

# Messenger and Visitor.

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THE CHRISTIAN VISITOR  
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**General Buller Retired.** Sir Redvers Buller has been relieved of his command of the First Army Corps at Aldershot, and has been retired on half pay, and the event, with General Buller's speech preceding the action of the War Office, has caused a very considerable sensation. It is not quite easy to understand whether General Buller's retirement was because of his advice to General Sir George White in reference to the surrender of Ladysmith or because of the recent speech made in his own defence, in which he admitted that after the battle of Colenso—and being then under misapprehension as to the length of time for which the garrison was provisioned—he had sent a despatch to General White, which might be interpreted as advising surrender. Probably no one questions that General Buller has well earned the reputation of being a brave soldier. As to whether or not he is a great general, there may be a good deal of difference of opinion, and when it comes to speech-making, there will be general agreement that he can be indiscreet. Sir Redvers' soldierly qualities have won him many friends and admirers who sympathize keenly with him in his present unpleasant position. The appointment of General French to the First Corps in succession to General Buller gives very general satisfaction, and General Hildyard, who will be in command until the return of General French from South Africa, is recognized as a very competent officer.

**"Worse Than a Crime."** President Roosevelt has done a terrible thing and has sinned quite past forgiveness in the eyes of some of his fellow citizens. The act of which he has been guilty is described as "worse than a crime," and is thought to require some of the strongest adjectives in the language in order to its proper denunciation. It would seem indeed, according to opinions very freely and vigorously expressed in certain quarters, that the thing which the President has done has brought darkness over all his future and blighted the hopes of his political party for years to come. And what is this terrible thing that President Roosevelt has done? Has he been guilty of some horrible immorality, or cast in his lot with anarchists and assassins, or traitorously sold his country to some foreign nation? It is all because of inviting a man to dine with him. And who is this terrible man? He is a citizen of the United States, a man who has worked himself up from a lowly position to a national reputation. His reputation is that of an honest man, of stainless moral character, a Christian man, educator, philanthropist, patriot, a man of modest bearing, of shrewd common sense and judicious spirit, a man who is recognized as the best representative of ten million people who live under stars and stripes. And yet because this man, Booker T. Washington, has negro blood in his veins, some prominent men in the South, including leading journalists, the president of a college and the Governor of South Carolina, are denouncing the act of the President in inviting Mr. Washington to dine with him as if it were the most unpardonable of crimes and an unexampled outrage upon the nation. Snobbery may flourish alarmingly under monarchical institutions, but the article in its purest development, it would seem, is to be sought in a republic. It is to be hoped however, that the eager tongues and pens which are uttering maledictions against the President in this matter do not really represent the sentiment of the South.

**Yale's Bicentennial.** On Sunday, October 20th, Yale University entered upon the celebration of the two hundredth anniversary of the

founding of Yale College. Like most of the historic institutions of learning in Christendom, Yale had a religious parentage. It was founded in faith and prayer in the day of small things on this continent; small things that is if one speaks of the material results of human thought and industry. But if one speaks in respect to that courage and faith which lay foundations and build for the future in the name of God, it should rather be called the day of great things. It were well for this materialistic generation, in its avarice and luxury, its pride and trust in its accumulated wealth, to reflect how much it owes, not only in respect to the purifying and preserving influences of religion and virtue, but in respect also to the promotion of knowledge, enterprise, practical ability, the expansion of industry and commerce, with the culture and refinement which mark the present age, to the men who, in their poverty of material resources but in the strength of their faith and in their deep love of humanity, laid the foundations of those seats of learning which have been the inspiration of so much that is most valuable and most honorable in the life of this western hemisphere. It was fitting that the bicentennial of this historic school should be ushered in, as it has been, with religious ceremonies, reminiscent in their simplicity of the sturdy Puritan days of Yale's founding and early history. The services of Sunday, we are told, were in accord with the traditions of those days, the days when a handful of ministers of the gospel gathered together to supplicate the divine blessing on the institution which, in faith in God and love for men, they had founded. Let us hope that the prayers offered on behalf of the great University now are no less fervent and no less charged with faith than the prayers offered for the Christian school in its humble beginnings two centuries ago, and may they have a no less gracious and abundant answer.

**Yale's Bicentennial** (Continued.) Yale is now, as in the past, fairly representative, in an educational way, of much that is typically best in the life of New England and the United States. The University has long enjoyed a national reputation, and though the rapid growth of younger institutions may have diminished somewhat its relative importance, the nationality of its reputation is still well maintained. Yale is younger than Harvard, and in wealth, in the completeness of her equipment and the number of her students she has not overtaken the older school, but her influence has been strong and far-reaching. "Like the New England which gave her birth," says the New York Tribune, "Yale has never been left out in the cold, but, in the happy phrase of Mr. Lowell, still sits by every fireside in the land where there are virtue and valor and free thought. Preserving in a less degree than her elder sister the traditions and refinements of the Colonial aristocracy, she has exerted a controlling influence over a wider field. It is, moreover, an interesting and creditable fact that Yale has not achieved her place of popular esteem and authority by an easy yielding to new ideas and impulses. She has been steadily conservative—too conservative in the opinion of many faithful but impatient friends; too slow in recognizing the requirements of an expanding civilization, and too reluctant to admit the wisdom of departing from well worn paths. But she has made few mistakes, and her advancement has been sure, if it has not been rapid, during the comparatively brief period which has witnessed the development of true universities from the germ of the New England college. More completely, perhaps, than any other of the principal educational institutions of the United States, Yale has preserved her identity

through the eventful changes which the temper and the exigencies of the era have wrought in all." One of the most interesting features in connection with last week's celebration was an official welcome extended by President Hadley to Yale's returning sons and daughters. Delegates from thirty foreign universities and societies and 125 American institutions were represented in the audience which filled every part of the grey stone chapel. Nearly all the delegates were gowned. Scarlet-trimmed gowns and hoods of doctors of divinity mingled with the purple of the learned representatives of the law, the blue of the doctors of philosophy, the green of the medical departments, the white of the masters of arts and letters, the orange of science and the brown of fine arts, and gave a picturesque air of festivity to the dignified ceremonial. An allegorical exhibition given by the Dramatic Association of the University on Tuesday evening, with songs by the students, choruses was also a highly interesting part of the celebration, the various scenes presented being symbolic of successive events in the history of Yale. "The founding of the collegiate school, 1701," was the first scene, picturing the house of Rev. Mr. Russell, of Branford, where the clergymen were gathered, each bringing the treasured volumes which he had promised for the establishment of the new college. Following this was a scene representing the removal of the school library from Saybrook to New Haven, after the struggle in which Governor Saltonstall, a sheriff and citizens of New Haven play a prominent part; then an inspection by General Washington of the Yale company of volunteers, and next an effective tableau of the execution of Nathan Hale, the martyr-spy. Other scenes depicted the quaint ceremonies of initiation into the old freshman societies; the rites incident to the "burial of Euclid," glimpses of life about the historic Yale fence by day and night, the interior of a student's room, typical of things familiar to every graduate, and the final showing the students in chapel. Between each of the scenes there were familiar college songs by the student chorus, in which all the thousands of graduates ranged about the amphitheatre heartily participated. Several bands were stationed on the campus and at intervals added to the musical demonstration of the evening.

**The Government and the War.** The British Government continues to be severely criticised both by its friends and its foes in respect to its failure to bring the war in South Africa to a close. Lord Salisbury returned to England last week much improved apparently in health, it is said, by rest and change and was promptly reminded by his supporters in the press that the first duty of the Government is to bring the war to an end as speedily as possible. About the time of Lord Salisbury's return Mr. Winston Churchill delivered a speech at Leicester in which he is said to have handled the War Office without gloves, devoting his remarks almost entirely to the war and denouncing the Government's muddling policy in scathing terms. The war, he declared, had become an unmitigated nuisance and he wanted the Government to intervene in South Africa in order to localize, delimit and assign Lord Kitchener's functions, so that he might be relieved of a multiplicity of duties which he is unable to perform efficiently. The audience manifested great enthusiasm over Mr. Churchill's speech. In view of the spectacle which it presents to the world, the tremendous expense involved and the interference with trade, the war has become a kind of nightmare to the people of England, and public sentiment is prepared to sanction and demand the most rigorous measures for putting an end to the strife.



## Concerning Old Age.

BY J. B. GAMBRILL.

Every period of life has its blessings, its trial and its perils. Old age is the culmination of life and is peculiarly fraught with everything that concerns life. It needs to be specially guarded, and there is, perhaps, no way to make sure of a dignified old age, except by putting up the safe-guards in advance.

The Scripture speaks very guardedly of gray hairs. They are a crown of glory, if found in the way of righteousness, otherwise they are a badge of shame. There is not among men a sadder spectacle than an old, gray-haired, vulgar, profane, and godless man. There is nothing more dignified and honorable than a gray-haired man of genuine character, amiable in disposition and standing for all that is best in life.

It is not particularly the intention of this article to speak of the pleasures of old age. If this period of life has followed many years of usefulness and honorable living, it should be full of happiness. If the old are permitted to see their children grow up useful and prosperous, they have abundant reason to be happy. Nor is it denied to the old to be useful and bear fruit, in old age, though the manner of service will often have to be changed and suited to falling strength and, perhaps, of mind also.

It lies more particularly in the scope of this article to speak of the perils of age. There is a philosophy of life which age illustrates. I state it in brief. The most enduring things in life are the things that enter life early. The oak grows by layers. The defects in the sapling are preserved in the heart of the great oak, the wood having been laid over these defects, layer by layer, as the years have come and gone. Many of the early defects of life are overlaid and hidden, as people take on strength and through force of circumstances are pressed into an ennobling course of life. We merge from helpless fancy, and by degrees we go over the line which divides between being served and serving. The things that are in early life remain through all the changes, though, perhaps, covered up. The proverb says, "Train up a child in the way he should go and when he is old he will not depart from it." What he may do in middle age the proverb does not say. In age the early training will reassert itself.

The predominant passion through early and middle life is apt to be the predominant passion in age, and this fact accounts for one of the special perils of old age. The disposition to rule, to make money, to do the particular thing the man enjoyed most after he has lost the power to do it, puts a great strain on the decaying power of an old man, and often makes him show himself at the worst.

Youth has its peculiar besetments. If climbing up fool hill is difficult and dangerous, going down fool hill is even more so. The rashness and impetuosity of youth is not so difficult, oftentimes, as the conceit and hard-headedness of age, for we do not mind handling a big headed boy as he deserves, but what can be said to or done with a conceited old man, who insists that he ought to be heeded and looked up to and followed simply because he is old.

There is, with many, an utter misconception as to wisdom and age. Old people ought to know more than young people, as a rule, and some of them do, but many of them do not. They know far less than young people who have given themselves an opportunity to know. One of the disagreeable and difficult things in human progress is the assumption that gray hairs and wisdom are identical. They may be many leagues apart. When Napoleon Bonaparte began his career, he was commonly spoken of as a sort of lucky adventurer. The old generals of Europe discounted the upstart. They had long records behind them, usually records of doing little or nothing. They assumed that the commonplace military method-taught in all the schools were the best. It was not until they were whipped all over Europe, kingdoms smashed and thrones knocked about as playthings, that the old generals and crown heads of Europe understood that wisdom and age are not inseparable companions. There was no match found for the young Corsican until William Pitt, still in the twenties, formed a great European coalition against Napoleon, and, after many years, defeated him. The world's greatest work in all lines has been largely done by young men, and against the influence of old men. No man, because he is gray headed, can assume that he knows enough to govern or lead.

There is a particular mark in the lives of old men which indicates their unsuitness to lead in the world's great work. Here it is: "It did not use to be that way." The substance of that remark is put in many forms. "I never saw things that way before." "It was not that way when I was a boy." "It was not that way where I came from." The dead line lies across the path of every man. Sometimes it is at his death, perhaps, as in the case of a few illustrious men at eighty or ninety, sometimes at sixty, fifty, forty, thirty. That dead line is just where men go backward and not forward.

Let us stop to think a moment. The world is moving on toward its ultimate destiny. I feel in my soul, that it

is a glorious destiny, because God reigns and because he gave his Son to make a glorious destiny for the world. In the very nature of the case, there must be progress. Progress discards old methods for better, or else there would not be any progress. The man who believes that the world ought to live as it did thirty or forty years ago, is an incumbrance on his age and generation. He is wholly unfit to lead and cannot lead. If he could, he would lead backward. This is one of the great perils of age. Many a good man has given himself no chance to grow with the world. He stagnated twenty or thirty years ago. There is no expansion in his life or in his soul. He looks backward and his vision is ever narrower and narrower. He complains at the times and is an obstruction to his church, to his country, to his family, and he forces on those who would do him reverence the necessity to set aside his unwise counsels for things that are better.

I write these words in great love for brethren who, like myself, are not on the shady side of life, but on the sunny side, next to heaven. And I write to caution brethren who are old or getting old, against the assumption that because they are old, they know things better than other people whether they have studied or not. The presumption of wisdom is with the aged, but it is a presumption that must be justified by wisdom itself.

Not a few churches have been utterly stagnated and some of them brought to the verge of ruin by old people, who want everything just like it used to be. There was no organ in the church when they were young. The pastor was not paid a salary. The people were contented with a plain board house. They had a protracted meeting once a year, and there was none of this everlasting ding-donging about missions and education and pastoral support. And so they think it ought to be that way still, but it is not, and will not be, and ought not to be. Every church, like every person, must serve its generation according to the will of God. Things which belong to methods merely, must be adjusted to suit the times continuously as a boy's coat must be enlarged, year by year, to make room for the boy.

I want to speak against the superciliousness of age. I have seen it. I have seen old men who spoke to their juniors with an air, that said, "My young friend, you are not in it, you are very green. May be if you live forty or fifty years you might know something." And then some old men wonder that they have no influence with young people. How could they have any influence? And I press the question further: It is the function of wise, old age to be sympathetic and helpful to the young, and that arrogant spirit that assumes everything and allows nothing, makes it impossible for the old to do the young any good. Dr. Jeter, of Virginia, was one of the wisest of men. He maintained his cheerfulness to the very last, and his deep interest in the world's movements. He was keenly alive to the pleasures and the progress of the young and divided his time between writing weighty editions for his paper and playing croquet with the girls. It is not necessary to say that he was a man with ever-expanding influence and power.

What shall I say of the ugliness of envy in old men, especially in old preachers. I rather admire the peculiar mark of a venerable brother in Mississippi, when in an association with me. Calling attention to three young preachers, he said: "It does my heart good to see the young veterans coming on." A robust age such as we live in, requires much warm blood. It is largely the business of older preachers to temper the judgments of the younger, but in no case to suppress their ardor. Envy is a horrid trait of character in any one, but in the old, it is specially horrible, and most so in old preachers.

The wisdom of a thoughtful, sweet, old age, mellowed under a long continued sunshine of the gospel, is very largely to shift off the burden of life, judiciously upon younger shoulders, and with heavenly tact to direct the oncoming workers into the best ways of service.

I speak a word to old Christians, preachers and all, who are conscious that they have passed the age of active service. This is a trying thing, I must think. When one feels that his natural strength has abated, that his mind is not so alert and reliable as it has been, and that the time has come for him to give up leadership. Many a man has spoiled, to a degree, a long life of service by resistance to the course of nature. Just at this point some of the old traits of early life, under the decay of nature, have come to the front. Many a man has built up a great influence for forty years, and because he could not carry the burden of the work which he himself had created, has, in a fit of jealousy and pride and disappointment and downright self-will, turned against the work and gave the last years of his life to pulling down what he had built up in his better days. He has thus embittered his own life and those nearest him with the bitterness of disappointed old age.

I have recently passed my sixtieth milestone and I am writing this article for myself largely. To grow old gracefully is great, to mellow into old age under the influence of grace is greater still. Those who have passed active service, as all who live to extreme old age may yet be exceedingly useful by giving encouragement to the young, by illustrating in their own lives a sunshiny disposition, and by doing much of the lighter work of the kingdom of God. There are other perils of old age of which I will not speak, and I will leave the great matter of the pleasures of age almost untouched.—Baptist Standard.

## "Always."

ROBERTSON NICHOL.

"Always" is the keyword of Christianity. Other religions make concessions to human nature. They allow periods of outbreak and unrestraint. If you will keep the law 360 days in the year, you can have five days to work your own will. You will be free from one commandment if only you will obey the rest. Even in the corrupted forms of Christianity this tendency to allow some occasional relaxation may be found. No doubt it is very congenial to human nature. No doubt it helps to make the acceptance of a religion very much easier. We are not so unwilling to conform at times if times of license are given to us. Bpt Christianity makes no exception, permits no deviation. It takes its law and its power from the presence of Christ, who is with us always, all the days, and all the hours of the days, through all the years of vivid experience, with their every grief and joy. The law was written of old on the tables of stone. Now we have the presence of the Lawgiver, and the law shines from the eyes of the Christ who never leaves us with a more awful imperative than before. Christ himself is never absent, never leaves us alone, never loses us from His sight, never gives us leave to go astray even for an instant.

This would be terrible news and no Gospel if it were not that the Presence of Christ is Power as well as law. Of ourselves we cannot keep the commandments. It is a fact that we are unable to raise ourselves more than a moment. There is a force that draws us downward. Even so it is with character. Man cannot permanently raise himself. Neither civilization nor anything included under civilization can make and keep a moral ascent. When Christ appeared art and culture had done their best, and yet the world was perishing in a debasement of animalism and lust. It wanted the power to secure its moral gains. Many things, we are told, in these days threaten the commercial future of Great Britain. Of our dangers, by far the most serious is the possible exhaustion of power. Unless some power is discovered to replace that which is being steadily exhausted, the sceptre must pass from us to others. So the great need of the church is power. Without that power it cannot go on living. The power it needs is supplied by Christ. Through the Holy Spirit, Christ gives power to those that trust Him. To as many as receive Him, He gives power to become the sons of God, even to those who believe in His name. Into our wavering hearts He seeks to pour the new wine of His Spirit, and thus to make them strong. It is an old and true saying, "What the soul is to the body that Christ is to the soul." As the body when the soul has passed from it is still, motionless, perishing, so is the soul without Christ dead in trespasses and sins, unable to recover itself and wake. When He takes full possession He re-animates and rules, and His commandments cease to be grievous, and the passions that went after forbidden things are disenchanted and frozen.

So confident of its power is Christianity that it carries its perpetual demands into every region of labor and thought. Yes, to every cave, every mountain height of every region. Thus we are to be "always abounding in the work of the Lord." Has Christianity, then, no place for rest? If there is one thing above another in this weary world that we claim and crave, it is the privilege of rest. If six days of the week we labor and do our work, then does not the seventh belong to us? If we toil for eleven months of the year, do we not need the twelfth for play? Does Christ grudge us rest? No, verily, for it was as the Rest-giver that He came. Did He not preach His rest in the days of His flesh to a company of the poorest and most enslaved, wearied with labor, worn with sorrow? Did He not mercifully say to His disciples, "Rest awhile?" Yes; but He bound together labor and rest as all the work of the Lord. When He rested Himself, He set the pattern of resting for His people. "Jesus being wearied with his journey, sat thus on the well." Sat thus. He did not say, "None can claim Me. I have been set free by God and man to please Myself for the time, and no need but My own my urge itself upon Me." No; for then we read that the Weary gave rest to the weary. The Saviour preached to the woman of Samaria, told her all things that ever she did, gave her of the water of which if any drink they shall never thirst again. It may be, and it is sometimes, just as much of the work of the Lord to rest as to labor. What is constant is our obligation to abound in the work of the Lord, to toil and to cease from toiling in His presence, by His strength, under His eye.

More than that, Christianity enters into the region of mood and feeling. It seems as if the world would never be brought under complete command. Our actions, our words we may recall; but who is to control emotion, who is to answer for the moods that come and go, independently, as it seems, of our will? It is written, "Rejoice in the Lord always, and again I say rejoice." But how hard that is, hard for all, especially hard for us, for of all the emotions the emotion which our nation feels least is that of pure joy. It has almost died from us, save in the case of the very young. How are we to rejoice always, amid the absorbing and confounding sorrows of



life, amid the daily fret of care, in the dark and long desolations? How can we help being oftentimes sick and sad at heart when existence is without tide and force, when we yearn and almost despair, when the sphere of activity is closed, and the days are monotonous and dreary, and we see with a dull aching the morning rise and the evening fall? Yes; but the commandment does not enjoin us to be always light-hearted. It does not forbid grief. Christianity, so far from being afraid of deep feeling, as sceptics are now afraid of it, encourages and enforces it. It does not forbid us to grieve, does not forbid us almost to break our hearts over those whom we love and lose. Christianity does not say that we are not to sorrow. What it forbids is the sorrow without hope. That sorrow is not to be indulged in for a moment. Christ says, "Whoever comes and goes, I am with you—rejoice in me. We know how in the heaviest afflictions there is almost always something left to hold by, something to live for. The widow has her child to comfort her. Yet there may be a desolation that is humanly complete. Even then a spring of joy remains. "I am with you all the days," and the joy in Christ is to persist, though all other lights are blown out. So it may be, so it has been. This is not a dream, however it may seem one.

Again, says the apostle, we are always confident. Does this mean that the apostle was a stranger to depression and fear? No servant of Christ has ever escaped these, has ever failed to know that strange sinking of the heart in the face of hostile powers, with which most of us are familiar. All our fathers passed under the cloud, and all passed through the sea. What he meant is that he was confident, even as we are to be confident, about the issue. Even if his foes drove him away they sent him to the Lord.

"If my barque sink, 'tis to another sea."  
The wildest winds could but toss him to Christ's breast. We are never to lose this confidence for ourselves, nor ever to lose our assurance, nor ever to despair of the wonderful church of Christ, nor falter in our faith that the Redeemer's victory is won and sure.

"One moment, she said,  
And the deed will revive;  
The giants are falling,  
The saints are alive."

Christ said, "I do always the things that please Him;" but we cannot say it. How often we have forgotten the Presence, neglected the Power. Yes; but He has provided for that. "These things write I unto you that ye sin not. And if any man sin we have an Advocate with the Father, Jesus Christ the Righteous." There is a phrase that keeps ringing like a bell through the Epistle to the Hebrews: "A priest forever after the order of Melchizedek." After the order of Melchizedek adds nothing, so far as I can see, to the other thought. It simply illustrates and emphasizes the priesthood for ever. There is a continual duel going on over the soul that we care so little for, to which we are often so cruel, to whose entreaties we are so deaf. The duel goes on continually over your soul and mine. The adversary never ceases to accuse, the Advocate never ceases to plead.

