

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LXI.

Vol. XV.

ST JOHN, N. B., WEDNESDAY, SEPTEMBER 27, 1899.

THE CHRISTIAN VISITOR,
VOLUME I.

No. 39

Religion in the Philippines. This has been of the Roman Catholic order so far as it could be introduced under Spanish rule. The kind of Roman Catholicism, if we are to believe what is told us, is very much like the Catholicism of France prior to the French Revolution. During the more than 300 years that Spain held the Philippines no other religion was tolerated within their boundaries. Today these islands present the worst forms of religious intolerance, for which nothing is more responsible than the presence of numerous and powerful societies of friars. The Augustinians, Recollets, Franciscans, Dominicans and Jesuits are here in force,—all exercising a power that would not be permitted in any civilized country in Europe or America. While Spain was in possession of these islands, reliance was placed upon the friars to keep the people in strict allegiance to its cruel and exacting policies, and well did they carry out the great programme of suppression. This is apparent from the present religious condition of these islands. Like the monastic orders of the middle ages these friars have obtained possession of most valuable properties. They own most of the real estate in the city of Manila, besides vast tracts of the most fertile soil in the country districts, and by their hated system of rack-rents have succeeded in gaining for themselves the undying hatred of many of the most intelligent natives. They have been responsible for most of the revolutions which have taken place. This fact is made plain when, in 1897 negotiations for peace was entered into between Spain and the insurgents, the latter insisted as one of the conditions that either these orders should be expelled from the country or secularized. Dr. Schurman, the President of Cornell University, says: "It is the old outbreak against the misconduct of the priests, but instead of Spain the United States is being fought, because it is the United States which now appears to stand as the protector of the church. The priests certainly misused their powers in many ways. The Filipinos complained, in the first place, of the almost absolute control of their lives and fortunes which local priests enjoyed. They complained of the ownership of the land by the big religious orders, and of the corruption of justice from the highest to the lowest places in the land. Lastly, they complained of the riotous debauchery of the members of the religious order." All this must change. The religious tyranny of the past cannot continue. The influences of the 19th century civilization must be introduced. It will be well if the gospel of Jesus Christ can have an open door and Christians can be found to enter in and possess the land for Him.

Religious Outlook in Cuba. It is taken for granted sometimes that Cuba is Roman Catholic as to its religion. This is assumed without question, and yet the Rev. A. De Barritt says in the 'Outlook': "(1) Thousands of Cubans do not hesitate to say that they not only do not belong to the Catholic church, but there are reasons that make it impossible for them to become members of that church. (2) Hundreds of Cuban families have the Bible in their homes; they have not attended the Catholic church for many years, and state that they are Protestants. (3) A great number of persons (children of persons referred to) have never been inside a Catholic church, and wish to attend a Protestant place of worship. (4) A large number of persons who once frequented the Roman Catholic church have left that body, for reasons which I will not grieve your Catholic readers by

stating. These have drifted into unbelief, and are the least susceptible to religious impressions." Archbishop Ireland, of the United States, has visited the island recently and has intimated to the press of his country that Cuba is a Catholic country and that therefore Protestants should not attempt to labor there. It will be remembered that A. J. Diaz is the pastor of a Baptist church in Havana which before the war was the largest Protestant congregation in the city. It looks as if Cuba afforded one of the most promising fields for aggressive Christian work. We are glad to learn that different missionary bodies in the United States are actively engaged in spreading the gospel in that great island, and our Baptist brethren are not behind the most aggressive.

Siberian Wheat. The people in this country have long held the opinion that Siberia was a barren waste, a land to which Russian nihilists were banished in order that they might starve or freeze to death. It will be news to some of them at least to learn that this wild howling wilderness is likely to become a keen competitor in the wheat markets of the world with our own Canadian Northwest. It appears that the agricultural possibilities of Asiatic Russia are immense. This vast region will soon be in touch with the European market by the construction of the trans-Siberian Railroad. It is destined to become one of the great wheat producing countries of the world. Its present resources are largely undeveloped and will remain so for some time, as the population is very sparse. Immigration, however, is setting in from European Russia, 40,000 persons having entered the region last year. It is said that the mineral resources of Western Siberia are vast and the coal is of most excellent quality. What the C. P. R. is to Canada the trans-Siberian Railroad is to Asiatic Russia. It will open up the country for settlement. Even now steamers are running on its navigable waters, and the traffic is increasing even faster than the Railroad men predicted.

The Blind May See and the Deaf Hear. Is affirmed by a Russian scientist named Steins. He claims that sight can be given to the blind by means of an electrical apparatus which will focus the rays of light, as in a camera, from the object to the brain, and sight will be given, the objects clearly seen. A reporter of the 'Daily News,' of London, who was tightly blindfolded, so that all was blackness before his eyes, says that on being connected with the apparatus, a dull gray light, succeeded by a clear, bright light, took the place of the blackness and he saw fingers held up before him. Mr. Steins affirms that he will be able to make deaf people hear perfectly by means of an electrical apparatus upon which he is to work, and which he hopes to complete shortly. Truly wonders will never cease, especially the wonders of science. The 19th century has witnessed great discoveries in this realm, but the 20th will witness many more.

Trusts and Combines. This is a day of trusts. Business that used to be done by an individual is now centered in great combines and almost every leading article of manufacture is now handled by a huge corporation. This method of doing business may have advantages, it certainly has its disadvantages. A conference on the question of trusts was recently held in Chicago. There were over 300 delegates present. All shades of opinion were represented. Some of them in favor

and others opposed to trusts. The consensus of opinion was that the trusts had come to stay and that the only way to correct the evils in them was by some form of Government regulation. There were a number of excellent addresses delivered pro and con, but the two which seem to have attracted most attention were by Mr. Bryan and Mr. Bourke Cochran, both Democrats, the former being a candidate for Presidential honors at the last Presidential election. Mr. Bryan's idea was that the Government should require every trust to obtain a license before doing business outside of the State in which it was formed; while Mr. Cochran wished to regulate them by laws compelling all their transactions to be made public. We shall hear more on this great question before another Presidential election.

South Africa. The real difficulty between Great Britain and the Transvaal is not the language or the franchise questions, but that of suzerainty. This is the crux of the situation. If Great Britain will forego her right to intervene in the affairs of the republic, the other demands made by her would soon be granted. The Transvaal asks for arbitration which can only be between independent States. The question of suzerainty Great Britain will not discuss. She regards that question as settled. In August, President Kruger offered a five years' franchise in condition of Great Britain's renunciation of the suzerainty. The British note in reply practically accepted the Transvaal offer, with the exception of renunciation, on which point it referred to a former British note in which the present British attitude on the suzerainty was unmistakably set forth. It added, moreover, three things. First. It said that while the British Government hoped there would be no further need for intervention in the Transvaal it could not bind itself not to intervene if need should arise. Second. It offered to discuss with the Transvaal the question of a tribunal of arbitration, from which foreigners and foreign influence should be excluded, and to that end suggested an immediate conference at Cape-town. Third. It reminded the Transvaal that there were other points at issue, besides the franchise, which could not be submitted to arbitration, and which must be settled concurrently with the franchise. This the Boer republic declines to accept in firm and courteous language. It only remains now to be seen what Great Britain will say further. In the interest of peace and of that "good will among men" of which the Saviour has spoken, it is earnestly hoped that wise counsels may prevail in the councils of both nations. For this Christians everywhere should most earnestly pray.

—There is much discussion now-a-days in certain quarters about what is called the "visible" and the "invisible" church. The conclusion which these good brethren may reach will no doubt be satisfactory to themselves, but to the great mass of their fellow church members it will be of very little practical concern. We do not know how it may be in other communions, but if it is with them as it is in many cases among Baptists, then it will be seen that the invisible churches are too often in the majority when it comes to the missionary collection. But if we wish to demonstrate our right to be that is the time to show whether we are of the 'visible' or of the 'invisible' type. Come brethren, stop this hair-splitting business about "things which gender strife"—which if you could settle would not help anybody, and try to do something to help somebody into the church which Jesus Christ bought with His own blood.

The Rev. C. H. Corey, D. D.

A telegram from Wolfville to the Halifax press informs the public that Dr. Corey has passed away. My heart would be obdurate indeed if this intelligence did not stir it to its depths and call up many happy memories.

At the opening of Acadia College in 1854, we met as members of the freshman class of that year. From that day till now I have known Dr. Corey intimately. I have followed him in his work with unabated interest. His home was at Canaan, N. B. Till after he was fourteen years old he had never read a newspaper. But so soon as he came in contact with the outside world his thirst for knowledge began; and from that moment to the day of his departure, he addressed himself to its acquisition and to the discharge of life's duties with an industrious zeal that never waned. From Acadia he went to Newton in 1858, and graduated from that school amid the tumult of the outbreak of the Civil war. He soon settled as pastor of the Baptist Church in Seabrook, N. H. There he remained until 1864. Members of his church were among the slain in the war. He made several journeys to the front to look after those whom he knew. About this time "the U. S. Christian Commission" was formed. Its duty was to look after the sick and dying on battlefields and in hospitals, and to communicate with the families of the suffering soldiers. Stirred by what he had seen, he gave himself to this work. No pen can describe the thrilling scenes through which he passed and the work he did for the suffering in those scenes of horror. Up the Mississippi River, in South Carolina, Georgia, and at other points he was ever the tender-hearted, devout Christian minister, a servant of the needy by day and by night. When the war closed he began work in South Carolina, organizing churches and giving instruction to the colored people intoxicated with their freedom, a freedom which they were poorly prepared to use wisely. He initiated the work of schools for the negro at Atlanta, Georgia. But providence soon conducted him to Richmond, where his life work has been done as President of Richmond Theological Seminary. When Mr. Corey went to Richmond the feeling against the North was hot and hissing. If ever a man was born and trained for such conditions that man was C. H. Corey. John-like in heart and Paul-like in courage, he gave himself to his work, and with guileless simplicity ignored the pitiless hailstorm of prejudice that beat upon his head. In his wife he had a kindred spirit. Most interesting was the account given the writer by Dr. Dickinson, editor of the Richmond Herald, in 1873 when I was Dr. Corey's guest, of the first break of the ostracism to which the devoted Corey had been subjected. Not daring to let even the deacons know of it, Dr. Dickinson got Mr. Corey into the pulpit of one of the white churches. A conversion was the result. At the next conference Dr. Dickinson reviewed the matter, and asked the brethren if they had been treating in a Christian way this humble servant of God? The ice was broken. From that day on there was improvement; but it was never forgotten that Dr. Corey was at the head of a school for the negro.

When he came to Acadia from the quiet life he had led in N. B., he found himself at the feet of grand men. loftier ideals, finer manhood could not be wished than young Corey found in Edmond A. Crawley, J. M. Cramp, A. P. S. Stewart, who did the work at Acadia in the autumn of 1854. Before the year was over, Dr. Sawyer was on the ground. Dr. Cramp, with his old world experience, and Dr. Crawley with his experience of the new world, were the professorial heroes worshipped by the young men of that day. The colonizing conflict was going on at that day. Who shall possess the new territories? North or South? Phillips, Garrison and Beecher led in the attacks on the slave business. All this was grandly echoed by Dr. Cramp, whose soul was full of the spirit of Wilberforce and Buxton. Reports of fugitive slaves caught or chased made stirring reading in those old days. Well do I remember hearing Professor Stewart say: "I feel like throwing up my professorship and shouldering my musket and going west. The colonizing conflict was then acute.

This was the air Corey breathed. With these sentiments he was imbued. Dr. Crawley discoursed on the righteousness of human freedom and the iniquity of slavery. C. H. Corey was a child of heaven. Who ever saw him full of human wrath? Who ever knew him to do a mean thing? All his fellow students will believe Rev. Wm. W. Landrum, his pastor at Richmond, when he says, "His pure life, his consecrated zeal, his sound judgment, his prudent counsel, his amiable temper and consummate tact, have won for him the confidence and admiration of both races in this community. He has pursued the even tenor of his way between extremists among both blacks and whites. Criticism has never discouraged him; condemnation could not cow his spirit; commendations never elated him; congratulations only bowed him in humility or caused a tear of joy to rise in his eyes."

Among the pleasant memories that come unbidden at the announcement of Dr. Corey's translation is this—

Soon after the winter term of 1855 opened, Corey came to me and said, we should make special prayer for the unconverted members of our class. Meetings for this purpose were appointed. Not many weeks did we continue in prayer till the Holy Spirit came down upon us. O how still, O how powerful. Where are the fruits? Prominent among those led into the baptismal waters by Dr. Cramp in that memorable half year, these are before me: Dr. T. A. and D. F. Higgins, Dr. Jones, Dr. Rand, J. Z. Pazzant, Henry Vaughan, who died pastor of German St. church, St. John. The college grounds were a Bethel that term. The work extended into the village; scores turned to the Lord—How C. H. Corey gloried in that revival. I see his face aflame now as he said to me "Frank is converted."

An Israelite indeed in whom was no guile and a great man in Israel has fallen. All who knew him intimately will thank God for the friendship and fellowship of C. H. Corey. From the Gulf of St. Lawrence to the Gulf of Mexico, from the Atlantic to the Pacific, thousands of hearts have been touched by the sad intelligence. What a benediction, what a joy was the character and life of C. H. Corey to all whom he touched, loved and influenced. "Blessed are the dead who die in the Lord."

E. M. S.

Missionary Information.

QUESTIONS ANSWERED.

1. Do Pedo-baptist missionaries sprinkle the children of the heathen?

I do not think so. Possibly they may in the case of deserted children or orphans whom they may pick up. But in all other cases a great outcry would follow if a child were sprinkled. The caste of both child and parents would be contaminated by the administering of the rite, and the missionary's access to the children would be suddenly prevented.

2. Are the Telugu children quick to learn?

Many of them are remarkably so and would rank well with Canadian children. This is especially true of high caste children. They seem to inherit intellectual brightness, while the children of the down-trodden, illiterate, outcaste seem to inherit stupidity and have less capacity for intellectual development.

3. What kind of congregations do you preach to?

Every conceivable kind. But generally speaking we have two sorts—a Christian congregation assembled in chapel and a heathen congregation gathered promiscuously in the street. In the former we have generally a score or two of cleanly-looking, simple-hearted converts, who have learned something of what it is to worship God in the spirit. They often sit upon the mat in native style and listen attentively to the truth. The peculiarity of an Indian congregation is that it is more restless and informal than in Canada. It would provoke a smile, and possibly something worse, if half of a Canadian audience should get up one after another at various times during the service to go outside for the purpose of expectorating, yawning, etc. A heathen audience is far more restless and informal. All the distractions of a barn-yard or public street come in to affect this service. People are often on their way to their work, with pot, plow, axe, or spade in hand. They linger for a few minutes and suddenly when one starts they all go like a flock of sheep, leaving the preacher in the middle of a sentence. The heathen congregation is never "dressed for church" and is decidedly subject to whims. Questions are asked and answered on both sides quite freely. They know nothing about "sticking to the text," and so the preacher is sometimes led far afield in many directions, but manages to get back quickly to the story of the Cross before the congregation scatters.

4. In case you are sick do you have access to a good doctor?

Yes we have in almost all of the larger towns a Government Dispensary and Hospital, in charge of a medical officer (native or Eurasian) who has studied three or four years in a Medical College and probably is as qualified as the average country doctor in Canada. Each district has one European medical officer residing in the head town of the district. His services are available at times when needed. Dentists, unfortunately, are 500 or 600 miles away and their charges exorbitant as a rule.

5. Is monogamy the law in that country?

The Hindus seldom have more than one wife, and according to Hindu law only one wife is legally recognized, I think. Among the lower classes men sometimes have two wives, each living in a different house. In this case the husband generally "boards around" among his wives turn about.

A QUESTION BOX.

It has been suggested that a question box be started for the purpose of getting more definite information with regard to the every-day experiences of our missionaries in their work, the condition of the heathen, their country and their religion, etc. Bro. Beals, of Canso, suggests that the questions with the appended replies be published in the MESSENGER AND VISITOR, so that all readers of the paper may be benefited thereby. I am sending this week a few questions that he sent to me. If the editor agrees to this plan we might continue it regularly and it might be productive of much interest and profit. I am not authorized to say so, but I presume that all our missionaries would be glad to receive questions and forward the answers. Will those who wish information kindly forward the questions to us? Now is the chance for old and young to get information of a definite kind. When you send your questions we would enjoy a friendly letter as well. The past year I have heard from a good many and their letters have been a real treat.

Yours in His service,

W. V. HIGGINS.

Tekkali, Ganjam District, India, August 14, 1899.

[*We shall be pleased to assist in carrying out the plan here proposed.—ED. M. AND V.]

Why Don't You go to Church?

BY ROBERT J. BURDETTE.

"Why don't you go to church?" For a long time it was the custom of the American people to lay all the blame for this non-attendance upon the meeting-house. It was so stuffy. No ventilation. Man couldn't breathe. Air bad enough to poison a cat. But by and by, as it dawned upon the man himself that he could—and on occasion, say several times during a space of period—he did confine himself at a political caucus or a ward meeting into a room with one door and no window, in an atmosphere reeking with tobacco smoke from such pipes as no man would want to remember long enough to describe, human perspiration and garments of all sorts and conditions of labor, it begins to impress itself upon his intellect that this ventilation excuse was not better than none.

And the woman singer began to see the inconsistency of this plea on her part, when everybody knew, long before she found it out herself, that she lived in a jail of her own construction when she was at home; that she shut every ray of sunshine from her house, lest it fade the carpets and drapery; and excluded every breath of air lest the dust come in with it, and that she had such a horror of what is known as "night air," as though there was any other kind of air on earth between sunset and sunrise—that so far as fresh air was concerned she went to sleep every night in a bottle, carefully pulling the cork in after her.

Man and woman would sit for two or three hours in a theatre crowded to suffocation, lighted to sunstroke temperature, the atmosphere a mixture of heat and glare and breath, with a little dash of dust from the stamping feet of the people who express their feelings with the things that sensible people walk upon, and now and then a faint sensuous—but not too sensuous—odor of some "between-the-acts" perfume, brought back from an "interview" by the citizen who goes out "to see a man." And after a few years as these people came now and again into the experience of a meeting house Sunday morning; as they noticed the chastened light softly stealing through the high windows, awakening the beauty of the art and the holiness of the story which the stained glass whispered as the sunlight touched it with creative beams; as they sat in the hallowed silence, with the scented coolness of the night still lingering in the morning-time; as the tender notes of the organ came creeping into the stillness, soft, gentle, soothing; a balm for the ache in the heart, an anodyne for the wearied brain, distracted with the clamor and discord of the busy week; as the trained voices rose in the exquisite melody and harmony of some uplifting hymn—so different from the "topical song" of the sidewalk and concert hall, mingled with the slang of the slums—people began to be ashamed, for the sake of their own reputation for good taste to complain of the discomforts of the "meeting house."

So the preacher may as well make up his mind to bear the blame for all this non-attendance upon church services. Somehow or other the people have alighted upon the fact. It is the preacher's fault. He knows better than any one else can know wherein is his weakness or his strength. He is only a man. And there are unsuccessful lawyers, and doctors who are lamentable failures, and poets who deserve early death, and merchants who are successful only in bankruptcy, and school teachers who should only be sent back to the kindergarten, and singers who should be auctioneers, and journalists who should be trying to learn to pound sand. And so also there are preachers whose only sphere of usefulness might lie in dispersing a mob, or in obstinate cases of chronic insomnia. But there has resulted this one good from the many years' discussion of this question. The non church goer has so far absorbed the beneficent influence of the Gospel that he has quit lying about it, and gives, at last, the true reason for remaining away from church. He doesn't like the preacher. That's a good, honest reason. But there are good reasons for bad things. A man may jump overboard because he's tired of the ship. That's a good, honest reason, and it may cure the man's seasickness. But as it drowns him just the same, it's hard to see what the man has gained by being honest with himself. Honesty is a virtue, but it isn't all the virtues. The man would have lived to get ashore if he had lied about it, and said he loved to be seasick, and remained aboard the ship. The best thing for him to have done was to have told the truth about it, and said he hated to be seasick, and still remained aboard.

