

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LX.

{ THE CHRISTIAN VISITOR,
VOLUME XLIX.

Vol. XIII.

ST. JOHN, N. B., WEDNESDAY, OCTOBER 27, 1897.

No. 43.

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Problems and Inspirations in the Future of Acadia.

Inaugural Address, Delivered by Rev. T. Trotter, D.D., at his Installation as President of Acadia University, Wolfville, N. S., Oct. 13.

Mr. Chairman, Gentlemen of the Board of Governors and Senate, Gentlemen of the Faculty, Ladies and Gentlemen:—

I should be wanting in sensibility, if I did not feel at this moment that a signal honor was being put upon me by my brethren. That I should be deemed worthy to follow in the line of those noble men whose careers, as presidents of this college, have been so strikingly sketched by Dr. Saunders; that a body of men so experienced as I see about me should have confidence in entrusting me with this position, is an honor for which I can find no adequate explanation either in my person or my qualification. I can but attribute its bestowal to a very generous estimate of my attainments and character, and to the hopes entertained of what I may become, rather than to the recognition of what I am. If, however, I am sensible of the honor conferred, equally sensible am I of the responsibilities imposed. Indeed, so preponderant is the latter feeling over the former that I stand before you in no spirit of elation, but rather in that of humble hopefulness that my brethren have made no mistake in calling me to this service, and that, if God's will has found expression in their action, He will make manifest the fact by the bestowal of abundant grace for the discharge of the duties I now assume.

In selecting a subject for presentation at this time, it has seemed appropriate that I should speak rather from the presidential than the professional point of view, and should deal with practical rather than theoretical topics. The subject of my remarks will be

PROBLEMS AND INSPIRATIONS IN THE FUTURE OF ACADIA

To say that there are problems in the future of Acadia is not to say that she has not already solved, and that in noblest fashion, problems of the hardest sort; it is not to hint at weakness, or to insinuate that her life and efficiency are in peril; it is but to suggest that she aspires to an expanding future, that with the growth of her attainments there has come a growth of her ideals, and that in the future, as in the past, progress must be made against difficulties which only thoughtful-ness and resoluteness and patience can overcome.

One of the problems of the future will be

THE PROBLEM OF EDUCATIONAL EFFICIENCY.

This is a problem common to all educational institutions. The great Universities, with their splendid equipment and centuries of inspiring tradition, feel it not less than the smaller colleges, though, of course, from different causes. The elaborate equipment of the great Universities almost invariably implies a curriculum which invites the undergraduate to enter upon specialized courses too early for his highest advantage. The numbers in attendance, and the largeness of the classes, while generating spirit and enthusiasm, necessitate the adoption of lecturing rather than teaching methods in the classroom—a change by no means the best for the student at the undergraduate stage of his development—and make personal intimacy with the students, and proper supervision of them, on the part of the Faculty, an impossibility. In the smaller colleges, while the limited numbers

make the socratic method possible in the class-room, give ample scope for the personal influence of the professors, and create conditions all round favorable to thoroughness and reality, so far as the work goes, there are often the disabilities which come from lack of numbers, prestige and adequate funds. Thus this problem of educational efficiency is, as I have said, a problem common to all educational institutions.

It has been a problem at Acadia from the beginning, a problem which has constantly engaged the governing bodies, and the succession of able men who have constituted its teaching staff. It must continue to engage the attention of the governors and teachers who shall control the future.

In justice to those who have gone before, and for the guidance of the future years, it may be well to note some of the circumstances which make the problem peculiarly difficult of solution in an institution like our own.

The men who promoted the founding of the College were Christian men in a pronouncedly evangelical sense. Their thought was to secure for the successive generations of young people the advantages of a liberal education under vital Christian conditions. Experience, however, has proved that, if it is vitality and positiveness of Christian teaching and influence that you are after, this element can be secured only by the control of a body of men who are at one in respect to all essential Christian truths and aims. A governing body, composed of representatives of essentially varying schools of thought and belief, and habitually compromising and trimming out of deference to mutual prejudices, must inevitably be weak and nominal in its Christian influence. It has come to pass, therefore, that Acadia, like most of the colleges which openly assert the Christian claims, and make the Christian element real and dominating, is a denominational college. Not a denominational in the sense of prescribing denominational tests for the students, not denominational in the sense of inculcating denominational tenets, but denominational in the sense of being governed by a body of Christians, who are organized on the basis of a common faith and life, and who because of their unity can project the Christian claims into their educational work without compromise or apology, and give Christ His seat of pre-eminence in the temple of learning and intellect. In this sense, Acadia is a denominational college.

But see now what this means as affecting the problem of educational efficiency. In the first place, a college which is avowedly Christian, not to say denominational—a college which purposes to handle the great subject of religion with freedom and independence—is, in the nature of things, cut off from all rightful expectation of state support. It must depend upon the voluntary gifts of its friends. This is an elementary principle in Baptist faith and polity. If a college is not only Christian, but denominational in the sense which I have described, though its doors be thrown open ever so widely without prejudice to any on the ground of their denominational alliances, the constituency from which it may expect to receive patronage and means will be still further limited.

Such is the case with Acadia. She receives not a dollar from the public exchequer for the prosecution of her work. Did the state proffer its aid, she would be bound to decline it. And seeing that she is the property of the body of Christians called Baptists, and that other bodies of Christians have colleges which more fully command their sympathies, it is inevitable that her dependence both for students and for material support should be chiefly upon the Baptist people of these provinces.

You will see at once that this limitation in the sources of supply means corresponding limitations in the plans that may be entertained, in the number of instructors that may be employed, and, as some may think, in the quality of service that may be secured. It renders the problem of educational efficiency a very difficult one.

And then apart from limited constituency and meagre resources, there is another feature in the government of Acadia which will seem to many still further to complicate the problem. I refer to the ultimate government of the University by a popular Convention. The Board of Governors is, as you are aware, not a close corporation; not a self-perpetuating body, not a body with no obliga-

tion but to satisfy itself, or to fulfil in a general way the terms of a time-worn trust deed. The governors are chosen from time to time by the vote of the Baptist Convention of these provinces, a body representative of the Baptist churches of the country, and embracing in its delegation the old and the comparatively young, the rich and the poor, the learned and the unlearned, the broad-minded and the narrow-minded. To this Convention every serious proposal must be submitted for ratification. Year by year the Board must report in full concerning the life and work of the institution and submit to a popular discussion and vote at every point. Imagine the amazement of Carlyle at such a democratic conception. Nor must we be surprised if many another shakes his head with an air of apprehension. It must be admitted that, in some respects, this government by a popular body heightens the difficulty of the educational problem.

From this I now pass to a second problem, a problem of a more particular sort, a problem which for some years has been in abeyance, but is now again demanding consideration, and at least a working solution. I allude to the problem of theology.

The design in this educational effort seems to have been from the first to give to the young people of the denomination, whatever their purposes in life, a liberal education under positive Christian influences. Interwoven, however, with this general design, has been a special solicitude that the rising ministry might be profited by the provision made, and might bring to the leadership of the churches informed and disciplined minds as well as devout hearts. The leaders have rightly felt that fundamental to a true culture was the discipline furnished by the general course, and there the emphasis has been put. The desire, however, to do the best possible for the ministry has inspired repeated efforts to add to the general course some distinctly theological work. Besides other less important efforts, there was in the fifties and sixties, a period of 15 years, when instruction was given in various theological subjects by the late Dr. Cramp. In the seventies and eighties, for a period of nine years, theological work again assumed very respectable proportions, under the instruction of the late Dr. Crawley and Dr. Welton, now of McMaster University.

In the year 1883, Dr. Welton was invited to a professorship in Toronto Baptist College, now the theological department of McMaster, and an overture was made by the Toronto brethren with a view to making the Toronto College the theological school for the Baptists of the Dominion. Under that proposal, theology was abandoned at Acadia; though not forever, as after events proved. Some students for the ministry have gone to Toronto for theology; more have continued to go to Newton, Rochester and Chicago; some have gone nowhere. A section of the denomination has never been happy that theology was thus dismissed, and as the result of a growing demand for its restoration, a theological course was elaborated six years ago, was ratified by the Convention, and inserted in the calendar. It was the best proposal that seemed likely to prove practicable. It has been called the Baptist Theological course. It assumes that the theological instruction given should be part of a definitely defined course. It assumes, moreover, that as a University may give the degree of B. A. or of B. Sc., at the close of a four years' course, in which the ordinary college studies or the natural sciences have predominated, respectively, so, with equal propriety, may it grant the degree of Bachelor of Theology at the end of a four years' course in which the theological element has predominated, provided that the entrance to this course has been equally high, and the requirements of it have been equally exacting. This course, I say, was inserted in the calendar six years ago. It has stood there, however, only as the record of decisions reached, and the prophecy of good things to come. The lack of funds has made it impracticable to put the course into effect.

But once more the unexpected has happened, and the handsome bequest of the late Godfrey P. Payzant, is a bequest for theological purposes. Actual work in this department is again made possible. The problem is, What shall that work be? What is the wisest expenditure of the new funds at command? Well, it is always best to conserve the wisdom and work of the past if

possible, and build thereupon, and the governors have decided that the typical course in theology shall be substantially the Baptist Theological course already on the pages of the calendar. Something of a modified type also may be introduced temporarily for the assistance of special classes of men, but the Baptist Theological course is to be the type. It is not desired that men who are young and free should elect this course in place of a full arts course and a full course in theology elsewhere. Such men should hold themselves loyally to the largest and best preparation that is possible. But it is believed that, for a considerable body of men, it will be the best course that they can take.

The efficient teaching of the theological subjects of the course will demand the time of three professors. Mr. Payzant's bequest, since half of it goes to found a beneficiary fund for theological students, will not provide for the salaries of more than two professors. Other personal gifts must be forthcoming, or the churches, in addition to what they are now doing yearly for the Arts Department, must furnish the salary of the third professor, whenever the time comes for his appointment. It is not proposed to begin theological work for two years at least, and only then on condition of such a measure of financial enlargement as shall firmly secure the other departments, as well as give the new undertaking the guarantees of success. This is the problem of theology at the present time briefly stated, with some hints as to its proposed solution.

A third problem is

THE PROBLEM OF FINANCE.

This problem is but an element in the problems already dealt with. It is susceptible, however, of being abstracted and considered by itself, and just now such distinct consideration seems to be demanded. What then are some of the facts in finance upon which the future of the University is conditioned? I shall, of course, confine myself to the University to-night, leaving out of view the wider financial problem of the board which embraces the other institutions. The general fact of importance is that the University in its financial resources has not developed in equal ratio with its development in other respects. The debt upon the University is not large, comparatively, but without an increase of resources it is bound to grow larger and larger. An annual deficit of even a few hundred dollars soon piles up a burdensome debt. Then there are demands which have been before the Board already, which an empty treasury has made it impossible to meet; the renewal of the building within and without, for example, the revision of the heating system, an increased supply of apparatus for the scientific department, the founding of a course of lectures by distinguished educators from abroad, who, coming to us for a brief period from a larger world, would stimulate intellectual life, and give us immediate touch with the great thought movements of the times. It is inevitable also, that new demands will assert themselves. Growth is the law of all living organisms. We shall encourage patience and the spirit of self-sacrifice, but one wonders whether we may hope indefinitely to retain first-class men on the staff at the minimum salaries now paid. Moreover, with the growth of numbers which is bound to come, a larger teaching force some day will be needed; present accommodations also will be taxed, and a larger space must be provided. Besides, there is the demand in connection with theology to which I have alluded.

To meet the financial necessities of the future, the University has three sources of income. The income from about \$100,000.00 of investments, the fees of the students, and the annual gifts of the churches through the Convention fund. The increase of funds must come from one of these sources. The Board might increase the fees for tuition. This would not be unreasonable. Last year it cost the Board not less than \$90.00 for the tuition of each student in the University. Many of the students, having at their command scholarships, paid to the college nothing towards this amount. Even those who paid tuition fees, paid less than one-third of the amount named, and considerable less than was paid by students in any other college in Canada. Out of sympathy for the hard-pressed students, however, the Board will be loath to increase its income from that source if it can possibly be avoided. The annual gifts of the churches will, we believe, grow to more generous proportions. Just now, however, the Board is appealing to the denomination for an increase of the college endowment to the amount of \$40,000.00. This will afford very substantial relief and give new heart to the administration.

That this sum will be raised I do not doubt for a moment. Indeed, I am hopeful that before the new century dawns we shall not only have this additional endowment yielding interest, but shall see upon the grounds, as the gifts of some generous friend or friends, a solid and spacious stone building in which the treasures of the library and museum may find safe housing, and by which valu-

able space in the college building, urgently needed for other purposes, may be released.

No one will imagine that these two good things combined will be an absolute and final solution of the financial problem. Each decade will develop its own needs, and create its own demands, even as it will also replenish the resources of our people, and multiply that godly and generous seed who will rejoice to minister to the world through this God-honored means.

Such I regard as the leading problems of Acadia's future. It will be admitted, I think, that they are sufficiently serious to tax the wisdom and courage of whoever may be called to the task of administration. There may be persons who have doubts as to the possibility of finding a solution for any of the problems named.

The conditions, they may think are lacking, and must continue to be lacking, for the effective handling of these various questions. With such a view I cannot agree. I believe the problems to be solvable. Not that I have any ideal or absolute solution to propose at any point. The problems described do not admit of such a solution. They are in their nature persistent problems. Like the poor, they are bound to be always with us in one form or another. The solution given to them today but creates conditions for the recurrence of them in new and higher forms. I have this, however, to say, that if two years of intimate fellowship with the life of the University, and some months of earnest study of its circumstances and prospects, have revealed to me future problems complex and difficult, they have also revealed to me conditions full of inspiration, and which guarantee a future of growing efficiency and influence. It is of these

INSPIRATIONS IN THE FUTURE OF ACADIA.

that I propose now to speak.

1. I have said that the peculiar aims and organization of Acadia make her problem of educational efficiency peculiarly difficult in some respects. This is true. But as one addresses himself to this problem, he enjoys, first of all, the inspiration of the thought that, however difficult of attainment,

THE IDEALS OF THE UNIVERSITY ARE SOUND AND TRUE AND NOBLE.

They are sound on the educational side. Belonging as she does to the category of the smaller colleges, as distinguished from the larger, like Yale, Harvard and McGill, she makes no attempt at specialization in a large sense. A wholesome range of electives is provided in the Junior and Senior years; but Acadia's purpose is to furnish a broad, liberal culture, which will open to her students most of the leading departments of knowledge and investigation, which will condition them in a broad and generous sense for the specialization of the graduate universities or professional schools, or which will send them into actual life with a training at once thorough and many-sided. To perfect, not radically to modify, this ideal will be the duty of the future. Did the wish exist materially to modify it, the prospective resources of the college would give no encouragement. The fact is, however, that for nineteen undergraduates out of every twenty, a general course, under an adequate teaching staff, with a combination of the lecturing and recitation systems, with a demand for quality of work every day of the year, with provision for the development not only of the receptive faculties, but of the thought power and the power of expression.—I say that for nineteen graduates out of every twenty a general course of that kind is very much more advantageous than the specialized work of the larger universities. Specialization can proceed to the highest results only when conditioned upon a broad underlying culture.

The ideals of the University are true also in respect to the Christian element. She openly avows the supremacy of Christ over all life. In their belief that moral and religious culture should go hand in hand with the culture of the intellect, the Baptists are at one with the Roman Catholics of this country, the difference being, that while the Romanists would tax the public exchequer for the religious teaching, the Baptists believe that religionists should pay for their own privileges. I have pointed out that the claim to give Christianity its rightful place forces Acadia back upon the voluntary principle; and that her denominational relations make her work a ministrations primarily to the Baptist section of the country. I have admitted that the Christian contention heightens the difficulties of the situation. But infinitely better is it patiently to wrestle with difficulties however great, than to find an easier path by casting away the chiefest good. Is anyone so bold as to question the superiority of the Christian ideal for a university, as against the non-Christian? Does anyone think of the Christian ideal as hide-bound and narrow, while the non-Christian is independent and free? Such thinking is fallacious in the highest degree. Can that be the truest type of breadth and freedom in education which finds no open place for God, for His Son Jesus Christ, for the supernatural revelation of His will, for the claims of the soul? Which ignores the great facts of sin and redemption and spiritual renewal? Which studies nature, history and morals without duly recognizing the Creator of the one, the central figure in the second, or the supreme authority in the third? As well talk of an ideal astronomy which ignores the sun, or of an ideal physiology which ignores the existence and functions of the heart.

