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The Stikkeen River Routes. What appears to be one of the most direct practicable routes to the Klondike country is that by way of the Stikkeen river. The Stikkeen enters the Northern Pacific in Alaska, near the 56th parallel. The right of navigation in it is, however, guaranteed to Great Britain by treaty, and the river is said to be navigable for about 150 miles. From the point thus reached to Lake Teslyn, which is connected by navigable waters with the lower Yukon; is only about 125 miles, and the country it is said presents no serious engineering difficulties to railroad construction. It is stated that the Canadian Pacific contemplates the opening up of this route, and with such purpose in view has surveying parties now in the country. The plan proposed is to run a line of fast steamers from Victoria to Fort Wrangell, at the mouth of the Stikkeen, place lines of light draft steamers on the Stikkeen and also on the Upper Yukon waters, connecting the two by the proposed line of railway. It is believed that by this means Dawson city, in the Klondike country, can be reached in about ten days from Victoria. It is thought the route could be kept open about seven months of the year.

The West Indies Sugar Industry. For a year or two past complaints have been coming from the West Indies, especially Jamaica, that the sugar industry in the colony was on the verge of ruin, owing to the impossibility of maintaining successful competition with the bounty-protected beet sugar producers of Europe. A royal commission, appointed in England to investigate the subject, has recently presented its report, confirming the statements as to the collapse of the sugar industry. The West Indian sugar producers ask to be put on equal terms with the European producers in the British market by a tax upon foreign sugars, and the chairman of the commission, Sir Henry Norman, advocates that policy. But the proposal finds little or no support in England. The British tax-payer, while sympathizing with the Jamaican sugar grower in his embarrassment, does not carry his sympathy to the point of being willing to introduce in his special interest the protective principle. The business interests in Great Britain dependent upon cheap sugar are very great. There are the jam, biscuit and confectionary manufactures, which now profit by the bounty-fed sugar industries of Europe, but which would be seriously handicapped if Sir Henry Norman's proposal to place a duty of a cent a pound on foreign sugars should be adopted. It is said that such a tax would cost Great Britain \$30,000,000 yearly, which is about twice the value of the sugar exported by the West India colony. The problem with which the sugar producers of that country are confronted is the more difficult because the competition against them is unnatural. If it were natural and therefore permanent, it would be

manifestly the part of wisdom for the sugar cane growers of the Indies to turn their attention to other more profitable forms of industry. But under actual conditions, it is not improbable that, if the pampered beet sugar industry of Europe succeeds in driving out of competition the cane growers of the west, the bounties will be withdrawn, with the result that the price of sugar will rise to a point that would make the production of cane sugar profitable again.

How to Spell Them. The prominence into which the Yukon country has been brought of late through the excitement over the Klondike gold fields has caused the names of many places of which the world at large had previously heard nothing to be printed daily in the newspapers. Some of the names are of Indian origin and some have been given by white explorers of those northern regions, but, very naturally under the circumstances, there has appeared a great variety of spelling in reference to both classes of names. The United States Board on Geographical Names which meets in Washington at stated intervals is the best authority we have for the proper spelling of these names, and as correctness and uniformity in these matters are to be desired we give the following summary of decisions lately published by the Board in reference to a number of names which are appearing prominently in connection with accounts of the Yukon gold country:

"As to Klondike; the decision is to spell it as here given, not Clondyke, Klondyke, Chandlike, Chanik, or Deer, Reindeer, Trondike, or Thron Duick. One of the lakes of the Upper Yukon was named Lebarge by the Western Union Telegraph expedition in 1868, after Mike Lebarge, a member of the exploring party, who is now living somewhere near Ottawa, Canada. Late publications have fallen into the error of spelling this Lebarge, but the board adheres to the original form Lebarge. There is a Lebarge River in Alaska. When Schwatka descended the Yukon in 1883 he named one of the lakes on its headwaters Lindeman, after Dr. Moritz Lindeman, now vice-president of the Bremen Geographical Society. This sometimes appears erroneously as Linderman. The board adopts Lindeman. One of the principal tributaries of the Upper Yukon is the Lewes River, named by Robert Campbell, of the Hudson's Bay Company, about 1848. This is often mis-called Lewis.

