

Omachi and its Gods.

REV. C. K. HARRINGTON.

No. II.

IN OMACHI.

The Gentle Reader will please recall that he stretched out his travel-weary limbs last night on the thick futon, and laid his head, tired with the sights and sounds of a strange land, on the short, hard bolster of buckwheat bran, under the green tabernacle of mosquito netting, in the up-stairs room of Mr. Kaneko's home, at the preaching place in Omachi. The bran bolster is hardly equal to a good hair pillow, but is as much better than the block of wood, with a wad or cushion of chaff or bran on top of it, which is still the almost universal support of the Japanese head in hour's of slumber, as the hair pillow is to be preferred to the old-fashioned bag of feathers, in which our fathers smothered their heads. The bran bolster, though it is rather high and firm, would hardly keep the Gentle Reader awake, nor would the hardness of the bed, for two or three thickly wadded futon on a *tatami*, make almost as comfortable a couch, as a hair mattress over a spring bed,—and a far better one than those heir-looms of musty feathers, which have not yet been entirely banished from the happy homes of America—but he is to be congratulated if he is so sound a sleeper, that he does not waken till the morning sun comes slanting in from the crest of the green hills, and across the brown roofs of the town. It is a never ceasing wonder what a deal of noise a little, dead-and-alive looking Japanese town manages to make between bed time and sunrise. The other day I was in Itoigawa, a town of 6000 "mouths" on the Japan Sea, three days' tramp from Omachi. To look at it from the hills behind the town, or from the deck of the little steamer that plies along the coast, one would think it wrapped in perpetual hush and drowsiness, a place for slumber and meditation. But take a front room in Rapid River Hotel, in the middle of the town, and while by day there is only sufficient hum of life and business to enliven the hours, at night the amount of noise is out of all proportion to the population. The racket and clamor would do credit to a large and busy city. Omachi is perhaps a trifle quieter, but there is great room for improvement. The loud talking and laughter of the passing crowds, and the noisy scuffle of their wooden *geta* over the rough, stony street, give place at length to a few hours of a quiet, that is sharply broken from time to time by the merciless click-clack, click-clack of the night watchman going his rounds. What earthly purpose this racket serves, apart from giving any night depredaters due warning that the watchman is coming, that they may find suitable hiding places, I have not been able to discover. It may be a sort of notice to the citizens that the watchman is not neglecting his duties.

The Japanese are late to bed and early to rise. At 3.30 the steam-whistles of the several silk-spinning factories mingle their music with that of the dawn-greeting chanticleers, and presently the little companies of spinning-girls, scuffle hastily by on their way to work, for 4 o'clock must see them in their places. And now with much rattle and clatter the *amado* or raindoors, that form the front and rear walls of the houses at night, are slid open, the slapping of paper dusters in the *shōgi*, shows that the neighbors are putting their rooms to rights, and soon in kitchens and workshops and stores, the day's duties are fully begun. The Japanese are an industrious people. The farmers have some intervals of comparative leisure between their busy seasons, as farmers in all lands have, but the merchants and mechanics are at their labors late and early, seven days in the week, and with the exception of a day or two at New Year's, from year's end to year's end. Those who are their own masters may take a siesta after dinner, during the summer, or an occasional holiday; the national or town religious festivals may make a little break in the routine; but I think I am safe in saying that from sunrise till late in the evening, 365 days in the year the shops and stores of Omachi, and its 10,000 sister towns, are open for business. Of course this means a lack of energy, and a shortening of the period of vigor, but the Japanese are slow to understand this, and even the Christians can with difficulty be persuaded to observe a day of rest.

But while we are talking over these matters, the soft notes of a temple bell sound six. We make our toilet at the low wooden sink in the kitchen at the foot of the stairs. Above it hangs a bamboo pole for the towels, and beside it is a large tub of water and a tin dipper. In the sink are one or two tin wash basins. The kitchen is simply a sort of platform between the *doba*,—earthen court which forms a passage through the house—and one of the ordinary rooms. It is about 12 feet long by 3 in breadth, and in addition to the sink there are two or three shelves with kitchen utensils, and the appliances for cooking. These consist of a *hibachi*, a box partly filled with ashes, on which a charcoal fire is made, and one or two *shichirin*, which look like tubs made of pottery. These are so made that there is a draft from below, and a good hot fire of charcoal can soon be prepared. In most of the homes the cooking is done over the *hettui*, a kind

of double *shichirin*, and at the *iroro*, an open hearth, with the fire on a bed of ashes, and pots and kettles suspended above, from the roof, by a rude but clever contrivance. In both of these wood is the fuel employed, and great is the smoke that fumigates the house. A few earthen vessels, like pots somewhat, for cooking in, and one or two iron kettles, make up most of the kitchen furniture. Mrs. Kaneko is kneeling before one of the *shichirin*, cooking the morning rice, or slicing up the cucumbers or radish, which are to serve as a relish for breakfast. At 6.30 the little family assembles in our room for morning worship. At 7 the voice of old Mr. Kaneko is heard from below "sensei, gohan!" "Elder born, the honorable meal!" "We kneel, sitting on our feet, on cushions, around a small square table a foot in height. In the middle of the table are the dishes containing the relishes to be eaten with the rice, pickled radish perhaps, or a composition made from beans. In place of knife and fork and spoon, a pair of chopsticks is laid before each of us. Beside the table is the pot of rice, and perhaps another with a kind of soup the principal ingredient of which is beans, and which is flavored with dried bonito. Rice is the principal dish at each meal, but in addition to the pickles, there is usually either the soup just mentioned, or some kind of vegetable and occasionally fish or eggs served in various styles. The Gentle Reader will hardly make a hearty meal without recourse to his canned goods, but an old stager like myself can dine squarely without a supplementary course, if necessary. There is no table-cloth, and if one needs a napkin, he fishes a piece of soft paper out of his sleeve. When the meal is ended, tea or barley water is served to each one in his empty rice bowl. He rinses off the ends of his chopsticks in this, puts them away in a little box ready for next meal, and drinks off the contents of the bowl.

Housekeeping is a very simple affair with the Japanese, and leaves abundant leisure on the housewife's hands. The rooms are practically without furniture, and the beds, clothing, and food very simple, and in consequence the labors of sweeping, dusting, bed-making, washing, cooking, etc., are reduced to a minimum. In this respect, if in few others, the Japanese matron may well be envied by her sisters in the West.

But now that we have had breakfast, let us take a look at the town. Omachi lies at the upper and northern end of the fertile and populous plain of Matsumoto, and is the northern outlet for traffic between that plain and Nagano, the chief city of the province, in one direction, and the valley of the Itoigawa and the west coast, in another. It is also the county town of Kita Azumigori—the county of North Cloudy Peace. It lies in the midst of wide spreading rice fields, dotted here and there with small farming villages. The whole is set within a circle of hills, rising from a thousand, to six or seven thousand feet above the level of the plain, which is itself several thousand feet above the sea. The view from any of the neighboring hills is very charming, the town lying like a low gray island, in a wide lake of tranquil green, about which stand the strong protecting mountains, such a view as you may see repeated, with slight variations, a thousand times, in Japan. The town numbers a thousand doors, or dwellings. This means a trifle over a thousand buildings, for some of the well-to-do have *godowns*, or store-houses standing apart from their homes. The shops and stores, however, are simply the lower or front rooms of the dwellings. The population of a Japanese town is estimated by counting the "doors" or dwellings, and reckoning five persons to each dwelling, that being the average family. Consequently Omachi is estimated at 5000 "mouths," the mouth standing for the man, as the door stands for the dwelling. Whether the fact that the Japanese are such a talkative race, or the seriousness of the problem, with which the average family has to cope, as to how its five mouths may be filled, has anything to do with this method of enumeration, I am not able to state.

The thousand houses of Omachi are built much more closely together than would be the case in a Canadian town of the same size. For the most part they stand cheek by jowl, and the north end of one forms the south end of the other. From a little distance the town looks as though it were composed of a few very long narrow houses. These houses are built close up to the street line, and whatever there is in the way of yard or garden is at the rear. Omachi boasts one main street through the chief business portion of the town, a street of some 60 feet in width, which is much beyond that of the average Japanese town, and several subordinate or parallel streets, with narrow alleys crossing at convenient intervals. The houses, except on the outskirts, are of two stories, the Yamacho Hotel alone rising pretentiously to the dizzy elevation of three. In the village and hamlets, where land is not quoted at so much per foot front, the dwellings are almost invariably of one storey, but have loftier rooms, and cover a deal more ground. In the house in which I am writing, which is perhaps a trifle smaller than the average, the frontage is 16 feet, and the depth about 40 feet, giving a floor area of about 600 sq. feet, inclusive of the earthen court and passage way, which occupy 180 of this, but should not be counted out as they take the place of porch, hall, and fuel shed with us in Canada. The upper storey is usually only finished in part, as in this house, where it consists of one

room 16x12. The remainder of the space below the roof is a dark and shadowy region of timbers black with years of smoke, and festooned with cobwebs that fear no broom. The rooms in these two-storey houses, both down stairs and up, are about six feet in height, which with the elevation of the roof, which has much the slope common in Canada, and the space between the lower floor and the street level, of about a foot, makes the whole height of the house some 17 feet, which may be considered the average attitude of the dwellings of the town. The houses have no foundations, properly speaking. After the ground is levelled and beaten hard, narrow timbers are laid down, forming the ground plan of the house, and on these it stands. There are no front or rear walls, the place of these being taken by a stout lattice, paper doors, or wooden doors, as the case may be. The paper and wooden doors slide in grooves below and above, and can be removed at will, and the lattice is also removable, so that the whole house is readily thrown open to the neighborhood, or the genial influences of the season. An English school-boy is reported to have said that "Bombay is built in a hollow surrounded by hills, and the climate is such that the inhabitants are compelled to live elsewhere." If the people of Japan do not move out-doors in summer, they bring out-doors in. The roofs of village and farm houses are usually of thatch, either of rice or other straw, or of Kaya, a strong grass. This thatch is laid on very thick, the roofs of some buildings being three or four feet in thickness, which cuts off all heat from above, and makes a fine nesting place for rats. A newly thatched house has a clean, attractive look, and when it is weather beaten, mossy, grown up to grass and flowers, with perhaps a rudimentary forest here and there where rice seed have found lodgement, it is very picturesque, set amid the bystander trees. The town roofs are occasionally of tile, but usually of shingle. The shingles immediately under my inspection at present are long and narrow and of unequal proportions, and would give a night-mare to a shingle-miller in New Brunswick. They are laid on thickly, almost like a thatch of wood, and are held in place by nails sparingly used, or very commonly by narrow strips of board laid above at intervals, upon which are set rows of heavy stones from the nearest river bed. A row of large stones also adorns the ridge-pole. In localities where high winds are to be expected, as on the hillsides, and by the coast, these rows of stones are so numerous as almost to hide the shingles. At Itoigawa, on the west coast, the half roof, in sight of the house opposite my hotel window, was safe-guarded against the sea-breezes by some 500 of these stones, not such as one would use as missiles to drive away a night-disturbing dog, but such as would serve excellently for cannon ball in an extemporized war. How the slender uprights of a Japanese house-frame support this mass of rock, in addition to the massive timbers of the roof would be a nice problem in mechanics. One shudders to think what an avalanche an earthquake might bring down on the pates of the passer-by; and these stones are most of them so round and smooth that one wonders how they cling to the roof slope. When a house is to be built, the ground is first levelled and beaten down. A sort of miniature pile-driver is worked by a crowd of men and women, young men and maidens, to a rude chant. The roof frame is then fitted together. Then the scaffolding of round wooden poles for uprights, and other cross-poles for standing on, all fastened together with straw ropes, is erected, and in the case of a large building makes a regular forest. Then the sills are laid, the slender posts set up, the roof-frame put in position and shingled or thatched, and the walls, of wattle and mortar, speedily built in. In the better class of houses the rough gray mortar is covered with a shining white plaster, such as we employ for inside finish in America. The cost of erecting the average Omachi dwelling, of three or four rooms, with *shōji*, *amado*, lattice, and *tatami* mat complete, and ready for occupation is said to be about 200 yen, or \$100.00. A town whose dwellings are worth that sum, on the average, is considered a pretty well-to-do community. The preaching-place would perhaps be valued, above the ground, at \$150.00, and we pay a monthly rent of \$1.37. But I must climb back to the roof. There is no chimney, a few stove pipes running up above the silk factories being the nearest approach to such a structure. For the ordinary warming of the rooms, the *hibachi*, or brazier, with its handful of glowing charcoal is thought sufficient, or in extreme weather, the *kotatsu*, a box sunk in the floor in the centre of the room, with a charcoal fire in it, and a low frame above it covered with a *futon*, around which the family sit with their legs under the *fuon*. The smoke from the *shichirin* and the *iroro* or the *hettui*, first meanders gently around the house, then ascends among the beams of the roof, and leaving a good measure of soot behind it percolates out through the thatch or shingles, or, in part, finds its way to a little pyramidal ventilator perched on the roof. This method of liberating the smoke makes the upper part of Japanese indoors very black,—in the eyes of a Japanese, "black, but comely." The roofs terminate in deep eaves, which usually are sufficient to protect the up-stairs rooms from sun and rain, and from the top of the first storey a shade roof extends out ten feet or so over the street, and a less distance over the back yard, protecting the lower rooms. This shade roof, over what would be the sidewalk at home, serves not only to shield the shops and stores from the weather, but affords shelter to the pedestrian on emergency, so that one can practically walk the length of the town under cover.

Missionary Conference at Vizianagram.

EXAMINATIONS IN TELUGU.

You are, perhaps, aware that our Board introduced a system of examinations in the vernacular about a year ago. They now require that all new missionaries (wives of missionaries not included) pass three exams. Some of us think that this step should have been taken years ago, but we welcome it now and regard it as a case of "better late than never." I notice that the A. B. M. U. in Boston has introduced the same thing upon all their mission fields. It secures to the new missionary (1) a definite course of study, and one which is being

continually from time something a valuable principles of the uninterrupted sometimes "stimulus" of the language a systematic end of it. of course) in his eye being required has been and other and a per examination standard Our mission Gullison, finely in Gullison, They have credit, I them. The Sister Har the Church glory) at they have invaluable pursuing—and these there with at Bimlipa welcome into the Bimlipata such a dev

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continually improved by a revision of the Curriculum from time to time as the Examination Committee secure something better to introduce into it; (2) They secure a valuable stimulus to a thorough mastery of the principles of the language; (3) They have a comparatively uninterrupted year or so for this special study. It is sometimes urged that love for God and souls is "stimulus" enough to thorough work in the acquisition of the language. It is, but it works all the better through a systematic course of study with examinations at the end of it. This very love for God and souls (misguided of course) often leads the missionary to neglect his study in his eagerness to begin work among the people. His being required to take a field with all its cares, when he has been only a few months in the country, has in this and other missions broken up his study of the language, and a permanent loss has been sustained. With this examination system, we shall doubtless secure a higher standard of Telugu scholarship than we otherwise would. Our missionaries who came out in 1896, (Mr. and Mrs. Gullison, Misses Newcombe and Harrison) have all done finely in the Telugu. Though not required of Mrs. Gullison, she has taken the course with her husband. They have all passed the first two examinations with great credit, I believe, and the third will soon be behind them. The Gullisons have gone to Bobbili to work with Sister Harrison on that important field till the return of the Churchills. Bro. Sanford is thus left alone (in his glory) at Vizianagram. He will greatly miss them, for they have ever since coming to the country been rendering valuable assistance in the work of that station, while pursuing their studies. The outlook at Bobbili is bright, and these devoted workers are entering into the labors there with much enthusiasm. Miss Newcombe remains at Bimlipatam, where she has won for herself such a welcome that as a matter of course, she will settle down into the work on that field and make it her Indian home. Bimlipatam is certainly to be congratulated upon having such a devoted and talented lady missionary.

The newest missionaries have now been pegging away zealously at the Telugu for six months or more. Sometimes in pulling a hard tooth I grunt and exclaim: "It is coming." So it is with this new tongue. Bro. Hardy has been teaching a Sunday School class for some weeks and has been out preaching with me in the villages several times, and has occasionally stood up before the multitude of dusky faces to give in brief and broken, but forcible language, the message of life. They say that Miss Archibald is making tremendous progress in the new tongue, and that she will be ready for her first examination some months before the usual time. Getting this Telugu tongue is no easy task for even a linguist, and yet it need not be such a "bugbear" to any ordinary student who is determined to master it. It is a living tongue, (I think you would be convinced of that if you could listen to those two Telugu women tongue-lashing one another) and is very different from the acquisition of a "dead" language such as we are called upon to learn in College.

THE ABSENT ONES.

We did not forget them, and often prayed for them. Resolutions of sympathy with those who are detained at home on account of sickness were sent to them. We miss the presence of our Sister Gray in our Conference. It must be a great disappointment to her that she could not return at the time she had expected. May the Lord be pleased to restore to health and send her back to us. We shall give her a cordial welcome. It was a matter of gratification to learn that Sister Wright is improving in health. She, too, is missed among us. Then there are the wives and children, of some of us, who are not here. To those of us especially interested, they too are sorely missed. When this work demands the separation of families, it seems as if it were even harder for those who are left at home than for those who go forth alone to the conflict. But in the case of all of us the Lord gives wonderful compensation, and ministers grace abundant according to his promise.

REINFORCEMENTS.

The Conference do not wish to weary the Board and the denomination by their continual calling for recruits, and yet we cannot but keep before you the fields that languish for want of laborers. We have urged the Board to send us not less than two families and a single lady this Autumn. Some of our missionaries who are now in their sixth and seventh years of service will soon have to go on furlough. Men should be here and get the language so as to take the places of those who must lay down the work awhile. Then new fields are waiting to be opened, and nothing whatever hinders their being opened but lack of men to man them.

PIONEERING.