That ideal is also true which links Acadia with a body of Christian churches, and puts her under their control. The Christian element, in order that it may be maintained in vitality and power, must be safe-guarded and nurtured with all vigilance and care. The natural tendency of educational institutions is to drift into a frigidly specu-

lative and rationalistic spirit, if not to become indifferent to the higher moralities. This tendency shows itself not only in State institutions, but in those professedly Christian colleges, whose organization makes of them close corporations, and relates them but remotely to the churches. I could name so-called Baptist institutions upon this continent, of the latter type, which, with the drift of years, have become Christian only in name. It is the churches which are the true conservers of spiritual life and reality; and the more fully and freely the warm blood of the churches can pour itself through the veins of these educational institutions, the more will they be enriched with true spiritual life and power. Nor are we afraid of the control of the people in a popular assembly. Whatever may be true of others who have no experience of Congregationalism, this conception is no ghostly apparition in the minds of intelligent Baptists. The Christian commonality which composes the Baptist churches of these provinces may, in the end of the day, be intrusted with any interest that has to do with the betterment of men and the increase of light and truth. They may be trusted in the management of this University. Mistakes will sometimes be made; ignorance may outvote wisdom for a day; liberty may sometimes be abused; but in the end, the truest measures find acceptance, the people become disciplined by the management of these high concerns, and the University finds behind it a host whose intimate acquaintance with its life and whose devoted love are the guarantee not only of permanency, but of expansion and increasing usefulness. We rejoice that the Christian churches of the Baptist denomination own this university, that they control it, that they insist that its professoriate shall be composed of Christian men, that they maintain the right to watch and shape its life, that they stand pledged to its generous support. We would not have it otherwise if we could.

And so I say the first inspiration of which one feels the thrill as he faces the future is the inspiration of a true and noble ideal, which may be proclaimed from the house-tops without qualification or apology, and in the maintaining and perfecting of which no cost of toil or patience should be counted too dear.

2. A second inspiration for the future is found in the fact that, whatever difficulties inhere in the problem of educational efficiency, these difficulties have already been successfully grappled with and

A HIGH DEGREE OF EFFICIENCY HAS BEEN ATTAINED.

The experimental stage was passed long ago. For decades the work of Acadia has been recognized not only in these provinces, but in the western provinces of the dominion, and in the United States, as a work of high educational value. Were it necessary to make good the assertion respecting the efficiency attained, I might point to the standing of the graduates of the University, who are found in every honorable calling, and many of whom have risen to national, and even continental distinction.

I might instance further the devotion and affection to their Alma Mater of Acadia's sons wherever found. They are fond lovers every one. I have found them in many places far away, and I cannot imagine devotion more intense. A letter reached me the other week from a distant graduate, resident in the United States, and well known in the world of letters both in that country and in Canada. Referring to the College, and to a request I had made of him, he said, "I do not feel that I have time just now to brood a song worthy of my Alma Mater, but my heart, my heart is with her." This is typical of the feeling of her sons everywhere. Obviously this devotion is not explainable on purely sentimental grounds. Acadia is remembered unquestionably as the home of high sentiment and manifold charm, but these men love her chiefly for the discipline and culture she imparted, which fitted them to meet life's opportunities and duties.

I shall be pardoned if at this stage I add a personal word. It was my privilege during several years to be in a position for judging at first hand of the educational value of the work done here. Into the Theological department of McMaster University in which I served came graduates of Acadia, of Toronto University, and of other institutions. Toronto University is my own Alma Mater, and a very noble university, but I am amply warranted in saying that the Acadia men were not one whit behind the Toronto men in the breadth and thoroughness of their preparation. Indeed, owing to the advantages of the recitation system which obtains so largely here, and which disciplines men in constructive thought, and expression, the Faculty were wont to confess that in important particulars, the Acadia graduates were often the better men.

Were an outside judgment needed on the point of educational efficiency, it would be easy to cite expressions of the most authoritative kind. Last year the New England branch of the Alumni took steps to bring the work of Acadia to the notice of New England Baptists, in the hope of some day accomplishing the endowment of a chair. In connection with that effort, distinguished men furnished for publication their views respecting Acadia's work. I am tempted to quote two or three of these expressions as samples. President Eliot of Harvard wrote, "It gives me pleasure to say that Acadia College has for many years seemed to me to be an institution of substantial merit and large serviceableness. I hope that the effort which is to be made by her graduates in this vicinity to raise a fund for the benefit of the College will be abundantly successful."

President Strong of Rochester Theological Seminary, a seminary which admits only college graduates, but these from colleges all over the continent, wrote: "It gives me great pleasure to testify to the thoroughness and value of the work done by Acadia College. I have of late years had many of her graduates under my instruction, and I am sure that no college whatever has furnished our seminary with better scholars or better men."

President Schurman of Cornell wrote: "It would be a very graceful act for the Acadia Alumni in New England to raise a fund to help their Alma Mater. I cannot forbear expressing admiration of the excellent work which Acadia College has always done, and that too in the face of great financial straits."

President Harper of Chicago wrote: "From the character of those of its graduates with whom I have a personal acquaintance, I can speak most heartily for the high ideals of the Faculty of Acadia College and the thoroughness with which they perform their work. The College has done for the cause of education and the cause of Christianity an immense work in the past. I sincerely hope that its friends will rally to its support and enable it to do even a greater work in the future."

If I may step beyond this list, and quote an expression recently penned by one who ranks among the first educationalists of the Dominion, it shall be the following expression from the eloquent pen of Dr. Theodore H. Rand, who though a graduate, has been at a distance for a sufficiently long time, to form some true estimate of Acadia's work. He writes: I seem, in looking back, to owe all I am and all that I have been permitted to do, to the stimulus of my under-graduate years at Acadia, and the inspiring life and fellowship of those years. The work which Acadia's sons have accomplished, at home and abroad, is very noteworthy, and testimony of able educators to the excellent quality of its work abounds. I know of no institution which has done so much with such limited financial resources. The Maritime Provinces have an enviable reputation in respect of the output of their higher institutions, and of none more than those of Acadia University."

This then is the second source of inspiration for the future, the degree of excellence already reached, despite the many difficulties encountered.

3. But there are other inspirations. From these I call for mention to-night as a third one.

THE HISTORY OF THE PROFESSORIAL.

At an earlier stage, when stating the problem of educational efficiency, I pointed out that the limited sources of supply meant limitations in respect to the plans that could be entertained, in respect to the number of professors that could be employed, and, as some might think in respect to the quality of service that could be secured. That last clause I inserted that I might at this stage return to it and answer it. It is true, I presume, that in a few instances professors have withdrawn to accept more lucrative positions elsewhere. But is it true that the financial stringency has imposed upon the University an inferior staff? Is it not rather true that from the inception of the work until this day, there have been upon the professoriate of Acadia men of mark and distinction, when who, had they been minded to seek their own, might have doubled and perhaps tripled the salaries they have received? Who does not know that their are men upon the staff to-day, of whom this is literally true? They have labored in this service as men labor in the Gospel, for Christ's sake. They have not looked for a material quid pro quo, but have come to this service in a spirit of self-sacrifice and devotion. This is incidental to the greater Christian conception we have already considered; it is a gracious fruit of the spirit of Christ. This University in regard to its professoriate has been run on the principle of dollars plus Christian devotion, and therein is the explanation of its noble achievements with such scanty means.

Now in this feature of the history I find relief and inspiration. A capable and inspiring professoriate is a first desideratum in a college. This being so, it is a happy thing for a people with no larger means than we possess to know that there are men who are swayed by other motives than the size of the stipend in this great work of Christian education. We have no right to presume upon the self-sacrificing spirit beyond the point of absolute necessity. We ought, at the earliest practical moment, to condition our professors more favorably than at present, but it is evident that, as in the past, so for many years in the future, we must find men, who to some extent, will serve for the love of serving, and wait for the full reward at the Master's own hands. I am not afraid that we shall lack in men of first-class ability through the decay of this spirit. The example of the past will not be lost upon the future years. Self-sacrifice was no monopoly of the Fathers. History will repeat itself, and, though straitened in our money resources, we shall continue to be rich in the intellectual efficiency of the staff, and rich in much else which money cannot buy.

FINANCE AGAIN.

If before I conclude these references to the inspiration of the future, I may turn once more to the matter of finance, which to some may seem the highest problem of all, I would point out that encouragements in this direction are by no means wanting.

It is no slight encouragement for the future that an institution, founded upon the voluntary principle, and dependent for its existence and support upon the benefactions of a limited section of the country, has already amassed the property and endowments which are in the possession of the Governors of Acadia to-day. In this, one of the fairest spots on the round earth, is a University property which, with that of the affiliated schools, is worth at least one hundred thousand dollars. The endowments of the college for the purposes of the arts department reach another hundred thousand dollars. In connection with this plant are employed ten professors and sixteen other instructors. Now, I say, the accumulation of this noble possession from the gifts of a people who at the beginning of the educational work were few and poor, who today are by no means a wealthy people, and who concurrently with their gifts for property and endowment have been giving for many years several thousands of dollars a year in direct gifts to the current expenses of the College. I say that this fact furnishes substantial grounds on which to base expectations for the future.

There is also the encouragement recently afforded by the bequest of the late Mr. Payzant for the purposes of Theology. That bequest may not make complete provision for the department which must be created, but it constitutes a gift of munificent proportions, and furnishes assurance that the day of liberal devising for the educational work is waxing not waning.

Just now, a new financial project is on hand, and at its

very inception encouragements of a very real sort have put heart into the undertaking. Several months ago, it was decided that an appeal must be made for \$75,000 for the lightening of debts and the increase of the College endowment. It was not deemed prudent or even legitimate to enter upon the campaign till the proposal had been ratified by the Convention. Since the Convention, the occurrence of another Convention, the manifold cares in connection with the opening of college, the preparation needed for this occasion, these and other duties, have prevented your president from entering formally upon the more public undertaking. By anticipation, however, correspondence was opened several months ago with the American Baptist Education Society, which resulted in the visit of Dr. Morehouse, and furnished ground for hope of substantial help from that quarter. That is an encouragement which may prove to be of a most inspiring sort. Other longtime friends of the college have made promises which add thousands of dollars to the credit of the University, and I have no doubt that when in a few days our hands are free to enter upon the canvass, in concert with others whom the Board shall appoint, the response will be worthy of your history, and fully equal to the exigencies of the times.

Were there time I might dwell upon the encouragement furnished by the growing appreciation of the college, as indicated in the magnificent Freshman class of so which has just entered upon its work. Or I might enlarge upon that inspiration which crowns all others the confidence that Father Harding was right when he named the college "The Child of Providence," the confidence that the God of wisdom and goodness who has led thus far through storm and shine will lead and guide through all the days to come.

But I fear, Mr. Chairman, that I have already taxed the patience of the audience, and I must conclude. Permit me a brief closing word. I have set forth as I understand them the leading problems of our immediate or remote future. They are difficult enough. But who will say that in the presence of the inspirations I have enumerated there is room for anything but courage and confidence? I should deem myself a hopeless pessimist if I could cherish any other feeling. I do not forget that these inspirations spring almost wholly from the past. My position is a happy one. Other men have labored and I am entering into their labors. I am reminded that upon this platform sits one whose admiration has covered nearly half of the University's history. The past from which I gather inspiration has been very largely created by his own wisdom and fidelity. The more I become familiar with the facts of life here, the more impressed am I with the greatness of the services he has rendered. As the standard passes from his hands to mine, I would pay my tribute to his greatness, and express the hope that in some humble measure I may prove worthy to follow where he has so grandly led.

Rev. John Chipman Morse, D. D.

BY REV. E. M. SAUNDERS, D. D.

Justice was not done in my last to the visit of Mr. Morse to the house of George West a most honorable and devout man who, after serving the Upper Aylesford church for many years as a member and honored deacon, passed away to his eternal rest. At the time of Mr. Morse's conversion Mr. West was married and had a family of young children. He lived on the west end of the Woodworth road in a new house which he had built. Mr. Morse had great confidence in Mr. West. Early in the morning he resolved to go and see him. His soul was in great darkness, a crushing weight was on his spirits. It must not be forgotten that Mr. Morse's temperament is ardent and poetic. This religious ordeal through which he passed stimulated his whole nature to the highest degree of sensitiveness and suppressed excitement. His spirit was thereby prepared to take impressions as quickly as a kodak. Being in this state of mind, he, to this day, sees the block of wood serving the purpose of a door step, on which he stepped when he entered Mr. West's house. He sees with equal distinctness the family sitting around the breakfast table, Mr. West and his wife and their children, boiled herring, bright and shining were on the table. As he entered they stopped eating, and looked at him. To an invitation to take a seat, he said, I am lost, my soul is damned forever. At the utterance of this they dropped their knives and forks on the bare table. The clink of their fall is still in the ears of Mr. Morse. For a time not another word was spoken. Mr. West sprang from the table, thrust out his hand, caught his hat, and rushed out of doors. Mr. Morse still sees the extended hand of Mr. West reaching for his hat, even to the finger on the right hand which was drawn up. Mr. West then darted out of the door, shouted glory to God and ran to tell his neighbors the good news. The Lord is working with Chipman Morse. This was the first robin heralding the arrival of spring. His theology interpreted this phenomena. Here is one elect soul struggling into life. In his mind there was no doubt about the final result. Preceding this he and other Christians had been praying for a revival of religion, for the coming down upon them of the Holy Ghost to convict them as at Pentecost. Prayer is now answered. George West sees not Chipman Morse alone crushed under his sense of guilt but he sees and indefinite number of men and woman calling for mercy and obtaining salvation. So he left the silver backed herring and the smoking potatoes unconsumed and flew from house to house alternately shouting glory to God and telling any sinner he might chance to meet that Chipman Morse was convicted, and that damnation or salvation was now the destiny of each unaved soul. Flee to the city of refuge, the avenger of blood is at your heels. Zion had travelled. Now she is about to bring forth her sons and daughters.

It is not difficult to follow in the walk of this messenger of the breakfast table. When a man leaves his breakfast unconsumed, there is some fire in his soul. West was a torch that fired every house. The wilderness and solitary places were glad, and the desert soon blossomed as the rose.

Meanwhile Chipman Morse with despair pictured on his young face sits and hears soothing words from Mrs. West and the stern message from the stern covenantor, Abner Woodworth. Meanwhile the lost and the saved are hearing from Mr. West. Nor was all the visions of that morning empty visions. The revival came, the Aylesford church had the privilege of reporting to the Association fifty three baptisms in this 1839. Rev. Ezekiel Masters, the pastor entered heartily into the work.

Where are the results of your revivals, says the objector, after the series of meetings have close and the excitement subsided? The people have gone back to their work, and everywhere matters are calm and the world goes on scrutinizing with keen eye the church members, especially the conduct of the young converts. Let us follow the revival of 1839 in Aylesford: That was no flash in the pan, as the old flint-lock gunners would say. It is true the flame of the revival burned down and ceased to attract public attention. Very likely jests were made over the glass about some young fellow who had shouted in a Baptist meeting or groaned in a Methodist meeting. But nevertheless many days after this, bread was found which was cast upon the waters before and during the time of that revival. Good men and good women came into the churches at that time and served well their day and generation. Let us see what came to the ministry through this "reformation." They were called "reformations" then, not revivals. Revival is a new term.

It is summer time now! Who is that young man on horse back who has just come down the south mountain and as he came into the main road meets Chipman Morse? That is Jim Parker, he has been hail-fellow-well-met with the young folk. He has a bright, merry eye in his head, and ruddy beaming countenance, a beaming ruddiness which never left him till in old age death made him pale. He stops his horse, and says to young Morse, Chipman I want to have a talk with you. Well replied Morse I can talk with you here. Not here, said Parker. I want to have a long talk with you where no one will see us. Well, replied Morse, we can go into the meeting house. I have the key; Hinston and I are working on the inside of the building, any day now. Very good, said Parker. Down he comes from his horse, turns him into his uncle's field, takes the saddle into the meeting house and there James Parker son of William Parker, living on the top of the south mountain and John Chipman Morse, settle themselves down upon the shavings from the carpenter's bench for a long private talk, and a long private talk it was. When they had seated themselves Parker said:—Chipman ar'n't you thinking about preaching? Preaching, said Morse, me preach, what put that into your head? Tell me now, continued Parker seriously, don't you think you have a call to preach? Well, rejoined Morse, to tell you the truth, I am troubled about it. I thought so, said Parker, and I, too, am troubled about preaching, and have come down to have a talk with you. Now Parker and Morse had before this had no intimacy. They barely knew each other.

It would be most interesting to have now a stenographer's report of that prolonged conversation between these two young men. We have, however, the substance of it. Look at the circumstances and conditions. Common schools existed in those districts. The young people in them could learn the three Rs. They did learn to read, write and cipher. Calls to preach were then loud and imperative. Like the conversions they were pronounced and emphatic. Morse talked to Parker in this fashion: "One day I was working alone here in this meeting house and I decided I would not preach. My soul rose up in rebellion against God, and I threw my broad-axe across the house by way of emphasizing my decision." Then the agony was worse than ever. I had set my will against God. He would now cast me off. Shortly after I went down to the river to throw myself into the water, not perhaps to commit suicide, but to get some relief to my despair. As I went there came a flash of blinding light across my eyes." It arrested me and I sat down by a cock of hay and there meditated and prayed. I asked the Lord to give me a sign. But no sign was given. Like the Pharisees of old, I waited a sign from heaven. The presence of my mother enabled her to see the state of my mind. She, without my knowledge, requested Mr. Sleep, the Methodist minister, to talk with me. Mr. Sleep advised me to exert in prayer meetings. No deliverance came. One night I looked up and fixed my eye on a special bright star and said, Lord make that star move and I will preach, but the star moved not. One Sunday I went up into the woods and preached to the pine trees and that gave me some relief."