So, also, you had better go to church today, and next Sunday, and the Sunday after that, and keep it up whether you like it or not. The quinine the preacher gives you is good for you, although it is bitter as worm-wood. If you are the kind of man or woman I think you are—that is, if you are like all the other men and women I have ever known in all my life, irrespective of class, condition, age, sex or color, you need a little plain talking to once or twice a week. You are not so good as you think you are—not that, either, for you are fully and exactly as good as you think you are—but you are not half so good as you would like the rest of us to be.

long time it lay all the setting-house. didn't breathe. d by, as it d— and on period—he ward meet- w, in an at- such pipes ough to de- all sorts and f upon his better than

consistency w, long be- in a jail of me; that she test it fade ry breath of had such a ough there sunset and d she went the cork

hours in a stroke tem- and glare andumping feet the things then a faint e "between- interview" by And after a in into the ing; as they through the art and the s whispered ns; as they coolness of as the ten- the stillness, n the heart, ed with the the trained ny of some l song" of the slang of the sake of complain of the

mind to bear church ser- lighted upon knows better weakness or e are unusable failures, rchants who ool teachers rgartan, and rnalists who And so also of usefulness ate cases of his one good uestion. The beneficent in- about it, and away from at's a good, ns for bad se he's tired and it may wns him just as gained by irtue, but it lived to get loved to be e best thing rth about it, ill remained

ay, and next keep it up the preacher er as worm- man I think her men and respective of, a little plain not so good you are fully —but you are at of us to be

lieve you are. And right there is where the other kind of preacher is just the right kind for you. A smart dose of the knout, deftly laid upon your spiritual nature, acts after the manner of a tonic. It excites a vigorous circulation, stimulates activity in the muscles you write with, exercises the vocal chords, and puts an elasticity into your whole moral system. You know yourself, perfectly well, that the sermon that made you the maddest told you the most true things about yourself. And the worst of it is, you know them all before. And the thing which most provokes you is that the preacher seems to have found you out. True, he wasn't thinking of you, and didn't know you were in the congregation, but he lays the lash on you at exactly the right place every time. That's the best kind of preaching.

You are "too tired to go to church?" That's sheer nonsense. There isn't a place on the continent so restful as church. You are going to lie around the house all day; doze in a hammock; loll in a rocking chair; go to sleep over a book. That isn't resting. That's loafing. Tell yourself, honestly—you like to think you are honest—did you ever in all your life see a loafer who looked rested? Did you ever see a loafer who didn't look tired all the time? The people who try to rest are always tired. Resting is the hardest work in the world, when you make work of it. You have no need to "loaf" all day Sunday. Two hours in church; two hours of the quiet; the music; the sermon; the reading; the uplifting which comes from the new channels into which your thought, your mind is led, will rest you more, physically, morally, intellectually, than will all the day spent in trying to "rest."

"Why don't you go to church?" You "hear the same old thing all the time?" So you do; so you do. The mountains are old, too; older than the State of California. And the sea is old, too; older than this continent. And the stars are old; and memory is old; and love; and truth. Are you a child, that you must be perpetually amused by some novelty? Must you have a new toy every day? Is your intellect so puerile that it can find no joy in recontemplating truths so old they have the grandeur of eternity? That's no reason at all, because you "hear the same old thing all the time." Don't you know you have been telling half a dozen of your old grandfather's oldest stories over and over, every time you get a chance, for the past twenty-five years? If you don't know it your friends do. Do you expect a preacher to be more original and up-to-date than yourself?

"Why don't you go to church?"—[Los Angeles Times.

Unpossessed Possessions.

BY ALEXANDER MACLAREN, D. D.

"And the King of Israel said unto his servants, Know ye that Ramoth-Gilead is ours, and we be still, and take it not out of the hand of the King of Syria?"—1. Kings 22:3.

Ramoth-Gilead, an important fortified post on the east side of Jordan, had been captured by the Syrians, who had banded themselves to restore it, among other conquests, by a subsequent treaty. The promise was not kept, and the northern kingdom had not been strong enough to enforce it till an alliance with Judah secured them from attack from that neighbor. Thus safe on the southern frontier, Ahab sought to rouse his "servants" to make a bold dash for possession of what was theirs and yet not theirs.

Every Christian has large tracts of unannexed territory, unrealized possibilities, blessings that are his and yet not his. "Ramoth" means heights, and we all have high places unclimbed. How much more of God we might have! We draw but a tiny cupful from that great ocean. How much more of that inward peace we might have! We might possess—nay, in truth, we do possess, in so far as the purpose and gift of God can make it ours—a peace deep as life, like the stillness of the mid-ocean in its unsounded depths, which yet is not stagnant, because a tide runs through it, and every drop is being drawn upwards to the sunlit surface. But let some petty annoyance befall us, and how quickly the waves run high, and toss white crests. We have, and yet how sadly we have not, the peace of God. Heights of consecration are ours, according to God's purpose. A life of continual utter surrender is possible to a Christian soul using the grace that God gives. Yet your experience is far too marked by reluctance to obey or to submit, regret at providences, self-dominance or struggling hard against the domination of the will of God. The mind which was in Christ, who came to do not his own but his Father's will, is our's by virtue of our being Christians; but alas in practical realization how sadly it is not ours! Noble possibilities of, and power for, service are ours, by gift from him to whom all power is given, and who sends his servants as the Father sent him. Yet the world's sin has been too strong for the church's power to cast out the demon, and today men are turning away from all churches, and looking for the cure of the ills of humanity elsewhere, and too many Christians are standing idle, despairing of being

able to cope with social evils. The world belongs to Jesus Christ and therefore his church should claim it for him. A threefold charter makes "all things yours." They are so by God's purchase, and by the Holy Spirit's presence in the Christian spirit. But there is a sad contrast between what is our's and what we really have.

Ahab tried to rouse his servants out of apathetic contentment with their non-possession of Ramoth. Their passivity looked as if either they did not "know" that it was theirs, or as if they were too fond of being "still" to dare the effort to take it. That unfamiliarity with the vision of attained possibilities paralyzes the lives of many Christians. They do not keep clear before them what they might be, and are therefore bound to aim at being. Their eyes seldom are lifted to the heights which do belong to them, if only they would aspire. Acquiescence in small attainment, and indifference to the great stretch of unattained country, characterize the mass of professing Christians.

Love of ease kept Israel from marching on Ramoth. It was far off; there was a river to ford and heights to climb, and no doubt there would be many hard blows given before the walls—so, on the whole, it was more comfortable to "be still," and let Ramoth alone. If we really cared for the things that were ours by gift, though not yet by real possession, we should not shrink from the effort involved in making them our own. If we would really have these spiritual gifts, we must keep the unrealized possibilities very clear before us. That is the condition of growth in all kinds of life. To recognize our imperfection and to see boundless possible advance is the very salt of life. We must truly desire more of God and of his gift. We must faithfully use what we have, expecting that "to him that hath shall be given." We must keep our hearts in the love of God, and by clearing them of low affections and earthward inclinations, make them capable of larger influx of divine power. "Ramoth is ours;" let us "be still" no longer.

Manchester, England.

Emptying by Filling.

"We must empty by filling," said a divinely-enlightened woman, Ellice Hopkins; and a wise man has said, "Nothing is ever displaced until it is replaced." In these two utterances lies the secret—if it be a secret—of all reform. Here, as elsewhere, nature—which abhors a vacuum—teaches. We cannot pump the darkness out of the room; we must empty it by filling it with light. One tallo-dip will do more to exclude darkness than a thousand steam-pumps. The only way to shut out disease is to fill the veins with health. In morals we must banish the degrading by the elevating—not by prohibition, but by substitution. We must crowd out the saloon by the reading-room; the lecture, the boys' guild, and the young men's club, with its light and pleasant rooms, its games, and its cheerful welcome. If your boys are prone to spend the evening on the streets or in the billiard-room, forbidding will not answer; you must make the home the brightest place in the world to them. We are all troubled by bad thoughts, by recollections, by imaginings, but we cannot exclude them by an effort of the will. Strange as it seems, the mind is less our servant than the body. We can close the eyes of the body, but not the eyes of the mind. We must drive out, and keep out, the bad by the presence of the good. We must occupy the mind with pure, elevating, ennobling, useful thoughts, drawn from reading, from conversation, from hearing, from meditation; and while we cannot forget absolutely, we shall in this way overlap the old impressions, and the mind will become wonted to travelling over another course. The mind indignantly resists vacancy. It will not be unoccupied.

The popular superstition which credits every deserted house with being haunted, and peoples it with bad spirits, has a germ of truth. If the demon be excluded, and the soul be swept and garnished, yet if it be empty, the demon will return with seven other spirits more wicked than himself. The Holy Spirit, by entering the soul, empties it of evil spirits; and, by dwelling in the soul, filling it to the utmost, he maintains the exclusion of the bad.

Here is a lesson for the conduct of our hearts. Perhaps Solomon only half comprehended the truth when he said: "Keep thine heart with all diligence." However great the diligence, we cannot "keep" it except by filling. There is deep meaning in Paul's promise to the Philippians: "The peace of God, which passeth all understanding, shall keep your hearts and minds" (Phil. iv. 7). The word "keep" but inadequately expresses the sense of the Greek verb. It is more adequately rendered in the Revision, "shall guard." It means literally, "shall garrison"—keep as a garrison, as a fortified place. Paul wrote from the place of his imprisonment at Rome. The castle in which he was confined was, of course, garrisoned. Often, when he lay awake at night, his mind occupied with thoughts for the infant churches, he heard the pacing of the sentinel

upon the walls, and he knew there was not an hour of darkness or light when the castle was not fully occupied. Every morning he heard the guard-mounting, when the new guard was mustered in before the old guard was turned out. He desires that in the same way the peace of God as a garrison should so occupy the hearts of his Philippian brethren that anxiety and foreboding the enemies of the soul, could not find entrance.

Here is a lesson as to our oversight of the souls of others. It is not enough for the pastor or preacher to try to empty the mind; he must keep it filled. He can institute circles for the study of attractive subjects in sociology, economics, ethics, history. It is not enough for the Sunday-school teacher to reprove the scholar whose mind wanders; he must give the mind something to attend to, he must make his thought attractive, he must preoccupy the mind. There is enormous significance in the original meaning of our word "prevent." To prevent is, literally, to "come before." He who comes first may naturally hope to retain possession. If the church and Sunday-school could only prevent the saloon and the gambling-hell in our Western towns, it would make all the difference in the world.—Sunday-school Times.

Burglars.

Are you afraid of burglars, -boys? Mr. Ames told us last night, how burglars had paid him five visits. Our boys' eyes fairly bulged as he told of hearing a man coming up the stairs in the dead of night; and then of another time when he woke up, with a start, to see a man creeping along the floor, and, as he yelled, the burglar jumped from the top to the bottom of the stairs, with a thud that made his wife think some one was shot.

Burglars are unpleasant visitors, and you'd rather hear about them than have them call.

There are three ways, so some Englishman has said, to keep burglars out. I know you'd like to hear what they are, if they are of use: (1) By "Twinkler"; (2) by "Tinkler"; (3) by "Tattler." Twinkler, Tinkler and Tattler are the three fellows to keep burglars off. "What is that Johnnie Bull driving at?" you ask.

By "Twinkler," he means a light left burning all night long. By "Tinkler," he means having a bell connected with the doors and windows that will give warning. By "Tattler," he means a little dog that sets up a barking at the approach of danger. Twinkler, Tinkler, and Tattler will keep a house pretty free from burglars.

Of course, burglars are not a very large part of life. It is rather foolish to be afraid of them, before they come. Still, you'd rather not wake up in the night and find a man at your bedside; and no one cares to come down stairs in the morning and find his silver and pocket-book and overcoat gone. And if any one tells me how to keep burglars out, I am all eyes and ears, and—so are you.

That Englishman gave me an idea, and it stuck pretty hard—of how a boy can keep burglars from stealing his valuables. You know everybody starts out in life with some "crown-jewels," that are more precious than gold, silver, or fine clusters. That Englishman has showed a fine way to keep burglars off.

1. By "Twinkler." Have a light burning at night. It is a good idea not to have it burn in one place all the time, but in different rooms. That means, when you are in temptation, let your light shine. Let the boys know where you stand. If other boys invite you to drink, or curse, or sneak, or do a dirty trick, let your light shine, and it will scare them away. "Twinkler" is a good fellow to drive away evil.

2. By "Tinkler." That means, to put warning bells at the doors and windows. How many warning bells there are! The words of our teachers and parents and of the Bible! Here is a bell that once woke me up, "Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny." He who heeds the warnings of the good is wise!

3. By "Tattler." He is not always a pleasant fellow to have around. He fusses a good deal. Then he is liable to wake one up, when he'd rather sleep. But everybody has a "Tattler" given to him when he begins life, whose business is to give warning of danger. He is called "Conscience" by some. I rather like the name "Tattler." It won't do to turn him out doors nights, nor to shut him down cellar, but let him sleep on the door mat right in front of your room. Evil rarely gets into a heart when there is a real live well-kept "Tattler."—Men.

Ian Maclaren on The Church.

It has been known for some time that Ian Maclaren has been critically studying modern church methods, and the results are now to be made public in The Ladies Home Journal. His first article is called "The Candy-Pull System in the Church," and in this he frankly states what many have felt but have scarcely ventured to publicly assert with regard to social tendencies of the church. The great English author will then handle "The Mutineer in the Church," and after that answer the somewhat startling question, "Should the Old Minister be Shot?"

Messenger and Visitor

The Maritime Baptist Publishing Company, Ltd.

Publishers and Proprietors
 TERMS } \$2.00 PER ANNUM.
 } \$1.50 IF PAID IN ADVANCE.

S. McC. BLACK EDITOR.
 A. H. CHIPMAN BUSINESS MANAGER.
 85 Germain Street, St. John, N. B.

Printed by PATERSON & CO., 105 and 107 Germain St.

The State of the Denomination.

From year to year a Committee of Convention has reported on the state of the body, but very seldom has there been any extended discussion of the report. This is to be regretted and we are glad Rev. H. P. Adams and others are writing on the subject.

The state of religion is matter of great consequence. For the sake of religion and its progress all our organizations and equipment exist. Form without spirit and power, body without soul, a name to live while really death prevails must be a calamity to any denomination, certainly it would be destruction to Baptists. Churches have been called the candlesticks of the Lord and certainly they are useless if they hold aloft no candle, if they give no light. Inasmuch as man's religion is the chief fact in regard to him, as a noted writer has said, the state of religion is of the last consequence to the individual. Moreover it will generally be found that the state of morals, of social life and of public welfare will be closely connected with the state of religion, so that to discuss the state of religion is to discuss the deepest interests of man.

But to say positively just what state our body holds is difficult. If we ask what is meant by the state of religion or of the denomination we shall get different answers. One man understands it to refer to the number of churches, the aggregate membership, the financial condition of our boards, the increase in church property, the growth of our institutions and the like. Another thinks at once of the strength of faith, the devotion shown in prayer meetings and public worship, the revivals that take place,—the spiritual life as he understands it. Any question as to a year's work means to one a question as to progress relatively to previous years. While to another the standard seems to be the state of other denominations.

Probably implied in all, however, is the ideal of the New Testament, so that the subject really raised is how do we stand in reference to what is our duty and privilege as made known in the Bible? Are we aiming at the ideal there set forth or have we been turned aside from it to any degree? If our aim is Scriptural what progress are we making toward that ideal?

If we remember that all elements of life are connected, that increased education and culture will affect the form of manifestation of religion though not its essence, that religious thought is affected by the great currents of thought of the time we shall see that it is no easy task to say that there is more or less religion in one year than in another. There will be some who will think all piety nearly gone and some optimist will think the millennium almost here. Still it is well to ask "What we are doing, where we are going and what is to come of it?" in reference to our religious life.

With the New Testament open before us it is wise to ask concerning the standard of life among us as to truth-telling, honesty, virtue, and in general of ethical life. Is the ideal of the Christian's moral life that of the New Testament? If so is it attained? If not attained in what respects does it fail of attainment? If the ideal set before us be not Scriptural wherein is it defective? Is the distinctively religious side of the individual life what it should be? Is there a Godly as well as a moral life? Do our people worship, do they pray in the spirit, do they live by faith?

Then in respect to organized life it may be asked: What is the state of religion as to family life? as to social life? as to public and national life? How far do the teachings of Christ control the life of the

family in the average Christian home? In social life do Christians find their help and enjoyment in the society of one another or in the company of unbelievers and worldly amusement? In public life is it assumed too largely that righteousness is one thing and politics quite a different matter, and that it is to be taken for granted that lying and deception are lawful in dealing with public welfare?

Then in church life itself where do we find the ideal attained? In how many churches is the flow of spiritual feeling and uplifting worship hindered by personal differences that ought to be adjusted at once? In how many cases do envy and strife and unkindness and want of sympathy prevent spiritual growth? At all events we think it may be well to ask these questions and to insist on answers being given. It would be assuming too much to say what is the fact on all these matters, but it must be proper to suggest the enquiry.

If each church would spend a month in earnest study of this matter we doubt not many things would be found wrong and many reforms would be forthcoming. If our associations would give a session at each annual meeting to a consideration of the state of religion in that association, asking in regard to different churches and communities, there would probably be no lack of work for the association to do, and doubtless our missionary work would receive a new impulse.

Covetousness, Which is Idolatry.

Many people call idolatry a sin who never think of applying the same term to covetousness. The Master said: "Take heed and beware of covetousness." Paul in his letter to the church at Colosse links covetousness with fornication, putting both of them on the black list. Certainly one may be a regular attendant at church today and never hear this spoken of as the master or His servant Paul spoke of it. The fact is it is often sugar-coated under the terms "economy," "frugality," and "thrift." The Greek word *pleonexia* literally denotes desire for more. Jesus so interprets it in his parable of the rich fool, whose chief desire was to build bigger barns. The nearest equivalent in English for it is *acquisitiveness*. The N. T. teaching concerning this sin is plain, "It is to make getting the main desire and chief aim, or to be more intent in getting than in giving." And this is not the crowning sin of the rich alone, the poor man,—the wage-earner who is intent on getting the highest possible wages with the fewest possible hours of work is also included. Rich or poor, he is the covetous man whose thoughts are chiefly bent on getting for himself without reference to others, except it may be as to how much he can get from them for his own gain.

What makes covetousness such a grievous sin is the "insidious paralysis" with which it effects the moral nature of its victim who is priding himself all the time upon his thriftiness. It is a species of soul asphyxiation which is sure to kill unless the noxious vapor is turned off before it has time to complete its deadly work.

In this day of deficits in almost every treasury that has to do with the extension of Christ's Kingdom there needs to be some strong and vigorous utterances from the pulpits and pews of our churches. Our pastors are afraid to say much about "money" to their people, which is to be used in giving the gospel to men. Why is this? In too many instances it is because they are afraid lest they should offend some who are known to hold tightly the purse-strings. We are convinced that more emphasis should be laid upon the sin which lies at the root of all our disorder and unrest today. The age is restless. Capital is combining. Labor too combines. Between the two there is getting a broad line of separation. The result no man can tell. The seer is he who foresees the possible and prepares for it. The greed for gain, for making money, for growing fat on what should be shared with others, is the taint which is affecting the life of the family and the church, as well as the State. It is a sin that is pre-eminently respectable; but it is none the less deadly—shall we say damning. Intemperance and licentiousness are more disgusting, but covetousness is more ruinous in its consequences. It often uses those to further its own base and selfish ends. It always belittles—it never enlarges a man's soul. The pulpit that would do the best work is the one

which hews to the line the sins of the time. This gospel of God's grace so often dispensed with, should be more freely and urgently dispensed. Money and its uses should be spoken of with no uncertain sound by every pulpit in the land.

The Congregational Council.

A great meeting of Congregationalists is being held in Boston. From England, South Africa and Australia representatives of these churches come to meet in fellowship with their brethren of the United States. They will find a strong, vigorous, active, intelligent body of Christian men and women. They are not the largest of the denominations on this continent. The Methodists and Baptists outnumber them, so also do the Lutherans, and the Disciples. But for intelligence and force they are second to none. Within their communion a home is found by many who have become restive under a polity which adheres more closely to the letter of the word, and its spirit as well.

The Congregationalists of the United States have always held a foremost place in the councils of the nation, and have been leaders in missions, education and reform.

The council will pass no resolutions, dictate no policy, outline no formularies of Christian doctrine. It will have no authority for so doing. But history will be made, thoughts will be expressed, ideas will be winged and sent forth on errands of mercy, men's hearts will be reached, consciences will be touched and influences will be set in motion which will be far-reaching in their effects.

It will be a memorable Council. These Congregationalists from all the English speaking world will talk about great things—about education and reforms and missions, about what men ought to believe, not what they must believe, about the true and the good; and they will get acquainted with each other and stir up each other's pure minds, and get a larger sense of the fellowship of souls and a livelier sense of the Kingdom of God; and they will return to their several fields of labor in much better heart for the service of the Kingdom, because of this fellowship. Such gatherings are informing and helpful, Baptists will read with interest the discussions and learn what they can from them. There is much in common between the two bodies.

Significant.