Quite a large part of this Northern Telugu country is almost entirely heathen. Two or more fields that we think of opening soon, will have no Christian community whatever, and about 250,000 heathen. In the case of an old field where there are native churches and a Christian community, the work of a missionary is very manifold. But in the case of the new fields his work is largely evangelistic and among the heathen. Some of us have

felt that in this pioneer work single men might be used to great advantage, if the right sort could be found. Two of them could live together in a temporary building, cheaply and quickly constructed. They could be supported on the salary usually given to a married man. Unencumbered by family cares they could move about all over their field in regular evangelistic tours. Married men do this sort of thing, and are often away from their family and Station for three months out of the year. Single men would be still more at liberty to itinerate. If they were of an evangelistic type, this work would be exceedingly inviting. They would be able also to visit the Christian communities occasionally, and assist in special services, while they themselves enjoy for a little the society of the mission family. Doubtless the having of permanent substantial buildings at our stations, and having a family located there, is the ideal method, and we do not advise anything else, except as a temporary measure in this pioneering work. Some societies will not send any but single men to the field and require them to remain single for a few years. We will hardly advocate such a practice among us, though there are certainly some advantages in sending out a man without a wife, until he has made a start in his work. All that the Conference has done thus far, is to say to the Board: Send us families if you can get them. If you can find a few single men who do not wish to marry for a time, and who feel called to spend a few years in this pioneering, evangelistic, work, send them too, and we shall find plenty of work for them. Send us more young ladies also, unless your doing so would hinder the sending of families. It seems difficult to account for the scarcity of applicants for the foreign field in the Maritime Provinces, especially among the men. We once had 25 volunteers at Acadia, but a very small fraction of them have ever reached the field. Some of them are possibly not yet through with their studies. We hear that last year's Volunteer Band at Acadia numbered about 15. We hope they may make a better showing.

Some of those who volunteered some years ago, and found the way blocked so that their coming out was impossible, are to day among our most enthusiastic supporters in the home pastorates. For this we praise God. Missionary pastors in the home churches are as important to foreign Missions as missionaries on the field. But it strikes one that a much larger percentage of the volunteers should actually reach the field, and we fear that the enthusiasm of many slowly dyes away before the attractions of a home pastorate. Difficulties grow into mountains as the foreign field is scanned, and the "call" to "stay home" grows so loud that perhaps the "still small voice" that says "go" is not heard. Brethren if you wait till all the difficulties vanish you will never get to the foreign field. If you wait till you cannot possibly find the smallest shadow of a flaw in your health, you will never come. If you really want to stay home you will find plenty of excuses. The devil will provide them for you by the bushel, for nothing. It is a good thing for a young man entering upon life's work to ask himself candidly, and searchingly: "What would Jesus do, if He were in my place?" Can any sane man believe that Christ is satisfied with the present distribution of laborers? Of course you are needed at home. If you were not you would be no good out here. You may think you will "waste your sweetness on the desert air" out here, where your gifts will be unappreciated. But India will give you ample scope for the best you have, and all you have. Dare to put your life into His hands, absolutely, and calmly await His decision as to the "where?" while you listen for the "still small voice" that may so easily be drowned by the thunder of a "call" from some attractive church.

Tekkli, July 27th.

W. V. HIGGINS.

The Teacher Taught.

"Do you teach a class in your Sunday School?" I asked a friend last night. "O, no!" she replied, "I cannot teach, I had always rather be taught. I am too eager to learn." Now my experience has always been, the more I teach the more I will learn.

When I am a pupil I am too apt to depend upon the teacher to study up the lesson for me, and to neglect it entirely myself; while if I am a teacher I will endeavor to hunt up as many different points as possible and present them in as simple and direct a manner as I can for the young minds to grasp. If we ferret out anything for ourselves and view it from different standpoints, we remember it a great deal better than if some one else had hunted it up for us; and told it to us with a dozen other truths as we sat among a class of listeners—"because things seen are mightier than things heard." In this way we learn a great deal more of the lesson than we should from a teacher.

But questions often arise that are not answered in the lesson sheet nor comprehensive nor advanced quarterlies,—But there is a lesson Book given expressly for our guidance where we may find not only the answers for the most difficult questions but also for the very simplest.

It is the simplicity of that great guide Book that so charms us and makes it so dear to us. In tea-bing the

children to know and reverence it we grow to love it more and more ourselves. We cannot teach the scholars the ten commandments without learning them ourselves; and each time we hear them repeated they impress themselves more and more firmly upon our own minds. "Thou shalt have no other gods before me." Do I have any other gods? What about the god of pleasure?—and vanity—and that great god self? and again, "Thou shalt not steal." What of those moments and hours and years of time that I have stolen from the Master and filled them up for other gods.

Then there is that greatest of all commands, "Love"—"Love the Lord thy God with all thy strength, and thy neighbour as thyself." Am I fulfilling that command? What does the guide Book say? "Love your enemies." Do I love my enemy? when he takes my coat do I bid—or even permit him to take my cloak also. Can I teach my class to keep the ten commandments and not keep them myself? or would I be constant if I asked them to sign the temperance pledge and not sign it myself?

We ask God to give us understanding that we may understand His word and thus be able to interest and instruct and lead these young minds entrusted to our care. As often as we come to Him we learn of Him,—we walk closer with Him; and as we bring our pupils to Him, endeavor to present Jesus to them and commend them to our Father's love and watch-care, we come closer in touch with Him, and more in sympathy with the little ones, and therefore more fitted for the position of teacher. We come to Him daily with our class, as we bring everything else to Him—and we get so in the habit of coming to Him that it no longer is a "daily duty," it is a constant pleasure, and we take everything, great and small, joy and sorrow, and "go and tell Jesus alone." We do not read a book without asking His blessing upon the reading of it, that we may get from it the very highest good; nor write a letter to a friend without asking Him to guide our pen. We want to live near to Him, in constant touch with Him—rest peacefully in His promises, depend upon His love and protection. It is only when we realize our own weakness and our thorough dependence upon Him, it is then that the Great Teacher is the nearest and the most to us.

A. S. ATKINSON.

Christian Outlook for the Twentieth Century.

The Christian Outlook for the twentieth century seems to me very bright. Of course, there will be occasional retrogrades, and it may be grave catastrophes; for it is in the very nature of life to be subject to crises. Nevertheless, I feel sure that the general trend of the next century will be onward and upward; and this because I feel sure that the Lord of the centuries has not lived and died and risen in vain. Accordingly, I believe that the Spirit of Jesus Christ will be the dominant force in the coming century. I believe, for instance, that his mountain sermon will become more and more the supreme constitution for mankind; that as the church understands more and more his mission and character and teachings and work, her conceptions of God will be more and more heightened, and her conceptions of man will be more and more broadened; that the instincts of animalism will be lost in the sense of divine Sonship; that agnosticism will melt in the heat of personal Christian experiences; that anarchy against man will flee before loyalty to God; that the kingdom of God will be less in word and more in power; that sectarianism will be swallowed in catholicity; that ecclesiasticism will wane and Christianity will wax; that character, rather than opinion, will be the test of orthodoxy; that church and academy will join hands in glad bridal—the church acknowledging the Bible of Nature, and the academy acknowledging the Bible of Scripture; that the standard of ethics—personal, domestic, social, educational, commercial, national, international, Christian—will grow higher and higher; that heredity will gain Christian momentum; that environment will undergo transfiguration; that the sense of individual responsibility, and also of corporate community, will alike deepen; that society will agree that chastity shall be as binding on man as on woman; that life imprisonment will supplant death penalty; that legislation, whether mandatory or prohibitory, will make way for intelligent and cheerful self-regimen; that office will soar from ambition into service; that wealth and work instead of quarrelling, will co-operate; that culture will become more conscious of accountability to God and to man; that society will tend toward equilibrium of forces and of functions, that egotistic insularity will be merged into altruistic terrestrialism; that the few will regain the blessings promised in Abraham; that Christendom will disarm; that the whole world will become one neighborhood; that human units will grow into human unity—men into Man; that the Golden Rule will become more and more the law of society; that faith, hope, love, will be acknowledged the human Trinity—in brief, that the twentieth century will be in very truth a century of Christocracy.—George Dana Boardman, in The Standard.

at Vizianagram.

TELUGU.

Our Board introduced a new circular about a year ago, and new missionaries (wives) pass three exams. Some have been taken years ago, regard it as a case of "old wine in new bottles." The A. B. M. U. thing upon all their new missionary and one which is being

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Taxes and Taxpayers.

During the past month—and especially the last week of it—a large number of persons in the city of St. John have been paying their taxes, or at least that portion of them which is paid directly into the treasury of the county and the municipality. Those who have paid are the prudent people who, by settling their accounts with the city in good time, obtain a rebate of five per cent. upon the amount due, and avoid also the payment of an additional charge for collection.

Those whose duty it is to receive the taxes are not, we dare say, surrounded with the most optimistic influences. The average man probably experiences no sense of exhilaration at the receipt of that annual missive which informs him that he has the privilege of contributing a certain sum to the revenue, and politely intimates that, unless the matter shall receive his prompt attention, the amount due will be collected—with added costs—by process of law. The men who, in response to this courteous invitation, have visited the Chamberlain's office during the past few weeks, have not, we dare say, greatly cheered the hearts of the long-suffering officials by the brightness of their countenances and the geniality of their speech. Even the most honorable and well-to-do citizens are not, we suspect, apt to go about this duty with blithe hearts and words of cheer upon their lips. It may be well, therefore, to remind ourselves that the paying of taxes is, if rightly apprehended, not only a duty but a privilege and an occasion for thanksgiving. If anyone is inclined to think that it is a hard condition of things which makes it necessary to contribute yearly a certain percentage of property or income to the public treasury, let him reflect that the conditions would necessarily be much harder if there were no taxes to pay, for then there would be no municipal government, no streets, no public schools, no police, no public systems or services of any kind,—in short, no city nor any civilized community. The money which the citizens pay into the public treasury is by no means to be regarded as so much lost to them. So far as it from lost that, provided the taxation bears fairly upon all and the revenues are wisely expended, there is no money which a citizen spends which yields him better returns than do his taxes. There may be room for question in many cases whether these conditions are realized. It is probably the fact that some are taxed more heavily and others more lightly than they should be, and it is certain that the expenditure of revenue is not always according to wisdom. But making all allowances that it is necessary to make on this score, it is still true that it is a great blessing for the citizen that he may contribute to, and share in the advantages of, a revenue expended for the purpose of maintaining the administration of righteous and stable government, and the public works and services necessary to the safety and welfare of all civilized communities. The money paid in taxes and expended for the public advantage, provided the expenditure is kept within reasonable bounds, means gain and not loss to the taxpayer. Of the \$40,000,000 which the drinkers of Canada are paying annually for their liquor, some \$8,000,000 are saved, because they go into the revenue, and that is all of this vast sum that is saved. The remaining millions are more surely lost to the drinkers than they would be if they had been flung into the sea. If, instead of dropping these \$32,000,000 into the tills of the liquor sellers, the drinkers were to put them into the public treasury, to be added to the present revenue of the country, both the drinkers and all other citizens would thereby receive great advantage. Think what these \$32,000,000 annually would do if judiciously expended in public work,—

railways, highways, canals, harbor improvements, the development of the public school system, public libraries, etc., and how vastly all the wholesome conditions of life in this country might thereby be enriched. It is a good and wholesome thing for every taxpayer to feel thankful that he is able to contribute to the public revenue, and that he lives in a civilized, Christian land, where the revenue is collected and administered with a good measure of honesty and faithfulness in the best interests of the citizens.

Law and Instruction.

We gather from the Bible lesson of the current week that Jehoshaphat, King of Judah, had reached the wise conclusion that in order to a real and effective reform, something is necessary beyond royal mandates supported by an outburst of popular sentiment or even by the strong arm of the executive. His father, Asa, before him had desired and determined to purge the land from idolatry. He had destroyed the heathen shrines, with the sun images and other symbols of idolatrous worship which defiled the land. There was a great popular outburst of feeling in favor of the true worship. For the time being the hearts of King and people seemed united to serve the Lord, and the popular sentiment seemed quite ready to endorse the mandate that whosoever would not seek the Lord, the God of Israel, should be put to death. But with the insidious influences of heathenism all around them there was great danger that they would forget their good resolutions to serve the Lord, and in spite of the king's commands fall back again into idolatry. So long as ignorance of the truth offered a good soil for the seeds of superstition, so long the abominations of heathenism would either secretly or openly flourish in Judah. If the people were to be delivered from the vanities and impurities of idolatry, they must be instructed and made intelligent in respect to their religious history, their relations to the Lord their God, and the superiority of His pure worship over all forms of heathenism. So King Jehoshaphat set a number of his princes—those doubtless who were best qualified for the duty—with certain Levites and priests, to instruct the people in the law of the Lord.

The principle which underlay the action pursued in this matter by the king of Judah is just as applicable in many instances to the life and conditions of our own time. In the family, for instance, the imposition of parental commands is not sufficient to secure right disposition and right action on the part of the child. The parent's will and word may be in a sense the law of the household, but more than law is needed. The parent's commands may be good and dictated by love as well as wisdom, but unless love and wisdom find expression in sound instruction, the child is likely to go astray. It is not sufficient that the father forbid his son certain books and forms of amusement because they are unwholesome. He must see that things wholesome are provided to take the place of the things prohibited, and that the boy's mind is so instructed, his tastes and habits so cultivated that he shall learn of his own impulse to choose that which is good and eschew that which is evil. In like manner, the wise mother will not be content with laying commands upon her daughter to avoid certain kinds of society and certain forms of amusement, but, through wise instruction and gracious influence, she will cultivate in her daughter a love of wholesome companionship and of all good things.

The principle has its application to the life of the religious community today just as it did in the days of Asa and Jehoshaphat. Much is needed beside the issuing of commands, the setting forth of creeds and the stirring of religious emotions. Instruction is required, such instruction as is given by an able ministry, sound and spiritual biblical teaching, seminaries and colleges under Christian influences, first-class religious newspapers and other forms of the most wholesome literature. Men and women in our churches need to be made intelligent as to the things which they profess and as to the course of action which their duty as Christians requires them to pursue. For lack of instruction many go astray, and for lack of knowledge many stumble into foolish heresies and infidelities. It is a mistake to suppose that the false gods of Jehoshaphat's day are all dead and forgotten. Many of them are as much

alive as ever they were, and their worship, though it may not be called worship, is just as real and just as seductive as it was of old. From these vanities the people will not be effectually delivered without spiritual instruction—which shall enable them to distinguish between the things which are of God and those which are of the evil one.

The same principle has its application in respect to social reforms. Royal mandates or legislative enactments may have much effect, but to the establishment of any important social reform on a permanent basis more than prohibitive enactment and executive power is necessary. If any man thinks, for instance, that if a prohibitory law against the liquor business were placed upon the statute book the final goal would be reached and the triumph of the temperance reform forever secured, he is pleasing himself with a delusive dream. A prohibitory law, to be effective in this country, must be steadily and actively supported by prevailing public sentiment. Such a sentiment must be intelligent, and therefore must be fed upon instruction. It cannot be created by law, or developed by occasional appeals to feeling. It must have a backbone of intelligence. And a people who are made really intelligent in regard to the character and fruits of the liquor business, especially a people who have imbibed so much of the spirit of Christianity as have the people of Canada, may surely be trusted to deliver their land from so great a curse.

Editorial Notes.

—President Trotter returned on Thursday last from the West, having spent a fortnight at Clifton Springs, N. Y., and another week among friends in Ontario. Readers of the MESSENGER AND VISITOR will share our pleasure at the assurance from Dr. Trotter that he has returned home in excellent health and spirits, and eager for the work of the new year. Before he left home Dr. Trotter had suffered some inconvenience and a good deal of anxiety on account of some trouble affecting one of his eyes. Consultation with an eminent specialist, Dr. Butler, of Montreal, has relieved all anxiety on that score. The disturbance proves to be of slight account and will not interfere even temporarily with the use of the eyes. We are greatly pleased to receive and to publish this most gratifying assurance.

—Respecting the opening of the schools and the prospects for the year, President Trotter writes: "I find that the Seminary has opened with a large attendance of students, and that the new musical teachers are making a fine impression. The attendance at the Academy is not as large as Principal Oakes would have desired, but the quality of the students is very good, and the work is being conducted with ability and spirit. Other students will continue to come in. The prospects for the College are very good. Our opening comes, as you know, next Wednesday, October 5. With a good large Freshman class added to the students already on the roll, and two young capable men added to the teaching force, we are looking for a good year. We shall, however, lack the life which is life indeed, unless the presence and power of God's spirit shall be with us. We would, therefore, ask once more for the earnest prayers of God's people that the blessing of God may be richly granted us."

—In view of the strong feeling which exists in England over the prevailing tendency to extreme ritualism in the Established Church, the Church Congress held last week at Bradford had been anticipated with great interest. The popular feeling aroused by Mr. Kensit and other agitators, and intensified by Sir Vernon Harcourt's letter in the Times, denouncing "illegal ritualistic practices," has become so widespread and pronounced that it can no longer be ignored. The Bishops admit that the Church of England is passing through a momentous crisis. Some deliverance of importance was expected from the Archbishop of Canterbury at Bradford. The Archbishop did indeed, as it appears, deal with the subject, but in no very definite manner. He is reported as saying that a stop must be put to a great deal that was going on, and expressed confidence that the Bishops would be able to stop it, but gave no intimation as to how it was to be done. It is presumed that more definite instructions will be given in the Archbishop's charges to the clergy of his diocese, which are to be issued the present week.

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—We desire to call attention to a note which appears on another page from Rev. Ralph M. Hunt, pastor of the Baptist church of Jamaica Plain, Boston. Mr. Hunt, as will be seen, writes in the interest of the many young people from Baptist families who go from these provinces to make their home in Boston. We are sure that any of our people who may be living now, or going to live, in that part of Boston, (which is one of the most pleasant parts of the city) if they have not already connected themselves with some Baptist congregation, will do well to make themselves known to Mr. Hunt. Himself a provincialist, he naturally feels a special interest in young people from these provinces, and the Jamaica Plain church affords a very pleasant church home. A large number of its members were originally from the Maritimes, and pastor and people, we are sure, will unite in giving a hearty welcome to any others who shall wish to join their numbers. It is a sad fact, we are told, that many of our young people who, while they were at home, were known as active Christians, when they go away and mingle in the life of the great cities, get away altogether from religious influences. We are sure that the pastors here in the provinces will gladly do whatever is possible, by co-operating with pastors in Boston or elsewhere, to secure wholesome moral and religious influences for the young people who go out from their watch-care.

Missionary Literature.