"Day and night the Accuser makes no pause,  
Day and night protest the righteous laws,  
Good and Evil witness to man's flaws;  
Man the culprit, man's the ruined cause,  
Man midway to death's devouring jaws  
And the worm that gnaws."

Day and night our Jesus makes no pause,  
Pleads His own fulfilment of all laws,  
Veils with His perfections mortal flaws,  
Clears the culprit, pleads the desperate cause,  
Plucks the dead from death's devouring jaws  
And the worm that gnaws."

Christ is a Priest for ever and His Blood ever cleanses from all sin. We fall; but the way of the saints is ever to go back to the fountain, and there to begin again. So we may prevail at last. After so many temptations, after such years of miserable weakness, after so many failures, we may still be able to say, "I have kept the faith." Only we must be like the great Christian who left instructions that on his tomb should be written nothing but his name, the dates of his birth and death, and the words, "Enter not into judgment with thy servant."

And the end is "for ever with the Lord." He said to His disciples, "Lo! I am with you always, even to the end of the world." He said to the thief whose self-dedication was so quickly ratified "Thou shalt be with Me." Surely the son of His sorrow, who was the son of His right hand, had the best of it. Though Christ has kept His word to the full, though He has never for a moment left us, yet how often have we been unconscious of His Presence, uncheered, unarmed, uncontrolled. But the day is coming when we shall see His face, and His name shall be written on our foreheads, when we shall understand how much better it is to be with Him, even than to have Him with us. How much better even than the faith that transcends reason and outstrips experience is the Vision, the everlasting, the beatific Vision. With Him we shall find ourselves in the world over which no change can pass, and take

up the old love life without break or want or end. So let us not fear to let the great future draw us, even if the present dwindles.

"Go preach then to him of a world to come  
Where friends shall meet and know each other's  
face;  
Say less than this, and say it to the winds."  
—British Weekly.

## The Power of Public Protest.

REV. J. G. SHERRER.

Public opinion has come to its kingdom. In the quiet country neighborhood, in the great City, in the country as a whole, public opinion rules. Even in world-wide politics it is coming to its own. Seldom will any nation dare the disapprobation of the world. There are few men, or even corporations, that are not amenable to this law of public opinion. This were well if vox populi were always vox Dei. But too often it is the opinion of the profane, the immoral, the irreligious, that governs. Why? Because the reverent, the pure, the religious, do not speak, and it is only the expressed opinion that exerts its legitimate influence. Why is it that virtue so often is silent while vice commands and is obeyed? Sometimes because virtue does not know its power, which is culpable ignorance—not humility. Sometimes because it shrinks from exposure to vice's tongue of vulgar abuse or biting sarcasm—which is cowardice. I do not think it often happens that the pulpit is guilty of cowardice but a number of things of recent occurrence in the warfare in defence of the Lord's Day convince me that the pulpit is often ignorant of the power of public protest, and thus responsible for many a victory allowed the Prince of Evil. I might give many instances that have come under my personal observation. But this were only to pain without helping those concerned. Let me rather seek to encourage to greater boldness by a few selected instances of victories won for the Day of God and therefore the Kingdom of God by pulpit or other public protest.

1. A match ball game was announced for a certain Sunday afternoon in a mining city of British Columbia. A young minister who had not been long in the Kootenay felt that this must be prevented if possible. Having appealed to the team captains without avail, and being by them courteously invited to mind his own business, he determined to continue so by writing a vigorous appeal to the better public opinion of the community to pronounce against the Sunday sport; he delivered in addition, a strong protest from his pulpit on the Lord's Day, in which he was joined by the other ministers, and afterwards went to the council meeting to ask the council to prevent such things in the future. The council however, was divided in opinion and while the Mayor did not feel like using his casting vote to settle the problem, he did so privately afterwards by warning the responsible parties that a repetition of the offence would call down the full weight of his authority upon the offenders, which put an end to the Sunday sport for that community.

Incidentally, one may note, that when the said minister was vigorously attacked by an abusive editor, a number of the respectable laymen of the city called upon the editor in question and withdrew their subscriptions and their advertisements from his paper. The argument proved effective as probably no other would in such a case.

When this contest began, to judge by appearances and past experience in that community, the odds were decidedly against the young minister, yet under the blessing of God, a protest which began with one minister's voice, proved too powerful for the combination that is always behind the Sunday sport.

If such a victory is possible in the Kootenay, how much more in the older portions of our country!

2. When last spring, the Toronto Ferry Co. publicly advertised a full programme of secular music by a popular military band, a few of the Toronto pulpits vigorously protested and directed the eye of Christian Toronto to the sure development going on in the direction of the complete secularization of our formerly boasted Toronto Sabbath. The following Saturday the programme was definitely advertised "sacred."

If all the pulpits of Toronto were to unite in protesting against any form of Lord's Day desecration or any other evil, is there any doubt as to its success?

3. About a year ago it was proposed to legalize athletic sports in the City of Montreal. The Lord's Day Alliance of the city nobly supported by the pulpits and the press, led in a campaign of public protest in which the opinions of Protestant and Roman Catholic divines as well as prominent laymen were brought out, with the result that the proposition which had been made by an alderman in the City Council was promptly withdrawn. If this was possible in Montreal, how much more in smaller centres.

4. On a recent Sabbath morning, the good people of Collingwood were awakened by the music of the shipbuilders' riveting hammer. Two of the pulpits offered at the morning service a vigorous protest, appealing to

the Sabbath loving sentiment of Collingwood to pronounce once for all against such invasions of the rest and quiet of the Lord's day. The community was stirred. News of the protest was conveyed to the mayor who visited the ship-yard and ordered the work to cease—and it ceased.

5. When the official programme of the recent tour through the Maritime Provinces of His Excellency, the Governor General, was published, it became known that he was to visit certain points in Cape Breton and New Brunswick on the Sabbath, and of course there would be receptions, hip-hurrahing throngs, etc. A respectful, manly protest was promptly sent by Sabbath loving friends in the neighborhoods affected, direct to the Governor General. In both cases the programme was changed so as to avoid Sunday visits, receptions, etc.

We have all noted with pleasure that in connection with the tour of Their Royal Highnesses, the Duke and Duchess of Cornwall and York, through our country, no arrangements were made for receptions or the like on the Sabbaths involved. Is it possible that this is due to the experience of His Excellency, the Governor General in the Maritime Provinces.

Such instances might be multiplied indefinitely. Sufficient, I trust, has been said to convince the pulpit and the friends of the Sabbath generally, of the mighty power of public protest which too often lies unused.

## For a Continuous Ministry.

The question is now being asked more than ever before in Baptist history, "Would it not be much better for our denomination to have a recognized head for the general government of both Ministry and Churches?"

So far as our ministry is concerned it has certainly become very apparent that a governing head is now sadly required to regulate the ministerial charge of our churches, or in other words, in order that all our churches be continuously and constantly in charge of a pastor and every pastor continuously and constantly in charge of some church.

We all know what a terrible fact it is, and one that cannot be denied, that a church without a pastor, even for a short period, falls behind and loses that Spiritual force so precious in the sight of God and for the building up of his righteousness in the earth. Then the minister, who perchance for a greater or less period becomes placed in that very delicate dilemma of awaiting a call, must be at a serious loss financially.

Let any wage earner or salaried man, lose a part or a whole year's salary at indefinite periods, will not such a loss be greatly felt by both himself and his family? As a denomination can we afford for our churches and ministers to suffer losses of this nature, especially when there is a remedy for it at hand. Who are doing the work, and upon whose shoulders fall the arduous but zealous Christian task of maintaining and leading any denomination for the cause of Christ but its ministers? and a well sustained ministry can point to a flourishing denomination behind it.

Now let us all with one accord prayerfully formulate a system that will to the glory of God, constantly and without a break, furnish our churches with suitable pastors and pastors with churches. In conclusion, no doubt, the denomination as a body will now be pleased to hear from all upon this subject.

"LAYMAN."

## Unseen, Yet Seen.

Back through the shades of time,  
Far, far across the sea,  
With eager eyes, we search for him,  
The man of Galilee.

His face to us is all unknown,  
His figure wrapped in mystery;—  
Yet in our hearts has surely grown  
A living picture, Lord, of thee.

Surrounded by his fellow-men  
He stands beside the sacred sea,  
And tells them of the Father's love,  
And of His Kingdom yet to be.

Three loved ones bowed in fear before  
The Christ, arrayed in heavenly white  
As with two holy saints of old  
He stands amid celestial light.

Again we see Him on the sea,  
The elements around him rage  
He speaks; and lo! the storm is gone,  
It is the Christ of every age.

And then, O God, we cannot see!  
Our eyes grow dim with many tears,  
He suffers! Hangs by nails! And cries!  
Not even God, the Father, hears.

Alone, thou Son of Majesty,  
Alone, thou source of Heaven's light,  
Thou diest there for jeering man,  
To rescue him from endless night.

Again we look, with upward gaze,  
Up, up to Heaven's loftiest seat,  
Beside the Father's throne is He,  
With ransomed millions at His feet.

We listen and we catch the strain,  
As myriad voices sweetly blend  
In song of Moses and the Lamb,  
The anthem that shall never end.

Glouce Bay, N. S., Sept. 1, 1901. A. J. ARCHIBALD.



## Messenger and Visitor

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### Safe-guard the Sabbath.

It will doubtless be admitted by those who have done much thinking in reference thereto that the Sabbath question in some of its phases is not devoid of difficulty. But the difficulty has been unnecessarily increased by the failure on the part of some who discuss the subject on its legislative side to recognize clearly the principle upon which laws for the observance of the Sabbath can be legitimately enacted and their enforcement called for.

Whether the law of the Sabbath passes over unchanged from Judaism to Christianity and whether, therefore, the Levitical law of the Sabbath is binding upon the Christian conscience as upon the Jewish conscience, is a question in reference to which there is among Christians much difference of opinion. While there are some who take the ground that Christians are in duty bound to keep the Levitical Sabbath in letter and spirit, the general Christian view, as reflected in the life of Christianity perhaps more than in its creeds, would appear to be that the thing to be preserved as essential is the Sabbath principle rather than the Mosaic form of it. Christians feel it incumbent upon them to observe a weekly Sabbath and they accordingly observe as such the day of supreme significance to them, the day of their Lord's resurrection. They do not observe the same day of the week as did the Jews under the Levitical law, and they do not feel bound to follow in any minute or slavish way the directions laid down for the observance of the Jewish Sabbath. The Sabbath was made for man. The principle is of divine origin, it makes for holiness and human welfare. But the Jewish Sabbath was not made for the Christian, much less was the Christian made for the Jewish Sabbath. The Christian Sabbath is not to be forced into the mould of Judaism, but is to be interpreted and observed according to the freer spirit, the wider horizon and the world-wide relations of Christianity.

In the light of this view of the Sabbath, which we think must be admitted to be the general and reasonable Christian view, the absurdity is very apparent of those charges of inconsistency so frequently made against Christians, because, while asking for the enforcement of the laws for the protection of the first day of the week from traffic, business and whatever destroys the character of Sunday as a day of rest and quiet, they do not themselves observe the day in accordance with the requirement of the Levitical law. A reasonably intelligent Christian is apt to smile when he is seriously told that if he objects to the running of railway trains, the loading of steamships and the general business of the town and country proceeding on Sundays as on other days, he ought also to avoid riding to church or to taking up a collection because these things also involve labor that would fall under the prohibition of the law of Moses.

But as we have more than once previously pointed out, the ground for our civil legislation for the observance of the Sabbath is not the Levitical law of the Sabbath or the fact that it is for many people of this country a matter of conscience to observe the first day of the week as a day of rest and worship. The Government would have no right to enact a law compelling the people of the country generally to keep one day of the week sacred according to the Levitical law or any other standard, simply because some of the people, or even a majority of them, believed that on religious grounds the day ought to be so observed by all men. The grounds of legislation in this matter, as in others, are to be sought in the consideration of the popular welfare as interpreted by Parliament and Government on

behalf of the people. According to that interpretation, it is for the general well-being, considered in reference to the physical, material, social, moral and religious interests of the people, that one day in seven—and, as most generally convenient, the first day of the week—be observed as a day of rest and quiet, in order that men may have an opportunity to recuperate their energies, to worship God in church or home, or to do whatever else they will that does not infringe upon the character of the day as a day of rest and quiet.

The great question then in respect to the legislation which has for its purpose the protection of the weekly day of rest is, is it beneficent, does it promote the general well-being of the people? If it can be shown that it does not, that the people are not happier, more virtuous and more prosperous, because of the keeping of a day of rest inviolate, but that on the contrary the people who have no Sabbath laws are better off than those who have and that the countries where labor and business go on seven days in the week have the advantage over those where the Sabbath is kept, then let our Government and Legislatures be advised to repeal our Sunday legislation and let every day of the week be alike in the eyes of the law. We are inclined to think that very few of those who are publicly discountenancing the enforcement of the laws for the observance of the Sabbath are prepared to advocate such a course. And if not, why should they discountenance the law or weaken the hands of those who are charged with the duty of its enforcement. Are the preferences or the convenience or the supposed interests of a few individuals or corporations to be considered of more account in this connection than the rights of whole classes and the well-being of the country at large? Is a law founded on a just principle and of great practical beneficence to be ignored and condemned because a few men can make some extra dollars by carrying on a petty traffic on Sunday and because the convenience of a few other persons may be served in that way? Are the immeasurable interests of the laboring men of the country in the safe-guarding of a weekly rest day to be sacrificed to the pecuniary advantage of railway and steamboat corporations which desire to run their trains and load their ships on Sunday? Has our Christian Sabbath, with its quiet, its peace, its opportunities, for rest and worship and for moral and intellectual improvement, become of so little importance to us as a people that we can afford to be indifferent while this institution so long and sacredly cherished by the English speaking people, is threatened, and while in some instances men in places of authority and journalists from whom wiser counsel might be expected seem quite willing to assist in starting the wedges entered for the overthrow and desecration of our day of rest?

### Editorial Notes.

—In reference to the Convention of the Baptists of Ontario and Quebec held recently at Brantford, the Canadian Baptist says editorially: "The Convention . . . impressed us as one of the best we have ever attended. The attendance of pastors and delegates was large,—over four hundred—we were informed. The members of the Convention were very faithful in attendance upon its sessions. A larger proportion than usual remained until its close. The interest in the reports and discussions was well sustained. Almost all appeared very alert and responsive. There was more discussion and less set addresses, and, consequently, a wider range of participants, although we should like to hear from more of the brethren who seldom or never take part. There were very few rambling remarks. While many things were said in a bright, pleasant way, there was a persuasive undertone of deep seriousness. We are sure the most have returned home with a deepened sense of the magnitude of our work, of the critical nature of the present situation and of their personal obligation and the obligation of their churches to our great enterprises."

—Preaching to be effective must do more than arouse the intellect or convince the understanding or stir to some languid longing after a better life. It must grip the conscience, convince of sin, of righteousness and of judgment, and rouse the will to action. It is not by admiration of the speaker or a passive consent to the things spoken that men are to be saved, but through repentance and faith and the doing of the will of God. "God's word," says Dr. Cuyler, "goes to the roots of things. It strikes down into the depraved human heart as the source of all the sins and wrongs and the sorrows and sufferings that exist in this present evil world. Satan's throne is in the unregenerate heart; and out of that heart proceed

the evil thoughts, the cruelties, the adulteries, the thefts, the murders, the falsehoods and all the swarm of mischiefs and miseries that afflict society. Christ's gospel is the only remedy that can reach that heart; and therefore it is the chief and foremost duty of every Christian minister to preach and press home that heaven-sent gospel upon every conscience. Any so-called gospel that stops short of making men's hearts better is likely to be shallow and short-lived."

—News has been received concerning the missionaries, Miss Stone and Madame Tsilka, kidnapped by brigands and imprisoned in the Balkan Mountains, that they were at the time in a comfortable condition and that a child had been born to Madame Tsilka. The difficulty which the wild condition of the country presents to any attempt to rescue the ladies from the brigands is greatly increased at this season of the year by prevailing rains and thick mists enveloping the mountains. The United States Consul at Constantinople maintains that the responsibility for the abduction of the missionaries rests with the Macedonian Committee composed of Bulgarians, and therefore indirectly with the Bulgarian Government. That Government, it is said, does not agree to the correctness of this view or recognize its responsibility in the matter, declaring that if any Turkish brigands succeed in entering Bulgaria the Government will pursue and annihilate them, but that it will not enter into negotiations to obtain Miss Stone's release by paying a ransom, as it does not wish to establish a precedent for the many robbers infesting Macedonia to turn to Bulgaria whenever it seems to their advantage. The latest reports say that the missionaries who are working for Miss Stone's liberation are in communication with the brigands.

—The announcement of Dr. Lorimer's decision to resign the Tremont Temple pastorate in order to accept that of the Madison Avenue church, New York, will have been received in many places besides Boston with a feeling of regret. Dr. Lorimer's intellectual brilliancy, oratorical power and fervency of spirit caused him to be recognized in the earlier years of his ministry as a remarkable force in the pulpit. He was not, however, the man to be satisfied with the measure of success which these natural gifts could secure. He has been a diligent student, and with an ever-broadening scholarship and a deepening knowledge of the truth he has retained his powers as a preacher in his maturer years and by authorship also has extended the range of his influence. Dr. Lorimer is no longer a young man, and the demands which such a pastorate as that of Tremont Temple makes must be heavy indeed. It may well be therefore that the time had come when it was wise for him to accept a sphere of labor which would make somewhat smaller demands upon his energies. It will not probably be easy to find the man possessed of the combination of talents necessary to the successful carrying forward of the work which Dr. Lorimer is about laying down in Boston.

—A statue to Gladstone was unveiled last week at Manchester, the ceremony being performed by Mr. John Morley, Mr. Gladstone's intimate friend and biographer. The expense of the Manchester statue had been provided for by the bequest of a Welshman, named William Roberts, an admirer of the great Liberal statesman. The work has been executed by the Italian sculptor, Mario Raggi, who was among the spectators on the day when Mr. Gladstone introduced the Home Rule Bill in the House of Commons, and sketched the orator during the delivery of his speech. The clay models were based upon this drawing, and the bronze figure, now splendidly placed near the main entrance to the warehouses of the imposing Gothic Town Hall is said to have the pose of body, the expression of face and the vigorous but natural action of the "Grand Old Man" in his most earnest mood. The statue is ten feet high and stands on a simple pedestal. One hand is stretched out in masterful gesture, the other clasps with a strong grip a roll of manuscript. The figure is finely posed. Above the high collar and familiar crumpled cravat, the massive and majestic head rises in epical dignity. It is said to be a stronger work than Raggi's statue of Lord Beaconsfield in Parliament Square, Westminster, and one of the best examples of sculpture in England.

### From Halifax.

Halifax was well supplied with the means for providing grand sights and nerve shocking sounds for the reception of the Duke and Duchess of York. Forts in the harbor and around the harbor; ten or more ships of war at anchor, having on board three or four thousand sailors with throats trained to cheering, and ten thousand red-coats to line streets or pass in review on the common, together with the citizens, make a liberal supply of resources for a grand demonstration. All these means were laid under tribute, and were made to do their best in a hearty welcome to royalty. One of the memorable incidents of the occasion was the laying the corner stone for the foundation of the monument to be erected to the brave Nova Scotians who fell in Africa, fighting for



Queen and the Empire. It is located to the north of the province-building. The laying of this stone was a duty worthy of a Duke; and it was done in a royal fashion. One could not keep out of mind the brave men of the contingents who went swinging through our streets to the sound of martial music on their way to the ships which carried them to the scenes of the Boer war. This monument will soon rise to the honor and memory of these noble men who fell in the conflict. It will be crowned by a soldier holding his rifle in a horizontal position high above his head. Photographs were added to the newspapers and coins in the box that went under this memorial in stone. The Duke and Duchess, Lord and Lady Minto, the Lieutenant-Governor, and other representative men and women consented to have their photographs buried for people of the remote future to look upon, if the foundations of the monument should ever be distributed by some seismic upheaval so as to give access to this box. It will be satisfactory to the Baptist denomination to know that Dr. Sawyer's photograph was selected, as we suppose to represent the Baptists, as the Rev. Mr. Lane's was to represent the Methodists and as the Rev. Dr. Pollock's was to represent the Presbyterians in the deposit under the soldier's monument. The ceremony was imposing and solemn too.

Another function to be noted was the state dinner on Saturday evening. Lieutenant-Governor Jones has evidently decided that, although Presbyterians, Methodists, and Baptists have no bishops of the official type, like unto "His Grace" of the Roman Catholic Church, and "My Lord" of the Episcopal Church, yet they shall be recognized at state functions over which he has control. At Ottawa, the two churches having bishops, were the only ones recognized when the Royal party was in the capital. Rev. Mr. Herrige, Presbyterian, preached against such imprudent invidiousness; but there is no occasion in Halifax for a sermon of that kind. Rev. Dr. Pollock stood for Presbyterians, Rev. Mr. Lane for Methodists and the Rev. Dr. Trotter for Baptists at the state dinner. So there were five Bishops instead of two as at Ottawa. The Lieutenant-Governor created three pro-tem, and used them. The Duke and the Royal party gave them just as warm a grasp of the hand as he did to the bishops. It is apparent that the denominations, and not the colleges were represented on this occasion. It was most fitting, therefore, that Dr. Sawyer was chosen to represent the Baptists; but as he was not able to attend, it was just as appropriate that Dr. Trotter should be the second choice.

As in other places, so in Halifax, the people were demonstrative, and the Royal guests affable and appreciative. Miles of streets were lined on both sides with red-coats, and between them the grand cavalcade moved on to the cheer of inspiring music, made by well drilled bands; the ships and forts "volleyed and thundered" the welcome and good-will to the Duke and Duchess.

On Monday morning, at 9 30 o'clock, the ships of war left their moorings and turned their prows seaward. The wharfs and west shore of the harbor were lined with people from the Dock Yard to Point Pleasant to see the Royal visitors depart. They drifted down the harbor to the music of canon thunder, the cheers of the people and the salutes of militia rifles.