Under the heading 'Read the Gospel,' a French paper publishes an extract from a speech delivered by the late famous French bishop Dupanloup, he says, "I would like to gather here, a father, a mother, a king, a statesman, a judge a general . . . in one word a council of practical people having here below serious responsibilities. We would make up together three libraries. In one we would place all the new authorities of the future Hugo, Littré, Beranger, etc. In another would be the leading philosophers of the past, Plato, Aristotle, Descartes, etc. In the third there would be one single book, the gospel, I would then appeal to all the mothers, to all the kings, to all men 50 years old. Taking by the hand a young child with respect and emotion, I would ask that council of the human race to tell me which of these three draughts I should drench into that young soul. There would be but one single cry—the Gospel! The Gospel!" Comment is unnecessary. It is the universal verdict. There is no condition of life where this evangel is not needed and where if it be received it will worship, and bless, and save. Let us give men the Gospel.

Editorial Notes

—The 'Watchman' tells the following from Dr. Josiah Strong, which illustrates the old saying 'How to do it.' "The evening services of a certain church were poorly attended; people thought they could not come out twice on Sunday. The standing committee talked it over and pledged themselves that they would never willingly absent themselves from the evening service, and that they would urge every one they saw to plan for a second attendance. The parents talked it over. They found that their children were not in the habit of spending the evening religiously or profitably, and they deter-

mined to set them an example of an earnest devotion to spiritual concern. The young men talked it over. They concluded that it was their duty to attend services and to bring at least one young man with them. The ladies talked it over. They thought that if they could go to a concert or party at night it would not do them any harm to attend church after sunset. They decided that they would go regularly and take each a young woman with her. The minister was astonished. He did not know what to make of it. The attendance was increasing every week. Strangers, seeing the direction of the crowd, followed. It became the most popular church in the town." The above is worth trying. It cannot do any harm. It is sure to help two parties. Will not each reader try the specific for empty pews.

—There is no doubt that the tendency today in many of our churches is towards laxity. The standard of purity is lowered in too many instances. There is a toleration of conduct which makes it very difficult to distinguish between men of the church and men of the world. This is brought about largely because of an erroneous idea of the true strength of a church. To have the mind of the master, and to have that mind in active exercise seven days in the week is to be strong in the only true sense of the word. It is not and never can be, that great numbers, high social prestige, profound scholarship or immense wealth makes a strong church. All these good in their places, may be too dearly bought, and may prove sources of weakness. Illustrations of this fact abound on every hand. When it is more than hinted—even affirmed from the pulpit—that we must not be too exacting, that we must make it easier for those reared under other influences to feel at home amongst us, and that if a man stands fairly well in the community and will help us in our work we should encourage him to join us—and this without any reference to his piety. Thus the standard is lowered, the church is weakened, her influence is crippled and her voice less potent. The people have lost their interest in the church as such. Perhaps the multiplication of fraternal societies has much to do with this condition of things. But whatever the reason the question is one of the utmost moment and deserves the most careful consideration of all who love the church of God.

—The signs of the times call for a return to the "old paths." It is not the old gospel in the old dress of fifty years ago—but it is the old gospel which is always new, in the dress of today. That is the need of the hour. It is this which has met the needs of the past. It is the only thing that has availed in days gone by. It was the only thing that was effective in the gloomy days of the 16th century when the nations of Europe were far gone in corruption and vice—fairly steeped in iniquity. In the 18th century in England, in the days of Whitfield and Wesley it was no better. Vice flaunted herself in high places before all the people. The sense of shame was not seen. It was do as you like, live as you like. The fear of God was not before the eyes of men. What was it to which Luther and Whitfield and the Wesleys made their appeal against the apostacies of the times? To God's word. To the one and only rule of faith and practice. To this they appealed, and to its teachings they asked men to conform their lives or else cease to call themselves Christians.

Acadia Notes.

The work of the Seminary and Academy is well under way. Principal McDonald has entered upon his duties with earnestness and enthusiasm, and with promise of marked efficiency and success. Miss Johnstone, the new vice-principal, and Miss Ashtenan, the new teacher of vocal music, are making a very happy impression. They are ladies of a simple, refined, genuine Christian type, and have at once found themselves at home in the Seminary. They are apparently thoroughly qualified for their respective duties. Miss McLeod, who returns after being absent a year, brings with her a fine spirit and influence, as well as teaching gifts of a high order. The attendance is well up to the attendance at this time last year, and had the old students returned in as large numbers as was expected, the unusually large number of new students would have raised the aggregate to a very gratifying figure.

The attendance at the Academy, as was feared it might be, is smaller than usual. There is, however, a good body of students, and Principal Brittain has entered

upon his duties with efficiency and resolution. Mrs. Brittain is seconding his work in the Home in a very hearty way, and the reports which prevail give assurance of success on the part both of the Principal and his wife. It is obvious from the experience both of last year and this, as to attendance, that the conditions in the country are becoming increasingly difficult for the Academy on its present lines. We believe, however, that there is, and will continue to be, an ample sphere for the Academy's work. If modifications of the existing policy are called for, the Senate and Board will look into this; but with courage and care on the part of the governing bodies, wisdom and enthusiasm on the part of the administration, and a loyal support on the part of those who have influence throughout the constituency, the Academy will win for itself a distinctive and recognized position, and continue to be the important feeder to the College and to the country at large, which it was in its best years.

The College will open at 2 o'clock, Wednesday, October 4. Matriculation examinations will be held on Monday and Tuesday, the 2nd and 3rd, and Supplemental examinations on the afternoons of Thursday Friday and Saturday, the 5th, 6th and 7th.

The pastor's annual sermon to the students will be preached in the Baptist church, by Rev. H. R. Hatch, on Sunday morning, October 8.

The customary opening lecture will be delivered in College Hall, Monday evening, the 9th, at 8 o'clock, by Professor Wortman, Professor of Modern Languages. Subject: "Victor Hugo's Drama." To this lecture the public are cordially invited.

It is the earnest hope of the professors and teachers that the year upon which we are entering may be one not only of strenuous and efficient work, but of life and power through the presence and working of God's spirit. Will not the pastors call the attention of the churches to the opening of the institutions and lead them to special prayer for this important department of our work?

Wolfville, September 22.

T. TROTTER.

As a Man of Business

The Lord Christ gave into our care the two million Telugus to tell them of His salvation, knowing that we were abundantly able to man the thirty-six stations, or one for every fifty thousand inhabitants. After twenty-four years we have only one-sixth of the force on the field reasonably required. The thirty more men are ready to go, but we have no funds with which to send them. This is a trying time for us. Are we as individuals and as churches sufficiently humbled before God over this matter? Is our love for Christ and the Telugus so genuine that we are willing every one of us, dear readers, to give up our old ways and plans of raising money, and accept God's plan of paying Him His tenth. The paying of the tenth in the apostle Paul's day was generally practiced, both by Jew and Gentile Christians, and is known to have been continued up to the tenth century. Do not the churches of today need the life and power that the churches possessed during the first three centuries? Who will now come out on the Lord's side in this matter? We are shut up apparently to this one alternative, either to make an immediate effort to accept God's plan of the tenth in all our churches as fast as we can, or to have our Telugu mission continue through another term of years an ignominious failure as to supplying men and means for occupying the whole Telugu field, given to us by Christ to care for. Which shall it be? Momentous issues hang upon our decision. Delays may mean, must mean, the loss of thousands of Telugus eternally. What can be done? Let this be a time of prompt decision by every child of God. Pastors need not wait for the Deacons or the Church. Deacons need not wait for the pastor or anybody else. Each one for himself before God make his vow of consecration to give at least one-tenth, and hold yourself at liberty to give free-will offerings when it seems to be your duty to do so. It would be beautiful though for the pastor to present the matter to the church in a sermon, and let there be a grand dedication service. Let each one be dedicated anew to Him who has redeemed us, and now has all power in Heaven and in earth to stand by us, and make our vows effective to pay Him His tenth. The Lord Christ waits to see if our love to Him and the Telugus is real or not.

Bankers, merchants and business men at stated times can easily ascertain what their tenth is. For salaried men and women 'tis simple, each pay day to put aside into the Lord-purse the tenth. Keep a little blank book written on the outside "The Lord's Money." Have a page for all monies put in the Lord's purse, another page for a record of all monies paid out. 'Tis a joy to plan when and where to pay Lord's money. O, the dignity and honor of being in partnership with the King of Kings in my business! Farmers may begin at once to take an account of cash sales of crops. Take no account of hay and produce fed out to stock, but take account of butter, cheese, eggs, beef, pork, mutton, produced by the feeding of crops, whether sold for cash or used in

the family. A little study will make it possible to estimate the value of produce used in the family. All other side ways of making money the Lord's account will be credited with his tenth thereof. Over against this will be the necessary expense of running the farm. The labor of the owner and family is not counted. The salary of the hired man, the blacksmith's bill, and the numerous other expenses are deducted from the total income of the farm. The tenth part of what remains is the Lord's. The tenth part of interest received on monies lent is the Lord's.

Now, dear reader, do not wait for the pastor or deacons to lead off in this matter. This is a severely personal matter between you and your Saviour. The pastor or deacons will not stand at the judgment seat of Christ for you. You will have to give an account of your stewardship to Him all alone. You covet the temporal and spiritual blessings sure to come to you by obedience to the doctrine of the tenth. Enter at once into real partnership with Jesus in your business. He is faithful to fulfil His promises. Each and all of the many thousands who have embraced the doctrine of the tenth, that have been heard from, bear witness to the increase of temporal and spiritual blessings. See that you are faithful to Him! You will soon realize that faithfulness to God in your business relations leads to and makes necessary faithfulness to your covenant vows in relation to your family altar, church, Sabbath school and prayer meeting. The Lord is weary of one-sided Christians. That is why he wants to be in partnership with you in your business, so that you will the more readily tell Him your difficulties as well as your joys, and accept His counsel and help. You will find it the richest part of life's duties to pay Him His tenth. How wonderful, dear brother, is this partnership with Jesus? He gives you life, health, mental ability, by and through which you have gotten everything you now possess. He gives you everything and all He asks you to do is to pay Him one-tenth of the results of labor. What a comfort to know that the moment you accept the partnership with Jesus He has an increased delight in you. "He will keep you as the apple of His eye." "No evil shall befall you," except he means to overrule that evil for your greater good. Just here, a question is proposed—and we must stop to consider it. "My salary is \$400 per year. It seems to be little enough to support my family, ought I to give or pay a tenth." Answer.—The natural order of things would be to have begun to pay Him His tenth when you began doing business on your own account. From a human as well as a divine standpoint, it would have been reasonable to suppose that the habit of giving a tenth would have tended toward your having now a higher salary. But that aside. It might be possibly necessary for you to readjust your expenditure a little for the first year. I can say from a like experience that it is a very safe thing to do, to at once resolve to pay to Him His tenth. Just think how easy it is for Him who keeps you as the apple of His eye, to protect you and yours from sickness and doctors' bills, and to give you wisdom to avoid many perhaps needless expenses, so that \$350 would be more to you, with the Lord's special blessing, which he has guaranteed, than \$400 would be to you without His special blessing.

In closing, I would repeat, the one thing for every lover of God to do, is to begin at once to pay Him His tenth. Meanwhile more literature on the tenth is needed. Will not some reader in each church or district reckon himself or herself an agent in this matter, and at once write a post card to Layman, 310 Ashland Avenue, Chicago, telling him the number of tracts you desire of No. 2. He will send to you free one copy for each family that you desire to supply. Now if you all act promptly it is possible that within two weeks from the time of your reading this letter that this tract which is No. 2, might be in every Baptist family in the Maritime Provinces. 'Tis a small thing to do, to write a card and ask for the tracts. Let there be a prompt, spontaneous movement for the spread of literature on the Lord's Tenth. Every effort however small, will be helping to hasten the day when we will have 36 mission families among our 2,000,000 Telugus in India, to tell them of this Great Salvation.

The thought in mind is that out of the 4,800 volunteers 30 men could easily be obtained. Ten years ago at a Convention at Moncton, a good number of our own young men volunteered to go to the Telugus as soon as our churches supplied the F. M. Board with funds. Perhaps in their case it may be said, "Hope deferred maketh the heart sick. There is a time and a tide in the affairs of men if taken at the flood leads on to fortune." If at that time the churches had been giving a tenth, all these young men and many more would have been manning the 36 stations. Advanced schools, and many hospitals and medical missions would now be in full play. The wheels of progress are blocked until we accept God's plan of raising money.

D. A.

In surance Clerk.—Here is a woman that wishes her pet cat insured. Manager.—All right, but tell her she'll have to take out a policy on each of the cat's lives.—Chicago News.

* * * The Story Page * * *

The Passing of Aunt Becky.

BY SARAH L. TENNY.

In a quiet corner of a beautiful town stood an old-fashioned farm house, a story and a half high. It set back quite a little from the street, and was almost hid from view by the giant elms that surrounded it, and a luxuriant vine that covered its front and sides.

Behind the house ran a trout brook, the pride of the village, and a constant resort during the trouting season. In this secluded and picturesque spot lived a delightful old lady, familiarly known throughout the town as "Aunt Becky," and loved wherever thus known. She was of Scotch parentage, but having been born on the ocean and on a ship carrying the American flag, she was an American by birth, according to national laws. By a strange coincidence also her birthday fell upon the Fourth of July—the historic date of our national independence, so that Aunt Becky used laughingly to declare she was a true born American, both by the law of God and of man because the former had decreed the time of her birth and the ruling of the latter had fixed her nationality.

Passionately, however, as she loved her adopted country, she did not forget the home of her fathers—bonnie Scotland. She delighted in the sweet, pathetic songs her mother used to sing, and in the rich brogue and quaint phrases, which all so naturally fell from her revered father's lips. So accustomed was she to hear these in her daily life that oftentimes inadvertently she would relapse into the use of them herself, giving an added charm to her always delightful conversation.

At the time of the Civil War Aunt Becky, then a blooming matron in the meridian of life, had joined her fortunes with those of our brave soldiers, serving all through the conflict as a hospital nurse, and many were the heroic deeds she performed on the field of battle. She was dearly beloved by all the boys in blue, and as she continued her occupation as a nurse after the war was ended, there was hardly a home in the town but at some time or other had found cause to thank God most heartily for Aunt Becky and her tender ministrations in their hour of need. Now grown old and venerable, bowed down with the weight of years and the increasing infirmities of the flesh, she was passing in peaceful quietude the remnant of a life that had been spent in loving service for others.

But not even now did she stay her hand in deeds of thoughtfulness and kindness. No spot was more delightful to the children nor more frequented by the young people than Aunt Becky's cheery homestead, where they were always sure of a cordial greeting.

She had never been known to have a love affair of her own, yet strange to say, not a few were the youthful lovers who confided to her their fond secret, assured of her ready sympathy, and even sometimes her efficient aid in bringing matters to a successful issue. Nor were the young people the only ones who made her their confidant. Many a domestic problem she had helped to solve for perplexed housekeepers by her timely suggestions; not a few were the Gordian knots of difficulty she had aided even strong men to unravel in their business troubles.

Everybody loved and trusted the dear old saint who had only kind words and helpful deeds for all and was never heard to speak with harsh criticism of anybody. Perhaps in this latter fact lay the secret of her power and popularity.

And now Aunt Becky lay dying. The beautiful life so full of loving ministry to others was waning to its close, and with house set in order and lamp trimmed and burning, she who had been unwedded all her days now waited the coming of the Bridegroom. Her decline had been gradual and gentle. No sharp, painful illness had marred her placid countenance, or racked the already enfeebled frame. It was only a sweet yielding up one after another of the duties to which she had been accustomed. Each day she grew a trifle less strong, each week counted a few more wrinkles in the withered cheeks, a sharper curve to the bowed shoulders. But her eye was as keen as ever, her mental vision, untouched by the blight of disease, none the less clear and discerning.

She had been confined to her bed for several days, and the doctor had said she might get robed again, but it was very doubtful. The trembling, fluttering heart, that had done its work so faithfully for over fourscore years, might stop without a moment's warning, or she might linger for weeks. Word had gone abroad throughout the town of her critical condition; and now manifested to a touching degree the hold she had upon the hearts of the people around about her.

From morning until night, at intervals came a gentle tap at the door, or a hesitating footstep, followed by an anxious undertone of inquiry. "Is she still living? Will she care for this?" And some delicate dish, or temptingly arranged basket of fruit, or an exquisite bouquet, would be forthcoming as love's offering to her who would soon be where fruits and flowers immortal bloom. Some

had only the tribute of tears and words of gratitude, for long past but unforgotten kindnesses from her who lay so low.

"I should have lost my Bert when he was only four years old if it hadn't been for her," sobbed one poor woman, whose only son, Albert, was the staff of her declining years. "Nobody would come a near, he was that dreadful sick with the scarlet fever, but she wa'n't a grain afeared, and was so comfortin' and helpful like, I think she saved his life. God only knows what I should do without him now, since the good man went to heaven and left me! And now there is nothing in all the world I can do for her." And burying her face in her hands, the poor woman went her way, sobbing in uncontrollable grief.

"I would like to see her and bless her once more for all she has been to me," said a young man, in a voice broken with emotion.

None but he and Aunt Becky knew how he had yielded to a terrible temptation, and in an evil moment had taken money from his employer. It had so distressed him—for he had a tender conscience—he poured out all his trouble in Aunt Becky's sympathizing ear, and she had persuaded him to make a frank confession, and work out the payment of his debt. His employer had freely forgiven him, and trusted him once more—a confidence he would never again betray.

One day an elegant coupe stopped at Aunt Becky's door, and a lady dressed in deep mourning alighted and inquired if Miss Rebecca Temple lived there. She was told that she did, but was too ill to see a stranger.

"Oh, dear," she exclaimed in tones of distress, "could I not see her just a moment? I would not stay longer. I must see her. I have come a long distance, and it seems as though I could not be denied." On being told that the physician's orders were imperative that no one should be admitted, lest the excitement might prove fatal, she replied: "I must leave my message, then; but, oh, do give it to her without fail! Tell her that Carl Robeson died a Christian man after his years of infidelity and scoffing at religious things. And it was all owing to her faithful talks with him when he lay wounded in the hospital at the time of the Civil War. He derided all she said then, but he was my husband, and when dying he begged me to search her out and tell her that he died believing in her God and Saviour." She was told that the message should be faithfully delivered, but she went away only half comforted.

At another time a laboring man brought a soft pillow stuffed with down, which he had been able to procure only by denying himself some of the actual necessities of life. "Put it under her dear head," said he, dashing his sleeve across his eyes, "and it may prove as great a blessing to her as she was to my Jamie, whose dying head was pillowed on her breast."

Thus followed constantly the long train of those, who at some day or other, had received Aunt Becky's benefactions.

And when in her stronger moments the invalid was told about them, she would smile her sweet, loving smile, and answer: "I had quite forgotten, but I am so glad." It was the day before Aunt Becky's birthday, and so before the Fourth of July. Aunt Becky had grown perceptibly weaker all day, and it seemed the end could not be far off. Toward evening she called feebly to her orphan niece, who had made her home with her for several years, and had been her faithful, constant attendant through all her illness: "Gertrude! Instantly the young girl was at her side. "Draw nearer, lass," murmured the old lady, relapsing to the Scotch idiom of which she was so fond, "I have some 'at to say to you, dearie." Gertrude drew closer to her aunt, and took the wasted hand in hers, bending low to catch the feeble tones. "Tomorrow will be my birthday, will it not, lassie?"

"Tomorrow will be your birthday, auntie," "And the glorious 'Fourth,' too, lassie?" "And the glorious 'Fourth,' too, dear auntie." "Lassie, this has been a dear country to me—the land of my adoption. But wouldn't it be beautiful, lassie to gang to my ain country on my birthday? Nay, do not-greet, dearie, but sing me my beautiful song, the song I love the best."

In sweet, low tones, broken with emotion, Gertrude sang that exquisite, pathetic Scotch song, "My Ain Country." As the tender, touching words floated round, Aunt Becky's face grew radiant with rapture. "I think the King will soon be here, lassie," she exclaimed as Gertrude finished the closing verse, "I can almost hear the soundin' o' his footpa' this side the gowden gate." There was a brief silence, then again Aunt Becky's lips moved, but so feebly Gertrude could only just catch the whispered words:

"He's faithful that hath promised, an' he'll surely come again—
He'll keep his tryst wi' me, at what hour I dianna ken."

Then in tones a little stronger she murmured, "I am very tired, lassie; I think I could sleep."

Gertrude turned the pillows to make them easier, then, imprinting a kiss on the soft, wrinkled cheek, covered her aunt carefully, and sat watching by her side. The sun was setting in a flood of crimson glory, its last soft beams falling alant the placid face of the quiet sleeper. The house was too remote from the village for any of the disturbing sounds which usually precede the Fourth to reach the place, and a soft hush pervaded all the air.