Parker, in his turn, related his experiences after this fashion: "For a long time I have been in dreadful trouble about preaching. I cannot stand it much longer. I take no pleasure in anything I do. I am all the time thinking of it. I cannot live this way much longer. I will tell you a dream I had a few nights ago." Here it must not be forgotten that Mr. Parker's father's house was on the top of the South Mountain and commanded an extensive view of the Annapolis Valley, many miles east and west, and of course a fine view of the southern slope and heights of the North Mountain. The scenes in this wide and picturesque landscape were familiar to the highly imaginative mind of young Parker. Well, this was the dream related by Parker to Morse in the silent hours of the night, among the shavings under the roof of the then new Baptist meeting house at Upper Aylesford: "One night," said Parker, "I dreamed that I saw a fine-looking, well-dressed man in the field in front of my father's house, setting up tables as if he were preparing

(Continued on page 7.)

Messenger and Visitor

The Maritime Baptist Publishing Company Ltd
Publishers and Proprietors.

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85 Germain Street, St. John, N. B.

Printed by PATERSON & CO., 92 Germain St.

Honesty.

Honesty—honesty in business matters we mean especially—is a homely kind of virtue which everybody can appreciate. But like many other virtues it is probably more generally approved than practised. It is a very comfortable thing to feel that you are dealing with a thoroughly honest man, but it is not always so easy to be thoroughly honest yourself. Anybody can admire the man who, under severe temptation to do otherwise, keeps to the straight and narrow pathway of honesty; but not everyone under like circumstances finds it in his heart to follow the admirable example. "Honesty is the best policy," men say, and they more than half believe it. But they are not at much pains to define what they mean by *honesty* and what by *policy*. Has honesty in their thought to do with public opinion, with their own consciences or with the word and the judgment-seat of God? Does the policy they mean cover a month, a year, or a lifetime and a world to come? Most men in civilized countries would think it impolitic to pursue such a course of conduct as would subject them to the penalty of the laws against honesty, and men will quite generally agree that it does not pay to be dishonest to the extent of forfeiting the respect of their fellowmen, even if the course pursued does not involve arraignment before a criminal court or incarceration in a felon's cell. But if honesty is interpreted according to the highest and deepest significance of the word, there is a vast deal of dishonesty from which neither criminal courts nor prison walls, nor the force of public opinion has much influence to restrain men. Christianity indeed teaches that there is a law which discriminates with infinite discernment between honesty and dishonesty, and a final tribunal at which all dishonesty will infallibly receive its deserts. But by many of those who wished to be classed as Christians that judgment appears to be reckoned among the far-off contingencies which for the present may be safely ignored.

It would be great gain to the cause of Christianity in the world if all men in business who call themselves Christians would conduct their business on principles of strict honesty. A man in business has no more right to take from his neighbor that for which he does not give a fair equivalent, than he has to enter his neighbor's house and take his goods by force or stealth. The dishonest trader is as really a robber as is the burglar. There is a great deal of reckless trading too, which in its essential character is not to be distinguished from down-right dishonesty. The result is seen in frequent business failures, bringing loss and sometimes serious suffering to those who are the victims of such reckless methods. It is certainly to be granted that many an honest man has failed in business, because of circumstances which he could not control, and of disaster which he could not foresee. But when a man, either deliberately or recklessly, permits his business year by year to drift into a position in which failure and a compromise with his creditors is inevitable, he is not conducting business on honorable lines; and if at the same time his living expenses are ordered on a scale which only a prosperous business could support his course is positively and deliberately dishonest. A man has certainly a right to expect that, with constant industry and due economy, his business will yield him a living. But there appear to be many who make it a first consideration to get out of their business a first-class living for themselves and their families. If after that there is sufficient to balance accounts, so much the better; but if not, so much the worse eventually for the creditors.

Christian men in business do well to consider that one of the most effective ways in which they can witness for Christ is by being honest and honorable in all their dealings. It would mean much to the world, in its religious as well as its business interests, if it could be said of every professing Christian man in business. There is a man who can be implicitly trusted, whose word is as good as his bond, who will not speculate with other men's money, who keeps his expenditure within his income, who is brave enough to be honest when honesty means poverty or rigid economy, and who will do his utmost to discharge faithfully every business obligation which he has assumed.

It would be well, too, if all Christian people were

brave and true enough to discourage dishonesty and to encourage honesty wherever it is found. Among those who worship the god of this world, one need not be surprised to find that men are valued largely according to the money which they spend, and that no searching enquiry is instituted as to whose money it is that is being spent. But if the same thing is found in society that calls itself Christian, what shall we say? What if Christian doors are open to the man who is living luxuriously on other people's money, while they are shut in the face of the man who, while he is in all other respects the equal of the other, is too honest to live in excess of his proper income? What if to the young man who is spending every dollar of his salary in dress and luxuries, and thereby placing himself under the influence of powerful temptations to actual dishonesty, the doors of Christian homes are opened, which would be tightly closed in his face if he were but honest and prudent enough to live economically and lay up part of his salary for future use? If these things are so, it is a sad commentary on the Christianity of the age. To the observant mind we think it must appear evident that few things are more to be desired than a toning up of what passes for Christian conduct in the matter of honesty.

The Man for the Hour.

That portion of Luke's narrative selected as the Bible lesson for next Sunday is one of much interest. Teachers and students will find in connection with the passage a number of facts and suggestions to repay their diligent study, and there is one grand lesson here which we think no one should miss, that is, the importance in human affairs of an intelligent religious faith and the beneficent influence over his fellowmen of the man whose trust is firmly fixed in God.

The picture which we have here of the ship in which Paul and his fellow travellers sailed, driven helplessly and blindly on through a chaos of cloud and mist and heaving seas—sailors and passengers equally impotent to cope with the resistless power of the elements—is one which vividly suggests the limitations of human power. There were soldiers in the ship, courageous men, no doubt, who represented the best prowess and military discipline of their time, but they are here in the presence of an enemy against whom their arms and all their science of warfare count for nothing. The master mariner and his hardy seamen are there also. It is their particular business to navigate the seas and contend with its dangers and difficulties. But they too are impotent as landsmen in the mighty grip of the tempest. Many other callings may have been represented among those two hundred three score and sixteen men who made up the ship's company. But whatever human skill or knowledge was represented there, it mattered not. No human arm could save. Hope had fled and despair was seizing every heart.

In this extremity one voice in that company is raised in words of hope and cheer. Whose voice? It is not the captain speaking in the confidence of nautical science and practical seamanship, not an officer of the army speaking in the authority of the Roman world power, not some philosopher, statesman or man of affairs who has a word of wisdom to fit the occasion. It is the man of faith and spiritual discernment who speaks in cheering tones to arouse his companions from the lethargy of despair, to inspire in them hope, steadiness of purpose and energy to lay hold upon the opportunity of deliverance which is to come to them. This man speaks, not in the name of man or in the authority of superior human knowledge or skill; his message is from God whose he is and whom he serves, and it is because he "believes God" that he can speak words of hope and salvation to men in the midst of their despair. But for the presence there of Paul, the man of faith and servant of God, the ship, with all her precious human freight would have perished, not because there was no possibility of escape, but because the men in their lethargy of despair would have failed to grasp the chance of deliverance when it appeared. This story of the storm-driven ship, and its deliverance through the word of faith and the gospel of hope is fruitful in suggestion. It is a parable of much that is found in human life. How often life in the individual or the nation seems to be driven on like that! And from what quarter is salvation to come? Where is the wisdom to solve the hard problems that vex the hearts of men? Whose voice is it that utters words of hope to keep men from despair? The hope of the individual life today, the hope of this storm-tossed world of humanity, is in the men of faith, they who believe God and are able with confidence, established by personal experience, to declare the gospel of the grace of God. The salvation of this modern world of ours is not in its mighty armies and navies, its hope is not in the wisdom of its statesmen, in its learning, its literature, its science, or in all the forces that work in its commerce and its industries. The hope of the world and of the individual soul is today where it was in

Paul's day, in the men who belong to God, who, having heard God's voice in the stillness of their closets and having been strengthened by His angel, go forth to declare His message to their fellowmen. When the sky is fair and the south wind blows softly, men may give little heed to Paul's counsel, but after the tempest has howled about them for many days and all hope has been taken away, the time comes in the experience of many when they understand that the man who can speak in the name of a compassionate God brings the only counsel that is much worth listening to.

Editorial Notes.

—We are pleased to learn from Dr. Trotter, that the condition of matters at Acadia, during the opening weeks of the term has been highly encouraging. The Freshman class numbers 50, exclusive of general students, and contains some fine material. An admirable spirit pervades the college and everything is moving forward with earnestness and assurance.

—The provincial S. S. Convention of New Brunswick held its fourteenth annual session in St. John last week. Many Sunday School workers from different parts of the province were present. The meetings were held in the Centenary church. Seasons for prayer and praise, preceded the business sessions, and at the latter, many matters of importance in connection with this branch of Christian work were discussed. There were present from the United States, Prof. Hamill, Mr. Marion Lawrence and Miss Bertha Vella, prominent S. S. workers, whose addresses were highly appreciated.

—Through telephone communication with Bro. A. E. Wall, clerk of the Moncton church, we learn, as we go to press, that the church, acceding to the request of Secretary Manning, will hold a farewell service for the outgoing missionaries on the evening of Nov. 12. The meeting will no doubt be one of much interest. The Moncton friends will be glad to entertain any from other Baptist churches, who may wish to attend. Those who purpose to attend are requested to announce their intention by postal card to Mr. Wall, clerk of the Moncton church. A fuller announcement may be expected next week.

—In another column will be found a communication from Pastor Shaw, of Windsor, giving some facts which our readers will be pleased to have respecting the extent to which the fire has affected the interests of the denomination in the town. It will be seen that our brethren there are large sharers in the common loss. Many families need help at once, which will have to be continued for some time and which, we hope, will be generously and promptly afforded by their brethren in these provinces. It is gratifying to learn that the new parsonage which we understood at first had been burned, is safe. The insurance on the church buildings, though not so large as could be desired, will be of great service in the work of rebuilding, which no doubt will be undertaken as soon as circumstances permit.

—It is most gratifying to observe that the stricken town of Windsor does not find itself forgotten or unbefriended in the day of its visitation. The news of the calamity has touched sister communities all over the country with a feeling of sympathy which is much more than a mere sentiment. Relief measures have been promptly taken. By grants from municipalities and corporations, collections from churches and private subscriptions aid is being promptly afforded, and in generous measure. In this as in all other good works the ladies are to the front. The women of St. John have been especially sympathetic and helpful. Sad experience in the case of many of them has enabled them to feel a keen sympathy with the homeless people, and to know in what way help could most effectively be given. Lady Tilley and a number of other ladies have for the past week been in Windsor, living in a car placed at their disposal by the manager of the D. A. R. and rendering most valuable service in the assorting of the goods sent in, and in distributing to supply the needs of the sufferers, besides giving such counsel and cheer as their experience and sympathetic hearts enable them to give. It is most gratifying to recognize in the wide and generously expressed sympathy, of which an afflicted community is thus made the recipient, gracious fruit of a Christian civilization. It is due to that divinely human sympathy which Christianity has infused into the life of our times, that, when one member suffers all the other members suffer with it. Let this human kindness find abundant expression; it will bless both those who give and those who receive. And much help is needed. We are glad to hear that the people of Windsor are keeping up a good heart, that leading business men are encouraging their fellow townsmen, expressing confidence as to the future of the town, and indicating their purpose to rebuild immediately, or as soon as possible,

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—The installation address of President Trotter was reported in a condensed form in a number of the daily papers. We have the pleasure of presenting the address in full to the readers of the MESSENGER AND VISITOR this week. Many, we are sure, will be glad to have it in this form, and we trust that no one will be deterred by the length of the address from giving it a careful reading. Certainly no intelligent Baptist will find it dry or uninteresting. All who would understand what are the problems connected with our educational work, and what its inspirations, cannot afford not to read what the President of Acadia has said in his very lucid and able exposition of the subject.

—Elsewhere in this issue we publish a communication from Mr. Marchant, of Victoria, treasurer of the B. C. Baptist convention, in reply to a letter from Mr. J. L. Beckwith, which appeared in the MESSENGER AND VISITOR a few weeks ago. We have also received a letter for publication from Mr. Cogswell, secretary of the B. C. Convention, on the same subject. To publish both letters would make rather heavy demands upon our space, and as both traverse substantially the same ground, and Mr. Cogswell seems to add nothing essential to what Mr. Marchant has stated, the publication of the one communication seems sufficient. As we understand the matter, the intention of the American Board to withdraw the aid it had been giving to the work in British Columbia, was due entirely to the embarrassment of a heavy debt, which had been accumulating for years, and which seemed to make retrenchment in the Board's expenditure imperative. But by a special effort, in connection with the generous donation of Mr. Rockefeller, the debt had been practically extinguished, and consequently, in July last, when the B. C. Convention was organized, the American Board was in a much more encouraging position financially than it had been for years. In view of these facts, we do not see that Bro. Marchant has quite made out his case that the conditions were such as to make a change of organization and a separation from their brethren in the Puget Sound country in any sense "compulsory." The wisdom of the step taken, however, we do not mean to dispute or to discuss. We have no doubt too that it will be the part of wisdom for our brethren in British Columbia to sink all differences of opinion that may exist on this subject and work in cordial unity for the good of the common cause. It must be gratifying to all that the American Board finds itself in a position to continue its aid, and that Ontario and Quebec have also promised assistance. The interests which our brethren in British Columbia represent are without doubt highly important, and in the fullest degree worthy of support. The contributions which our people in these provinces made last year to the work on the Pacific coast, were given on the understanding that it was to meet an emergency, and that the call for help was not to be soon repeated. We cannot, however, fail to feel a deep interest in the work of our brethren in all parts of the Dominion, and, speaking for our Maritime Baptists, we feel sure that whenever and to what extent we can send aid to the Pacific province without neglecting the important obligations now resting upon us, we shall rejoice to do so.

Baptist Convention in British Columbia.

TO THE EDITOR.—A letter from Bro. J. L. Beckwith and your own editorial comments thereon, are I think likely to mislead some of your readers. Permit me, as the treasurer of the British Columbia Baptist Convention, and a member of the executive to place a few facts before you.

In 1895 the British Columbia pastors and some of the leading brethren of the churches saw the exceeding difficulty of coping with the vast increase of work that lay at our doors. The churches already planted were all, more or less, burdened with debt, the coast cities had scarcely recovered from the reaction of the boom time, and the apparent impossibility of touching the new fields was most painfully forced upon us. Under those circumstances, acting with the full knowledge and consent of the General Missionary, Rev. D. D. Proper, agent of the American Baptist Home Mission Society, the Rev. R. W. Trotter was sent out fully accredited from the B. C. churches to solicit aid from the Canadian churches. At the same time we formed a Society, which was named The British Columbia Baptist Church Extension Society, and under its auspices Bro. Trotter was sent forth. The financial result was excellent. Already, I as treasurer, have received about \$4500, the exact statement will be shortly printed, of which about \$2500 came from the Maritime Provinces, and it has already accomplished much in the exploiting of new ground, the reascuitation of old churches and the planting of new ones. Up to May 1897, there was not the least expectation or general desire for a separation from the American body. It is true, many of us thought—myself amongst the number—that a separate convention would be advisable for the management of our own affairs, but no one contemplated a secession from the American brethren for a while.

The movement came from the New York Board, who through Rev. D. D. Proper, gave us notice that all help would cease at the end of the Convention year in October.

Several of our pastors were in conference in New Westminster at the time the news arrived, and with promptitude, at once resolved to carry out two things: Firstly, to issue a call for a representative convention to meet in Vancouver in July, and secondly to telegraph the Ontario and Quebec convention to come to our aid, the Ontario and Quebec convention being then in session. Besides this, the American Board was requested to reconsider their determination for aid, and to, if possible, help for a little while longer. The Convention was held, the pros and cons were fairly considered without hurry, heat, or the slightest unbrotherliness. Finally the vote upon the question, "That we organize ourselves into a convention and proceed to the adoption of a constitution," was taken, and it resulted in a large majority vote in favor of the convention, 54 voting for, 6 only voting against it. Of these 6, Bro. Beckwith was one, and when the motion was offered to make the resolution unanimous, the whole of the convention stood up, with the single exception of Bro. Beckwith, who, however, did not vote against it.

Now, I endorse Bro. Cogswell's surprise that any opposition should have been given to the scheme at all, but my surprise is greater far to see Bro. Beckwith speaking only for himself, endeavouring to create wrong impressions with the brethren of the east.

All of us frankly admit the generous help of the American brethren and are grateful to God for the happy and fraternal fellowship we have enjoyed with them in the past. But when they said in plain, clear language that their own difficulties were so great, they were obliged to retrench and could no longer aid, what were we to do?

