keep men with these churches all the year and meet other expenses, the Board requires an income of at least \$6000. This the Baptists of these two provinces should be careful to supply for the work is vitally related to the welfare of the denomination. By means of it new churches are planted, some weak churches made strong and others kept from losing their visibility, and enabled to do good service for the Master. But the benefits of this work are not confined to the new interests or weak fields. Many of these weak churches are feeders to the strong inasmuch as there is a continual exodus from the poorer districts of the country to the villages, towns and cities. Some of these become possessed of means in their new homes and in this way add to the financial strength of the body. Some also find their way to the Northwest and British Columbia and so the mission work in these provinces contributes to the prosperity of the Baptists in the far west.

A valuable contribution of our weak churches is the men they furnish for the ministry. More than a score of these have come from such churches during the last twenty years and are now doing royal service for Jesus in all the provinces of our Dominion and in other lands.

A wise interest in our education work, in foreign missions and in missions in the great West, compels a boundless interest in our mission work in these provinces by the sea. Make this work prosperous and the blessings thereof will overflow on every hand.



Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR OCTOBER.

For a revival of missionary zeal among our pastors and churches in the home land. That the Lord would give us missionaries and the money to send them to India.

Charlottetown, P. E. I.

A very enjoyable and we trust profitable meeting of our W. M. A. Society was held on Sept. 11th, when by the kind invitation of our pastor's wife we had the ladies of Alexandra Society meet with us at our pastor's home. By request Mrs. Spurr, Prov. Sec'y., occupied the chair and after devotional exercises participated in by several sisters were delightfully entertained by Mrs. Spurr giving us an account of the meeting of the W. B. M. U. which had lately been held at Windsor, N. S. The eager faces and breathless attention told how well all enjoyed hearing our sister, and as she told of the work done last year we trust that every heart present was re-consecrated to God's service and resolved to do more in the year upon which we have entered. Mrs. A. F. Brown was also present and contributed to the pleasure and success of the meeting. Tea was served by the church Town Society and as we dispersed we could not but exclaim "O, that all our women would join in the glorious work of giving the gospel to our dark sisters of India." A collection of \$1.64 was taken for Home Missions.

A. A. WADMAN, Sec'y.

The Woman's Missionary Aid Society of the Fredericton Baptist church held its annual meeting on Sept. 20th. The church parlor was quite well filled. After an opening hymn the president, Mrs. Estey, gave a Scripture reading and Mrs. Burrill led in prayer. The roll was called to which 33 members responded. Besides these 8 visitors were present. The secretary read a report for the year. The treasurer, Mrs. Phillips, gave her report showing \$143.76 total amount raised by the Society during the year. Mrs. Phillips thought for the coming year we ought to increase our efforts and have a definite amount fixed to raise, outside of any life memberships. Mrs. Phillips moved that we raise \$160 for the coming year. Mrs. Creed seconded the motion and all the members arose to signify their willingness to assist. After some music the president introduced Mrs. Burditt, who for twelve years labored in India under the American Board. All hearts were touched and interested as Mrs. Burditt described the sad condition of the women of India. At the close of the meeting some time was spent socially. At six some of the gentlemen joined the ladies and tea was served at small tables. The tea, which was an admirable one, was in charge of Mrs. Spurden. At eight quite a company gathered and Mrs. Burditt again addressed the meeting on missionary work in India. At the close of her address the speaker answered some questions as to the advance education was making in India. We feel that all who attended these meetings must have had their interest in missions revived.

Oct. 3rd.

ELLA B. CLARK, Sec'y.

Havelock, N. B.

On Sunday evening, Sept. 23rd a public missionary meeting under the auspices of the W. M. A. S. was held in the Baptist church. The meeting was conducted by our President, Mrs. J. W. Brown. After singing and reading of Scriptures our pastor led in prayer. Mrs. M. S. Cox, Prov. Sec'y., was present and gave an earnest address in which special reference was made to the small number of Aid Societies in comparison to the number of churches in the province. She urged the sisters to become more earnest in the great cause of missions and not be satisfied with being called "The faithful few," but strive to get more workers into the societies. Reference was also made to the apparent reticence of the churches to respond to the call for missionaries to fill the places made vacant by death this year, and means to support them, while the call for volunteers to defend our country met with a ready response which course she heartily commended. The meeting was then changed to "A Memorial service" in memory of the departed missionaries, Mrs. Hardy and Miss Gray. We felt to sympathize especially with the friends of the former, as she spent some of her childhood days among us. Mrs. Brown read "A Memorial Paper" with extracts "from missionaries." In this an account of the sickness and death of our sisters on the foreign field was given. Miss Nellie Mullin then gave a reading followed by another from Mrs. Brown, entitled "Gone Before." The choir rendered suitable music during the evening. A collection was taken at the close. We hope to report a large increase in our Society and better work done in the future with such an efficient president. We hold our regular monthly meetings and are praying for greater success to attend our efforts.

A MEMBER.

Monies Received by the Treasurer of the W. B. M. U.

From Sept. 7th to Oct. 2nd. Hazelbrook, F. M., \$6.77; H. M., \$3.33; Alice T. Pulsefer, F. M., \$1; Bay View, F. M., \$5; Brookfield, Tidings, 25c.; Alexander, F. M., \$4.66; H. M., \$2.14; Greenville, F. M., \$2.50; Acadia Mines, Tidings, 25c.; Salem, branch of Amherst, proceeds of public meeting, F. M., \$5.25; Macnaquac, proceeds of children's concert, F. M., \$12; Alberton, F. M., \$2.25; Lapland, F. M., \$1; Miss H. H. Wright, Tidings, 25c.; Moncton, Tidings, 25c.; Truro, Tidings, 25c.

MRS. MARY SMITH, Treas. W. B. M. U. Amherst, P. O. Box 513.

Foreign Mission Board.

NOTES BY THE SECRETARY.

In the annual report of the A. B. M. U. it is stated that \$657,000 had been received during the past year, and that the expenditures were so much more as to leave a deficit at the end of the year of \$111,000. Of the amount received \$350,000 were from donations directly into the treasury of the Union. The rest came from legacies, W. M. Societies and from certain invested funds. As a result of the expenditure of this amount there were 12000 converts baptized.

There are now living nearly 207,000 baptized believers members of Baptist churches. There are nearly 2500 native preachers and teachers, men and women. There are 480 missionaries, men and women, from America, in Asia and Africa. The work done by these honored servants of the Lord Jesus Christ, is beyond all compute. The results cannot be tabulated. Only eternity will or can reveal the results.

It is not only the good done among the people themselves, but the reflex influence upon the churches in the home land is to be borne in mind.

THE SUPREME REASON FOR MISSIONS.

God's will, Christ's command. Other reasons, strong and binding could be given why the work of world-wide evangelization should be pressed with all earnestness but this stands first, towering above all others, and should have more weight with converted men and women, than anything else that can possibly be conceived. If there were no other reason why the gospel should be preached throughout the whole world this would be the all-sufficient reason.

No excuse can change it. The necessity is fixed and unalterable, as also is the motive and the reason. The command is imperative. It is not optional. Given a Christian and you have this obligation from which there is no release. Whether results appear in the way of conversions or not, the duty clear, plain and explicit is 'Preach my gospel to every creature.' Oh, that the pastors and churches in this land of privilege could get their eyes open to the great need, and to feel their obligation to meet it.

Rev. J. W. S. Young.

[OBITUARY].

The late Rev. J. W. S. Young was present at the N. B. Baptist Convention at Cumberland Bay, Queens County, on the 16th September, took active part in the business proceedings, preached on Sabbath evening, -text, Psalm 37: 4, "Delight thyself also in the Lord: and he shall give thee the desires of thine heart." On Sabbath the 23rd he attended the Quarterly Meeting at Richmond, Carleton County, and conducted an evangelistic service there. Wednesday, the 26th, he and Mrs. Young drove to Benton, where he intended to take the train for St. Andrews to resume the work in which for some months he had been successfully engaged. He was impressed that he had better return home and be present at the Centennial service to be held with the Prince William Baptist church on Sabbath, the 30th. On Thursday morning, the 27th, at 3 o'clock, the Master called him suddenly, and the spirit returned to God who gave it. On Friday p. m. an immense congregation assembled at the First Baptist church, Canterbury. The services were conducted by Rev. Thos. Todd, of Woodstock. Text selected 2 Timothy 1: 12. Revs. C. N. Barton and C. W. Sables (Baptists), Venerable Rev. Joseph Nobles (Free Baptist), and Rev. J. Gravier and G. B. McDonald (Reformed Baptists), took part in the services. Favorite hymns of the deceased were well rendered by the choir. Brother Young professed religion at an early age. In after years he was deeply impressed that he ought to devote his life for the glory of God and the salvation of the lost, therefore with limited education he gave himself to the work. The Lower Woodstock Baptist church called him to the pastorate and ordination. On the 8th of February, 1876, a council convened and unanimously recommended the church to proceed with the full induction of the candidate to the work of the ministry. Mr. Young became strongly convinced that God intended him to do the work of an evangelist. The members of the Baptist Home Mission Board quickly recognized his adaptability to that service. He was

appointed general missionary. He labored in New Brunswick and in Nova Scotia, and in both provinces wonderful displays of Divine power were witnessed in the salvation of sinners, so that before his work terminated he had buried with Christ in baptism about 2,500 converts. Quite a number of new church edifices were built through his energy and under his supervision. It was his last contemplated effort to have the Baptist sanctuary at St. Andrews repaired. It is mysterious to us that God should call his servant to his reward before this desired work was accomplished. There are no mistakes in the Divine administration, nor failure in the accomplishment of his purpose. The subject of this notice was 58 years of age and was twice married. Miss Hagerman was his first wife. Ten children were given them, five of whom preceded the parents to the other shore. Miss May Brooks was the second wife, who now mourns most sincerely the sudden removal of a faithful and truly devoted husband. Brother Young possessed wonderful decision of character and indomitable perseverance. His ability to accomplish work was much more than ordinary. He was impelled by the thought that he had so much work to perform and so much time to do it.

"The voice at morning came.  
He started up to hear;  
A mortal arrow pierced his frame;  
He fell but felt no fear."  
"Servant of Christ well done;  
Praise be thy new employ.  
And while eternal ages run,  
Rest in thy Saviour's joy."

THOS. TODD.

Woodstock, October 9, 1900.

Until the End.

I hear thy awful thunder roll,  
O God, yet lift my cup;  
Thy wisdom gave the living soul,  
Thy power holds it up.

Until this hand of clay is dust  
Until the end, O God,  
Until the bitter end I'll trust,  
And bow before thy rod.

Until the bitter end in hope  
I'll hold thy saving hand;  
Thy gracious mercy, like a rope,  
Will draw me to the land.

ARTHUR D. WILMOT

Oct. 10th.

Thanksgiving, 1900.

BY EDWARD YOUNG.

Thanksgiving and the voice of praise  
To thee, O Lord our God, belong;  
To thee our hearts and voices raise  
In glad Thanksgiving and in song.

Our thanks are due for life and health  
And for each blessing we receive;  
For fruitful fields and all the wealth  
That our abundant harvests give.

No dire disease, no famine sore,  
Nor bloody war, afflict our land;  
No desolating cyclones roar—  
All were prevented by thy hand.

For peace and plenty we rejoice,  
Give thanks and bless his holy name,  
And with united heart and voice,  
Praise him whose love is e'er the same.

In nothing else as in the words we habitually use in the common talk of daily life do we show so plainly our degree of refinement, our culture or the lack of it, and the plane on which our thoughts move. It is therefore worth our while, do you not see, to take some pains with our conversation, not in such a way as to make us seem stiff and pedantic, but to recognize the fact that here, as in other departments of life and learning, it is training that tells in results.—Ladies' Home Journal.