All night Gertrude, dozing at intervals, sat by her aunt's side, but the latter stirred not. "How long she sleeps!" thought Gertrude, as the first glimmering rays of dawn began to break.

Even as the thought crossed her mind, there was a slight tremble of the hand she held, a feeble flutter of the breath, a sigh, a smile and all was over. The Bridegroom had come. Aunt Becky was with Jesus lover of her soul.—Christian Press.

* * * Uncle Jerry's Parable. * * *

BY STEPHEN WALKERLEY.

I first met Uncle Jerry at the seaside. He seemed to be every one's uncle, though I don't know that he had a blood relation in the world. He was a marked character. A prominent peculiarity was that though he made no show of religion, and though his language was old-fashioned and often ungrammatical, he followed Paul's suggestion, "Let your speech be always with grace, seasoned with salt." After we became well acquainted I said to him one day, "Uncle Jerry, I wish I had your kind of religion."

"O, don't wish that," said he, "my religion is nothing to brag of, and even if 'twas I've noticed that if we get vaccinated with other folks' religion we are apt to get something else out of their constitutions that we don't want. I s'pose that from the Lord's point of view religion is a simple thing; and all true religion's pretty much alike, but as we look at it, it's mighty complicated, and every one's religion needs to be fitted to him. You have got to feel right or you won't act right, and if you don't act right you won't feel right very long. In order to help others you have got to help yourself, and in order to help yourself you have got to help others. And to help others in a right spirit and a right way is as hard as drivin' a calf. I've a good mind to tell you a story. You might call it a parable, only it's something that really happened."

"When I was a boy we used to raise a calf every spring, and from about the first of April till 'lection day we kept him in the home meadow. One day the calf got out and mother sent me out to drive him in. The lot that he got into had just been sowed with oats and there wasn't a thing in it that he could eat."

"I let down the bars and then drove him up to the fence. He was pretty skittish, but he seemed anxious to get back into the meadow. He would run into every crook of the fence and look over it, and under it, and through it. But when I got him to the bars he turned around and looked at me in a scared kind of way, and then galloped off into the middle of the lot."

"The next time I tried him it was the same way. I told him he was a 'darn fool,' but it did not seem to help him a mite, though I guess I said it kind of spiteful."

"I picked up a handful of stones, and determined that if he did not go through the bars the next time he would get something more than a piece of my mind, I did not mean to have him fool away any time tryin' to crawl through the fence, so I drove him right toward the bars. When he got within two or three rods of them he faced right about as if he was comin' towards me. I threw a stone at him and said, 'whay!' Then he made a dive and skipped by me quicker'n a 'cat. Just then mother came out with a pan of milk and said, 'Jerry, you come here!' I was achin' to throw one more stone at that calf, but when mother said a thing right up and down I knew there was no use in arguin' the p'nt. She went to the bars and rappin' on the pan, called in a voice too agerativin'ly kind for that sort of a calf, 'calfy, calfy, calfy!' He looked at her a minute, and then came runnin' toward her. When he got almost to her she stepped quietly into the meadow and set down the pan. By the time it reached the ground the calf's nose was in it. 'Jerry,' said mother, 'you may put up the bars and come into the house.'

"She did not generally stop to p'int a moral, and she didn't need to, for it p'inted itself. The worst of it that time was that it p'inted straight at me."

"Now when you see sinners (or saints either, for that matter) out of the fold, there are several ways of lookin' at 'em and goin' at 'em. It's easy to give them the idea that we know they are out of the fold, and we have gone

out to drive 'em in. That makes 'em skittish. It's curious how they will act if we get 'em to the fence. If it's a board fence they'll peek through a knot hole and say: "That seems to be a narrow, cramped kind of a place; I guess I'll stay out here where there is more room." If it's a rail fence they'll look over, kind of careless, and say: "Well, that's a fair pasture, but there's no use in my goin' in till I'm hungry." Or perhaps they'll say: "I'm tryin' to get in, but I can't. The fence is too high to climb and too low to crawl under, and the theological rails are so close together that I can't creep through." If you try to show 'em the bars they are apt to look at you instead, and then it's natural for 'em to say, "Well you've been in there and I've been out here, and I don't see that you are much fatter than I am." If that makes you call 'em fools and want to throw stones at 'em, it's about time for you to come away and let somebody else try.

"If we go because we feel real sorry for them because the poor critters are trampin' around on plowed ground when they might be lyin' down in green pastures and nibblin' sweet, tender grass, we may feel like tryin' mother's way. There's no use in rappin' on an empty pan, though. It don't sound like one with milk in it—more like a tinklin' cymbal, perhaps—Congregationalist."

Incident in a Brooklyn Bridge Car.

The stout man had jostled and fought his way through the crowd at the entrance to the Brooklyn bridge and was scowling fiercely as he pushed out a big dent in his hat. Seated next to him in the Bridge car was a man who had an office in the same building.

The stout man pointed to the battered hat and said, "I believe men—and women, too, for that matter—are no better than savages. It's every one for himself. There isn't a day passes but that I see something which convinces me civilization is only skin-deep."

"I'm afraid you see only one side of it," replied his neighbor. "There are lots of good things to be seen every day, too. Now, here is something that gives me a great deal of happiness during the year." He pulled a small note-book from an inside pocket. Then he went on: "I used to feel as you do—that people are very selfish; but when I began to study them more closely I saw so many pleasant things that I got in the habit of making notes of them, and so I carry this little book. Here's what I've jotted down today, for instance:

"On my way to the bridge this morning my hat blew off. I chased it, but before I reached it, three other men were after it, and one of them caught it for me. Now there was an entirely unselfish act on the part of men who were strangers to me; and you may see the same thing any windy day.

"As I was crossing City Hall Park a woman in front of me dropped a glove without knowing it. Two boys made a dive for it and shouted, 'Lady, lady, you've dropped your glove!' Another act of kindness.

Just as I reached Broadway a truckman's horse fell. The driver had hardly left his seat before the drivers of the three other trucks stopped, got down and tried to raise the horse. They did it because they saw a fellow-workman in trouble, and knew that they might need the same help at any time.

"When I went out to luncheon I left my umbrella in the restaurant. Before I reached the door a stranger who had been sitting at the same table tapped me on the shoulder and handed me the umbrella.

"On my way back to the office I passed a heavy, two-horse load of flour stuck on the car-track. I stopped a minute to look, and saw several men put their hands to the muddy wheels and push till the dray started. They had no selfish interest in that load of flour; they only wanted to help.

"When I entered the Havemeyer Building after luncheon the man just ahead of me carefully held the big door so that it might not swing back in my face.

"These are little things, but I think they show something very different from savagery. Some days I see even more, and some things I see every day. The reason we don't notice them more is because they are so common. You watch when we get off the car now, and you'll see half a dozen of the men give the papers they have just glanced through to the newsboy at the foot of the stairs. They might easily throw them away, but they know the boys can sell them again and so make a few extra pennies."

And the stout man himself, when he reached the foot of the stairs, dropped a pace behind the neighbor, and hastily slipped his paper into the hands of a ragged newsboy.—Youth's Companion.

"Now that you've got your dog again," said the rough looking man, pocketing the reward, "you might ask me if I wouldn't have something." You forget, sir," sternly replied the owner of the animal, "that I said in my advertisement, 'No questions asked.'"—Chicago Tribune.

The Young People

EDITOR, R. OSGOOD MORSE.

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

Prayer Meeting Topic.

P. Y. P. U. Topic.—Our Own Church: What can we do for her? Psalm 122:1-9.

Daily Bible Readings.

Monday, October 2.—Genesis 1. Origin of all things. Compare John 1:1-4.
 Tuesday, October 3.—Genesis 2. Origin of the breath of life. Compare Job 27:3, 4.
 Wednesday, October 4.—Genesis 3. The door of Hope, (vs. 15). Compare Gal. 4:4, 5.
 Thursday, October 5.—Genesis 4. Our brother's keeper. Compare Luke 10:27.
 Friday, October 6.—Genesis [5] 6. Enoch walked with God. Compare Heb. 11:5, 6.
 Saturday, October 7.—Genesis 7. Sin's certain end. Compare Ezek. 18:20.

Prayer Meeting Topic.—October 1.

Our own church: What can we do for Her? Ps. 122. We take our topic to mean the local church of which we are immediate members. What can we do for Her? The answer is simple. Earnestly support all of her work. We may do this in various ways.

1. By attending her services. This should be done gladly as in the fulfilment of a joyous duty. "I was glad when they said unto me let us go into the house of the Lord." Such a spirit will make one both prompt and regular in attendance upon the worship of his church. It is those who are always in their places and always on time who are the sure support of a church. Some good people seem to be born with three hands, a right hand, a left hand, and a little behind hand. Your attendance upon the services of your church is for "a testimony unto Israel, to give thanks unto the name of the Lord." It therefore demands that you put the best that is in you into it. The ideal congregation is pictured in Acts 10:33. We may each contribute ourself to such a congregation.

2. By praying for her. "Pray for the peace of Jerusalem." Peace is necessary to the prosperity of the church. It is very natural then that the psalmist link prayer, peace, and prosperity together. The young Christian should ever remember that prayer is a mighty power in the work of the church. Pray for the pastor. You would have him a man of power with men. He can be such only as he is a man of power with God. Your prayer will help to make him such. Pray for her officers that they may be good men full of the Holy Spirit, seeking in all sincerity the good of the church. Pray for the sick, the aged, the troubled, adding to your prayer visits and deeds of loving sympathy. Pray for the crank—every church has one or more of them. They need your prayers. They are necessary. Rightly used cranks effect revolutions. Pray for the rank and file of the membership that they may be ready to follow where consecrated leaders guide.

3. Pay for Her. This is the proof of your sincerity in attendance and prayer. "Give as the Lord has prospered." From the hour that one comes into the church he should assume his part of the financial burdens. You are under as much obligation to pay for your church as for your boots. You are untrue to Christ if you do not do so. Our Unions have a large work to do in training our young people to their share in the financial burdens of the church. And this paying should include all the benevolences of the church. The writer once heard a church letter to an association read in which it was said, "Our church is too poor to do anything for our denominational work." Such a church should die—or die to selfishness. You can help your church by keeping warm her interest in all the work of the denomination, and by contributing thereto yourself.

4. By extending her influences. "For the sake of the house of the Lord our God, I will seek her good." This we can do by making Christ a partner in our business. It is useless for the pastor to preach to a man on Sunday and on Monday have the members of his church pick the man's pockets. You cannot do for and do a man at the same time. When we carry Christ into our business our churches will prosper. We can also extend the influence of our church by missionary work in the outlying districts contiguous to the local field. There are scattered communities near nearly all of our churches having few religious privileges. If you would help your church go into these places and conduct Sunday schools, preach the Gospel, and carry Christ into the homes and to the hearts of the people.

Below we present letters from two more pastors whose success with the C. C. C. has been more than ordinary. The suggestions contained in those letters should be very helpful to other leaders and unions.

THE C. C. C.
 These three C.'s are capitals and large at that and to one who is at all enthusiastic in this work a quarter column seems small space in which to say his say on the matter.

I would suggest however three hooks on which the whole matter long or short may be suspended. They are Organization, Education and Examination.

(1.) Organization. No class is a class until enrolled and organized or officered. I have heard of pastors who adopted the plan of lecturing to any who choose to remain at the close of a devotional meeting and calling such a class in C. C. C. work. This seems to make too little of the importance of thought and even of study necessary in order to do justice to these lessons. People can be persuaded to allow themselves to be talked at but that does not make them students. The C. C. Course is no prayer-meeting address but is intended to be read and studied, and leaders will not do wisely in counting anyone a student who will simply allow himself to be talked or lectured at a half hour once a week or less. This course is something or nothing according as we emphasize it. It is well to enroll the students who are students; to appoint a leader or leaders; a secretary; and a quiz. Other officers may be necessary.

(2.) Education. Let this word suggest that while this is a reader's course the one and only purpose is to educate. It is not sufficient to merely read the lesson over. It is of little or no profit to have it read before the assembled class. There is history, etc., that must remain with us or we have read to little profit. These facts must be made to live, these characters to speak, these events to pulsate with life, and it is only when such is the case that the course can be at all interesting. In this work I arrange my class when possible in a semi-circle, and in teaching pursue the Socratic method. The teacher talks as little as possible. Of course all cannot be done in class; difficult and encyclopedic subjects are assigned to certain members who look them up and present a three or four minute essay on the same. I take it that the lesson in the Union is rather suggestive than exhaustive. There will be plenty of bone and muscle there but an attractive body must be garnished, embellished, ornamented, illustrated—anything to make it interesting.

(3.) Examination. Class members should be made to feel that they have really not completed the course until they have taken the examination and that the exam. itself is a very essential thing. From the fact that these are courses of reading, and that in the examination permission is given to refer to the text, it has been too often represented that the examination is a mere make belief. The teacher should dispel this idea, and urge that the exam. is in itself a means of education. I think it will be found that the student who intelligently writes down answers to the questions given, even though he has constant recourse to the text, will have a better and clearer grasp of the subject for having done so.

E. L. STREKES.

DEAR EDITOR.—My experience in our Christian Culture Course work covers the entire period since its inauguration by our B. Y. P. U. A. I have taught the S. L. lessons every year with one exception, and have also seen to it that the Union with which I have been identified has pursued the Conquest Missionary Course; and further, for five or six years the Bible Reader's Course has been followed closely in my home as the morning lesson for family worship. Now I am asked to give my experience in these studies. In the first place I may say I have found the S. L. study very helpful to myself. I have used all the helps I could command in acquiring the information I needed as a teacher. In some cases I have kept, in book form for future reference, the results of my study. Below you will find a programme of our work for last winter. I followed a similar programme in Ontario the previous year, which was declared perfectly satisfactory. Last winter our B. Y. P. U. remained together for one hour and a half every Tuesday evening. They voted me the last half of the meeting for the S. L. study. This was our pre-arranged programme:

First Tuesday: 1st half Consecration meeting; 2nd half, Study. 2nd Tuesday: 1st half Devotional meeting; 2nd half, Study. 3rd Tuesday: 1st half Conquest Missionary meeting; 2nd half, Study. 4th Tuesday: 1st half Devotional meeting; 2nd half, Study. 5th Tuesday: (when one) a Social.

The Consecration meeting was presided over by our President. The Devotional by one of our young people. The Conquest Missionary meeting by two of our sisters, who were appointed for six months.

I have never formed a class for study, but ask all the members to remain, which they invariably do. We have no trouble in getting all to remain. I invite any of the congregation on the Sabbath to come and enjoy the Study with us, which many do.

The Sacred Literature Study has been to me one of the most interesting parts of my pastoral work. After a pleasing and satisfactory experience of several years, I would heartily recommend the above programme to our Unions, unless you have already adopted what you consider a better one. I would also recommend that the Bible Reader's Course be used in connection with family worship. (Signed) A. T. DYKEMAN.

Fairville, N. B., September 14.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR OCTOBER

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

Notice.

Crusade Day, October 5th. Will all our W. M. A. S. plan to observe this day's special and united prayer in our homes in the morning—Visiting each woman in the church and congregation who is not a member of our society in the afternoon. Public missionary meeting with thank offering in the evening.

At the annual meeting in August, Miss Etta Yuill was re-appointed superintendent of Mission Bands in N. S. Secretaries of Bands will please take note of this address, Miss Yuill, Wolfville, N. S.

Mrs. John Clark has accepted the office of Secretary for Cum. Co. Her address is, Mrs. John Clark, Westchester Station, Cum. Co., N. S.

A. E. JOHNSTON,
Prov. Sec'y. N. S.

Perhaps a few lines from the Brookfield W. M. A. Society would not be amiss. This Society was organized in 1872 and has been in working order ever since with the exception of a few years. We have met with discouragements, but we always felt that God's promises never failed those who trust in him. At our August meeting we were feeling a little discouraged because there were no more attended our meetings, and did not seem interested in mission work, so we appointed a committee to devise means to induce others to join us. That committee decided to send written invitations to the sisters of our church, and some who were not members of our church, to meet with us August 30th. Our hearts were cheered by seeing so many respond to the invitations. After the opening exercises many earnest prayers were offered for the missionaries on the Foreign field and for those who intend going out this autumn, and that this year may be a great ingathering of precious souls won for the glory of the Master. Sister Willie MacPherson, (formerly Miss Wile) returned missionary was invited to the platform, and in her usual genial and pleasing manner, held us spell bound for nearly an hour telling of the degradation, privation, persecutions and all kinds of misery the women of India are subjected to where the story of Christ has not been told and the difference in their manner of living where Jesus Christ has become to them a personal Saviour. Several new names were added to our list and subscriptions renewed. We left the church feeling we had the approval of the Master. Receipts of meeting \$8.40. More to follow. We repaired to the parsonage and had a social tea together. All said they were glad they came.

MRS. J. S. DAILEY, Secy.

The following is taken from the Telegraph: Two great missionary meetings were held Friday in Germain Street Baptist church. The first was in the afternoon, a union meeting of the St. John and Fairville Baptist Missionary Aid societies. It was very largely attended and Mrs. G. O. Gates presided.

Devotional exercises were held, a portion of the Scriptures being read by Mrs. M. C. Higgins, and prayer offered by Mrs. Alwood. Then Mrs. J. W. Manning, in a very brief address, welcomed home on furlough Mrs. J. C. Archibald from the Indian mission fields, Mrs. Archibald feelingly responded. Then Miss D'Prazer, also a worker in missions in India, who has been several times heard in St. John, was introduced and gave an address of most thrilling interest, completely captivating her auditors, as, in choicest English, and with the best diction, and a warm Christian spirit, she gave in part her experience and preparations for her life work. Miss D'Prazer is engaged in hospital work, and took a four years' medical course. She is devoting herself especially to work for women and children. She is a very fine speaker; fluent, uses no notes, and is of faultless style on the platform.

At the close of the meeting the ladies adjourned to the parlors of the church, where a most enjoyable tea was served by the ladies of the Germain street Church Society.

There was also an evening meeting of two-fold nature,

a welcome reception to Rev. and Mrs. Archibald and a farewell to Miss D'Prazer. It was public and was held in the main body of the church, the attendance being large. The chair was occupied by Rev. Dr. G. O. Gates.

After singing, Scripture reading, and prayer by Rev. Ira B. Smith, the chairman introduced Rev. J. C. Archibald and Mrs. Archibald, and called on Rev. J. W. Manning, Secretary of the Baptist Foreign Mission Board, to give an address of welcome home to these returning missionaries. Mr. Archibald has been compelled through failing health to give up active work, but hopes that in his native air he will rally and be able in a year or so to resume his missionary labors.

Both Mr. and Mrs. Archibald responded to the address of welcome and spoke of the work in India. They have been laboring in the Chicocole field, Madras presidency.

After singing of a hymn Miss D'Prazer was introduced, and she delivered another very eloquent address. Many people took occasion to personally greet the returning missionaries and bid adieu to Miss D'Prazer.

Amounts Received from the Treasurer of the W. B. M. U. from September 8 to September 22.

Acadia Mines, toward young lady missionary expenses, \$8; 2nd Chipman, F. M., \$7.82; Penobscot, N. B., H. M., \$6.55; New Tusket, F. M., \$7; Halifax, 1st church, F. M., \$25; Amherst, Miss Amelia Freeman, F. M., \$5. G. L. M., \$5; N. W. M., \$5; Truro, 1st church, collection Miss D'Prazer's meeting, \$15; Truro, Immanuel church, 10¢, collection, \$5.50; Alexandra, F. M., \$6.19; H. M., 81¢; Amherst, collection Miss D'Prazer's meeting, \$24.62; Lockeport, to constitute S. Maria Chadsey a life member, F. M., \$25; Collins, F. M., \$5; Hazelbrook, F. M., \$7.34; H. M., 3.66; North Range, F. M., \$10; Dartmouth, F. M., \$22.80; H. M., \$1.12; Salem, thank offering, \$1; St. John, Brussel Street, toward Miss Blackadar's travelling expenses, \$18; River Hebert, F. M., \$8; H. M., 42¢, Tidings, 5¢. MRS. MARY SMITH, Treas. W. B. M. U. Amherst, P. O. Box 513.

Foreign Mission Board.

NOTES BY THE SECRETARY.

India the home of 330,000,000 gods, representing all that is vile, corrupt and debasing; and nothing practically, that is clear, pure, elevating! India the home of the Brahmin, who says that his religion makes no provision for the salvation of the common people! India, fair, beautiful, fertile, thy beads are not few, thy woes are as the sands of the seaside for multitude, and the cry comes up to the Church of God to-day, indorsed in blood by the Son of God. Other sheep I have. . . . Them also must I bring—Go ye after them in my name. Had it not been that the world was in dire need, the Son of God would not have come to earth. He left it to us to carry on the work that He began, and now nineteen hundred years since His coming nearly three-fourths of the race is as ignorant of Him as if He had never come. India with one-fifth of the world's population, is in nearly as great need as any part of the world ever was at any time. What does India need? Just what all men everywhere need—The Christ of God.