The inlet, river and village at the head of Lynn Canal, which now appears in the newspapers almost daily under the form Dyea, the starting point for the overland route, is an Indian word which has appeared in many forms. Admiral Meade in 1869 wrote it Tyys, Krause in 1882 wrote it Dejah, Schwatka in 1883 Dayay, Dall in 1883 Taiya. The board adopts the form of Taiya. For the lake and river variously called Hootalinqua or Hootalings, or Teslin-Hina or Teslin-Too, or Teslin, the board adopts Teslyn. The terminations Hina and Too are said to mean river in different Indian dialects. An Indian village on the middle Yukon is called Nuklugayet. This has been written in several forms, including the erroneous one Tukluket."

The Fight in Greater New York. As the time for the municipal elections in connection with the inauguration of civic government in the greater New York draws nearer, the interest in the issue of the contest grows stronger. It is not only the millions of people within the bounds of the great prospective municipality who are interested, but intelligent men the world over are eagerly watching the progress of the battle. Great interests are at stake, and a triumph of the forces which make for righteousness and purity in civic affairs will mean much, not only for New York, but for hundreds of other cities in which essentially

the same fight must be made. The contest may be described as a quadrilateral one. Four parties are in the field, with four set of candidates for municipal honors. The candidates for the mayoralty are Hon. Seth Low; the nominee of the Citizens' Union; Hon. Benjamin F. Tracy, who is virtually the nominee of the Republican boss, Senator Platt; Henry George, the single-tax advocate, who is the nominee of the National Democrats, or Bryanites, and Judge Van Wyck, the nominee of Tammany, and of "Boss" Croker. Mr. Low is understood to be in politics a moderate Republican, with some reservations, and personally he would no doubt be acceptable to all the better class of Republicans. But Platt's antagonism to Mr. Low is on the ground that he was not nominated by the Republican machine, and that if he were elected, the patronage of the municipality would not be manipulated in the interests of "the party." No one appears to expect that Platt's candidate can win, but the Republican boss will consider it more than half a victory if he can bring about the defeat of Low by Van Wyck, and thus show that the choice for greater New York in civic affairs must lie between Republican machine rule and Tammany rule. A great deal of enthusiasm is manifested on behalf of Mr. George, and his candidacy will be especially successful among the laboring men. The present indications are that as between Mr. Low, Mr. George and Mr. Van Wyck, the election will be a close one. The Outlook believes that the final issue will be between Mr. Low and the Tammany candidate, and though it declines to make definite predictions, it considers that there is a very fair chance for Mr. Low's election.

Britain and France. The realm of diplomacy is largely a *terra incognita* to all except those who are within a certain privileged circle, and in spite of the highly developed curiosity and powers of divination of an army of most industrious newspaper correspondents, the world is often taken by surprise when moves which have been secretly made upon the chess-board of the nations come to be announced. A short time ago the British public received with surprise and disapproval the intelligence that Lord Salisbury had made concessions to France, by which the latter is to be permitted a free hand in dealing with Tunis, which will doubtless lead to a permanent establishment of French power in that region. Later it has been announced that France has withdrawn her opposition to Britain's continued occupation of Egypt. To have this cause of friction removed is doubtless of great importance to British interests in upper Egypt, and in the African continent at large. England has too much at stake, both in Africa and in Asia to be willing to surrender for some time at least her hold upon so strategic a position as is the country of the Nile, and as British influence unquestionably has done and is doing much for Egypt, there is no good reason why it should not continue. The removal of causes of friction between Great Britain and France is in itself a matter for thankfulness, as being not only a guarantee of peace between these two powers, but as making for peace among the nations generally.

—We regret that it is necessary to make demands upon the patience of some of our correspondents this week again, by holding over to another issue some of the communications they have sent us.