"To Be or Not to Be."

That is the question that concerns every mortal; whether it is better to be half ill, nervous, worn out, or to be well, strong, cheerful and useful. The latter condition will be yours if you take Hood's Sarsaparilla.

Erysipelas Sores—"After scarlet fever a running sore was left on my face. I took Hood's Sarsaparilla and it cured me. My brother was also relieved of erysipelas sores on his face." Ella Courser, Burden, N. B.

Hood's Sarsaparilla  
Never Disappoints

HOOD'S PILLS cure liver ills; the non-irritating cathartic.

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Oct. 6th, 1900.



**GRAY**



Why let all your neighbors and friends think you must be twenty years older than you are?

**STREAKS**

Yet it's impossible to look young with the color of 70 years in the hair. It's sad to see young persons look prematurely old in this way. Sad because it's all unnecessary; for gray hair may always be restored to its natural color by using—



For over half a century this has been the standard hair preparation. It is an elegant dressing; stops falling of the hair; makes the hair grow; and cleanses the scalp from dandruff.

\$1.00 a bottle. All druggists.

"I have been using Ayer's Hair Vigor for over 20 years and I can heartily recommend it to the public as the best hair tonic in existence."  
Mrs. G. L. ALDERSON,  
April 24, 1899. Ector, Tex.

If you do not obtain all the benefits you expect from the Vigor, write the Doctor about it. Address,  
DR. J. C. AYER,  
Lowell, Mass.

**Quarterly and Centennial.**

The York and Sunbury Quarterly Meeting convened with the Lower Prince William church, Friday, 29th ult., at 7.30 p. m. Opening sermon by Pastor Sloat of Marysville. Saturday, 10 a. m. Business Session. This being the annual meeting officers were appointed for ensuing year. Pres. Rev. Geo. Howard; Sec'y-Treas. Rev. H. B. Sloat. Considerable business of a routine character was transacted. 2.30 p. m. Closing service of Quarterly Conference meeting led by Rev. Calvin Currie was a blessed season, many bearing testimony to the power of Jesus Christ to save and keep. Before the service closed the leader spoke very kind and appreciative words of our late Bro. Rev. J. W. S. Young. Saturday, 7.30 p. m. Opening services of the Centennial. After devotional exercises Rev. J. W. Manning, D. D., read a very instructive paper, "A Century of Baptist Growth in the Maritime Provinces." Then followed a masterly address by Rev. J. D. Freeman, M. A., on "The Call of the Twentieth Century." Closing address of the evening by Rev. Calvin Currie was very interesting. "Reminiscences of the Prince William Church." On Sunday the weather was fine and the house filled to overflowing at every service. 10 a. m. Social service. 11 a. m. Anniversary sermon by Rev. J. D. Freeman. The preacher was at his best, and in his own unique way treated the subject, "Historic Baptist Principles," in his usual keen, scholarly manner, commanding the closest attention of the congregation for an hour. 3 p. m. Preaching by Rev. T. McDonald of Calais, Me. 4 p. m. Interesting historical sketch of the Prince William church by the pastor, Rev. Jos. Cahill. After the reading of this paper, Rev. Jos. Nobles, the oldest Divine in the F. C. B. denomination of N. B., was introduced, and spoke very tenderly, congratulating the preacher and church upon the success of celebration. 7 p. m. Rev. Geo. Howard preached one of his characteristic sermons. His words were with power from the heart to the heart, making the social service which followed very helpful. A resolution was passed asking for the publication of anniversary sermon in MESSENGER AND VISITOR.  
H. B. SLOAT, Sec'y-Treas.  
Oct. 6th, 1900.

**Denominational Funds, N. B. and P. E. I.**

NEW BRUNSWICK.  
Maugerville church, D W, \$15 63; Sheffield 1st church, D W, \$4.10; Sheffield, 2nd church, D W, \$12; Main St. church, D W, \$200; Brussels St. church, F M, \$1.38; Fairville church, Grande Ligne, \$6 79. Total \$239 90. Before reported \$3718.72. Total to August 1st, \$3,958 62.

PRINCE EDWARD ISLAND.  
Alexander church, D W, \$1; Alberton church, D W, \$2; Springfield church, D W, \$13; Cavendish church, D W, \$6; Dundas church, D W, \$4; St. Peter's Bay church, D W, \$1.25. Total \$27 25. Before reported \$601 53. Total, \$628 78. Total N B and P E I to August 1, 1900, \$4,587.40.

The above has appeared in the account of the Treas. as presented by him to the Convention, but has never been reported through the MESSENGER AND VISITOR.  
J. W. MANNING,  
Treas. of Con. N. B. and P. E. I.

**Denominational Funds, N. B. and P. E. I.**

From Aug. 1st.  
NEW BRUNSWICK.  
Sheffield church, D W, \$90; Sackville church, D W, \$12 96; Germain St. church, D W, \$13 65; St. Martin's 2nd church, F M, \$4; Havelock church and S S, (H M, \$3.66; Grande Ligne, \$13 70.) \$17 36; St. George 1st church, F M, \$5; Pennfield church, F M, \$5; St. Stephen, Y W Aux., F M, \$25; Mrs R H Corey, F M, \$1; Nellie and Emma Secord, F M, \$2; Grand Lake, 1st church, F M, \$3.26; Grand Lake 2nd church, F M, \$5 24; Elgin 2nd, per Albert Co Q M, Hand F M, \$6.50; Hope-well church, D W, \$7.27; Point De Bute church, F M, \$5 86; H J Perry, F M, \$5; Rev T M Munro, F M, \$2; Springfield 2nd church, per Mrs S Bate, F M, \$1. Total \$123. Balance held over from last year by order of church, H M, \$118 80. Total N. B. to October 1st, \$241.80.

PRINCE EDWARD ISLAND.  
Uigg church, D W, \$1; Samuel Simpson, F M, \$3 50; Murray River church, D W, \$10 10; North River church, D W, \$10; Cavendish B Y P U, (H M, \$3 07; F M, \$1.32) \$4.39; Tryon church B Y P U, Sup. of Kunchama, F M, \$1 50. Total to October 1st, \$30 49. Total N B and P E I to October 1st, \$272.29.

J. W. MANNING,  
Treas. Con. N. B. and P. E. I.  
St. John, Oct. 1st, 1900.

**Notices.**

The next session of the Shelburne County Quarterly Meeting will be held with the church at Lewis Head on November 6th and 7th. First meeting on Tuesday at 10 a. m. The services will be largely evangelistic. A good programme has been prepared and it is hoped there will be a full representation from the churches.  
S. S. POOLE, Sec'y.

Love makes the world go round, but a bad cough or cold knocks all the sentiment out of a person. Adamson's Botanic Compound Balsam will cure the cold, stop the cough, and restore the sentiment. 25c. all Druggists.

**Radway's Pills**

Always Reliable. Purely Vegetable.

Always Reliable. Purely Vegetable. Per...tly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. Radway's Pills are 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.

True Comfort for the Aged and others afflicted with costiveness and paralysis of the Bowels.

Dr. Radway & Co.—As an introduction I must make the following remarks. Had each one of the lawmakers of our country the virtues and power of your pills, America would soon become a paradise. That your pills would conquer the obstinacy of my complaint is more than wonderful. The movement of my bowels is as regular as the works of a good watch. I began with four pills and decreased to two, and for a long time look one two hours before dinner and have a watery movement of the bowels every morning. It is seven weeks since I have taken any of your pills, but still have regular movement every morning.

Kind gentlemen, I wish further to tell you: A poor washerwoman that suffered from a tumor and would have paid \$150 for an operation, I dissuaded from doing so. Owing to her tumor she was obliged to stay in bed, but now has gone to Pennsylvania, cured through taking your pills and Resolvent as you direct in your treatise on tumor. Respectfully,  
A. WITMER,  
542 E. 134th street, New York.

Dr. Radway & Co.—I got a box of your pills two weeks ago and I have wondered since how it was that I have lived as long and never tried them before. Some one gave me one of your almanacs and I read it through. I have used nearly every kind of pill, and never found any like them. They suit me to the letter.  
Yours,  
HENRY CROWLEY,  
2205 Kimball street, Philadelphia, Pa.

Messrs. Dr. Radway & Co., New York: Gentlemen—Please send me by return mail one box of your pills, for which you will find 25 cents enclosed. Having had a box before I would not be without them. They are something every family should have. Yours truly,  
T. A. PETERS,  
Lancaster, Pa.

ONE TO THREE OF RADWAY'S PILLS, once in twenty-four hours, will secure regular evacuations from the bowels. Persons who, for twenty years have not enjoyed a natural stool, and have been compelled to use injections, have been cured by a few doses of Radway's Pills.

PERSONS ADVANCED in life often suffer from indigestion, and from paralysis or inability to evacuate from the bowels; likewise from urinary difficulties. We have the evidence of a large number of aged persons from 60 to 80 years of age, who had been compelled to resort to injections to empty their bowels, have been cured by the use of Radway's Pills. Two or three pills every night, in all cases insure a natural evacuation from the bowels and the regular flow of urine. In cases where there is irritation of the bladder, the Resolvent should be used alternately with the pills. If these organs are kept regular, life may be extended to a much longer period. By keeping the Liver, Stomach, Bowels and Kidneys in a healthy condition, the blood will continue pure and dissolution checked. If Radway's Pills and Resolvent are used by the aged, life will be prolonged to the full measure of time. Another great end is secured by nourishing the body with these remedies—the faculties will remain in a healthy condition. A weak, feeble and decaying body enfeebles the intellect and clouds the brain.

Price 25c. per box. Sold by druggists or sent by mail.  
RADWAY & CO., 7 St. Helen st., Montreal. Be sure and get "RADWAY'S" and see that the name is on what you buy.

**REAL ESTATE**  
IN THE ANNAPOLIS VALLEY.

I am now arranging for a permanent agent in England who will keep in touch as much as possible with those intending to locate in Nova Scotia, and especially in the Annapolis Valley, so that I expect a large number of applications during the coming winter and spring for farms. Any one wanting to sell had better hand in a description of their property as soon as possible. I am advertising largely and expect good results, and numerous enquiries for places in the Spring  
J. ANDREWS, Real Estate Broker.  
Berwick, N. S., September 20, 1900

**A Great Clearance Sale of SUNDAY SCHOOL BOOKS**

A Strictly Cash Sale.—Only 5 Sets made up at this price.  
100 Volumes for \$21.50 net.  
10 Drinkwater list at \$1 50 each.  
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Tells the story. When your head aches and your feet throb, when you feel sick and you have no appetite, just buy a package of  
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And take a dose, from 1 to 4 pills. You will be surprised at how easily they will do their work. They free the bowels and loosen the liver and make you feel happy again. 25 cents. Sold by all medicine dealers.

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USE THE RELIABLE  
**GRANGER Condition Powder**  
FINE BAIRD COMPANY, Limited, Proprietors.

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Don't neglect that persistent hacking cough till you find yourself in the clutch of Consumption. It's an easy matter to stop it now by taking  
**DR. WOOD'S NORWAY PINE SYRUP.**  
This pleasant remedy heals and soothes the lungs and bronchial tubes, and cures lingering and chronic coughs when other remedies fail.  
Mr. W. P. Cann, writing from Morpeth, Ont., says: "I honestly believe I would have died of consumption only for Dr. Wood's Norway Pine Syrup. I have used it for years and consider it has no equal for severe colds and throat troubles."