Her needs are so many and so vital that only He can supply them. India's effete systems have only made her darkness the darker afloat on the sea of sin without chart or compass, in a leaky ship. She is threatened by the engulfing waves. Labor as she may, she cannot get to any harbor. It is only as the Christ is taken on board that she can weather the storm and reach the port.

O church of the living God! O young soldiers of that church, lose not sight of this fact that none but the Light of the World can lighten India's darkness.

Here is our opportunity, and there never was a real opportunity without the ability to perform it. Granting these two, then follows, responsibility. Brethren let us face the issue. It faces us. Be men. Be Christian men, and stand for God and truth and man.

A few years ago the Presbyterian Foreign Board made a determined effort to enlist the Christian Endeavor Society in its work and to secure larger contributions from them. The results have been most gratifying. The contributions having increased more than eight fold in seven years, or from \$5,264 in 1891, to \$42,650 in 1899. There is no doubt that our Young Peoples' Unions might and ought to do a great deal more than they are now doing for foreign missions. And they would do more if they were encouraged to do so. There are many of our young people who are just waiting to be led into this field of Christian endeavor. Somebody will have to bear the responsibility of keeping this young life from imparting its energy and zeal and devotion to

this great work of winning this lost world to Jesus Christ. I hope it is not you, brother pastor.

An epoch in foreign missions was created by the Presbyterian foreign board last week, when its officers announced that 52 new missionaries had been appointed and would soon sail for the foreign field. All these have had their salaries provided for by churches, societies, and individuals. This is the largest number ever sent out by any board in one year. They are assigned to 17 different foreign countries. The provision for their salaries was secured through the efforts of the student volunteers who have been pushing foreign missions the country over during the past year.

Giving.

The average idea of giving is expressed by what a New England deacon once said to me. He said, "Fred why do they always play the organ while the collection is being taken?" I said, "I don't know." He said, "I have thought of it a good deal. I think it is to soothe the feelings of the people." That used to strike me as rather funny; it doesn't any more. Soothe my feelings when I am giving my stored up wealth to my Jesus? No, thank you, they don't need any soothing when I am giving to Christ what Christ gave to me. Soothe my feelings when I am giving money here to be loosed in China, to be loosed in New York on the Bowery, to be used in Cleveland, in the Friendly Inn, to be used anywhere for the glory of God? No, thank you! I don't need any music, unless you put on the full power of your organ to play a triumphal march that will give vent to my feelings. They need no soothing when I am giving to Jesus. Do you see what a blessed, what a solemn thing this giving is, this giving of my stored self to my Master? Surely we need, in the matter of giving, consecrated thought as to where to loose ourselves, earnest prayer in the guidance of the choice of where to loose our stored power, and earnest prayer to God to add His blessing to the loose personality in this money that I have sent abroad, that there may become a tenfold increase of my personal power what I have sent. When we think of money that way, and pray about it that way, and give in that way, and tell others of it, then we will have the Church of God saying, "Hasten the collection in the church, quick, let the ushers pass down that we may loose ourselves for Jesus' sake, and send our stored power the world around for the sake of him who gave himself for us." That is consecrated use of money.

I tell you my brothers it makes me feel tremendously serious when I understand what potency there is in a five-dollar bill with God's blessing, and how the Church of God, sending out its gifts, and adding to its gifts its prayers, can do miracles on miracles for the salvation of the world. When I understand that, when I begin to say, "O, Lord what a blessed thing is money! I will not call it trash; I will not call it sordid, or filthy lucre. I will call it the gold and silver that belongs to Almighty God, which, with the blessing of Almighty God, can work the works of righteousness. And I tremble when I think of this matter of a million. I don't ask God to give me a million. If He should give me a million I should feel more sober than I do today, because the longer I live the more I see it requires, not ordinary wisdom to handle your money right, but divine wisdom. If I had a million I don't know what I should do with it. Without God's blessing I should work ruin with it, though I gave every last penny of it away because I haven't got wisdom enough to direct the channels into which one million, or even half a million, should go. What I am coming to is this—that this matter of the stored potentiality of myself in my pocket is so very serious that I need God's Holy Spirit to guide me in it. See I cannot loose a week's worth of myself in one minute of personal effort. But when it comes to the matter of losing my stored power in money I can loose my stored power of a year in one minute. That is tremendous force, and I need, therefore divine guidance in the losing of that which belongs to me.—Rev. Dr. Schaffler.

Prevention.

A great surgeon stood before his class to perform a certain operation which the elaborate mechanism and minute knowledge of modern science had only recently made possible. With strong and gentle hand he did his work successfully so far as his part of the terrible business went; and then he turned to his pupils and said: "Two years ago a safe and simple operation might have cured this disease. Six years ago a wise way of life might have prevented it. We have done our best as the case now stands, but nature will have her word to say. She does not always consent to the repeal of her capital sentences." Next day the patient died.—Sel.

Sure Cure for Colds

When the children get their feet wet and take cold give them a hot foot bath, a bowl of hot drink, a dose of Ayer's Cherry Pectoral, and put them to bed. The chances are they will be all right in the morning. Continue the Cherry Pectoral a few days, until all cough has disappeared.

Old coughs are also cured; we mean the coughs of bronchitis, weak throats and irritable lungs. Even the hard coughs of consumption are always made easy and frequently cured by the continued use of

Ayer's Cherry Pectoral

Every doctor knows that wild cherry bark is the best remedy known to medical science for soothing and healing inflamed throats and lungs.

Put one of
Dr. Ayer's Cherry Pectoral Plasters over your lungs

The Best Medical Advice Free!
We now have some of the most eminent physicians in the United States. Unusual opportunities and long experience eminently fit them for giving you medical advice. Write freely all the particulars in your case.
Address, Dr. J. C. AYER, Lowell, Mass.

Notices.

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

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

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

To the churches of the N. B. Southern Association:
Will each church in the Association kindly send its pastor and two delegates, to sit in council in the examination of Brother P. I. Stackhouse for the gospel ministry. The meeting to be held at the Tabernacle Baptist church, St. John, at 3 p. m. on the 28th day of September. By request of the moderator.
J. F. BLACK, Clerk of Ass.
Fairville, Sept. 11th, 1899.

Mamma, is this God?

A PATHETIC INCIDENT CONNECTED WITH THE RESCUE OF THE BRIGT. CASPIAN.

An American paper recently contained the following story, told in connection with the rescue of the crew and passengers of the brig. Caspian, of Charlottetown, last spring:

Mr. Hanan, a wealthy Englishman, with a party of American friends whom he had invited to join him in his yacht Sagamore, was returning from the West Indies when, about half a day's sail north of Bermuda, his lookout sighted a floating wreck. For his prompt rescue of the famished crew and passengers of the sinking vessel he is to receive the Albert medal; but deeper than his sense of this distinguished honor, the lesson of innocent faith that he learned then touched him with its revelation and reward. The truth that every human helper of human suffering is a representative of Divine Providence was brought home to him in a way he will never forget. For nine days the disabled "Caspian" had been tossing on the pounding waves, carried no one knew whither, and despair had come to every soul on board—except the captain's wife, Mrs. Gordon. As the crew afterwards testified, this brave woman prayed, and impressed her own resolute trust upon her child, Helen Sylvia Gordon, a bright little girl of four years. Hour by hour she had promised to her: "God will save us; He has not forgotten us; He will not let us die."

When all had been safely transferred to the deck of the "Sagamore" from the wreck, Mrs. Gordon fell on her knees, weeping for joy, her face buried in her hands, while Mr. Hanan held her child in his arms. "God has answered my prayer," was all she could say. The child nestled closely to Mr. Hanan, sobbing in sympathy. Tears rolled down the strong man's cheeks and were in the eyes of everyone on board. Then little Helen looked up to her deliverer and said: "Mamma, is this God?"

To a reporter of the New York World, Mr. Hanan tried to intimate something of his feeling when the innocent eyes gazed into his with that unexpected question. "Talk of medals and rewards?" he said. "As for the decoration by Queen Victoria, I shall welcome it, of course. Such a tribute is one of which any man may be proud. But beyond that, and greater than that in my mind, is the memory of one thrilling moment—the vibration of gratitude thrown from thankful hearts into my own." It was the moment when little Helen nestled in my arms, asking in her childlike simplicity, "Mamma, is this God?"

There is to be an agricultural and industrial exhibition in Woodstock, Carleton County, N. B., on September 27-29. From the agricultural resources of that fine country the exhibition will be most excellent.

DYKEMAN'S

Three Entrances

97 KING STREET
59 CHARLOTTE ST.
6 So. MARKET ST.

THE NEW FALL GOODS ARE HERE in all their beauty and attraction. Their appearance dispels that feeling of regret that the warm, pleasant, summer days are quickly vanishing. Never before have we made such preparations for Fall merchandising as now. We are looking forward to bigger business with bigger stocks, larger premises and better condition for handling goods and serving customers.

DRESS GOODS. If you cannot visit the store, send to us for samples. We have one of the largest stocks of Dress Goods in the Maritime Provinces, and it is well known throughout the country that our prices are under those prevailing in other stores.

BLACK DRESS GOODS WITH FANCY FIGURES are in great demand. These goods are shown in great assortment at from 58c. to \$1.50.

PLAIN BOX CLOTH FOR LADIES' SUITS. This is an excellent line 50 in. wide and only 67c.

PURE WOOL VICUNA SUITINGS. Daintily colored. This is a plain-faced material with a slight mixture of wools to give it a heather mixture appearance. \$1.10 per yard, 54 in. wide.

BLACK SERGES. Estimine Serges, 44 in. wide, brocaded pattern 39c. per yard. This is the goods we made a special purchase of in the spring and secured the lot from a manufacturing jobber at nearly half price. It was intended to retail at 70c. per yard.

PURE WOOL SERGE at 25c. per yard, 38 in. wide; soft, fine and guaranteed fast color. In black only.

JACKET DEPARTMENT. The styles this year are very dainty. Coats are short, sleeves are small, and many of the most stylish garments are made plain with the exception of cord work effect on the lapels and sleeves. Our prices range from \$2.90 to \$18.00.

STOCKINGS. A special sale of black cashmere stockings is now going on at our store. They are regular 30c. stockings, but this lot is being sold at 20c. Seamless feet, pure cashmere wool, fast dye, plain finish.

RIBBED CASHMERE STOCKINGS, with seamless feet, at 25c. per pair.

KID GLOVES. We are now showing our Fall importation of Kid Gloves. The leading line of the lot is a real French kid with two large clasp fastenings, gusseted fingers, at \$1.10 per pair. Black and colors.

F. A. DYKEMAN & CO., St. John.



FROST & WOOD PLOWS

ARE GOOD PLOWS



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

For Sale by all Frost & Wood Agents.

Manufactured by THE FROST & WOOD CO., Limited.

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

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

The Home

Dull Talkers.

There is no truth more often demonstrated than that of the old saying, "All work and no play makes Jack a dull boy." Those children who excel in school work, who make notable success in college, are not the boys who have been bound down to rigid rule of ceaseless labor. It is dangerous to the mental development of a growing lad to keep him so closely at work that he has only a limited opportunity for physical exercise in the open air. It is hardly possible, even for the boy who works with the impetus of fresh, pure air in the open fields, to attain to the best mental development when he is ground down by hard work that leaves him little time for study. That boys with these impediments to the best mental growth attain success in spite of them is no argument to prove that the average lad can make the best of himself in this way. This self-evident truth would not be repeated now but for the evident doubt in its veracity some people express by the way they bring up their children. Though possessed of ample means to give their boys and girls, for whom they are responsible in the eyes of the moral law and the laws of the land, the best education the country affords, they take pride in keeping them ground down to physical work. It is true that a certain amount of labor with the hands is an excellent corrective to habits of idleness and the proverbial mischief which Satan finds for those so inclined. It is equally true that if you make a boy a drudge he will be too dull mentally and too weak in nerve force to grasp mental problems. Even a high spirited horse becomes poor spirited and stupid if kept at the plough.

The poor boy who is compelled to earn his way through college is hampered enough, and should not be forced to come into competition with the children of parents who are amply able to pay for their children's education, and should be forced by public opinion to do so, if they cannot be forced by law. Thousands of dollars are paid out by the State to furnish higher education to the children of wealthy parents, while there are not yet lower schools enough to furnish the children of the needy poor with a common school education. Children of parents who send them to our public institutions dressed in showy, expensive gowns and flaunting jewelry should receive the same contempt which those receive who accept or secure public charity in any other form when they are possessed of ample means. The father or mother of wealth who forces boys or girls to work for their education is deserving of little more sympathy than those wealthy parents who, while spending money foolishly for vulgar luxury, become paupers on the public purse for educating their children. That children cannot be worked mentally and physically without suffering needs no argument with those who are intelligent in these matters. The argument that the amount of energy used on the athletic field "might more economically be used to earn bread" is a foolish and narrow one. Labor in the field or in any way that we know of cannot be made to take the place of physical training such as the student should receive. One is drudgery, and no method, so far as we know, has ever made the two convertible. In theory this is sometimes advocated; in practice it has always failed.—Ex.

Country Entertainment.

It is generally admitted that entertainments at a country house are more enjoyable than those more formal parties given at city mansions. The great advantage of an entertainment at a country home is that there is so much space that guests may be left to their own freedom to entertain themselves at many times when this would be impossible in the crowded limits of a city house. In a country home one can have outdoor parties, where refreshments are served on the lawn or on a large piazza. No parties are more enjoyable. Evening

parties or simple afternoon teas may be given in this way. For the latter entertainment the menu should not be an extensive one, though in the country it may be a more elaborate one than the severely simple repast of tea and wafers which is so generally all that is served at the elegant city houses. An old fashioned "set down" tea served as our grandmothers served this meal is a very popular woman's entertainment in the country, and is in excellent taste. It takes the place of the luncheon party. When gentlemen are to be included in the entertainment a dinner or an evening party should be decided upon. The old invitation to "make yourself at home" had a ring of genuine hospitality to commend it. Nothing is in worse taste or more distressing to a guest than too much attention. Try to anticipate your guests needs whenever it is possible to do so without their being aware that you have done it. On no account allow the wires of the household machinery to be apparent. The greatest compliment that a hostess can receive was given by a guest who said of her hostess: "She managed to conduct the housekeeping so quietly by continually flitting at stray moments to and from the kitchen that we never missed her, and never knew for a moment that the work was managed by her and that she was encumbered with a refractory, incapable servant." It is such circumstances as this that test the patience of the housekeeper and bring out her ability. Nothing is in worse taste than to discuss household servants. Domestic and diseases and debts are certainly three subjects that should be barred from social discussions. It is far better to allow the conversation to flag than to introduce subjects so personal or so hackneyed. There is a prejudice in every fair person against hearing one side of a story. For this reason, if for no other, a mistress should never discuss the shortcomings of her maid, who cannot be present to make a defence.

Some of the prettiest entertainments which occur among children in the country are birthday parties. In summer the rooms and the table at such parties should be dressed with the flower of the month. The following are the flowers of the twelve months: January, snowdrop; February, primrose; March, violets; April, daisies; May, hawthorne or apple blossoms; June, roses; July, lilies, including water lilies; August, poppies or golden rod; September, asters; October, hops or autumn leaves; November, chrysanthemums; December, holly and evergreens. Cards painted with flowers of the month are pretty souvenirs of the party, or there may be hand painted candy boxes filled with dainty bonbons. The cake containing candles, each representing a year of life, is still a feature of the table at birthday parties. Gifts of a ring or some small piece of jewelry set with the stone dedicated to the month are always suitable at a little girls party.—Sel.

Carpet Rags.

How to Dye Them So That They Will Never Fade.

To color cotton or wool carpet rags so they will not fade, one should be sure to get the Fast Diamond Dyes. There are some twelve fast and special colors for cotton, while for wool there are about thirty.

It is impossible to get satisfactory colors on both wool and cotton with the same dye, although the makers of some cheap dyes, that are able to make but a few colors claim their dyes will color both cotton and wool. A trial soon shows by ruined goods the falsity of such claims. Use nothing but the Diamond Dyes that have been used in millions of homes for the last twenty years.

MONT. McDONALD BARRISTER, Etc. Princess St. St. John

A Hero.

A few years ago, a fire broke out in a charming little Swiss village. In a few hours, the quaint frame houses were destroyed.

One poor man was in greater trouble than his neighbors even. His house and cows were gone, and so also was his son, a bright boy of six or seven years. He wept and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins.

Just as daybreak came, however, he heard a well-known sound, and, looking up, he saw his favorite cow leading the herd, and coming directly after them was his bright eyed little boy.

"Oh, my son, my son!" he cried, "are you really alive?"

"Why, yes, father. When I saw the fire I ran to get our cows away to the pasture lauds."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oh, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah," cried the father, "he who does the right thing at the right time is a hero."

Nursing Mothers

dread hot weather. They know how it weakens and how this affects the baby. All such mothers need Scott's Emulsion. It gives them strength and makes the baby's food richer and more abundant.

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

Enquiry Free. Success guaranteed if conditions complied with. ELLIOTT'S HOTEL, 28 Germain Street.

Youthful Recklessness.

The natural exuberance of youth often leads to recklessness. Young people don't take care of themselves, get over-heated, catch cold, and allow it to settle on the kidneys. They don't realize the significance of backache—think it will soon pass away—but it doesn't. Urinary Troubles come, then Diabetes, Bright's Disease and shattered health.

A young life has been sacrificed. Any help for it? Yes!

DOAN'S KIDNEY PILLS.

These conquerors of Kidney Ills are making the rising generation healthy and strong.

Mrs. G. Grisman, 205 Adelaide St., London, Ont., says: "My daughter, now 13 years old, has had weak kidneys since infancy, and her health as a consequence has always been poor. Two boxes of Doan's Kidney Pills have removed every symptom of kidney trouble, and restored her to perfect health. I am truly thankful for the great benefit they have conferred upon her."

CANADIAN More vacancies than Teachers. Positions guaranteed. Placed 263 Canadian teachers in U.S. last term. UNION TEACHERS' AGENCIES, Washington, D. C.

FREE Write with our elegant patent FOUNTAIN PEN and HOLDER—makes writing a pleasure. A great novelty. Illustrated ink with each pen to make you see excellent writing. Best. High quality pen-pen for only 10 cents. Includes free valuable booklet entitled: How to get Rich! How to become a Licentiate (Publisher: Miller's Job Book; Lord Charnock's Stationer on Richards; Guide to a Happy Marriage. Accept this special offer today. Satisfaction guaranteed or money promptly refunded. Catalog free with each order. EXCLUSIVE BOOK Co., Toronto, Ont. (Mention this paper.)

EVERY MOTHER SHOULD Have it in the House

For common ailments which may occur in every family. She can trust what time indorses. For internal as much as External use. Dropped on sugar it is pleasant to take for colds, coughs, croup, colic, cramps and pains.

JOHNSON'S ANODYNE LINIMENT

Believes Every Form of Inflammation. Originated in 1810 by an old Family Physician. No remedy has the confidence of the public to a greater extent. Our book on INFLAMMATION free. Price 25 and 50c. L. E. JOHNSON & Co., Boston, Mass.

Parsons' Pills

"Best Liver Pill made." Positively cure Biliousness, Sick Headache, all Liver and Bowel complaints. They expel impurities from the blood. Delicate women find relief from using them. Price 25c. L. E. JOHNSON & Co., Boston, Mass.

GATES' CERTAIN CHECK CURES

DIARRHOEA DYSENTERY CHOLERA CHOLERA MORBUS CRAMPS and PAINS and all SUMMER COMPLAINTS. Children or Adults.

Sold Everywhere at 25 CENTS A BOTTLE. C. GATES, SON & CO. MIDDLETON, N. S.

NERVOUS INVALIDS

Find great benefit from using

Puttner's Emulsion

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

Always get PUTTNER'S it is THE BEST.

CAMPERS

Should take with them a supply of Dr. Fowler's Ext. of Wild Strawberry.



Those who intend going camping this summer should take with them Dr. Fowler's Extract of Wild Strawberry. Getting wet, catching cold, drinking water that is not always pure, or eating food that disagrees, may bring on an attack of Colic, Cramps and Diarrhoea.

Prompt treatment with Dr. Fowler's Strawberry in such cases relieves the pain, checks the diarrhoea and prevents serious consequences. Don't take chances of spoiling a whole summer's outing through neglect of putting a bottle of this great diarrhoea doctor in with your supplies. But see that it's the genuine Dr. Fowler's Extract of Wild Strawberry, as most of the imitations are highly dangerous.