We would have been criminally neglectful of our responsibility if we had done less than organize. All who advocated this convention in effect said this: If the American brethren can aid us any more, they will just as readily when we are organized, as if we remained a part of the old convention of "Washington and British Columbia." The result has happily, through the good hand of our God, fully realised our expectations. The New York Board has promised us \$700, the Ontario and Quebec convention intimate that their aid will be about \$1600, and for this year we can get along. The fields we propose to help are as follows: Nanaimo, Chemainus, Victoria (Emmauel), Vancouver (Mount Pleasant and Jackson Avenue), Chilliwack, Rossland, Trail, Nelson and Kaslo, the last two are not yet organized, but we hope will shortly do so.

I trust that yourself, Mr. Editor, and the brethren of the Maritime Provinces will see that I have established the following: First. That the movement of a separate convention was compulsory. Second. That it did not arise from antagonism to the New York Board, but acting in harmony with their wishes. Third. That there does not exist the slightest want of unity amongst us today in regard to the convention. Fourth. That we want the fraternal aid of our brethren from the Maritime Provinces, when they are able so to do, in order to extend the work in fields that are "White already to the harvest."

Yours, in service and fellowship.

W. MARCHANT, Victoria.
Treas. B. C. Baptist Convention.

New England News and Notes.

JACKSON COLLEGE.

I have just had an interview with Rev. L. G. Barrett, D. D., president of Jackson College, Jackson, Miss. The city is quarantined on account of the yellow fever, and the governor of the State was not allowed to pass the guards and enter the city. Provisions are becoming scarce, the colored people are deprived of the means of livelihood, since the white people have left, and they cannot obtain employment. Unless the cool breezes of the north blow southward and frost comes to kill the fever, there will be much suffering, and the public schools and institutions of higher learning must remain closed for a time. Dr. Barrett's home is in Danielson, Conn., and he and his teachers are eagerly waiting for the quarantine to be lifted, so that they may return to the great work which they so dearly love.

Miss Sadie P. Durke, a graduate of Acadia University, and a member of the Baptist church at Digby, N. S., of which Rev. B. H. Thomas is pastor, has been appointed to the chair of Latin and English, in Jackson college, a position of great usefulness for which she seems to be well fitted. Last year there were 200 students in the institution, and nearly all who were not Christians, became followers of Christ during the year. It is a great honor to be called of God to the work of saving young men and women and training them for Christ's service.

A SEPTEMBER OUTING.

Rev. Dr. Duncan, Secretary of the Missionary Union, Rev. A. Bunker, D. D., of Burmah, Rev. N. J. Wheeler, of Providence, and others, have returned from a season of campaign in the wilds of Maine. Mr. Wheeler says that when he has been for about three weeks in the Maine woods, his head begins to fill with texts and sermon outlines, his heart begins to glow with love for his people and a lost world, and he is eager to pack his grip, return home, and take up his work. There are those who find that in the great forest the spring returns to the bow, the physical energies are renewed, the blues, doubts and difficulties disappear, the world becomes illuminated with the glory of the noon-day sun, all things seem possible, and they return to their fields of labor like giants refreshed with new wine. And why should it not be so? Thoreau, Emerson, Roe, Ruakin, Turner; in fact nearly all the great authors, painters and poets, have been helped and inspired by getting "Near to nature's heart," and we should not only gain fresh vigor of body, mind and soul, but preach God's word with more power and effect, by coming into close sympathy with his works. Dr. Bunker with his family was at Broadway church, Providence, on Sunday, Oct. 10, looking so hale, hearty and happy, that it was difficult to recognize him

as the same man, who worn and wan, returned from Burmah a few weeks ago. When we are on the verge of a nervous collapse from over-work, it is not a bad thing to take to the woods.

B. V. P. U.

The fifth annual convention of the Rhode Island B. V. P. U., was held in the First Baptist meeting-house, Providence, on Monday, Oct. 4. The president, Rev. J. K. Ewer, presided, and Rev. H. M. King, D. D., pastor of the First church, welcomed the children to the home and hospitalities of the venerable mother. The singing, under the direction of Rev. W. L. Wood, of Pawtucket, was of such a high spiritual order that it sweetened the atmosphere, inspired speakers and hearers, and helped to make the Convention the best we have ever held.

A number of excellent addresses were made during the day. Rev. C. W. Rigler, of East Providence, spoke on, "What is success in our work?" He showed that it did not lie wholly in the increase of numbers, nor in the organization of new societies, but in the training of our young people in Bible knowledge, missionary work, denominational doctrines, practices and history, Christian character and efficiency in all kinds of Christian work.

Rev. I. W. Porter's theme was "How may we keep alive a good interest in our societies." In answering this question he said in substance, keep to the working rules, keep out of debt, keep abreast of the times. We must not be a musty crowd, but a ministering crowd. Keep things moving, keep the committees and members at work, and keep recruiting. Mr. Porter is a native of Nova Scotia, and a graduate of Acadia and Newton.

Rev. W. T. Greer's subject was, "How may we best conduct the prayer meeting." He emphasized the importance of preparation of heart, matter, place and the making of all surroundings as favorable as possible. The writer spoke on "How may we bring the unsaved to Christ." Among other things he suggested that the societies of the state take up the work of bringing the unsaved to Christ unitedly, during the next few months.

At the close of the afternoon session about a dozen societies from different parts of the state agreed to enter into the arrangement, and it is hoped that the young people of the state will be a unit in the matter. If this is done great good will be accomplished.

Rev. B. G. Boardman, of Newport, gave an able address on "Our measure of strength," and Rev. H. B. Hutchins, of Pawtucket, spoke eloquently on "Important religious matters." Rev. J. K. Ewer, of Providence, was re-elected president.

According to the secretaries report there are 66 societies in the Union, with a membership of 3,452; also 771 junior members, making a total membership of 4,223. The report shows a gain of 270 during the year. The treasurer reported all bills paid.

The young people of the Fourth Baptist church, Providence, captured both the senior and junior prize banners, offered by the state union for the best work done in the Christian Culture Courses. Their leader, Mr. B. W. Richardson, deserves great credit for the part he has taken in this good work.

At the evening session Rev. Tylman B. Johnson, pastor of the First Baptist church, Lynn, Mass., gave a powerful address on "God's best." He said "The young Baptists and the young people of this whole country should develop to the utmost all that in them lies, for God and a lost world needs all. I confess that when the Baptist union was born I opposed it, thinking it had sprung from narrowmindedness but I have been thoroughly converted all along the line of this young peoples' movement. I found that our young people were breaking their anchorage at every important point, and that in trying to take in everything were becoming weaker and weaker, and fast becoming nothing. Oil and water won't mix, neither will truth and error. If we stand for the truth then we must stand by the truth and not patronize error. God in us is God's best for us, and filled with his life and power we may become mighty in his service.

Rev. Kerr B. Tupper, D. D., LL. D., was the next speaker. He was at his best, and held the great audience to the close. The convention was carried to a very high pitch of enthusiasm by two wonderful speakers, and the outlook for the coming year is very bright.

STATE CONVENTION.

The Rhode Island Baptist State Convention, held its seventy-second annual meeting in the First church, on Tuesday, Oct. 5th. Rev. H. M. King, D. D., preached the annual sermon which was so able and timely that the Board of the Convention passed a unanimous vote, requesting the publication society to put it in the form of a booklet, which will doubtless be done in the near future. His text was taken from 2nd Timothy 3:16, and his theme was, "The Bible the word of God."

The work of the Convention is fourfold; viz: aiding the feeble churches, helping to pay debts or build meeting houses through concentration of effort, plan missionary, colporteur and evangelist work through the state missionary, and gospel wagon work. Rev. J. B. Marsh, state missionary and Rev. E. Ramette, Supt. of our French work, are very efficient men. Work is carried on among the French, Swedes, Italians and Jews. There are about 5,000 Jews in the city, and about 50,000 French in the state. The treasury of the Convention is in a good condition. Rev. T. D. Anderson, D. D., was re-elected president unanimously.

THE EDUCATION SOCIETY.

The Rhode Island Baptist Education Society held its annual meeting at the First Baptist church on Tuesday evening, October 5. Prof. Burnham, of Colgate University gave the annual address on "The Christian Ministry." He showed that God had honored his church exceedingly and that no man can ask a higher mission than to serve God and His people, and co-operate with them in the sublime work of a world's redemption.

Providence, R. I., October 13.

J. V. O.

The Young People

to give you up, but she's dreadful sick, and she needs you mor'n I do; so you must go."

There were tears in her eyes as she said it, and the tears were still there, and her eyes shining, when ten minutes later, the door of the sick lady's room opened softly, and Maida came in with the beautiful plant in her hands.

"Here," she said quietly, "I bring you this. They said there wasn't nothing pretty here; and this is pretty, ain't it?" So I bring it to you.

"O John!" said the lady, "my favorite flower! Isn't it lovely? Where could the child have found it? And where did the dear little soul herself come from? I didn't suppose there were any children away up here. How beautiful the flower is! You are a dear, good, kind little girl to think of me."

"What is your name, little girl?" asked Mr. Lee. "Maida Haven."

"Oh! you're William Haven's little girl? He works at the mine, and is one of the best men. I think you are your father's daughter. Well, you are a very, very kind and good little girl, and we shall not soon forget you."

"You can't think how your flower brightens the room up," said the lady. "I do believe it has done me good already. You are a real Samaritan going about doing good, and you must come and see me again."

"A little Samaritan," Maida kept repeating to herself going home. She knew all about the good Samaritan of old, but could not understand how she had been in the least like him.

Her's was the good deed done without thought or hope of reward, the little kindness that does not, in our worldly way of thinking count for much; but God sees it, and records it in the book of his remembrance.

The heliotrope came back to Maida again in a few weeks, when Mrs. Lee was well enough to go away. Its next wealth of blossoms were held in the hand of the first bride ever married in Timberline.

"I declare," said Mrs. Haven one day, "your heliotrope is a real missionary flower. I don't believe we can know just how much good it has done, or how much better it has made us and others in this dreary little place. It often cheers me up to see its feathery blossoms nodding out there in the sunshine."

Slips of the plant were given freely to all who asked for them, and soon there were plants in all the cabin windows where there were women. Even one or two of the men living alone took slips, and cared for them. "It kind o' reminds a fellow of home," they said; and when men are far away from home and all its restraints, the things that bring home to their remembrance must be good and helpful and comforting to them, so that I rather think myself that Maida's flower was "a real little missionary."—Sunday School Times.

Rev. John Chipman Morse, D. D. (Continued from page 3.)

or a dinner out of doors. As he moved about on the grass the tables seemed to come into existence as if by magic. After a time there were a great many of them, enough to seat all the people that I had ever seen. Then he spread upon them snow-white cloths and beautiful dishes, knives and forks and spoons. Food of all kinds appeared to multiply as he passed around among these tables. At length they were all prepared for a host of people to sit down and eat, but there was not a person in sight. The man took up a silver trumpet and came to me. He stood before me and said, 'Take this trumpet and blow it loud, and when you have blown it the people in the valley and on the mountain tops and sides will hear it and will come and fill up my tables and we shall have a great feast.' I said to the man I cannot blow that silver trumpet. Give it to Chipman and he will blow it for you. 'No,' said the man, 'I want you to blow it. Blow hard.' Then when I found I could not get rid of it, I took the trumpet, put it to my mouth and attempted to blow it. But it only made a faint squeaky noise. But the man said, 'Don't be afraid, blow harder. You can make it sound.' Then I put on all my strength and the sound was loud and grand. This gave me courage, and I blow louder and louder. After blowing for some time I looked down the mountain, on the plains over to the slope of the North Mountain, and, as far as my eye could reach up and down the valley and on the mountain, the people were on the move. They were coming on foot, on horse back and in wagons—all directing their ways to the field in front of my father's house, where this man was standing among his tables, which were richly laden with all kinds of food. Clouds of dust arose along the way the people came. By and by they began to arrive—men and women—old and young. And as fast as they arrived they took their seats at the table and began to eat. Great numbers came, but there was plenty of room left.

The eastern heavens were aflame with the rising sun before James Parker and John C. Morse left their bed of shavings, on which they had spent the entire night, discoursing about their respective calls to preach.

When Chipman Morse went toward his home on that clear morning and Parker saddled his horse and jogged up the mountain to his father's house, each was in better mood than in the former day, for each cherished in his heart the resolve taken on that bed of shavings to preach the gospel of the Son of God.—(D. v. more anon).

It needed no Daniel to interpret James Parker's dream. The following was the interpretation thereof:

"Blow ye the trumpet loud The gospel's joyful sound, Let all the nations know To earth's remotest bound."

"Come sinner to the gospel feast O come without delay: For there is room in Jesus' breast For all who will obey."

EDITORS, J. D. FREEMAN. G. R. WHITE. Kindly address all communications for this department to Rev. G. R. White, Fairville, St. John.

Prayer Meeting Topic for October.

C. E. Topic.—Trust Christ—for what? 2 Tim. 1: 1-12. B. Y. P. U. Topic.—Africa, the dark continent. Alternate Topic.—The power of the gospel, Romans 1: 13-17.

B. Y. P. U. Daily Bible Readings.

(Baptist Union.) Monday, November 1.—Acts 12: 1-10. Peter's guardian angel, (vs. 7). Compare Acts 5: 19. Tuesday, November 2.—Acts 12: 11-25. Herod's doings doomed, (vs. 25). Compare 1 Sam. 25: 38. Wednesday, November 3.—James 1: 1-16. Endure in doing against evil, (vs. 12). Compare 1 Peter 5: 4. Thursday, November 4.—James 1: 17-27. Be doers of the word, (vs. 22, 23). Compare Luke 6: 46, 47. Friday, November 5.—James 2: 1-13. Faith with respect to persons" is sin, (vs. 9). Compare Matt. 22: 16. Saturday, November 6.—James 3. Believing tongue tamed by Spirit of God. Compare Gal. 6: 4.

Prayer Meeting Topic—October 25-31.

The Power of the Gospel, Romans 1: 13-17. 1. Think much of the Fact of the Power! We are not the followers of a feeble faith. This is faith in the "strong Son of God." Christianity is virtue-making power. A soul baptized into its spirit gains a glowing sense of spiritual vitality. The gospel does not lull men to slumber, but stirs them with a passion for spiritual achievement and sends them forth to conquer the world for Christ.

2. Reverently view the Source of the Power! "It is the power of God." A stream cannot rise higher than its source. The gospel is a full, pure stream, "flowing forth from the throne of God and of the Lamb." Because it comes from God it can lift to God.

3. Rejoice in the Single Direction of this Power! "It is unto salvation." Steam is a power but it sometimes scalds and blisters. Electricity is a power that often kills. Knowledge and wealth are powers which not infrequently work mischief. The gospel saves. Its whole force is exerted for lifting up, not crushing down; for helping, not hurting.

4. Ponder the Elements of this Power! (a) The Power of Truth. Such truths as the Love of God and the Forgiveness of Sins are almost spontaneously convertible into the flame and energy of a soul. They are truths for action, truths full of motive and light for life.

(b) The Power of Example. The Christian walks day by day under the supernal spell of the matchless Christ.

(c) The Power of the Indwelling Holy-Spirit. 5. Remember the Subjects of the Power! "Everyone that believeth." This is the Law of the Power. "Obey the Law of the Power and the Power will obey you."

Rebuted.

In a letter to one of the Editors, the innocent one, as it happens, a highly respected New Brunswick pastor lays the lash upon our shoulders for the little note we wrote two weeks ago advising students of the Sacred Literature Course to read Conybeare and Howson's life of Paul. Our brother's first impulse was to administer the castigation publicly through the MESSENGER AND VISITOR, but more merciful instincts prevailed and we are to be spared such humiliation on condition that we make a humble apology in this column.

Most readers will understand that in commenting the above book, we were thinking of its general excellence as on-historical work, in which respect it stands perhaps, unrivalled. Doubtless it would have been well had we remarked that the book is written from the Anglican church standpoint and is not to be accepted as an exponent of Baptist principles. But the reader could be trusted, we thought, to discover that for himself, notwithstanding our brother's alarm, we are still unafraid of any harm coming to Baptist readers from this work. Nay, rather, we should be glad to have every young Baptist in these provinces read the paragraphs over which our critic becomes hysterical. We verily believe there is not one young Baptist anywhere with intellect enough to read the book, but carries with him the antidote for the "poison" of those paragraphs.

Our brother refers us to the passage on "infant baptism." Well, the argument of the passage is, infants

are to be baptized because Jesus said, "Suffer little children to come unto me." That is the only Scripture given in support of the practice. Can it be true that if our young Baptists read a paragraph like that, in connection with the S. L. Course, they will proceed forthwith to forsake the Baptist camp in such vast numbers that the editors of this department "will soon feel a greater loneliness than they do now?" If so, we join our brother in his fervent prayer, "God have mercy upon our young people."

As a matter of fact our young Baptists are made of better stuff than that. They have more intelligence and sense than our critic gives them credit for. It will do them good to discover how weak is the argument for infant baptism even in this scholarly work; while it will give them new confidence in their principles to discover that these Anglican clergymen freely admit that immersion was the apostolic mode of baptism and regret that its general discontinuance "has rendered obscure some very important passages of Scripture." But the question resolves itself into this: Are young Baptist students to read nothing but distinctively Baptist literature? We think they may. We think they ought. We think they can, with safety.