**INDIGESTION CAN BE CURED.**  
An Open Letter from a Prominent Clergyman.  
C. GATES, SON & CO., Middleston, N. S.  
Dear Sirs, - Please pardon my delay in answering yours of weeks ago. Yes, I have no hesitation in recommending your  
**Invigorating Syrup.**  
During the fall and winter of '96 and '97 I was greatly distressed with indigestion. I tried several remedies, each of which gave me no relief. I was advised to try your invigorating syrup, which I readily did, and have felt grateful ever since to the one who gave such good advice. The very first dose helped me, and before half of the first bottle was used I was completely cured. Have not been troubled with the disease since. I have taken occasion to recommend your medicine publicly upon several occasions, and heartily do so now. You are at liberty to use this in any way you please.  
Yours truly,  
(REV.) F. M. YOUNG,  
Pastor Baptist Church, Bridgetown, N. B.

**1900 = 1901**  
Our new Catalogue is ready for distribution.  
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**S. Kerr & Son.**  
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**CHURCH BELLS, CHIMES & PEALS**  
Purest copper and tin only. Terms, etc., free.  
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**The Home**  
The Hygiene of Sweeping.  
Cleanliness is next to godliness; but what is cleanliness. Harmful dirt is not always that which is most evident to the eye. T. M. Johnson, writing in Science and Industry, reminds us of this fact, and thus discourses on the difference between real and false cleanliness: "A certain woman, weary, worn, and sad, spends most of her time stirring up dust in her house, thus keeping the atmosphere of her home almost constantly charged with flocculent solid matter to which germs may or may not be clinging. This part of her appointed task is known as sweeping and dusting, or 'cleaning house.' She takes a broom and works it vigorously over the carpet, displacing dust and dirt in three ways. Part of it works down through the interstices of the carpet and remains there until the carpet is lifted, or, indeed, if the carpet is closely woven on the under side, the upper soft fabric will become so thoroughly clogged with dust that nothing but a good beating or washing will remove it. Another part of the dirt, the larger particles, is swished with measured strokes to the point where the accumulation is gathered up or swept out after it has been separated from the finer particles. Most women take a delight in removing this part of the household dirt in a dust-pan, for it is visible, and, if allowed to remain long, would soon discolor the carpet. Many of them pick up a surprisingly large quantity, too, for they have the knack of throwing it forward, and thus pushing the least possible amount to the carpet. But some women, and I think it safe to say all men, have the unhappy faculty of sweeping a dirty carpet without taking a teaspoonful of dirt from it; on the contrary, they rub it in. Men are particularly noted for 'rubbing it in.' The third part of the dirt disturbed by the house-cleaner's broom is wafted upwards in air-currents produced by the motion of the broom. This is the fine flocculent dust that is almost invisible in a dingy room, but is very noticeable in a well-lighted apartment."  
The writer tells us that if the housewife is desirous of effectively removing dust and dirt from carpeted floors, the carpets must be taken up and shaken outdoors, Mats or rugs are the best floor-covering, because they are not tacked down, and can be lifted easily. The floor should have close joints and an oil finish. Open joints in the floors are receptacles for dirt, and they cannot be cleaned out. The dust on the closely jointed oiled surface can easily be removed with a damp mop, and no dust will rise to vitiate the air or settle on the furnishings. The damp mop is also of service in cleaning an impervious floor, such as oilcloth, linoleum, oiled wood, rubber, flagstones, marble, tile, etc. Linoleum he considers a thoroughly hygienic floor-covering, and especially desirable for kitchens, pantries, dining-rooms, bath-rooms, and halls and passages, particularly if there are children around. The best thing with which to sweep a carpet is a modern carpet-sweeper of approved make. This picks up most of the dirt, throws it into a receiving-chamber inside the sweeper, and reduces the amount of floating dust to a minimum. Especially objectionable is the "despicable feather-duster," which simply scatters the dust to other places of lodgment instead of removing it.—The Literary Digest.

my treasure of a governess has taught them that I give them everything. When they eat their supper she says, 'Here is the good bread and milk that your dear mamma gives you'; and when they are wrapped up it is, 'How good your mamma is to get you such nice warm clothes,' and so on with everything—breakfast, dinner and supper. Their clothes, their pleasures, all are spoken of as coming directly from me. And so, of course, they adore me, although I really take little trouble about them. Was it not clever of Fraulein to invent such a lovely theory and put it into practice so successfully? Now, there is my sister, who is devoted itself to her little ones. She gives herself up to them morning, noon and night, and is a perfect slave to their caprices; yet they do not care for her half as much as mine do for me. To tell the truth, I am rather selfish, and do not like to be bothered with them if they interfere with my own pleasures. It is all in the training, for you can make a child believe anything you like, as Fraulein says."—Sel.

**Pronounced Incurable.**  
THE STORY OF MRS. AGNES FORAN, OF HALIFAX.  
Following Inflammation of the Lungs a Severe Cough Set in and Her Doctor Said Her Case Was Hopeless. Dr. Williams' Pink Pills Have Restored Her Health.  
From the Recorder, Halifax, N. S.

Mrs. Agnes Foran, who resides at 21 Agricola street, Halifax, N. S., tells a wonderful story of her complete restoration to health, after a protracted and distressing period of extreme illness, and she attributes her present happy condition, under Providence, to the marvellous qualities of Dr. Williams' Pink Pills. When Mrs. Foran was called upon by a representative of the Acadian Recorder, who stated his mission, she cordially welcomed him to her pleasant home, where in the presence of her mother and sister, she freely told the story of her sickness and recovery. She said: "A few years ago I suffered a severe attack of inflammation of the lungs, and was attended by one of the best physicians in the city. I pulled through but was left a complete wreck, so that I could not do any work, suffering all the time from palpitation of the heart, nervous prostration and a ringing sound in my head. I also had a distressing cough and for months I never knew what it was to have a good night's rest. For two years my life was a perfect misery to me and under the doctor's orders I took emulsion till I was nauseated with the sight of it, but all to no purpose. My life was despaired of by all my friends who were assured by the doctor that my case was beyond the reach of human skill. I was visited by the clergy of my church and Sisters of Charity, who were very kind and sympathetic and looked upon me as one whose earthly race was about run. I experimented with all sorts of remedies for my cough, but without avail. My druggist at last advised me to try Dr. Williams' Pink Pills. Being fairly discouraged, nevertheless I was persuaded to make the trial, when to the surprise and joy of myself, family and friends, I began to get better, and by the time I had taken seven or eight boxes I was as well as you see me now, and she laughingly added, "I think you will admit that I don't look much like a sick woman." Her mother, who had been listening to the tale of her daughter's long illness added: "It just seems like a dream to us all that we once despaired of her life, when we now see her the pink of health."  
Mrs. Foran said that when on a visit to England about a year ago she contracted a heavy cold and was threatened with a return of her cough, but she at once got some of the pills and by the time she had reached New York she was as well as ever again. She related a number of instances in which she had advised persons suffering from chronic complaints to take Dr. Williams' Pink Pills and always with the best results. She mentioned particularly a niece of hers living in Boston who was run down and in a wretched condition of health, but was now a healthy young woman who owed the fact to the use of the pills. When the reporter was taking his leave Mrs. Foran said: "I am very glad to have the opportunity to testify what Dr. Williams' Pink Pills have done for me and you can say that I shall never cease to sound their praises, and I bless the good Lord that they were placed in my way at a time when I had not the hope that I could live."

**A Young Child's Mind.**  
"A child's mind is like a little clean white page," remarked a successful kindergarten teacher recently. "You can write upon it anything you like." This is undoubtedly true as far as beliefs and impressions are concerned, and the responsibility that consequently devolves upon parents and teachers cannot be underestimated. It is not to be taken for granted, however, that a small child is by any means angelic. To start with original sin in the way of the passions often clouds over the "white page." Temper, selfishness, jealousy and many other undesirable qualities are born with us, and there must be as much erasure as inscription on the page of a child's mind. Some things, however, there are that can be instilled at the pleasure of the person who instructs the child.  
"Yes, my children positively worship me!" exclaimed a pretty, frivolous young matron. "They consider it a positive privilege to do anything for me. You see,

**The Egg Harvest.**  
  
In every home will keep in best condition, stimulate most appetizing food, and lay most fertile white eggs are high if you feed them  
**SHERIDAN'S Condition Powder**  
One pack, 50¢; large 2-lb. can \$1.00  
Full particulars—How to feed for eggs, and sample of a day's poultry paper, free.  
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Milburn's Heart and Nerve Pills cure all diseases arising from weak heart, worn out nerve tissues, or watery blood.

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**The Sunday School**

**BIBLE LESSON**

Abridged from Peloubets' Notes.

Fourth Quarter.

THE PRODIGAL SON.

Lesson IV. October 28, Luke 15: 11-24.

Read Luke 15.

Commit Verses 20-24.

GOLDEN TEXT.

I will arise and go to my father.—Luke 15: 18.

EXPLANATORY.

I. FATHER AND HOME: THE TWO SONS.—V. 11. Here we have a picture of what God meant the world to be. II. A CERTAIN MAN HAD TWO SONS. The two sons are types of two characters. God is the Father of all men, for he created them in his own image, cares for them, and loves them as his children; and all owe him honor, love and obedience. There is a sense in which only those who believe in Jesus and obey God are his children (Rom. 8: 14-17; John 8: 39, 42, 44). But in another view all men are children of God, though wandering, and defiled, and refusing to act as children.

Note that by this parable Jesus taught that the publicans and sinners, Samaritans and Gentiles, were the brethren of the scribes and Pharisees, and they should have been treated as brethren.

II. THE WANDERING.—Vs. 12, 13. 12. FATHER, GIVE ME THE PORTION OF GOODS THAT FALLETH TO ME. The older son, according to Jewish law, inherited a double portion (Deut. 21: 17). The younger would thus naturally inherit at his father's death one third of his property.

13. NOT MANY DAYS AFTER. This shadows forth the rapidity (1) of national and (2) of individual degeneracy. THE YOUNGER SON GATHERED ALL TOGETHER. By this gathering together of all, and departing, seems intimated the collecting, on man's part, of all his energies and powers, with the deliberate determination of getting, through their help, all the gratification he can out of the world,—the open preference of the creature to the Creator. AND TOOK HIS JOURNEY. He left father, home, innocence, love, duty, to be a homeless wanderer in a bleak, blank world, breaking his father's heart. INTO A FAR COUNTRY. Perhaps Rome, or Corinth, or Antioch, where was the grove of Daphne described in "Ben Hur," where were gathered every luxury and vice. The far country is being far from God in character, in motives, in feelings, in works, in sympathy. It is estrangement from God, dislike of his rule, opposition to his laws.

III. THE CONSEQUENCES.—WASTED HIS SUBSTANCE WITH RIOTOUS LIVING. His substance was wasted, for he got no corresponding good. He plunged into dissipation and every forbidden pleasure. He scattered his money as one tosses grain to the winds for winnowing, for so the Greek means. He wanted "to see life," and he saw the vilest part of life.

14. AND WHEN HE HAD SPENT ALL. "This seems to have happened very soon: the enjoyment of sin is brief. THERE AROSE A FAMINE IN THAT LAND. His pleasures failed, his money was gone, his seeming friends left him, his conscience tortured him, his heart was empty, he had none of the good things he had sought. AND HE BEGAN TO BE IN WANT. The soul has many hungers and thirsts, and the nobler the soul the more of these hungerings and the more intense the hunger.

15. AND HE WENT AND JOINED HIMSELF. He was, in effect, a slave to a CITIZEN OF THAT COUNTRY, representing either men hopelessly corrupt and worldly, or, perhaps, the powers of evil.

The boasted freedom of sin soon becomes the most degrading slavery. Enticed by Satan's pleasures, he soon becomes Satan's drudge. HE SENT HIM INTO HIS FIELDS TO FRED SWINE. The basest, most degrading work a Jew could do. In the inner teaching of the parable, this perhaps implies a state in which the man's will and energies have but the one work of ministering to his baser appetites. No one knows what he will come to when he enters the paths of sin.