The Sunday School

BIBLE LESSON

Abridged from Peloubeta's Notes.

Fourth Quarter.

HAMAN'S PLOT AGAINST THE JEWS.

Lesson II. October 8. Esther 3:1-11.

Read Chapters 1-3. Commit Verses 5-6.

GOLDEN TEXT.

If God be for us who can be against us? Rom. 8:31.

EXPLANATORY.

THE BOOK OF ESTHER.—The author is unknown, but must have been some one living in the heart of Persia, a man who was intimately acquainted with the scenery he describes.

The date of writing is also unknown. Professor Sayce places it at B. C. 425. He says that the minuteness of detail shows that the author lived before the overthrow of the Persian power, B. C. 331. Some place the date still later.

I. THE POLITICAL SITUATION.—This story belongs to the times of the return. It opens about half a century after the first caravan left Babylon amid great rejoicing and with high hopes and entered Jerusalem nearly fifty thousand strong. But the hopes were realized very slowly. It was twenty years before the temple was built. The city was small. The walls were not yet restored and much of the ancient city still lay in ruins. The slow progress was very discouraging. Hopes were unrealized and prophecies as yet unfulfilled. The progress was like the autumn buds passing through a long winter, or the laying of the lighthouse foundations unseen, deep under the water.

II. XERXES AND THE PERSIAN EMPIRE.—This empire was larger than any previous one known in history, and surrounded its chief with almost unimaginable splendor and wealth. It began B. C. 558, with Cyrus, who conquered Babylon in 538, and existed till it collapsed under the attack of Alexander the Great, B. C. 331. It extended from Ethiopia to India. Its ambition was to conquer Greece and extend its sway over the known world. Canon Rawlinson (Ancient Monarchies, III., 422) estimates the population at fifty million.

The Ahasuerus of Esther has been identified almost beyond doubt with Xerxes, the son of Darius Hystaspes (the one under whom the temple of Zerubbabel was completed). The dates of Esther and of secular history agree, as a key fits a lock. Their Xerxes is the Greek shortened form of Ahasuerus, just as (New York) is the shortened form of the Latin (new) "Eboracum." The martial deeds of Xerxes are fully told by Grecian historians, especially by Herodotus and Xenophon.

III. THE GREAT FEAST AT SHUSHAN, B. C. 483.—Esther 1:1-9. According to Herodotus, Xerxes held an assembly to arrange for the Grecian war in the third year of his reign, and it is probably this feast which is described in the first chapter of the book of Esther, as given to the nobles of the realm assembled at Shushan from all parts of the empire. It lasted one hundred and eighty days, or six months. At this long-continued fête were gathered the chief officers and nobles from the whole empire. Everything was done to impress upon them the greatness and power of the king, and the unlimited resources at his command. "Everything was luxurious and expensive. Ostentation was the order of the day." Flowers, gold, silver, jewels, the richest food, and the most costly wines lent their attractions. The queen also made a feast for the women.

IV. QUEEN VASHTI DEPOSED.—Esther 1:10-22. "The drinking was according to the law," and this law was that there should be no limit to it, everybody taking just as much wine as he pleased. Naturally such a rule ostentatiously paraded before a dissolute company led to a scene of downright bestial debauchery. According to Herodotus, the Persians were addicted to drunkenness. The immediate consequence of the disgusting degradation of drunkenness, in the case of Ahasuerus, is that the monarch grossly insults his queen. He outrages the most sacred rules of Oriental etiquette." Vashti refuses the indelicate summons of her drunken husband.

On this account Vashti was deposed from being queen. "To think of conquering Greece while he allowed a woman to set him at defiance!" Then those great lords, heated with wine, persuaded the king to make a decree that "every man should bear rule in his own house." "This," says Dr Taylor, "is undoubtedly one of the most amusing things in all history."

V. THE WAR WITH GREECE.—An interval of four years occurs before a new queen is found in place of Vashti. It was during this interval that his great invasion

of Greece took place. "Dipping his pen in the life-blood of Persia's noblest, he wrote for himself a record on fame's glittering temple." "It is said that the army with which he invaded Greece numbered 5,283,220 souls exclusive of women and other attendants. This multitude was met at Thermopylae by Leonidas and his 300 Spartans, at whose hands 20,000 Persians fell, August 7, 480 B. C. Two months later the Persians were terribly defeated in the great naval battle of Salamis. Themistocles, with 380 Greek vessels, defeated Xerxes with 2,000 sail. This disaster was closely followed by others, which compelled Xerxes to abandon the field and return home," with scarcely 5,000 soldiers left of all the multitude with which he set out.

VI. QUEEN ESTHER.—Chap. 2. After the return of Xerxes from this disaster Esther was chosen Queen.

VIII. HAMAN'S PLOT AGAINST THE JEWS.—Va. 1-11. "Four or five years later," (3:7). I. HAMAN. Nothing further is known of him. THE AGAGITE. "Probably a term of reproach" (Scribner's Bib Dic.) or a local name of his birth-place. Adenyne thinks it a later Jewish nickname, derived from Agag, the Amalekite king who was hewn to pieces, (1 Sam. 15:8).

2. BOWED. Prostrated himself, "for such was the ordinary eastern practise (see Herod. III., 86; VII., 134, 136; VIII., 118)." MORDECAI. A Jew and an elder cousin of Esther (2:7), whom he had adopted as his daughter (2:15). BOWED NOT. Because in so doing he would have been untrue to his God and his religion.

3. THE KING'S GATE. An open space before the gate of his palace, used as a place of assembly for the administration of justice and for audience for kings, rulers and ambassadors; like the Gate of Justice in the Alhambra, or the Sublime Porte at Stamboul.

4. WHETHER MORDECAI'S MATTERS (or rather "words") WOULD STAND, i. e., whether his excuse would be allowed, as was that of the Spartan ambassadors who declined to bow down before Artaxerxes Longimanus (Herod., I. s. c.). HE HAD TOLD THEM THAT HE WAS A JEW. So that they would understand why he could not worship Haman.

6. HE THOUGHT SCORN TO LAY HANDS ON MORDECAI ALONE. Mordecai had insulted him as a Jew, and the Jews should pay the penalty. Mordecai was punished not only in person, but in his kindred, if he had any, and in his nation. The nation itself was contemptuous and troublesome (v. 8); it would be well to get rid of it. "SOUGHT TO DESTROY ALL THE JEWS THAT WERE THROUGHOUT THE WHOLE KINGDOM OF AHASUERUS. Massacres on a large scale—not unknown to the West, witness St. Bartholomew's—are of frequent occurrence in the East, where human life is not held in much regard and the caprices of absolute monarchs determine the course of history.

7. IN THE FIRST MONTH OF THE Jewish religious year. NISAN. Corresponding to our March-April, the middle of which is our Easter. THEY CAST PUR. The word from which Purim, the name of the feast commemorating this deliverance, was derived. CAST . . . THE LOT . . . FROM MONTH TO MONTH to find the favorable day for asking his favor of Xerxes, just as the augurs of the Romans by sacrifices, or the flight of birds sought for a day of good omen for great undertakings. They were not eleven months casting the lots, but they tried each day of the eleven months; and the favorable one was the thirteenth day of the twelfth month, eleven months ahead. This was very favorable for the Jews, as it gave time for Esther to defeat the scheme and the Jews to do their part.

8. A CERTAIN PEOPLE SCATTERED ABROAD. Who, by their ceremonies and by their religion, were kept from intermingling with the other peoples, and being absorbed by them, as has been the remarkable fact ever since.

9. LET IT BE WRITTEN THAT THEY MAY BE DESTROYED. See under v. 6. TEN THOUSAND TALENTS OF SILVER. Various estimates at \$10,000,000 to \$20,000,000.

10. KING TOOK HIS RING. His signet, either a ring or a cylinder. GAVE IT UNTO HAMAN. So that he could sign in the king's name and with the king's authority any decree he wished to issue.

11. THE SILVER IS GIVEN TO THREE. Xerxes refused the offered money as he did the four million gold darics of Pnythus referred to above. It may refer to the silver he might take from the Jews.

The Walking Leaf.

There is usually considerable doubt in the mind of the unbotanic flower and fern hunter as to what the walking leaf is and whence its peculiar energy comes. Various vines have been pointed out as the walking leaf, and many common ferns have received this name. The rare and beautiful climbing Hartford fern is often given this name by those who are ignorant of the appearance and form of the true walking leaf. This Camptosoris rhizophyllum, as the botanist calls it, is a little fern which grows amongst huge limestone rocks in the clefts of moss-grown boulders. Its simple, lanceolate fronds are heart shaped at their base with entire edges. Most of the fronds taper into long, slender tips, some of which reach the ground and become rooted again, producing new plants, with leaves which in their turn walk in the same way. This is one of the few evergreen ferns. It is not a common plant, but one need not despair in finding it in any locality where there are shaded calcareous rock overgrown with moss enough to produce good black soil. It is in such black vegetable mould that the little walking stick delights to travel about, producing its picturesque plants in thick, evergreen tufts. After discovering this rock fern one must look about, for one often finds in the same fruitful locality other rock ferns equally interesting and beautiful. These ferns of the cliffs and rocks, though not connected botanically, according to their habitat, form a very interesting group. Some of them are Aspleniums, or spleenworts; others are Woodsias, while others are lip ferns and cliff brakes. All of them seem to possess a delicate fragility like harebell and other rock flowers which seem to have gained a certain spirituality of growth from their precarious dwelling places in the fissures of the rocks and cliffs. The rare pinnatifid spleenwort is also a rock fern, which takes root, it is said, where the slender tip of its frond touches the ground. The American wayfaring tree, or hobble bush, also takes root where its twigs touch the ground, and there are several other plants that walk in the same peculiar fashion.

Permanent Cure of Cancer.



Some twelve years ago Mrs. Elizabeth Gilhula, wife of the postmaster of Buxton, Ont., was taken ill with an obscure stomach trouble which her physicians pronounced cancer of the stomach and informed her that her lease of life would be short.

On the advice of friends she commenced taking Burdock Blood Bitters. The results that followed were little short of marvellous. Her strength and vigor returned and in a short time she was completely cured. Mrs. Gilhula is to-day in the full enjoyment of good health, and in all these years there has not been the slightest return of the trouble.

Here is the letter Mrs. Gilhula wrote at the time of her cure:

"About four years ago I was taken sick with stomach trouble and consulted several of the leading physicians here, all of whom pronounced the disease to be cancer of the stomach of an incurable nature, and told me that it was hardly to be expected that I could live long. Afterward the two doctors who were attending me gave me up to die.

"By the advice of some of my friends, who knew of the virtues of Burdock Blood Bitters, I was induced to try it, and I am now happy to say that after using part of the first bottle I felt so much better I was able to get up. I am thankful to state that I am completely cured of the disease by the use of B. B. B., although it had baffled the doctors for a long time. I am firmly convinced that Burdock Blood Bitters saved my life."

Here is the letter received from her a short time ago:

"I am still in good health. I think Burdock Blood Bitters for saving my life twelve years ago, and highly recommend it to other sufferers from stomach troubles of any kind." ELIZABETH GILHULA.

You Cannot Afford to Experiment When Health is in Danger.

Paine's Celery Compound Gives Sure and Honest Results.

It Makes You Well and Enables You to Stay So.

When ill health comes and the symptoms of disease cause alarm, many consult a physician, who, with the best intentions, prescribes a certain medicine to-day and something entirely different the following week. This kind of experimenting is frequently carried on for a long time, and at a cost to the patient that is hard to bear.

How vastly different the position of sick people who make use of Paine's Celery Compound, that marvellous prescription of Prof. Edward E. Phelps, M. D. The first dose of the world-famed medicine inspires an immediate confidence and faith, because the virtues of the medicine produce feelings and sensations that promise health and new life, and the cost to the sick in every case is one-tenth that of the ordinary medical charges.

There is no home in Canada that can afford to be without Paine's Celery Compound; it is within the reach of every class of our people. It gives an honest promise of health, strength and long years to the rheumatic, neuralgic, dyspeptic, nervous, sleepless, and those afflicted with blood diseases and kidney and liver troubles. The testimony of thousands in the past shows that Paine's Celery Compound makes people well and enables them to stay so.

Agents Wanted

In every County for new, rapid selling Specialties. These are money makers. Any one who will work can make big wages. Enclose a cent stamp for circulars and terms.

W. F. SHAW, Yarmouth, N. S.

FIND AMONG THESE LETTERS D W P M P W G B, The initials of a manufacturer and of a very popular article of manufacture.

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 arrears 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.

FARM FOR SALE

On account of change of condition and decline of life, I offer for sale my FARM of 100 acres, admirably situated in one of the most productive and beautiful sections of the Annapolis Valley, 2 1/2 miles from Kingston Station—one of the large fruit centers. Two churches, school and new hall, all within one mile. Description, terms, etc., on application.

JOHN KILLAM, North Kingston, N. S.

Advertisement for Bells, featuring a bell image and text: "FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED \$8,000,000. BELL'S PATENT SCHOOL & OTHER BULLETS BEST. MENEELY & CO. WEST-TROY, N. Y. GIMME & SONS, CATALOGUE & PRICES FREE."

Advertisement for Cancer medicine: "CANCER And Tumors cured to-day cured. At home; no knife, plaster or pain. For Canadian testimonials & 150-page book—free, write Dept. 12, MASON MEDICINE Co., 377 Sherbourne Street, Toronto, Ontario."

From the Churches.

Denominational Funds.

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

CROSS ROADS, COUNTY HARBOR, N.S.—On Sunday morning, September 14th, while the Rev. Mr. Snelling was present with us we had the pleasure of witnessing the baptism of one happy believer in our Lord and Saviour Jesus Christ. We are looking forward hopefully for larger blessings from him who has promised.

E. S.

BRIDGEWATER, N. S.—Have baptized two since last writing to MESSENGER AND VISITOR, one at Laspand and the other at Bridgewater. These have received the Hand of Fellowship and welcomed into the church. Our church building here has been undergoing some repairs and is now lighted with electricity which is a great improvement on the old oil lamps.

E. P. CHURCHILL.

WHITNEYVILLE, (NORTH ESK).—Two more were baptized at Whitneyville on Sabbath, September 17. We are still hoping and praying for greater things. The interest is good over the whole field, and our hearts are encouraged by the manifestations of the Spirit's presence. I start today for a trip to Boston and New York, and hope to return to my work in a few weeks with renewed zeal and power.

E. C. BAKER.

BLACKVILLE.—Baptized a young woman at Blackville, Lord's Day, 17th. This makes 26 in all since the work began in the upper part of this field in April last. Three of the number being bright, intelligent young women engaged in the teaching profession; two of the three come to us from the Methodist society, thoroughly convinced from the careful study of God's Word that immersion is the only true baptism. Rev. O. N. Keith also baptized three candidates on Lord's Day, Sept. 3, on the Morehouse section of this field.

M. P. KING.

2ND HILLSBORO CHURCH.—We commenced holding special services a week ago and as a result, we had the privilege of baptizing three happy believers on Sabbath 17th inst. Others are seeking for salvation and we hope will soon see their way clear to follow the Saviour. We are continuing the services this week. Many of the church members seem cold and indifferent but some are coming up to the work and receiving a spiritual refreshing. May God awaken all our humble prayer.

S. W. KIRSTEAD.

Dawson Sett., A. C., Sept. 18.

HOPWELL CAPE.—The Rev. F. W. Paterson has been laboring here for the past seven weeks and quite an interest has been started. Bro. Paterson baptized nine and last Sunday I baptized three others. Bro. Paterson has proved himself a workman that needeth not to be ashamed and any church needing assistance I would advise securing his services as he is a sound safe man.

F. D. DAVIDSON.

RIVER HERBERT.—Saturday, Aug. 26th, we had our annual roll call. Out of a membership of ninety-five, fifty-two answered in person and seven by letter. One was restored. It was a very encouraging meeting. The church is delighted with our "Individual Communion Cups." We obtained them from the American Baptist Publication Rooms, Boston, an aluminium tray and 42 glasses for \$5.75. The members living in Shulee desired to have the Lord's Supper administered there also, so they purchased a set. For several reasons we think them an improvement.

Pastor J. M. PARKER.

CANSO.—The church has recently suffered in the removal to Montreal of an esteemed brother, H. A. Rice. He very efficiently filled the offices of deacon, clerk and treasurer, being always willing to do anything in his power for the church, and ever doing faithfully whatever he undertook. Mrs. Rice will also be greatly missed. The delegate to the Convention pledged the church for \$20 special contribution to Foreign Missions, and when the matter was placed before them last Sunday evening they gave \$40. In looking over the benevolent accounts of the churches last year we are surprised and

grieved to see the poor record of many of them. "Will a man rob God," and so cripple our Boards?

F. H. BEALS.

ONSLow.—The Onslow West Baptist church is pleased to acknowledge the timely donations of \$30 from a kind unknown friend, "A Baptist," and also \$5 from Mrs. Lydia Dickson of Truro, towards repairing the meeting house in Onslow, which was built and dedicated to divine worship about twenty-five years ago, at considerable cost and self denial, on the part of those then bearing the burden. We refer to the above gifts as "timely," because it is truly a time of need with the old church, for the once fine house of worship is in need of quite extensive repairs to prevent its immediate injury, and the large number of the faithful ones who bore the burden of former days have passed over, and there are but few left now in the old church to support her cause. But they are struggling manfully ever looking to Him that doth use "things that are not to bring to nought things that are." If this should meet the eye of any friend of the Baptist cause in Onslow who was intimate with the struggles of the past and who would like to give expression to his or her appreciation of the church, or the work that she did, or of any personal good received by her instrumentality, in the form of a gift large or small to help on with the present undertaking, it will be very gratefully received and duly acknowledged.

* * *

Guysboro County District Meetings.

The District Meetings for Guysboro West and Guysboro East, Antigonish and Port Hawkesbury, met in joint session at New Harbor on Sept. 19 and 20. At the opening session on Tuesday evening, Pastor F. H. Beals of Canso was elected chairman of the joint meeting. After fitting opening exercises Pastor Beals preached an earnest sermon followed by a testimony service led by Pastor Rutledge of Goldboro.

On Wednesday morning work began at 9 o'clock by a devotional service led by Pastor Kinley of Port Hillford. At 9.30 the business began, when reports were received from the churches. These reports indicated some advance, especially in new stations occupied Pastor Simpson of the Country Harbor group reporting that he had opened work at Goldenville and Sherbrook. The work at Goldenville gives special promise. Pastors Kinley and Simpson spoke of needed readjustment of the work of their extensive fields, expressing their conviction that very soon three groups must be made of the two, and a third man found for the work. Pastor Morse reported a recent visit to Tor Bay, where he found a few Baptist families who for years have had very little preaching or pastoral care. The judgment of the meeting seemed to be that this interest can be cared for only in connection with the Seal and New Harbor churches, and if necessary a small grant should be made by the H. M. Board to effect this.

At this point a committee of five members was appointed to apportion the monies for denominational work to be raised by the churches of the districts. By the acceptance of the report of this committee these churches assumed a larger amount than ever before. It will simply be repeating history for them to raise it. The closing half hour of this session was given to conference on Sunday school work, led by Pastor Rutledge.

Convening again at 2 p. m. a devotional service was conducted by Pastor S. S. Poole, of the Crow Harbor group. The Spirit's power was so manifest in conviction of sin, that the half hour grew to an hour before it was considered wise to close this meeting. Resuming business a resolution touching the ministry of Rev. Isa. Wallace and expressing love and interest for him in the evening of life, was placed on record and ordered forwarded to him.

The matter of joint sessions of the district meetings was then taken up, and it was resolved to meet in joint sessions twice a year. A committee was appointed to form a constitution for the joint meeting. Brethren in other parts need not be surprised if the joint meeting assumes the

formation of an Association. Owing to their geographical situation and lack of railroad facilities the churches of Guysboro County are practically shut out from Associational privileges. We must have something to take its place and bring our denominational work close to our churches. The remainder of the session was given to a conference on Young People's Work. In this conference it was strongly urged that the MESSENGER AND VISITOR be more largely taken and read, after which Pastor Beals took several subscriptions for that paper.

The evening session was a platform meeting in the interests of denominational work. Pastor Simpson spoke on Education, Pastor Morse of Guysboro, on Home Missions, and Pastor Lawson of Isaac's Harbor, on Foreign Missions. A consecration service brought a district meeting of rare power to a close.