Lukewarmness.

BY REV. HUGH PRICE HUGHES.

I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth, Rev. 3: 15-16.

These are strong words—very strong, painfully strong. Many persons object to strong language, and of course there are certain instances in which the use of strong language is a sign of weakness and of folly. But when we fully acknowledge that, we are bound to remember, on the other hand, that some persons object to strong language because they themselves are weak. Timid and cowardly souls shrink from the conflicts which strong language provokes, and men, whose convictions are shallow, cannot understand the intense emotion which must express itself in intense words. At the great moments of life, and in reference to the vital issues of conduct, strong language is for earnest natures inevitable. All strong men with strong convictions and strong hopes use strong language.

As far as I am aware, no public teacher the world has ever seen dared to use language quite so strong as that which fell from the lips of Jesus of Nazareth. Who, for example, except Jesus Christ, dared to address a congregation of ministers in such words as these: "Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell?" How startling it is to find that, when some one told him that Herod desired to kill him, Christ answered, "Go ye and tell that fox, Behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected." Those who are accustomed to suppose that Christ always used very meek and delicate phraseology would be startled by these quotations. It is very significant that nothing provoked such strong language from Jesus Christ as lukewarmness. Remember his terrible attack upon St. Peter—"Get thee behind me, Satan; thou art a stumbling block to me"—because Peter had made the devilish suggestion that Jesus Christ should hesitate in his obedience to the will of God. Then how remarkable is the expression in the passage where we read there went with him great multitudes. Then and there he turned and said unto them, "If any man cometh unto me, and hateth not his own father and mother, and wife and children, and brother and sister, yea, and his own life also, he cannot be my disciple." I need scarcely explain to any one in the full possession of his reason that when he used the word hate he did not intend it to be taken mechanically and literally, but by the use of this strong expression he would fain bring home most vividly to each one of us that the one thing which he does require of us is total, absolute, unconditional, whole-hearted, self-surrender to himself; a demand which it would have been monstrous for him to make, and blasphemous for him to make unless he had been very God. No other great teacher has ever dared to make such an immense and tremendous claim of men. When men said to him, "Show us the way," he answered imperiously, "I am the Way;" when they said, "Tell us the truth," he said, "I am the Truth;" when they said, "Give us the life," once more he replied astonishingly, "I am the Life." Mahomet never dared to say anything like that. But Christ said it, and it was the distinctive note of his teaching. As a matter of fact, he could not start and constitute his Church until there was in the world at least one person who believed in his divinity, and was therefore capable of that absolute devotion to him which is impossible until we realize that he is our God. Peter, as we know, was the first of his disciples who clearly, definitely, expressed and audibly recognized his divinity, and the moment there was one ready for this absolute self-surrender Christ established in him the Christian Church. It was because Peter, with all his shortcomings and inconsistencies, was so whole-hearted that Christ loved him so much and trusted him so much. It was because St. John was even more passionate and intense at heart than St. Peter himself that Christ loved St. John most of all. So we learn from our text that the Lord Jesus Christ positively prefers downright coldness to lukewarmness. It is Christ who says, "I would thou wert cold or hot; but thou art lukewarm, half-hearted, inconsistent; I will spue thee out of my mouth."

During the three years of his public ministry he did not try to make numerous disciples, but rather discouraged the multitude at the height of his popularity. Instead of flattering them he turned round and used mysterious, perplexing and discouraging language, which I have twice quoted. That is not the way to induce the frivolous and superficial and the careless to attach themselves more closely to you. His great aim during his brief public life was simply to induce twelve young men to obey him with all their hearts. The condition of success, he knew, was not a multitude of lukewarm fol-

lowers, but a company—it may be a mere handful—of red-hot disciples. So he sought not a lukewarm multitude, but a small group of red-hot disciples, and in their hands be placed the destinies of the human race.