In receiving the representatives of Royalty with suitable demonstrations, people outside fancying the spectacle would be justified in crediting the people of Halifax, loyal to the core as they are, with roars of cheers, floating along the line of march, and it is often so represented by the local papers; but this is a fiction. Halifax cannot cheer. The sailors in port can; but the people can not. Why, it is not easy to tell. They are enthusiastically loyal and sympathetic. But they cannot roar. From the beginning they have been accustomed to spectacular entertainments, which are to be viewed in Zetina; and this has become a habit. The only times when they are lifted above this mental condition, is when there are acute conditions in political contests. Then they open their mouths and use their throats. So when Halifax is credited with vociferous cheers, believe it not. It is figurative language. It simply indicates mind and heart conditions, and not oral expression.

Most genial and gracious were the Royal visitors; and there was a general regret that, when the convoys of ships went down the harbor, there was an uncomfortable drift of snow-borne on the wings of a wind that made noses blue and coat collars go up. They came, they saw they conquered, and went away with the benedictions of all classes.

Lord and Lady Minto, Sir Wilfrid and Lady Laurier, other distinguished guests, and a multitude from the country shared with the citizens in the welcome extended to the visitors.

On Thursday evening the 24th, the North Church gave a social welcome to their pastor, the Rev. J. H. Jenner. The large school-room was filled with a sympathetic audience. Deacon J. C. Dumaresq presided. Dr. Kempton, Rev. Mr. Clements, Schurman and Reporter were among the numerous guests. Suitable addresses were given by Mr. Dumaresq and the ministers present, the choir rendered appropriate music and Mr. Jenner report-

ed in good taste and becoming seriousness. Already Mr. Jenner, wife and children have been taken into the hearts of the people, and his future in the north church is one of much promise, and hence encouragement.

The Rev. W. N. Hutchins supplied for the first church last Sunday. He, as is well known, is one of our most scholarly and devoted ministers; and is well received wherever he preaches. Reporter did not enjoy the privilege of hearing him in the first church. Dr. Trotter, being in town, preached in Dartmouth in the evening, relieving Reporter who was engaged to supply for Dr. Kempton, who was preaching outside of the city. Dr. Trotter gave the Dartmouth Church one of his most powerful sermons.

The Rev. J. A. Marple is now preaching at St. Margarets Bay. The District Committee have arranged with the Home Mission Board to send the Rev. Stephen Langille to the Bay, with the hope that he may be engaged by the churches as a permanent pastor. Mr. Langille is regarded as a very suitable man for that field.

In the West End Church, the Rev. Richard Kemp is cheered with tokens of a revival. A number of young people have expressed their desire to become followers of Christ. Special meetings account for the absence of brother Kemp at the welcome given to Bro. Jenner.

REPORTER.

### B. Y. P. U. Attention.

Those who desire to pursue the course of Bible Study now being outlined in the MESSENGER AND VISITOR by Rev. H. R. Hatch, may secure the paper for six months for 50 cents in advance, provided the names are sent us in clubs of six or upwards.

### Three Generations of Royalty.

HENRY FRANCIS ADAMS.

"Have you seen the Duke?" I was asked, and I answered "yes, and I have seen his Father the King, and his grandmother the Queen. So that I have gazed upon three generations of Royalty." Why should an Englishman follow a simple affirmative by such a train of boastful words. Well it is in the blood, and has to translate itself in this form. To have seen "the Queen" was held by her loyal subjects to be a sort of distinction that marked such off as a privileged class, though difference in social status would divide that class into the five great castes that characterize the inhabitants of the "tight little isle."

I shall never forget the day I saw the Queen. I was only a boy, but it is as fresh in my mind's-eye, as if it occurred on October 17th, 1901. Her eldest son had contracted typhoid fever. After two weeks of usual sickness, the crisis came, then the life of the heir-apparent hung in a balance. His devoted wife, Alexandra, and his Queen-mother, spent anxious days and nights watching for the change. Prayers arose from three hundred millions in the kingdom for his recovery. At last in the solemn stillness of the royal sick chamber, the turn for the better came, and the empire breathed freer, and all took heart, and fostered hope for brighter days. This answer to the Queen's and Nation's prayers instantly found its sequel of gratitude in her heart of hearts. The noble mother appointed a day of national thanksgiving, the service to be held in St. Paul's Cathedral. The different ranks of society were represented in the great church, by sixteen thousand persons. The line of the royal procession between Buckingham Palace and St. Paul's, was most densely packed by masses of loyal Britons, and these kept in position by a cordon of redcoats; I among the masses. From early morn we waited and watched with longing eyes for the coming of the Queen and her restored son. I can almost recall the tremendous crush among the crowd, when at last the herald's silver trumpets announced the approach of the royal procession. I can remember the thrill of unbounded joyousness I felt when that carriage arrived, containing the beloved Victoria and the Prince of Wales. For I really saw the Queen and the Prince and ever after counted myself among those of a distinguished class.

What has all this to do with the visit of the Duke of Cornwall and York? Well, rather every way: for if the Prince of Wales had not been raised from that bed, this son would have never seen Canada. It is through the gracious providences of heaven that four generations of royalty were alive at the same time, and found so much happiness in each other. Victoria, Edward, George, Edward, great-grandmother, grandfather, father, son; ages 81, 61, 36, 7. January 1st, 1901, all were living and their aggregate was 185 years. It is doubtful if there was ever a family whose members loved each other more, or found more pleasure in each other's company than the Queen's, and one great proof of the great stream of mother-love that poured from Victoria's big heart through her great family of seventy-three descendants, is, that not one of them has ever been divorced from husband, or husband from wife. Indeed, it has ever been shown that theirs, in Europe or Asia, are model happy homes.

With such a record and reputation, can you wonder that Englishman, and colonists are proud of their

King or King's son! Here lies the secret of the unbounded enthusiasm of the reception accorded the Duke and Duchess in their world-circling tour. And the charming Duchess had as noble a mother as ever lived. When a boy our family was spending a summer in Kew. Then there constantly drove passed our house a very stout and a pleasant-faced lady in her pony-carriage. And people would remark "there goes the Princess Mary." She afterwards married the Duke of Teck, but retained till her death her royal name "Princess Mary of Cambridge." She was a woman with a large and loving heart and her name was synonymous for philanthropy among London's poor. Little did I think when a boy, that in manhood in Canada, I should look upon the only daughter's face, of the fat jolly princess, whose beautiful pony and carriage I so much admired when around Kew. No one can gaze upon the Duchess of Cornwall's face without perceiving earnestness, even to intensity; alertness, even to responsibility; interest in everything, even to anxiety; in short the face of a woman with a quickened sense of the greatness of her position of almost untold possibilities for good. The Duke more nearly resembles his father's easy-going and practical ways. Everyone must have admired the graceful adaptation of himself to the democratic conditions of life found in the colonies. Long may they both live to be the pride of Britons on both sides of the seas.

### New Books.

TRISTRAM OF BLENT. By Anthony Hope.

A new story by the author of "The Prisoner of Zenda" and "Rupert of Hentzau" is sure to find a welcome at the hands of many eager readers. Tristram of Blent has a modern setting, but it is more nearly allied with the author's earlier than his later work. The story has reference to the traditional ways of the members of an ancient house, whose love affairs cause complications and give opportunities for some ingenious studies of character. It was evident in his political novel that the author intended to leave the highly popular field of historic romance in which he had been working and devote himself to the broader study of humanity. In Tristram of Blent he has carried out this purpose, and the popular verdict as to the success of the transition is awaited with interest. It will probably be not unfavorable.

—Published by George N. Morang Company, Ltd. Price 75 cents.

FORREST FOLK. By James Prior.

This is a wholesome story, pleasantly and artistically told. It is a story of country life in England and has to do with the life of the common people. No one of higher rank appears than the gentleman farmer. Its scene is in Nottinghamshire, and it reflects the life of a century ago. The country life of England at that date was not altogether what it is to-day. It was a time when the new modern methods were encountering active prejudices, and some bold and reckless spirits would sometimes dare the terrors of the law by smashing the new machinery that was being introduced. It was a time too, when the belief in witchcraft still flourished among the ignorant, and therefore the tale takes on something of the dark and tragic which serves well as a background to its brighter side. The book is much better worth reading than some which have achieved a greater popularity.

—Published by the Copp, Clark Company, Ltd., Toronto. Price \$1.25.

THE OLD GOSPEL FOR THE NEW AGE. By Prof. H. C. G. Moule, D. D.

The volume contains sixteen sermons, and the subject of the first sermon stands as the title of the book. Of Dr. (now Bishop) Moule, Dr. Robertson Nicoll has written in the British Weekly. "Dr. Moule is the most influential member of the Evangelical party in the Church of England, but he is besides a teacher of all the churches. It is as a devout and learned theologian that he is generally known. He has been and continues to be a leader of what is known as the Kew-awick school. But Dr. Moule is a many-sided man, with wide interests in literature and life. While tensions of everything that is vital in the old Evangelical theology he has a breadth of culture and sympathy which outsiders scarcely understand." This combination of the evangelical spirit with broad culture and sympathy will be found finely reflected in the present volume.

—The Canadian publishers, Fleming H. Revell Company, have given the work a very suitable and attractive setting. Price \$1.00 net.

THE ETERNAL CITY. By Hall Caine.

This is one of the remarkable books of the year, and if its value is to be measured by its popularity, its merit is very great. As in the case of "The Christian," the popularity of the book is doubtless to be explained in part by the fact that it has to do with the life of to-day and with present day problems. The problem around which the reason and fancy of the writer play in this book is that which the monarchist, the republican, the socialist and the anarchist see through different glasses or digests from different angles of vision. The hero of the book is David Rossi, a member of the Italian Parliament, a reformer, a kind of religious anarchist, who would construct a political creed on the basis of the Lord's Prayer, and who would do away with all monarchies, and Kings, armies, frontiers, and the national spirit which is called patriotism. But for the overthrowing of these things no physical force is to be applied. His faith is in the idea, in the persistent and emphatic assertion of the right and denunciation of the wrong, and in patiently suffering the injustice of oppression. Around this man, magnificent in his endowments for leadership as well as in his loyalty to truth and righteousness, a tempest of human passion rages. It is the atmosphere in which our author delights. His creations whether true to nature or not are certainly wonderful. The pictures, whatever else may be said of them, possess a fascination for the reader. One may feel that Mr. Caine's characters have in them a large element of the grotesque and unreal, and yet there is enough of the human look in their faces to make them in a high degree interesting and to cause them to take a strong hold upon the imagination.

—Published by George N. Morang and Company, Toronto. Price cloth \$1.50, paper 75 cents.



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

### The L. I. S. at 518.

BY MARGARET MONTGOMERY.

It was too bad! The neighbors had thought this and several other unpleasant things, and also said them, more or less privately, a great many times. In addition to the eyes of the neighbors, Father and Mother Howard had eyes of their own. So you need not think they did not know how the yard looked.

By turns, there were hats and coats scattered over that yard, also books, tin cans, dolls, shovels, pin-wheels, scraps of paper, bones, dishes, rags,—in fact, everything that ought not to have been there. There was very little of the grass that ought to be there.

The yard was unfortunately placed, in the middle of a square where the lawns were beautifully kept, where every blade of grass knew its place, and where nothing got out of order. But then there was not a single child on the block but at 518, where the Howards lived, and there was a house full of them, and they had to be busy. They all knew that, while the neighbors had lawns, they had nothing but just a plain yard. Father Howard said it was a back-yard, and only needed a goat to look like Tim Flaherty's. But then Father Howard had been tired the day he made that speech, because, when he brought an old friend to dinner with him, he had found three pictures drawn on the flag sidewalk with colored crayons, while a row of stones and four tin cans were arrayed on the front porch.

Mother Howard found that she was in the habit of going to the front door after any caller left the house, to look anxiously at the porch and yard. She found, too, that she was seldom happy after one of these observations. Really, something had to be done.

One day, John, Joe, Stella, Clara, and even little Tom, received dainty notes, inviting them to meet Mother Howard "on the back porch at four o'clock, and, if the way be clear, to form an L. I. S."

The five were at the appointed place when Mrs. Howard came out. Joe shut up his pocket-knife with a gully air, and kept his back carefully placed over a freshly whittled spot on one of the posts. Clara had a pencil. In the most matter-of-fact way she went on stating, upon the side of the house, that "4 times 3 equals 12, 4 times 4 equals 16." Since the tables had been troubling Clara's brain, few people got further than the front door without seeing evidences of her struggle on the fence, the sidewalk, or the porch, in queer-looking figures in pencil or chalk.

Mrs. Howard had just started to say, "By an L. I. S. I mean,"—when she was interrupted by a great crackling as one of John's chickens noisily dashed around the house.

"Yes, you're part of it!" cried Mrs. Howard. "Children, I'm ashamed of having such a yard. Let's have an L. I. S., and make it a lawn."

Clara had just written that "4 times 8 equals"—but she never finished the statement as she heard the plan for the L. I. S.

It was to be a real society, with meetings on Saturday afternoon. The weekly dues were the queerest things. They were not to be paid in money, but in work. You see the L. I. S. meant Lawn Improvement Society, and the weekly dues were that each member was required to report some improvement made upon the lawn during the week.

"Like working out your road tax, as they do out at Uncle Joe's," Joe had declared.

"Exactly, and if Uncle Joe doesn't work, he has to pay," replied Mrs. Howard. "It is the same with our Joe in our L. I. S. If he doesn't report a single good done for the lawn or porch during the week, he'll be fined five cents. The fines will go toward something to beautify the yard, which the society will vote upon when enough lazy members make it worth while."

It was voted that a fine of one cent was to be laid on each member carrying stones, books, or any such thing to the front of the house, or making chalk pictures on the sidewalk.

When Father Howard came out, he said he thought it should be one of the laws of the society not to throw stones, or tear off the weather-boarding. But Mother Howard said that was too bad, and she would not let such a law be written even in fun. They all knew it was an accident when John had broken a window the day before, and that such a thing could never happen again.

John was elected president, Stella secretary, and Mrs. Howard treasurer. After the treasurer's treat to cookies, the L. I. S. adjourned.

Father Howard had been elected an honorary member, and told that this form of membership released him from weekly dues, but gave him the right to pay double the ordinary fine if he left tin cans or any of his belongings, such as hats or shoes, lying around the porch or lawn. The honorary membership also entitled him to help in disposing of the cookies.

Father Howard made the society a funny little speech, in which he thanked them for the honor done to him,

praised the formation of the society, and of the cookies, and offered to give to the society a rubbish barrel marked L. I. S.

When the weekly meeting came, and the weekly report was called for, what a collection of deeds the dues made!

"John Howard," read secretary Stella.  
"Couldn't have a lawn with chickens running loose," said John, a little shamefacedly, "so I've been all the week making a lot for my chickens. I don't expect they'll do one mite of good penned up," he added slowly.

"I'll pay five cents a dozen extra for penned up eggs," came from Mrs. Howard.

"Joseph Howard" was the next name on the secretary's roll.

"Mowed the grass. I wish the honorary member would have the mower sharpened," Joe added as his father stepped out on the porch.

"Done! Anything to encourage such a society," the honorary member quickly replied.

"Clara Howard."  
"I scrubbed the side of the house where I wrote my tables before I joined the L. I. S.," reported Clara.

"Then I put a tin can, that Nora left on the kitchen porch, in the rubbish barrel."

"Thomas Howard."

"Shutted the gate two times, and pulled up three plantains," piped little Tom.

"I've pulled about a ton of weeds out of the drive," reported Stella, "and there are enough left to keep us at work all summer."

For fines the first week there were eleven cents. Joe was the heaviest fine-payer, having paid a penny each for two books, one coat, one baseball bat, and one dead frog, left on the porch and grass Monday afternoon. Clara had paid for one tin can of sand and one spoon gathered off the front pavement. Stella's hair-ribbon and Johnny's hammer had each cost their owner one cent.

It was wonderful how that L. I. S. transformed the Howard yard. When the society was a month old, the children voted to pass a by-law that there should be no running on the grass, except in the playground in the back yard. They also voted to move the hammock from the side yard back, and plant grass seed on the old site of the hammock.

The triumph of the L. I. S. was not long deferred. They were gathered for one of their fall meetings when Stella came rushing in.

"What do you suppose I heard?" she cried. "Some one going past said, 'Pretty lawn, that,' and pointed to ours! We've a lawn at last!"

This all happened three years ago. Now there is not as handsome a lawn in the square as 518. The neighbors, who used to say other things, now say, "You could not expect any of our lawns to look as well as the Howards', for they have five children; so, of course, they keep everything in order, even every leaf picked up,—of course, of course!"

"But it wasn't 'of course' at all.—Sunday School Times.

### Why the Minister Did Not Resign.

BY REV. CHAS. M. SHERLON.

The minister had written his resignation and had made up his mind to read it the next Sunday. He was very much discouraged. For a long time affairs in the church had gone wrong, it seemed to him. He was satisfied with the town and on good terms with the citizens. His church was an average church for intelligence and spirituality. He had been the pastor for several years, and was attached in many ways with his people. And yet that Monday morning he had gone up into his study and written out his resignation, and he fully meant to read it the following Sunday.

After writing his resignation, the minister took it down stairs and read it over to his wife, and then they talked it over, and, as, indeed, they had already done, for the minister knew too much to do anything so important as that without asking his wife if he might.

"It is a very serious step to take, John," said his wife, after he had read the resignation and changed a phrase or two in it.

"I know it," replied the minister. "But I cannot stand it any longer. I am discouraged. I cannot get the people out to the Thursday evening meetings, and the Sunday night services are a perfect failure and my salary is about a month behind all the time, and the trustees are careless as to the way the church is cared for, (remember the broken walk in front of the chapel), and altogether it seems to me I had better get away. I have been here now several years, and perhaps the people are growing tired of me."

"It seems too bad," said the minister's wife soberly. "I am sure the people like you. And just think of the attachments we have formed. This has been our home

so long. And think of the number of people you have baptized and married and buried since we have been here."

"I know. But I feel discouraged. The people say they love me and love Christ. Yet take a matter like the week-day meeting—how few attend! Even when I write the men of the church a personal letter inviting them to come, they don't come, and they never think of answering my letter. Then take the matter of the salary. You know we've been owing that grocery bill at Jones' for over a month, and we can't pay it because the church is six weeks behind."

"You're tired, and not yourself now John," said his wife.

"If I'm tired I'm myself, and no one else. Well," continued the minister, after a pause, "the resignation is going before the church next Sunday. That's settled."

"Some other church might be as hard to get along with as this one, John," said his wife with a sigh.

"I don't believe it!" replied the minister, as he went back up to his study.

It was very evident that the minister was out of sorts and thoroughly discouraged. And yet he was more than an average preacher, a devout preacher, and his whole heart was in his Master's work. His church loved him, was proud of his preaching and had not the remotest idea that he was about to present his resignation.

It happened that the Sunday evening before the Monday on which the minister had written his resignation, the president of the Christian Endeavor Society of the church had asked the chairmen of the different committees to come to his house for a special conference. The president was a young man of thoughtful habits. The minister had baptized him in the church, and he had grown up to know and love his pastor because he saw what kind of work he had done. There were five committees in the society. The chairmen were all present at the call of the president.

"I call this special meeting," said the president, "because I believe the society ought to have another committee; not a committee appointed by the society or by the executive committee, but purely voluntary, and, in a certain way which I will explain, doing its work independent of the society."

The chairmen looked surprised, but waited expectantly for the president to explain. He continued:

"Have you noticed how tired and discouraged the minister has appeared lately? I noticed it specially last Thursday night at the prayer meeting and last night after service. And, by the way, there were only half a dozen of our society at the Thursday night meeting, and more than half of them went away before the Sunday evening service. But what I have noticed lately is the discouraged appearance of the pastor. He needs help. And I propose that we six, you chairmen of the committees and myself, form a voluntary committee to be known as the 'Pastor's Committee,' our duties to be to do what we can to help him in ways that will suggest themselves to us as we go on."

"Why," said one of the chairmen, "isn't the whole society supposed to do what it can for the church and the pastor?"

"Yes," replied the president, with a faint smile. "It's supposed so, and it ought to, but does it? That's the question. Now it seems to me that it would be a good idea to have a special committee of this sort that is purely voluntary, is not obliged to make any report, and is not known to any one but ourselves. Don't let us go and tell the society or our pastor that we have formed such a committee, but let us surprise him in coming to his help in ways that we know can encourage him. Let us have one committee in the society that is not down in the program but hard at work just the same. It will do us good to do some good this way. I believe our pastor needs special encouragement just now. There was something in his manner last night after service that made me feel sorry and ask myself 'if there wasn't something we could do between now and next Sunday to prove the value of a new committee of this kind, to be known as the 'Pastor's Committee' among ourselves. Our own secret for his surprise and help. What do you say?"

They talked it over together, and when the president said good-night, after a two hours conference with the chairmen, the "Pastor's Committee" was enthusiastically organized for business.

It was Tuesday morning that the minister's bell rang while he was busy working at what he intended to be a sermon calling to task the church for its coldness and lack of enthusiasm, after which he expected to read his resignation. His wife answered the door. Presently he heard a voice say, "I shall be glad to do that copying for him. I called purposely to see if I could not be of service. I know how busy he is and won't disturb him. But won't you ask him to send it down by one of the boys? Or, no, I'll call for it on my way back. Good-by."

The minister's wife came up stairs and said that the president of the Endeavor Society had called and volunteered to do some copying of necessary reports which the



The Young People

minister had to send out every year and which cost considerable time and care to do neatly and correctly.

It was the first time any one had volunteered any work in the church for a long time. The minister felt strangely moved by it. The next sentence he wrote in his sermon had a pleasant expression to it. Still, he wrote on, that day and the next, and finished, Thursday noon, the same thought with which he started—that the church needed to be roused to a sense of her privileges and responsibilities. And all the time the resignation lay in the drawer of the desk near by.

Thursday night, to his surprise, quite a large number of the young people were out and six of them took an active part. They also came up after the meeting and shook hands with him heartily, thanking him for his helpful remarks. The minister felt a little guilty as he stood talking with the young people and thinking of the resignation. But his eyes moistened, and as he walked home he agreed with his wife that they had not had so good a meeting in a long time.