Mention must be made of the attendance of a large number of laymen and women, who added much to the interest of the gathering by their promptness in taking part in the devotional services, their sagacious discussions of business matters, and wise counsels on various committees. Thank God for business men who gladly give two days two or three times each year to the work of our district meetings. And what shall be said of the good people of New Harbor. They served the Lord nobly at this meeting by hospitably entertaining the large number of delegates and visitors, and by attending so generally themselves. Indeed from the man of four score to the infant in arms the people generally were present, so that the capacity of the commodious house of worship was fully taxed at all the sessions. Fishing and berry picking were held subordinate to the Master's business. The attendance was greater than is often found at associations.

One note of discouragement is that two important fields in the county, the Crow Harbor group and the New and Seal Harbor group which have been well manned during the summer by Bros. Poole and Elliott of Acadia College, will by Oct. 1, be without pastors, these young men resuming their studies at Wolfville. They need pastors at once. They as all of our Guysboro County churches demand strong men physically—strong spiritually. For the right man there is a comfortable living on both fields if rightly aided by the H. M. Board. There is also a noble work to be done.

It requires some effort to attend these meetings in Guysboro County. New Harbor is very centrally situated, yet Pastor Kinley drove fifty-five miles over very rough roads to attend. Pastor Beals left Canso Monday morning by way of Mulgrave, reaching Guysboro that evening, drove the following day with Pastor Morse twenty miles to New Harbor. And over such roads! To return to Canso the same journey must be retraced while he would reach home Friday morning, having travelled about one hundred and eighty

ROYAL
Baking Powder

Made from pure cream of tartar.

Safeguards the food against alum.

Alum baking powders are the greatest menacers to health of the present day.

ROYAL BAKING POWDER CO., NEW YORK.

miles. And others have to make nearly as great an effort. Think of that ye pastors within call of each other in many parts of our province. But because of such self-sacrificing labors our cause is advancing throughout the districts, and in the near future you may write Guysboro County as a strong Baptist community.

R. OSGOOD MORSE,
Sec'y. for Guy. East, etc.

Personal.

The Main Street pulpit was supplied last Sunday by Rev. Mr. McPherson of New York. Mr. McPherson is a young man of pleasing address and made a good impression upon the large audiences which greeted him at both services.

In a note to the business manager, Rev. H. Morrow intimates that he is expecting to sail from Boston on October 4th for his work in Burmah. Our brother has spent some years in mission work in that country. He with his estimable wife will be followed by the prayers of many of the readers of this journal.

Pastor W. F. Parker passed through St. John last week on his way to Boston. He was accompanied by his brother, Mr. Geo. W. Parker of this city.

Rev. A. A. Shaw of Windsor, the highly esteemed pastor of the Windsor church, spent last Sunday in this city and preached in the Brussels Street church with very great acceptance to the large congregations which greeted him at both services.

Rev. D. Price, the worthy pastor of the worthy Tryon church, of Prince Edward Island, passed through the city last week, having spent a few days with his old charge at Paradise and Clarence, N. S. He spent last Sunday at Surry, Albert Co., with Pastor Miles. These are worthy brethren and rank well among the many faithful pastors in these Provinces.

The editor of this journal is off on a well-earned vacation. He has betaken himself to the American Hub, where he hopes to get that refreshment of body and mind which will fit him for still greater usefulness in the realm of denominational journalism. Dr. Black has won for himself a good name as a wise and judicious editor. He writes a facile pen and has the confidence of the constituency which he represents. The committee who have charge of this paper during his absence can hardly expect to reach the high ideals of the editor.



Raised on it

NESTLE'S FOOD is a complete and entire diet for Babies and closely resembles Mother's Milk. Over all the world Nestle's Food has been recognized for more than thirty years as possessing great value. Your physician will confirm the statement.

NESTLE'S FOOD is safe. It requires only the addition of water to prepare it for use. The great danger attendant on the use of cow's milk is thus avoided.

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

LEEMING, MILLS & CO.,
53 St. Sulpice St., Montreal.

PRACTICAL ECONOMY

In buying clothing is in getting the best. Clothes that are to be relied on must be made of good cloth, have good linings, be sewn and stitched with best pure-dye silk, and be well tailored. Tailoring of this kind costs more but gives greater satisfaction than any other. Then good clothes always look well, while cheap clothes look well only when you are buying them. It pays to get good, good-fitting clothes, and to get them here.

A. GILMOUR,
St. John, N. B.

Custom Tailoring.

September

LOCKER - September B. Locke,

MCLAREN parsonage, by Pastor Lean of Avondale.

ESTY-CL... ber, by pas B., Ernest Ruth A. Waterville Carleton, N.

AUNBUR... New Germ H. B. Smit Jessie Mad many.

WRIGHT ion, Colch 21, by Pasto to Hildegar both of Val

WALLAC the residen borough, N send, I. W Geldart.

BRERNAR September William B Edna Barbo N. B.

BALTZER 16th, by the zer, to Bess

LUTZ-BR... 4th by Rev Rachael Bro

CLARK-B... N. B., on 2 Intyre, Geo both of Wat

STARR-M... the home o worth, Han to A. A. Sh Point, Kin Latchy.

DANIELS church, Ne Rev. B. N. Colpitts, S. town, to Da Minas.

COLE-FR... bride's par Co., N. S., Crabbe, St. Frazer all o

CRICHTON of the bride Rev. E. O. uly of Hall daughter of N. S.

DEXTER - 5th, by Rev Snow of Gl Dexter, dau Milton, N.

BROOKS-... sonage, Ne 11th, 1899, Andrew Br Agnes Patte B.

SHERWOOD church, Ha Trueman B Minnie R. Co., N. B.

GORDON church, Ox A. F. Baker N. B., to N S.

FRITCHA the bride's berland Co. John Prite Theresa Ch

BIRTHS.

LOCKE.—Born at Lockeport, Wednesday September 20th, to Mr. and Mrs. Ingram B. Locke, a son.

MARRIAGES.

MCLEAN-SHERWOOD.—At the Baptist parsonage, Jacksonville, September 13th, by Pastor F. N. Atkinson, Harvey R. McLean of Waterville, and Clara Sherwood of Avondale, all of Carleton County, N. B.

ESTY-CLARK.—On the 13th of September, by pastor Atkinson, at Waterville, N. B., Ernest R. Esty of Jacksontown, and Ruth A. Clark (Mrs. Wilnot Clark) of Waterville Corner, all of the County of Carleton, N. B.

AUNBURG-FINDELL.—At the parsonage, New Germany, September 20th, by Rev. H. B. Smith, M. A., Stephen Aunburg, to Jessie Maud Findell, both of New Germany.

WRIGHT-REINMUTH.—At Valley Station, Colchester County, N. S., September 21, by Pastor Adams, Robert Stewart Wright to Hildegard Margaret Louise Reinmuth, both of Valley Station.

WALLACE-GELDART.—September 21, at the residence of the bride's sister, Hillsborough, N. B., by the Rev. C. W. Townsend, I. W. Wallace, Esq., to Miss A. B. Geldart.

BERNARD-BARBOUR.—At Cape Enrage, September 13th, by Pastor M. Addison, William Bernard of St. Martins, N. B., to Edna Barbour of Cape Enrage, Albert Co., N. B.

BALTZER-GRAVES.—At Aylesford, Aug. 16th, by the Rev. J. L. Read, Thomas Baltzer, to Bessie Graves, both of Aylesford.

LUTZ-BRENNEN.—At Aylesford, Sept. 4th by Rev. J. L. Read, Spurden Lutz, to Rachael Brennen, both of Aylesford.

CLARK-BROWN.—At Cumberland Bay, N. B., on 20th inst., by Rev. W. E. McIntyre, George Clark to Martha A. Brown, both of Waterborough, Queens County.

STARR-MCLATCHY.—At "Sunnyside," the home of the bride's parents, Wentworth, Hants County, August 23, by Pastor A. A. Shaw, George H. Starr of Starr's Point, Kings County, and Katie A. McLatchy.

DANIELS-TOMLINSON.—In the Baptist church, New Minas, on Sept. 20th, by Rev. B. N. Nobles, assisted by Rev. H. L. Colpitts, S. Homer Daniels of Lawrence- town, to Daisy Blanch Tomlinson of New Minas.

COLE-FRAZER.—At the residence of the bride's parents, North Brookfield, Queens Co., N. S., Sept. 12th, by the Rev. G. C. Crabbe, Stanley E. Cole to Fanny M. Frazer all of Brookfield.

CRICHTON-GEORGE.—At the residence of the bride's father, on the 16th inst., by Rev. E. O. Read, Mr. Fred Crichton, formerly of Halifax, and Miss Oressa L. only daughter of Dea. Frank George of Grafton, N. S.

DEXTER-SNOW.—At Lynn, Mass., Sept. 5th, by Rev. Neil Andrews, William B. Snow of Gloucester, Mass., to Mary Snow Dexter, daughter of John K. Dexter, Esq., Milton, N. S.

BROOKS-PATTON.—At the Baptist parsonage, Newcastle, North Co., N. B., Sept. 11th, 1899, by Rev. E. C. Baker, Mr. Andrew Brooks of Newcastle, to Miss Agnes Patton of Hampton, Kings Co., N. B.

SHERWOOD-PEARSON.—At the Baptist church, Harvey, N. B., Sept. 17th, by Rev. Trueaman Bishop, James H. Sherwood and Minnie R. Pearson, all of Albert, Albert Co., N. B.

GORDON-BROWN.—At the Baptist church, Oxford, N. S., Sept. 13th, by Rev. A. F. Baker, Rev. W. J. Gordon of Beulah, N. B., to Nettie M. Brown of Oxford, N. S.

FRITCHARD-CHASE.—At the residence of the bride's parents, Mount Pleasant, Cumberland Co., N. S., by Rev. A. F. Baker, John Pritchard of Oxford, N. S., and Theresa Chase of Mount Pleasant, N. S.

YROMANS-CRIPPS.—At the groom's residence, Titusville, Kings Co., Sept. 13th, by Rev. J. D. Wetmore, William E. Yeomans to Mrs. Maggie Cripps of Sussex.

HIRTLE-LLOYD.—At Lapland, Lunenburg County, on September 17th, by the Rev. E. P. Churchill, Edgar Hirtle of Lapland, to Melinda Lloyd of Greenfield, Queens County.

DEATHS.

WINCHESTER.—At the Cape, Lot 16, P. E. I., on Sunday, Sept. 17th, only child of Mr. and Mrs. Winchester aged 8 months. Bro. and Sister Winchester have the sympathy of their friends in their affliction.

SANDERS.—At Port Maitland, Aug. 24th Bro. Wentworth C. Sanders, aged 55 years, leaving a widow, two sons and three step-daughters with a large number of relatives and friends to mourn their loss. Bro. Sanders was converted when a young man and united with the Baptist church here of which he remained a consistent member till called home. His presence is greatly missed in the house of God, especially at the social services where his earnest testimonies were an inspiration. He had no fear of death and longed to depart to be with Christ.

HANNAH.—On the 11th of September, at the old home Jacksontown, N. B., after a lingering sickness and a long fight for life, Randolph Hannah, aged 36 years, came to the end of his earthly career. He was a moral, industrious young man all his days, and near the close caught sight of the one thing needful. Funeral on the 13th inst. This is the third painful duty that Pastor Atkinson has performed in that home during the last two years—a mother and two sons. Our prayer is for the fatherless and motherless, two sons and two daughters yet remaining.

PERLEY.—At Manguerville, Sunbury Co., N. B., Mrs. Chas. Perley, wife of the late Chas. Perley, aged 54 years, of concussion of the brain. She passed away September 14th to join the saints on the other side. Mrs. Perley was returning home when her horse ran away, turning the carriage over, and throwing her under it. She sustained a severe blow causing concussion of the brain, and was unconscious from the time she was hurt until she died. This terrible accident has quite brought consternation to the whole community. Only a month ago Mr. Perley died leaving one son and three daughters to mourn the loss of a father, and now the sorrowing children must part with their mother. Mrs. Perley was a member of this church, and ever ready to sustain the cause by material aid, kind words and her Christian example. The church sympathizes deeply with the bereft family as it is a sharer in the loss of this faithful mother and sister. However we "sorrow not even as those who have no hope," but are confident that God's will is best.

PAYZANT.—At Wolfville, Sept. 18, Lois Ruggles Nichols, relict of James M. Payzant, in the 96th year of her age. Mrs. Payzant was the youngest daughter of the late David Nichols, of Clarence, Annapolis Co. Her mother was Sarah Dodge. Both families were of loyalist descent, from Connecticut. She, as well as her husband, who died Jan. 23, 1898, in the 97th year of his age, lived beyond any recorded age of either family. Her two children both residing in Wolfville, Dr. E. N. Payzant and Sarah the wife of J. W. Bigelow, Esq., survive her. Nine grandchildren and 24 great-grandchildren are living. The family have resided in Wolfville over 60 years, and united with the Baptist church there under the pastoral care of Father Theodore H. Harding. The funeral took place on Wednesday the 20th inst., at 2 p. m., from the residence of her daughter, Mrs. Bigelow, and was conducted by Pastor Hatch, assisted by Drs. Higgins and Kierstead and Rev. A. Martell. Mrs. Payzant was the oldest member of the Wolfville church, and ever retained the warmest interest in her services and work. As long as she was able to do so she was ever found in her place in the house of the Lord. She is gone, but her memory still lives.

Furniture.

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

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

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

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

Manchester Robertson & Allison

RIDING SADDLES!

We have a Large Assortment of Gents' Riding Saddles, Ladies' Side Saddles, Whips, Sponges, Chamois, Carriage and Travelling Rugs, which we offer at the Lowest Bottom Prices. Also we offer at cost, the balance of our

BICYCLES

Consisting of "Garden City" and "Perfects." All New and in perfect order and Fully Guaranteed.

H. HORTON & SON 11 MARKET SQUARE

A Manxman's Call to Duty. The Hon. J. K. Ward, of Montreal, a Manx-Canadian, sends to the Witness his copy of the leading Isle of Man paper the following:—

"I see from this week's 'Christian World' that there is a paper carried on the very same lines as the imaginary one described in 'His Steps.' It is the Montreal 'Daily Witness,' and is said to be the only one of the kind in the world. That can hardly be said to be a very creditable thing for the Christian church. Can any one doubt that such a paper must be an enormous force on the side of purity, righteousness, and every good and noble cause? I can imagine few greater blessings that could come to any community than the presence of such a paper in its midst. Just imagine what it would be to have in this island (the Isle of Man) a newspaper absolutely free from personalities, stories of petty scandal, betting news and advertisements of anything that could be to the moral detriment of the people. I am aware for such a task a man of enormous courage and faith would be needed. But if such a man did arise among us it would be such a call to duty to all Christian people as has hardly ever come to us yet. He would have great difficulties to fight with. But I wonder what right any of us would have to call ourselves followers of Jesus if we did not stand by him and see him through. Surely this is no mere utopian dream. It ought to be perfectly feasible. If our Christian profession is a reality and not a sham; if all or even a large portion of the church members were to be governed by the rule 'What would Jesus do?' they would make it quite possible for such a paper as the one described as ex-

isting in Montreal to live and flourish among us.

Christ begins his work with the individual, making a new man, and out of that new creation, all other good things are to come for others and for society at large. Reformation must begin with ourselves."—Rev. D. Inglis, B. A. in Mon's Herald, Isle of Man.

FOR SALE IN THE LAND OF EVANGELINE

We offer for sale a property in Wolfville situated about a mile east of Post Office. Consists of 60 acres of land, 2 1/2 acres of dyke, has 200 apple trees, cuts 18 tons hay, has fine house, in commanding situation of 8 rooms, besides halls, pantry, etc., good cellar, good barn, stable, wagon house, etc. The situation of this place in close proximity to Acadia College, Horton Academy, Seminary, etc., makes it most desirable. Shall be sold at a bargain.

We also have properties in all parts of Kings County, ranging in price from \$450 to \$6,000.

For particulars, etc., address FORD & SNYDER, Real Estate Brokers, Bank Block, Berwick, N. S.

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

Advertisement for Walter Baker & Co.'s Breakfast Cocoa. Includes an illustration of a woman in a long dress holding a tray. Text: "A PERFECT FOOD—as Wholesome as it is Delicious." "The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand." "Dominion Medical Monthly." "A copy of Miss Parloa's 'Choice Receipts' will be mailed free upon application." WALTER BAKER & CO. Ltd. ESTABLISHED 1700. Branch House, 6 Hospital St., Montreal.

Literary Notes.

In The Century for October, announcement will be made of the names of the three winners of the prizes offered for the best poem, essay and story submitted in competition by American college graduates of 1898. Last year all the prizes were won by alumnae of Eastern women's colleges; this year's winners were Westerners, and only one of them is a woman. The prize poem, entitled "A Hill-Prayer," is by Miss Marion Warner Wildman of Norfolk, Ohio, B. A., 1898, of the College for Women of Western Reserve University, at Cleveland, Ohio. The prize essay, entitled "The Poetry of Blake: An Opinion," is by Mr. Henry Justin Smith of Chicago, B. A., 1898, of the University of Chicago. The prize story, entitled "Only the Master Shall Praise," is by Mr. John M. Oskison of Vinita, Indian Territory, B. A., 1897, of Leland Stanford Jr. University, at Palo Alto, California. Perhaps the most interesting item in connection with this year's competition is the fact that the prize story-writer is by birth part Indian. The competition will occur again next year.

What a Young Husband Ought to Know. By Silvanus Stall, D. D., William Briggs, Toronto. Price \$1.00 net.

Knowledge upon the subjects of which this author treats is vitally important to the health, happiness and moral well being of society. The truths and counsels which the book contains are rich as those who take upon themselves the sacred duties of married life should know and heed. The author has treated the most delicate and sacred subjects with that same ennobling force which characterizes the preceding books of the series, addressed to boys and to young men, and which won for these books unsolicited and hearty commendation at the international convention of the Young Men's Christian Associations at Grand Rapids, Michigan, and at Mr. Moody's World Students' Conference at Northfield, Massachusetts. This book and its predecessors are worthy of the united endorsement accorded them by religious, secular, educational and medical periodicals in this country and in Europe, and deserve the hearty commendation which they have received from eminent men and women everywhere. They should have a place in every library, in every school and in every home throughout the land.

With the Fall Fiction Number of The Saturday Evening Post, of Philadelphia, that journal will be enlarged from a sixteen to a twenty-four page weekly magazine, with a double number every fourth week. The Fall Fiction Number will have a handsome colored cover and thirty-two pages of short stories and entertaining articles by well-known and popular writers. It will be on all news-stands September 28. The price has not been raised. Sarah Grand, known almost entirely through her novels, contributes to this number a strong, captivating short story, entitled "A New Sensation." Bret Harte tells a characteristic tale of the gold-seeker's California; Stephen Crane is at his best in a graphic war story; Cutcliffe Hyne weaves an ingenious detective story around some counterfeit 1000 bank-notes; Bailey Millard chronicles the love affair of a California girl, and ex-Senator Ingalls tells the dramatic story of Blaine's Life Tragedy. In the Fall Fiction Number begins Cyrus Townsend Brady's strong serial, "For the Freedom of the Sea," nearly one-third of the story being told in the first installment. The new form of the Post will give space, each week, for a greater number of short stories for a page of humor and a department of amateur sport.

The scandal about the purchase of positions on the police force of Montreal has broken out anew. The Herald of that city is making things lively for the traffickers and some interesting denouements are in prospect.

Pentecost, Day of Rejoicing.

BY CHARLOTTE C. HILLIOT.

They met for praise and prayer,
And all were there,—
The Lord's disciples whom he erstwhile led.
How mean was their estate!
Their mission,—ah, how great!
The gospel message through the world to spread.

In Pentecostal flame
The Spirit came,
And touched their trembling lips with
sacred fire.
No longer dumb and meek,
Eager the word to speak,
Transfused, transformed, fulfilled is their
desire.

Creator, come, remain,
Support, sustain,
Dwell thou with us within infinitude.
The evil thought supplant,
The good we long for grant,
Through thee our life be day by day re-
newed.

All nature must obey
Thy sovereign sway;
'Tis man alone to choose, direct control.
Enlighten thou the mind,
That we therein may find
The law thou writest in the human soul.

The gift of tongues be ours,
The heightened powers,
Then shall we speak and praise thy glor-
ious name
Thy constant influence lend,
Thy Spirit aye descend
And touch our hearts with heaven's celest-
ial flame.

—Christian Register.

★ ★ ★

Her Sweetheart.

(From Colorado Springs Gazette.)

The man I love? Well, rather small;
(But stature doesn't count at all!)
He's a dear;
Hair as golden as the sun;
Fair as you e'er looked upon;
Eyes of blue, and full of fun,
And good cheer.

He's the only man I know
Who can touch my heartstrings so
Tenderly;
When he's with me all is bright,
Every shadow turns to light;
If he's absent life's a blight
Then, to me.