I have had in Italy impressive and overwhelming evidence of the value of the great truth which the text announces. Rome was twice the mistress of the world—once before the birth of Christ and once since; pagan Rome and clerical Rome. Both these world-empires have passed away. Pagan Rome lives to-day only in its ruins; clerical Rome is self-imprisoned in the Vatican. But we may learn much from these two dead empires. They teach us, in fact, the secret of victory, and they illustrate and explain our text. For what is the explanation of the twice-repeated world-supremacy of Rome?—whole-heartedness; first patriotic whole-heartedness and then clerical whole-heartedness. The triumph of pagan Rome was due to the fact that her citizens made an absolute, unconditional self-surrender to her. They lived for her, they sacrificed everything for her, so she conquered the human race. One of the fables and most characteristic legends of old Rome is to the effect that some 360 years before Christ a great chasm yawned in the Forum, and when the augurs were consulted they said that the immense abyss would never be closed until the most precious thing in Rome was cast into it. Thereupon a young Roman leaped upon his horse, in full gallop, and declaring that the most precious thing was patriotism, he leaped into the abyss which closed over him. They believed in patriotism intensely. They were prepared to sacrifice their trust and best for the supremacy of Rome, and so they conquered the world.

The secret of the second supremacy of Rome is precisely the same—absolute self-surrender to the Roman Catholic is Ignatius Loyola, and what does he say in his "Spiritual Exercises?" He says that the consistent member of the society of Jesus must have no more self-will than a stick; he must place himself absolutely, totally, unconditionally, unreservedly at the disposal of the Pope Jesus of Nazareth asks tonight from you and me the same absolute self-surrender which the young Roman gave to Rome, and which Ignatius Loyola gave to Papal Rome. And I have come here to-night in the name and presence of Jesus Christ, and by the authority of Jesus Christ, to make that claim and that demand of everybody in St. James' Hall. As the Roman knight gave up everything to his city, as the Spanish soldier gave up everything to his church, so men and women, I invoke you and beseech you to give up everything at this moment to Christ. And first I press this rigorous demand of the Gospel upon my own heart. In company with many of my brethren—with a larger number of members of this mission than ever before—I have used the strongest and most solemn language at the Covenant Service this afternoon, declaring that I did there and then place myself unreservedly, absolutely at the service and disposal of Jesus Christ. Christ is my witness that I am not conscious of any reservation whatever. I know I am unable to keep this resolution in my own strength which he has promised me, I do unhesitatingly and gladly, publicly, in the presence of you all, desire to give myself up absolutely to Christ. I do not ask you to do what I have not done myself, but I do ask everyone to do what here and now I do myself. I appeal specially to those who profess and call themselves Christians. This is a new year. We are all making fresh starts. Shall we make a fresh start by giving ourselves afresh to Christ? The one universal demand which is made by Jesus of Nazareth is that you and I should give ourselves up honestly, intensely, whole-heartedly to Christ.

The one thing that is most loathsome to Christ is the lukewarm Christian. No language is strong enough to describe the misery which the lukewarm Christian brings upon himself and the church and the human race. From that may God in his great mercy save you and me. Is there any occasion for this appeal? I ask men of business here, Have you always been loyal to Christ? Have you always in your commercial and business transactions done what you know Christ would have done? How much compromising there is! How much sophism there has been to excuse the tricks of trade! But even at the risk of bankruptcy we must make up our minds that we will never do anything in trade that we could not justify on our knees on Sunday. So with respect to the great sphere of political life in which, happily, men and women of this country are more and more taking an earnest part. How men especially do for the sake of their party what they know is contrary to the mind of Christ! How blasphemously, how atheistically some Christians dare to say—and I presume, try to believe—that religion has nothing to do with public life, and that a man in his capacity as a politician may do what he would never dream of doing in his private capacity! In public life as well as private we must be loyal and consistent and thorough-going disciples of Jesus Christ. So with regard to the pleasures in which we indulge, the one supreme purpose of every moment must be loyal and consistent and thorough-going disciples of Jesus Christ. So with regard to the pleasures in which we indulge, the one supreme purpose of every moment must be to do the will of Christ.