When Sunday morning came, however, the minister put his resignation in his pocket and started for church. He had for a long time been in the habit of greeting his people with hand-shakes as he came in to walk down the aisle to the pulpit. For some time, however, it seemed to him that the effort was very one-sided.

This morning he was taken by surprise when he was met at the door by three or four young people, who greeted him heartily and said they had been praying for the morning service, and hoped it would prove a great blessing to the whole church. Again that moistening of the eyes made the minister's sight a little dim as he walked down the aisle into the pulpit and opened the well-worn Bible, looking over it to his people, so many of whom he had learned to love so well. His eyes were not so dim, when he finally sat down to listen to the opening anthem by the choir, that he could not see a pretty bouquet of roses on the little stand, with a note written, lying near by.

The note read: "From some of the young people. May God bless the morning service."

Somehow when the minister came to his morning sermon that day he did not seem to feel very easy. The people wondered a little at his manner. Several times he seemed to turn over two or three leaves at once. It was a shorter sermon than usual. When he reached the end he paused a moment curiously, then gave out the last hymn and sat down. His closing prayer was very tender and brought tears to several eyes. When the minister reached home after the service he took out his resignation and laid it on the table.

"Why didn't you read it, John?" his wife asked. She had never known him to change his mind before. He was a very determined man in general.

"Well," replied the minister, "I thought I would wait until next Sunday. I didn't feel just like it to-day. Somehow, I don't know but the people are more thoughtful than anything else." He took the resignation up stairs and put it into a drawer of his desk.

The next Sunday he did not take the resignation to church. He did not exactly forget it, but somehow he did not take it. During the week, to his great surprise, one of the trustees had called and with an apology had brought a check for the long due salary, and said he hoped the church would be more business like and prompt hereafter. Just how this had been brought about was the secret of the "Pastor's Committee," and you may be sure I shall not reveal it, especially as it is a true secret, and if I told it, you might know who this minister was. But it seemed to the minister that suddenly his church was beginning to treat him as it did when he came to it so many years before, a single young man, and all the young people in the congregation thought there was no one like "our minister." He found a new interest in his prayer-meetings and Sunday night services. Members began to volunteer to do church work. Young members called at the parsonage to know if he couldn't give them something to do. In short, his church seemed very dear to him and his work very encouraging; so much so that after six months, coming across his resignation as he was hunting for some papers in that drawer, he stared at it almost if it was the handwriting of some one else.

It was winter time and there was an open fire burning in the minister's study.

He laid the resignation on the coals and it was warmly received and vanished up the chimney. The "Pastor's Committee" had done its work well. They had never heard of the resignation. But on the other hand he has never heard of such a committee. And that is the reason why the minister did not resign.—Young People's Weekly.

Prayer Meeting Topic—Nov. 3.

God's Leading in our Lives. Psalm 23.

The twenty-third Psalm is the outpouring of gratitude and reverent joy from the heart of a singer who in youth led his flock to rich pastures and by "waters of resting places." Sometimes the way led through dark defiles on the mountain side and close by the lair of the wild beast; but whether lion or bear, the fierce beast could not rob David of his lambs. The brave shepherd boy protected his flock. Now, with harp in hand, the singer tells of his safety and joy as a member of Jehovah's flock. He speaks with "a ripeness and calmness which suggests that we listen to a much-experienced man."

A SONG UNIVERSALLY ADMIRRED.

"It has been said that what the nightingale is among birds, that is this divine ode among the Psalms, for it has sung sweetly in the ear of many a mourner in his night of weeping, and has hidden him hope for a morning of joy. I will venture to compare it also to the lark, which sings as it mounts, and mounts as it sings, until it is out of sight, and even then is not out of hearing."—Spurgeon.

TWO KINDRED IMAGES.

The Lord is our shepherd and our host to provide food and refreshment, to lead and protect us. The picture of the gracious and powerful host feasting his guest even in the presence of his now impotent foes blends easily and harmoniously with the image of the tender and faithful shepherd at the head of his flock. Let us meditate on these pictures until they are photographed forever on the soul.—JOHN R. SAMFHY, in Baptist Union.

Daily Bible Readings.

Monday, November 4.—James 2:11-13. A common and grave sin (vs. 9). Compare Matthew 22:16.

Tuesday, November 5.—James 2:14-24. Faith shown by its works. Compare Heb. 11:17.

Wednesday, November 6.—James 3. Heavenly wisdom can control the tongue (vs. 17). Compare I Cor. 2:6-7.

Thursday, November 7.—James 4. Sins of omission proportionate to our knowledge (vs. 17). Compare John 15:21, 24.

Friday, November 8.—James 5. The great reward for personal effort (vs. 19, 20). Compare I Cor. 9:22, 25.

Saturday, November 9.—Acts 13:11-13. "Sent by the Holy Spirit" (vs. 4). Compare Acts 1:8.

Up And At It.

Most hearty salutations to the host of Maritime Young Baptists! You possess a noble heritage of liberty and truth; you are envolved in exalted privilege to learn, become and do; and you are inspired by the glorious prospect of ever-widening knowledge and extending opportunities. Let the impulse from the mighty past, and the influence of the throbbing present, and the inspiration of an enriched future, rouse you to be "up and doing with a heart for any" task. The hour has now struck for you to tackle, with a steel-like grip, an opportunity charged with immense value both to yourselves and to the Kingdom of Christ through you. The call comes loud and clear to you to rally yourselves in some organized shape for the study of vital religious truths preparatory to the pushing of essential Christian enterprises. Exploite in the field of Christian Endeavor wait upon the strength that results from the knowledge of God which the Bible and experience furnish. Therefore to the study of the important lessons to be outlined by our Educational Committee during the coming months! From the prospectus of this course given in last week's MESSENGER AND VISITOR you are led to anticipate being served throughout the winter with wholesome dishes made by skilful hands from the "finest of the wheat." Furthermore, that these "good things" may be brought within the reach of all, we are endeavoring to secure the MESSENGER AND VISITOR for the use of those taking the studies at a reduced rate for the period covered by the lessons—from now until May. And we are hopeful, too, of meeting with a favorable response to our appeal from the publishers.

Now young people, (and the word 'young' in this case embraces every one, irrespective of age, who desires to take this course of study), whether in any particular church you are already organized or not, rise in your full numerical strength determined to seize this golden opportunity to learn truth which will illumine the soul and make us strong to serve.

Permit me to make request of every society within the bounds of the Maritime Union that you let me know whether you adopt "our own" Study Course or whether you elect another and what other. Also if any of our young people desire help in organizing I shall be glad to give suggestions at their request.

May the Lord give abundant perseverance to you, his saints, in this winter's work and crown that work with large success. Hopefully yours, W. J. RUTLEDGE, Sec'y-Treas.

Port Maitland, N. S., Oct. 18.

The Kingdom of God.

III. The Messiah.

DAILY BIBLE READINGS.

Sunday. Gen. 3:15. Deut. 18:15-19.

Monday. Isa. 7:13-17; 8:5-8; 9:1-7.

Tuesday. Isa. 11:1-9. Zech. 3:8-10; 6:12-13. Dan. 7:13-14.

Wednesday. Isa. 52:13-53:12.

Thursday. Matt. 1:17-25. Luke, 1:26-35.

Friday. John, 5:19-29.

Saturday. John, 10:22-42.

We bring on the study of the Messiah at this time for two reasons. First, because it rounds out the study of last week. For the Messiah, both in prophecy and in history, was the especial sphere for the manifesting of the life and therefore of the Kingdom of God. In him the kingdom was individualized, so to speak, and established among men. Secondly, because it paves the way for the studies which remain. The Kingdom of Christ is spoken of in the New Testament (Eph. 5:5). We need to know whether the Messiah's (or the Christ's) kingdom and God's kingdom are one and the same, and why.

1. The word "messiah," as we all know it is a Hebrew word which means "anointed." The verb from which the noun is derived means "to anoint," especially for the purposes of religious consecration. The idea, then, in the noun, "messiah," is that of consecration; the anointing was simply the sign of the consecration. The word "messiah," would mean "the anointed or consecrated one." In the Old Testament the Jewish kingdom is theocratic. Its king, set apart for his high office by the solemn anointing with oil, is called the messiah (i. e., the anointed) of God. The priest, too, was anointed for his office, and he was called the messiah of God. Cyrus, the Persian emperor, is spoken of as commissioned of God, and is called God's messiah (Isa. 45:1). This shows us the ordinary use of the word. But the men who filled these offices were disappointing when thought of as God's representatives. The word finally dropped all the ordinary uses and came to be used in the sole meaning of "a messianic prince," who should truly be God's representative among men; who should be filled with the spirit of the divine life and holiness; and who should reign in righteousness and subject all unto himself. It was late in the history of the Jews when this change had fully taken place. Dan. 9:25 is, I believe, the first time that it is used with that meaning, and there should be translated "unto the Messiah, the prince." See (Revision in the margin) After the word had become a special word with the meaning of a divinely appointed personage who should come among men to rule for God

over them, it then naturally gathered into connection with itself all those marvellous and glorious promises of the one to come which had filled the prophetic vision from the time of Moses. The Jews thus came to regard all those passages in their scriptures as messianic, that is as referring to the Messiah.

In the New Testament the word, Christ, is simply the Greek for Messiah. Jesus the Christ means Jesus the Messiah.

In the century just before Jesus was born the devout men of Israel were full of the hope that Messiah was at hand. The popular idea was, however, material rather than spiritual, and the deliverance which the people were expecting was deliverance from the yoke of foreign bondage. The apostles at the first were in sympathy with this popular idea of the Messiah.

2. The Messiah of prophecy.

a. He was human. We go back to the beginning of human sin. Gen. 3:15 contains the first intimations of a promised deliverer, who, born of woman, should destroy the sinful disposition of man. Isa. 7:14 and 9:6 repeats the promise that this mighty one was to be born in and of our humanity, and yet in some unmistakable but mysterious manner would be "God-with-us." In Dan. 7:13 the expression "like unto a son of man" means a being "resembling mankind." In the inter-biblical writings, however, this expression of Daniel comes to mean "the son of man," and is used as a messianic title. So in the days of Christ it was a distinct title of Messiah.

b. He was to be a prophet. Deut. 18:15-19 is the particular passage which states this. But after one has studied the prophets, and becomes acquainted with their life and spirit, he can understand better why Messiah was to be a prophet. The prophets beheld God, heard his voice, spoke for him, and had a lively experience of his presence with them. According to the measure of their capacity they were "God-with-the-people," and thus were types of Immanuel (God-with-us).

c. He was to be a king. This fact concerning the messiah is one of the main features of the prophecies. See 2 Sam. 7:4-17, Isa. 9:6, 7, 11:1-5, Jer. 23:5, Zech. 9:9. The characteristics of this king Messiah are the righteousness with which he rules, and the salvation which he brings to the people. It is not surprising that the Jews confused this idea of a king and his kingdom, more or less, with the earthly Jerusalem, and Palestine.

d. He was to be a priest. This idea comes out first after the exile, when the Jews were no longer an independent people, and when the priestly power and spirit were prominent in Jewish affairs. That the Messiah was to be priest, as well as king, is predicted in Zech. 6:12, 13. In view of the epistle to the Hebrews, however, we may say that the high priestly idea as maintained and set forth in the sacrificial system of the Jews was typical of the work and office of the Messiah. (Cf. John 1:29, 36 b. Heb. 9:11-28)

e. The idea of Messiah in the prophetic writing culminates in that marvellous picture in Isa. 52:13-53:12. The picture is that of the suffering servant of Jehovah who makes atonement in behalf of the people.

This gives us in briefest outline the Old Testament idea of the Messiah.

3. The Messiah of history.

In a general way we can see how completely Jesus Christ fills out the prophetic picture. In particular let us consider:—

a. Christ's own claim and testimony. In Matt. 5:17, Jesus claims that he came to fulfil both law and prophecy. He also spoke of specific prophecies which he fulfilled. (Cf. Luke 4:16-21.) In John 4:26 he claims to be the Messiah of prophecy.

Jesus used in respect to himself the expression "the son of man," and this phrase as we have already seen had a messianic significance. It carries also the idea of supreme manhood; or that in the one so called, humanity had reached its highest point of excellence and perfection. In the use of this expression Jesus associates himself with our humanity, and as on a mission to it and on its behalf. To use the words of another:—"On the lips of Jesus 'the Son of Man' indicates that he knew himself to be the Man whom God has chosen to be Lord over all."

Jesus also used the expression "the son of God" in reference to himself. See John, 5:25; 10:36; 11:4. And he consents to the use of it as applied to him by others. See Matt. 16:16, 17; Mark 14:61, 62; Luke 22:70. But far more frequently he used the expression "the son" to express his unique relation with the Father. See Matt. 11:27; Luke 10:22; Mark 13:32. Then, also, often on the lips of Jesus is the expression "my Father" as applied to God. The conclusion we draw is this, that these two expressions "the son of Man" and "the son of God" present to us the very heart of Jesus' own conception of himself; in the one he had in relation to humanity, on the other in relation to God.

b. The testimony of others.

1. The angelic announcement. Luke, 1:30-33.

2. The impression which Jesus made on the people. See Matt. 7:28, 29 "one having authority." John 6:14, "the prophet that cometh into the world." Luke 23:47, "a righteous man," cf. Mk. 15:39. (Cf. also further, such passages as, Matt. 12:23; Mk. 2:12; 12:37; Luke 4:28, 31, 32; 9:18, 19; John 7:31; 10:41.)

3. The testimony of his disciples. See Luke 9:20, "the Christ (i. e., the Messiah) of God;" of John 6:68, 69. John 20:20, "My Lord and my God." Acts 3:22, 23 declares that Jesus was the prophet promised in Deut. 18:15-19. See also John 16:29, 30, by this we believe that thou camest forth from God.

The effect of Jesus upon the disciples, and through them upon the ancient world can be explained only on the supposition that Jesus was what he claimed to be and that his disciples took those claims at their full value. It was, however, not until after the resurrection that the full significance of those claims came to the apostles. (Cf. Rom. 1:4).

4. There is special witness to the Christ possible for us to-day.

Study John, 17:20-23. Facts are stubborn things. And the fact of Christ in the individual life and in the church reveals the Christ afresh as "the Son of God" and the Son of Man, unto whom has been given all authority in heaven and on earth.



## Foreign Mission.

### W. B. M. U.

"We are laborers together with God."

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

#### PRAYER TOPIC FOR NOVEMBER.

For Parla Kimerly, its missionaries, outstations and native helpers that many souls may be saved.

#### Notice.

There seems to be some misunderstanding about the Secretary of our literature. She has done a most natural and common thing—changed her name. She still continues the work and will be glad to serve any who send to her. Please address, Mrs. Margaret Wood Harding, Amherst, N. S.

In connection with the united study of missions a most helpful little book has been published by the Baptist W. F. M. S., written by Dr. Emma Cumming Park, entitled "Earliest Missions in all lands"—price 10c., address Mission Rooms, Tremont Temple, Boston, Mass.

For most of our Societies this book is perhaps preferable to "Via Christie" by Miss Hodgkins—which can be procured at the Congregational House, Boston, Mass., price 30c. To do good work both these books are needed and will be found most instructive and interesting. Please send for copies of each before beginning your studies for the winter. We hope many are planning for this grand missionary course of studies.

At our last W. B. M. U. Convention a very important change was made in the management of our mission work in Nova Scotia. No person could be found to undertake the work so suddenly and unexpectedly left down by our beloved Prov. Sec'y., Miss Amy Johnstone. Every department of the work had grown so rapidly during the past years that she did not realize herself how much time and strength she was giving to this cause.

After much prayer and careful thought it seemed the Lord's way and therefore the best way that the work should be divided. After discussion of the subject it was finally decided to appoint "Directors" for each Association. The duties of these officers will be defined in the Annual Report which will soon be ready for use. They are supposed to work with and through the Co-Secretaries where there are such officers and strive to procure Secretaries for each county where there are none at present, care for and preside at the W. M. A. S. meetings held during Association.

Mrs. T. A. Blackadar, Lower Granville, has been appointed Director for the Western Association; Mrs. W. H. Robinson, Antigonish, for the Eastern and we regret to say the lady appointed for the Central has refused to accept the office and another has not yet been secured. We hope to announce the name very soon. Miss Emma Hume, Dartmouth, has consented to act as Provincial Secretary. The duties are not nearly so arduous as formerly and it seems as though four persons ought to work the field more thoroughly and the larger number engaged actively in the mission cause, the greater blessing will come to all concerned. We would ask our Sisters of the W. M. A. S. to give their earnest sympathy and heartiest co-operation and most fervent prayers on behalf of these Sisters who have entered so nobly upon this work. We are expecting great success to attend these efforts.

DEAR SISTERS OF THE AID SOCIETIES:—A few days ago a box was sent to the Bureau of Literature, Amherst, of which Mrs. Wood Harding has charge, containing a number of valuable magazines belonging to our dear friend and much lamented Provincial Secretary, Miss Amy Johnstone. The most of them are "Missionary Reviews." The articles contained therein would prove valuable reading for those who want something to make their Aid meetings interesting and instructive. Any person wishing to have one or more of these may do so by writing Mrs. Wm. Harding, Amherst, N. S., who will gladly mail them to any address.

There is also a copy of Dr. Bill's History of the Baptists of the Maritime Provinces as well as a number of old 'year books' dating as far back as 1861. These were kept by the late Judge Johnstone, and considered valuable for reference. Will you kindly send as soon as convenient and avail yourselves of the opportunity of obtaining some of the best missionary literature within reach.

Any sister, not able to get to the meetings, and wishing to have one or more of these magazines for private reading is perfectly welcome to send for them. Remember the address and send early.

#### Clementsvale Aid Society.

It has been some time since our society has been heard from through the columns of the paper. Although nothing has been written the work has been going on, we trust with the Master's blessing, under the leadership of our pastor's wife Mrs. Tingley. Through her zeal and faithful work we again this year made a life member the

certificate being presented to Mrs. Prudence Chute the former president.

It was with deep sadness we parted with our pastor and wife and just now it seems our little band is under a cloud for we do not know who will fill her place. We pray the Father who "doeth all things well" that He may dispel the darkness, and send us some one with the cause at heart to help us do better service in His name.

A meeting of the W. M. A. Societies was held at North West Arm on Oct. 8th in connection with the Quarterly Meeting. Miss Ida Lewis, of North Sydney, our new District President, conducted the service. The number present was very encouraging. Though there is no Aid Society, the sisters turned out well to the meeting and there was also a large delegation from North Sydney. We were glad to have with us Mrs. Kinlay, whose husband has recently accepted the pastorate of the Homeville, Mira and Morien churches and Mrs. Mason, wife of the young pastor of the Margaree and Mabou churches. This is the first time a delegate from the Margaree Society has been able to be with us in these Quarterly gatherings, so Mrs. Mason was especially welcome.

A paper written by Mrs. Young of North Sydney, was read, showing the progress made in missionary work during the last fifty years. It was very interesting and encouraging to learn how much advance had been made.

Then came a Bible Reading on "Giving" by the President, reminding us of God's great gift to us of His only begotten Son, and urging upon us the duty and the privilege of giving liberally, cheerfully and systematically to the Lord, and to His work. The County Sec'y said a few words at the close about what our Aid Societies are and what they are doing, and the service was closed by prayer and a verse of "Nearer my God to Thee."

S. HARRINGTON, Co. Sec'y.

### Ontario Letter.

REV. P. K. DAYFOOT.

This is Convention month for Ontario and Quebec. The place of meeting was Brantford, a manufacturing town of 20,000 people. It is said to be third in the province for exports. It is also a Baptist centre, having four thriving churches with a combined membership of about 1500. Calvary church in the edifice of which the sessions were held, is one of the younger and most progressive, having a membership of 310, and boundless enthusiasm.

#### THE FIRST SESSION

opened Monday evening, Oct. 14th, with a song service led by Pastor Graham. The main business was organization and appointment of committees. The officers appointed were: Mr. A. McNee, a journalist of Windsor, Ont.; 1st Vice, Rev. W. J. McKay, Stratford, Ont.; 2nd Vice, Hon. John Dryden, Brookline, Ont.; Sec-Treas., Rev. P. K. Dayfoot, Port Hope, Ont. Dr. Bates, the retiring president, should have delivered his address, but as the Duke of York's train had right of way, many of the delegates were delayed, the president among them. The address was, however, given the following morning, on "Some principles of New Testament Life and Service."

The second day was devoted to the consideration and discussion of reports upon the work of FOREIGN MISSIONS.

Rev. J. G. Brown, the secretary, presented the report which was most encouraging. There are now 10 stations, 28 missionaries, 9 ordained and 70 unordained native preachers, 79 teachers and 8 colporteurs. The receipts were \$30,712.94.

Rev. J. R. Stillwell reviewed the work of seven years showing that work has been done in 87 new villages, in which 3000 have been baptized, 36 churches organized in 286 villages with 217 native helpers.

Rev. S. Sheldon reviewed the work in Canada during seven years, showing progress and retrogression combined; yet more progress than decline.

Rev. G. B. Davis reviewed the work in Manitoba and the North West. There are 100 churches, with 7000 members whose gifts average \$12 to \$19 per member and who support Rev. J. E. Davis in India. Contributions from the eastern provinces were \$6,507.55. The Bolivian mission in South America has developed rapidly. The school is self-sustaining and if the law now before the legislature carries, full liberty of public preaching will be granted. Our eight missionaries there are greatly encouraged.

At the evening session a stirring address was given by Miss Priest, who has lately returned from India on furlough.

#### HOME MISSIONS.

The Church Edifice Board reported Wednesday morning. Many of our Mission churches have been enabled by this fund to tide over a difficult place, by procuring loans without interest. There was a balance in hand of \$590.

Rev. W. E. Norton, superintendent, gave his report. The mission staff included 123 pastors, and 40 students, serving 350 churches. Two churches were organized, three buildings erected, four causes became self-sustaining. The receipts were \$23,549.87. The Superannuation Board reported 21 annuitants of whom nine are aged pastors. The receipts were \$2,800.96, and the invested fund is \$20,000.

At the evening session there were three addresses. Rev. W. H. Cline spoke on "The Opportunity and Obligations of Missions." Dr. Elmore Harris gave an address on "Equipment for Service." Dr. Thomas was never more impressive than in his address on "Superannuation Work."