Yarmouth County B. Y. P. U.

The ninth half yearly meeting of the Yarmouth Co. B. Y. P. U., was held with the Union at Chegoggin, on Tuesday evening, Oct. 12th.

Yarmouth Co. has nine Unions, six of these reported by circulars, and one verbally. The six Unions reported a membership of 269 active and 62 associate, raising for union work \$51.41 for the six months. The reports taken as a whole were not of a very encouraging character. Very little real active work is being done. Only two of the Unions are studying either one of the C. C. Courses. This condition can partly be explained by the report that only forty-three copies of the Baptist Union are taken.

One conversion from the whole county for six months. Port Maitland, has the honor of reporting this one.

The following officers were elected for the coming year:—President, E. H. Goudey, Port Maitland; 1st Vice-President, Miss Maud Patten, Hebron; 2nd Vice-President, E. J. Baker, Yarmouth; 3rd Vice-President, Miss Ida Wyman, Ohio; Secretary and Treasurer, Leeland Haley. "The Young Christian and Soul winning" was the subject of an address, by Rev. C. P. Wilson. 'Christ and I' is the motto for soul winners; "Be with Jesus; think with Jesus; search with Jesus." The address was full of helpful suggestions for soul winners.

At the close of Mr. Wilson's address, Rev. P. S. McGreggor conducted an evangelistic service, and at its close called for those to rise who would endeavour to win, at least, one soul to Christ during the next six months. Quite a number expressed their desire to do so. We feel assured that taking Christ with them in this work, more than one conversion will be reported at our next gathering. C. B. CAIN, Sec'y.

St. George Union.

Our B. Y. P. U. has been keeping up its interest under the leadership of its very efficient president, Miss B. O'Brien, assisted by the officers, committees and members. Our semi-annual business meeting was held on the evening of October 7. The new officers were elected for the current term as follows: Pres., Miss Bessie O'Brien, re-elected; Vice-Pres., L. A. King; Rec. Sec'y, Miss Katie Marsh; Cor. Sec'y, Miss May Russell; Treas., Mrs. Gooddell. Committees were also appointed. Several active and quite a number of associate members have been added during the term. In response to the call of the pastor to resume the Sacred Literature Course 16 of those present signified their desire to engage in the study of this course as a class, and promised to continue to the end. We trust that our society may do better work for the Master this year than ever before.

Yours in the work, LALIA A. KING, Rec.-Sec'y.

Financial Statement.

BY SECRETARY-TREASURER ESTABROOK. Money received for the Maritime B. Y. P. U. since August 25, 1897: From the Young Peoples' Unions—Milford, N. S., 51c; Halifax, 1st church, \$5.58; Wolfville, \$3.60; Hebron, N. S., \$2.64; St. John, Brussels Street, \$2.50. We have \$32.49 in the treasury at present.

We anticipate a meeting of the Executive Committee in the near future, and as this year, one half the expense incurred by the members in coming together is to be born by the Maritime Union, we will require to have our treasury in readiness for this new demand. Will not many more of our societies respond with contributions at once?

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR OCTOBER.

For our Missionaries going to India, that they may have a prosperous journey and the presence of the Lord abiding with them as they enter upon their work. For our W. M. A. S., that they may be more active and consecrated this year than ever before.

We want to have a column for accounts of Crusade Day. Please send short statements of your work and the results. We also want short reports of Mission Bands. Will not a large number let us hear from them for next week. Just write on a postal card a few facts about your Band.

On the 15th of October the W. M. A. S. of 2nd Grand Lake church celebrated their twenty-first anniversary. The meeting was held in the church at the Range. A large attendance—persons walking or driving for miles. The church was very prettily decorated with autumn leaves and plants. Over the platform at the left were the names of the charter members, 21 in number, on the right a list of the life members. In the centre the names of those who have been called to higher service. Under all, in large letters, the word Ebenezer, 1876-1897. These decorations denoted much thought and work, adding greatly to the pleasure of the audience. The meeting opened by singing, "Thus far the Lord hath led me on." Scripture reading, 1 Sam. 7, Rev. 7-9, by Mrs. M. G. McLean; opening prayer by Bro. Charles Barton, who is a life member of the W. B. M. U. The meeting was led by Mrs. M. S. Cox, who gave the opening address. The financial statement by the treasurer showed that the Society had contributed over \$1,100 during their 21 years. Had made new life members—the most of any Society in New Brunswick. The names of Charter members were called. Those present responded by a few remarks. The absent ones sent letters, which were read. Mrs. Cox spoke for the Life members and gave an historical sketch of the Society. A prayer of thanksgiving was offered by Mrs. Connors. Singing, "We shall meet in heaven at last." Very kind and hearty words of welcome were spoken to the President of W. B. M. U. by Mrs. M. McLean. Addresses were given by Rev. S. D. Ervine and Mrs. J. W. Manning. The meeting was one of great interest and we hope lasting benefits may be the result, and that their Society, which has done such good work in the past, may yet do a still greater work for the Master in the future.

Frederickton Women's Missionary Aid Society held its 27th anniversary on the 8th inst. The president, Mrs. H. G. Estey, conducted the meeting. The Secretary's report showed increased interest. The meetings have been profitable and more largely attended than previously. One member was constituted a life member of the W. B. M. U. The first week in November was observed as Crusade week, and resulted in increased membership. Missionary leaflets have been circulated and two books procured from circulating library. In January the membership Roll Call was introduced, and is now remembered at every meeting. In response to the special appeal on behalf of Home Mission treasury \$30 were collected in March and forwarded to Mrs. Smith. The treasurer reported \$133.69 raised during the year, \$57.53 of which was for Home Missions. A five minutes' paper was read by Miss Ella Clarke, our County Secretary, giving up-to-date information from the field. Our pastor gave an address on the world-wide need of Missions, the world-wide sphere, world-wide adaptation and world-wide commission. Convention echoes were furnished by Miss Alice Clarke, one of our delegates to the meetings at Sackville. An offering of \$7.68 was made. An appropriate poem was read by Mrs. W. G. Clarke. The hymns, "From Greenland's icy mountains," "Jesus Saves" and "To the Work," were heartily sung, accompanied by the orchestra, also a solo and duet.

R. A. B. PHILLIPS, Sec'y.

On Thursday, October 14, the Lunenburg County W. M. A. Societies held their third Convention at Bridgewater. Owing to the distance some of the societies were not represented. There were delegates from Lunenburg, New Canada, New Germany, Chelsea, Mahone, Bridgewater. Miss Johnstone presided at the afternoon meeting which, after a few minutes of silent prayer, was opened by singing the "Solid Rock." Prayer and Scripture lesson followed—Lesson John 6:1-13. After prayer by the County Secretary, Mrs. J. L. Read, all joined in singing, "How sweet the name of Jesus sounds." Re-

Foreign Missions.

ports were then listened to from the above named societies. Mission Band reports were also given. A short time was spent in asking questions about the work, which were satisfactorily answered. A paper was read by the Secretary pro tem on "Our possibilities in Mission Work," followed by a short service of consecration, led by Mrs. Millett, of Mahone Bay. When we had sung "Not my Own," Pastors Churchill and Crandall offered prayer. Thus closed a session laden with blessings to all present. Mrs. J. L. Read conducted the evening meeting. After singing "Work for the night is coming," Mrs. E. read Eph. 3:1-15 and Miss Johnstone offered prayer. The following programme was then rendered: Singing by the choir, "The Sowing Time;" paper by Mrs. D. W. Crandall, entitled, "The progress of the Aid Society movement in the Maritime Provinces;" trio, (male voices), "Hark! the sound of busy workers;" address by Miss Archibald, missionary elect; address by Miss Johnstone; collection; address by Pastor Churchill. The music furnished by the choir was well rendered. Mrs. Crandall's paper was listened to with deep interest. Miss Archibald's address was very touching. Truly she has forsaken all and followed Christ. This was our first Convention at which we had an elect missionary, so soon to leave us. May God bless her earnest words and soon call others from our county. Miss Johnstone's presence seems essential to the success of our Aid Con. Her thorough knowledge of the W. B. M. U. work, her consecrated life and earnest words lead us to pray that God may long spare her to aid us in the work. Pastor Churchill's address was encouraging. God bless the pastors who aid those who labor in this branch of church work. Singing and prayer closed this the most interesting of our three Conventions. We shall not forget to mention the kindness of the Bridgewater sisters in entertaining us in their homes. Now we go back to our various societies and with renewed zeal, backed by the promise of God, aided by His spirit and our efficient County Secretary, Mrs. J. L. Read, we hope to give July, '98, the best returns we, as a county, have ever sent.

A. M. VEINOTTE, Sec'y pro tem.

Amounts Received by the Treasurer of the W. B. M. U. From Oct. 7th.

New Cornwall, reports 10 cts.; Long Creek, F. M., \$5; Arcadia, Mission Band, toward Tekkali building fund, \$15.70; H. M., \$5; Chebogue, Mission Band, toward support of Behara Kroepel, \$7; Clyde River, F. M., \$2.50, H. M., \$2.50; Cavendish, F. M., \$5.26, N. W. M., \$1; Hopewell Cape, F. M., \$4.25, H. M., 90c.; New Canada, F. M., \$2.03; Great Village, F. M., \$2.50, H. M., 50 cts.; Nictaux Falls, Miss B. Whitmans S. S. Class, toward Miss Newcombes salary, (collected in mite boxes), \$1.45; Dartmouth, S. S., F. M., \$4.50, H. M., \$4.50; Acadia Mines, F. M., \$2.75; Mission Band, F. M., \$2.80; Constance and Estelle Preston, two little girls who worked during vacation to earn money for Missions, F. M., \$2; Coll., Pro. Secretary's, Meeting \$1.35; St. Stephen, Tidings, 25 cts.; Macan, result of Crusade Meeting, F. M., \$7; H. M., \$7; Louis Head, F. M., \$3; Homeville, F. M., \$4; St. Martins, result of Thank-offering Meeting, toward paying Miss Archibald's passage to India, \$22; New Tasset, F. M., \$3; St. George, F. M., \$4.64; Amherst, Sunday School, F. M., \$16, H. M., \$8; North River, Mission Band, toward Mr. Morse's salary, \$10; Fredericton, F. M., \$20; Yarmouth 1st Church, F. M., \$4; Mission Band, toward Mr. Morse's salary, \$26.56; Aylesford, F. M., \$4.75; French Village, F. M., \$4.75; Little Bras D'or, F. M., \$3; G. L. M., \$1.25, H. M., 75 c.; a little brother, Mr. Morse's salary, 10 cts.; Reports 10 cts.; Alberton, F. M., \$1.75; Mission Band, 25 cts.; Wittenberg, Miss E. Medows, little S. S. Class, 50 cts.; Billtown, F. M., \$11.25, H. M., 75 cts.; Tidings, 25 cts.; Bedford, F. M., \$5; Barry's Mills, Tidings, 25 cts.; Point de Bute, F. M., \$6.47, H. M., \$7; mite boxes, F. M., 42 cts., Tidings, 25 cts.; New Germany, F. M., \$8; Hantsport, F. M., \$3.50.

MARY SMITH, Treasurer W. B. M. U. Amherst, P. O. B., 513.

Foreign Mission Board.

NOTES BY THE SECRETARY.

As the time draws near for the departure of the missionaries to distant India the friends of missions will be anxious to know how many are going this autumn, and who they are.

At the Convention which was held in St. John, in August, it was expected that Rev. W. V. Higgins and Miss A. C. Gray would return to their respective fields of labor and that Bro. Charles H. Schutt, a graduate of McMaster, and Miss Mabel Archibald, daughter of Rev. H. N. Archibald, of Lunenburg, N. S., and a graduate of our own Acadia, would accompany them.

Since then Miss Gray has asked permission of the Board to remain another winter in the home land. The Board having the greatest confidence in this sister and desirous of having her health completely restored, so that she could put in another term of rich service for the Master, cordially acceded to the request, and Miss Gray will not return to India until next June or thereabouts as she has proposed.

Mr. Schutt, for personal and family reasons, has requested that he be allowed to complete his course in theology at McMaster. The brother is young. His family are outspoken in their opposition to his going to India and he greatly desires to meet their wishes, that he shall

complete his course. The Board has acceded to his request. He will probably sail for India early next autumn. In the meantime Bro. John Hardy, a student of Acadia, who has made repeated application to be sent to India, renewed his offer, with the earnest endorsement of Rev. W. V. Higgins accompanying the renewed offer. The Board had already accepted Bro. Hardy, conditionally, if after he had prosecuted his studies still further, they saw their way clear to give him an appointment.

After an interview with Bro. Hardy and Bro. Higgins by the secretary of the Board and Rev. J. A. Gordon, as also with Pres. Trotter and Professor Higgins and E. W. Sawyer, at a special meeting of the Board, held on the 19th inst., Bro. Hardy received an appointment as an evangelist, under the direction of the Telugu conference. Bro. Hardy goes out as an unmarried man, to remain as such for at least three years. He may have charge of a station in the future, but he may not. That will depend upon the decision of the conference as to his attainments and qualifications for such a position. It is needless to say that Bro. Hardy's appointment is an experiment. It has been the policy of the Board to send to India only the best trained men available for the work. In the case of this good brother, his training is limited, but it was felt that he had adaptation for a kind of work that is greatly needed in India, viz, that of evangelisation. At least until more workers can be won from heathenism. It is a native trained ministry that is really going to save India, but until a native ministry can be raised up we must do the best we can.

However, it must be born in mind that other missionary organizations are sending to heathen lands just such spiritually minded men as Bro. Hardy. Of course they have larger resources and more extensive fields.

As a Board we have great confidence in the spirit of this brother, and believe that we have been divinely led thus far. The work is great. It grows upon one as he studies it. The laborers are few—far too few for the work to be done.

We need the prayerful, practical sympathy of the brethren. Just now our treasury is largely overdrawn. The receipts have been about \$600, while the expenditure have been upwards of \$3,500. This will have to be increased by providing for outfit and travelling expenses of Bro. Hardy, say \$450, and the balance of travelling expenses for Bro. Higgins and Sister Archibald. Any contribution for travelling expenses and outfit will be very thankfully received. The money as you can readily see, will be needed, and that at once. Besides it must be borne in mind that by the first week in December about \$3,000 more will be required to make the regular quarterly remittance to the missionaries. Brethren, send along your offerings.

J. W. MANNING.

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GEO. A. McDONALD, Sec'y-Treas.

The Cumberland County Quarterly Meeting.

The Cumberland County Quarterly meeting convened with the Advocate church on Oct. 25th; at 7:30 p. m. Dr. Steele occupied the chair. Rev. J. W. Bancroft of Springhill preached a very instructive sermon, followed by a short evangelistic service led by Rev. W. H. McLeod. Wednesday morning: After a short social service, we proceeded to business. As Rev. J. L. Miner, our highly esteemed secretary, had gone to Newton to pursue his theological studies, Rev. W. H. McLeod of Amherst was appointed to this office. Reports from the churches were received. Bro. Cooney reported the work at Advocate and vicinity in good condition, expected baptism soon. Bro. Angus Atkinson of Maccan, reported work in Maccan, prospering. Bro. Merritt had been with them for the past three months. He was assisted in evangelistic services by Rev. A. F. Baker and a number were added to the church. Sister Howe spoke favourably of the work in Parrsboro. Evangelists Hunter and Crossley had just closed a series of special services during which a large number had been converted. Bro. Howe had baptized a number and expected to baptize several others soon. Sister Lewis encouraged us with the statement that nearly all the debt, caused by the recent repairing of the church, had been paid. Bro. Blenkhorn reported work in Southampton advancing. They are striving to pay off the debt on their new church. We were pleased to have Evangelist A. F. Baker and Mrs. Baker with us at this meeting. Bro. Baker is holding special services at Port Greville and is preaching heart-searching sermons to the people there. Amherst had no special report to give. Since last Quarterly Conference, Rev. J. L. Miner had left to attend Newton, and Bro. W. H. McLeod had taken his place. Bro. Miner was highly esteemed by the people of Amherst and they will always cherish a warm feeling for him. The Normal Class led by the pastor Rev. J. H. MacDonald, had taken the place of the Sacred Literature Course, and is well attended. All these reports from the churches were encouraging. Meeting closed with prayer. At 3 p. m., we listened to an enjoyable Bible reading by Dr. Steele, which was beneficial to all. We accepted the invitation to hold our next session with the West Brook church. A number of the churches desire a better grouping and we hope that satisfactory arrangements will be made for them very soon. At the evening service, Rev. Dr. Steele gave us a very interesting address on "Why a Baptist church should exist," a large audience listened with deep interest. The address was splendid and we are thankful for the benefit received. Meeting closed with prayer. We were disappointed to find so few pastors present, but we hope to see you all at West Brook. They are a kind people and will give us a hearty welcome. We wish to heartily thank Bro. Cooney and the people of Advocate, for the excellent manner in which we were entertained.

Amherst, Oct. 14th. Sec'y.