16. HE WOULD FAIN. "He ardently desired," so hungry was he. THE HUSKS THAT THE SWINE DID EAT. "These husks are the pods and seeds of the locust or carob tree, a common evergreen tree bearing an abundant crop of fruit,—long, curved pods, which are used for feeding cattle, and are largely exported to England for feeding horses, under the name of locust beans. They are capable of sustaining human life, like the acorns of the oak, eaten by our Saxon ancestors in times of scarcity. AND NO MAN GAVE UNTO HIM the food he needed. His apparent friends all deserted him.

IV. THE RETURN.—Vs. 17-20. 17. AND WHEN HE CAME TO HIMSELF. He had

been like one out of his head, living as it were in an evil dream, in a strange hallucination, unconscious of the realities around him. He is now restored to reason, to a right mind, to the consciousness of his real condition. He awakes from his dream.

HOW MANY Hired SERVANTS. Those least connected with the family; even these HAVE BREAD ENOUGH AND TO SPARE. "Observe that the very lowest possible motive suffices for a starting point in Christian experience. The prodigal is moved by hunger in the first instance."

18. I WILL ARISE. He resolves with all his heart to change his course of life. Good resolutions are not so vain as some would make them out. We shall never do better unless we make up our minds to do better. AND GO TO MY FATHER. Because he was his father, and the one against whom he had sinned. I HAVE SINNED AGAINST HEAVEN. Against the authority and the principles of heaven, against goodness, and providence, and God. AND BEFORE THEE. He had wronged his father, ill treated his overflowing goodness; and he realized that this was but the consummation of a long course of selfish disregard of his father's will.

19. AND AM NO MORE WORTHY. He makes no excuse. He humbly confesses his sins, and asks not rights, but mercies. This is a sign of true penitence. MAKE ME AS ONE OF THY Hired SERVANTS. Let me take any place, however lowly, if only you will permit me to come home, and be near my father. The first impulse of the contrite heart is one of humility on

account of the past. It does not ask high places, and feels unworthy of rewards.

20. AND HE AROSE, AND CAME TO HIS FATHER. "Toward," not "to." He did not come "to" his father; his father came out "to" him.

V. THE WELCOME HOME.—Vs. 20-24. WHEN HE WAS YET A GREAT WAY OFF. Coming slowly, wearily, in rags, shame-faced, and questioning about his welcome. So the sinner, conscious of his sin, knowing his unworthiness, yet hungering after God and home, returns to God ready to take the lowest place in his service. He was "far off" in his feelings, and had but begun his return. HIS FATHER SAW HIM. The implication is that he was ever watching for the return.

21. THE SON SAID UNTO HIM, etc. Note that he complains of no one but himself. This was a strong proof of the reality of his repentance.

22. BUT THE FATHER SAID. Cutting short his confession, since he knew that he was truly penitent.

(1) He found a father by whom he was openly received. (2) He was restored to his home as a member of the family. (3) He was received with a great and public welcome. (4) He received the festal robe of honor. (5) He received the ring and that of which it was the symbol.

PUT A RING ON HIS HAND. "The giving of the ring restores him not only to freedom, but to dignity and power. The ring, which in the East is always also a signet or seal, is only worn by men of position or property.

6. He received shoes as the symbol of being a member of the family.

7. He was welcomed by a public reception and feast.

Via Crucis.

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It is difficult to write of it without seeming hyperbole of admiration. The historian will approve its conscientious historic accuracy; the boyish lover of adventure will find his blood stir and his pulse quicken as he reads; the romantic reader will find here a tale of love passionate and pure; while the student of character will find the subtle analysis and deft portrayal he loves, and will have a fresh realization of the truth that, however times may change and customs vary, one thing is essentially the same, always essentially modern, and that is the soul of man.—New York Times.

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From the Churches.

Denominational Funds.

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

LOWER AVLESFORD, No S.—Last Sunday I baptized eight happy converts.

GABAROUSE, C. B.—The pastor, Rev. L. A. Cooney, baptized Mrs. L. W. McGillivray on Sunday the 23rd of September.

ANNANDALE, P. E. I.—Bro. Marple is with us in this part of the field and God is blessing his earnest preaching.

SUMMERSIDE, P. E. I.—The Summerside and Bedeque churches have agreed to unite in support of a pastor over the two churches.

DUNDAS, P. E. I.—I have resigned the pastorate of the Annandale and Dundas churches and would be glad to correspond with any church desiring a pastor.

SECOND FALLS, ST. GEORGE—Congregations good at this station. Very successful efforts have been made to wipe out the debt.

2ND HILLSBORO.—I now return to Acadia. My summer vacation has been very satisfactorily spent in Dawson Settlement, Baltimore and Caledonia churches.

MILTON, QUEENS COUNTY, N. S.—I am about closing a four years' pastorate of the Milton church. During this period we have enjoyed many evidences of divine blessing.

MURRAY RIVER, P. E. I.—On Sept. 9th we were privileged to bury in baptism the following on profession of their faith in Christ, Miss Mary Gratto, Miss Minnie and Sarah Munn.

ST. GEORGE, N. B.—The new bell in our church is giving good satisfaction and can be heard for miles around.

KENTVILLE, N. S.—Yesterday, Oct. 7, we celebrated the 27th anniversary of the organization of this church and made our thankoffering.

resigning my charge to go to Carleton next month. Last Wednesday evening a call was extended to Bro. C. H. Day to succeed me and he has signified his acceptance.

MUSQUASH, N. B.—This church has been deeply afflicted in the death of Deacon C. F. Clinch who was one of the chief instruments in God's hands in building up the Baptist interest here.

P. S.—It is requested that all communications on church matters be addressed to David Thompson, Chance Harbor, who has been appointed clerk in the place of our deceased brother, Dea. C. F. Clinch.

SURREY, ALBERT COUNTY, N. B.—I have not sent in to the MESSENGER AND VISITOR any kind of reports for some time. It is known to some but not to many that I have not done any pastoral work since last May.

J. MILES.

MURRAY RIVER, P. E. I.—On Sept. 9th we were privileged to bury in baptism the following on profession of their faith in Christ, Miss Mary Gratto, Miss Minnie and Sarah Munn.

DIGBY, N. S.—A word from the outgoing pastor of this important church is expected.

DANIEL & ROBERTSON.

ST. JOHN, TUESDAY, Oct. 16th.

Have you seen the new Chevoit Dress Suitings?

Called "Royal Chevoit" and "Imperial Homespun."

Comparatively few know their beauty, as yet, but every day they're being recognized as the most stylish things among the dress materials of the season.

You couldn't withhold an exclamation of pleasure on seeing a well-made suit of this cheviot cloth on a stylish figure!

It's softness--it's bright silky wool--it's look of warmth and comfort--it's nattiness, made up with stitched taffeta silk trimmings of corresponding color.



These chevots come in all the Fall shades--navy, new blue, cardinal, new mid brown, fawn, grey, black, etc.

Purely all wool 46 inches wide 68c and 85c yard.

This class of goods is more widely shown for Spring 1901, so you see this is the first acquaintance with a "coming cloth."

Samples of these and hundreds of others sent on request.

Daniel & Robertson, London House Retail. St. John, N. B.

Mention MESSENGER AND VISITOR.

in the p... were pre... August... received... from the... friends of... firmly k... difficult... Lord has... ing the v... fortune t... hoped v... been m... added to... thirteen... the Afri... out of to... to cities... among t... shows t... gone out... 1899 the... perly th... modious... structed... church e... of \$600... by amos... benevole... large au... wise imp... on the b... have suc... We have... course it... work. T... force in... have cri... eve of o... presented... accompa... able wat... remembe... money. I... address f... Sons of T... tendered... unworth... With the... ities for... his best... supplying... We have... Provinces... churches... a continu... friends.

MCGIN... on 26th... D. McG... Northfie... BUTLER... county, I... E. McIn... to Ida V... Esq., of... CORBET... sonage, I... by Rev... Corbett... Port Lor... BANKS... 11th, by... Banks ar... brook. PALMER... 29th, by... Palmer o... Kingston... EVERE... the bride... Wm. W... Granville... Wilson o... ELLIS... Sept. 24... Douglas... Alma Tu... of Litchf... COLFIT... of Sherm... 7th, by P... DeMills... Elgin, N... THOMP... Cheggog... P. Wilson... son, of B... of George... N. S. STEPH... sonage, W... W. S. M... Antonsog... garet E. S... ROOF-S... Lower Ec... O. N. Ch... Roop, B... Deacon J... ORSER-A... leton coun... more, Sco... man, both... COWAN... the home... Gordon, I... Isadora L... county, N...



in the pastoral office the final sermons were preached on the last Sabbath in August. During all these years we have received many expressions of good will from the people. In fact throughout, the friends of our Baptist cause have been uniformly kind. We have found it very difficult to sever these strong ties. The Lord has graciously sustained us concerning the work. It has not been our good fortune to accomplish all that has been hoped for, still a substantial advance has been made. In all fifty-six have been added to the church. This number includes thirteen baptized into the fellowship of the African church one and a half miles out of town. Death, as well as the exodus to cities have thinned the ranks, especially among the young people. Our register shows that no less than seventy-three have gone out from us, from causes named. In 1899 the old vestry property, or more properly the old hall, was sold, and a commodious and useful new vestry was constructed adjoining the north end of our church edifice, at a cost of \$1200. A debt of \$600 on the parsonage was provided for by most generous offer from our most benevolent member. The interior of the large auditorium was sheathed and otherwise improved, including necessary repairs on the baptistery. The Baptists of Digby have succeeded to a most marked degree. We have many regrets at leaving. Of course it has not been all sunshine in the work. The powers of hell are an organized force in the town. Against wickedness we have cried aloud and spared not. On the eve of our departure from town we were presented with a most touching address accompanied with the gift of a most valuable watch chain, while Mrs. Thomas was remembered with a substantial sum of money. We received also a most flattering address from the local Division of the Sons of Temperance, while the Oddfellows tendered us a banquet and presented their unworthy brother with a valuable cane. With the large congregations and possibilities for service the coming pastor will have his best powers tested. At present we are supplying the church in Dorchester, N. B. We have no desire to leave the Maritime Provinces. This a matter for the pastorless churches to consider. We earnestly solicit a continued interest in the prayers of our friends.

B. H. THOMAS.

**MARRIAGES.**

**MCGINLEY-BEST.**—At Chipman Station, on 26th ult., by Rev. W. E. Intyre, W. D. McGinley to Ada M. Best, both of Northfield.

**BUTLER-LUNNEY.**—At Penhryn, Queens county, N. B., on 26th ult., by Rev. W. E. McIntyre, Sidney W. Butler of Canning to Ida V., daughter of J. R. Lunney, Esq., of Penhryn.

**CORBETT-DALTON.**—In the Baptist parsonage, Lawrence town, N. S., on Oct. 6, by Rev. Isaiah Wallace, A. M., Johnson Corbett and Mrs. Jane Dalton, both of Port Lorne, N. S.

**BANKS-BUDDLE.**—At Kingston, July 11th, by Rev. J. Webb, B. Th., W. H. Banks and Nellie Buddle, both of Torbrook.

**PALMER-WELTON.**—At Kingston, Aug. 29th, by Rev. J. Webb, B. Th., Outhet Palmer of Tremont and Blanch Welton of Kingston.

**EVERETT-WILSON.**—At the residence of the bride's parents, Sept. 13th, by Pastor Wm. W. Rees, Clarence Everett of Lower Granville to Lillian, daughter of Edward Wilson of Litchfield, Annapolis county.