#### EDUCATIONAL.

Chancellor Wallace presented the report of the Senate and Board of Governors of the McMaster University on Thursday morning. The enrollment was stated as, Arts 136, Theology 41, Advanced work 15. In Woodstock College there were 125 boys. In Mounton College there were 180 girls. The report spoke of the departure of Dr. Newman, who for 20 years has been professor of Church History. He has gone to the same position in Baylor University, Texas. His place has been taken by Dr. George Cross, a Canadian with a brilliant record, who is also a graduate of Chicago University. The income of last year was slightly over \$25,000. At the evening session Dr. Cross gave an able address on "The Baptist Ideal of Education." Rev. M. B. Parent, of Grande Ligne, delivered in a witty and characteristically preach manner, a rousing address on "Some Problems in French Evangelization."

Secretary Brown introduced a joint resolution of the Home and Foreign Mission Boards, asking the churches to observe Sunday, Nov. 3rd, as a day of prayer in view of the deficits now hanging over the mission boards, which amount in all to \$11,953.14. Over against this, however, is the fact that our people have raised for Feller Institute, McMaster University and Braudon College, nearly \$100,000 as a special building fund. Surely we have no reason for self-reproach.

#### THE PUBLICATION BOARD

reported Friday morning and gave us the cheerful tidings of a credit balance of \$1,044, besides a dividend of \$1,000, divided pro rata between Home and Foreign Missions, Manitoba and Superannuation. It is also proposed to publish a Sunday-School paper. Indeed a sample issue has already been published; and the Convention instructed the Board to arrange for permanent publication by the new year.

One of the most important reports was that of Dr. Goodspeed on

#### THE STATE OF RELIGION.

It was a masterly paper, prepared regardless of labor, and should be read entirely. This scribe can give only a few facts. In the ministry, 14 have been ordained during the year. Losses by removal and death were 20; leaving a deficiency of six for the regular work, besides a lack of men for the rapidly growing work in New Ontario and the North West. In the churches, there were 2,054 baptisms; a net gain of 572; leaving the membership at 42,975. The Grande Ligne mission reports the largest number of conversions in proportion to membership. Erasures were 882 and exclusions were 92. Contributions for home and foreign work were \$397,468; an average of \$9.45 per member. Of this, \$326,747 were spent at home, and \$68,360 went abroad.

#### SUNDAY SCHOOLS.

Bro. R. D. Warren, a journalist, is our Sunday School man. His reports are always excellent.

This year he reported scholars 36,961; average attendance 25,539; teachers and officers, 4,491; conversions and baptisms, 1,192; offerings, \$22,758. The funds were divided as follows: Home, \$1,521.65; Foreign, \$1,627.14; Grande Ligne, \$1,122.05; Manitoba, \$773.46; other objects, \$14,914. These figures are all in excess of those of last year.

The closing service on Friday evening was given to the B. Y. P. U. Rev. G. T. Webb, Toronto, spoke on "Outlook and Obligations." Rev. C. H. Schmitt, Uxbridge gave an account of the International Convention held last July in Chicago. Dr. Sowerby, of London discussed "Evangelizing Forces."

The Convention received through Pastor J. A. Gordon, a hearty invitation to meet next year with the First Church, Montreal.

Port Hope, Ont.

## Run Down

That is the condition of thousands of people who need the stimulus of pure blood—that's all. They feel tired all the time and are easily exhausted.

Every task, every responsibility, has become hard to them, because they have not the strength to do nor the power to endure.

William Ross, Sarnia, Ont., who was without appetite and so nervous he could not sleep, and Leslie R. Swink, Dublin, Pa., who could not do any work without the greatest exertion, testify to the wonderful building-up efficacy of

## Hood's Sarsaparilla

It purifies the blood, gives strength and vigor, restores appetite and makes sleep refreshing.

It is the medicine for all debilitated conditions.

HOOD'S PILLS cure constipation. Price 25 cents.



The Messenger and Visitor

Is the accredited organ of the Baptist denomination of the Maritime Provinces, and will be sent to any address in Canada or the United States for \$1.50 per annum, payable in advance.

REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid. Change of date is a receipt for remittance, and should be made within two weeks. If a mistake occurs please inform us at once.

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

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

Personal.

Rev. Isaiah Wallace has removed from Lawrenceport to Wolfville, and requests his correspondence to address him accordingly.

Rev. W. S. Martin, lately pastor at Woodstock, is now for a time engaged in evangelistic work. We learn that, as a result of services in which Mr. Martin has been engaged at Chipman for several weeks, over 100 have expressed a desire to be saved and nearly forty have united with the church.

We deeply regret to learn that our esteemed brother, Rev. W. M. Field, pastor of the Springfield, N. B., Church, and his family are in deep affliction through the loss of their little daughter, Della, four years of age, who died of diphtheria on Friday last. Mrs. Field is also suffering from the same dreaded disease. A correspondent writes that the parents are heart-broken over their loss. They will have much human sympathy in their affliction. May they also have the comfort of the Heavenly Father.

Quarter Century Celebration.

October 20 the Emerson Baptist church, of which Rev. H. G. Mellick is pastor, celebrated their 25th anniversary. Rev. H. H. Hall, a former pastor, who is also a Maritime man, was present and assisted in the service. The Emerson church was the second Baptist church organized in the west. The 1st Church, Winnipeg, which was organized the year before, being the first. In his address Pastor Mellick gave a brief sketch of the history of the church and the denomination in the west. The church began with seven members, making a total of two churches and 14 members 25 years ago in the whole Northwest. There are nearly 100 churches now and 5,000 members, possessing a well-equipped college and other agencies for effective work. Of the seven pastors three were Maritime men—H. H. Hall, J. H. King and H. G. Mellick. During Mr. Hall's pastorate, J. W. Litch, another Maritime man, was converted and entered the ministry, and is today one of the ablest men in the denomination. Another of our promising young ministers was baptized by Pastor King. Two of the present deacons, J. P. Bucknam and J. W. Whitman, are also Maritime men, the latter serving in this office during nearly the entire history of the church, and has also been Sunday School superintendent during most of that time. The first three pastors—McCauley, Anderson and Dolettee—have passed to their reward. All the pastorate were marked by advancement and ingathering. Pastor Mellick is now on his fifth year with the church, and has the honor of holding the largest pastorate in the church's history. He has also received the largest number of members, 66 of whom 48 were by baptism. He has also baptized a good number who have united with mission churches under his care. He has also organized three churches and opened six missions amongst English, Galician and German people. A missionary has been settled permanently amongst the Germans and Galicians, and two students work the stations. During his pastorate two meeting houses have been built and a parsonage and other valuable property added to the church's possessions. The church has also undertaken the support of two native preachers in India and assisted the general foreign work also. One of its members, Miss Booker, is on her second term of service in India. The Emerson church is probably the strongest Baptist church in any town of equal size in the west. In the early eighties they entertained the Convention and last spring a large association, comprising twenty-five or thirty churches, including those in Winnipeg, met with the church.

They have been a strong force in this up-building of our work in the west. Two of the pastors, Bro. Dolettee and Mellick,

also served long and successful terms in the Superintendency of missions. The church has had an honorable history and begins the second quarter century of its career with hopeful prospects. COM.

Notes by the Way.

Last week's notes stopped at Canso, which was a most fitting stopping place, since here is the ending of the North American continent. Here the granite ribs of the earth are laid bare to the curious eye of the geologist, and here, too, the Atlantic cables emerge after their last plunge under the sea, bearing messages from the old world to the new, and speeding them on over two continents.

At Canso, moreover, there is a live Baptist church and a live pastor, Rev. O. N. Chipman has been here for about a year, and pastor and people are alike contented. The prayer service on Wednesday evening was well attended, interesting and helpful. The church building is well adapted to the needs of the congregation, and the vestry with its class-rooms for Sunday School work is a model of its kind. This last is a monument to the energy and wisdom of the previous pastor, Rev. F. H. Beals. Some debt remains on the church and parsonage, but an effort which bids fair to be completely successful is now being made to liquidate the entire debt in five years.

An accident to the boat plying between Canso and Mulgrave compelled me to return to Queensport, 17 miles, to take the boat from there Saturday morning. Friday night was spent at the pleasant home of Dea. Elias Hendsbee at Half Island Cove, where the welcome received—and the supper—soon banished recollections of the muddy roads and contrary winds. Saturday morning the remaining four miles were soon covered in the face of a biting northwest wind and the welcome shelter of the Malcolm Cann reached.

A ride of two hours brought us to Mulgrave. Here all interest centres in the construction of the approaches to the new ferry which is to carry the whole train across the strait to Pt. Tupper. At present freight and baggage cars are carried over on a large scow, while the passengers must be transferred by steamer. Port Hawkesbury was reached by ferry, with the intention of spending Sunday there. But finding that the church was undergoing repairs, it seemed wisest to push on at once to Sydney. But soon after starting word came that Sydney was in flames. While the first reports were as usual greatly exaggerated, the reality was bad enough. The daily papers have made the story familiar to all our readers. The Pitt St. Baptist church was saved only by the change of wind, and the parsonage was gutted. These losses are covered by insurance, but individual members lost heavily, while the interruption to the regular work of the church and the worry incident to the loss of his home are somewhat discouraging to Pastor Vincent. But I have wandered far from my narrative. When news of the fire was received another change in plans was

made, and North Sydney instead of Sydney was made the objective point. Arriving there your representative received a most cordial welcome at the home of the pastor, Rev. F. M. Young.

Sunday was a day of privilege. In the morning Pastor Young delivered a timely message on the uncertainties of life from the words, "And that night was Belshazzar, king of the Chaldeans, slain." His ripeness of thought and richness of experience combine to make his presentation of Scripture truth impressive and effective, and on this occasion the congregation enjoyed their usual treat with manifest pleasure. The afternoon brought the opportunity of meeting with and speaking a few words to the Sunday School. In the evening the congregation listened with commendable patience to the writer who had consented before hearing the morning discourse to take charge of the service.

During the week the various parts of the field including Little Bras D'Or, Grove's Point, Leithches Creek, and North West Arm, were visited in the interest of 'our paper,' with the result of materially increasing our already good list of subscribers.

To-day North Sydney was left behind, and Glace Bay will next be visited. This letter is being finished under difficulties in the waiting-room of the station at Sydney. If I have transgressed in making these notes of unreasonable length, the editor must exercise his discretion in using the blue pencil. R. J. COLPITTS.

Sydney, Oct. 25, en route to Glace Bay.

The Messenger and Visitor

will be sent to all new subscribers to January 1, 1902, for \$1.50. We hope our agents and the pastors of all our churches will do what they can to increase the circulation of their own paper. It ought to go into at least ONE THOUSAND HOMES before the New Year. It is the best assistant a live pastor can have in his work. SEND IN THE NAMES PROMPTLY.

The Goethe specialists have something new to talk about. A Breslau professor has discovered in a plaster cast of the poet's face spots on the chin and the left cheek which look like smallpox marks. The savants are now discussing the important question whether Goethe really had pox-marks in his face or whether the spots discovered indicate mere imperfections in the plaster. It is known that Goethe did have the smallpox when he was six years old.

Notices.

The Westmorland County Quarterly Meeting will be held with the Church at Petticoat, on November 12 and 13, 1901. The meetings are expected to be of special interest. The programme includes, in addition to devotional services and the regular business, a sermon on Tuesday evening, by Rev. D. Hutchinson, and on Wednesday addresses on, How to promote a Deeper Spiritual Life in Our Churches, by Dr. J. W. Brown; How can a True Spiritual Revival be Awakened in Our Churches? by Rev. E. B. McLatchy; Is it better for us to adopt 20th Century Methods in winning Men to Christ? go back to 1st Century Method by Rev. B. H. Thomas; Are we alive to the Importance of Sunday-school Work as a means of winning the Young to Christ and to the church? by Rev. D. Hutchinson; Should we have a 'Decision Day' if not why not? by Rev. B. H. Thomas; The Twentieth Century Fund, by Rev. Dr. Manning; Foreign Missions, by Rev. E. B. McLatchy; Home Missions, by Rev. H. E. Saunders.

The Charlotte county Baptist Quarterly Conference will meet, D. V., with the church in St. George on Tuesday, Oct. 29th. It is proposed to have an evangelical service on Monday evening, the 28th, a short sermon to be followed by addresses. Business meeting on Tuesday morning. A conference in the afternoon, and sermon and addresses in the evening. It is hoped that all the brethren will be present and that much good may result to the churches. Some of the St. John brethren have kindly signified their wish to be present with us. A. H. LAVERS, Sec'y.

Digby District Meeting.

The next session of the Digby Baptist District Meeting will be held with the Digby church on Tuesday Oct. 29th, instead of Oct. 22nd as previously advertised. Three services will be held at 10 a. m., 2 p. m., and 7.30 p. m. respectively. An interesting programme is being prepared. It is expected that Dr. J. C. Morse will preach at 3.30 p. m., the sermon to be followed by an old-fashioned conference. The speakers at the evening service will be Rev. J. T. Eaton, Rev. L. W. Porter and Rev. J. W. Bancroft. It is likely that the ladies will provide lunch at 6 o'clock

AFTER EQUINOX

The season has changed. Cold winds, damp air, coughs, colds, grippe, pneumonia—that's the order of events.

This is the time of year for those with weak lungs or a tendency to heavy colds to fortify themselves against exposure by taking Scott's Emulsion.

Regular doses give great protection to the throat and lungs. What's the use of staying near the edge when such easy treatment will keep you out of danger.

For obstinate colds, for old coughs, for catarrh and bronchitis Scott's Emulsion is a standard remedy. You can feel the effects of even a small bottle.

We'll send you a little to try, if you like. SCOTT & BOWNE, Chemists, Toronto.

Not Medicine but nourishment is what many ailing people need. The system is run down from overwork, or worry, or excessive study, or as a result of wasting disease.

PUTTNER'S EMULSION

is what is needed to repair waste, to give tone to the nerves, quicken the weary brain, and replace lassitude and weakness with health and vigor. The increase in weight, the firm step, the bright eye, and blooming cheek proclaim a cure.

Be sure you get *Puttner's*, the original and best Emulsion. Of all druggists and dealers.

Business Men's Backs.



Too much rush and bustle, work and worry fall to the lot of the average business man. Kidneys can't stand it; they fail to filter the poisons from the blood properly. Urinary trouble, general languor and pain in the back are the natural results. A man can't attend to business properly if his back aches—no use trying.

Only one sure remedy that never fails—

DOAN'S KIDNEY PILLS.

Take a hint from business men who have used them: "I have taken Doan's Kidney Pills, which I procured at the Medical Hall here, for rheumatism and pains in the small of my back, with which I have been afflicted for the past six years. They did me so much good that I heartily recommend them as an excellent medicine for rheumatic troubles and backache." CHARLES C. PILKEY, dealer in agricultural implements, Orillia, Ont. Doan's Kidney Pills cure backache, lame or weak back, Bright's disease, diabetes, dropsy, gravel, sediment in the urine, too frequent risings at night, rheumatism, and weakness of the kidneys in children and old people. Remember the name, Doan's, and refuse all others. The Doan Kidney Pill Co., Toronto, Ont.

LAXATIVE PILLS work while you sleep without a gripe or pain, curing biliousness, constipation, sick headache and dyspepsia and make you feel better in the morning. Price 25c. at all druggists.

Wanted at Once.

In every town and district in Canada ACTIVE AGENTS to handle OUR NEW, LOW PRICED, HOUSEHOLD BOOK. TERRITORY and SPECIAL TERMS to those acting now.

R. A. H. MORROW, Publisher, St. John, N. B.

WANTED.—At Brookville, four miles out of St. John, on the I. C. R., a girl for general work in a private family. One who can milk preferred. Good wages. Mrs. C. B. ROBERTSON, Brookville, Kings Co.

WANTED—A Large Wholesale House intends to establish a branch office in New Brunswick and desires Manager for same. Salary \$150 per month and extra profits. Applicant must furnish good references and have \$1500 to \$2000 cash. Address Superintendent, P. O. Box 1157, Philadelphia, Pa.

Baltimore American: Jersey justice has struck again. It has decreed that a bank whose cashier is now in prison for wrecking it must make good his shortage to the customers, on the ground that if they had exercised proper vigilance his speculations and their losses could not have occurred. In other words it has revived the obsolete doctrine that the purpose of directors is to direct.



Insist on having  
 Pure Gold  
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The true-to-name  
 kind.

# 13 Running Sores.

Mr. Stephen Wescott, Freeport, N.S., gives the following experience with Burdock Blood Bitters. "I was very much run down in health and employed our local physician who attended me three months; finally my leg broke out in running sores with fearful burning. I had thirteen running sores at one time from my knee to the top of my foot. All the medicine I took did me no good, so I threw it aside and tried B.B.B. When one-half the bottle was gone I noticed a change for the better and by the time I had finished two bottles my leg was perfectly healed and my health greatly improved.



You May Need

## Pain-Killer

For  
 Cuts  
 Burns  
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Stops  
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It is a sure, safe and quick remedy.  
 There's only one PAIN-KILLER.  
 PENNY DAVIS.  
 Two sizes, 25c. and 50c.

## Real Estate

For sale in the growing and beautiful town of Berwick.

I have now for Sale several places right in the village in price from \$700 to \$3,500. Some of them very desirable properties. I have also a number of farms outside on my list. Some of them very fine fruit farms, from \$1,500 to \$7,000. Correspondence solicited and all information promptly given. Apply to—

J. ANDREWS,  
 Real Estate Broker, Berwick, N. S.  
 March, 1901.

FAVORABLY KNOWN SINCE 1826  
 HAVE FURNISHED 25,000  
 CHURCH SCHOOLS & OTHER PUBLIC BUILDS  
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COST 4 Months Tuition \$34.00  
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We recommended this young man Stenographer to this his first position. There are others. We will prepare you on similar terms. Enter at once.

Send today for free syllabus to  
 Maritime Business College,  
 Halifax.  
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 Proprietors.

## The Home

### A GRIEVANCE TO MANY.

"Do you know, many people nowadays look upon your saying you're at home when they call in the light of a personal grievance," remarked a socially inclined woman plaintively. "Now, I am very fond of seeing my friends," she continued, "and, if I am not really out, like to have the servant let them in; but I cannot help feeling all the time with some people that if I receive them they must have exclaimed, 'What a nuisance it is Mrs. Smith is at home!' and after leaving, 'Now, we have lost all that time at Mrs. Smith's, and cannot make half our visits.'"

"So, what am I to do? I cannot discriminate, and I must either deny myself the pleasure of seeing visitors altogether or risk these comments. I do think, however, when people happen to get in against their wishes they ought to make the best of it, and not to show obviously that they are in a hurry to get away as soon as they arrive. I always feel like asking them why they came at all, why they did not get out of their dilemma like Mrs. Smart the other day. I was passing through the hall, and I distinctly heard my man say, 'Yes, ma'am, Mrs. Smith is at home.' 'Out, you say?' she answered with great rapidity. 'So sorry. See that she gets my card, please,' and before James could explain, she tripped down the steps and entered the hired carriage which she had taken by the hour. She is a thrifty soul and cannot afford to find people at home. I understood it all with her, and did not mind it in the least, but I must say I resented it when Mrs. Tiptop and her daughter looked bored to death when they were unexpectedly admitted the other day, and stayed just two minutes.—Ex.

### THE STUDY OF FERNS.

The study of ferns is one of the most fascinating of recreations that has been adopted in recent years. The variety of exquisite shapes which these plants assume and the ease with which a fairly complete list of them may be collected in almost any locality recommend them to the collector.

While there are over twenty-five hundred species of ferns in the world, there are only a small number of these in any one locality. In the humid atmosphere of Great Britain which would seem peculiarly adapted to the growth of ferns, there are only fifty species, and in the Northern United States west of the Mississippi River, only sixty-five species are listed in the last edition of Gray's Botany.

In an ordinary herbarium a great many plants must be included which are interesting only to the botanist. In a fern portfolio every new species is a form of beauty as perfect in its way as the forms of crystallization in snow flakes. The beauty of form in ferns is so perfectly preserved in drying that a portfolio of ferns is as interesting to an artist as to a botanist.

It is an easy matter to make a fern portfolio from the neighborhood in which you may pass the summer, as our native ferns come into spore in June, July or August, and the majority can be collected in spore in the single month of August. This is the time to collect them. A large portfolio such as those used by art students, which cost 75 cents and upward, is a suitable receptacle for the dried specimens. Each should be mounted by itself on large sheets of stiff paper of about eleven by twenty-four inches. Sheets of such white paper can be purchased from paper manufacturers as low as three cents a sheet.

A press such as is used by botanists is very useful to the fern collector. It is easily made at home of two inch and a half pine planks, twenty-four inches long by eighteen inches wide. After collecting the ferns, lay them evenly on sheets of fine tissue paper. Put several sheets of heavier absorbent brown paper on each side of the tissue paper and lay whole between the pine planks. Screw the planks

together at either end as closely as you can. Leave the ferns in the press for a week. Then take them out and mount them.

Each fern should be represented by a fertile and a sterile frond, the fertile frond mounted back outward to show its spores. Each specimen should be labelled with both its botanical name and its popular name, as the portfolio is intended not for scientific but for popular use, showing ferns as objects to be admired for their beauty rather than for their scientific interest. Such a portfolio may be very beautiful and prove of great interest to lovers of plants, though no scientific interest attaches to it. Even the great Linnaeus refers with respect to those "lovers of plants who study various things concerning plants that do not properly belong to the science of botany."

### SALAD DRESSING.

Boil four eggs until hard (about one quarter of an hour,) put into cold water, then roll upon table and remove the shells and pound the yolks in a mortar into a smooth paste. Then add a teaspoonful of mixed mustard, one-quarter teaspoonful of white pepper, one-eighth teaspoonful cayenne, salt to taste, four teaspoonfuls of cream and stir thoroughly until all the ingredients are thoroughly incorporated. Then add vinegar, a few drops at a time, until of the consistency of cream, and it is ready for use. Cut the whites of the eggs in rings as a garnish for the salad. One teaspoonful of salad oil may be substituted for three eggs if preferred.

### SAGO SOUFFLE.

Sago Souffle with raspberries is an easy dessert to prepare. Take one quart of raspberries, three-quarters of a pound of sugar, one-quarter of a pound of cleaned sago. Put these in a porcelain saucepan in alternate layers, adding a little water, and cook without stirring for 20 minutes. Shake the saucepan now and then to prevent burning. When the mixture is cool, stir in the stiffly beaten whites of eight eggs. Fill a souffle mould and bake in a moderate oven.