In answer to the inquiry of Rev. C. P. Wilson for Missionary Literature, I would suggest that he first get the unique handbook, and the sources of Missions, called "The Missionary Pastor," by Rev. James Edward Adams, and published by Fleming H. Revell Co., of New York, Chicago and Toronto. This book has five chapters:

- 1. Missionary pastor's missionary methods. 2. Missionary pastor's missionary meetings. 3. Missionary pastor's missionary class. 4. Missionary pastor's missionary literature. 5. Missionary pastor's missionary chart.

This covers all the ground completely. A casual perusal merely, of the fourth chapter will lead Mr. Wilson to wish that his salary could be increased to \$3,000 for a year or so. The books there mentioned are all fresh, exhaustive in their several departments, and fascinating beyond description. The fifth chapter is instructive and suggestive, and opens the way to much delightful manual work for a B. Y. P. U. Some of the most delightful evenings our young people have spent together, have been on the occasions when they have met to manufacture the charts there depicted. The volume contains 171 pages and the price is 75c.

Fallbrook, Cal., Sept. 14.

M. B. SHAW.

From British Columbia.

I must refer to my friend Rev. Dr. Trotter, of Acadia, for reference to myself in the personal introduction made to the Baptist churches of the Maritime Provinces. My pastorate is that of the First Church, Brantford, Ont., and at the earnest invitation of the British Columbia Home Mission Board, I am here for three months work supervising the missionary work of the Convention. This explains to readers of the MESSENGER AND VISITOR who the writer is and so I beg a brief space for several letters from this wonderful Province. It was only last week I came and have already seen something of the Lord's work by our own denomination. It was my privilege to preach last Sunday in Bro. Stackhouse's church, in Vancouver, and I have been in the other two since. From here I propose visiting Victoria and the other districts where we have work going on, and doing that, I am to find out the fields needing immediate and definite attention. Already five or six men could be well placed for work, and in less than a year a dozen ought to be added to the list of pastors and evangelists. Some of the mining towns are going to be permanent; others will rest. We thought trade was going to be depleted, but it is pushing forward again. Pastor Sweet, from Moosejaw, and an Easterner will be located there ere long. The things you heard from Revs. Vining and Stackhouse at your recent convention need not be repeated here. That British Columbia is a great Province, with a magnificent climate and future none can deny. The Baptist work is in good shape so far as it goes. The pastors and churches are alive to the deepest interests of their work and are going forward with commendable zeal. The great work to be done is evangelistic, the establishment of Sabbath Schools, preaching services and after a while the organization of churches. The country is aggressive; the Christians must be aggressive or the race is going to be unequal. If courage and caution, energy and solidity can be combined, a good deal will be accomplished. The churches and pastors here must be missionary or they will be nothing. I am glad to find

them holding to the old time truths. The gospel of Jesus Christ is being plainly and powerfully preached. The pastors are Ontario and Maritime men, for the most part. They are all good men, and it might be an advantage if some other elements of character were sent to meet the variety of nationality found in the Province. If we are prayerful and not picking our own, the Lord will provide. From all I have yet seen I can commend this work, so important just now, to the churches where this paper circulates, for many of your sons and daughters are here.

THE WESTMINSTER FIRE.

Readers will have read of the recent fire at this royal city. About half the city is destroyed and among the ruins is the beautiful Baptist church. The facts are as follows: The debt was \$12,000, the insurance only \$7,500. The walls of the building and lot will probably have to go to pay the balance of the debt. One third of the members are bereft of their all, many more are seriously affected, and the rest will have to bear the burdens of expense. The Board must stand by the pastor and help towards his salary. They must buy a new lot and put up a simple wooden structure for Sabbath School and church services. For this they need \$3,000, perhaps, more. The people themselves can't do it, for their losses are already great and a large number are penniless. Now dear pastors and churches, I would wish that my first letter to you had no reference to money, but I must appeal on behalf of the New Westminister brethren for your sympathy. Many individuals among you could do something and not a few might make a collection at your services. I know your system for raising missionary money is constitutionally fixed, but this is an outside matter. A sister church is in trouble, will you not send a few dollars as well as a few kind words to Rev. P. H. McEwen, New Westminister, B. C.? He is a man of God, long tried and highly honored. An official acknowledgement will be sent you and you will not be sorry for anything you do.

The prospect of a glorious work in this province is unmistakable. Everything points that way and I hope to give you news in further letters which will make you feel how much we owe to our glorious Lord for the mercies which are ours in the central and eastern parts of our Dominion. D. SPENCER. Vancouver, September 6.

New Books.

Things a Pastor's Wife Can Do. By One of Them. Philadelphia; American Baptist Publication Society. 12 mo. 80 pages. Price 30 cents.

This is an attractive little book, both because of the excellence of binding, paper and print, the matter it contains and the pleasing style in which it is written. Its eighteen short chapters contain many thoughts monitory and suggestive, which doubtless will be read with great interest by minister's wives and those who may have such a relationship in view, while it certainly will not be without interest and value for other classes of readers. The writer takes a very just and sensible view of the relationship which the pastor's wife should sustain to her husband, the church and the life of the community of which she is a part. The minister who marries a woman because she appears to have a liking for official position, and people say she will make a good wife for a minister, makes the mistake of his life. "Any healthy, happy, devoted Christian girl is capable of making the ideal pastor's wife." The teaching of the book is that the wife of the minister will best fulfil her calling not by being president of this and that society in the church, and giving herself to official duties, but by performing as simply and faithfully as possible the duties, which belong to her in common with others, of wife, mother, member of the church and earnest Christian. Her duties as wife will of course bring her into very close touch with all the pastor's work, and she will give him such sympathy and help as can come to him from no other quarter. There are many wise suggestions as to how the pastor's wife may, by sympathy, counsel and work, bring help to her husband and make their united ministry fruitful in good results. One of the things which our authoress thinks a pastor's wife can do effectively, and with great advantage to the church and the cause which her husband serves, is to promote the circulation of the religious newspaper.

Uncle Allen's Party in Palestine. By H. A. Tupper, Jr., and Mrs. C. A. Hamilton. 12mo, 175 pages. Price, 75 cents. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

This volume narrates the incidents of a journey, real or supposed, of a family party through Palestine. The party journey leisurely, taking time to visit all the principal places and to observe carefully the chief objects of interest. These observations and their bearing upon the Bible narratives are brought out in conversations which the members of the party are supposed to hold with each other on their journey. Under these conditions it is almost inevitable that the style of the book should be somewhat stiff and stilted. But the reader will find in it much that is interesting and instructive as he is caused to see by the help of others' eyes the present life of Palestine and to appreciate the light which is thus shed on the Bible and its records of the long past.

Readjustment.

DEAR EDITOR.—Permit me a word on readjustment in the position of our Missionary Boards, Home and Foreign. I am glad that the Maritime Convention has decided to do its own Home Mission work in the Province of New Brunswick. This, the Convention owes to the churches that have stood loyal to her all these years. I think my suggestion would remove some of the objections to a Home Mission Board in Nova Scotia, doing work in New Brunswick. If the Province in which the Home Mission Board is situated has an advantage, then New Brunswick should have her turn. This then is my suggestion, as the Home Mission Board of the Maritime Convention is the only properly qualified body to do Mission work for the Maritime Convention in New Brunswick, then let the Board be situated in New Brunswick for an equal term of years, and put to the test what seems to be a sound and logical argument to many, that the men of any Province are the best qualified to do Home Mission work in that Province. If so, give New Brunswick the advantage for a time, by placing the Maritime Home Mission Board in that Province. Then in order to balance our Missionary work, take the Foreign Board to Nova Scotia, say Yarmouth, Wolfville, Truro or Halifax. A change of pasture would do both Boards good, not that the men of one Province are any better qualified to do this work than those of another, but a change of these weighty responsibilities of the denomination will tend to broaden and deepen the sympathies of our people in the various branches of our work, and bring more of our brethren in touch with the throbbing pulses of the body. But some one may say, "Why not go further and change the situation of our institutions of learning?" If that were possible, it might be well for the denomination as a whole, the Province that has a college situated in it has the advantage over her sister Provinces. But the plant cannot be easily moved. The Baptists of New Brunswick need a Baptist institution of learning much. It was a sad day for the Province of New Brunswick when the Baptist Seminary closed. What I believe New Brunswick needed in the beginning, and still needs, is a Baptist Academy, on a par, in all respects, with Horton Academy, to give a sound education to our boys and girls, and to matriculate students into the University at Wolfville. But the change in the situation of our Missionary Boards would not only be possible, but profitable, and end the strife that must sooner or later end, if the best interests of the denomination are to be served.

Yours in the interests of the work,

Hantsport, N. S., Sept. 30th. G. R. WHITE.

Universal Prayer For Sunday Schools.

SUNDAY AND MONDAY, OCTOBER 16 AND 17, 1898.

In view of the recurrence of the "Days of Universal Prayer for Sunday Schools," the Council of the Sunday School Union invites the attention of ministers, superintendents, teachers and friends to the arrangements indicated herewith. In doing so, the Council ventures to express the earnest hope that these suggestions may, as far as possible, be carefully and heartily carried out.

That special season of prayer, when rightly used, are fruitful in lasting good, both for teacher and scholar alike, all who have previously participated in them gladly recognize. For on this thing, they are a source of needed and helpful stimulus to the teacher. They serve to keep a sense of the importance of his work more clearly before his mind, and also to kindle his love for it into brighter and warmer glow. Earnestness, somehow, tends to grow cold in solitude; while on the other hand, it catches fire in a surrounding atmosphere surcharged with prayer. We little know how much of that subtle, hallowing influence of the Sabbath, which, though it cannot be logically explained, yet makes itself felt even on the dullest hearts, is due to the fact that, on that one day, voices of praise and prayer are ascending to the Most High from every Christian land.

Certain it is, at least, that the help and inspiration that comes to many a fainting teacher from the practical demonstration which such days of prayer afford, is no unreal, imaginary thing. The thought that thousands of hearts are uniting throughout the world in supplication for blessings on the work, cannot fail to banish discouraging thoughts from the teacher's mind, and to freshly inspire his zeal. "They that wait on the Lord shall renew their strength." That is a sure result even of private prayer. But it is much to have in addition one's own individual strength reinforced by the sense of a world-wide comradeship. The strongest soldier does not win the battle when he fights alone. The weakest is inspired with courage at the thought that he is one of an innumerable company.

The worth of the souls entrusted to us make it imperative that we should utilize as much as possible every rightful means to possess ourselves of needed strength and wisdom. And these days of special consecration are but meant to lead us to that source where strength and wisdom may be surely found.

WILLIAM H. GROSER, JOSEPH EDMUNDS, CHARLES ROBTOM, JAMES TILLET, Hon. Secs.

56, Old Bailey, and 57 and 59, Ludgate Hill, London, E. C., 1898.

* * The Story Page. * *

She Lived Religion.

Ned Fry sat in his cottage moody and dejected. He had got drunk the night before, and in a quarrel at the village inn had been knocked down violently, and had broken his arm. After enduring some hours of pain, it had been set and bound up in a sling.

Ned was a carpenter by trade, and need never have lacked work. Just now he had a job at the Upland Farm. But he was so lame that he would now be unable to resume work for several weeks, and that his wife and little boy were dependent on his earnings.

The prospect was not cheerful, particularly as he knew that it was through no one's fault but his own that he was in such a bad plight. He had been married just four years. The happy young wife he had brought home had grown sad looking, and avoided talking to her neighbors more than was necessary. They said she was fretting over the little girl she buried a year ago.

But there had been times lately when Mary Fry had said to herself that she could not wish her little one had lived to grow up and know poverty and suffering, that seemed inevitable since her husband had taken to drink. Ned's head was aching and his arm was very painful. The rain was pattering on the little casement, and a dull, smoky fire gave very little warmth.

His wife was preparing a meagre dinner, and his little boy was playing on the floor. Just then a tap was heard at the door, and the next minute a lady came in.

Mary Fry dusted a chair for her, and answered her questions about the man's broken arm as shortly as she could. The visitor was well-known to them both. She was the wife of Fry's employer at the Upland Farm, and often visited the villages when she happened to have time.

"I am very sorry about your accident," she said to Fry; "but I am afraid it was your own fault. It will be a lesson to you, I hope, to think more of your wife and child. You see how they suffer for your neglect."

Fry listened with a scowl on his face, and answered nothing; and soon the visitor seeing his mood, took her departure.

"There's your good folk," snarled Ned to his wife. "Preach, preach, and show the way to be good, and let everybody else know they're bad. No religion for me, or religious folks either!"

A week went by, and then a sadder trouble came to the Frys. The little boy fell ill with scarlet fever, a dangerous type of which had appeared in the village. As the fever ran its course, and he knew the child's life was in danger, Ned Fry became nearly distracted. His little boy was the idol of his heart.

The poor mother, weakened by anxiety and watching, took ill, and, before her little boy had come to the worst, she, too, lay in ceaseless delirium.

Ned Fry did not know where to turn or what to do. The neighbors, one and all, kept away from the infected dwelling, and there were no hands but Ned's to minister to mother and child. Crippled as he was and ignorant of what to do, it seemed that things could scarcely be worse for them all. But just then another visitor came.

Ned opened the door, and saw standing there a young lady who had lately come to live in the village.

"We've got fever here," he said. "I know," she answered. "That is why I came, to see if I could do anything for you. I have heard you have no one to help you, and that you can not even use your arm. May I come in?"

She spoke quietly and courteously. "You'd better not ma'am," said Ned, softened from his moroseness; "why should you?"

"I want to help you," the lady replied. "Please let me in, I am a good nurse and I live alone. I came to this village just to do what I can for you all."

And saying this she passed in. "And it's my belief that from the day she came they began to get better," said Ned Fry, many weeks later, to his fellow-workmen. "She knew what to do for them, and her gentle ways and touches took the fever out of them. Sometimes she sat up o' nights, when I was too dead beat to hold my eyes open; and when the worst was over, she would come with her flowers and cool drinks to make a sort of heaven for them. Ah, and never a word did she preach! No talk about goin' to church, and giving up public house, and doin' your duty. But I'll tell you what it is, mates, she didn't need to talk it; she lived her own religion. Says I: 'Why did you come here, when you'd no call to do it, and a chance of catching the fever, too?' for I couldn't make it out. But she says, quite simple-like: 'you were in trouble, and I knew I could help you.' And somehow I minded all the words of the Bible about Jesus Christ and the heavy laden, and I says to myself, 'There's something in religion, after all,' and hang me if I didn't take my Bible and read it when I sat there by myself. And now there's no public house for me, mates; but there's work to be done, and an honest life to be lived, by God's help."

And it was the beginning of a new life. Hard work, steady endeavor, and prayer for strength brought with them the blessing they never fail to bring. And Ned's religion was his life.

Dear friends, unless your faith and your life speak equally to declare you followers of Christ, your religion is of little worth.—The Christian Guardian.

Mr. Pansy's Dilemma.

One night the little green leaves were nestling to the breezes in a treetop; it sounded just as if they were all cuddling down in the branches and trying to sing themselves to sleep together.

Down below, almost underneath the largest branch of the tree, was Pansytown, all shimmering and bright-eyed in the moonlight. A forest of tall grass had been waving all around the little flower town; but that day a storm (I believe the citizens of Pansytown called it a cyclone), swept over the grassy woods, and in the night they were left standing only the stumps of the green waving trees of grass.

Luckily for Pansytown, the cyclone had swept clear around the town and left even the very outskirts untouched.

While many of the Pansy people were raising their eyes in thanksgiving for their narrow escape, and feeling, no doubt, how wonderful it was, one of the families in Pansytown was behaving very badly indeed.

They were all six sitting in a circle on the top of their green stem of a house. It was a funny house—would never have done for winter, because its walls, instead of coming up square and close to shut them in from the cold, were standing in groups down below the housetops on which the family were sitting.

They had their green satin armchairs and their one little stool out on this sort of a roof, veranda. There were Mr. Pansy and Mrs. Pansy and their two daughters, also Mr. Pansy's twin daughters by his first wife; for it seems Mr. Pansy had been married before.

It was whispered that Mrs. Pansy No. 1 had been a very good, sensible little woman, although she had never been seen in Pansytown. When the family first came out on their housetop, there were the four daughters and Mr. and Mrs. Pansy No. 2. She liked to be called Madame Pansy; and because it is only courteous to please people when one can, a good many of the neighbors did call her Madame Pansy.

She always insisted upon her two stepdaughters saying "Madame" when they addressed her. They were quiet, modest girls—very much like their mother who was gone.

But loving and gentle as they were, Madame Pansy is not supposed to have been very fond of them. So, as they sat out in their circle, she bade them sit together in one of their chairs, leaving two for her own daughters; but I rather think they liked that, for they were very fond of each other.

Anyway, there were only five chairs, and the twins had no choice unless one of them had sat on the footstool; but the rest of the family wanted to put their feet on that.

Then she told her own handsomely-dressed daughters to sit down each in a chair of her own, while she and Mr. Pansy sat in the other two chairs.

But Mr. Pansy was not pleased with the plan at all. He told Madame Pansy that he thought, since the twins were older than their half-sisters, they should by rights have two chairs.

At that Madame's two daughters sat up stiff and haughty. But the twins in their modest little gowns sat closer together in their armchair, and wished Mr. Pansy had not spoken; for they knew their stepmother would never, never listen to any such advice.

Madame Pansy grew very angry. Not one word did she say—perhaps because she thought Mr. Pansy ought to know by this time that she was queen in the circle—but she took Mr. Pansy by the shoulders and led him to the little stool. There she made him sit down, and as if that were not punishment enough, she had him put both his feet in their little foot-tub.

Then Madame Pansy sat down on two chairs herself, spreading out her handsome clothes as if to make sure that neither of the twins nor even Mr. Pansy himself should ever again sit on either of them.

All this while the Man in the Moon had been holding up his lantern to see what was going on in the great world below. For a long time he had been passing through the tree tops at Pansytown; but a cloud swept past his face before he could adjust his eye-glasses to his nose, and besides that, he was too far away to have seen.

Yesterday, when the Man in the Moon was gone to bed, I went out to Pansytown to see for myself whether Madame Pansy had really obliged Mr. Pansy to sit on the footstool.