**ELLIS-TURNER.**—At Granville Ferry, Sept. 24th, by Pastor Wm. W. Rees, Douglas Ellis of Lower Granville and Alma Turner, daughter of Albert Turner of Litchfield, Annapolis county.

**COLPITTS-DEMILLS.**—At the residence of Sherman L. Colpitts, Pettitcodiac, Oct. 7th, by Pastor H. H. Saunders, M. Emma DeMills and Warren H. Colpitts, both of Elm, N. B.

**THOMPSON-FULTON.**—At the parsonage, Chegoggin, Yarmouth, Oct. 3, by Pastor C. P. Wilson, Captain Everett Edson Thompson, of Bass River, to Alice M., daughter of George A. Fulton, Esq., of Bass River, N. S.

**STEPHENSON-STEPHENSON.**—At the parsonage, Woodstock, N. B., Oct. 9, by Rev. W. S. Martin, Robert E. Stephenson of Antonagon, Michigan, U. S. A., to Margaret E. Stephenson of Woodstock, N. B.

**ROOP-SOLEY.**—At the Baptist church, Lower Economy, N. S., Oct. 10th, by Rev. O. N. Chipman, Rev. Frederick Eugene Roop, B. A., and Clara Maie, daughter of Deacon Josiah Soley, Lower Economy.

**ORSER-ACKERMAN.**—At Windsor, Carleton county, Oct. 2nd, by Rev. J. D. Wetmore, Scott E. Orser to Effie May Ackerman, both of Brighton, Carleton county.

**COWAN-DYKEMAN.**—On Oct. 10th, at the home of the bride, by Pastor W. J. Gordon, Edwin C. Cowan of St. John to Isadora L. Dykeman of Jemseg, Queen's county, N. B.

**WETHERBEE-ADAMS.**—At the parsonage, Port Maitland, N. S., Sept. 30th, by Pastor E. A. Allaby, Alfonso H. Wetherbee of Boston, Mass., and Dora S. Adams of Port Maitland.

**WARD-WHALEN.**—On Oct. 8th, at her father's residence, by Rev. W. H. Jenkins, David H. Ward of North Alton, Kings, N. S., and Miss Bessie Whalen of Chester Grant, Lunenburg, N. S.

**ABBOTT-LEE.**—At the residence of the bride's mother, Aylesford, N. S., by Pastor John Burt Morgan, assisted by Rev. J. L. Read, Harry Hilton Abbott of Bridge town, N. S., to Angie Myrtle, eldest daughter of Mrs. Andrew Lee.

**INMAN-PRITCHARD.**—At the residence of the bride's mother, Mrs. Mary Pritchard Somerfield, N. B., Oct. 10th, by Rev. A. H. Hayward, Daniel M. Inman of Lower Perth, Victoria county, N. B., to Janie Pritchard of Somerfield.

**UPTON-PALMER.**—At the Baptist parsonage, Florenceville, N. B., Oct. 10th, by Rev. A. H. Hayward, Frank A. Upton, of Centreville, N. B., to Sandra M. Palmer of Charleston.

**FORD-FREEMAN.**—At Milton, Oct. 9th, by Rev. W. L. Archibald, M. A., Daniel Robertson Ford to Bernice Annetta Freeman, both of Milton.

**BALCOM-CAHOON.**—At the residence of the bride's father, Sept. 19th, by Rev. Harry S. Erb, assisted by Rev. Mr. Rogers (Methodist), Mr. Charles I. P. Balcom of Lynn, Mass., to Abbie Cahoon of Lunenburg Town.

**PEARL-HEISLER.**—At the Baptist parsonage, Lunenburg, Sept. 20th, by Rev. Harry S. Erb, Ira Pearl to Helen Heisler, both of Tancook, N. S.

**BAKER-LEVY.**—At the Baptist parsonage, Lunenburg, Sept. 29th, by Rev. H. S. Erb, Judson Baker of Tancook, N. S., to Lorenda Levy of Cross Island, N. S.

**DEATHS.**

**VEYSEY.**—At Millville, York county, Oct. 3rd, Mrs. Mary Veysey, aged 79 years.

**GUEST.**—At Hillsborn, Aug. 26th, Russell, aged 14 years, son of the late Abraham and Synthia Guest.

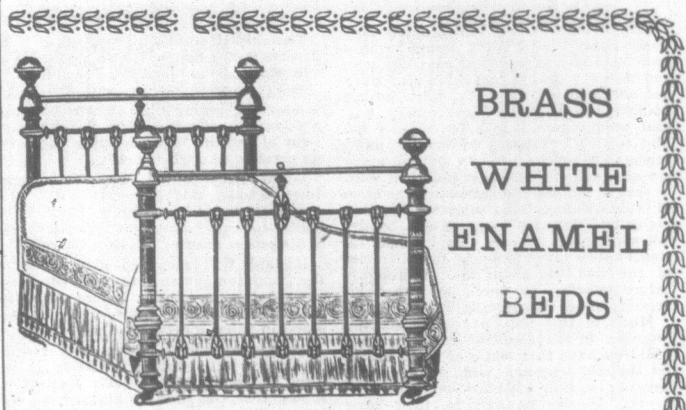
**KEYS.**—Drowned Sept. 23rd, Percy, aged 7 years, son of G. W. and Alice Keys of Hillsborn, Annapolis county. May God sustain the bereaved parents.

**COATS.**—At Hillsborn, Annapolis Co., Sept. 26th, Otto, infant son, aged 17 months, of Cts. Albert and Sarah Coats. The funeral services of all the above named were conducted by Pastor Wm. W. Rees.

**GRAHAM.**—At Lake Brook, Granville Mountain, Annapolis county, Aug. 28th, Robert Graham in the 58th year of his age. Our brother never made a public profession, but was greatly sustained by a strong faith in the atoning work of Christ his Saviour.

**STONE.**—Near Presque Isle, Maine, Sept. 26th, Caroline, relict of the late Thomas Stone, in the 70th year of her age. Two sons and four daughters remain in mourning. Sister Stone was a member of Upper Newcastle church, Queens county, N. B., and her remains were brought thither and laid beside those of her husband.

**BAKER.**—At Windsor, N. S., Oct. 7th, Rebecca J., widow of the late Joseph Baker, aged 71 years. Sister Baker was baptized at Newport by late Rev. J. Bancroft about forty years ago. A few years later she removed to Windsor with her husband and united with the Baptist church there where she remained a member till the time of her death.



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Are now coming into greater use than ever, as being most healthy on account of the cleanliness of the metal, and the most popular are those finished White Enamel with Brass Trimmings. We are now showing a great variety of new designs in White Enamel Beds at prices from \$4.75 to \$27.09. Also ALL BRASS BEDS at lowest prices.

Write for illustrations.

*Manchester Robertson Allison*

**DERKISS.**—At Florenceville, N. B., Oct. 4th, of stomach trouble, after an illness of 3 months borne with Christian fortitude, Lydia, aged 63 years, wife of John Derkiss leaving a husband, one son, an adopted daughter, an aged mother, 4 brothers and a large circle of friends to mourn their loss. In her death the Florenceville Baptist church of which deceased was a member has lost an earnest faithful worker and the community a good citizen. Blessed are the dead who die in the Lord.

**BROWN.**—At Torbrook, Annapolis Co., N. S., on July 24, Seraph Brown, widow of the late William Brown, fell asleep in Jesus, aged 71 years. Our sister in early life gave herself to the Lord Jesus Christ, was baptized by the Rev. Nathaniel Vilito, united with the church and continued a loyal, faithful member to the end of her life. She was a peaceful, conscientious Christian, showing her love by deeds rather than words. A large circle of relatives and friends are left to mourn. May the consolation of the gospel be theirs.

**BELYEA.**—During the night of Sept. 29th, Jerusha Craig, the beloved wife of Hanford Belyea, passed up and out of the tribulation of this life into the glory that Jesus has awaiting his loved ones beyond this life. During months of weary wasting, from that dread disease consumption, never a murmur escaped her lips. She was wonderful sustained by an unwavering faith in God. For many years his Word and Spirit had been her guide. The husband, two sons and two daughters mourn sorely their loss. The church at Coldstream, Carleton county loses another of its most faithful members by her departure. May God raise up others to fill her place in our prayer. Her age was 47 years.

**BECKERTON.**—At Bayside, Charlotte county, Friday evening, Oct. 5th, Brother Thomas J. Beckerton, aged 45 years. Brother Beckerton was a deacon of the Bayside church and he filled the office faithfully. He lived a consistent life, trusted his Master in all things and was a good man full of faith, and of the spirit of helpfulness. He leaves a widow and eight children to mourn their great loss. He was a good loving husband, a very kind father, a good citizen and neighbour. He will be missed indeed by all. His dying request was that the service be conducted by Rev. H. D. Worden of Oak Bay. He selected his own text for service and then went home eternally happy. The service was conducted as requested.

**BEDFORD.**—At Ledge Dufferin, Charlotte county, Brother Thomas Bedford, aged 34 years. Our young brother leaves an aged father and mother, a widow and four children to mourn a very great loss to them. Brother Bedford was a leader in our church here, a fine spiritual, whole hearted worker, always doing his duty as far as he knew it. He was always at his post at prayer-meetings, always took part, always visited the sick. He will be missed indeed, he rests from his labors and his good works now follow him. He was a true husband and kind father, an excellent neighbor, ready to oblige and put himself out for the good of others. May God raise up other young men like him to work as he did.

**In the Hour of Trial.**

DEAR EDITOR.—In this hour of sorest trial permit me to say that in the life of our dear son Allison, who has been so unexpectedly removed from us, we could have asked for nothing better or greater than was granted us. In the home and in public life the law of love and kindness was ever predominant. Christ Jesus was his model, and for him he lived an earnest life. Our hopes were very bright for his future usefulness, now that he has been exalted to the higher service, our earthly purposes are broken, our hearts are sorely bereaved, and it is not easy to say "thy will be done," but he does graciously sustain. Many tokens of sympathy and kindness have been shown us by a large circle of friends. Numerous letters of condolence have reached us from thoughtful ones both far and near, expressive of deep regard for the departed one and most tender words for our wounded hearts, too many to answer personally at this time. My brethren in the ministry have shown much kindness. To each and every one who have shown such sympathy both Mrs. Read and I extend in this public way our sincerest thanks.

E. O. READ.  
Waterville, N. S., Oct. 6th.

**The Only Home Pack-  
age Dyes In The  
World That Give  
Perfect Results.**

The scientific preparation of dyestuffs and putting them up in proper shape for family dyeing has been brought to perfection by Wells & Richardson Co., who are proprietors of the celebrated Diamond Dyes.

These popular dyes have banished from the homes of Canada madder, fustic, logwood, cochineal and all other antiquated dyestuffs. The work of home dyeing is now done quickly and successfully by Diamond Dyes; the process is one that would astonish our grand parents.

To-day millions all over the world use the scientific Diamond Dyes in preference to all others. Diamond Dyes commend themselves to all who use them, because they are the strongest, brightest and fastest and the easiest to work with.

Diamond Dyes, like all other perfect and popular preparations, are largely imitated in style of package and the way they are put up. These imitations are worthless and adulterated dyes, ruinous to all kinds of goods and dangerous to handle. Great caution is advised when buying dyes for home use. Ask only for the "Diamond;" see that the name is on every packet.

**GOLD MEDAL, PARIS, 1900**

The Judges at the Paris Exposition have awarded a

**GOLD MEDAL**

to

**Walter Baker & Co. Ltd.**

the largest manufacturers of cocoa and chocolate in the world. This is the third award from a Paris Exposition.