### BABY'S ILLS.

Every Mother Should be in a Position to Promptly Relieve the Minor Ailments of Her Little Ones.

The baby who is always plump, always has a good appetite, always has a clear eye and a rosy cheek, and is always active and playful, is the choicest treasure this life affords. The medicine which keeps babies in such a condition or which restores them to it when they are ill is certainly a priceless boon to humanity. There are many medicines which produce sleep, but their action upon the child is similar to that which whiskey or opium has upon a full grown man. They weaken and stupefy and are the most injurious things which can be given to children.

The only safe course is to use nature's remedies. Nature has provided a vegetable cure for every ill, and her remedies for children's disorders are scientifically compounded in Baby's Own Tablets. For diarrhoea, constipation, colic, simple fever, croup, irritation when teething, indigestion and all the disorders of children so familiar to mothers, this remedy is conceded by the medical profession to be without an equal. Its effect is gentle, soothing, promptly curative and never failing. It will save pain, anxiety, doctor bills and perhaps a life. All mothers who have used Baby's Own Tablets for their little ones speak of them in terms of warmest praise. Mrs. Ben Seward, Forfar, Ont., says: "I have used Baby's Own Tablets, and can highly recommend them to all mothers. My baby was cutting his teeth and was very cross when I first gave them to him. They acted like magic; he cut his teeth almost without my knowing it, and gave him such ease that they proved a blessing both to the child and myself. He has not been sick since I gave them to him, and I would not be without them in the house." Baby's Own Tablets can be procured at any druggist's, or will be sent post paid on receipt of 25 cents by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

**The Only Liniment**

Equally good for internal and external use is JOHNSON'S Anodyne Liniment. It is the oldest, safest and most reliable liniment on earth. It is made of pure vegetable ingredients. It is the first thing needed in all the accidents attributable to any kind, bristly rubbing the muscles with

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will double the value of the acetate. It should be kept on hand for prompt treatment of colds, cramps, diarrhoea, cholera, morning sickness, bruises, burns, stings, sprains, chilblains, neuralgia, croup, catarrh, bronchitis, is gripe, lameness, neuralgia, sprains, and pain and inflammation in any part of the body. It is in two size bottles, 50 cents and 10 cents.

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## MURRAY & LANMAN'S FLORIDA WATER

"The Universal Perfume."  
 For the Handkerchief  
 Toilet and Bath.  
 Refuse all substitutes.

## A DAUGHTER'S DANGER.

A Chatham Mother Tells how Her Daughter, who was Troubled with Weak Heart Action and run Down System was Restored to Health.

Every mother who has a daughter drooping and fading—pale, weak and listless—whose health is not what it ought to be, should read the following statement made by Mrs. J. S. Heath, 39 Richmond Street, Chatham, Ont:

"Some time ago I got a box of Milburn's Heart and Nerve Pills at the Central Drug Store for my daughter, who is now 13 years of age, and had been afflicted with weak action of the heart for a considerable length of time.

"These pills have done her a world of good, restoring strong, healthy action of her heart, improving her general health and giving her physical strength beyond our expectations.

"They are a splendid remedy, and to any one suffering from weakness, or heart and nerve trouble I cordially recommend them."

Milburn's Heart and Nerve Pills are 50c. a box or 3 for \$1.25, at all druggists.

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The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Fourth Quarter, 1901.

OCTOBER TO DECEMBER.

ISRAEL OPPRESSED IN EGYPT.

Lesson VI. November 10. Ex. 1:1-14.

GOLDEN TEXT.

God heard their groaning, and God remembered his covenant.—Ex. 2:24.

EXPLANATORY.

I. THE EMIGRANTS.—Vs 1-6. We recall that at Joseph's invitation Jacob and his whole tribe came into Egypt, and settled in the rich pastures of the land of Goshen. THESE ARE THE NAMES. The heads of the families only are given, the twelve sons of Jacob, the heads of clans. EVERY MAN AND HIS HOUSEHOLD. Including not only wives and children, but also the servants, who "were reckoned as part of the household, and were admitted to the covenant, and recognized as Israelites (Gen. 17:27)."

AND ALL... WERE SEVENTY SOULS. Sixty-eight men and two women, Dinah, his daughter, and Serah, a granddaughter. The list is given in Gen. 46. Why these two women are named is uncertain. Perhaps they were heads of some division of the tribes, or were noted in some marked way. The tribe thus consisted of (1) sixty-eight heads of families, or persons prominent in the genealogical lists. (2) Their wives and other women (Gen. 49:7). (3) A large number of tribesmen. Professor Beecher speaks of them as "his whole tribe of many thousands of people."

AND JOSEPH DIED. B. C. 1635, aged 110 years. For seventeen years he lived at home, in Hebron; ten years he was a slave in Egypt, three years in prison, and eighty years he was ruler in Egypt. He lived to see his great-grandchildren (Gen. 50:23). His body was embalmed, and kept in Egypt till the Israelites went out a great nation, when it was taken to the land of Canaan, and buried in Shechem, near Mts. Ebel and Gerizim (Ex 13:19). AND ALL THAT GENERATION. All the men of that age, Egyptians as well as Israelites. No man is so important that his falling away will stop the progress of the kingdom of God. "Men may come, and men may go," but the kingdom of God "goes on forever."

II. THEIR GROWTH INTO A NATION.—Vs. 7. AND THE CHILDREN OF ISRAEL WERE FRUITFUL (in children), AND INCREASED ABUNDANTLY. Swarmed as fishes or bees. This is the fulfilment of prophecy (Gen. 46:3). AND MULTIPLIED. This is the third of five expressions in this verse which are joined together to give a powerful emphasis to the fact that there was a remarkable increase of the Israelites beyond all precedent or ordinary calculations. They added, they multiplied, they grew, they changed from a family to a clan, and from a clan to a nation. AND WAXED (grew) EXCEEDING MIGHTY. Because so many in number. They were strong, working hard in the open air so that as a body, if united, they would be very powerful. AND THE LAND (of Goshen, the district allotted to them) WAS FILLED WITH THEM.

III. THE OPPRESSION.—Vs. 8-14. Now Conjunction, not adverb of time. Equivalent to "and." THERE AROSE UP A NEW KING. Rather a new dynasty of kings. The old rulers under whom Joseph served were overthrown, and an entirely new dynasty came into power. Either Thothmes III. or Rameses II., the Sesostris of Greek history. WHICH KNEW NOT JOSEPH. No knowledge of him, or of what he had done in the past. There is now in the Museum of Bulag, near Cairo, Egypt, the actual body of Rameses II., the Pharaoh of the oppression. It was discovered in July, 1881, near Thebes.

THE CHILDREN OF ISRAEL ARE MORE AND MIGHTIER THAN WE, not than the whole of Egypt, but than of the province connected with Israel. "But the expression may mean only, too many for us, unmanageably strong."

(1) There was danger lest THEY JOIN ALSO UNTO OUR ENEMIES, AND FIGHT AGAINST US. (2) There was danger lest they GET THEM UP OUT OF THE LAND. Thus their supply of laborers would be diminished, and large revenues lost, and their eastern borders be left less guarded.

THEY WOULD THEY DID SET OVER THEM TASKMASTERS. They were men of rank, superintendents of the public works, such as are often represented on Egyptian monuments and carefully distinguished from the subordinate overseers. TO AFFLICT THEM WITH THEIR BURDENS. The proposed effect of this oppression was (1) to destroy their physical strength; (2) to break their spirit and courage; (3) to check their increase by destroying thrift, thus leading to disease; and (4) perhaps to make them so wretched that they would

destroy their children to save them from so hard a life. AND THEY BUILT FOR PHARAOH TREASURE CITIES, or "store cities," as in R. V., that is, cities for magazines or depots of arms and provisions; granaries into which, says M. Naville, the Pharaohs gathered the provisions necessary for armies and caravans about to cross a desert. PITHOM AND RAAMESSES. Cities in or near Goshen, on the Sweet-water Canal, between the Nile and the Suez Canal at Ismailia. In 1883, 84 Mr. Naville discovered Pithom, about twelve miles west of Ismailia, on the Wady Tumilat through which runs the Sweetwater Canal, a canal of sweet or Nile water which was made to give water to the hosts who made the Suez Canal.

THE MORE THEY AFFLICTED THEM THE MORE THEY MULTIPLIED. Egypt's king and court could do nothing against the plans and blessings of the Almighty. So it has usually been when bad men have tried to destroy God's cause and God's people. THEY WERE GRIEVED BECAUSE OF THE CHILDREN OF ISRAEL. "The word 'grieved' very insufficiently renders the Hebrew verb, which expresses a mixture of loathing and alarm."

THE EGYPTIANS MADE THE CHILDREN OF ISRAEL TO SERVE WITH RIGOUR. The word translated "rigour" is a very rare one. It is derived from a root which means "to break in pieces, to crush." From the original word here used comes the Latin *ferex* and the English "ferce." Such rigor is seen pictured on the ancient monuments of Egypt: heavy burdens, savage whips wielded by the taskmasters, poor food, naked backs, intolerable sufferings.

B. Y. P. U. Attention.

Those who desire to pursue the course of Bible Study now being outlined in the MESSENGER AND VISITOR by Rev. H. R. Hatch, may secure the paper for six months for 50 cents in advance, provided the names are sent us in clubs of six or upwards.

LUNCHEON.

Here is a dainty egg dish easy to make and appetizing for luncheon. Cut four hard boiled eggs into thin slices, place in a baking dish with alternate layers of cheese, sprinkle with a shake or two of red pepper, saltspoonful of salt and a dash of nutmeg; sprinkle the top with grated bread and dot over with butter. Bake until a rich brown.

Perhaps the most gross neglect on the part of Christians to-day is the failure to clip our spiritual coupons. Unlike those of earth, these are worthless in less than thirty days after maturity; they are payable only at the office of present opportunity; they are canceled the moment the office is closed, and the office closes every day with many coupons unredeemed. By prayer, by Bible study, by devotion, by struggle, by building the life four square, do we administer the trust in our own lives; and only thus. The compound interest of heaven is paid to those alone who keep the trust by administering it to themselves daily, hourly. Christians who, careless of their trust, pass their dividends, never possess them. There is an unjeweled crown.—Dr. N. Boynton

Centuries ago a man made this discovery, "In God there is no variableness, nor shadow caused by turning." The heavenly bodies cast shadows by turning. They vary in their tracks. God is unchangeable. Then he goes on to say, "The fervent effectual prayer of a righteous man accomplishes much." Elijah was a man of like passions with us, and he prayed and the windows of heaven were closed, and he prayed and the windows of heaven were opened. Prayer does not depend on being of like or unlike passions. It depends upon our relations with the infinite, unchangeable God. Prayer is woven into the universe. It is a part of the divine order. So it is that things can come into a praying man's life that are shut out of a prayerless man's life. A man who will not lift the lids of his eyes cannot see the light. The vision of beauty comes into a man's soul through the open eye. Light can do for a man with open eyes what it cannot do for a man with closed eyes. Melody and harmony come into the soul through the gate

of the sense of hearing. A man who thrusts his fingers into his ears goes deaf through life. Sound will do for a man who will listen what it cannot do for a man who will not. Now light, and music and life of God entering the soul, cleanse it. And God does for a man who prays what He cannot do for a man who will not pray. Because God is unchangeable, because these results cannot come except men pray, therefore pray.—Gifford.

We toil and toil and scrape and make ourselves anxious about the dust and dross of earth; and all the while God is holding forth to us in vain the crown of immortality and the golden keys of the treasures of heaven.—R. W. Farrar.

If God answered all our prayers by giving us just what we wished, in the time and in the way we wished, without regard for His own glory, the interests of others and our own spiritual welfare. He would be yielding His Throne to us. And what fearful rulers we would make! Not until we are infinite in wisdom can we pray that our wills shall be done.

Few miscalculations are so sadly wrong as those which come from a false standard of value. The man who cheats another thinks that he has the best of a bargain, because the character for honesty and truth which he sold he valued at less than the few dollars which he gained. Yet those few dollars a single day of honest labor might have given him, while that lost innocence, which is beyond price, can never again be recovered. Let us be careful that we do not sell for a mess of pottage, that which is of infinitely higher value. Let us not measure our opportunities by false standards of the world.—Sunday School Times.

Its True Character.

Catarrh is Not a Local Disease.

Although physicians have known for years that catarrh was not a local disease but a constitutional or blood disorder, yet the mass of the people still continue to believe it is simply a local trouble and try to cure it with purely local remedies, like powders, snuffs, ointments and inhalers.

These local remedies, if they accomplish anything at all, simply give a very temporary relief and it is doubtful if a permanent cure of catarrh has ever been accomplished by local sprays, washes and inhalers. They may clear the mucous membrane from the excessive secretion but it returns in a few hours as bad as ever, and the result can hardly be otherwise because the blood is loaded with catarrhal poison and it requires no argument to convince anyone that local washes and sprays have absolutely no effect on the blood.

Dr. Ainsworth says, "I have long since discontinued the use of sprays and washes for catarrh of head and throat, because they simply relieve and do not cure."

For some time past I have used only one treatment for all forms of catarrh and the results have been uniformly good, the remedy I use and recommend is Stuart's Catarrh Tablets, a pleasant and harmless preparation sold by druggists at 50c., but my experience has proven one package of Stuart's Catarrh Tablets to be worth a dozen local treatments.

The tablets are composed of Hydrastin, Sanguinaria, Red Gum, Guaiaccol and other safe antiseptics and any catarrh sufferer can use them with full assurance that they contain no poisonous opiates and that they are the most reasonable and successful treatment for radical cure of catarrh at present known to the profession.

Stuart's Catarrh Tablets are large, pleasant tasting 20 grain lozenges, to be dissolved in the mouth and reach the delicate membranes of throat and trachea, and immediately relieve any irritation, while their final action on the blood removes the catarrhal poison from the whole system. All druggists sell them at 50c. for complete treatment.

Before leaving the Royal Military College, Kingston, Ont., the Duke and Duchess presented to Commandant Reade two signed engravings of themselves.

HIGHEST AWARD on COCOA AND CHOCOLATE.

The Judges at the Pan-American Exposition, Buffalo, have awarded three gold medals to Walter Baker & Co., Limited, Dorchester, Mass. for the superiority of their Breakfast Cocoa and all of their cocoa and chocolate preparations, and the excellence of their exhibit. This is the thirty-seventh highest award received by them from the great expositions in Europe and America.

EUREKA HARNESS OIL advertisement with image of a horse and harness. Text: Rain and sweat have no effect on harness treated with Eureka Harness Oil. It resists the damp, keeps the leather soft and pliable. Stitches do not break. No rough surface to chafe and cut. The harness not only keeps looking like new, but wears twice as long by the use of Eureka Harness Oil.

Gates' Certain Check - FOR - Summer Complaint

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

Wanted Everywhere

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

Society Visiting Cards

For 25c. We will send

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

PATERSON CO., 107 Gerrard Street, St. John, N. B.

Wedding Invitations, Announcements, etc., at a special rate

Nothing in the way of writing has ever appeared to be compared to the parables of our blessed Saviour. They make his great instructions practical and present; make them so living and breathing so visible and audible, that we cannot retire from them or forget them. Every bird that sings in the air above him or falls to the earth under his eye, every flower that blooms along his path, every vineyard of clustering fruit, every field of springing corn, every beautiful object on the earth, and every striking appearance in the heavens—all these he summons to commune with us of spiritual things.



From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick and Prince Edward Island, to whom all contributions from the churches should be sent, is REV. J. W. MANNING, ST. JOHN, N. B.

SALISBURY, N. B.—Baptized three at the Steeves Mountain section of the Salisbury church. Am now holding meetings at Allison. Pray for us. J. E. TINNER.

CHESTER BASIN, N. S.—Perhaps a few words from Chester Basin would be in order at this time. Since the new church was organized there has been quite general satisfaction with the new arrangement and the pastor has been encouraged with good congregations, prompt payment of salary and a number of faithful workers in the various departments of church work. In all parts of the field the "envelope" system is in use and has thus far been successful. The work of clearing the parsonage grounds is now in progress, one sister and three of the brethren having generously donated the land for the site. Spiritually, there seems to be an increased interest of late, and we are looking for large blessings. Pray for us. Oct. 19. M. B. WHITMAN.

KINGSBORO', P. E. I.—My year of service with this church has now expired. On entering the pastoral work we found it somewhat disorganized and a division existing which, of course, was a serious hindrance, now, happily, the whole field of some 17 miles in length is reorganized and the four places, Souris, North Lake, Baltic and Kingsboro' have regular Sunday services by my preaching three times a day; large congregations assembling Sunday after Sunday; we hope to report additions soon (D. V.) and we trust the division is somewhat healed. On Sunday morning after service, a full congregation being present, it was unanimously resolved to ask the pastor to continue yet another year. I find Bro. Deacon Scott, sr., most helpful by his presence at all our meetings here, although over 80 years of age he is sure to be in his place and his voice heard at our prayer and conference meetings; to God be all the praise. J. W. GARDNER.

LOCKARTVILLE, N. S.—Since last writing we have been cognizant of a measure of Divine favor. The people in every section of this field are earnestly taking hold of the Lord's work and in many tangible forms express their appreciation of the efforts put forth by the pastor for the advancement of Christ's kingdom. Our roll call on Sept. 15th was a time of spiritual blessings. With very few exceptions every resident member responded verbally or sent a message and a number of absent ones were heard from. The contributions amounted to \$21.40. The Sunday School concert on the evening of Sept. 22nd was much enjoyed by a crowded house. Collection taken \$6.56. Before closing the summer's work Rev. Mr. Alkens (Methodist) of Hantsport and the undersigned held a series of meetings for nearly three weeks. Both churches were revived. Wanderers came back and some new voices were heard seeking the Saviour and praising God for salvation. We are praying that the Holy Spirit will lead them into full trust and obedience. Oct. 21. S. J. CANN.

BARTLETT'S MILLS, CHAR. CO.—The work of the Lord in this place is improving. We have been working hard here and trusting strongly in our mighty God and loving Lord for sure success. Although some of our best workers are moving away from this place as well as all over my field, and best paying members too, yet the Lord will not leave His chosen elect to go down, He will add to His own. We have been holding some special meetings here and are continuing them still this week and the blessed Lord has saved two souls that will follow in baptism next Sabbath, also backsliders were awakened and the church is being strengthened. There is not much of a

chance to get many souls in here, yet there are some needy souls, we are expecting more to follow for the Holy Spirit is at work in the hearts with conviction. Will report next week. Oct. 25. H. D. WORDEN.

INDIAN HARBOR.—We rejoice to know that God is blessing the work and that men and women are seeking the kingdom. I am always glad to see the house so full that the deacons have got to stand. The house here is more than full, we are looking to God for a rich blessing. Oct. 28. J. A. MARPLE.

Our Denominational Gatherings.

MR. EDITOR:—For a long time I have felt that our denominational gatherings—Conventions, Associations, etc.—are by no means what they should be or might become as sources of inspiration and strength to the work of our churches. Too much time has been consumed in open debate upon matters of routine business, while all too little attention has been given to the consideration of the spiritual state of our churches.

Recently it has been my privilege to attend the Nova Scotia Sabbath School Convention, and the Maritime Y. M. C. A. Convention which met respectively in New Glasgow and Moncton. There were a few outstanding features of special note, features which might well be incorporated into our denominational gatherings of the future. Let me briefly call attention to one or two of them. At the Sabbath School Convention the business—everything that had to do with the "running machinery"—was given into the hands of a strong committee who, from time to time as the sessions proceeded, interjected their reports, which, with rarely a word of discussion were adopted by the body. The delegates were there for one purpose and the disposition of the Convention was manifestly to freight every hour with the closest consideration of the matter of first concern to the S. S. workers, this single feature permitting a wise economy of valuable time.

Coming to the Y. M. C. A. Convention at Moncton, the self same tendency obtained though perhaps not to so great a degree of perfection of detail, but the deep concern of the delegates for the salvation of other men was strongly evident. Like true soldiers, as one man, they kept this single objective point ever in view. In their appeals for co-operation and support for the work of the organization the all-inclusive argument used was men without Christ are perishing. A whole session was given up to the consideration of such topics as these: "My Bible, do I use it?" "My prayer life, is it real?" "My Christian life, is it above reproach?" "Personal work, do I do it?" These questions were presented by men speaking from full hearts and with a clear intellectual grasp of the subject, and the Holy Spirit seemed to accompany the messages with power to the hearts of the hearers. By speech, singing and prayer, the "old, old story" was kept ringing in the people's ears, and the hearts of men, and boys alike, were touched, softened, healed by the Divine Healer.

Taking a retrospection of these gatherings one must be impressed with the feeling that after all the great thing is salvation for our fellowmen, and every other consideration may well be relegated to a second place in religious assemblies.

The abiding strength of the Sabbath School and of the Y. M. C. A. consists in those men and women who return to their tasks with hearts all aglow for Christ and His cause as it is related to them. And it is none the less true that our churches are weak—weak—weak, unless those who constitute them do their work ever and only because of the "love of God shed abroad in their hearts."

Reflecting for a moment on our own annual gatherings, they are good but not as good as they should be or might become. We consume hours in discussion of mere business items that surely might be done in committee, the Convention having only to do with approving results. How little real concern there seems to be regarding the spiritual life of our churches, and with what reluctance even a sing'e session is given to such a consideration.

The one answer to our missionary and educational problems is Spirituality, just such type of spirituality as characterized the two Conventions above referred to. May we not learn a lesson from them? H. G. ESTABROOK.

LITERARY NOTES.

Arthur Foley Winnington-Ingram, Lord Bishop of London, contributes an interesting paper to the November Cosmopolitan on "The Overcrowding of Great Cities and Remedies for It." Apropos of the discussion of the invasion of England by Americans, Edmund Gosse furnishes in the same number an essay scoring Englishmen for their narrowness of intellect. Incidentally he has a "it at American intellectual life in the twentieth century."