Queens County Quarterly Meeting.

The Queens County Quarterly Meeting met with the Lower Newcastle Baptist church on Friday, Oct. 9th. First session Friday evening, Rev. W. E. McIntyre preached from Psa. 119: 105. "Thy word is a lamp unto my feet and a light unto my path." C. N. Barton, Lic., and G. W. Springer took part in the service. On Saturday morning the Quarterly business meeting was held. The officers elected for the ensuing year were: President, Brother Moses Dykeman; Vice President, Brother Chas. W. Barton; Secretary-Treasurer, F. W. Patterson; Committee of arrangements, Revs. C. W. Townsend, G. W. Springer, and Brother F. W. Patterson. The Quarterly Conference Meeting on Saturday afternoon was led by Bros. Springer and McIntyre. A large number took part in the services. At the close of the conference, a short business session was held, at which the officers of the Queens County Baptist Sunday School Convention, were elected for the ensuing year. President, C. W. Townsend; Secretary-Treasurer, Brother Harry King; Ass't. Sec'y., Brother F. W. Patterson; Organizing Committee, Rev. C. W. Townsend; Bros. Z. O. Wilson and F. W. Patterson. This Convention is in affiliation with the N. B. S. S. Convention. The duties of the organizing committee are to superintend the organization of Parish Conventions; to organize extinct schools, and to organize new ones. The Saturday evening session was devoted to Sunday School work. The Secretary

talked briefly on the object of N. B. Baptist Sunday School Convention. Brother C. N. Barton (Lic.), following with an interesting address on the Qualifications of a Teacher. Rev. C. W. Townsend delivered an able address on Sunday School Helps and Literature. Sunday morning dawned clear and cold. At 9.30, a. m., a number gathered to enjoy a short social service. This proved a most excellent preparation for the service which followed. Rev. C. W. Townsend, preached the Quarterly Sermon from 2 Kings 7: 9. The sermon was an able presentation of scriptural truth. In the afternoon the Secretary preached from Phil. 3: 13, 14. In the evening after an earnest sermon by Brother C. N. Barton from Matt. 27: 22, a large number took part in a social service. At its close a number expressed a desire to follow Christ. The collection of the session amounted to \$25.30 to be equally divided between Home Missions, Foreign Missions and Seminary Debt.

F. W. PATTERSON, (Lic.) Sec'y-Treas.

Rev. E. O. Taylor.

Rev. E. O. Taylor the popular temperance lecturer who has been in this Province for two weeks on a lecturing tour, has more than met our expectations. In his presentation of the nature and power of Alcohol from a scientific standpoint, and his definition of temperance, he stands unique.

In the three lectures delivered in Summerside and the four in Charlottetown there was more real education along the lines of prohibition and total abstinence, than all we have received here-to-fore.

His lectures, particularly "That boy of yours," are the product of a master mind. Every parent and teacher should avail themselves of the opportunity of hearing him. His arguments are lucid, forcible, educational, convincing, and intensely interesting. We believe that he as a lecturer throughout the Dominion previous to the plebiscite would be one of the greatest factors in promoting prohibitory sentiment, and all temperance organizations should take hold of this man and employ him to this end.

Prov.-Pres., of the W. C. T. U. P. E. I.

Personal.

We regret to learn that Rev. C. W. Townsend is laid aside with an attack of rheumatic fever.

Rev. J. W. Manning, of the F. M. Board, went to Halifax on Saturday to supply the pulpit of the North church on Sunday.

Rev. B. H. Thomas, of Digby, we are pleased to know, is rapidly recovering from his attack of typhoid fever.

Mr. J. V. Ellis, M. P., editor of the Globe, who has been ill for a few days, we are pleased to note, is able to be around again.

Rev. Dr. Carey, of Brussels Street, and Rev. J. D. Freeman, of Fredericton, exchanged pulpits on Sunday last. Mr. Freeman was heard with much interest by large congregations.

Rev. Milton Addison, who has very acceptably served the churches of the Salisbury field for several years as pastor, has gone to Toronto with the purpose of taking a course in theology at McMaster University.

Rev. W. H. Robinson has resigned the pastorate of the Summerside and Belmont churches, P. E. I., to accept the pastoral care of the church at Antigonish, N. S. Bro. R. has served the churches, which he is about to leave, faithfully and efficiently. His going will be attended with many regrets, both on the part of the people to whom he has ministered and his brother ministers on the Island.

Notices.

The next Quarterly Meeting of Pictou and Colchester Counties, will be held with the church at Lower Economy, Nov. 1st and 2nd. The first session will convene on Monday evening and the meeting will close with an evangelistic service on Tuesday evening. A programme is being carefully prepared, and as this will be a rally meeting to plan for the work of the year it is hoped there may be a large attendance from the churches.

O. N. CHIPMAN, Sec'y.

The Anna Co. Conference of Baptist churches, will meet with the church at Clementavale, Monday and Tuesday, Nov. 8th and 9th. On Monday evening a sermon by Pastor Brown, also some brethren will be ordained deacons. On Tuesday morning, an address on Pastoral Duties, by Pastor White; an address on Church's care of the Pastor, by Pastor Coldwell. After-

noon, address on Qualifications and Duties of Deacons, by Pastor Young. How can the awakened be led to Christ and His Church? Pastor Wallace; How to care for new members, Pastor Webb. Evening: Evangelistic Service, led by Rev. I. Wallace. P. S.—Send word one week in advance to Jos. Potter, Clementavale and a conveyance will meet you at the station. Nictaux, Oct. 14. J. W. Brown, Sec'y.

The next session of the Shelburne Co. Quarterly meeting will be held with the church at Osborne, Tuesday and Wednesday, Nov. 9 and 10. Everyone knows that Osborne is a glorious place for a Quarterly meeting, and so everyone will try to be there. An unusually interesting programme has been prepared. Don't forget the collections.

ADDISON F. BROWNE, Sec.

The Kings and St. John Counties Baptist S. S. Convention and Quarterly meeting, will be held with the Kars Baptist church, on Friday, Oct. 29th, continuing over the Sabbath. The S. S. Convention begins on Friday at 10 o'clock, a. m. Will all the S. S. please see that they are represented. We hope to have a good time. A very interesting programme is arranged. Delegates coming by boat, will get off at Jenkins Cove, or Forbes landing.

S. D. ERVINE, Sec'y.

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The Sunday School

BIBLE LESSON.

Adapted from Hurbit's Notes.

Fourth Quarter.

PAUL IN MELITA AND ROME.

Lesson VI. November 7.—Acts 28, 1-16.

GOLDEN TEXT.

We know that all things work together for good to them that love God.—Rom. 8, 28.

I. SAVED. VERSES 1-6.

1. WHEN THEY WERE ESCAPED—The original means "escaped in safety." THEY KNEW—The Revised Version has these clauses, "we were rescued," "we knew," making it a personal recollection. THE ISLAND—It is sixty miles south of Sicily, and almost pear-shaped, seventeen miles long and nine miles at its greatest width. WAS CALLED MELITA—It was originally peopled by the Phoenicians, and its people in Paul's day retained their ancient language. It is now possessed by Great Britain and is an important stronghold.

2. THE BARBAROUS PEOPLE—The term "barbarians" anciently did not mean savage or uncivilized, but was used of all peoples who were neither Greek nor Roman. This island had manufactures and some fine buildings. SHOWED US NO LITTLE KINDNESS—All the more grateful to the storm-tossed voyagers because doubtless unexpected, for it was common for those who had been shipwrecked at sea to be plundered and perhaps murdered on the shore. KINDLED A FIRE—This must have been kindled in some covered place or in a house. Received us all—The word implies that both shelter and hospitable care were given. THE COLD—This shows that the storm was in the winter, and was not the sirocco, a hot hurricane.

3. PAUL HAD GATHERED—We notice the ready and helpful spirit of the apostle, as active in the small details of life as in its greatest affairs; preaching the gospel and helping to build a fire in the same willing spirit. A VIPER—No poisonous serpents are now found in the island, for it is the most thickly settled section in Europe, and reptiles always disappear before an increasing population. OUT OF THE BEAST—It had been in a torpid state among the sticks, and was warmed into activity. FASTENED ON HIS HAND—The account would seem to indicate that the viper bit the apostle, and that the islanders knew that the bite was deadly.

4. WHEN THE BARBARIANS SAW—They learned that the passengers in the ship were mostly criminals under guard, and watched them with an ignorant curiosity. HANG ON HIS HAND—Perhaps hanging by its teeth where it had bitten. THEY SAID—Just as people are prone to afford a special divine interference in the affairs of life, forgetting that all life is under a divine order. A MUDDERER—How unjust are the opinions of those who judge by appearances only! VENGEANCE—Rather, as in Revised Version, "justice," whom the ancients personified as the daughter of Jove. Even the most ignorant minds perceive that sin demands punishment.

5. SHOOK OFF THE BEAST—Calm in the consciousness of God's care and in the assurance of God's promise that he should yet reach Rome and stand before Caesar. FELT NO HARM—Thus was fulfilled the promise of Christ, "They shall take up serpents." Mark 16, 18.

6. WHEN HE SHOULD HAVE SWOLLEN—The viper's bite, according to the ancients, caused a violent inflammation, swelling of the part bitten, and speedy death. LOOKED A GREAT WHILE—Watched his acts, and perhaps noticed his calm bearing. SAID THAT HE WAS A GOD—The world is often mistaken in its estimate of God's people both when it praises and when it condemns.

II. HONORED. VERSES 7-10.

7. IN THE SAME QUARTERS—In that part of the island. THE CHIEF MAN—In Greek, protos, "the first." This title is not named elsewhere in ancient history, but is confirmed by ancient inscriptions recently dug up on the island of Malta, thus verifying Luke's characteristic accuracy in official titles. WHOSE NAME WAS PUBLIUS—According to ancient tradition Publius became a Christian, was the first bishop of Malta, and afterward died a martyr. RECEIVED US—Paul, Luke and Aristarchus are here referred to; not the entire two hundred and seventy-six people who had been shipwrecked. THREE DAYS—Until more permanent quarters could be secured.

8. SICK OF A FEVER—The original, which is in Luke's precise style, as a physician would describe the disease, indicates an intermittent fever and dysentery, a malady not infrequent in this island.

PAUL ENTERED IN AND PRAYED—The miracles of Christ were wrought by a word of power, but those of the apostles were generally accompanied with prayer. HEAL-ED HIM—The act was Paul's, but the healing power was of God.

9. OTHERS ALSO—Revised Version, "the rest," implying that there was a general interest in the apostle and an extensive work of miracles; so that all the sick in the island (which may have been thinly populated) may have been healed.

III. WELCOMED. VERSES 11-16.

11. AFTER THREE MONTHS—They had left Crete early in October, were shipwrecked in the same month, and embarked from the island of Malta in February. A SHIP OF ALEXANDRIA—Alexandria was situated at the western mouth of the Nile, and was the second city in the Roman empire and the commercial metropolis of the Mediterranean. WINTERED IN THE ISLE—Having taken refuge from the storm in which Paul had been shipwrecked. WHOSE SIGN—The sign was an image sculptured on the prow, which gave its name to the vessel. CASTOR AND POLLUX—Or, as in Revised Version, "The Twin-Brothers."

12. LANDING AT SYRACUSE—This was a large city on the western coast of Sicily, eighty miles north of Malta. WE TARRIED THREE THREE DAYS—Probably waiting for a favorable wind to carry them northward through the Strait of Messina. 13. FETCHED A COMPASS—Rather, as in Revised Version, "made a circuit," or sailed along the Sicilian shore, beating and tacking in the face of unfavorable winds. CAME TO RHEGIUM—A place directly on the top of the Italian boot, where the strait is but three miles wide between the mainland and Sicily. AFTER ONE DAY—Waiting for a wind to carry them through the strait. THE SOUTH WIND BLEW—And as a consequence they sped rapidly northward. PUTOLI—Here their voyage ended, for at last they were on the soil of Italy. Puteoli was one of the principal ports of Rome, situated on the famed Bay of Naples. It is now called Pozzuoli.

14. WE FOUND BROTHERN—It was now the second generation after Christ's ascension, and the gospel had spread into all parts of the Roman empire. WERE DESIRED TO TARRY—And were permitted to do so by the kindness of the centurion of Julius. SO WE WENT TOWARD ROME—Over the famous Appian Way, called "the queen of roads," which followed the shore of the Mediterranean Sea.

15. FROM THENCE—From Rome itself, where already a church was in existence, to which Paul had written the Epistle to the Romans four years before. THE BROTHERN—Some of whom may be named among the greetings in Rom. 16. HEARD OF US—The week's delay at Puteoli gave opportunity for sending word of the apostle's coming. APPII FORUM—"The market of Appius," or, as we would now name it, Appian town, a small village and stopping place for travelers, forty-three miles from Rome. THE THREE TAVERNS—A group of shops, ten miles nearer Rome than Appii Forum. Thus two separate parties came to meet Paul. TOOK COURAGE—Showing that he had been depressed, perhaps from not knowing how the church at Rome might receive him, since it was more or less made up of Jewish Christians, who as a class were not friendly to the apostle. How much of comfort comes with kind greetings!

Two children lost their lives in a burning house at Preston, seven miles from Halifax, Wednesday at midnight. The house, occupied by Peter Downey, a colored man, took fire while the family were asleep. Mrs. Downey was ill, and it was with difficulty she and her children were removed. There were two others in the house at the time, nephews of Downey—Arthur and Harry Willis, eight and ten years of age. They were removed last of all, but when taken out were found suffocated by smoke, and nothing could be done to restore them.

The family of John Labe, of Waterville, Me., were poisoned on Monday by eating canned salmon. Mrs. Labe and three children are in a critical condition.

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MARRIAGES

HUTCHINSON-LOCKHART.—At the home of the bride's mother, Lockhartville, N. S., Oct. 21th, by Rev. D. E. Hatt, assisted by J. Hardy, Llc., Catherine Lockhart to Charles H. Hutchinson, formerly of Lockhartville, but now of Drauc, Mass.

CROSBY-POOLE.—At Temple Parsonage, Yarmouth, N. S., Oct. 20th, by W. F. Parker, Pastor Harry L. Crosby of Chabogue, N. S., and Lizzie Poole of Yarmouth, N. S.

DUMPHY-FOSTER.—At the residence of the bride's parents, Oct. 14th, by Rev. Frank E. Bishop, B. A., Capt. Edward A. Dumphy of Bocas Del Toro, Republic of Columbia, and May Belle, daughter of Augustus Foster of Port Medway, N. S.

NHLEY-MANTHORNE.—At the residence of the bride's parents, Oct. 14th, by Rev. Frank E. Bishop, B. A., W. Wallace Neiley of North Kingston, N. S., and Sophia, daughter of Joseph Manthorne of Mill Village, N. S.

BIGANESS-KAYE.—On Oct. 20, at the Baptist church, Peticoctic, by Pastor H. G. Estabrook, Charles H. Biganess of Quincy, Mass., to Miss Maud Kaye of Peticoctic.

ANDREW-HAMILTON.—At the Knoll, Brookfield, Col. Co., N. S., Oct. 14th, by Rev. J. J. Armstrong, George L. Andrew, to Ettie E. Hamilton, both of Brookfield.

AKERLEY-CLARK.—At the home of the bride, Aug. 27th, by Rev. A. B. MacDonald, Lewis C. Akerley and Mary J. Clark, both of Wickham, Queens Co.

PERRY-BRUCE.—At Cambridge, Oct. 7th, by Rev. A. B. MacDonald, Thomas Perry and Annie Bruce, both of Johnston, Queens Co.

PHILLIPS-COREY.—At Cambridge, Oct. 19th, by Rev. A. B. MacDonald, Thomas A. Phillips and Minnie M. Corey, both of Johnston, Queens Co.

BUCHANAN-CALBECK.—At the home of the bride, Summerside, P. E. I., Oct. 13th, by the Rev. W. H. Robinson, Mr. Wm. T. Buchanan to Miss Annie J. Calbeck, both of Summerside.

DUNN-CHUTE.—At the Baptist parsonage, Clementsvalle, September 22, by Rev. S. Langille, Osmond Dunn, of Greywood, to Cora Chute, of Clementsvalle, Anna Co., N. S.

HAYCOCK-HALL.—At Granville Ferry, N. S., Sept. 29th, by Pastor G. J. Coulter White, Ernest Haycock, B. A., (Acadia '96, Harvard '97), of Westport, and Annie Friscilla Hall, daughter of Capt. Joseph Hall, of Granville Ferry.

HARNISH-HUBLEY.—At Annapolis Royal, N. S., Sept. 21, by Pastor G. J. C. White, Wm. Guilford Harnish, of Greywood, and P. Mildred Hubley, of Milford.

CALDER-BANCROFT.—At Round Hill, N. S., Oct. 12th, by Pastor White, assisted by Rev. Mr. Whidden, Presbyterian pastor, and Rev. Jas. Bancroft, of Springhill, uncle of the bride, Hugh Alfred Calder, of Tupperville, and Minnie B. Bancroft, daughter of Samuel E. Bancroft, Round Hill.