**BAKER'S  
COCOAS AND CHOCOLATES**



are always uniform in quality, absolutely pure, delicious, and nutritious. The genuine goods bear our trade-mark on every package, and are made only by

**Walter Baker & Co. Ltd.,  
DORCHESTER, MASS.**

TRADE-MARK ESTABLISHED 1780.  
Branch House, 12 and 14 St. John St., Montreal.



**On Keeping Promises.**

The sacredness of promises is too carelessly considered. There seems to be a growing laxity in regard to keeping them, and very few realize that a promise made and accepted in good faith, when broken without cause, comes dangerously near that point where it may be called a lie. The tendency towards broken promises seems to be on the increase, and not many are as scrupulous about keeping their word as they should be. Occasionally one hears of a fellow-being who is so reliable that his or her "word is as good as a bond," but such cases are rare, and in most instances it is safest to know the character of the one concerned most thoroughly before trusting to much to either his veracity or his sincerity.

Much of this indifference to keeping promises is the result of early training. Children have their sense of truth dulled by the too frequent habit some parents have of promising what they never intended to do. Unwise mothers in their haste promise or threaten their children, even from the cradle, with rewards and punishments which they never mean to give, and at so imitative a period the children can hardly fail to be impressed by such examples. Many teachers follow the same line of conduct until, in almost every treatise on school-government, the would-be successful teacher is warned not to threaten or to promise without fulfilling.

Dishonesty of purpose is painfully common in every grade of social and business life. There is no security in buying. There was a time when merchants in former years were so faithful to their contracts that the buyer was certain of receiving exactly the thing promised. Now this is changed, and the purchaser, in general, must keep a shrewd lookout for fear he may be overreached, and even with the closest scrutiny one is never sure that he is getting just what he bargained for.

Insincerity seems to flourish everywhere; persons make contracts and break them with careless indifference. Teachers will contract for a school term, and then for the sake of a better position, or for some trivial reason, will resign. Women, in this particular, are especial sinners, and it is no uncommon thing for a teacher to give up her school in the middle of the term without a thought of the embarrassment the vacancy will cause. Nor is the case any better in society. This seems to be a field where insincerity finds fertile soil, where "promises are lightly made and lightly broke." Sometimes promises must be broken, hindering circumstances prevent their fulfilment, but this is not often, and in the main they may, with a little effort, be kept. It is well to pay scrupulous attention to even trifling ones, for the habit of neglecting these leads to the neglect of graver ones, and thus lowers the moral standard, for broken promises mean broken faith.—Presbyterian Banner.

The United States Treasury now holds \$437,221,191 in gold. This is, with the exception of the unusual amount held by the Bank of France (450,000,000), the largest store in the world under single control.

**AMONG THE CLERGY.**  
Coffee Being Replaced by Postum Food Coffee.

"I am the wife of a minister. About three years ago a warm friend, an exemplary mother and the conscientious wife of a minister, asked me if I had ever tried giving up coffee and using the Postum Food Coffee. I had been telling her of my excessive nervousness and ill health. She said: 'We drink nothing else for breakfast but Postum Food Coffee, and it is a delight and a comfort to have something that we do not have to refuse the children when they ask for it.'

"I was surprised that she would permit the children to drink even the food coffee, but she explained that it was a most healthful beverage and that the children thrived on it. A very little thought convinced me that for brain work, one should not rely upon a stimulant such as coffee is, but should have food and the very best of food.

"My first trial of Postum was a failure. The maid of all work brought it to the table, lukewarm, weak, and altogether lacking in character. We were in despair but decided on one more trial. At the second trial, we faithfully followed the directions, used four teaspoonfuls to the pint of water, let it boil full fifteen minutes after the real boiling began, and served it with rich cream. It was delicious and we were all won.

"I have since used the praises of Postum Food Coffee on many, many occasions and have induced numbers of friends to abandon coffee and use Postum, with remarkable results. The wife of a college professor said to me a short time ago that nothing had ever produced so marked a change in her husband's health as the leaving off of coffee and the use of Postum Food Coffee." Edith Smith Davis, Appleton, Wis.

**News Summary.**

The ship Howard D. Troop sailed from Tacoma on the 6th inst. with 3,500 tons of new wheat, bound for Cape Town, S. A.

The Cape House of Assembly has passed to a second reading a bill to raise a loan of £500,000 to ensure the immediate payment of half the losses sustained by private persons through the war.

James Fitzharris, the Phoenix Park murderer, known as "Skin-the-Goat," who was rearrested at Liverpool on Monday for failing to report himself under the terms of his prison release, has been liberated.

Edward Williams, alien labor officer of the Dominion government, on Wednesday ordered the deportation before Saturday noon of five United States workmen engaged in interior decoration at Toronto.

An announcement of the final results obtained by the various countries in the form of awards at the Paris Exposition shows that the United States received 2,745; Germany, 1,876; Great Britain, 1,727; and Russia, 1,493.

There seems to be little doubt that the new cruiser Variog, built by the Cramps, of Philadelphia, for the United States government, is the fastest cruiser in the world. On her trial trip she made 24.06 knots an hour, and she averaged 23 1-2. Her contract called for 23.

The official preliminary estimates of the crop yield of Iowa for the current year show that the total of all cereals will be 531,439,029 bushels, which is ten million in excess of any previous year and 121,000,000 above the average yearly output during the past ten years.

An official assessment return of Ottawa shows that, in spite of the disastrous fire last spring, which, it is estimated, drove two thousand to other places, the population of the capital has increased by 1,191, and now stands at 58,193. The total assessment is \$25,116,250, an increase of \$637,440.

In Massachusetts the twelfth census shows ten cities with more than 60,000 population, which is twice as many as were shown in the census taken ten years ago. The centre of population, nevertheless, is shifting westward, but it is a slow process, the estimated westward movement having been but twenty miles during the last decade.

The Methodist board of missions, in session at Kingston, Ont., passed estimates of \$280,000 for the work in Canada, Japan and China. The Chinese missionaries are to be sent back as soon as possible. The appropriations made to the Maritime Province conferences for domestic missions were as follows: Nova Scotia, \$8,494; New Brunswick and P. E. Island, \$7,099; Newfoundland, \$10,562.

More than one-half of last winter's ice crop remains unsold in the Maine ice houses, and will be held until next summer. In spite of the long heated term this year it does not seem to have been a good season for the New York Ice Trust. The independent dealers and the trust are still making war on each other and the New York price is now down to 15 cents per 100 pounds.

According to reports from St. Pierre 17 fishing vessels that were operating on the Grand Banks during the gale of September 12, are still missing, with crews aggregating over two hundred men. At St. John's a number of other vessels that have arrived within the past few days have reported a loss of from one to seven men each. The fatality list will probably exceed three hundred.

J. A. Allen, author and writer, died at Kingston, Ont., on Sunday, aged eighty-six. He was the father of the late Grant Allen, and was a clergyman of the Church of England. The death is announced by Dr. Alfred T. Brosseau, physician and surgeon of Laval University, Montreal, and professor of clinical surgery in Notre Dame Hospital, and one of the best known surgeons in Canada.

Canada's commercial agent in Sydney, New South Wales, has sent a report to the department of trade and commerce, under date of September 5, warning Canadian merchants against sending out goods on commission. He says that a number of losses has been sustained by Canadian shippers from this cause. As to a new tariff, it is expected that duties are put in they will be light, and for revenue purposes only. If no new tariff is introduced, Sydney will be a free port until the federal tariff goes into effect, which will not be earlier than nine months and probably not until 1902.

There are surplused lady choirs in three churches in Montreal. The latest addition to the number is St. Martin's. Rev. G. Osborne Troop's. At St. James the Apostle the ladies are vested in cottas and surplice, small black caps being worn instead of college trenchers, these being regarded as more suitable and decorous for lady singers. There are two surplused lady choirs in Toronto, one in Ottawa and one in Vancouver.

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That Has Given New Life To Others.

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The Only Banisher of Disease.

Other Celery Preparations are Worthless Imitations.

**"Paine's"**

HAS A LIFE SAVING RECORD THAT NO OTHER MEDICINE CAN EVER EQUAL

The medicine that has cured your friends and neighbors—the wonderful medical prescription that has the approval of the ablest medical practitioners—is surely the kind that you stand in need of at the moment.

Paine's Celery Compound is, to-day, the only agency under Heaven that can save you if you are suffering from rheumatism, neuralgia, liver complaint, kidney disease, dyspepsia, nervousness and the troubles that arise from poisoned and foul blood. It cures the sick as surely as night follows day.

The extended reputation that Paine's Celery Compound has won as a life saver has induced unscrupulous men to foist worthless imitations on the public. Many people are daily deceived by these miserable frauds.

If you have decided to use Paine's Celery Compound, see that the name "PAINE'S" is on every wrapper and bottle that you purchase. When you have secured the genuine "Paine's," you have the only medicine that can effectually banish your load of misery and suffering, and give you a new, vigorous and happy life.

**New Methods in Medical Science**

Wonderful Discoveries by a Famous Specialist who is Curing Thousands of

Consumption, La Grippe, Lung Debility, Bronchitis and all Pulmonary Diseases

FULL FREE TREATMENT.

Every sufferer from Diseases of the Throat and Lungs need despair no longer—help is at hand.

No matter how many discouragements have been met with, the cure is swift, certain and permanent.

Each of the Three Preparations comprising the Slocum system of Treatment act together, until perfect health results. Men, women and children are being cured in every Province by the famous new treatment, and medical societies are daily flocking to the Slocum standard.

You or your sick friends can have a FREE course of Treatment. Simply write to THE T. A. SLOCUM CHEMICAL Co., Limited, 179 King St. West, Toronto, giving post office and express office address, and the free medicine (The Slocum Cure) will be promptly sent.

When writing for them always mention this paper. Persons in Canada, seeing Slocum's free offer in American papers will please send for samples to the Toronto laboratories.

Act NOW. Get rid of that stubborn cough; rid your system forever of the diseases which quickly lead to Consumption. Let no prejudice prolong further suffering when the trial treatment can be had for the mere asking.

**DON'T DELAY.**



**McLEAN'S VEGETABLE WORM SYRUP**  
Safe Pleasant Effectual

**It Hurt To Eat.**

The pain, nausea and distress that Dyspeptics suffer after every meal can all be permanently removed by Burdock Blood Bitters.

It tones up and restores the stomach to normal condition so that it digests food without causing discomfort.

Here's proof positive:

Miss Maggie Splude, Dalhousie, N.B., wrote the following: "I have been a sufferer from Liver Complaint and Dyspepsia for the past two years and felt very miserable. I could not take much food as it hurt me to eat. My friends said, 'Why don't you try B.B.B.' I did so, using two bottles, which made such a complete cure that I can now eat anything I like without it causing me discomfort."

Young Men and Women from all parts of the Province attend

**Whiston's Commercial College.**

This long-established, reliable and up-to-date Commercial training school fully merits the confidence so long placed in it by the public and continues to give the best instruction in Book-keeping, Shorthand and Typewriting, and kindred subjects; also to supply business men with Bookkeepers and Stenographers. There is an increasing demand for young men who can write Shorthand, and we make a specialty of this branch, teaching the Ben Pitman, Isaac Pitman and Fernin systems. Our Annual Announcement for 1900-01, containing information respecting terms, etc., will be sent to any address on application to S. E. WHISTON, Principal, 95 Barrington Street, Halifax, N. S.

**You'll Have**

A Big Job on your hands if you try to get a BAKING POWDER that will give better satisfaction than

**Woodill's German.**

Has a record over 40 years.