Each of the handsome daughters was sitting on one side of Mr. Pansy, behind him were his twin daughters, and in front of him, looking like a queen on her throne, sat Madame Pansy, with her yellow satin gown spread out over the two chairs.

But they all looked so bright and happy, even Mr. Pansy on the footstool, that I think it must have been all a joke, or else a little game they play among themselves in Pansytown.

But to make sure about the chairs, I coaxed the modest twins, the two proud sisters, and Madame Pansy herself to be lifted from their green satin armchairs. It was all exactly as the little story said.

So I know it is true, even if it is a dusty little fairy tale that some one hid in my memory-box a long time ago.—F. E. F., in Outlook.

'Too Late.

The old farmer died suddenly; so that when Judge Gilroy, his only son, received the telegram he could do nothing but go up to the farm for the funeral. It was difficult to even do that; for the Judge was the leading lawyer in X—, and every hour meant dollars to him.

As he sat with bent head in the grimy little train that lumbered through the farms, he could not keep the details of his cases out of his mind.

Yet bitter grief he felt was uncalled for. He had been a good, respectful son. He had never given his father a heartache; and the old man had died full of years and virtues, "a shock of corn fully ripe." The phrase pleased him; it seemed to close the story of his father's life, leaving room for no regrets.

The village doctor met him at the station, and they walked up to the farm-house together. "I wish to tell you," said the doctor, gravely, "that you father's thoughts were all of you. He was ill but an hour; but his cry was for 'John! John!' unceasingly."

"If I could have been with him!" said the Judge.

"He was greatly disappointed that you missed your half-yearly visit last spring. Your visits were the events of his life. There were no others," said the doctor.

"Last spring? O, yes; I took my family to California."

"I urged him," said the doctor, "to run down to see you on your return, but he would not go."

"No; he never felt at home in the city."

The Judge remembered that he had not asked his father to come down. The old gentleman did not fit into the life of his family, who were modern and fashionable. Ted was ashamed of his grandfather's wide collars, and Jessie, who was a fine musician, scowled when she was asked to sing the "Portuguese Hymn" every night. The Judge humored his children, and ceased to ask his father into his house.

The farm-house was in order and scrupulously clean; but its barrenness gave a chill to the Judge, whose own home was luxurious. The deaf old woman, who had been his father's servant, sat grim and tearless by the side of the coffin.

"Martha was faithful," whispered the doctor; "but she is deaf. I don't suppose she spoke to him once a week. His life was very solitary. The neighbors are young. He belonged to another generation."

He reverently uncovered the coffin, and then, beckoning to Martha, went out and closed the door.

The Judge was alone with his dead.

Strangely enough, his thought was still of the cold cold barrenness of the room. Those hacked wooden chairs were there when he was a boy. It would have been so easy for him to have made the house comfortable—to have hung some pictures on the wall! How his father had delighted in his engravings and pored over them!

Looking now into the kind old face, with the white hair lying motionless on it, he found something in it which he had never taken time to notice before—a sagacity, a nature fine and sensitive. He was the friend, the comrade, whom he had needed so often! He had left him with deaf old Martha for his sole companion!

There hung upon the wall the photograph of a young man with an eager, strong face, looking proudly at a chubby boy on his knee. The Judge saw the strength in the face.

"My father should have played a high part in life," he thought. "There is more promise in his face than in mine."

In the desk were a bundle of old account books, which showed the part he had played. Records of years of hard drudgery on the farm, of work in winter and summer, and often late at night, to pay John's school bills and to send John to Harvard. One patch of ground after another was sold to keep John while he waited for practice; to give him clothes and luxuries which other young men in town had, until but a meager portion of the farm was left.

John Gilroy suddenly closed the book. "And this was the end!" he said. "The boy for whom he lived and worked won fortune and position—and how did he repay him?"

The man knelt on the bare floor and shed bitter tears on the quiet old face. If he would come back! It would be so easy to make a little home for him in the city, to go to him every day with gossip of his cases, or to take him to hear music, or to see noted men—to make his life happy and full! So easy!

"Oh, father! father!" he cried. But there was no smile on the quiet face. He was too late.—Youth's Companion.

Will, Dick, and the Squirrel.

The boys went out one morning to look at the traps they had set in the edge of the woods for small game, such as rabbits and quails. As Will stooped down and looked into his trap, there sat a little brown squirrel looking straight at him with his eyes.

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"Hello, bunny!—How did you come here?"
 Dick came running up, with Towser at his heels.
 Towser stood by the trap, and barked and barked, as proud as if he had "treed" the squirrel himself.
 "Let's have some fun," suggested Dick.

"Let's turn him loose in the middle of the field, where he can't get to a tree, and set Towser after him. He can't miss catching him."

"No; I wouldn't do that," said Will. "It isn't any use."
 "You are too tender-hearted," retorted Dick.

"I believe in fair play," said Will. "It is no use to set Towser on him when he can't get away. You can kill him and have him for dinner, but you must do it fair."

Dick put his hand cautiously under the trap, so as not to let the prisoner escape. To his surprise, the little captive put his mouth into his hand, as if to eat out of it.

"Whoever saw the like?"

He took the squirrel out of the trap, holding it loosely, as it was not trying to get away. Then, slipping from his hand, it perched on his shoulder, and sat there quite contented. Dick was nonplussed. How was he to kill such a confiding little creature? Yet, after taunting Will with being tenderhearted, he was ashamed to say that he couldn't kill the squirrel.

"He is so tame he will make a good pet for Amy," he said. "I'll carry him home to her."

That got him out of the difficulty. "Oh, you dear, stupid Dick!" she said. "It's my own little Sprite!"

Amy reached out her arms, and Sprite ran to her, putting his mouth into her hands and asking for his breakfast, for he was hungry after his long imprisonment, and quite unconscious of the narrow escape he had made.

Dick never told Amy his amiable intentions toward Sprite, but he said to himself: "I wouldn't have killed little Amy's pet squirrel for a hundred dollars, and I wouldn't have set Towser on him for a thousand."
 —Lutheran Observer.

A Touching Incident.

A little boy came to one of our city missionaries, and holding out a dirty and well-worn bit of paper, said: "Please, sir, father sent me to get a clean paper like that." Taking it from his hand the missionary unfolded it, and found it was a page containing the beautiful hymn, of which the first stanza is as follows:

"Just as I am, without one plea,
 But that thy blood was shed for me,
 And that thou bid'st me come to thee,
 O Lamb of God, I come!"

The missionary looked down with an interest into the face earnestly upturned to him, and asked the little boy where he got it, and why he wanted a clean one.

"We found it, sir," he said, "in sister's pocket when she died, and she used to sing it all the time when she was sick, and loved it so much that father wanted to get a clean one to put in a frame to hang up. Won't you give us a clean one, sir?"

This little page, with a single hymn on it, had been cast upon the air like a fallen leaf by Christian hands, humbly hoping to do some possible good. In some little mission Sunday-school probably, this poor little girl had thoughtlessly received it, afterwards to find it, we hope, the gospel of her salvation.—World-wide Missions.

Growing.

A little rain and a little sun,
 And a little pearly dew,
 And a pushing up and a reaching out,
 Then leaves and tendrils all about—
 Ah, that's the way the children grow,
 Don't you know?

A little work and a little play,
 And lots of quiet sleep;
 A cheerful heart, and a sunny face,
 And lessons learned, and things in place,
 Ah, that's the way the children grow,
 Don't you know?

—Selected.

At a time when many stories are afloat about Mr. Gladstone, I may be pardoned for recalling a little incident that happened many years ago. I cannot recall the exact date, but it must have occurred after some signal triumph in the House, and his name was, as often happened in the course of his long life, on very tongue. I was driving one autumn evening in a conveyance which in those days used to run from Lamblash to King's Cross (Island of Arran) when for any reason the late boat did not go round to Whiting bay. Sitting opposite to me were two men who appeared to belong to the Paisley weaver class, and true to the traditions of that class they were busily discussing politics. Presently one of them said, with much emphasis, "There hasna been a lawgiver equal to Mr. Gladstone since the days o' Moses."
 "Moses!" retorted the other, "Moses got the law gien tae him frae the Lord, but Mr. Gladstone maks laws out o' his ain heed."—Sel.

The Young People

EDITOR, J. B. MORGAN.

Kindly address all communications for this department to Rev. J. B. Morgan, Aylesford, N. S. To insure publication, matter must be in the editor's hands on the Wednesday preceding the date of the issue for which it is intended.

Prayer Meeting Topic—October 9.

B. Y. P. U. Topic.—An over-ruling Providence, Genesis 45: 3-8; Isaiah 45: 1-6.

Daily Bible Readings.

Monday, October 10.—Isaiah 50. Duty of speaking a seasonable word to others, (vs. 4). Compare Ex. 4: 11.
 Tuesday, October 11.—Isaiah 51: 1-11. Fear not the reproach of men, (vs. 7). Compare Matt. 10: 28.
 Wednesday, October 12.—Isaiah 51: 12-23. "Covered in the shadow of mine hand," (vs. 16). Compare Isa. 49: 2.
 Thursday, October 12.—Isaiah 52: 1-12. God before and behind you, (vs. 12). Compare Ps. 125: 2.
 Friday, October 14.—Isaiah 52: 14; 53: 12. Our vicarious Saviour. Compare Rom. 4: 24, 25.
 Saturday, October 15.—Isaiah 54. Righteousness is of the Lord only, (vs. 17). Compare 1 Cor. 1: 30.

Prayer Meeting Topic—October 9.

An Over-ruling Providence, Genesis 45: 3-8; Isaiah 45: 1-6.

The early Greeks, who are representative men of ancient days, believed that the fates ruled the destinies of men and that against these decrees it was most useless for any to contend. If a man was a villain, it was of necessity, and so no word of censure should be uttered against him.

The apostles taught that a man was responsible for his conduct and that it was no excuse for evil doing because it was over-ruled for good. Of the instigators and perpetrators of that plot against Christ they said, "Ye have taken and with wicked hands have slain and killed. They were not excused because of the fact that all was over-ruled for the world's good. Joseph's brothers did wrong in selling him, but God over-ruled their wrong doing for Joseph's and the world's good. God did not compel Joseph's sale or Christ's betrayal. He over-ruled these.

God directs the lives of those that love Him.

1. He over-rules their occupations, giving and bringing each to that bit of work that was allotted by divine foresight years before.
2. He over-rules financial losses, thus bringing in thoughts of heavenly treasures that winds and rains cannot destroy.
3. He over-rules sickness, bringing the sufferer nearer to Himself and enabling him to feel that the presence of the Master is better than health.

Yes God rules in the wide universe, and in the humble heart that in Him confides. Let Him rule, my friend, in your heart.

Sacred Literature Course.

We have been further disappointed, in not securing articles upon the topics of the Sacred Literature Course. But we hope soon to start these, though there will have to be the omission of a few subjects at the outset. Already two very excellent articles, from the able pen of Dr. Dorgan, have appeared in the Baptist Union, upon "Religious Beliefs and how we come by them," and "The Bible as a Revelation and an Authority." As an earnest of the rich fare to be served up to the Baptist Young People of this continent, during the present season they are pregnant with promise. Our hope and prayer is that our Maritime Young People, may take hold of this work with an energy worthy of themselves, and pursue it with such enthusiasm and perseverance, as shall bring to them rich reward. Let our leaders listen themselves; let the old classes be re-organized; let new ones be formed, and let us determine to win back the International banner, which for four successive years waved in the provinces by the sea.

Without Axe or Hammer.

"This world is the quarry," says Rev. J. R. Miller. "We are toiling away in the darkness. We cannot see what god is ever to come out of our lonely, painful, obscure toil. Yet some day our quarry work will be manifested in the glory of heaven. We are preparing materials now and here for the temple of the great King, which in heaven is slowly rising through the ages. No noise of hammer or axe is heard in all that wondrous building, because the stones are all shaped and polished and made entirely ready in this world."
 "We are the stones, and the world is God's quarry." The stones for the temple were cut out of the great rock in the dark underground cavern. They were rough and shapeless. Then they were dressed into form, and this

required a great deal of cutting, hammering and chiselling. Without this stern, sore work on the stones, not one of them could ever have filled a place in the temple. At last, when they were ready, they were lifted out of the dark quarry and carried up to the mountain-top where the temple was rising, and were laid in their places.

"We are stones in the quarry as yet. When we accepted Christ we were cut from the great mass of rock. But we were yet rough and unshapely, not fit for heaven. Before we can be ready for one place in the heavenly temple, we must be hewn and shaped. The hammer must do its work, breaking off the roughness. The chisel must be used, carving and polishing our lives into beauty. This work is done in the many processes of life. Every sinful thing, every fault in our character, is a rough place in the stone, which must be chiselled off. All the crooked lines must be straightened. Our lives must be cut and hewn until they conform to the perfect standard of divine truth."

"Quarry work is not always pleasant. If stones had hearts and sensibilities they would sometimes cry out in sore pain, as they feel the hammer strokes, and the deep cutting of the chisel. Yet the workman must not heed their cries and withdraw his hand, else they would at last be thrown aside as worthless blocks, never to be built into the place of honor."

"We are not stones; we have hearts and sensibilities, and we do cry out oftentimes as the hammer smites away the roughness of our character. But we must yield to the sore work and let it go on, or we shall never have our place as living stones in Christ's beautiful temple. We must not wince under the sharp chiselling of sorrow."

"When God afflicts thee, think he hews a rugged stone
 Which must be shaped; or else aside as
 useless thrown."

Junior Baptist Union.

The initial number of this little gem of journalism has just come to hand. We hasten to congratulate the B. Y. P. U. A. We also congratulate the Junior leaders and workers, but most of all do we congratulate the Juniors themselves upon the possession of a paper "all their own." Have you seen a sample copy of it? If not, drop a card by next mail to the B. Y. P. U. A., 324 Dearborn St., Chicago. With the aid of this valuable little monthly, at the trivial cost of 15c per year, in clubs of 20 and upwards, there is no good reason why every church should not have a successful Junior Union. If your church has not one already, ask yourself on your knees, "Why not?"

Shakespeare and the Bible.

Read the following curious parallels between Shakespeare and the Bible. They will be found interesting:

- Bible—"But though I be rude in speech." 2 Cor. xi. 6.
- Othello—"Rude am I in speech."
- Bible—"Consume thine eyes and to grieve thine heart." 1 Samuel 11, 33.
- Macbeth—"Show his eyes and grieve his heart."
- Bible—"Thou hast brought me into the dust of death." Psalms.
- Macbeth—"Lighted fools the way to dusty death."
- Bible—"Look not upon me because I am black, because the sun hath looked upon me." Solomon's Song I, 6.
- Merchant of Venice—"Mistake me not for my complexion; the shadowy livery of the burning sun."
- Bible—"I smote him; I caught him by the beard, and smote him; and slew him." 1 Samuel xvii, 35.
- Othello—"I took him by the throat, the circumcised dog, and smote him."
- Bible—"Opened Job his mouth, and cursed his day; let it not be joined unto the days of the year, let it not come into the number of the months. Job iii, 2, 6.
- Macbeth—"May this accursed hour stand; aye, accursed in the calendar."
- Bible—"What is man that thou art mindful of him? For thou has made him a little lower than the angels, thou hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands." Psalms viii, 4, 5, 6.
- Hamlet—"What a piece of work is man! How noble in reason, how infinite in faculties! In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a god! The beauty of the world, the paragon of animals."—Alliance News.

Be determined to succeed. If you have great difficulties, cut your way with the diamond of faith.—C. H. Spurgeon.

The best evidence of piety is submission to the will of God. "Ye are my friends if ye do whatsoever I command you," says Christ.

Instead of girding ourselves, then let us stretch forth our hands and allow the blessed Spirit to gird us and bear us even whither we would not, if only we shall thereby find those who need us most.—A. J. Gordon.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR OCTOBER.

For a revival of missionary zeal among our pastors and churches in the home land, and a great outpouring of God's Spirit upon our missionaries and native helpers, that this year may witness many won to Christ

Notice.

"Crusade Day," Thursday the 13th of October. Let every W. M. A. S. plan to observe this day that our membership may be greatly increased and inspiration come to the mission cause. Please send to the "W. B. M. U. column" an account of your success on a post card or in short notes that all may have a place.

The Annual Report of W. B. M. U. is completed in good season this year. If any have been omitted in the distribution, please inform our Treasurer. They are full of interest to those who wish to become acquainted with our work. Every item should be read. The minutes of annual meetings should be carefully studied so that any change or advance in the work may be noted and stored in memory for future use. The Treasurer's statement is always interesting, especially what your society has contributed. Windsor deserves honorable mention, \$147.72 from a society whose homes were most all destroyed by fire. Thank God, flames cannot burn up missionary zeal and love to Christ. We have published a complete list of Life members as far as we can obtain them, 29 for the past year and 333 in all. If any one knows of a Life member whose name is not here, please send the address to Mrs. Mary Smith, Amherst.

The Reports of Provincial and Co. Secretaries are of more than usual interest, because they tell of a steady growth and development in our work. Read them and encourage others to do the same, that we may be more intelligent, interested workers in this great mission cause.

The first meeting of the series of union W. M. A. S. societies will convene with the Brussels Street Baptist church, one week from Thursday, Oct. 13th. It being Crusade day, will the sisters of the various societies and churches kindly keep it in mind and bring all the new members they can, and let us have a strong rally at the beginning so we may continue on so during the winter months. The ladies of the Brussels St. society will provide tea for all who attend.

Hospital at Chicacole.

This matter of a Hospital at Chicacole, was brought before the W. B. M. U. at its recent convention in Truro. A letter was read from Mrs. Archibald, in which the situation was plainly stated.

The Lady Dufferin medical work is doing an untold amount of good in India, by a report just received it is said that "one million, three hundred and seventy thousand patients have received relief from this source during the past year." Many of the rich Rajahs are becoming interested in this medical work for the women of their country, and yet what has been accomplished only serves to reveal the great misery that has so long existed and makes the awful need more apparent.