TROTTER-BLACK.—At the residence of the bride's father, Amherst, N. S., October 20, by Rev. J. H. McDonald, assisted by Rev. T. Trotter, D. D., Rev. Ralph W. Trotter, pastor of the First Baptist church, Victoria, B. C., and Myra Jean, only daughter of Hon. T. R. Black, M. P. P.

DEATHS.

TINGLEY.—Died at Harvey, 15th inst, Inez, infant daughter of Otis, and Hulda Tingley.

FORREST.—At Amherst Point, Aug. 26th, Jane, widow of Isaac Forrest, aged 83, baptized by the late Rev. E. B. DeMill. She lived a quiet, consistent life, until called home.

ANDERSON.—At Jolicure, October 11th, Nathan Anderson, aged 56. Our brother was at the last conference, and took part, a few days afterwards, his wife was awakened by his struggles, and in a few minutes, he had breathed his last. He leaves a wife, and young family.

DICKIE.—Sarah, beloved wife of David Dickie, died at her home in Hantsport, Oct. 17th, aged 55 years, after a brief illness with typhoid fever, contracted while nursing her children sick with the disease in Nova Scotia. She was taken ill soon after her return home and in a few days, departed to be with Christ. Her death is illustrative of her life: she has "laid down her life for her friends." She was an active and useful Baptist member for many years.

BOYD.—At Victoria, Queens Co., N. B., Major Boyd departed this life Oct. 17th, aged 83 years. He was quite feeble for

some months, but felt but little pain. His faith was strong in the word of God, and said "it is all right which ever way it turned." He was a member of F. C. Baptist church some 40 years. An aged widow, four sons and four daughters survive him.

BLACK.—At Amherst, N. S., on Tuesday, Oct. 19th, after an illness of some months, Hon. Hiram Black, M. L. C., aged 60 years. Mr. Black had been for many years prominent in the public and political life of the county and the province. He was a man of large intelligence, keenly interested in the public welfare, a good and honored citizen. He enjoyed the very general respect of the public, was held in high regard by his many friends and was deeply attached to his family. He leaves, besides many other relatives and friends, a widow, three sons and a daughter to revere his memory and mourn their loss, but not as those who mourn without hope.

WRIGHT.—At Clementsvalle, Virginia, Sept. 29th, after a long and tedious illness, Mrs. David Wright. It might well be said of Sister Wright "she was a Christian." During her long illness, watching over her children with all the tenderness of a mother, feeling at times it was hard to leave a young husband with six little children, yet she murmured not nor complained but often said "O Lord thy will be done." She was a faithful member of the Baptist church. She lived a Christian, departed in peace, to be forever with her Lord. Her husband, children and only sister, Mrs. Yorke of Bear River, have our heart felt sympathy.

McKNIGHT.—At Stewart, Kings Co., N. B., Oct. 11th. A very sad incident occurred which cost George E., aged 11 years, beloved son of George E. and Priscilla McKnight, his life and threw the family into deep mourning. Little Geo. accompanied by a younger brother, went to the field to bring the cows to the barn. Taking with them a rope, one end of which he fastened to the neck of a heifer, the other end around his own body, then starting the animal on a quick run, was thrown violently against a stump. This frightened the creature, she quickened her pace, and very soon the poor boy was lifeless. The parents, brothers and sister are stricken with grief, and a gloom cast upon the entire community. May God's grace sustain them in their sore affliction.

DAVIDSON.—At St. John, N. B., Oct. 8th, Deacon Gilbert Davidson, of the Leinster St. Baptist church, went home. He leaves behind him mourning their sad loss, a widow, three sons and three daughters. Brother Davidson was born at Anagance, and was in his sixty-seventh year. He was baptized into the fellowship of the Baptist church at Peticoctic, and united with the Leinster St. church during the pastorate of the Rev. Mr. Kelley. As a citizen, he was highly respected. In the business affairs of life he bore an unblemished reputation. As a Christian he was devoted in his attachments to his Lord. In the performances of his church duties he could always be depended upon. The call to the higher life came suddenly. Two days before his departure he was at his place of business. He was well prepared for a speedy summons. "He rests from his labors."

S. S. Convention.

The 43rd annual meeting of the Y. C. B. S. S. Convention took place at Cheggogin on October 12. At about 10 o'clock a. m. Rev. W. F. Parker opened a social service by reading of Scripture, singing and prayer. A half hour was very profitably spent, after which Pres. William Corning took the chair. Letters and reports were read by Pastor W. F. Parker and Deacon George Spinney. Minutes of last meeting were read and approved of. This being our yearly meeting new officers were appointed as follows: Pres., Bro. Robert Rose; 1st Vice Pres., Bro. James Crosby; 2nd Vice-Pres., Bro. Edwin Crosby; Executive Committee: Pastors W. F. Parker, C. P. Wilson, J. H. Foshay, and Brethren William Corning and A. N. Knowlton; Secretary and Treasurer, E. C. Simonson. At our last semi-annual session the schools of the county were divided into three sections. The pastors and superintendents in each section to have special care of the schools named and report their standing at each session of the Convention. A report was heard from the chairman of each section, which was not at all discouraging, showing an increased interest in Sabbath School work and more systematic methods of collecting money for missions. A paper was read by Rev. M. W. Brown, subject, "Prayer." Pastor J. H. Foshay spoke endorsing the paper and urging the neces-

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Some very pretty covert suitings are shown at 73c.

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Send for samples.

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sity of more earnest prayer by Sabbath School workers.

Afternoon session met at 2 o'clock p. m., President Rose in the chair. The first business of the session was the report on "Pledges," by Chairman P. S. MacGregor. The committee had prepared nicely printed pledge cards, with a pledge against the use of intoxicating drinks, tobacco, profane and vulgar language. Three pledges on one card. The report was adopted and the pledges recommended for adoption by the schools in the Convention. The Convention was then favored with a paper by Mrs. R. R. Foster, subject "Mission Bands." Spoken to by Pastors W. F. Parker, P. S. MacGregor, C. P. Wilson and J. H. Foshay. A paper was then read by Pastor D. H. McQuarrie, subject, "How to secure the adults of our congregations for the Bible School." Spoken to by Brethren S. B. Cogswell, J. Blackadar, J. A. Rose and Pastor M. W. Brown. Rev. R. Osgoode Morse, late of New York, having been invited to a seat in the Convention, took part in the discussion. Pastor W. F. Parker then read a paper entitled "The relation of parents to the Bible School," containing some excellent advice. The question box was then opened and twelve or fifteen knotty but practical questions on S. S. work were satisfactorily answered by Pastor J. H. Foshay. Twenty-two Sabbath Schools reported; an increase of four over last session. And for the first time in our history every school within the bounds of the Convention sent in a report. Total number of scholars enrolled in the twenty-two schools, 1,676. Average attendance for half year, 1,105. Number in schools pledged against intoxicating drinks, 605. Number pledged against tobacco, 511. Total amount of money raised in schools for half year, \$392.28. For school purposes, \$219.68; for missions, \$172.60. An invitation was given to meet with the North Temple church at Ohio, which was accepted. A vote of thanks was passed to the people of Cheggogin for their kindness. Collection, \$3.72. The evening session is now given up to the B. Y. P. U. Closed with prayer by Pastor R. R. Foster. E. C. SIMONSON, Sec'y.

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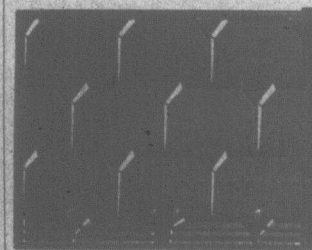
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Having on hand a large stock of Monuments, Tablets, Gravestones, Baptismal Fonts, Mantel and Plumbers' Slabs, will fill orders received before May 1st, 1897, at Greatly Reduced Prices. He guarantees satisfaction with his work, and delivers and sets up free of charge. (mar243m)

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'SHOWS ONE' SHINGLE.

These Shingles have been on the Canadian market twelve years, and have never failed to give satisfaction. They are absolutely FIRE, LIGHTNING and STORM PROOF, besides being very ornamental and easily applied. Our catalogue will tell you all about them. Write for a copy.

Metallic Roofing Co., Limited, Sole Makers, 1371 King St. West, Toronto. Have You Seen Our Steel Brick?

Advertisement for FURS featuring the text: ALL ABOUT FURS, A LITTLE PAMPHLET OF 25 ISSUED BY DUNLAP, COOKE & CO. Manufacturing Furriers, AMHERST, N.S. TELLS YOU HOW TO JUDGE GOOD FURS. WRITE THEM FOR PRICES. Victoria St.-Amherst, N.S. Hastings St.-Vancouver, B.C. Wholesale Manufacturing, 26 EMERY ST. MONTREAL.

Your anxiety is for your delicate child; the child that in spite of all your careful over-watching, keeps thin and pale. Exercise seems to weaken her and food fails to nourish. That child needs Scott's Emulsion with the Hypophosphites—not as a medicine, but as a food containing all the elements of growth. It means rich blood, strong bones, healthy nerves, sound digestion. No child refuses Scott's Emulsion. It is pleasant and palatable.

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EQUITY SALE

There will be sold at Public Auction on Saturday, the Eleventh Day of December next, at 12 o'clock (noon) at Chubb's Corner, (so called), in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity, made on the 17th day of August, A. D. 1897, in a certain cause therein pending wherein A. Augusta McLeod is Plaintiff and Florence M. Wright, Aretia Roy Wright, Ida Irene Wright, Bessie Bell Wright, Clara Gladys Wright and Elizabeth Wright, Louie Lavonia Wright and Howard D. McLeod are Defendants. With the approval of the undersigned Referee in Equity the land and premises mentioned in the Plaintiff's Bill and in the said decretal order and therein described as follows: "All those certain lots, pieces or parcels of land situated and being in Carleton, in the City and County of Saint John, known and numbered on the plan of this part of the City as lots number (851) three hundred and thirty-five and (852) three hundred and thirty-six, fronting on Charlotte Street, and numbers (851) three hundred and thirty-one and (852) three hundred and thirty-two, fronting on Tower Street, being each and every of them, more or less, the same having been deeded to the Plaintiff, Directors and Company of the Commercial Bank of New Brunswick by B. D. Wilton by deed bearing date the thirteenth day of October, A. D. 1887, and duly registered and by several mesne transfers conveyed to J. Robert Wright." For terms of sale and other particulars apply to the Plaintiff's Solicitor or the undersigned Referee.

Dated this 20th day of September, A. D. 1897.

E. H. McLEOD, Referee.

E. H. McALPINE, Referee.

EDWARD A. EVERETT, Auctioneer.

The Return Of the Pendulum.

In 1892 the prosperity of the commercial school was at its height. Desiring to find some expedient that would render them still more prosperous, the proprietors of many of these schools abandoned methods that had produced excellent results and adopted others which were wholly experimental. It may safely be said that in most cases the change was not made with the expectation that the schools would be strengthened, educationally, but that the new ideas would have greater pecuniary value. But's reaction has set in. The conclusion has been forced upon thoughtful teachers that the school that educates its pupils best advertises itself best. That a device which may attract inexperienced boys and unthinking parents, may not commend itself to the class of people whose friendship and patronage must be secured and retained as a basis of permanent prosperity. Those schools which adhered to tried and approved methods, which gave their pupils solid and symmetrical knowledge, which steadily refused to be carried off their feet by patented systems of education, are now reaping the benefit of their wise conservatism. Such schools have not the task before them now of repairing the damage done by experimenting with fads. Those schools which have trifled with their reputation by experimenting with one or another of the new schemes are realizing that their reputation for real efficiency has been injured, and are seeing their more conservative co-workers forging ahead. Only a small proportion of the larger schools swung off in '92 and some of them retreated as soon as the character of the road they were travelling was discovered. When pretence will pass for performance, and when clap-trap will be accepted in lieu of genuine educational advantages, then, perhaps, the public will take kindly to patented systems of education.—Progress, Rochester, N. Y.

Just so! Ours was one of the colleges preferring unimpaired reputation; and a clear conscience to temporary gain. Result: our fall opening is the best we ever had. It is most gratifying to find ourselves classed in the right list and our position vindicated from so important an educational centre.



Send for Catalogue of honest course of study; also of the Isaac Pitman Shorthand.

W. RRKE & SON.

News Summary.

Thursday, Nov. 25th, will be Thanksgiving day.

A four-year-old daughter of Mr. Steen, of Cardigan, York county, was badly burned at a rubbish fire and died from her injuries.

Twenty million feet of hemlock and 25,000 cords of bark were consumed by fire at Nelson Run, Pa., resulting in a loss of \$200,000.

Two negroes named Penn and Hazelton were lynched Sunday night at Somersville, Ga. They were accused of arson and had been arrested by the sheriff and a posse.

General Montgomery Moore was sworn in administrator by Sir Henry Strong at the Governor General's office at Ottawa on Wednesday.

At Monday's meeting of the cabinet Dr. Piets, M. P. for Rimouski, was called to the Senate. There are now three vacancies for the Commons: Temiscouata, Drummond and Arthabaska, and Rimouski.

Candidates were nominated on Monday in Newfoundland for the thirty-six assembly seats. The government party and the opposition have nominated full tickets in every district, and every seat will be contested.

The Supreme Court Tuesday decided that the provisions of the Civil Service Act only prohibit extra payment being made for the specific services an employee is appointed to perform.

George Fowler, Fairville, N. B., Saturday, while working at Cushing's mill stepped on a rope which suddenly tightened and threw Mr. Fowler into the air about fifteen feet. He struck his head and shoulder, receiving a bad cut. He will be confined to his home for sometime.

The driver of the mail stage running between Harcourt and Chipman says he was held up Wednesday afternoon by three traps and threatened with his death if he refused to give up the mails, but succeeded in evading them.

The water at Three Rivers, in the St. Lawrence, has fallen fifteen inches within twenty-four hours and from the wharves there are reefs visible which have not been visible for seventeen years. The larger ocean steamers may not be able to go to Montreal for the remainder of the season.

The Supreme Court at Washington on Monday began hearing the appeal of counsel for Mate Thomas Bram, formerly of the Herbert Fuller, in an effort to save him from the gallows, he standing convicted of the murder of Captain Charles Nash, of the Fuller.

The electric light plant which furnishes light for the Manhattan State Asylum for the insane on Ward's Island, New York, was totally destroyed by fire Thursday night; loss \$25,000. All the inmates were removed to a place of safety. There was no panic or excitement.

Dr. Borden has received a cablegram from the Colonial office stating that a medal will be issued to all who participated in the Fenian raid in Canada in 1866 and in the Northwest expedition in 1870. The expense of striking the medals will be borne by the Dominion.

In an engagement with tribesmen on the Samana Range the Gordon Highlanders and the Gurkhas met with severe losses. The British forces were under command of General Biggs. He will continue to advance towards Kharappa, where he will be joined by General Lockhart.

The mission of Hon. W. S. Fielding, the Canadian Minister of Finance to Great Britain, also includes discussing with the Colonial Office what proportion of £1,500,000, which it is proposed to expend in strengthening the Canadian defences, should be borne by the Imperial government.

A party of sixteen prospective gold hunters under the leadership of Howard Blackburn, of Gloucester, Mass., set out from that city for the Yukon region Monday evening in the schooner Hattie J. Phillips. The schooner is 96.45 tons burden. It is the purpose of this party to make direct for San Francisco via Cape Horn, where a cargo of 75 tons of blacksmith's coal will be sold and mining supplies secured.

The United States monetary commissioners have received no official information regarding the action taken by the British cabinet on Saturday last. Private advice, however, convinces them that the cabinet has denied the deathblow to their mission. It is expected the commissioners will shortly be informed that Her Majesty's government regrets being unable to accede to their proposals, but is willing to listen to any other plan they may suggest. The

commissioners believe their failure means that no further effort in behalf of bimetallic will be made for many years to come. They attribute their failure to the opposition of the bankers and of the London Times.

Crazed with liquor and flourishing a 32-calibre revolver, Ferdinand Carrier, who hails from Rimouski, started down Wellington street, Ottawa, Tuesday morning, scattering people on all sides. As he neared Rideau Club he commenced crying: "I am after Sir Wilfred Laurier, as I will shoot him." He was arrested. At the police station it was found that four of the six chambers were loaded, and in his pocket were found two boxes of cartridges.

LIVES IN DANGER.

The Time for Action and Great Care.

Paine's Celery Compound Should Be Used This Month.

Our changeable autumn weather brings fear to the hearts of thousands of rheumatic sufferers who are unable to go to warmer climes. The present month with its wet, cold weather and chilling north east winds will, without doubt, increase the agonies of those who are afflicted with acute, chronic, inflammatory and sciatic rheumatism. The uric acid in the system, which the kidneys have not removed, is poisoning the blood, causing stiff and swollen joints, twisted legs, arms, fingers and contracted cords. When it reaches the heart it generally proves fatal.

Rheumatic sufferers, why remain in agony and peril? There is a sure cure and a new life for all if the proper agency is made use of. The true agency, Paine's Celery Compound, has triumphantly met hundreds of cases far more subtle and dangerous than yours; it will surely meet your troubles. It is for you to determine this day whether you shall be free from suffering and take on a new life, or remain in a condition of helplessness and torture that may drag you to the grave at any time.