**Equity Sale**

There will be sold at Public Auction, at Chubb's Corner (so called), in the City of Saint John, in the County of Saint John, in the Province of New Brunswick, on Saturday, the Third day of November next, at the hour of twelve o'clock, noon, pursuant to the directions of a Decreeal Order of the Supreme Court in Equity, made on Tuesday, the Twenty-first day of August, A. D. 1900, in a certain cause therein pending wherein John H. Allen is Plaintiff, and George F. Dunham and Matilda Frances Dunham, his wife, are Defendants, with the approbation of the undersigned Referee in Equity, the mortgaged premises described in said Decreeal Order as: "All that certain lot, piece or parcel of land situate, lying and being on the north side of Peter's Wharf (so called), in Queen's Ward, in the City of Saint John, having a front of thirty-five feet on Peter's Wharf and extending northerly forty-three feet to the side line of land now or formerly owned by the Hendrick's Estate and butted and bounded as follows to wit: Beginning at the South West Angle of the lot sold by the late Charles I. Peters to one Thomas Nesbit, thence running North along the West side line of the Nesbit lot forty-three feet, or to the South side line of the land owned by the Hendrick's Estate, thence Westerly along the West side of Hendrick's Estate line thirty-five feet, thence South parallel with the West side of the Nesbit lot forty-three feet, thence East along Peter's Wharf and at right angles with the last mentioned line thirty-five feet to the place of beginning, making a lot thirty-five feet front and forty-three feet deep, together with all and singular the buildings, tenements and improvements thereon, and the rights and appurtenances to the said lands and premises belonging or in any wise appertaining, and the reversion and reversions, remainder and remainders, rents, issues and profits thereof, and all the right, title, dower, right of dower, interest, property, claim and demand, whatever both in Law and in Equity or otherwise of them the said George F. Dunham and Matilda Frances Dunham into or out of or upon the said lands and premises thereby conveyed or intended so to be, and any and every part thereof.

For terms of sale apply to the Plaintiff's Solicitor.

Dated this 25th day of August, A. D. 1900.

DANIEL MULLIN, Referee in Equity  
AMON A. WILSON, Plaintiff's Solicitor.

A new rose is grand enough to be called a cultural glory. It was first introduced by vote of the Helen Gould. Its outer petals, other words, flowers. The with a good perfume as some of our which blossom—that is, all hardy and a sturdy named that is, all in all, the Place alongside hybrid growth, splendor bloom, and a pass all others red, shading these the grand tea roses, the Meteor, always strong growth. Meteor, a rose the deepest crimson growth. Have Robert Garrett, as fine in perfume pink, and ever stem. The Pr in surely with finest garden perfect flowers shape, color a and my group Auguste Victoria giant long pipe white and d flowers are on is as fine as the of a more remarkable above if you city for giving

Farm L The returns series of years half century th On the basis of farmers and o occupied a farm and who have accurate accounts weekly cash w laborers were than 1850. Th of wages paid of a much m character than 1895 to 1900 upward movem Scotland. In altered much such changes been in an up The rise in Scotland durin

A Doctor A physician himself by th says: "Lag nervous wreck stomach, con I tried electric camping, and "Finally I food, and be gone, I made it seemed diff got to carry on and in my p valise. Yeste two dozen pa The facts eat, digest, a gained remark regularly att have been tw am free to say most perfectly I have ever fessional renao It can be giv care to inquir Ltd., Battle C



The Farm.

A New Rose.

A new rose has just been sent out which is grand enough to be reckoned as the horticultural glory of the nineteenth century.

Place alongside it the Jubilee, a remarkable hybrid perpetual, with vigorous growth, splendid form, almost constant bloom, and a color that if it does not surpass all others is fully at the front, a clear red, shading into crimson; then add to these the grandest of all the new hybrid tea roses, the Liberty, even finer than the Meteor, always in bloom and of extra strong growth.

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Farm Labor in Great Britain.

The returns of agricultural wages for a series of years show that during the last half century they have been steadily rising. On the basis of a number of returns from farmers and others whose families have occupied a farm for a long period of time, and who have also kept and preserved accurate account books, it appears that the weekly cash wages of ordinary agricultural laborers were 48 per cent higher in 1899 than 1850.

\*\*\*

IN HIS VALISE

A Doctor Carries Grape-Nuts Food.

A physician in McDade, Tex., who cured himself by the use of Grape-Nuts food, says: "Lagrippe left me a physical and nervous wreck, with indigestion, dilated stomach, constipation, and neurasthenia. I tried electricity, vapor baths, traveling, camping, and medicines, ad nauseum."

"Finally I put myself on Grape-Nuts food, and before the first package was gone, I made such an improvement that it seemed difficult to believe. I finally got to carrying Grape-Nuts in my valise, and in my pocket when I didn't have a valise. Yesterday I secured a new case of two dozen packages."

The facts are that I could eat, and did eat, digest, and assimilate the food and gained remarkably in strength. I am now regularly attending to my practice. I have been twenty years in practice, and am free to say that Grape-Nuts food is the most perfectly and scientifically made food I have ever known. My name, for professional reasons, should not be published. It can be given privately by those who care to inquire, by the Postum Cereal Co., Ltd., Battle Creek, Mich.

by employers to the scarcity of labor. The more skilled and educated men prefer to seek employment in other industries. Farmers in England state that there is special difficulty in getting young men to take charge of animals, partly, due, it is said, to their objection to Sunday work. Employers of labor have complained for many years of the difficulty of keeping the younger and more efficient men on the land, but never has the complaint been so general as at the present time.

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Winter Protection of Plants.

It should be well known to advanced gardeners by this time that light is as great an agent in destruction by frost as frost alone. But little practical advantage has been taken of this knowledge, except by gardening folk generally, of what the advanced gardeners know. The latter shades his greenhouse when he finds the plants frozen, and he plants rhododendrons and similar plants where the sun does not strike them in frosty weather, if he should have any choice in the selection of a site.

Surely orange growers in Florida might profit by this experience of their Northern brethren. It would not be a very expensive thing to make an arbor of lath over an orange grove, the lath being an inch or so apart. With such a partial shade the plants would probably endure ten or twelve spasmodic degrees of frost without injury, and the shade in summer would doubtless be all the better for the trees, at least the trunks of the trees might be boxed, and even filled with earth if the weight could be supported. If the tops should suffer from frost, the strong trunks would sooner recover than when the whole tree was killed to the ground.

\*\*\*

Use Skimmilk.

Skimmilk is a food which contains muscle and flesh forming material in a form to be readily taken up and digested by the system. Milk that has been skimmed has really lost but a small amount of its value as a food, the cream consisting considerably of fat, which in itself is the least nutritious part of the milk, except to create warmth. The cheesy matter left in the milk is its most valuable part for food and tends to produce a vigorous, healthful growth when fed to calves, pigs and chickens. If chickens were fed less corn and more skimmilk, it would not only be to their lasting benefit, but it would also eventually result in financial benefit to the farmer.

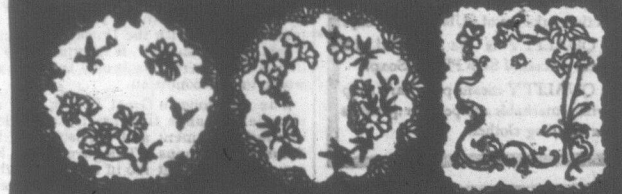
Familiarity with the prevailing standards of etiquette gives a young man a distinct advantage, and he who is sure that he knows is at ease and conforms automatically to social requirement. None can be perfect in deportment who has to stop to consider how things ought to be done. If a man be a gentleman at heart the outward polish is easily acquired—between manners and morals the tie is intimate. A true gentleman is simple, unpretending, natural. He is courteous and considerate, and has the personal dignity that comes of self-respect, not self-consciousness. He treats every woman as a lady, speaks well of others and recognizes hospitality as a mutual obligation.



Summer days are embroidering days. The 376 shades of BRAINERD & ARMSTRONG Asiatic Dyed Embroidery Silks make beautiful work, the product of your Summer's restful employment.

Each perfect, lasting shade put up in our Patent Holder. Can't soil, tangle, or "muss up." Our "BLUE BOOK" tells exactly how to do 50 different leaves and flowers—sent on receipt of three tags or a one cent stamp.

CORTICELLI SIKL CO., Ltd. St. Johns, P. Q.



Painters' Kidneys.



The worst thing a painter has to contend with is the turpentine. The lead, of course, is bad too.

But the turpentine cuts the kidneys, inflames and weakens them, makes the painter's life a dangerous and troublesome one. When a painter's backaches, its time for him to begin treating the kidneys.

DOAN'S KIDNEY PILLS

will fix them up—take out the inflammation and congestion, give ease to the aching back.

Mr. J. Evanson, the well-known painter and decorator, 50 Oxford St., Toronto, Ont., said: "About eight weeks ago I was taken with an excruciating pain in my back over the kidneys. It was so bad that my wife had to apply hot cloths till the doctor came and gave me morphine."

He said the trouble was due to a stone passing from the kidney to the bladder.

My water was loaded with a brick dust deposit and scalded on passing.

While in this condition I heard of Doan's Kidney Pills and started taking them.

It was not long before I got relief from pain and have been improving in health ever since. My urine is now clear and does not smart me, and I feel better than in years.

LAXA-LIVER PILLS.

These little pills follow a natural course, clearing away all bile and effete material. Constipation, biliousness, dyspepsia, sick headache, heartburn, waterbrash—all disappear when they are used. Price 35c.

FAVORABLY KNOWN SINCE 1826. HELPS HAVE FURNISHED CHURCH, SCHOOL & OTHER PURPOSES. MENEELY & CO. WEST-TOWN, Y. BELL-METAL CHIMNEY, ETC. CATALOGUE & PRICES FREE.

Notice of Sale.

To the Heirs, Executors and Administrators of Samuel Malley, late of the Parish of Simonds, in the City and County of Saint John, and Province of New Brunswick, Farmer, deceased, and to Maria E., his wife, and to all others whom it doth, can or may concern:

Take notice that there will be sold by Public Auction, at Chubb's Corner (so called) in the City of Saint John, in the City and County of Saint John and Province aforesaid, on Saturday, the Twentieth day of October next, at twelve o'clock noon,—All that certain lot, piece or parcel of land situate, lying and being, partly in the Parish of Upham in the County of Kings, and partly in the Parish of Saint Martins, in the said City and County of Saint John, known and distinguished as lot number four (4) in the Grant under the Great Seal of the said Province to Archibald Rutledge, and others, containing two hundred acres more or less and bounded on the South and West by land owned by George Duncan, on the East by land owned by Andrew Riddick, and known as the Sentinel Farm, and on the North by lands owned by Andrew S. Fowler, together with all and singular the buildings, improvements, privileges and appurtenances to the said premises belonging or in any wise appertaining.

The above sale will be made under and by virtue of a Power of Sale contained in a certain Indenture of Mortgage made by the said Samuel Malley and Maria E., his wife, of the one part, and the Foreign Mission Board of the Baptist Convention of the Maritime Provinces of the other part, dated the first day of April, A. D. 1892, and duly registered in the offices of the Registrars of Deeds in and for the Counties of Kings and the County of the City and County of Saint John, in book 2, No. 4, pages 815, 816, 817 and 818, of Records—the twenty-first day of June, A. D. 1892, and in book No. 45, pages 29, 30 and 31, of Records the eleventh day of April, A. D. 1894, respectively, reference being thereunto had will more fully and at large appear, default having been made in the payment of the money secured by the said Indenture of Mortgage.

Dated the first day of August, A. D. 1900. The Foreign Mission Board of the Baptist Convention of the Maritime Provinces, Mortgagee.

AMON A. WILSON. J. W. MANNING. Solicitor to Mortgagee. Secretary.

BE SURE advertisement for Miller Bros. pianos and organs. 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.