Vizianagram and Bobbili both have lady apothecaries beside the ordinary hospital, while the former generally has a good military Doctor. Chicacole is not so favored. They have no lady apothecary and the women suffer much from lack of medical aid. Mrs. Archibald says, "The hearts of our missionaries are daily pained by the sight of unrelieved suffering on every hand. There are nearly 20,000 people in Chicacole and it is situated in the midst of a large and populous country and for all these multitudes there is no medical aid. Disease and death are busy on every side. Little help here and no hope hereafter are hard things to look in the face." This matter has been discussed at the missionary conference in India and received their approval. A communication was sent to the Foreign Mission Board respecting it. They also acknowledge the importance of the work and the necessity of some action being taken immediately, but have referred the matter to the W. B. M. U. as properly coming under their work for women. The subject was discussed at our Convention and received most favorably by the sisters. \$100 was placed upon our estimates for this object for the coming year, considering that this would be but a beginning and the fund could be increased as it was needed. It will cost about \$500 per year to support this hospital. An English gentleman in Chicacole, who is greatly interested in this work has

promised to supply the money to equip the hospital at the beginning.

The house has been made ready from famine funds, giving work to the needy ones and thus supplying them with food, so now we are prepared to launch this new department of our work. We hail with delight the beginning of medical work in our mission. If we would be Christ-like, we must do all we can to relieve suffering, help the needy and heal the body. Medical mission work is no experiment. It has been proved beyond a doubt, to be one of the best aids to the evangelization of the heathen. Shall we not pray that this hospital may be a great blessing to Chicacole, that the Lord will send one of His own choosing to superintend and that both souls and bodies may be healed? It is proposed at first to employ one of the Dufferin ladies and later on, as the work grows, we shall hope to have a lady medical missionary from our own Provinces, who shall find a great work for God and humanity in this place. Are there not some sisters who would like to make special contributions to this particular work? We would wish the money to be raised apart from our general fund if possible.

As we contemplate the sufferings and extreme need of our neglected heathen sisters, shall not our hearts be touched, to give them some of the comforts that have come to us in times of weakness and pain. May God help us to obey the golden rule in this particular and the great Physician touch many hearts in this favored land and make them responsive to this call.

Monies Received by the Treasurer of the W. B. M. U. from Sept 13th to Sept. 28th.

Hazelbrook, F M, \$4.75, H M, \$2.25; Berwick, Mission Band, toward Mr. Morse's salary, \$4.50; Campbellton, Mission Band, F M, \$10; Harvey, Mission Band, F M, \$3.99; Glace Bay, Mission Band, F M, \$6; Bridgetown, Tidings, 25c; Alma, F M, \$9.25, H M, \$2; Jordan River, Tidings, 24c; Oxford, Mission Band, F M, \$2.25; Frederickton, Mr. Herbert C. Creed, to constitute Mrs. Creed a Life member, F M, \$25; Little Glace Bay, proceeds of public meeting, held by Mrs. Churchill and Miss Johnstone, F M, \$7; Wolfville, Tidings, 25c; Amherst, Sunday School, F M, \$13.51, H M, \$7.

MARY SMITH, Treas. W. B. M. U.

Amherst, P. O. B. 513.

The Gospel for the Heathen, or Gratification for Myself.

BY N. S. BURTON D D

Dr. Angus in his Centennial discourse says: "The Americans spend on drink £200,000,000 (\$1,000,000,000); on tobacco £120,000,000 (\$600,000,000); on jewelry £110,000,000 (\$550,000,000). Their yearly contributions for foreign missions amount to £1,400,000 (\$7,000,000).

Some have objected to a statement like this, as unfair and misleading; as seeming to imply that it is the same persons who spend these amounts for these different things; whereas scarce any of those who give for foreign missions spend money for drink, and by no means do the same persons who give seven millions for foreign missions spend five hundred and fifty millions for jewelry.

Let it be granted that no one who spends money for drink gives anything for foreign missions, and that no one who gives money for foreign missions pays anything for drink, we cannot assume as much in respect to those who spend money for tobacco and jewelry. Not a few of the men who give money for foreign missions use tobacco, and there are few women in our women's missionary societies who do not wear jewelry. Of course it would be very unfair to assume that the figures given indicate the proportion between the amounts given by Christians for missions and for jewelry. Much the largest part of what is paid for jewelry doubtless comes from those who have no interest at all in foreign missions. But granting that "a thing of beauty," in the form of jewelry, is not out of place on the person of a Christian woman, do not the figures named above suggest the desirableness of some rule by which each Christian man and woman may adjust his giving for missions and his expenses for the gratification of his tastes to each other?

Few, if any, believe that the conversion of the heathen world can be best and soonest accomplished by the relinquishment by Christians of all that merely gratifies taste or appetite, and the adoption of a style of living to meet only actual necessities. The eye and the ear and palate were given us as the avenues of pleasure, and their cravings are to be gratified in due measure. What is that due measure, and by what principle is it to be ascertained?

1. As the body is "the temple of the Holy Ghost," it ought to be kept in as perfect condition as possible for His indwelling and working. Whatever is necessary to this, as wholesome and nutritious food and protective clothing and shelter, belongs to the category of necessities and not of gratifications. To rob the body of these for the sake of giving for missions cannot be on the whole profitable or acceptable to God.

The highest well-being of both soul and body will be best promoted by the cultivation and gratification of certain tastes, such as that for music, or that for the fine arts, which involve expense of both time and money. It will not do to say that the salvation of the heathen is of far more importance than the cultivation and gratification of these tastes, and that, therefore, it would be wrong to spend money in this direction which might have been given to missions; for why did God implant these tastes in us if they are never to be cultivated? Money is not the only thing necessary to the conversion of the heathen, and there is enough in the possession of God's people for all laudable uses. Who shall say that a taste and talent for music or art, consecrated to Christ and His service, may not be as effective for the conversion of souls and the advancement of missions to the heathen as the money spent in its cultivation would have been, had it, instead, been put into the mission treasury?

It is manifest that no one can constitute himself a rule for another here. The supreme desire to advance the kingdom of Christ—to do the utmost possible for the salvation of those for whom Christ died—will hold the balance even between the just demands of a sanctified taste and the solicitations of mission treasuries.

To those who find themselves at a loss on this question, and to those who spend money for self-gratification with little thought of the needs of a perishing world, I venture to suggest the following as, at least, a provisional rule. When inclined to spend money for the mere gratification of appetite or taste, ask whether you can afford to put, at the same time, an equal amount into the mission treasury; and, if you can, invest as much in missionary stock, as you spend for self-gratification. But if you cannot meet both demands, ask which will, after the investment is made, seem to a dispassionate judgment the wiser and more satisfactory investment: Self-gratification, on the one side, and the Gospel of Christ for a perishing soul, on the other.

If, during this centennial year of foreign missions, every Christian would put into a private mission box, dollar for dollar and dime for dime and cent for cent, just as much as he or she spends for mere self-gratification which ends with the present enjoyment, and makes the participant no better, even if no worse, I should have no doubt of the success of the effort, to put a million dollars into the treasury of the Union. Who will make the experiment with himself?

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The Home

Tired Mothers.

It is the fault of American mothers that they think too little of their own weariness in their desire to achieve everything for their children. The sacrifice of her health is a foolish price for any mother to pay in order to confer mere temporary blessings on her children. In the end it defeats her object and leaves her children far worse off than they were before.

It is very difficult to measure our abilities in any direction, and especially difficult to measure our nerve force and physical strength. Yet every woman ought to know that she has taxed her strength beyond its limit if she is so exhausted at night when she lies down that she is sleepless for hours, tossing over in her mind all the vexed problems of the daily work. Sleep comes naturally to a tired, healthy man or woman. The moment that the body is so weary that it cannot obtain the necessary recuperation of its powers in sleep that moment warns us we are going too far. The end of such a condition of things, if continued, is not far off. In a shorter or longer time, but inevitably at some time, the vital powers must fail, and the individual must become a broken-down invalid or sacrifice life itself in her efforts to give her children all that her heart desires they should have. Before we make such a sacrifice as this let us consider whether or not it is necessary. It is very difficult to separate what we desire and fancy we need from what we actually need, and our happiness often depends upon our wisdom in making this distinction. It requires a great deal of bravery to ask our children, whom we love and for whom we would make any sacrifice for their good, to wait. It is hard to see all the children in the neighborhood enjoying good things such as we desire for our own, but cannot afford. We forget that this deprivation may be a blessing in disguise. Children who are lavishly supplied with everything they need are not apt to be independent and original, and do not develop as strong individuals as those who are compelled to wait—even for some things that would seem to be necessities—until they can earn them for themselves. Those men and women who have made their names famous among the most useful of their generation have been generally what are termed "self-made." It may be that but for the stimulus of necessity which compelled these boys or girls to work they never would have achieved what they have. Necessity is often a hard taskmaster, but the only one that will arouse the latent spark of ability in the individual which leads him finally to a high and noble life. The highest form of trust in God is that which calls to us to trust our children implicitly to Him. We cannot change their future; that is a matter that will finally depend upon the manner in which each one works out the opportunities God has given him. —N. Y. Tribune.

★ ★ ★ Making Yeast.

It is but a little saving of money to make yeast, but it saves time to keep it on hand in the house. The simplest rule for hop yeast is the one that calls for a cup of hops, measured without pressing them down, and simmered in a pint of boiling water for twenty minutes; a pint of hot mashed potatoes, a cup of sugar, a cup of salt, a cup of flour, and three quarts and a pint of boiling water. Strain the water off the hops over the mixture of the flour, salt and sugar, add the mashed potatoes. Beat the mixture well and until it is an even mass without lumps, then add the boiling water, and when it is lukewarm add a cake of compressed yeast or a pint of any good home-made yeast. Let it rise until it is a mass of white foam. When the yeast has stood in a moderately warm room it will show beads of fermentation. Beat it well and let it rise again until it stops. This will take about twelve hours longer. Beat it repeatedly during this time. Use a cup of this yeast for four loaves of bread. If you wish to make a perpetual yeast

half a cup of this hop yeast may be used as a foundation. Put it in a quart jar and fill up the jar with lukewarm water, in which the potatoes for dinner have been boiled. Add a tablespoonful of sugar and a tablespoonful of flour, which have been mixed to a thin paste with a little of the potato water. Mix well and let the yeast stand in a warm room over night or about twelve hours. Use a pint of the yeast in this jar for four loaves of bread. Replace it with water in which the potatoes were boiled, and set it away in a cool place after allowing it to rise. Continue to use a pint of the yeast in the jar every time four loaves of bread are to be raised, shaking the jar each time a pint of yeast is taken, and replacing it with water in which potatoes have been boiled. Add also the tablespoonful of flour and of sugar required. It is not necessary to make new stock. Once started this yeast will last forever if it is kept in a cool place when it is not rising.

★ ★ ★ Superfluous Work.

There are some people with such a strong instinct of cleanliness that they will use up all the time and strength they have in all varieties of superfluous duties. There are certain articles which are just as valuable and just as useful after they have become oxidized by exposure as they were before. No one expects to have the brass ornaments on trunks or on many other such utilitarian articles scoured and kept as bright as they were in the shop in which they were purchased. There are women who scour the "brasses" on trunks and on all variety of objects, and such women are certainly wasting time. A woman whose house is so clean that it seems in the perfection of order and neatness, if she finds time to look for things out of order, will often do some such senseless thing as scour brasses on trunks. There are many other ways of occupying time with equally superfluous work. Trimming on the plain, everyday underwear of little children is equally superfluous. It requires an exceptional amount of common-sense to know when work is superfluous and when it is strictly necessary. Any mother of children and head of a household has enough necessary work to do, so that she cannot attempt to do superfluous work without neglecting some duty that is a necessity, even if it is only the duty of resting.

Feathers to Stockings

Economical Suggestions for Women and Girls.

The hat and bonnet, with its trimmings of feathers, ribbons or velvet, the silk neck scarf and tie, the cape, jacket, blouse, waist, skirt, sash and stockings, are all outward articles of feminine attire costing considerable money, and demand close attention, so that daily neatness and good taste be maintained from day to day.

When articles of everyday wear such as we have mentioned become faded and dingy, they are usually cast aside by the inexperienced and careless, who forget that the garments are still whole and yet serviceable. A few economical suggestions at this time will be useful.

Thrifty, wise and economical women and girls know just what to do when confronted with such a problem. They have a full knowledge of what can be done with the wonderful Diamond Dyes, those marvelous money savers, and they act accordingly. They use Fast Black Diamond Dyes prepared specially for feathers, which give a deep, rich and lasting black, making the feathers equal to new ones. Their dull and lifeless silk ties, scarfs, sashes and gloves are quickly made new creations by the Diamond Dyes. The faded jacket, cape, blouse, skirt and stockings are magically transformed to suit the taste of the wearer.

Wise women know well that failures are impossible when the popular Diamond Dyes are used, as the manufacturers provide a special black dye for feathers, and special dyes for silk, wool, all cotton, and for every make of mixed or union goods.

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The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Fourth Quarter.

THE TEMPLE REPAIRED.

Lesson III. October 16.—2 Chron. 24: 4-13.

Read 2 Kings, Chapters 11 and 12.

Commit Verses 9-11.

GOLDEN TEXT.

And the men did the work faithfully, 2 Chron. 24: 12.

EXPLANATORY.

THE BOY KING, JOASH.—Joash (son of Ahaziah and Zibiah, a woman probably selected by Athaliah), when only a few months old, was saved from his grandmother's murderous designs by his aunt, princess Jehoshaba, the step-daughter of Athaliah, and wife of the high priest Jehoiada. As Moses' mother hid her son among the bulrushes, so this princess hid the young Joash in "one of the chambers which ran round the temple, and were variously used as wardrobes or as dwelling rooms. The hiding place was safe; for under Athaliah the temple of Jehovah fell into neglect and disrepair."

When Joash was seven years old there was a sudden revolution. Athaliah had gone too far. She was deposed and slain, and Joash was crowned in the temple. The story in Kings is very dramatic.

Joash seems to have been a prince of fine impulses, but he lacked independence and strength of character. He too readily took the impress of the influences around him. He was like a cork on the water, rising and falling with the waves. He was good with the good, and bad with the bad.

It is extremely foolish and dangerous to put ourselves under bad influences. He that does it is already more than half fallen.

THE BEGINNING OF THE REFORMATION.—The First Work of Reformation in Joash's reign was at the time of his coronation. Jehoiada "took the opportunity of the great gathering in the temple, and the general exaltation of feeling produced by the events of the day, to bind the people afresh to God by a solemn league and covenant, so that 'the joyous festival of homage to the young king became on this occasion identical with that of renewed allegiance to Jehovah.'"

The Second Work was a popular outburst on the same day against Baalism. "From the inner court of the temple, which was the scene of the coronation, the multitudes, beyond all doubt encouraged by Jehoiada, streamed forth to the neighboring seat of idol worship, bent upon its complete demolition."

The Third Work was the reorganization of the priests and Levites for the various temple services after the manner of David (2 Chron. 23: 18).

THE TEMPLE RESTORED.—Vs 4-13. 4. AND IT CAME TO PASS AFTER THIS. After he was settled on the throne and the first works of reformation had prepared the way. TO REPAIR. To restore. This was the Fourth of his reforms. Joash's early experience of seven years in the temple courts may have impressed his mind with the need of restoration.

5. AND HE GATHERED TOGETHER (in a public meeting) THE PRIESTS AND THE LEVITES, who had charge of the temple and its services and the religious and moral education of the people. GO OUT UNTO THE CITIES OF JUDAH. The whole people were to have their part in the work, as required by the law of Moses. AND GATHER OF ALL ISRAEL. Each one was to go to his own acquaintance (2 Kings 12: 5).

The Advantages of this course were (1) that all had a share in the work; (2) that all could thus have an interest in it, training them in the true religious life. "Where your treasure is, there will your heart be also." (3) It was a proof that they were sincere in renewing their covenant (2 Kings 11: 17). (4) It was only thus that money for the expenses could be obtained, and the work done well. FROM YEAR TO YEAR. They could thus give much more than if required to pay the whole sum at once.

The Delay. THE LEVITES HASTENED IT NOT. (1) Because for a long time not much had been done, so that the people were not very ready to take hold, and this discouraged the priests. (2) It is quite possible that the people were not enthusiastic in giving because they did not trust the priests. "An Oriental official values his office for what he can make out of it. When a tax is imposed, the tax-collector extorts from the fellah three or four times the amount that is really due." (3) Perhaps they themselves were not very enthusiastic. They had not faith enough to see that an interest in the house of God would bring interest also in the support of its ministers. The minister today, whose people did not pay his salary, would be wise if he should interest them in foreign

missions, and not seek to turn all collections to making up the arrears due to him.

6. CALLED FOR JEHOIADA THE CHIEF. In the twenty-third year of his reign. It is strange that the high priest should be negligent; but he was a very old man (2 Chron. 24: 15), even if, with most critics, we read one hundred and three instead of one hundred and thirty years. He had become used to the dilapidated state of the temple, and perhaps sympathized with the priests in their reasons for delay. COLLECTION (the tax) OF MOSES. The poll tax of half a shekel (thirty-three cents) for the service of the tabernacle (Ex. 30: 11-16). AND OF THE CONGREGATION. The free-will offerings not required by the law of Moses. FOR THE TABERNACLE OF WITNESS. Which bore witness to Jehovah and his covenant with Israel. There was only a tabernacle, not a temple, when Moses gave these laws.

7. HAD BROKEN UP, etc. They had injured the temple. And the natural decay in the one hundred and forty or one hundred and fifty years since it was built would amount to considerable.

8. THEY MADE A CHEST, a box. It appears that the chest was locked, and had a hole bored in its lid only just large enough to admit pieces of silver. The contents, therefore, could not be touched, except by the royal officers who kept the key. AND SET IT WITHOUT (the temple proper, but) AT THE GATE OF THE HOUSE.

The door that led from the court of the priests into the temple proper. It was beside the great brazen altar (2 Kings 12: 9), and thus in sight of the contributors.

9. AND THEY MADE A PROCLAMATION. Instead of a great number of irresponsible priests going out among their acquaintances, an invitation was sent all over the country for the people to come to Jerusalem, and present their offerings.

10. AND ALL THE PEOPLE REJOICED, AND BROUGHT IN. Joy and delight in the object make liberal givers. There is money enough in the world to relieve all the poor, and to send the gospel to all nations, if only there was joy enough in giving. UNTIL THEY HAD MADE AN END. Till enough was given for the purpose.