"Pulpit Power and Eloquence, of the 100 best sermons of the 19th century," with an introduction by A. T. Pierson, combines the largest and choicest collection of sermons ever put into one volume. That it is the most choice collection may be understood from the fact that the selection was not made by one man, as has been the case with previous collections, but is the result of the judgment of 18 such men as Pres. Barrows of Oberlin, Pres. Bashford of Ohio Wesleyan, F. W. Gunsaulus, Bishop Mills and F. B. Meyer and H. C. G. Moule of England. An examination of the contents shows a number of sermons that are classics, and practically all the preachers of national reputation of the past century seem to be included. About one-third are from living divines. The book contains over 700 pages, is 6 1/4 x 9 1/4 inches, and the price \$3.50, is reasonable considering the amount of matter contained. F. M. Barton, Publisher, 823 Rose Building, Cleveland, Ohio.

MacKenzie & Mann are suing John Ryan and Alan R. Macdonnell, who held a sub-contract for construction of a large section of the Inverness and Richmond Railway, Nova Scotia. They claim \$200,000 for failure of Ryan Macdonnell to complete their contract in time. Ryan and Macdonnell have a counter claim for \$195,000.

PALE YOUNG GIRLS

HOW THEY MAY GAIN BRIGHT EYES AND ROSY CHEEKS.

The Story of a Young Girl Who Suffered from Headaches, Dizziness and Fainting Spells—Her Health Became so Bad That She Was Forced to Give up School.

Miss Catherine McLellan is a young lady well known in Charlottetown, P. E. I., and greatly esteemed among her acquaintances. Like so many other young ladies throughout the land, Miss McLellan fell a victim to anaemia, or poorness of blood, and although several medicines were tried, she found nothing to help her until she began using Dr. Williams' Pink Pills for Pale People. Miss McLellan tells the story of her illness, as follows:—"I am now eighteen years of age, and for a considerable time suffered much from anaemia. My blood had almost turned to water, and I was very weak and pale; in fact could not undergo the least exertion. My appetite failed me; I suffered from headaches; if I stopped I would become dizzy, and frequently I suffered from fainting spells. I tried several kinds of medicine and doctors prescribed for me, but instead of getting better I was gradually growing weaker, and eventually had to discontinue going to school. About this time I read the testimonial of a girl whose condition was similar to mine, who had been cured by Dr. Williams' Pink Pills. I then decided to try these pills, and have every reason to be gratified that I did so, as they have completely restored my health. Every one of the symptoms that had made my life so miserable have disappeared, and I am now enjoying as good health as any girl could wish, and I am now enjoying as good health as any girl of my age could wish, and I shall always have a good word to say for Dr. Williams' Pink Pills."

Miss McLellan further stated that while she was not desirous of publicity in matters of this kind, she nevertheless felt that her experience, if known might be the means of bringing health to some other sufferer, and it is this very praiseworthy motive that has induced her to give the above statement for publication. Dr. Williams' Pink Pills make rich, red blood, and give tone to the nerves. It is because of this that they bring bright eyes, rosy cheeks and light footsteps to girls who have been weary, pale and listless and had begun to feel that life was a burden. Pale and anaemic girls everywhere should give these pills a fair trial, as they are certain to restore health and strength. See that the full name Dr. Williams' Pink Pills for Pale People, is on the wrapper around every box. Sold by all dealers or sent postpaid at 50c. a box, or six boxes for \$2.50, by addressing the Dr. Williams Medicine Co., Brockville, Ont.

ACADIA UNIVERSITY WOLFVILLE, N. S.

FOUNDED 1838 as a Christian College. Arts' course marked by breadth and thoroughness. Wide range of electives in last two years. Eleven professors, specialists in their respective departments. Standard of Scholarship high. Quality of work recognized by Harvard, Yale, Cornell and Chicago, as equal to that of best Canadian Colleges. One hundred and forty students pursuing arts course last year.

Elective course in Pedagogy recently added to curriculum. Students desiring to take only partial course may select studies, subject to the approval of the Faculty.

A partial course in Biblical and Theological studies is also provided for ministerial students to which two professors devote all their time.

Expenses reasonable. A considerable number of scholarships available.

Next session opens Wednesday, October 2nd. For Calendar, or further information, send to

T. TROTTER, D. D. President.

HORTON COLLEGIATE ACADEMY

1828-1901.

A CHRISTIAN SCHOOL for young men and boys offers the following courses:

Marticulation course, Scientific course, General course, Business course and Manual Training course.

There are nine teachers on the staff, four of whom are in residence.

The Academy Home is undergoing repairs and will henceforth be heated by hot water and lit by electric light.

In connection with the school there is a Juvenile Department for boys under fourteen years of age.

School re-opens on the 4th of September.

For further information apply to

H. L. BRITTAIN, Wolfville, N. S.

Acadia Seminary WOLFVILLE, N. S.

FOR YOUNG WOMEN.

Offers FIVE regular courses,—Collegiate, Vocal Music, Piano Music, Art, Elocution,—under the skilled direction of the best University and Conservatory Graduate of unquestioned ability as instructors. Violin instruction by resident teacher, Graduate of Royal Academy of Music, Munich. Special instruction in Typewriting and Stenography.

Easy of access, unsurpassed location, modern and sanitary in equipment. Deeply Christian in Association and Influence.

Fall term begins September 4th. For Calendar and further information apply to

HENRY TODD DeWOLFE, Principal.



MARRIAGES.

DIXON-LYMAN.—At Waterside, N. B., Oct. 9th, by Rev. F. N. Atkinson, Warren Dixon, of Waterside, to Mary E. Lyman, of West River, N. B. All of Albert Co.

BENNETT-WOOD.—At the Baptist parsonage, Parrsboro, N. S., Oct. 11th, by Rev. D. H. MacQuarrie, Odber Bennet, of Parrsboro, to Amelia Wood, of Port Greville, N. S.

SCOTT-SAUNDERS.—At the parsonage, Andover, Oct. 4th, by R. W. Demmings, John E. Scott, and Sophia Saunders, both of the town of Fort Fairfield, Me.

BOONE-GOUCHER.—At the residence of W. H. Boone, Esq., Rowena, Victoria Co., N. B., Oct. 14th, by R. W. Demmings, William F. Boone, and Mrs. Birdie Goucher, both of Rowena.

GRANT-GALLAGHER.—At the residence of the bride's parents, Four Falls, Victoria Co., N. B., Oct. 16th, by R. W. Demmings, Beverly S. Grant, of Arthurette, and Martha A. Gallagher.

MACDONALD-SPRINGER.—At the Baptist church, Upper Jemseg, N. B., on Oct. 23rd, by Rev. W. J. Gordon, William H. MacDonald to Amy V. Springer, both of Jemseg.

STOCKFORD-ROGERS.—At the parsonage, Andover, Oct. 21st, by R. W. Demmings, Randolph Stockford, of Hodgdon, Me., and Inez Rogers, of Fort Fairfield, Me.

BLANEY-COSMAN.—At Barton, by Rev. J. W. Bancroft, Oct. 20th, Charles A. Blaney and Lillian M. Cosman.

ARMSTRONG-EATON.—At the home of the bride's parents, North Kingston, N. S., Oct. 23rd, by Rev. A. S. Lewis, Hallett C. Armstrong and Sffie I. Eaton, both of North Kingston, N. S.

NEVILLE-ROSCOE.—At the residence of the bride's parents, East Hall's Harbor, N. S., Oct. 23rd, by Rev. C. H. Day, Percy Wilbert Neville of Hall's Harbor to Mabel Bernice Roscoe.

SCHAFFNER-BISHOP.—At the Baptist church, Lawrencetown, N. S., Oct. 16th, by Rev. W. L. Archibald, assisted by Rev. I. Wallace and Rev. E. N. Archibald, Edgar C. Schaffner of Lawrencetown to Mabel E. Bishop of Williamston.

DICKSON-PAUL.—On the 17th Oct., at the Baptist parsonage, by the Rev. T. M. Muir, Percy Dickson and Laura Paul, both of Beaver Harbor.

HANSON-MCKAY.—On the 23rd Oct., at the Baptist parsonage, by the Rev. T. M. Muir, Charles Hanson of Pennfield, Charlotte county, and Sarah McKay of Second Falls, Charlotte county.

MCKEIL-HARRIS.—At the residence of the bride's father, Dea. Chas. R. Harris, Morganville, N. S., Oct. 15, by Rev. Israel W. Porter, Maggie M. Harris to Heber C. McKel of North Range, Digby county.

BANCROFT-MILLER.—At the Bear River Baptist church, Oct. 22nd, by Rev. Israel W. Porter, assisted by Rev. J. W. Bancroft, Lennie E., daughter of Obed Miller of Bear River to Aubrey D. Bancroft of Round Hill.

LEWIS O'BLEUES.—At the home of the bride's parents, Fair View, Westmorland county, N. B., on October 23rd, by Rev. Byron H. Thomas, Thomas W. Lewis of Salisbury, N. B., to Jennie S. O'BLEUES of Fair View, Parish of Dorchester, N. B.

DEATHS.

KELLY.—At New Dominion, Waterboro, N. B., on 16th inst, Norman G., son of John and Lizzie Kelly, aged four years.

PERRY.—Near Pennlyn, Chipman, N. B., on 21st inst, of typhoid fever, Stanley G., youngest son of Thos. Perry, aged 15 years.

HATT.—Melbourne Hatt, aged 28 years, a member of the Bear River Baptist church, died on the 21st inst., at the residence of Mrs. Elizabeth Chute by whom he had been tenderly cared for throughout a lingering illness.

MCLEAN.—At Cumberland Bay, N. B., on 18th inst, after much suffering, Ann C., widow of the late John McLean of Coal Creek, in the 83rd year of her age, leaving a large family to mourn her decease.

Barton.—At the Range, Queens Co., N. B., on 22nd inst, of cancer, Irene, wife of Alonzo F. Barton, aged 45 years, leaving besides her husband, two daughters and a son to mourn her decease. She died trusting in Christ.

WOODWORTH.—John S. Woodworth died at Windermere, N. S., Oct. 3rd, aged 63. He was born in Church St., Cornwallis, but moved to Windermere when a young man. He was prominent in the community as a justice of the peace and as a man of integrity and upright character. Two daughters preceded him to the spirit world, and he leaves a widow and one son to mourn his loss. Though never having publicly professed his faith in Christ he was a great reader of the Bible and at least near the end of life a firm believer in the Saviour. His funeral was conducted by Rev. D. H. Simpson of the Berwick church

Oct. 6th. The service was largely attended.

CHUTE.—Mrs. Joseph Chute of Berwick entered into rest, Oct. 18th. For nearly three years she has been a great sufferer from rheumatism. These sufferings have been borne with great patience and resignation to the Divine will. Mrs. Chute, whose maiden name was Cogswell, was born in Aylesford in 1851. She was married in 1876 and came to live with her husband in South Berwick. Some sixteen years ago during a revival in which Rev. E. O. Read then pastor of the church was assisted by Rev. J. W. S. Young. She with her husband was baptized into the fellowship of the church. Since then her life has been one of rare devotion to her Saviour. Twelve years ago her husband was called away by death leaving her with three daughters. To provide for these and train them for lives of usefulness and service has been her care during her remaining years. And nobly has she fulfilled her God-given task. Her death was peaceful. Her funeral was largely attended, the pastor preaching from the words "And there shall be no more pain." Rev. 21-4

Farewell Meeting for Rev. H. F. Adams.

I do not recall any reference made in the MESSENGER AND VISITOR to the farewell given Rev. H. F. Adams by the church of which he has been for nine years pastor. Will you allow me space for a brief reference thereto.

The meeting was held in Prince Street church on the evening of September 30 from 6 to 8 o'clock a sumptuous tea was served in the vestry to the members of the church, congregation and other invited friends. From 8 to 11, in the main audience room, a singularly impressive programme was carried out. Mr. William Cummings occupied the chair, while resident clergymen of the town occupied seats upon the platform. Mayor Stewart presented an address representing the citizens of the town that was highly eulogistic of Mr. Adams, especially as a citizen. Mr. Cummings, in a brief but aptly worded address, expressed the keen sense of loss at the Mr. Adams removal, on the part of the church and congregation, calling attention to the different ministries he had been able to perform amongst them and which had endeared him to all their hearts. This was accompanied with a purse of \$275 in gold. (This amount we learn was later increased to \$295). Resolutions of the highest Christian esteem were given by the ministerial association of Truro and the quarterly meeting of Colchester and Pictou counties. Ex-Principal Calkin of the Provincial Normal School being present, made a brief and appreciative address. The resident clergymen had only good things to say, while Pastors Ingram, Martell, Jenkins and Estabrook from fields in the counties expressed themselves in harmony with the prevailing thought.

Of its nature the meeting was strong and broadly representative. It was a spontaneous expression of love and esteem for one whom all delighted to honor for his work's sake. There was nothing forced about it, and though one could hardly imagine what more could be said, everyone felt that he to whom we were saying God speed was worthy of it all.

H. G. ESTABROOK

New Glasgow, N. S., October 25.

GOLD MEDAL, PARIS, 1900.

Walter Baker & Co.'s PURE, HIGH GRADE Cocos and Chocolates.



Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup.

Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc.

German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful.

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DORCHESTER, MASS.

BRANCH HOUSE, 12 and 14 St. John St., MONTREAL.

TRADE-MARK ON EVERY PACKAGE.

Advertisement for "Standorette" featuring an illustration of the product and text describing its features and price.

The top has four independent adjustable movements: Vertical, horizontal, tilting and rotating, and can be placed at any height, at any angle, in any position, and swung in any direction, and can be put to a great many uses.

The "Standorette" is especially useful as an invalid or sick bed stand, as it is designed so that the top extends over the bed.

The top of the "Standorette" is 18 inches wide and 24 inches long, made of quartered oak, highly polished, base in black enamelled, trimmings nickel plated.

Price, \$6.50.

Send for "STANDORETTE" Booklet.

Manchester Robertson Allison

Yarmouth County S. S. Convention.

Pleasant Valley, Yarmouth Co., where our Sunday School Convention met on the 22nd inst., is in every way a delightful spot for such a gathering. Pastor Brown serves as intelligent, wide-awake and worthy a people as are to be found anywhere. His senior deacon, Edwin Crosby, is a man whose sterling qualities of head and heart would force him, however reluctantly, to a front place in any of our largest churches. Happy the pastor who has such deacons. And there are many in this county of the same type. Our Convention was largely attended and was one of the most profitable and spiritually uplifting that we have ever had. After the election of officers for the coming year the convention listened to a most suggestive and excellent paper on "How to retain our older scholars in the school," by Mrs. O. L. Churchill of North Temple School. This was followed by an earnest and thoughtful address on the same subject by Pastor W. J. Rutledge. Dr. J. H. Saunders followed up the subject in a discussion that was characteristic, and that is all that needs to be said in praise of it. The first paper in the afternoon was by retiring President H. G. Tedford on "The Average Teacher," and was well prepared and adapted to encourage all faithful teachers. This was followed by a paper of much more than ordinary interest and value on "Bible Knowledge in Relation to Christian Character," by Pastor Price of Milton. No outline of this excellent paper could convey any adequate idea of its value. It was an able and forceful presentation of an important and timely subject, and provoked a thoughtful and earnest discussion. Next on the programme was the teaching of the lesson for next Sabbath by Pastor E. T. Miller of Hebron, with the understanding that there would be a perfectly frank criticism of the work. But when Brother Miller finished there were so few points that were vulnerable that the brethren seemed discouraged, and the attack, though undertaken by quite a large force, was weak and spiritless. This is to be a feature of the convention in the future, and it is not likely that all who shall hereafter be called upon to illustrate "how it ought to be done," will get off with as few wounds as Brother M. did. A large congregation gathered for the service at 7:30 in the evening. The devotional services were conducted by Pastors Brown, Miller and Grant. Pastor Mode's sermon, based on a passage suggested by the executive committee (2 Tim. 2:15) was an able and scholarly exposition of the text, a vivid and forceful announcement of the truths contained therein, and a close pressing home of the practical lessons upon the hearts and consciences of his hearers. It was the first opportunity that most of those present had of hearing Pastor Mode, and their expectations were high and were not disappointed. It is not possible in this report to give much idea of the richness of the feast enjoyed at

Advertisement for "The Will Emulsion of Cod Liver Oil" with a logo and text describing its benefits for health.

Pleasant Valley on the 22nd, but we find these semi-annual gatherings to be a source of inspiration and real help in our Sunday School work. The Secretary's report showed the schools of the county to be in a prosperous and hopeful condition, substantial gains in several directions having been made during the six months. The amount raised by the schools for denominational work (exclusive of that raised by the Mission Bands) during the half year was \$208.17, an average of \$9.05 per school, and about the same amount raised for local purposes, and a much larger sum by the Mission Bands for Foreign Missions. It is a very good showing for the schools of Yarmouth County. E. J. GRANT, Sec'y.

Kerr's Bookkeeping.

Fourth (enlarged) Edition just published. Joint Stock Accounts a prominent feature. Mailed for retail price, \$1. Send for our catalogue, containing terms, etc., for our Business and Shorthand courses of study. Now is the time to enter.

Logo for S. Kerr & Son, Oddfellow's Hall.

PURE GOLD TOMATO CATSUP

"It's like mother's" Natural color Natural thickness Natural flavor. Tomatoes and crushed Spices only—try it.

The department of militia at Ottawa, has been notified that the Massey-Harris Company shipped 28 transport wagons to South Africa, this being a portion of an order of 50 placed with that firm. Since the outbreak of hostilities the value of goods sent from Canada, on order of the imperial authorities, exceeds \$1,250,000. These orders included saddlery of all kinds, hats and caps, wagons, etc.



News Summary

A London cable says Sir Charles Tupper will spend the winter in Winnipeg.

Lord Kitchener has wired to the war office for more trained mounted men.

John Redmond, M. P., arrived at Cork, Tuesday, on his way to the United States. He was received by an immense crowd.

The late Senator G. W. Allan left an estate valued at \$86,000 to his children, with a life interest to Mrs. Allan.

The sharpest earthquake shock in many years was felt at St. Thomas, D. W. I., Tuesday. No damage was done.

The board of directors of the Pan-American Exposition have decided the final closing of the exposition will be on November 2.

It is proposed to erect a statue of John Greenleaf Whittier in Amesbury, Mass., his home of over fifty years. The memorial will cost not less than \$10,000.

The Orangemen of Ottawa have decided to hold a memorial service for the late N. Clarke Wallace on Sunday, Nov. 3. The Rev. Thurlow Fraser will preach.

The war office, London, has asked the department of agriculture, Ottawa, to purchase half a million bushel oats to be shipped from St. John.

The finest type of six-pound quick firing gun has just been presented to the Royal Military College, Kingston, by the militia department.

It is announced that the Sissiboo Pulp and Paper Company, Weymouth, N. S., has sold the entire output for the current year to a German firm.

The Houseworkers' Union (domestic servants' union) of Ottawa, has decided, to issue a circular protesting against the action of Hon. A. G. Blair in introducing Chinese servants into his household.

A sensational robbery which netted the perpetrators \$74,610 in stamps was discovered at Chicago Tuesday, when the wholesale department of the post office was opened for business.

The desire of M. C. Borden, of New York, to give his 3,000 mill operatives at Fall River, Mass., another five per cent. raise in wages, may bring about a strike in the other mills.

The coroner's inquest in the case of Zotique Dansereau, a Montreal contractor, who died of wounds received in a street fight Tuesday night resulted in a verdict of murder against G. E. Bissonette.

Although 87 years of age Baroness Burdett-Coutts still takes a share in the management of the bank and directs the distribution of money in her charities, on which she has already spent \$5,000,000.

The city attorneys have supported Mayor Prefontaine in his contention that the investigation into the bribery charge against the Royal Lighting Company was illegal. There will be no further action.

A thousand dollars' worth of mink skins and coon tails belonging to the Russian Fur Company, of Montreal, have been seized by the United States custom authorities at Rouses Point, it being alleged that the goods were undervalued.

The details for the execution of Czolgosz have been practically completed. It is believed the execution will take place before 6 o'clock on the morning of Oct. 28, or if everything cannot be ready on that day, at a similar hour on the 29th.

A house belonging to John Roberts, an employe of the Hampton match factory, situated across the river from Hampton on the road to Springfield, was destroyed by fire on Monday. All his household effects were destroyed.

The contract for the new government steamer for use in connection with the planting and protection of oysters in the maritime provinces has been awarded to the Burrell Johnston Co. of Yarmouth, N. S.

Cruisers belonging to the Channel squadron will be stationed one hundred miles apart down the channel and out to sea to send, by wireless telegraphy, the message of the first greeting of the Duke of Cornwall and York to King Edward and Queen Alexandra.

The northbound overland express train on the Southern Pacific in Oregon was held up by two masked men on Wednesday. The robbers blew open the express car with dynamite, but were driven off by the express messenger. The only booty secured was one registered mail pouch.

Lord Kitchener reports that Botha's commandoes have been driven from the Vryheid district toward Ermelo after an abortive attempt to raid Natal. He also states that since Oct. 16 twenty-five Boers have been killed, and eighteen wounded; 190 prisoners have been taken and there have been 50 surrenders. The column also captured 141 rifles, 6,125 rounds of small ammunition and many horses, cattle and wagons.

WHAT IS YOUR FATHER TEACHING YOU?

It is recorded of a certain great philosopher that a friend who went to visit him met the philosopher's little daughter before he met the philosopher himself. Knowing that the father was such a deeply learned man, he thought that the little girl must have learned ed something very grave, something very deep from such a father, and he said to her:

"What is your father teaching you?" The little maid looked at him with her clear blue eyes, and just said:

"Obedience." That was what the great and wise man taught his little girl and I believe that is the most important lesson for children to learn, "to be obedient." It is a lesson necessary for their happiness, for their safety, and I think we may say for their life.—Canon Wynne.

John William Wallace, alias Brown, the English embezzler arrested in Quebec on Sept. 27, will be sent back to England to stand his trial. He admitted his guilt and consented to go back.

A Montreal despatch says: Julius Rill, who is under arrest in Clark's Harbor, N. S., on the charge of shooting and killing Nathan Kaplan, is well known in Montreal, and left there but a short time ago for the Maritime Provinces. Rill was formerly employed in H. Vineberg & Company's clothing factory, St. Helen street, and also in a silk shirt waist manufactory.

THE HACKING COUGH.