Strange to say I love him best
When in overalls he's dressed,
For his play;
I am just as proud of him,
If his purse is rather slim,
For he's sweet, and neat, and trim
Every day.

He's the idol of my heart,
(And my secret I'll impart
Just for fun!)
In my love he holds high rank,
Without him earth would be a blank;
He's two years old; his name is Frank;
He's my son.

★ ★ ★

A world's record was established at the saw mill of the Berlin Mills Company plant at Farmingdale last week, when with a single saw 158,601 feet were sawed out in 11 hours. Of this 141,561 feet were orders. The lath machine turned out 62,000 laths.

★ ★ ★

GENTLEMEN,—While driving down a very steep hill last August my horse stumbled and fell, cutting himself fearfully about the head and body. I used MINARD'S LINIMENT freely on him and in a few days he was as well as ever.

J. B. A. BRAUCHERMIN,
Sherbrook.

News Summary

Dawson City advices to the 5th instant were received by the steamer Danube last night. The prospects are reported bright for plenty of work for all hands during the coming winter, and the biggest cleaning-up yet recorded. The paying streaks having now been well located, there will be less dead work than in former seasons.

The staff of the Government printing bureau is busily engaged upon the Federal voter's lists. Last year considerable difficulty was experienced in getting copies of the lists from the municipal authorities, but they have done better this year. The lists for those constituencies in which bye-elections are pending are being printed first.

The British Admiralty has prepared a war map of St. John's and the vicinity as a preliminary to fortifying the town. One copy, which is a most complete topographical presentation of the city and its environs, with every road located within a radius of twenty miles, has been forwarded to the British Colonial Office. It is understood that the work of preparing for forts and a garrison will begin next spring.

The dredging operations carried on this summer on the Saskatchewan have, if current report can be relied on, proved so successful that there has been quite a "boom" in leases and applications two, three and four deep have been made for the same locations, so that there is not now a foot of river available for dredging which is not under lease. A Montreal and Ottawa syndicate has leased 350 miles, and Mr. William Ogilvie has been engaged to make an examination.

The following declaration from Capt. Dreyfus is announced: "The government of the republic has given me my liberty. But liberty is nothing to me without honor. From to-day I shall continue to seek reparation for the frightful judicial error of which I remain the victim. I wish France to know by a definite judgment that I am innocent. My heart will only be at rest when there remains not a single Frenchman who imputes to me the abominable crime perpetrated by another."
—(Signed) Alfred Dreyfus.

The most extraordinary way of raising church funds that I have heard of is what I have just been told of by one of the heads of a great firm of soap makers, who spend very large sums in advertising their specialty. This gentleman in the course of business has received a communication from the authorities of a Presbyterian church in Scotland asking for the firm to advertise the soap on the walls of the church. The letter intimated that the church was in pecuniary difficulties, and that this way had been decided on as the best means for raising money.

J. B. Beckwith of Bridgetown N. S., went to Kentville on Tuesday to meet upper province capitalists, who are interested in the Nova Scotia Electric Light Co's scheme, and have brought an engineer to report on the projected enterprise. The headwaters of the Gasperaux River will be visited today and it is probable that the engineer will also examine the Currell Brook, Bridgetown, which is covered by the company's options, with the object of using this power for the western end of the field in which they propose to operate.

The minerals and precious metals of Nova Scotia which cover a wonderful range, will be shown at the Provincial Exhibition on a more extensive scale than any other fair ever held in Canada. The collections will be practically the same as that intended to be shown at the Paris Exhibition next year. The geological student and the mining speculator will have a field of much interest spread to his view. It will be under the control of the Nova Scotia government, which is much interested in making the display a good one. The Dominion Coal Company and the General Mining Association will also bend striking exhibits of the coal treasures of the province.

North Sydney Herald: H. C. Corson the millionaire rubber manufacturer, last week left his summer residence in Ingonish, accompanied by his wife and friends for their home in Ohio. Mr Corson was greatly pleased with his visit this year to Cape Breton, and on the eve of his departure held a large reception, to which all the people of Antigonish were invited. Mr. Corson is also highly pleased with the industry displayed this summer by the fishermen of Ingonish. Last year this benefactor purchased a first-class fishing vessel, and donated it to the fishermen of that place. The Mavi me this year cleared over \$2,000, and the thrift displayed by the fisherman was so pleasing to that gentleman that it is stated that he will purchase another vessel next year.

ACADIA COLLEGE

WOLFVILLE, N. S.

The College will Re-open on WEDNESDAY, Oct. 4. Articulation examinations will be held Monday and Tuesday, Oct. 2nd and 3rd.

THE COURSE is arranged on sound educational principles, providing at the beginning two years of prescribed work, and at the end two years of work largely elective. The electives offer a wide range of literary and scientific studies. Independence of thought and research is stimulated and encouraged.

THE ATTITUDE of the College is at the same time avowedly Christian. Character is emphasized as the highest product of a sound education. The life is wholesome and the safeguards the best.

THE FACULTY includes Ten able and efficient men, each a specialist in his department.

The number of students is increasing; the work is marked by vigor and progressiveness.

Expenses very reasonable.

For Calendar and other information, apply to

T. TROTTER,
President.

Our New Book,

"Marvellous Discoveries in Bible Lands,"

Is now ready and

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

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

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

R. A. H. MORROW, Publisher,
59 Garden Street,
St. John, N. B.

Whiston & Frazee's

Commercial College

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

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

WHISTON & FRAZEE.

Two Stratford Ladies

Tell How Milburn's Heart and Nerve Pills Make Weak People Strong.

MRS. ELIZABETH BARTON, Britannia St., says: "I speak a good word for Milburn's Heart and Nerve Pills with pleasure. They proved to me a most excellent remedy for nervousness, nervous debility and exhaustion, and I can heartily recommend them."

MRS. POLAND, Brunswick Street, says: "My husband suffered greatly with nervousness, complicated by heart troubles. Milburn's Heart and Nerve Pills have cured him, and he now is well and strong."

LAXA-LIVER PILLS. Take one at night before retiring. 'Twill work while you sleep without a grip or gripe, curing Biliousness, Sick Headache, Constipation and Dyspepsia, and make you feel better in the morning.

Largest Foundry on Earth making CHURCH BELLS & CHIMES. Finest copper and tin only. Terms, etc., free. McSHANE BELL-FOUNDRY, Baltimore, Md.

Society Visiting Cards!

Fifty Finest THICK IVORY VISITING CARDS Printed in First Class Style, with name in Steel-Plate Script, ONLY 25 cents. Postpaid to any address in Canada for 27 cents. Four packs of 50 each to one address \$1.00. Send cash with order.

PATERSON & CO., 107 GERMAIN ST., ST. JOHN.

N. B.—The Cards we use are the best in the market—and are usually sold at from 50 to 75 cents a pack.

The Farm.

Handling Milk Scientifically.

Most creameries educate the dairymen who supply them up to a certain standard in handling milk and cream. A set of rules is applied, which if repeatedly disobeyed brings trouble to the dairyman.

The proper handling of milk is demonstrated by practice and experiment all over, is to scrate it just as soon as possible after it is drawn from the cow, and then to cool or chill it.

The chilling of the milk should follow immediately. Clean cans that have been scalded out with boiling hot water can be sunk into a tub of ice, and then by pouring the milk into them and closing the top tight with tin and flannel the necessary low temperature will be obtained in a short time.

Bees and Fruit.

There are some neighbourhoods which are but poorly supplied with bees. There are not enough to visit and pollinize the blossoms of the fruit trees, if they do not come miles for that purpose.

But there are just as surely some neighbourhoods and sections which are overstocked with bees, or have more than can find honey plants without going long distances for them.

We lately saw the statement in an English paper from a beekeeper who said he had just brought two colonies in "sheeps," the old fashioned straw hive, partly because he saw they needed feeding, and the farmer who owned them said they might starve if they could not get their own food and partly because he would thus obtain new blood in his apiary.

a new idea to us, yet we do not see why it may not be the right idea.

But to return from our digression. The beekeeper who has reason to think there are too many bees in a neighbourhood can remedy it in one or two ways, if it was not remedied by the loss of bees last winter.

The list of such plants is a long one, and many of them, like the white clover in the pasture, the berry bushes in the garden, and a patch of buckwheat for the poultry, can be made profitable beside the honey they furnish.

The Farmer's Garden.

At a meeting of the Delaware County (N. Y.) Dairymen's Association a paper was read on the farmer's garden. The speaker said: "Peas, beans and sweet corn I consider staple crops in the farmer's garden. These may be planted with the one horse corn planter and fertilizer drilled in at the same time.

"Other garden vegetables require more work and can be grown according to the time the farmer has at his disposal.

"I wish to urge the farmer to do away with the little square garden plot, where everything is done with the hoe, and stretch it out to a good length. Plant everything in straight rows and far enough apart for horse cultivation.

"The farmer loses much who neglects the supply of small fruits. It requires some work and a knowledge of methods of culture to grow them well, but they are worth all they cost. I think it possible for farmers to have some product of the garden for the 1,095 times during the year when the farmer's wife must solve the ever recurring problem of what shall she get to eat."

Easy Method of Cutting Corn.

One of the most difficult if not the most difficult task during the late summer is the cutting of corn by hand. It is exceedingly heavy and disagreeable work, and coming during the hot season is very trying.

The machines are not expensive, and while it might not pay one farmer to buy one, several could club together and take turns in using it. Cutting should begin just as soon as the corn begins to dent and the lower leaves to dry up.

It pays to use this machine for cutting corn intended for a silo. The increased amount which a man can handle because of the stalks being bound more than offsets the cost of the twine. Then, too, the work can be done much more quickly than by hand. If low wagons are used the loading of the corn bundles are not difficult and the material can be taken directly to the cutter and run into the silo at once.

Parker House Rolls.

Blend half a yeast cake with half a teacupful of blood-warm water, two table-spoonfuls of flour, and a teaspoonful of sugar, after breakfast, and let it stand in a warm place till quite foamy. Scald half a pint of milk and let it cool, sift one quart of flour—take out half a teacupful to knead with—and rub into the quart of flour a piece of butter the size of an egg until the flour has a granulated look.

Coughing Properly.

Few people know how to cough properly. In fact, it never occurs to the ordinary individual that there is any right way and any wrong way of doing it.

Yet it is a matter of no small importance. If every sigh means a drop of blood out of the heart, every cough means some greater or less porportion of time knocked off one's life.

Most people cough as loudly and forcibly as they can. Some chronic coughers seem a bit proud of the terrible noise they make. But it is a rather costly noise for the simple reason that it tears and inflames the lungs.

The lungs consist of an extraordinary delicate spongelike tissue which sometimes gets inflamed and choked with phlegm. When we try to get rid of this

substance, we cough. But obviously if we remove it violently we must necessarily injure the delicate lung tissue.

Therefore train yourself to cough as gently as possible. After a little practice you will find it quite easy to do so. In that way you will do a minimum of mischief to the lungs, and add years to your life.

Who Pays the Revenue?

Some people say the saloons pay the revenue and so save the people immense amounts of money. What genterous fellows saloonkeepers are to be sure! They drain the pockets of the people, mostly the poorer classes, then from their immense profits they turn a small share over to the government. Who pays the revenue after all? —Indiana Patriot-Phalanx.

A FARMER'S VICTORY.

Rheumatism Had Fastened its Fangs Upon Him for Years and Caused Him Endless Misery—Tells How He Found a Cure.

From the Acadian, Wolfville, N. S.

Among the many in this vicinity who firmly believe in the efficacy of Dr. Williams' Pink Pills as a cure for rheumatism is Mr. John Stewart, of Hortonville. To a representative of the Acadian who recently interviewed him, Mr. Stewart said he had been a victim to the pangs of rheumatism for upwards of twenty years. Two years ago Mr. Stewart was thrown from a load of hay and was injured so severely that he was obliged to take to his bed. While in this condition his old enemy—rheumatism—again fastened itself on him, the pains radiating to almost every joint in his body, making life almost a burden.

The Acadian can add that Mr. Stewart is worthy of every credence, as he is a man of intelligence and sterling qualities, whose word is unhesitatingly accepted by all who know him.

The public is cautioned against numerous pink colored imitations of these famous pills. The genuine are sold only in boxes, the wrapper around which bears the words "Dr. Williams' Pink Pills for Pale People." If your dealer does not have them they will be sent postpaid at 50 cents a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

BE SURE advertisement for Miller Bros. pianos and organs, featuring decorative borders and text about bargain prices and terms.

To any Reader advertisement for JAS. A. GATES & Co. featuring an image of a typewriter and text about the quality of their machines.

Vertical text on the left edge of the page, including fragments of various advertisements and notices.

THE
Newest Thing
IN
Newspaperdom

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

Twice a Week
Herald

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

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

CANADIAN
PACIFIC RY.

FALL EXCURSIONS

FROM
SAINT JOHN, N. B.

\$10.50 To Boston, Mass.,
and Return.

\$8.50 To Portland, Me., and
Return.

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

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

No Other Man

In New Brunswick can claim the honor of starting so many young men on successful careers as the principal of the St. John Business College. Almost every clerical position here, worth having, is held by his graduates.—Daily Telegraph.
Catalogues containing terms, courses of study, etc., mailed to any address.

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

News Summary

The Petit Blue asserts that Col. Jounast, president of the Rennes courtmartial, voted for the acquittal of Dreyfus.

Extensive improvements to the C. P. R. Shops in this city are proposed in order to accommodate the increasing traffic.

According to a despatch to the Daily Telegraph from Cairo, General Lord Kitchener, governor general of the Soudan, is preparing for an immediate expedition against the Khalifa.

The annual conference of the New Brunswick Free Baptist church will open in Carleton F. B. church on October 7. There will be delegates from New Brunswick, Nova Scotia and Maine.

Reports from stations on the Northern Pacific branch lines show that the wheat is being delivered in very large quantities, and many of the elevators are now filled almost to their capacity.

J. B. Carlisle, formerly of Toronto, and W. R. Jackson, proprietor of the Savoy theatre here, have cabled to Capt. Dreyfus an offer of £200 sterling per day for one year, to lecture in Europe and America.

Dr. Ekholme, Professor Nathorst and Capt. Andree believe that the buoy marked "Andree Polar Expedition" found on Sept. 9th on the north coast of King Charles Island by the master of the Norwegian cutter, Martha Larsak, is one of those which the aeronaut intended to throw after the north pole was passed.

A movement is on foot to form a combine of all the woolen mills of Central Canada, taking in the five mills of the Penman company, the Moody mills of Hamilton, and the mills at Paris, Almonte and Kingston. The capitalization would run up into a million dollars. It is understood the scheme owes its origin to the Penman Company.

Consul-General James G. Stowe at Cape Town reports that the Government of the South African Republic is taking action toward an increase of duties on such articles as blankets, boots and shoes, leather, harness, hats and caps, paraffine oil, etc. The increase is from 7 1/2 per cent. ad valorem to 10 per cent. The suspension of duties on goods caused a scarcity of revenue.

In a special article reviewing railway progress in the west The Free Press says:—The railway mileage in Manitoba will be increased considerably this year, the work under contract for completion before winter sets in exceeding three hundred miles. Some of the lines in course of construction will in no distant future form sections of important railway systems, and their progress is being watched with great interest by the people. The total mileage of railways in the Province at the end of the year is computed at 2,197.

The jury in the celebrated case of the Queen vs. Wm H. Ponton, charged with the theft of \$33,000 from the Dominion bank of Napanee, where he was employed as teller on August 28th, 1897, returned a verdict of "Not Guilty," and Ponton was at once discharged, receiving the congratulations of the court and of hundreds of friends. Pare was sentenced to the Kingston penitentiary for three years. Holden got four years and Roach was released on suspended sentence.

As the result of a rare operation performed in Roosevelt Hospital yesterday, Walter A. Duryea, who was taken there more than six weeks ago with a broken neck, is expected to recover. Physicians and surgeons in all parts of the United States have awaited with keen interest the outcome of efforts that have been making to save Duryea's life. His injury, similar to that which caused the death of Mrs. William C. Whitney, baffled his physicians for weeks, and several times they gave up all hope of saving his life. They obtained X-ray photographs of his spine, however, and thus located his injury so accurately that an operation which might be successful was decided to be possible.

Continuing his argument in behalf of Venezuela before the Anglo-Venezuelian Boundary Arbitration Committee, President Benjamin Harrison said that the issue of diplomatic correspondence showed that Great Britain had never claimed more than the Dutch had. He held that the legal and political departments of the British and Foreign Office did not seem to agree, the latter taking its inspiration, from the surveyor. Sir Robert Schomburgk, while Sir Richard Webster, the British Attorney-General, went further and claimed the extended Schomburgk line. Continuing Mr Harrison said he proposed to show that the Dutch rights of 1814, were much smaller than those of any line suggested by Great Britain, and that those lines were now extinct through the disputed territory. Any extension, he asserted, of the original lines could only be claimed through prescription or adverse holding, and that all the rest of the country belonged to Venezuela. The commission adjourned until Monday.

When to Sow Blue Grass Seed.

This seed can be sown at almost any season of the year when there is enough moisture to cause it to germinate. The best time, however, according to The New England Homestead, is in autumn, say about the middle of September or in early spring, when the frost is coming out of the ground. Possibly the best way to sow it is in connection with timothy or some other grass. If blue grass only is wanted sow it alone in a well prepared seed bed. Keep the weeds down until a good sod has been formed. It soon crowds out the other grass, so that sowing with timothy may be more satisfactory in that a catch is often more easily secured than if sown alone.

* * *

A student asked the president of Oberlin College if he could not take a shorter course than that prescribed by the institution. "Oh, yes," was the reply, "but that depends upon what you want to make yourself. When God wants to make an oak he takes one hundred years, but when he wants to make a squash he takes six months."

"No, sir," said the rabid freethinker, "the idea that there is a God never for a moment has entered my head." "Same way with my dog," replied the deacon, "but he doesn't go round howling about it."

Wednesday, September 27th is to be "Tupper Day" at Provincial Exhibition at Halifax; Sir Charles Tupper will arrive upon the grounds at midday and be entertained at luncheon in the commissioners' room at one o'clock. He will speak in front of the grand stand between 3 and 4 o'clock in the afternoon. A special cheap excursion train will leave Sydney and North Sydney on Tuesday morning and a special cheap excursion will leave Annapolis for Halifax early on Wednesday morning, returning the same night.

Black Rock.

A Tale of the Selkirks, with an introduction by Prof. George Adam Smith. 12mo, cloth \$1.25. The Westminster Co., Toronto

"The author veils his identity under the assumed name of 'Ralph Connor.' He need not be ashamed of his handiwork. It has rarely been our good fortune to come across a book in which the freshest humor, the truest pathos and the most exquisite tenderness are so fully displayed. His story is real, his characters are real men and women, his parson is a real hero—and we are the better for making their acquaintance. There is not a lay figure in the book nor a dull page. It is merely a history of a crusade against drink in North West Canada, and yet it is as full of life and tears, and laughter, and all the essence of good literature, as any novel we have seen this year.—Literature.

These words of praise from "Literature" are not at all too strong. Black Rock is all and more than its warmest admirers claim for it. Become interested in it merely as a story and you are charmed with the simplicity and sweetness and yet nobility of the lives brought quickly to your notice. Take it up as a study and you are sure that it is the strongest argument for practical Christianity which you have ever read. From any standpoint it is an ennobling, uplifting, inspiring book. Lives will be powerfully influenced by it and turned anew, and with yearning desire, to the pure and the beautiful and the good.

We have already recommended this book to many of our friends and very many more of these will want and should want Black Rock. To our readers we would be pleased to mail this invaluable book post paid for poets, or give it as a premium for one new subscription.

THAT SNOWY
WHITENESS

to which all housewives aspire can be secured most surely, most easily, and most economically by the use of "SURPRISE" Soap.

It takes all the dirt out of the fabrics, and leaves them white as snow—clean, sweet and free from streaks or discolorations.

A large cake costs but 5 cents.
Remember the name—
"SURPRISE".



Money Savers

FRASER'S prices on Fall and Winter Topcoats and Suits, you'll find like others have found, are Money Savers.

FRASER, FRASER & CO,
FOSTER'S CORNER,
40 and 42 King Street,
St. John, N. B.

COMMON SENSE REASONING

If you cannot afford to spare a little of your income now to pay the premium on a life insurance policy, how do you suppose your wife is going to spare ALL your income when you are gone? This is the common sense way to look at life insurance. The CONFEDERATION LIFE, of Toronto, has the best there is in life insurance. It will secure your income to your wife after you are gone. You had better look into this! Remember the CONFEDERATION LIFE reminded you.

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