11. THE KING'S SCRIBE AND THE HIGH PRIEST'S OFFICER. The secretary of State and the representative of the aged high priest. The memory was placed in the charge of two responsible persons, who put the money in sealed bags (2 Kings 12: 10), after the Oriental custom, all counted and marked, ready for payment. "It was thus evident to all that the priests could not tamper with the contributions, and that whatever was dropped into the box would be spent for the object for which it was designed."

From 2 Kings 12: 16 we learn that there was a separation made between the money given for the temple repairs and that used for the support of the priests. Thus every person knew exactly the purpose for which his gifts were used. An exact account and report stimulates benevolence.

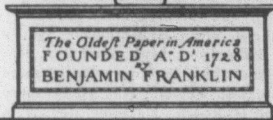
12. GAVE IT UP SUCH AS DID THE WORK. The money went directly from the treasury to the workmen, who were trusted perfectly (2 Kings 12: 15).

14. AND THEY OFFERED BURNT OFFERINGS. They renewed the temple services as well as the temple, and used all the means and symbols of worship to uplift the people.

Thomas A. Buckley, brakeman on the northern division of the I. C. R., met with an accident in the Moncton yard Wednesday that resulted in his death a few hours later. His right foot caught in a frog and he was run over and his right leg and the lower part of his body was badly mutilated. He was about thirty years of age. He was unmarried and was the only support of a widowed mother and family.

An Associated Press correspondent, writing from Manila, says: The work of setting the wheels of business in motion in the harbor of Manila has been entrusted to Captain Henry Glans, of the United States ship Charleston. One of his first duties was that of taking an inventory of all the shipping that fell into Admiral Dewey's hands on the 13th instant. This includes everything afloat either on the bay or river, which means a radius of forty miles, and its value is about \$1,500,000. Ensign Mofat has been busy with gun cotton and dynamite blowing up the wrecks that were sunk in the river and the outer harbor, and of the twenty or thirty wrecks in the river nearly all have been destroyed, so that ships drawing fifteen feet of water may now enter and come to the wharves.

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From the Churches.

OAK BAY.—Rev. W. H. Morgan has withdrawn his resignation and will remain on the Oak Bay field. The field is in harmony and prosperity.

PLEASANTVILLE, LUNENBURG CO., N. S.—On the eleventh of September we baptized three happy converts into the fellowship of the Pleasantville church.

DILIGENT RIVER.—We are holding some special services at Diligent River, eight miles below Parrsboro. Congregations large, interest deep, God is in the place. A noble young man has accepted Christ fully, and is to be baptized Sabbath evening, October the 2nd. The church is waking up to duty, and young people are standing up for prayers, backsliders are coming home. Frank G. Howe.

BAYSIDE, WESTMORLAND CO., N. B.—On Saturday evening, Sept. 24th, a "Social" was held by the ladies of the Baptist church in the Village-hall. A large gathering of friends and members of the church, testified their appreciation of the efforts made by the sisters in charge. Everything was of the best, from meats and poultry down to ice creams, all was "par excellence." The arrangements were about perfect, and certainly reflected the highest credit upon all who assisted on the occasion. The proceeds amounted to upwards of \$30 which was donated to the Pastor.

PARRSBORO.—Quite a number of Baptist families have left Parrsboro of late. Some of our young people have gone to Wolfville to pursue their studies, and some others have gone to the States, yet the congregations at the Baptist services are good. The presence of the Master is manifest in the prayer meetings, and the noble band of Christian workers are toiling hopefully on. Our chorister, Mrs. Dr. F. A. Rand has put on Christ in baptism and united with our church. There is a fine parsonage within a few feet of the meeting house, and the coming pastor will find a large field for the exercise of all his powers in this "up to date" town.

BILLTOWN, N. S.—The pastor has been on vacation during the summer months, and Mr. Irad Hardy, student, has taken his place, doing efficient service, and endeavoring himself to the people, both old and young. Special services were commenced at Chipman Brook, late in August, that were blessed of the Lord in the uplifting of his people and the conversion of souls. Thirteen were baptized on the 11th of September. A new impulse has been given to the cause in that section of the church. Our brother has returned to his studies, with the good will of many who well remember his earnest words. We thank God for Acadia College, and for the consecrated young men who are going forth from her halls to carry the message of salvation to dying men.

Pastors and Parents Attention!

Many young men and young women are continually coming from the Provinces to Boston, to make it their home. Many of them come to meet strange faces; to quickly forget, among the attractions of a large city, the influences of a Christian home.

THE FIRST JAMAICA PLAIN BAPTIST CHURCH—Centre Corner of Mytre Street, Rev. Ralph M. Hunt, Pastor, desires to meet these young people, and therefore asks your aid. Jamaica Plain is one of the pleasantest suburbs of Boston, where one can live cheaply and be removed from the vices of a large city. If you will send the name and address of any coming to this part of Boston, they will be visited and invited to our services.

Dedication at Avondale, N. B.

According to previous notice in this paper the new church edifice in this place was dedicated Aug. 7th. The day was, as to weather, fine and cool. The very large crowd was the contribution from all parts of the surrounding country—sufficient to fill the house and Sherwood's Hall and o through the highway between.

The services were five in number. At 10.30 a. m. Rev. George Howard, the man who, twenty years ago was instrumental in opening for Baptists an effectual door at Avondale, delivered the dedicatory discourse, subject, "The true worship of God." All the seating capacity and standing room were occupied. At the same hour Rev. A. F. Baker preached in a packed Hall. At 2.30 p. m. the house was again uncomfortably crowded. Rev. Jos. A. Cahill preached upon "The putting out of the soul's eye." Brethren Demmings and Patterson held an audience in the Hall at this same hour. At 6.30 there was not room, no not so much as about the door, for the crowd that came to hear Rev. W. J. Rutledge give no uncertain sound as to "Ways in which we are treating Jesus." The other clergymen present to participate in the services were Revs. J. G. Harvey, J. C. Bleakney, A. H. Hayward and the Pastor. All present seemed pleased that the superstructure possessed two very important characteristics—fitness and beauty. No burdensome debt beclouds this so much needed sanctuary.

The tardy appearance of these lines demands the humble apology of

ONE PRESENT.

Ordination at North Sydney.

A council convened at North Sydney on the 20th of September, pursuant to an invitation from the Calvary Baptist church. After the reading of the minutes of the church meeting authorizing the calling of the council for ordination, Dr. E. M. Saunders was unanimously chosen Moderator, and Howard H. Roach, Clerk. After the reading of scripture and prayer by Dr. E. M. Keirstead, an enrolment of delegates was called for, when it appeared that the following churches were represented by the following brethren:

Amherst, Rev. J. H. McDonald; Sydney, C. A. Richardson; Little Glace Bay, Rev. F. Beattie, John Y. Ross; Port Morien, Rev. Simeon Spidell; Port Hawkesbury, Howard H. Roach; Margaree, Rev. W. A. Snelling; Mira Bay, Dea. J. Martell, Dea. G. S. Dillen; Homeville, W. Homes; North Sydney, Deacons Armstrong, Moore, Allen, Rice, Jefferson, Inghram, Bro. W. H. Moore; E. M. Saunders, D.D., E. M. Kierstead, D. D.

On motion the following brethren were invited to seats in the council: Bros. John Armstrong, Moffatt, W. Ross, J. D. Mullonie, Young, Leslie, G. H. Dobson, Alfred Robinson, John G. Lewis. The candidate for ordination, Bro. M. A. MacLean, then gave a full statement of his conversion, call to the ministry, and views of Christian doctrine; and being well satisfied with his statement, and the excellent examination which followed, the Council recommended that the church proceed to ordain the brother.

Accordingly at 7.30 p. m., a large audience assembled in the church and the following programme for ordination was taken up: Sermon by Dr. E. M. Keirstead; Ordaining prayer, Rev. Frank Beattie; Right hand of fellowship, Rev. W. A. Snelling; Charge to the Candidate, Rev. J. H. MacDoddald; Charge to the Church, Dr. E. M. Saunders; and Benediction by Rev. M. A. MacLean. Excellent music was rendered by the choir, and Rev. S. Spidell sang a solo. Rev. M. A. MacLean is a graduate of Acadia University, and Rochester Theological Seminary, and enters upon his pastoral work magnificently equipped.

HOWARD H. ROACH, Clerk of Council.

King's County, N. S., District Meeting.

This meeting was appointed for Billtown, on the 27th ult. Various causes prevented the execution of the purpose. A few brethren came together in the afternoon, and decided to call the next meeting for the same place, on the 28th and 29th of November.

The rain prevented the carrying out of the purpose, to hold an evening service for the discussion of prohibition. A few brethren met however at the parsonage, and spent the evening in very interesting discussions of various themes. We were glad to have Bro. J. L. Read with us, and to hear his views on the points discussed. We regret that he has been compelled to give up the pastorate, but are thankful that his health has improved, and trust that he has many years of service for the Master.

Sabbath School Convention.

The Sabbath School Convention in connection with the N. B. Baptist Convention desires us to go forward in Sabbath School convention work. It adopted at its last session the following resolution: "That this convention continue its work of organizing the county and district conventions until the whole province be organized." We are much pleased with the forward movement on the part of this Sabbath School Convention and trust that it will meet with full success. It appears however that different views obtain among us in this matter of Sabbath School convention work.

There are those among us who do establish county and district Baptist Sabbath School conventions. This is true of the Baptist churches of the county of Queens, N. B. This county has not only a county Baptist sabbath school convention in connection with its quarterly meeting it has also district Baptist Sabbath School conventions which take in the parishes of the county. District number one held its last meeting at Salmon Creek, district number two its last meeting at Thorntown and district number three has first closed its meeting at the Jemseg. All these meetings were well attended and of much interest to those who were at them.

There are also those among us who do not establish county and district Baptist Sabbath School conventions. They appear to be satisfied with the N. B. Sunday School Association of which the Rev. Mr. Lucus, a Methodist minister, is the field secretary. The daily papers give us such a report. Would it not be more in harmony and more helpful to our people if their strength and influence were joined in the carrying out of the aforesaid resolution instead of giving them to a body of mixed Christians. This view is certainly expressed in the excellent report of the committee appointed by the Maritime Baptist Convention last August and given in the MESSENGER AND VISITOR of 21st of Sept. on "Supplemental Lessons." It says: "They afford an opportunity to instruct our scholars in regard to many things in, and in respect to the Bible, and in respect to the distinctive doctrines and teachings of Baptists that they would not otherwise learn, and are intended to make our children and young people intelligent in respect to these things." The report further says: "It is important that we have a strong sentiment in this matter and a Baptist Sunday School Convention is one of the best places possible to create it."

J. COOMBS.

Sept. 28th.

Baptist Sunday School Convention.

The Baptist Sunday School Workers of District No. 3, Queens Co., met in their half-yearly Convention, at Jemseg, Sept. 21st. The meetings were fairly attended and the interest good. At the evening session, mention was made of the Plebiscite, and several addresses were delivered relative thereto. A standing vote at the close of the service, showed that all persons, as far as I could see, were willing to vote for, and work in the interest of Prohibition.


ERNEST M. STRAIGHT, Sec'y.

Cambridge, N. B., Sept. 24th.

Denominational Funds, N. S., from Aug. 16th to Sept. 28th.

Milton church, Queens Co, \$12.17; Tan-cook church, \$2; Upper Stewiacke church, \$8; Nictaux church, \$9.66; Torbrook, \$7.64; J. H. Parker, S. Nictaux \$4.10; Mrs. Abel Barteaux, \$1; 1st Sable River church, \$6.33; Chester (town), \$13; do, Basin, \$14; West Shore, \$2.50; Shubal J. Dimock, Newport, \$5; Canard church, \$7.85; Upper Canard, B Y P U, \$3.15; do, special, D. G. McDonald's salary, \$5; African Association, \$10; Margaree church,

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\$5; Jeddore church, \$4.12; Wolfville church, \$3.08; Digby church, (last year), \$25; W. C. Shaw, Berwick, \$6; Chebogue church, \$5; Hebron church, \$15.50; Lake George church, \$5.55; Milton church, \$7.71; North Temple Sunday School, \$27.50; P. R. MacIntyre, Lime Hill, \$5; "A Friend," per J. H. Fosbay, \$100; Tatanagouche, \$2; Oak, River John, \$6.57; New Annan church, \$5.28—\$334.71. Before reported, \$215.96. Total, \$550.67. Wolfville, N. S. A. COHOON, Sept. 28th. Treas. Den. Funds.


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October

HANCOCK—sonage, Digby Rev. B. H. Hancock, and of Bear River

PARKS—AK house, Sept. Lionel Parks Windsor

GOUDRY church, at Pastor H. A. W. Brown, G. Florence Co

HUNT—H burne Co., N. Murray, M. field, Queens of Robert H

CURTIS—D Northumber Rev. M. F. Whitteyville

NEWCOM S., by Rev. Newcomb, Almeda F. I

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SIMSON— Sept. 21st, A. A. Simson, daughter of

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MARRIAGES.

HANCOCK-WEAR.—At the Baptist parsonage, Digby, N. S., on Sept. 22nd, by Rev. B. H. Thomas, Mr. George T. Hancock, and Miss Maggie M. Wear, both of Bear River, N. S.

PARKS-AKER.—At the church in Ellershouse, Sept. 14th, by Pastor A. A. Shaw, Lionel Parks, and Myrtle Aker, both of Windsor.

GOUDY-GOODWIN.—In the Union church, at Publico Head, Sept. 14th, by Pastor H. A. Giffin, assisted by Pastor M. W. Brown, Gordon Goudy, of Boston, to Florence Goodwin, of Publico Head.

HUNT-HARLOW.—At Jordan Falls, Shelburne Co., N. S., Sept. 20th, by Rev. J. Murray, M. A., Lemuel A. Hunt, of Greenfield, Queens Co., and Mazie, third daughter of Robert Harlow, Esq.

CURTIS-DUMPHY.—At Upper Blackville, Northumberland Co., N. B., Sept. 6th, by Rev. M. P. King, Robert Curtis, of Whitneyville, to Jessie Dunphy of Blackville.

NEWCOMB-MINARD.—At Middleton, N. S., by Rev. H. Spencer Baker, Rev. A. F. Newcomb, B. A., of Amherst, N. S., to Almada F. Minard, of Boston, Mass.

HARTTEN-MASON.—In the Baptist church, head of St. Margarets Bay, on the 26th inst, by Rev. A. E. Ingram, Welsford Hartten, and Ida Pearl Mason, youngest daughter of Samuel I. Mason, Esq., all of St. Margarets Bay.

SMALLWOOD-WOOD.—At the residence of the bride's father, Benjamin Wood, Esq., Sept. 19th, by Rev. J. C. Spurr, B. A., William Herbert Smallwood, of Mount Herbert, to Melvino M. Wood of Alexandria.

SIMSON-COLDWELL.—At Walbrooke, Sept. 21st, by Rev. M. P. Freeman, Fred A. Simson, of Gaspereaux, to Mae Mildred, daughter of Mr. Marshall Coldwell.

PORTER-TAYLOR.—At the Aylesford Baptist church, Sept. 7th, by Rev. J. B. Morgan, B. A., assisted by Rev. J. L. Read, Ernest Warren Porter, D. C. L., of Boston, Mass., to Winifred May, eldest daughter of Stephen Taylor, J. P., of Auburn, N. S.

DEATHS.

BUCKLAND.—At Osbourn Corner, Albert County, Aug. 26th, Kate Pearl Buckland, grandchild of Dea. M. Osbourn, aged 1 year 6 months.

RICHARD.—At Pleasantville, on the 26th of Sept., of brain fever, Flectie, daughter of Jacob and Sophia Richard, aged 16 years.

MARTEN.—At Gaspereaux, on the 23rd inst., Mrs. Martha A., widow of the late Jehioal Marten, aged 72 years. Our sister has been a consistent member of the church in this place, all her days.

FILLMORE.—At Dawson Settlement, Sept. 6th, after a lingering illness of nearly two years, Lydia Fillmore, aged 81 years. Our aged sister leaves a large number of friends to mourn their loss. We trust that to her "to die was gain."

GATES.—At Kingston Station, N. S., Aug. 11th, the only child of Mr and Mrs. Frank Gates, a bright little boy of eighteen months. Much sympathy is felt for the sorrowing parents, at this the loss of their second child.

PORTER.—At Lakeville, Kings Co., N. S., Sept. 24th, Mr. Judson Porter, aged 59 years. Our departed brother was a member of the Billtown church, and was held in high esteem by his brethren, and throughout the community.

BENT.—At North Kingston, N. S., on Aug. 3rd, as the result of an accident, David Bent, aged 56 years. Our brother for over 20 years, had been a faithful and consistent church member. Great sympathy is felt for his bereaved wife, who mourns in loneliness a most devoted husband.

McMANN.—At Fredericton, N. B., on the 25th inst., of blood poisoning, John McMann, son of Wm. McMann, of Newcastle, Queens Co., N. B., aged 25 years

The deceased left home but four days previous to his death, in usual health. From a small eruption over one eye, owing to irritation, blood poisoning set in, speedily doing its work. Truly in the midst of life we are in death.

KRITH.—On Sept. 19th, at Canaan, the beloved young wife of Leander Krith.

MULLETT.—On Sept. 19th, at Canaan Road, Havelock, the beloved young wife of Esau Mullett.

[Both these young women were married about a year ago, within a few weeks of one another, both died and were buried, with their infants with them, within a few hours of one another. The Rev. Frederick T. Snell, who had married them, also officiating at these funerals.

EVERETT.—At St. John, Sept. 17th, Theodore T. Everett, only child of Thomas E. and Emeline Everett, after a brief illness, passed peacefully away from earth. For seven years he has resided in Vancouver, B. C., arriving home only two weeks before his death. The stricken parents have the sincere sympathy of a large circle of relatives and friends. They are comforted by the hope of a blessed meeting above.

COVEY.—The deepest sympathy is felt, and expressed, by the people of Summerside, for our brother, Dr. J. F. and Mrs. Covey, in the loss of their beloved daughter Ella. After a severe illness of about two weeks, she passed peacefully to the home above, on the 17th inst. Ella was an unusually bright and promising girl of 13 years, a general favorite with her school mates, and indeed with all classes. We join in the general sympathy, with the bereaved parents, sisters, and brothers.