The anniversary of the death of Charles Stewart Farnell was celebrated on Sunday at Dublin by a small procession to Glasnevin cemetery. Messrs. John E. Redmond and Patrick K. O'Brien were present. Several wreaths were deposited on the grave, including one from the widow.

On Sunday the bishop of Jerusalem, in the name of the pope and in the presence of the German consul and 500 German pilgrims, laid the corner-stone of the church which is to be erected on Mount Zion on the site which Abdul Hamid presented to Emperor William on the occasion of the latter's visit to the Holy Land.





**SURPRISE SOAP**

**A Lady of Quality**

knows real value and genuine merit; and will use SURPRISE Soap for this reason.

QUALITY is the essential element in the make up of SURPRISE Soap.

QUALITY is the secret of the great success of SURPRISE Soap.

QUALITY means pure hard soap with remarkable and peculiar qualities for washing clothes.

**New Cloths**

FOR Ladies' Coats and Suits

MADE UP TO ORDER

Cheaper than ready made and much more satisfactory.

**J. P. HOGAN,**  
48 Market Square,  
St. John, N. B.

Tailor and Ladies' Tailor.  
Tel. 1251.

**Winter Overcoats**

The right way to buy a Winter Top-coat is first to find a reliable place to order it, a place that you have confidence in, a place where you can get satisfaction or your money back if you want it—that place is our store.

Winter Overcoats, Cloths and Linings ready for your inspection.

**A. GILMOUR,**  
68 King Street, St. John, N. B.  
Custom Tailoring.

**WHEELER'S BOTANIC BITTERS**

A reliable and effective medicine for cleansing the blood, stomach and liver. Keeps the eyes bright and skin clear. Cures headache, dizziness, constipation, etc.

Purely Vegetable, large bottles, only 25 CENTS.

For **25c.**

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

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

Wedding Invitations, Announcements, etc., a specialty.

**News Summary.**

The total gold output in the Klondyke for the season just closed amounted to twenty-five million dollars.

The wrecked steamer Newfield, ashore at White's Cove, N. S., broke in two Thursday night and the after portion of the ship sank in deep water.

The Century means to make its November and December numbers the most beautiful issues ever published. Color printing will be largely used.

Business failures in the Dominion last week numbered thirty-two, against twenty-seven in the corresponding week of 1899.

A horrible tragedy has occurred at the mining town of Trenton, N. S. Two children of A. McKay have been torn to death by a mad dog. Mrs. McKay was also greatly injured by the animal before help could be secured.

There are at present in the P. E. Island Hospital, undergoing treatment, two persons, one of whom is over a hundred years older than the other. The senior of the two is Mr. Lionel Garmun in his 102nd year, and the other is a little boy a little over a year old.

Emperor William's abandonment of his proposed visit to Herr Krapp, coupled with the announcement that he will remain in Berlin with the Dowager Empress Frederick, his mother, is interpreted to indicate that there has been a turn for the worse in her condition.

The elections in Great Britain will not materially change the numerical relations of the Government and opposition in the House of Commons. The government had a majority of about 120 in the House when Parliament was dissolved, and it seems likely to be sustained by about the same majority in the next house.

N. P. Nougan, an operator on E. & N. railway, Vancouver Island, whose negligence in the performance of his duties caused a collision on the line a few days ago, whereby four men lost their lives, was found guilty of manslaughter Friday and sentenced to nine months' imprisonment.

The St. John "Monitor," in the hands of Mr. T. O'Brien, has been from the first a bright and interesting sheet, and exhibits a growing excellence. We are pleased to note that Mr. O'Brien is meeting with such success as to encourage him to issue the "Monitor" as an eight page sheet, beginning with December.

A story comes from Chipman of the manner in which a local sportsman who went back on his reputation met with just punishment. He had driven from Chipman to Gaspereaux to hunt moose, and contrary to law and the ethics of sport took with him the appliances for manufacturing moose snares. Having driven into the country where a promising spot suggested itself, he unharnessed his horse, tethered it and then went into the woods not far away, where he set several snares in a moose run. Next morning just before daybreak he arose and went out to look for the spoils. As he drew near one of his snares much to his joy he heard sounds which told that one trap was occupied. Hastily approaching he saw through the dim light a large beast struggling for liberty. He fired quickly and the animal dropped. Delighted he ran to the snare to find, not a moose, but his own horse, a valuable animal. It had broken its tether during the night and wandered into a snare. The hunter is neither looking for nor receiving sympathy.—Globe.

**Personal.**

Rev. Perry J. Stackhouse, of the Tabernacle church, St. John, has returned from a brief vacation during which he visited Boston and New York. He has very much enjoyed the trip and feels the better for it.

As will be seen by a note in our Church News department, Rev. B. H. Thomas has just concluded a pastorate of nearly four years with the Digby church, which has been fruitful in results. Mr. Thomas is now supplying for the church at Dorchester, N. B., and is open to a call from any church which may desire his services.

We were pleased to have a call on Monday from our veteran home missionary, Rev. I. Wallace, who with Mrs. Wallace was on his way to Woodstock, where they will visit Mr. Wallace's brother-in-law, Mr. Fisher, and afterwards proceed to New York State to visit their sons. We were glad to see Mr. Wallace looking well, and hope that he and Mrs. Wallace may very much enjoy their visit.

**C. C. RICHARDS & Co.**  
Dear Sirs,—I have great faith in MINARD'S LINIMENT, as last year I cured a horse of Ring-bone, with five bottles. It blistered the horse but in a month there was no ring-bone, and no lameness.  
**DANIEL MURCHISON,**  
Four Falls, N. B.

**Millions use Pearlina**

**DYKEMAN'S**

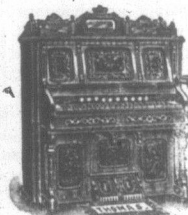
THREE ENTRANCES } 97 KING STREET,  
59 CHARLOTTE STREET  
6 South MARKET

OUR NEW FALL STOCK OF DRESS GOODS HAS ARRIVED and out of this vast assortment we are sure to be able to please you in style, please you in price, and we will please you with our methods of doing business.

54 INCH GOODS are popular this year for dress materials, and it requires much less for a dress than of the ordinary width. We are showing some excellent 54 inch goods in small plaids and plain colors,—such as grays, heathers, and invisible checks. Prices from 75c. to \$1.50.

Send to us for Samples of Dress Goods that you may want and you will find you will save money by sending us your orders. We pay expressage on parcels amounting to \$5 and over.

**F. A. Dykeman & Co.**  
St. John, N. B.



**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.

**INCOME INSURANCE**

DO YOU WISH to know something about our New Form of Insurance? It will pay you to investigate it even if you have resolutely opposed Life Insurance plans hitherto. If you will favor us with your age we will send you in return the details of the best Protection and Investment plan that was ever devised.

1871 PROMPT SETTLEMENT IS OUR STRENGTH. 1900  
Confederation Life Association, Toronto,  
S. A. McLEOD, Agent at St. John. GEO. W. PARKER, Gen. Agent  
Office, 45 Canterbury St., St. John, N. B.

**Cash for Forward Movement.**

M and H Oxner, \$5; Andrew Kempton, \$1; Mrs Allison Smith, \$100; L M Smith, \$250; John Moser per Dr. Keirstead, \$5; Geo E DeWitt, M D, \$25; Thomas Miller, \$2.50; Mrs Emma L Estv, \$2.50; H M Pattillo, \$5.50; A friend, Port Lorne, \$2; C F Hermon, \$10; Jefferson Corning, \$7.50; Henry Harrison, \$2; Mrs J E Whitford, \$2; W J Cameron, \$6; Geo B Hall, \$2; F C Kenney, \$7.50; Adelbert Allen, \$10; Jeremiah Porter, \$4; Henry Saunders, \$1; John H Porter, \$1; N P Crosby, \$2; Ellsworth A Crosby, \$2; Thos Eldridge, \$4; H G Tedford, \$2.50; Moses Harris, \$5; Miss Viola Harris, \$2; Fraser Gavel, \$3.75; Chas P Kent, \$10; J W Anderson, \$3; Mrs Mary E Purney, \$4; Jas H Allen, \$3; G B Allen, \$4.50; G F Allen, \$10; Mrs Alice H Davis, \$2; Edw Thomas, \$3; A E Morrell, \$1; Jas G Morrell, \$2; Sinclair Payson, \$2.50; Mrs J D Payson, \$2; Geo Bailey, \$2; Geo Durkee, \$4; Geo Repool, \$1; Gilbert Lent, \$1; Bayard Powell, \$1.25; Sinclair Cann, \$1; Geo Lent, \$3; Waitstall Perry, Sr, \$1; Waitstall Perry, Jr, \$1; Joseph Thurber, \$2; Herbert Campbell, \$1; A F Hains, \$1; J F Morrell, 25c.; Frank Lent, \$6; Nathan Thurber, \$1; B S Bishop, M D, \$5; Alfred Cann, \$4; Nicholas Outhouse, \$1; L H Outhouse, \$2; Ainsley Tidd, \$2; Mrs B Collins, \$2; Jos W Tidd, \$10; Leonard Moore, \$4; Jessie A Hersey, \$4; Burton Bunker, \$1; Wallace Trask, 50c.; Jos W Denton, 50c.; D J Morehouse \$2; Mrs Edw McKay, 50c.; W M B Dakin, \$5; Ira Gra-

ham, \$2; W W Cossaboom, \$5; Geo A Holmes, \$1; W H Denton, \$2.50; Coran B Cossaboom, \$10; Collections, \$5.06; E D Wescott, \$5; Hadden Wescott, \$1.25; W C Denton and family, \$5; J S Hines, \$2; Jas H Robbins, \$3; Wm Nicholas, \$1; Miss Zilph Banks, \$2; Mrs Florence E Anderson, \$1; Jas E Denton, \$2; Geo E Denton, \$1; J Russell Denton, \$1; Kelsey Denton, \$2; David Hawboldt, \$5; Arthur N Whitman, \$25.

I find I have omitted while collecting to credit some one as my cash over-runs this list. Will the partly omitted please notify me at once. In last list should read \$1 instead of 50c.—Mrs Mana Forbes should be Mrs. Mariah Forbes.

**WM. E. HALL,**  
93 North St., Halifax.

P. S.—Will every reader of MESSENGER AND VISITOR please read and digest Dr. Trotter's letter in last issue "A New Grip on the Forward Movement."  
**W. E. H.**

After the storm of Thursday last the harbor of North Sydney, C. B., presented an unwonted spectacle, the shore being strewn with wrecks of small schooners. An unusual sight was a schooner whose bowsprit was firmly driven into the wall of a dwelling house. It cut through the kitchen wall near the window as clean as a knife, much to the astonishment of the household.

THE CHRISTIAN VOLUNTARY  
Vol. XV  
Coming Home.  
arrive at Halifax turning from South since they left. Much enthusiasm are sure of receiving their return. Not will come back brave fellows who have found gladness and entertainment will not be forgotten these men in coming will settle vocations from called to fields of them, as they s Canada a year of what awaited service and had supposed that business. Many the Canadian boys half fee of police duty they would get little knew what forced marches, of the hunger a vice under diffie was a stern sch fresh from the The result ba proud of her their mettle, dian soil breeds limb, who on th worthy to have n Empire. The tory. But as we and pay loving t their lives in th pray that it wil other call to blo for a not less stu of war, and the country faithful and religious in will be worthy uphold their cot

The Value of Ho  
Mission Work.  
ary Society, the that the stabilit; standing the sp posed of foreign the Pacific in le home missionar cause. This re United States, b fertile western la conditions for f found on the co be doubted, will attract some mi countries. The are not likely to sionary less than the United State quently pointed future, not only interests of the political destiny