One of the meanest things to get rid of is a hacking cough. There is apparently no cause for it. No soreness, no irritation at first; but the involuntary effort of the muscles of the throat to get rid of something is almost constant. Of course, with many, cough is a habit, but it is a bad habit, and should be stopped. When you realize this and try to stop it, you find you can't, for by that time there is an actual irritation, which will never get better without treatment.

It is a curious thing that nearly all treatment for cough actually makes the cough worse. Then, too, most medicines for cough have a bad effect in the stomach. This is especially true of so-called cough remedies that contain a narcotic. The true treatment for cough is one that heals the irritated surfaces. This is what Adamson's Botanic Cough Balm does. It protects the throat also while the healing process is going on. When this remedy was first compounded our old men were young boys, and all this time it has been doing a steady work of healing throats. The most obstinate hacking cough will quickly show the effect of the Balm. People who have been trying for years to break up the mean little cough, will find a sure friend in this old-time soothing compound made from the bark and gums of trees. All druggists sell Adamson's Botanic Balm. 25 cents.

C. C. RICHARDS & CO.

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

It blistered the horse, but in a month there was no ring-bone and no lameness. DANIEL MURCHISON. Four Falls, N. B.

EATING FOR STRENGTH.

Proper Food and its Functions. Care in eating is becoming more universal every day. Experiment proved exercise alone, inadequate. Something more was needed to vitalize the system, throw off its irregularities and fortify it against the attacks of disease.

The superiority of diet over medicine as a preventive and cure is daily evidenced by the call, from intelligent classes, for really hygienic foods. The popularity of the idea spread when the public began to understand that they could diet, and still eat palatable food, and that it was not at all necessary to shut down on most of their accustomed delicacies.

Fawcett & Rhines, 39 55 Fairbanks St., Watertown, N. Y., are devoting the entire capacity of their great mills to the producing of health foods in great variety. These are among the most delicious table delicacies obtainable, and those who have used them are enthusiastic in their endorsements of their efficiency. Gluten Flour for dyspepsia, Special Diabetic food for Diabetes, and K. C. Whole Wheat flour for constipation, are among the most popular of their flour products, while their Gluten Grits and Barley Crystals, and not matched in the realm of cereal foods for breakfast, tea and dessert. Full information concerning the proper foods for different disorders—as well as how to eat when well, that health may be preserved—is contained in their pamphlet, which, with samples, will be mailed on application.

A Terrible Cough.



If people would only treat coughs and colds in time with Dr. Wood's Norway Pine Syrup, there would be fewer homes desolate.

The severest coughs and colds, bronchitis and croup, and the first stages of consumption yield readily to this powerful, lung-healing remedy.

Read what Mrs. Thos. Carter, Northport, Ont., says: "I caught a severe cold, which settled on my throat and lungs, so that I could scarcely speak above a whisper. I also had a terrible cough which my friends thought would send me to my grave. I tried different remedies but all failed to do me any good until I took Dr. Wood's Norway Pine Syrup, and the contents of one bottle completely cured me."

CANADIAN PACIFIC RY. EXCURSIONS

BUFFALO AND RETURN \$17.50 GOING OCT. 15, 17, 19, 22, 24, 26. RETURN 15 Days from day of sale.

Only One Night on Road to Buffalo by Canadian Pacific.

MONTREAL AND RETURN \$10.00 GOING OCT. 21, 22, '23. RETURN NOV. 6th, 1901

See Ticket Agent or Write to A. J. HEATH, D. F. A., C. P. R., ST. JOHN, N. B.

TALKING WITH GOD.

"As far back as I can remember," said a wise and good man, "I had the habit of thanking God for everything I received, and asking Him for everything I wanted. If I lost a book, or anything of my playthings, I prayed that I might find it. I prayed walking along the streets, in school or out of school, whether playing or studying. I did not do this in obedience to any prescribed rule. It seemed natural. I thought of God as an everywhere present being, full of kindness and love, who would not be offended if children talked to him."

That man was Dr. Charles Hodge. How happy all children would be to cultivate the spirit of talking with God, which he had as a child, and also the habit of thanking God. Too often when our prayers are answered we forget to give God thanks. The child who talks with God will not be likely to use bad words at any time. His speech and his heart will be sanctified by communing with One who is perfectly pure and loving, so that only words which are good and pleasant will flow from his lips.—Selected.

The King of Washing Powders.

It is an old saying, and one well worthy of every one's attention, that "Cleanliness is next to Godliness." A number of years ago a washing powder was put upon the market with a view to making cleanliness more easily attainable than it then was. This powder was called Pyle's Pearline. It is the pioneer of all washing powders and now, although it has many imitators, there is not one that can come within speaking distance of it.

There is always one make in every line of goods that stands head and shoulders above the rest, and in washing powders this make is Pyle's Pearline. It can be used where soap cannot, and cleans thoroughly wherever used, saving an immense deal of labor. Praising it, however, is not necessary, as the public fully realize its merits, and a grocer who tries to palm off something else as just as good, succeeds only in lowering his reputation for truth telling.—The Outlook, N. Y. Times.



Corticelli SPOOL SILK

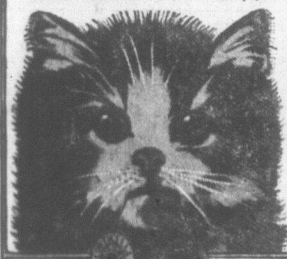
Corticelli Silk has absolute merit. Every spool has honest value—no light-weight, short-measure goods. Corticelli Silk sews smoothly—no knots, no weak places. Corticelli is as good silk as can be made.



Corticelli SPOOL SILK

Subscribe for 'Corticelli Home Needlework Magazine,' 35c a year. No lady should be without it. Sample copies 10 cents. Address

CORTICELLI SILK CO., St. John, Que.



Corticelli SPOOL SILK



CHURCH BELLS Chimes and Peals, Best Superior Copper and Tin. Get our prices. HAME BELL FOUNDRY Toronto.

God calls for our best. Second-hand sacrifices and second-rate service are of no value in God's sight. "All your hearts" is his requirement with those seeking him. "Your bodies as living sacrifices" is his call to those that would serve him. We let down the standard that God has set in his Word, when we expect anything to be acceptable unto God but the best offering of our hearts. Low ideals make low lives. Every subject ought to be a call of God to every Christian Endeavor. The best thought of our brains for the Lord's work, for we are to love him with our mind. We give too often the best part of our thinking to the world, and often crowd out of our minds plans and thoughts for the kingdom. Many a successful business man is a second-rate Christian.—Ex.

The Canadian immigration figures for the year are not yet completed, but when they are it will be shown that the number of immigrants arriving in Canada for the year were about 50,000, an increase over last year's figures.



The Farm

THE "OLD FARM HORSE"

Two incidents recently that came under my notice inspire this paragraph—one was the sight of a small drove of old farm horses, some lame, others decrepid, and others in good order, being taken to the glue factory, twenty-five miles distant; the other was a farmer selling a pair of faithful old family horses that had served him many years to a perambulating horse jockey for a trifle, because they were not "good for much." True, it is often a problem what to do with these old farm horses, but why, for a dollar or two, send them over the road to the glue factory miles away, or sell them into abject servitude, to drag out a miserable existence? Is this a commendable human recognition of faithful service rendered, often for long years? Of course, it is nothing but an old horse; but is human benevolence prompted and are better humanities practised when we discard these faithful old friends and bargain them away for a dollar or two? Are we the better for it, or the richer? This problem came to me recently. The old team and the single horse had passed the useful line. They could no longer do the farm work, though without blemish. Their only fault was the weight of years. A jockey could see \$15 for the span. Never! They had been with me through the twenty years we had been on the "little clay farm," had in their way assisted to give their owner a place among known farmers. It was they that had pulled the "new fangled machinery," toiled in the "new cultures," and drawn the corn to the pioneer silo and for twelve years thereafter, and when brushed afresh, had drawn the carriage on many an enjoyable trip.

Then the glue man offered to take them "straight to the works and never to sell or swap them—only to the glue works," and \$7 for the three, was a great price. No! They had been too faithful to make into glue, phosphate and oleo oil. So, one afternoon three graves were dug, and the old faithfuls are now sleeping on the farm that they had lived on all their lives, and worked on so uncomplainingly for over two decades.

True, horses can be sold and others made to take their places without encountering the old horse problem, but it remains for some one to own them at last. You have escaped responsibility in the matter, but there is yet a sense of duty shirked after all that it would have been more manly to meet, that is, if you sell, rather than have an old horse on your hands. How will you feel if your old horse is still owned in the vicinity, and you every day or week see it neglected, abused and, dragging its skeleton about, still faithful? Shall we sell, or, in a merciful way, bury the old horse on the farm he has served so well? Bury, say I.—(Aurora.)

CRIMSON CLOVER A MORTGAGE LIFTER.

Thousands of acres of land in the United States lie bare each fall and winter that might be profitably growing crimson clover. By sowing fifteen pounds of good seed to the acre in standing corn during August and harrowing well a good stand can be secured. The value of the growing clover is much more than the mere intrinsic worth of the crop. As soon as the corn is removed in the fall the clover makes its start at growing, and is ready to take care of the nitrates as they are created in the soil. It should be remembered also that the clover roots attack and use the minerals of the soil much below the penetration of the roots of ordinary grain crops. This remote fertility is carried upward for root and top development, and, therefore, within the province of the less venture some roots of the grains, after the clover has decayed. Besides this good performance of the clover, its well known ability for securing and storing the free nitrogen of the air is in itself sufficient to cause it to be much more extensively grown.

Clover binds the soil and keeps it from blowing and washing. Manure can be put on the clover during the fall and winter. The manure stimulates a more vigorous growth, and a better crop naturally results. Last spring I had a large acreage of this clover and used it for soiling, ensilage, hay and for ploughing down. I have now fine crops growing where it occupied the land through the winter and early spring.

I have grown it successfully for about ten years, and am always careful to get good seed and have it well covered after sowing. Many experiments with it are failures on account of too shallow covering and consequently insufficient moisture to keep it growing. I have made practical demonstrations of its utility for the purposes I have enumerated, but its most universal use, I think, as a green manure, in adding humus.—(W. F. McSparran, in American Agriculturist.)

RYE PASTURES.

They can be seeded until the middle of October. The exact time will depend largely upon the amount of moisture in the soil. Very little good comes from putting rye into dry ground. If there is just enough moisture to start germination the young plant will certainly perish, but where a good start is obtained, the rye will soon be able to take care of itself. If the rye field is to be pastured heavily in the fall, the seed should be put in just as soon as possible. Sow it thickly for this purpose, using about two to two and a half bushels of seed per acre. Some farmers sow even more. The most satisfactory method is to seed with a grain drill, as all the kernels are then put in deep enough to insure germination. The roots will strike out in search of moisture and the plants will be much more capable of taking care of themselves than if sowed broadcast.

The crop makes a splendid pasture for fall and early winter. Much less grain is needed for animals on rye pastures. All kinds of stock are fond of rye. It is particularly useful for dairying farmers in keeping up the flow of milk. It should be pastured as soon as it is large enough for the animals to obtain a good bite. It should be grazed sufficient to prevent its jointing. Rye heavily pastured in the fall will not produce so much green foliage in the spring. Prof. Shaw advises dividing the rye field into two sections and alternate the grazing. There is considerable expense involved in this, consequently most people use one field only. When milch cows are being grazed they should be allowed to remain on only a few hours each morning, as constant grazing has a bad effect on the quality of the milk and butter.

A HOMILETIC HINT.

The autobiography of the recently deceased Bishop Whipple has this helpful hint for young ministers. He profited by it, and others in this day may find it suggestive. He says: Like most young clergy, I was overconfident of my theological attainments and of the soundness of my philosophy. The Rev. Dr. George Leeds, my neighbor in Grace Church, Utica, had asked me to preach for him. I selected the sermon which I considered my best. The following day I met Judge Beardley, who had known me from childhood, and, laying his hand earnestly on my shoulder, as I supposed to commend my eloquence of the preceding day, he said: 'Henry, no matter how long you live, never preach that sermon again. I know more philosophy than you have learned. You must not try to preach to the judge, but to the tempted, sinful man. Tell him of the love of Jesus Christ, and you will help him.' My aunt, Mrs. Geo. Whipple, a niece of Daniel Webster, told me that when Mr. Webster was visiting in the country he attended the little church morning and evening. A fellow-senator said to him: 'Mr. Webster, I am surprised, that you go twice on Sunday to hear a plain country preacher when you pay little attention to far wiser sermons in Washington.' In Washington, Mr. Webster replied 'they preach to Daniel Webster, the statesman, but this man has been telling Daniel Webster the sinner of Jesus of Nazareth, and it has been helping him.' These taught me that God's message in Jesus Christ is to the heart.—'Christian Intelligencer.'



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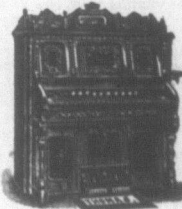
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Ask any one who has used Surprise Soap if it is not, a pure hard soap; the most satisfactory soap and most economical.

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Notice of Sale.

To the Heirs and Representatives of Montesquien McDonald, late of the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, Barrister at Law, deceased, and all other persons whom it may or doth concern:

NOTICE is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage bearing date the first day of May, A. D. 1879, and made between Jane Fairweather of the City of Saint John, in the City and County of Saint John, in said Province, widow, of the first part, and Jane Puddington of said City and Province, widow, of the second part, and duly registered in the Records of the City and County of Saint John in Book 8, No. 7, of records, pages 332, 333, 334 and 335, said mortgage having been duly assigned by the said Jane Puddington to Clara L. McDonald, of said City of Saint John, widow, by indenture of assignment dated the tenth day of September, A. D. 1890, and the equity of redemption in said lands and premises having been sold and conveyed to said Montesquien McDonald, there will for the purpose of satisfying the money secured by said mortgage, default having been made in the payment of the principal interest and other moneys secured by said mortgage be sold at PUBLIC AUCTION on SATURDAY, the FIFTH DAY OF FEBRUARY next, at the hour of Twelve of the clock Noon, at CHUBB'S CORNER, in the City of Saint John, in the Province of New Brunswick, the lands and premises described in said Indenture of mortgage as follows, namely: "All that certain lot, piece or parcel of land situate, lying and being in Kings Ward, in the City of Saint John, aforesaid, and described as follows,—beginning on the South side of Carleton street at the Northwest corner of a lot owned by R. S. Deveber, thence Westwardly along Carleton street a distance of forty feet, thence at right angles Southwardly a distance of eighty feet, thence Eastwardly parallel to Carleton street a distance of forty feet or to the Western side line of R. S. Deveber's property, thence Northwardly along the said line a distance of eighty feet to the place of beginning, together with all and singular the buildings and erections and improvements on the said land and premises standing and being, and all rights, members, privileges and appurtenances to the same belonging or in any wise appertaining."

Dated this 28th day of October, A. D. 1901.  
CLARA L. McDONALD, Assignee of Mortgage.  
AMON A. WILSON, Solicitor.

The directors of the Dominion Iron and Steel Company held a meeting at Montreal Wednesday. Mr. McManis stated that the capacity is now 25,000 tons monthly, and that when the new furnace is started the production can be kept up to 1,500 tons daily. Half the steel plant will be in operation by New Year's.

Henry B. Fuller, in the Chicago Post, says the rich man seldom develops much originality in spending his money. First his house; next, stable, conservatory and "art gallery"—extensions of the same. A year's enjoyment of this new splendor, then fidgets, then travel—in his own car or his own yacht, possibly, either being a mere extension of his stable. Later on he discovers that he "owes something to the town where he has made his money." Then follow endowments of colleges and hospitals. And that's all.

News Summary.

Hall Caine has been selected to represent the town of Ramsay in the Manx Parliament.

A joint survey of the international boundary between the state of New York and Canada is now in progress.

The suit against the Goulds brought by Wertheimer, a London bric-a-brac dealer, was dismissed in the New York courts on Friday.

A terrible explosion of gas in the Buttonwood mine, near Wilkesbarre, Pa., on Friday, caused the death of three men and the injury of nine others.

The New York correspondent of the London Times says a reign of terror exists in New York, as a result of the political importations of tramps and criminals.

The London Daily News says it hears from a quarter usually well informed that the government contemplates a general election in 1902 and that the Conservative election agents have received instructions to be prepared for eventualities.

The Scottish Liberal Association at Stirling, Friday, passed a resolution that the continued existence of Lord Salisbury's government threatens the country with humiliation and disaster, and the Liberal party should unite under Sir Henry Campbell-Bannerman's leadership for the government's overthrow.

The St. John daily papers, of Monday report nine cases of small pox in the city. The disease was brought here by a man who died of it in the Hospital two or three weeks ago. The present cases are understood to be of a light type, but the situation is evidently one which requires prompt and vigorous measures for the suppression of the disease.

A letter in the Cologone Gazette highly praises the British troops in South Africa. The writer says: "Of one thing every unprejudiced observer here is convinced. However severe may be the criticisms to which the British army is exposed in England, every impartial observer here knows that in the circumstances, it has achieved all that could be achieved. It is doubtful if any army could have done more."

The regulations of martial law which have just been published at Cape Town provide that the ordinary law shall hold good as far as possible, with necessary restrictions regarding the movements of persons, dealing in contraband, the possession of firearms and explosives, etc. Letters and telegrams are subject to censorship. The regulations are administered by the civil authorities.

Nineteen known dead, and property loss amounting to upwards of \$500,000 is the awful result of the Philadelphia fire. The number of injured is not known definitely, but fully a score of victims were treated at the various hospitals. Police and firemen are delving into the ruins in search of bodies supposed to be buried beneath the debris, for it is feared that others besides the known dead may have lost their lives in the flames. It was the worst fire in the history of Philadelphia. Hunt, Wilkinson & Co. are the greatest losers.

How they stopped a quarrel.—Because Mrs. John F. Race and Mrs. Samuel Wolmelord, of West Nanticoke, Pa., day after day quarreled over their back fence and their scoldings annoyed the neighbours, a sixteen-foot fence has been erected between their houses. It was put up the other night by masked men and a warning was posted that it should not be torn down. The women were unable to see each other, but they found a hole in the fence and made remarks through that. Then a committee waited on them and said if the quarrelling was not stopped they would be driven out of town. They have since then been at peace.

A disastrous fire occurred in Hampton Village, Kings Co., N. B. on Sunday. It broke out about 4 o'clock in the afternoon and resulted in the destruction of nine or ten buildings. Among the buildings burned was the Post Office building owned and occupied by Mr. A. W. Hicks, and partly as a store by the G. G. Flewelling Manufacturing Company; a building owned by Mrs. Fanny Dunn and occupied by Mr. Jonathan Titus; also a building owned and occupied by Mrs. Dunn; a building owned and occupied by Mr. A. Clark; a dwelling owned by Mr. A. W. Hicks and occupied by David Hutchings and Manford Roberts; a dwelling owned by J. J. McLean and occupied by Wm. Nichols and James Riley; a dwelling owned and occupied by Henry Hicks. A small store owned by J. R. McLean was torn down to prevent the fire spreading. Most of the buildings were partially insured.

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For Separate Skirts and Tailor-made Suits the heavier materials are in favor. In these we are showing an enormous assortment. Prices running from 89c for the all wool friezes up to \$4.50 per yard. Lighter weight materials run in price from 25c up to \$3.50 per yard.



LADIES' UNDERVESTS.—The best value that can be procured. An excellent close woven, soft finish, fleece lined Ladies' Undervest in four sizes, 28 to 34, at 50c. per garment. Drawers to match, 50c. per pair.

LADIES' KNIT UNDERVESTS with fleece finish on inside, 25c. each. Other prices run from 17c. up to \$2.20.

CHILDREN'S FLEECE LINED DRAWERS. Loose down to the knees, with Jersey fitting leg from knee down, so they will fit neat under the stocking.

Prices from 38c. to 50c. according to size.

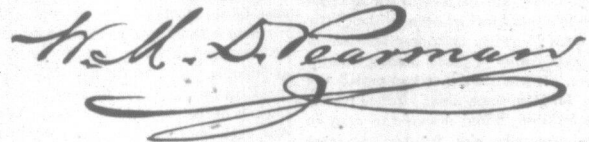
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The Messenger and Visitor

will be sent to all new subscribers to January 1, 1903, for \$1.50. We hope our agents and the pastors of all our churches will do what they can to increase the circulation of their own paper. It ought to go into at least ONE THOUSAND HOMES before the New Year. It is the best assistant a live pastor can have in his work. SEND IN THE NAMES PROMPTLY.

Literary Notes.

"The Man of Mexico" is the striking title of an article on President Diaz which appears in the Magazine Number of The Outlook for November. The writer is Mr. Charles F. Lummis, author of the best book on Mexico, "The Awakening of a Nation." Special pertinence attaches to the publication of this article at the present moment, when the Congress of South American nations and of the United States is beginning its sessions in the City of Mexico in response to President Diaz' invitation. The story of President Diaz' life reads like a novel. His personal bravery in battle and his narrow escapes from his enemies form an extraordinary tale of conflict and success. (\$3 a year. The Outlook Company, 287 Fourth Avenue, New York.)

"The Spirit of Anarchy and its Weapon, Assassination" is one of the Backward Movements of the last half century which forms the subject of an interesting article in the Missionary Review of the World for November. Anarchy is considered in its relation to Socialism, Nihilism, and kindred movements, and its fundamental basis and fruit are clearly shown. This article is especially timely, when considered in connection with the death of President McKinley. "Reusador, the Republic of the Sacred Heart," is described in an illustrated article by Mr. Charles Det-

weller, of Quito. The characteristics of country and people are graphically set forth, and the need of the civilizing influence of a pure Christianity. "Home Mission work of the Northwest," is described both historically and from the present standpoint by Dr. W. S. Holt, of Portland, Oregon. He shows the great debt which the western States owe to the early missionaries who settled there, the difficulties of pioneer work among miners and lumbermen, and the great need of further force to establish Christianity in pioneer towns. There are three articles on James Chalmers, the Apostle to New Guinea, who was recently murdered by the natives. He was one of the missionary heroes of recent days, and the story of his life work is more fascinating than fiction. Other interesting and valuable articles in this number of the Review deal with the "Missionary Meeting of Young People," the "Triumphant Reentrance of Shansi," "Malaysia," "Principles of Rescue Missionary work," and "Politics and Religion in South America." Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2 50 a year.

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