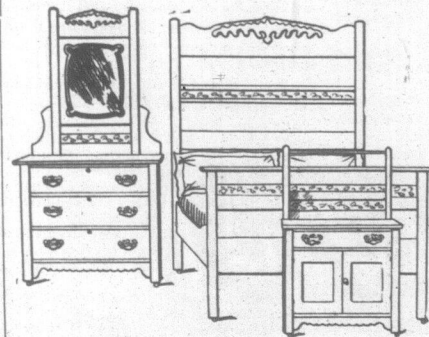
RHODES.—At the home of her only daughter, Mrs. J. H. Eaton, North Kingston, N. S., Mrs. Susan Rhodes, wife of the late Wm Rhodes, passed peacefully to her eternal rest, on Sunday, Aug. 14th, at the ripe age of 82 years. Although not united with the church of Christ until past her three-score years, she knew much of the blessedness of faith, and bore many fruits of grace in her life. Beloved by all who knew her, for her motherly kindness, and Christian spirit, she will long be held in tender remembrance, by a wide circle of friends.

TITUS.—At Springfield, Kings Co., N. B., Sept. 21st, of kidney disease, Gilbert D. Titus, aged 72 years, leaving 2 daughters, 1 son, and a large circle of other relations, to mourn his departure. Our brother has for a number of years, been an honored member of the 1st Springfield church. In his departure a Christian brother, a loving father, a wise councillor, and a good neighbor, has gone from us. But the hope that buoyed him up, amid the cares and crosses and losses and trials of life, was his in death. His testimony was that he did not fear to die. Christ was his, and he was Christ's. It was well.

LAKE.—On the 20th of Sept., Bro. Simon Z. Lake, of Springfield, Kings Co., N. B., passed quietly to his everlasting reward, aged 63 years, leaving to mourn their great loss, which we doubt not is his great gain, a widow, 2 sons, and 2 daughters, and a large circle of friends and relations. Our brother's last illness was short but severe, and borne with true Christian resignation. His Christian experience dates from the revival of 1896, (when God so marvelously blessed the labors of Bro. Young, and the writer), then he and his household consisting of wife, son, and two daughters, the other son being absent, took their stand for Jesus. His has been a quiet, consistent, trustful Christian life, which brought to him constant peace, and firm hope to the end.

COOKE.—Private George A. Cooke, of Company D., 8th Mass., Volunteers, died at his home, Dorchester, Mass., Sept. 12th, aged 22 years, the adopted son of Mr. and Mrs. George B. Cooke, of Boston. His own father and mother were Daniel and Rebecca Chute, formerly of Clementsvalle N. S., now dead. He enlisted at South Framingham Mass., May 11th, started for Chickamauga Park, Georgia, May 17th, returned home on furlough, sick with typhoid fever, Aug. 26th. The utmost care and attention in medical skill and

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nursing was given him, but could not save his life. The young man who bravely went out in defence of his country, now lies beside father and mother, sisters and brothers, in the Clementsvalle cemetery, Clementsvalle, Annapolis Co., N. S. Two sisters, and his foster parents, are left to mourn their loss. May the God of all grace comfort them.

REDDEN.—At Martock, Windsor, N. S., September 15th, Winfield S. Redden, son of Deacon and Mrs. Henry Redden. Bro. Redden had studied at Acadia, and McMaster, and would have completed his second year at Newton, had not failing health compelled him to return home in May last. In 1892 and 1893, Bro. Redden did faithful missionary work at New Harbor, Guysboro Co. He was the first convert at Martock, after the new house of worship was built there, and was baptized by Pastor Foshay. In an eminent degree, our brother followed in the footsteps of him of olden time, who, "walked with God," and when he "was not," we all recognized that God had taken him. He was much beloved wherever known, and to have known him, was no small privilege. Deacon and Mrs. Redden, have been called on to mourn the loss of nine children, and have now two sons, and one daughter living, all of whom are married.

McKEEN.—At Port Hastings, C. B., Aug. 30th, Mrs. James G. McKeen, in the 75th year of her age, fell asleep in Jesus, and entered into that "home not made with hands, eternal in the heavens." The deceased was sister of Bro. C. B. Whidden, and the daughter of the Rev. John Whidden, who was the pioneer pastor of the Antigonish Baptist church. Our sister was baptized by the Rev. F. O. Weeks, June 6th 1878, and received into the fellowship of the church at Antigonish. As there was no Baptist church where she lived, she remained a member of this church, till called to her eternal reward. She was called upon to tread in the footsteps of her Master, in many ways, especially in the path of earthly sorrow. She had stood beside the grave of her husband, and all her children, save one, had passed on to the unseen world before her. Amid all life's trials and sorrows, the hope "which is as the anchor of the soul," supported and comforted her. It was the privilege of the writer, to visit her in her last illness, at her own home. The peace and rest of her soul, were written on her face. It was a rest of soul, that comes from a long acquaintance with Christ, and from the full persuasion, that the anchor will ever hold. She is now numbered among those who have come out of "great tribulation, and washed their robes and made them white, in the blood of the Lamb." May the peace of God, that passeth all understanding, keep the hearts and minds of the loved ones left behind.

SOLEY.—At Lower Economy, N. S., David P. Soley, in his 69th year, leaving a wife, and four children, three sons and one daughter, to mourn their great loss. Bro. Soley was baptized by the late Rev. Samuel Thompson, in 1866, and united with the Lower Economy and Five Islands Baptist Church. He was the eldest, and his is the first and only death, of the eight baptized at the time, thirty-two years ago. Brother Soley held honorable and important positions, both in the church, and in



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the community, being for a number of years church clerk, and treasurer; often doing a large part toward making up financial deficiencies, he was also, for a number of years at the head of a shipbuilding, and ship sailing firm, always filling his place with honor and ability. His benevolence was free and wide, even to the poor Indian woman, who wanted to see the dead face of her benefactor, and after gazing upon it, walked sadly away saying, "sleepun." Brother Soley was the eldest of four brothers, remarkable for their industry, thrift, and Christian integrity.

Acknowledgement.

Members of the Baptist congregation of New Tusket met at the home of Bro. Geo. B. Sabean, on Monday evening, Sept. 26th, bringing with them goods and cash for the pastor, in amount, \$21. This with other gifts received during the week from New Tusket friends, brought the total up to \$26. Have also received gifts from several persons at Weymouth, among others, from Mr. G. D. Campbell a ton of coal. I pray God he may bestow his choicest spiritual gifts upon these kind friends.

H. A. GIFFIN,
Weymouth, Sept. 27th.

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Tataway, \$100; Tatar
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\$5.28 — \$334.71
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News Summary.

Thomas Fuller, late chief architect of the public works department, Ottawa, died on Wednesday.

It is reported that Mr. E. J. Cusack, of Havelock, who is now in Boston, has been given \$50,000 for his air motor.

Fanny Davenport (Mrs. Melborne McDowell), the well-known actress died at Duxbury, Mass., Monday night.

The Italian government has sent to Russia a diplomatically worded acceptance of the Czar's invitation to take part in an international peace conference.

Wentworth Winslow, of Upper Woodstock, while leading a cow by a rope, had one of his fingers so badly torn that it had to be amputated.

The house and furniture of M. Zola, in Paris, are about to be sold to satisfy a judgment of 50,000 francs obtained against him.

The British consul at Hong Kong has been instructed to protect the family of the Cantonese reform leader, Kang Yuwei, who is now on his way there on board the steamer Ballarat.

The Hon. Thomas Joseph Byrnes, premier of Queensland, is dead. He was born at Brisbane in 1860 and was formerly attorney general and solicitor general of Queensland.

Fred Porter, working in Kirk's mill, at Spencer's Island, got his hand caught in some cog-wheels and the hand and arm were ground to a pulp and had to be amputated.

On Wednesday the beautiful residence of Patrick McCloskey, together with his barns, outbuildings and nearly all their contents, at Maugeville, Sunbury county, were destroyed. Henry Clark and family, who occupied rooms in the house, lost everything.

Arvidson, the sailor who assaulted young Miss Richards at Campbellton, last week, was brought before County Court Judge Wilkinson at Dalhousie, Wednesday and sentenced to imprisonment in Dorchester for two years.

The property of the Colonial Copper Mining Co., at Woodhurst, near Dorchester, recently seized by Mrs. May J. Bowser, was sold by auction Monday and realized about \$500.

Dr. Alexander Connell, of London, will probably be asked to the pastorate of the Fifth Avenue Presbyterian church, New York, in the place of the late Dr. John Hall. Dr. Connell preached in the church a week ago last Sunday.

All the military authorities are now paying great attention to singing on the march. The French army has of late permitted its soldiers to thus amuse themselves. Lord Wolseley is of opinion that men march better and arrive fresher when they sing than when they don't.

An explosion of fire damp occurred at the Empire coal mines near Brownsville, Pa. Fifty miners have been entombed. Two have been taken out dead. There were 150 men at work at the time and all but fifty escaped without injury. Five men are believed to have been killed and a large number are still entombed.

The remains of Christopher Columbus, which on Monday were removed from their niche in the cathedral at Havana preparatory to their shipment to Spain, had lain in their late resting place since Jan. 15, 1795, when they were brought from San Domingo, that island having been ceded to France by Spain.

The British royal commissioners appointed to investigate the French treaty rights in Newfoundland have completed their inquiry into the operation of the French treaties on the north and east coasts of the island. They report that extreme distress exists among the fishermen owing to the failure of the fishery.

Three children of John D. Embury, of Hungerford township, were taken violently ill a few days ago and two of them died within a few hours. The post mortem showed death was due to poisoning, presumably contracted by the children eating whey, made in a neighboring cheese factory. The third child is dangerously ill.

The death occurred recently at Easton, Me., of John McDougall, who was baptized at Dumfries, Scotland, Sept. 26, 1794, making his age 104. Among his papers was an honorable discharge from the British army, dated October 12, 1815. He served under Wellington in the peninsula, and was for 75 years a resident of Moncton, leaving there only ten years ago to live with his married daughter.

According to the Halifax Recorder the dry dock in that city has a subsidy of \$10,000 a year from the city, \$10,000 from the Dominion, and \$10,000 from the Imperial government, twenty years in each case. Roughly speaking this is \$600,000. The dock, says our contemporary, "is not used a third of the time, simply because there is not work for it. It has paid the stockholders little or nothing."

A Dreaded Task

A task never grows smaller or lighter by sitting down and lamenting that it must be done, and there is an old maxim that teaches us that a thing "once begun is half done."

A farmer friend of mine has a boy of fourteen years, named Billy, who is like a good many other boys of my acquaintance. His heart is heavy, and a cloud immediately overspreads his mental horizon when he is asked to make himself useful.

"Billy," said Mr. H. one day, when I was at the farm, "why don't you go to work on that little patch of potatoes?"

"Aw," whined Billy, "there's so many of them 'taters I'll never get them hoed."

"You won't if you don't begin soon."

"I hate to begin."

"How are you ever going to do the work if you don't begin?"

"Well, I'll begin pretty soon."

His father walked away, and I heard Billy exclaim in a tone indicating great mental distress: "Plague on them old 'taters! It makes me sick to think about them."

"Why do you think about them, then?" I said, laughingly.

"I've got to," he replied, dolefully, with a sorrowful shake of the head. "I've been thinking about them ever since I got up this morning."

"How long, Billy, will it really take you to hoe them?"

"Well, I hate to hoe 'taters."

"And you've been up a little more than five hours?"

"I never thought of that!"

And the potatoes were hoed in just forty minutes.

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The Only Safe Medicine for Sick and Diseased People.

WELLS & RICHARDSON CO.

Gentlemen:—For over four years I have been in poor health, and received treatment from two doctors besides using seven kinds of patent medicines. I also sent to New York and got a month's treatment of special medicine, but no good results came from it. I was run down, suffered terribly, could not rest at night, and every morning had a severe pain in my back, dizziness in my head, and vomited bitter green matter, and had no appetite. I heard of Paine's Celery Compound and decided to give it a trial, and am happy to report that it worked wonders. The pains are all gone, I rest well at night, my appetite is good, and my health is now splendid. Paine's Celery Compound has worked miracles for me. I recommend it to all sick people as the best medicine.

ROBT. McMULLIN, Camden, N. S.

GOOD GOODS, WELL ADVERTISED.

Going the rounds of the press is an item stating that the Royal Baking Powder Company is the largest advertiser in America. Of course, the business itself must be an enormous one to justify so great an expenditure in publicity. There is no fallacy more dangerous than that success can be gained by advertising an article of indifferent merit. But, given an article of the highest quality like Royal Baking Powder, which when the housekeeper has once used she finds if she desires the best food she cannot do without, then the greatest measure of success is attained by keeping it continuously before the public. Great merit and good advertising are both essential to make a product a great success. The Royal Baking Powder possessing the first, its proprietors have wisely used the second, and the result is apparent throughout the land. The Royal company believe that there is no medium for advertising like the newspapers, since in these enlightened days everybody reads them.

A KINSELLA FREESTONE GRANITE AND MARBLE WORKS. Wholesale and Retail. (next I.C.R. Station) ST. JOHN, N.B. Having on hand a large stock of Monuments, Tablets, Grave-stones, Baptismal Fonts, Mantel and Plumbers' Slabs, will fill orders received now at Greatly Reduced Prices. He guarantees satisfaction with his work and delivers and sets up free of charge. (june29sept29)

'TIS CLAIMED AS BEING A PURE CREAM OF TARTAR BAKING POWDER. Devoid of all injurious ingredients. Will invariably give satisfaction. The American "Journal of Health" says: "We have had a careful examination made of this product. Its worth has not been overdrawn." Testimonies are overwhelmingly complimentary to WOODILL'S GERMAN BAKING POWDER.

GATES' CERTAIN CHECK CURES DIARRHOEA DYSENTERY CHOLERA CHOLERA MORBUS CRAMPS and PAINS and all SUMMER COMPLAINTS. Children or Adults. Sold Everywhere at 25 CENTS A BOTTLE. C. GATES, SON & CO. MIDDLETON, N. S.

FRED. De VINE, BARRISTER-AT-LAW, NOTARY, PUBLIC, Etc. Office: Chubb's Building Cor. Prince Wm. and Princess Streets SAINT JOHN N. B.

Backache THE BANE OF MANY A WOMAN'S LIFE. A Berlin Lady Tells How to Get Rid of it. Doan's Kidney Pills The Remedy. Mrs. Eliza Reitz, 33 Wellington St., Berlin, Ont., says, "For ten years I have been afflicted with kidney and back trouble, suffering greatly from dizziness, nervousness, weak eyesight, loss of sleep, and appetite, and an almost constant tired, weak feeling. In February last I got a box of Doan's Kidney Pills and received so much benefit from them that I continued their use until I had taken three boxes in all, and was completely cured. They removed every vestige of pain, dizziness and nervousness, and enabled me to get restful sleep; so that from being a sick woman I am now strong and well again." Doan's Kidney Pills are the best remedy in the world for Bright's Disease, Diabetes, Dropsy, Backache, Gravel, Sediment in the Urine, and all Kidney and Bladder Diseases. Sold by druggists, or sent by mail on receipt of price, 50 cents a box or 3 boxes for \$1.25. The Doan Kidney Pill Co., Toronto, Ont.

WEAK, NERVOUS WOMEN Suffering from palpitation of the heart, dizzy or faint spells, watery blood, etc., can be readily cured. A Manitoba Lady Tells About Her Case. There is no need whatever for so many women to be the subject of faint spells, heart and nerve weakness, anaemia, or any of those health destroying ailments peculiar to her sex. Milburn's Heart and Nerve Pills regulate the heart beat and make it strong and full, tone the nerves, enrich the blood, and relieve the pain and weakness from which so many women suffer. Mrs. Alexander Setter, of Pigeon Bluff, Man., writes an account of her case as follows: "I have great pleasure in giving my experience of Milburn's Heart and Nerve Pills. For about ten years I was troubled with throbbing and fluttering of the heart. I tried five doctors and several remedies but none of them did me much good. Lately I heard of Milburn's Heart and Nerve Pills and bought two boxes. Before I started using them I could not do my house work and gave myself up to die, as I thought I would never be cured. Now I feel really splendid since taking the pills, do my work, enjoy my meals and feel as if there was something in life worth living for." Milburn's Heart and Nerve Pills, sold by all druggists at 50c. a box or 3 boxes for \$1.25. T. Milburn & Co., Toronto, Ont. Laxa-Liver Pills cure Biliousness, Sick Headache, Constipation, and Dyspepsia. Every Pill Perfect. Price 25c.

Cruel Consumption Can be Cured Most people believe that consumption is incurable. Not so with that eminent scientist and chemist, Dr. Slocum, who stretches out the hand of help to those who suffer from this king of diseases and the kindred evils that belong to the consumptive family. Heretofore, wealth has been a necessary part of consumption cure, wealth to take you to far distant climes and expensive sanatoriums, but now, under the Slocum Cure, all have an even chance to be saved from the clutch of consumption, la grippe, lung or throat troubles. The Slocum Cure builds up the tired and worn out bodies of those who suffer. It drives out the germs that are living on the vital strength. It makes rich, red, rosy blood; and rich blood means health and strength. The Slocum Cure is fully explained in a pamphlet containing many testimonials, and will be sent to all persons suffering from consumption, lung or throat trouble, general debility or wasting away, with three free sample bottles of this remarkable cure. Just send your name, full address and express office to the T. A. Slocum Co., Limited, 186 Adelaide Street West, Toronto, and mention the MESSENGER AND VISITOR, and the free samples will be sent to you at once. Don't delay, but give it a trial. Persons in Canada seeing Slocum's free offer in American and English papers will please send to Toronto for free samples.

Cramps, Colic, Colds, Croup, Coughs, Tooth-ache, Diarrhoea, Dysentery, and all Bowel Complaints. A Sure, Safe, Quick Cure for these troubles is Pain-Killer. It is the trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes. Used internally or externally. Beware of imitations. Take none but the genuine "PERRY DAVIS." Sold everywhere. 25c. and 50c. bottles.

er 5, 1898.

WOMEN

of the heart, watery blood, ily cured.