Bear in mind that Paine's Celery Compound cures all forms of rheumatism, and does the work so well that the disease never returns. Mrs. M. J. Vince, of Barrie, Ont., says: "I am happy to say that I have taken Paine's Celery Compound with great results. I had sciatica so badly that I could not turn in bed or walk without help; and for a period of three weeks was helplessly laid up and suffered pain that at times was unbearable.

"I tried many medicines, but all in vain. I was afterwards recommended to try Paine's Celery Compound. I used six bottles, and am entirely cured and enjoy good health. I take great pleasure in recommending the valuable medicine that cured me."

An Important Letter

The following letter speaks for itself. Its value lies in the fact that it was entirely unsolicited and the lady who writes speaks from her experience of taking Wyeth's Liquid Malt Extract, the only true Malt Extract on the market:

St. John, West End, N. B., June 12, 1897.

MESSRS. DAVIS & LAWRENCE CO., LTD.:

DEAR SIRS,—I have been taking Wyeth's Liquid Malt Extract for some time and have now taken seven bottles and at present weigh more than I ever did in my life. It is also excellent for baby, as the one or two days I have not taken it he did not have milk enough, but always when I am taking it has plenty and is just as strong and well as can be.

Wyeth's Malt Extract has been so good for us both that I thought I must write and tell you of it. Three people whom I have told of it are now taking it and are highly pleased with it. I thought at first I would not be able to take it, as my digestion is rather weak, and the alcoholic preparations distressed me. Now I take a wide glass full of Wyeth's in a glass of water and it helps instead of injuring my digestion. As the preparation has done me so much good I thought I would let you know this fact.

(MRS.) CHARLES H. CLINE.

Make No Mistake.

DO NOT DESPAIR Until You Have Tried What SMITH'S...

Chamomile Pills

Can Do for You!

DO you have pains about the chest and sides, and sometimes in the back? Do you feel dull and sleepy? Does your mouth have a bad taste, especially in the morning? Is your appetite poor? Is there a feeling like a heavy load upon the stomach? Sometimes a faint, all-gone sensation at the pit of the stomach, which food does not satisfy? Are your eyes sunk? Do your hands and feet become cold and clammy? Is there a giddiness, a sort of whirling sensation in the head when rising up suddenly? Are the whites of your eyes tinged with yellow? Is your urine scanty and high colored? Does it deposit a sediment after standing? If you suffer from any of these symptoms Use

Smith's Chamomile Pills

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FRANK SMITH, DRUGGIST, ST. STEPHEN, N. B. and CALAIS, Me.

PRICE 25 CENTS. FIVE BOXES \$1.00.

If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

Intercolonial Railway.

ON AND AFTER MONDAY, the first June 1897, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax	7.00
Express for Halifax	12.30
Accommodation for Moncton, Point du Chene and Springhill Junction	15.40
Express for Sussex	18.50
Express for Rothesay, Montreal, Quebec and Sydney	22.50

Budget Sleeping Cars for Montreal, Lewis, St. John and Halifax will be attached to trains leaving St. John at 23.30 o'clock and Halifax at 20.00 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Accommodation from Sydney, Halifax and Moncton (Monday excepted)	6.05
Express from Montreal and Quebec (Monday excepted)	7.15
Express from Sussex	8.25
Accommodation from Point du Chene	15.40
Express from Halifax	18.50
Express from Halifax, Pictou and Campbellton	18.50
Express from Rothesay	22.50

The trains of the Intercolonial Railway are heated by steam from the locomotive, and lit by gas, Halifax and Montreal, via Lewis are lighted by electricity.

All trains are run by Eastern Standard Time.

D. POTTINGER, General Manager.

Railway Office, Moncton, N. B. 10th June, 1897.

About Positions.

Many who go to a business school desire employment afterwards. I get positions for all who complete my "A" or actual business course—Book-keeping or Shorthand and Typewriting. They must qualify in such branches as I see they may need, attend regularly and give earnest attention to their studies. I shall do my part—I have done it so far and expect to. Send for primer, free?

Snell's Business College, TRURO, N. S.

S. S. LIBRARIES.

Published by The Am. Rep. Pub. Society, latest and best books, in series. It will send Superintendents to send me for descriptive circulars and prices.

T. H. HALL, St. John.

The Farm

Preventing Loss of Ammonia.

Farmers have long ago discovered that there is a right way to preserve manure, and though some of them may not be able to explain the advantages and results from a scientific standpoint, yet practice verifies the claim made by those who conducted experiments that air should be excluded from the heap, as they spread the solid manure and straw (or other litter) in layers, and firmly pack the materials so as to keep the air from entering, which prevents changes from occurring, but when manure is allowed to remain in the barnyard and spread out, or is not well packed in the manure heap, the air has then free access, heat is generated, decomposition takes place, and the organic matter is converted into humus, with a loss of one-half the organic matter present. By treating manure with sulphuric acid and water, by sprinkling the mixture on the manure fermentation may be prevented in loose heaps, but such method is not adapted to the work of the farmer, who objects to handling acids. The lesson taught is that the farmer suffers a heavy loss in his manure unless he is prepared to protect it from the air, and that the cheapest mode of so doing is to compact it into a solid mass, protecting the mass from heat and moisture, and that if the farmer will protect his manure he will avoid a loss of over 50 per cent. of the nitrogen contained therein.—[Philadelphia Record.]

Horse Breeding for the Farmer.

Perhaps the safest thing to do for the common farmer who is desirous of breeding horses is to try draughts. I have known common, good-sized farm mares to raise half Clyde colts each year (from the same sire), which would match up well and make 1,400 pound horses when full grown and in good flesh. Draughts require little training, which is one thing in their favor; are not liable to become blinched about the feet and legs, do not need to be so carefully handled as the trotting-bred stock, and, taking it all around, are more satisfactory, unless one has a thorough knowledge of the requirements of the fancy horse market, and the ability to breed them and place them upon the market. It requires a great deal of time to fit a young horse for driving. It must be well broken not afraid of steam or electric cars, accustomed to city sights and sounds, for no one wants an animal which is frightened at all these things.

I have known light horses raised by farmers to be sold for fancy prices, at least they would be called fancy prices nowadays, but in every case but one it was not the man who raised them who realized these, but the man who bought them of him, then sold again. The fact is the majority of farmers are not capable of fitting a carriage or driving horse for market. That is a business by itself.

Of course the great majority of horses are raised on farms by farmers; but so long as the breeding is done in the haphazard manner which prevailed for several years prior to the depreciation of prices it must not be expected that there will be great numbers of desirable carriage and light harness horses to be disposed of. Those who do have them will not fail to sell them to good advantage.—[E. R. Wood in Country Gentleman.]

Specialties in Farming.

Scarcely a week passes that we do not read an editorial in an agricultural journal or a letter from some practical farmer advocating diversified agriculture. "Don't put all your eggs in one basket" is their favorite proverb, and they overlook or forget the equally useful proverb, "Jack at all trades is good at none."

When our country was first settled, be-

fore the railroad, the telegraph, the rapid mail service and the telephones made communication easy and rapid, it was customary for the farmers to boast of raising nearly everything needed by their families upon their own farms. The woolen and linen clothing came from the sheep and flax produced upon the farm and laboriously worked up by the tireless women of those times upon the domestic spinning-wheels and looms. Even the shoes and the wagons and ploughs were often home-made, with slight help from the village cobbler or smith.

While it cannot be denied that the men and women bred and born in this age were a sturdy, vigorous, industrious and independent people, whose manly and independent qualities compare favorably with any people and any age, and whose average morality and piety were probably quite as high as prevails at present, it must still be admitted that times have changed, and that division of labor is rapidly working almost as great revolutions upon the farm as it has already accomplished in the factory and the store.

The farmers now are rapidly dividing themselves into corn-growers, wheat-growers, stock-feeders, fruit-growers, poultrymen, florists, etc.

The result is rapid improvement in the quality of the products, so that in order to produce a marketable article of almost any kind of farm produce a man must needs confine himself to some few specialties and depend on others for the remaining necessities and luxuries of his daily wants.

Nor do we see anything to regret in this great change: on the contrary, it makes rural life more attractive, and gives range for the use of more of the higher qualities, such as inventive genius and executive ability. The farmer's son of today is perhaps not so well prepared for pioneering in the wilderness as his great-grandfather was, but he is probably better informed upon the interesting topics of the day and of history and has more leisure for reading and for recreation, and ought to be a happier man; and if he is not it is probably his own fault, and not that of the time in which he lives.—[Massachusetts Ploughman.]

The returns just issued by the British government show a remarkable decrease in Irish emigration for the last twelve months, the figures being the lowest since 1871. This, together with the declining death rate, a birth rate considerably above the average, and a very extensive immigration of Irish citizens returning from America, would seem to indicate that, in spite of the famine which is now declared to be imminent, Ireland has been enjoying recently a greater degree of prosperity than for a long time.

A Woman's Triumph

She Managed Her Work So Well That It Equalled the Efforts of Professionals.

While it is well known that any woman of intelligence can do as good work with the Diamond Dyes, and at less than half the cost charged by professional dyers in city steam dye houses, yet there may be some people who doubt the statement. The following extracts from a letter written by Mrs. J. Gardner, of Owen Sound, Ont., prove that Diamond Dyes are unequalled:

"There was a man in our town going from house to house taking orders for a Toronto dye house for the dyeing of all kinds of garments and clothes. I had just taken off the line some goods that I had dyed with Diamond Dyes, and showed him that I could do as good work as any dye house. He honestly admitted that I was right about my work with Diamond Dyes."

"Having a large family I use Diamond Dyes to economize. I have always the best of success with your dyes, and must say that I am more than delighted with your colors for dyeing cotton."



Don't work: let SURPRISE SOAP do the labor for you. It's the way to wash clothes (without boiling or scalding), gives the sweetest, cleanest clothes with the least work. Follow the directions on the wrapper.

OGILVIE'S Hungarian Flour.

THIS FLOUR is the Highest Grade made on this Continent.

No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other. IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer. HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods. MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat. ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used. THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water. FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough. IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

J.S. HARDING, St. John, N. B., Agent for the Maritime Provinces.

People

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

In Buying Matches

When the grocer recommends you a new brand

ASK HIM ABOUT QUALITY.

When he talks price to you

ASK HIM ABOUT QUALITY.

When he refers to all the matches you get in a certain box

ASK HIM ABOUT QUALITY.

Then he will have to produce

E. B. EDDY'S MATCHES.

A Boy's Sufferings.

Attacked with Inflammatory Rheumatism at an Early Age.

Each successive Year Brought Fresh Attacks With Increasing Severity Until He Was a Physical Wreck.

From the Sun, Belleville.

Mr. and Mrs. W. R. Kelly are people who are deeply grateful for a kind intervention of Providence whereby the life, health and happiness of their twelve year old son, Master Harry, has been restored and preserved. Mr. Kelly is one of the best known conductors on the Midland division of the G. T. R., and is now residing in this city. A Sun reporter having heard of the cure of the little fellow and the joy of his parents, called at their home and was met by Mrs. Kelly, who on being informed of the object of his visit, at once told the story of the cure and how the results were attained. We were living in Madoc when our boy was about five years of age and in the spring I went to call him one morning. He replied to my call by saying he could not rise. I at once went to him and found that he was unable to walk. Medical aid being summoned we discovered that inflammatory rheumatism had our little boy in its grasp. All that attention and doctors could do was done and the attack passed off, but the following spring while in Peterboro he was again seized with the dread disease and again we were in terrible dread of losing the child. When the warm weather came again he rallied, but was very weak and only a



shadow of his former self. Despite all we could do he was attacked in the next spring. You can imagine the fear and dread with which we watched these recurring attacks, each one more severe than the last, and each one leaving our boy in a worse condition than those that went before. His last attack confined him to bed for three months, and his heart was dangerously affected. His sufferings were terrible, and it was pitiful to see him trying to carry food to his mouth. His nervous system was so shattered that a form of St. Vitus' dance had affected him, and his hand and arm trembled so that he could not feed or aid himself. Some friends advised me to try Dr. Williams' Pink Pills and recommended them so highly that my husband and myself decided to try them. We gave them to Harry for several months and when the spring came watched anxiously, fearing a return of the trouble, but were thankful and delighted to see no symptoms of it, nor has he been troubled for the past three years. "What is the condition of his health at present?" asked the reporter. "He is as sturdy and as healthy a boy as parents could wish for. I attribute his recovery and present health to nothing but Pink Pills, and I cheerfully recommend them to all."

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

Gripsack for October is a special edition printed on heavily calendered paper and containing many fine views of places of interest about St. John, and in other parts of the Maritime Provinces, also a number of cuts of prominent men.

News Summary.

There were thirty-six failures in Canada the past week, against sixty in the corresponding week last year.

An assignment was made at Chicago on Friday by the Powell Cycle Company, one of the largest bicycle concerns in the west.

Since August 3 fourteen ocean-going steamships have touched ground in the St. Lawrence river. Only in a couple of cases was the damage serious beyond delay.

The wholesale dry goods firm of Caldwell, Burton & Spence, Toronto, will go into voluntary liquidation. The firm will pay one hundred cents on the dollar.

The late gale was undoubtedly the most furious known along the coast in several years. Six vessels have been sunk off Labrador and five lives lost.

At the residence of Hon. T. R. Black, M. P. P., Amherst, Wednesday afternoon, his only daughter, Myra Jean, was united in marriage to Rev. Ralph Trotter, pastor of the First Baptist church, Victoria, B. C.

A case of suicide occurred at Sisson Ridge, Victoria Co., recently. Mr. Samuel McFarlane, an old man residing with James Gallop, was suffering from cancer on the lip, and finding his suffering too great to bear put a period to his pain by hanging himself.

The Globe of this city has made an important change by employing Mergenthaler linotype machines in its mechanical department. It is thus able to appear in a new dress every day. The Globe is always edited with ability, and in attention to details and excellence of mechanical workmanship, it takes front rank among Canadian journals.

A man named Thomas Buckley resident at Buckley's Corner, north of Waterville station, N. S., on the D. A. R., was found dead in his own house on Saturday morning. A bullet had entered his head back of his ear and a revolver lay near him. Many however, believe it to be a case of murder. Buckley lived alone and had recently sold his farm, and if his life was taken by another hand than his own, it is probably the purpose of the murderer was to secure the money which he supposed was in the house.

From facts which have been brought to light during the past week, there appears to be little or no doubt that the Windsor fire was of incendiary origin. Two men have been arrested in connection with the matter. One is a man John K. McIntyre whose record is reported to be none the best. Damaging evidence against him is said to have been discovered in his house. Fletcher also, the rumseller on whose premises the fire started has been arrested, and it is stated that the confessions of both men indicate complicity in the terrible crime. More definite information concerning the matter will be had when these men are brought to trial. It will be interesting to know how closely the fire was connected with the rum business of the town.

A Quick Way to the States.

The one and leading idea of the traveling public is, when traveling, to travel as quickly as possible, and it is also one of the peculiarities of the business man, that his long journeys must be accomplished during that portion of the day which is of least value to him, hence the necessity arose for the through fast night express trains. The railroads early realized the importance of these demands, and from the large cities we find that expresses leaving during the late evening hours, afford unusual facilities for the business man, and for that matter the general traveler, to cover vast territories and arrive at his destination at a reasonable hour in the morning. So far has this idea extended that the Provinces are now within a fourteen hour ride of Boston. You may leave St. John at 5.10 in the afternoon and arrive in Boston at half past seven the next morning, or leaving St. John at 6.30 in the morning, Boston is reached at 9.20 the same evening. Likewise the train service from Boston over the Boston and Maine, Maine Central and Canadian Pacific Roads is in every way convenient and adapted to suit the requirements of the traveler. The 8 a. m. train from Boston is in St. John at 10.10 p. m. and the night train leaving the Hub at 7 p. m., arrives at St. John at noon the next day. At either end quick connection for all principal points is made, and one traveling between Massachusetts or Maine and principal points will find the all rail route by far the most suitable way of traveling.

Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A.
The Oldest and Largest Manufacturers of



PURE, HIGH GRADE Cocoas and Chocolates

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

WE GET TRADE

Through our LOW PRICES and hold it through the merit of our goods.

If you want an Overcoat

- " " Ulster
- " " A Suit of Clothes.
- " " A Pair of Pants.
- " " A Pair of Gloves.
- " " A Waterproof Coat.
- " " A Suit of Underclothes

Send in your breast measurement when ordering Coat Ulster or Suit and we will send by express with privilege to examine.

Try it.

FRASER, FRASER & CO

40 and 42 King Street,

CHICAGO.

St. John, N. B.

MAYPOLE SOAP.

MADE IN ENGLAND.

Dyes any Shade!

Will Not Wash out Nor Fade.

DOES NOT STAIN THE HANDS.

DEPOT 49 GERMAIN STREET

SAINT JOHN, N. B.

VIVIAN W. TIPPET, Manager.

Ask Your Grocer for it.

THE CHRIS
Vol. XI

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