About Her Case.

ever for so many it of faint spells, ness, anaemia, or destroying ailments r to her sex. Mil- Heart and Nerve regulate the heart and make it strong full, tone the, enrich the blood, relieve the pain weakness from so many women

Mrs. Alexander Setter, of Pigeon Bluff, Man., writes an account of her case as follows: "I have great pleasure in giving my experience of Milburn's Heart and Nerve Pills. For about with throbbing part. I tried five medicines but none of L. Lately I heard Nerve Pills and ore I started using y house work and I thought I would feel really splendid to my work, enjoy if there was some- g for."

Nerve Pills, sold a box or 3 boxes Co., Toronto, Ont.

Illnesses, Sickness and Dys-Pill Perfect. Co.

Can be Cured

that consumption is with that eminent Dr. Slocum, who of help to those uring of diseases and belong to the con- etofores, wealth has of consumption cure, far distant climes ums, but now, under have an even chance tch of consumption, roat troubles. The e tired and worn no suffer. It drives e living on the vital ch, red, rosy blood; health and strength. fully explained in a many testimonials. ll persons suffering g or throat trouble, ting away, with three his remarkable cure. e, full address and T. A. Slocum Co., Street West, Toronto, SSENSE AND VISI- niples will be sent to delay, but give it a

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Croup, Coughs, Tooth-ache,

Quick Cure for troubles is

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The Farm.

Timely Talk.

It frequently happens that the frost comes before the tomatoes are all ripened. There are several ways in which the fruit may be ripened and most of it saved for marketing or for home use.

One market gardener, who makes it his business to sell things at the best profit, ripens his late tomatoes in this way: When frost is imminent, or certain, the tomatoes are picked from the vines; all those that are large enough to be likely to ripen are laid carefully by themselves and then assorted; the largest and most fully developed ones it is an easy matter to ripen, but those that are green, requiring considerable time, are the ones really the most valuable. An old hotbed, with its glassashes, is utilized for the tomatoes. Straw is put in the botton to insure cleanliness and dryness. Upon this the tomatoes are packed in layers, the greenest ones at the bottom and those nearest ripe at the top. The sash is placed over the fruit, and is kept there on all cool nights. On warm days it is removed or lifted to admit air and to dry out any extra moisture that has accumulated. It will not be long before the first layer will have ripened sufficiently to be taken out and marketed. If the frost has destroyed most of those of other folk the price will already be rising, and no doubt a reasonable profit will be realized even from those first ripened in the hotbed.

From time to time the tomatoes are examined, and any that have decayed or begin to show spots upon them are at once removed, thus keeping the remainder of the fruit from becoming damaged. As layer by layer is removed the under ones will in time get to the light and sun.

If there has been a large crop some of the vines may be pulled up and hung in the cellar, roots up. A good deal of fruit will ripen in this way, but it is a good plan to ripen as slowly as possible, giving all the fruit the benefit of the ripening in the old hotbed sashes. Sometimes, in fact, it is no unusual thing for this fruit to last until nearly, or quite Christmas time, and every one knows that fresh tomatoes at Christmas are worth considerably more money than those ripened in August or September. So the gardener who is looking out for the main chance, and the best prices, will do well to ripen the late tomatoes as late as possible, instead of hurrying them into market while it is glutted with the harvest from many fields.

It is a fact that green tomatoes bring a fair price sold for pickling, etc., but it is a matter of greater importance to know that the tomatoes may, many of them, be ripened for late sales, and thus bring double and treble the price they would bring if hurried to the market after the first frost.

For home consumption a bushel or two of tomatoes may easily be ripened in a warm attic, without any special attention. We have had tomatoes for the home table many weeks after the frost had destroyed everything out of doors in this simple way.

One must not wait until the next morning after a frost before picking the fruit; it must be picked before being even touched with the icy finger. A great many will wait until the frost cones, maybe covering the vines, and expecting that to keep out the cold sufficiently to preserve the fruit. I have never been successful with this method. If it is cold enough to have a frost, it is generally cold enough to freeze through coverings of gunny-sacks, old carpets or blankets.

If you have squash of late varieties it will be a good scheme at this time to keep all runners pinched back and all blossoms removed, that all the strength of the vines may go to maturing the vegetables already formed, rather than to be diverted toward producing blossoms and more vines.

Since writing the above an acquaintance tells how he keeps tomatoes for ripening. When frost seems imminent the vines are pulled, and as much soil as possible kept on the roots. The vines are then stacked in a round heap, the roots well to the bottom. If likely to freeze after

this operation the "stack" is thickly covered, and so the ripening process goes on for at least a month later than usual. Water is applied to the roots if necessary.—(Rose Seelye-Miller.

The Family Horse.

This is, or should be, the most valuable animal on the farm. When we speak of the most valuable animal, we do not mean his intrinsic value, but what he is worth to the farmer and his family in adding to their comfort and pleasure. To endeavor to farm, at the present time, without a family horse for driving to town and elsewhere is to make life a drudgery and to separate oneself, very often, from the outside world. On the average farm the horse that works in the field every day cannot do the work of the family horse. In the first place it cannot always be spared when a trip to town or elsewhere is desired, and is usually of a type that totally unfit it for light driving. Where the farm is small and there is not so much work for the farm horse he may be able to do both, but otherwise every farmer should keep a good roadster for driving when necessary.

If a farmer lives several miles from the post-office or store a family horse is almost invaluable. If he is a quiet animal any member of the family can hitch him up and go for the mail or necessities for the household without disturbing the farming operations in the least. Then he will come in handy on Sunday for taking the family to church. Even if it is only a mile or so to the church, it is better to drive there after the week's hard toil in the fields than to walk. But it is surprising how many farmers trudge along to church or elsewhere on foot, when they could just as well have a horse and buggy to carry them as not. These are the ones who talk most of the farmer's hard life. And is it any wonder?—Farming.

Seeding Hard Clay Soil.

In answer to a correspondent who has two acres of white clay soil which, after a hard rain, baked so hard that nothing will grow, The Rural New Yorker advises: We have seen such land restored by subsoiling and the use of lime. The stiff, hard clay was plowed with a subsoil plow following in the furrow to a depth of nearly two feet. The upper surface was then harrowed and a ton to the acre of lime broadcasted. This was thoroughly harrowed in and the upper soil crushed with Acme and roller. Just before a gentle rain the grass seed was sown and brushed in with a light harrow. The subsoiling opened the ground, making it more porous and better able to hold moisture. This lime had the effect of enlarging the particles of soil and preventing the hard, bricklike baking. We do not believe that such soils can be profitably seeded down without deep working, and in many cases the use of lime will gradually help the upper surface soil. Such soils are usually strong and do not particularly need fertilizer. They need chiefly opening up, so that they will hold and retain moisture.

Kerosene Spray.

I feel safe now in recommending kerosene, provided we understand it is to be put on in the very finest possible spray and no more used than absolutely necessary to wet. To show what I mean I say that with an atomizer holding one pint I covered completely a pear tree in full foliage ten feet in height and with a diameter through the branches of fully five feet. Every part was wet and wet thoroughly. In fact, there was even more used than was actually necessary, but at the rate of 8 cents a gallon for kerosene this makes the application cost just 1 cent for material. This is cheaper than can be done with whale oil soap or any similar material. The whale oil soap will kill the San Jose scale. There is no question about that. But whale oil soap is not so penetrating as kerosene and will not get into the crevices.—Professor J. B. Smith, New Jersey.

Fortune-tellers pretend to read fate in the tea leaves in the cup. But you can read the imposition of an artificially flavored tea in the sediment. The drawings of **Monsoon** Tea are absolutely free from these precipitates because **Monsoon Tea** is absolutely pure, clean and good—it's as sweet as a rose.



Selling off SURPLUS STOCK Great Bargains Offered in Pianos and Organs New and Slightly Used Also in NEW RAYMOND, NEW WILLIAMS and WHEELER & WILSON SEWING MACHINES. USED SEWING MACHINES AT HALF PRICE DON'T KEEP BACK because you cannot pay more than \$3.00 per month on a PIANO, \$2.00 on an ORGAN and 50c per month on sewing machine. WE SELL so we can SELL to your friends after we have sold to you. MILLER BROS., 101 and 103 Barrington St., HALIFAX, N. S.

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

Messenger and Visitor

A Baptist Family Journal, will be sent to any address in Canada or the United States for \$1.50, payable in advance.

The Date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

All Subscribers are regarded as permanent, and are expected to notify the publishers and pay arrearsages if they wish to discontinue the MESSENGER AND VISITOR.

For Change of Address send both old and new address. Expect change within two weeks after request is made.

Remittances should be made by postal, or express, money orders—payable to A. H. CHIPMAN—or registered letters. Send no cheques.

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

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

FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED 35,000 BELL (MURKIN, SCHOOL & OTHER) MENEELY & CO. PUREST BEST WEST-TROY N. Y. GENUINE BELLS-METAL CHIMES, ETC. CATALOGUE & PRICES FREE

The news has been received at Victoria, B. C., of a robbery of \$86,000 from three miners on their way out from Dawson City via Dalton trail. One, Ike Martin, was found with his throat cut. Chilcot Indians are suspected.



IN some parts of the world fire is yet produced in this difficult and arduous way.

In Canada the people produce fire by the use of

E. B. Eddy's Matches.

One Woman's Word...

"I consider AYER'S PILLS the best in the world."
Mrs. A. C. WESTON,
29 Pearl St., Laconia, N. H.

All Women's Wisdom...

DEAR SIRS.—I was for seven years a sufferer from Bronchial trouble, and would be so hoarse at times that I could scarcely speak above a whisper. I got no relief from anything till I tried your MINARD'S HONEY BALSAM. Two bottles gave relief and six bottles made a complete cure I would heartily recommend it to any one suffering from throat or lung trouble.

Fredericton.

J. F. VANRUSKIRK.

Personal.

Rev. J. W. Brown, the esteemed pastor of the Church at Nictaux, N. S., has gone to Providence, R. I., with the purpose of taking a post graduate course at Brown University, in Philosophy, Biblical Literature, and Oratory. Mr. Brown's family remain at Nictaux, and Rev. L. J. Tingley is supplying the pulpit.

Rev. A. T. Dykeman has received and accepted a call, to the pastorate of the Fairville church. The church is to be congratulated on securing an excellent minister, and the pastors, as well as the Baptists generally, of St. John, will, we are sure, be happy to welcome Mr. Dykeman and his family to their fellowship.

The Headlight is informed that the Londonderry Iron Co., has sold the pipe plant and machine shop plant, at Acadia Mines to the Peoples' Heat and Light Co., of Halifax, and that it will be removed to that place this autumn.

An Omaha despatch says: Nearly 1,800,000 people have passed the gates of the exposition. Last week the attendance was 128,854. The official figures for yesterday are 21,255.

The Magazines of the month are always on sale at the book store of T. H. Hall, St. John.

Notice of Sale.

To Christopher J. Weldon, Eleanor P. Weldon and Emma G. Philps, 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 Fourth Day of May, A. D. 1881, and made between the said Christopher J. Weldon, therein described as formerly of Dorchester, in the Province of New Brunswick, but now residing at Pasadena, Los Angeles County, in the State of California and United States of America, Gentleman, and Eleanor P., his wife, of the first part, Maria A. Street and Louisa E. Street, both formerly of St. Andrews, in the County of Charlotte, Spinsters, of the second part, and duly registered in the Records of the City and County of Saint John in Libro 38 of Records folio 44, 52, 53, 54 and 55, said mortgage having been duly assigned by said Maria A. Street and Louisa E. Street to the undersigned Alexander M. Phillips, there will be for the purpose of satisfying the moneys secured by said mortgage, default having been in the payment of the principal, interest and other moneys secured by said mortgage, be sold at public auction on SATURDAY, the TWELFTH day of NOVEMBER, next, at the hour of Eleven O'clock in the Forenoon, at Chubb's Corner, so-called, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, the lands and premises mentioned and described in said Indenture of Mortgage as follows, namely: "All that certain lot, piece or parcel of land situate, lying and being in that part of the City of Saint John, in the Province of New Brunswick, which was formerly called Portland, heretofore leased by one Ann Simon to one John Gregg, by indenture of lease bearing date the first day of May, in the year of our Lord one thousand eight hundred and fifty-six, and therein bounded and described as follows: "Commencing at the junction of the Indian-Lover Road (now Main Street) and Douglas Road, thence running westerly along Indian-Lover Road thirty feet, six inches, thence southerly and parallel with said Douglas Road one hundred feet, thence easterly and parallel with the said Indian-Lover Road thirty feet, six inches to Douglas Road, and from thence northerly along the western line of said Douglas Road to the place of beginning," together with all buildings, erections and improvements thereon being, and the rights, members, privileges and appurtenances thereto belonging or in any manner appertaining, together also with the leasehold interest in said lands and premises mentioned and described in said mortgage and assigned to the undersigned Alexander M. Phillips by said mortgages.

Dated this fifth day of August, A. D. 1898.
ALEXANDER M. PHILLIPS,
Assignee of Mortgagees.
AMON A. WILSON,
Solicitor to Assignee of Mortgagees.

News Summary.

The failures in the Dominion last week numbered seventeen, against thirty-four in the corresponding week last year.

Australian orange growers have struck the London market at last by getting in a large cargo of good oranges in the middle of the recent hot spell.

Barrington, Nova Scotia, has among her oldest residents a centenarian, viz: Mrs. Susan Smith, aged 101 years. Mrs. Smith is a wonderfully smart old lady and is quite well known through the whole country.

There was an unaccountable fall in the price of tobacco in New York on Wednesday. The Herald says there was an absolute panic, and that in two days the capital stock of the tobacco trust shrunk five million dollars in value.

Mr. Joseph Bishop, formerly of Bishop Bros., carriage builders, Dorchester, has moved his family to Wolfville, N. S., where he will assume control of Chipman Hall, in which a large number of the students of Acadia College board.

Bruno Theriault, son of Narcisse Theriault, Caraquet, Gloucester County, died a couple of weeks ago in Brooklyn. Young Theriault had been through the Cuban war and was about coming home on a visit to his parents when he was stricken down with sickness. He was engaged in the taking of Santaigo.

A terrific storm swept over Japan on Sept. 6, doing great damage to shipping. A summary of the loss of life and property follows: Deaths, 250; houses swept away, 164; houses overthrown, 1,195; partially wrecked, 11,460; houses inundated, 5,597; river banks broken, 78.

A list of persons who have killed themselves because they have been ruined by the Vienna Municipal Lottery is a long one. The other day a woman who had spent all her money in buying tickets and had never won a prize hanged herself. Nevertheless the citizens of Vienna look with favor on the lottery, as it keeps down the taxes.

A special despatch from Shanghai says the announcement of the death of the emperor is confirmed. The reports as to the means employed in his taking off differ. One story has it that he died by poison and another that death was caused by strangulation, while a third states that he was subjected to frightful torture, a hot iron being thrust through his bowels.

A defective lantern caused the loss by fire of valuable barn and stables of Eli White at Salmon River, Digby. A few days since Mr. White visited the stables in the early morning, taking with him a lighted lantern, which he left on a stand. Returning a few minutes later he found the whole interior of the building in flames, and only succeeded in rescuing one of the cattle, the remainder with crops and tools were burned.

A despatch to the London Standard from Moscow says United States Minister Hitchcock has communicated to the government the decision of the Washington government to be represented at the disarmament congress. The despatch further says that the Moscow papers publish remarks credited to the American consul general to the effect that "to the gratitude the Americans felt for Russian sympathy in 1864 is now added the admiration of the President and the American people for the Czar's peace circular."

Word has reached Montreal that Hon. John Costigan is in the far Northwest upon a lengthy exploring tour. When last heard from he was at Dunvegan, on the Peace river, with a well equipped party of guides. After leaving there it was his intention to proceed to Fort St. John, and thence across the country to the headwaters of the Liard, crossing the mountains and getting to the Pacific coast by way of the Skeena or the Stickeen. In some quarters it is said he is surveying this practically unknown land for the Dominion government.

The hair of the late Empress of Austria was the wonder of Europe. It was so massive a weight that until within a very few years it was allowed to hang loose as much as possible to relieve the heat of the head. When dressed for walking or any outdoor occasion it covered the head with superb braids and rolls, but it must have been a great inconvenience to a woman with the nervous organization of Her Majesty, and her hairdresser's job could not have been an easy one. The color and fine texture of this glory were retained through all her mental troubles, although in quantity it had lessened. In fact, the Empress's hair and exquisite figure kept her "a beauty" long after youth had flown, and her complexion and skin were impaired by disease.

SURPRISE SOAP

A pure hard Soap which has peculiar qualities for Laundry Uses.
5 cents a cake.

Winter Clothing

That's what you'll be searching for soon. You won't have to search long if you come to Frasers', you'll find stacks of it. A good long warm black ulster will cost you here now only \$3.75. You can't afford to be without one at this low figure.

FRASER, FRASER & CO.,
40 and 42 KING STREET,
CHESAPE, ST. JOHN, N. B.

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

A GREAT BARGAIN IN CLOAKINGS AND JACKET CLOTHS

Our buyer was fortunate in attending one of the trade sales in a manufacturing centre, to secure an immense quantity of very desirable and stylish cloakings and jacket cloths. He got them at about half their regular price. Curl Cloths, Beavers, Fancy Tweed, Two Toned Astrachan Cloths, all 54 inches wide at \$1.00 yard. The regular price of these cloths are from \$1.50 to \$2.50. They are suitable for Jackets, Capes, Ulsters, Children's Coats, and Reefers.

SEND FOR SAMPLE.

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

Thomas Organs

In the "Tone," which has always been a distinguishing feature, in delicacy of "Touch," in ease of manipulation, in simplicity of construction and perfect workmanship, they stand unrivalled and never fail to give satisfaction.

JAS. A. GATES & Co.
MIDDLETON, N. S.

MARRIAGE CERTIFICATES

Prof. Baron, of Bernie, has left all his property to the city of Berlin for the establishment of a vegetarian children's asylum, and the city authorities have accepted the legacy. Prof. Baron's vegetarianism was limited to the exclusion of all food derived from dead animals, so that the products of living beasts, such as eggs, milk, cheese, butter and honey, may be used. The will provides that no physician shall ever be a trustee of the asylum.

Printed on Heavy Linen Paper, 8 x 11 inches at 30c. per dozen.
For sale by **PATERSON & CO.,** Printers,
92 Germain Street St. John, N. B.

THE CHRIS
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