How awful the penalty of lukewarmness: "I will spue thee out of my mouth." Many of you probably read in the newspapers yesterday the distressing description of the public degradation of that unhappy officer in the French army who is supposed to have betrayed military secrets to the possible enemies of France. It made my heart bleed to read the story of his degradation in the presence of the regiments and a great crowd—how they plucked the gold lace from his cap, the epaulettes from his shoulders, the lace from his trousers, broke his sword in two and cast it on one side. Surely a man would rather die than be exposed to that degradation! He had been lukewarm, unfaithful in his devotion to France after having sworn that he would serve France with life and death. It was awful! But there is something more awful than that—to be degraded in the presence of Christ. France publicly spued that unhappy man out of her mouth, and Christ will spue the lukewarm Christian out of his mouth.

But that is not the motive to which I mean mainly to appeal tonight. Before I close I may address to you a higher and brighter argument than that. Consider for a moment what Christ has suffered and sacrificed for you. What have you done for him? Was there any lukewarmness in anything that Christ did for you? He was faithful to death in the Garden of Gethsemane, and on the Cross for your sake. What is the return? Careless, half-hearted, superficial service, an inconsistent life of business and doubtful pleasure? God forbid. Let us be thorough, whole-hearted. Let us pray God to deliver us from lukewarmness. You may never have served God at all. God is willing to save you now as truly as an inconsistent Christian. But you say, "I admit the truth of your words; I feel the force of the appeal; I confess my heart is lukewarm. What can I do?" Listen; there was a predecessor who told us what Christ would do, and this is what he told us: "Behold, he that cometh after me is mightier than I; he shall baptize you with the Holy Ghost and with fire." O blessed word. O Jesus Christ! do Thou work in the hearts of all the lukewarm Christians, baptizing them with fire. There is one apocryphal saying of Christ which expressed a profound truth: "He that is near me is near the fire." Blessed be God, we are all near Jesus now. At this very moment Christ is nearer to you than the person next to you. That lukewarm heart of yours may be made hot with that fire now. Are you willing?—Preachers' Magazine.

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Reverence in Worship.

This was the subject of a sermon by one Brunswick pastor, a few weeks ago. It seemed timely. The text was: Isaiah 6: 3. "And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of His glory." The introduction was a brief statement concerning Isaiah's Vision, of which the text is a part. The speaker said, among many lessons that might be drawn from this wonderful vision of the prophet's, he would only speak of one, namely: *Reverence in Worship*. The general analysis was stated thus: First, the need of greater reverence for the house and worship of God. Second, How may a greater spirit of reverence be secured?

On the need of more reverence, the preacher said: We are living in the high-noon of one of the most irreligious ages the Christian religion has ever witnessed. We will do well to take a lesson from the angels this morning, as to the true spirit of reverence, in worship. Angels are a much higher and holier class of beings than men and women, but note their humble attitude as they bow in worship before the King Immortal: "Above stood the seraphim, each had six wings; with twain (two) he covered his face, with twain he covered his feet and with twain he did fly." This veiling of the face and feet speaks of the reverence with which the angels come into the presence of God. The faces of angels must be purer than the faces of men, even the most devout, but in the presence of God they cover them, as a mark of reverence. The Revelator gives us a picture of reverence on the part of the angelic host. "They rest not day and night, saying, holy, holy, holy, Lord God Almighty, which was and is and is to come." Take one of our ordinary congregations, and the lack of reverence would fill the angels with fear and trembling. There is reason to fear that we are losing much of the reverent spirit that characterized our fathers. There may be a more polished manner, but the real spirit of reverence is not so great. Irreverence is just as dishonoring to God to-day as in the days of Nadab and Abihu. But it may be said God does not need forms and attitudes, that is true, but we do. The attitude reveals the Spirit. We call all form popery, and in our attempt to get away from the form, we have swung to the other extreme, and dropped both form and Spirit, one has said: "Worship has its beauty as well as its holiness, and we must not make it repulsive under the pretense of making it devout." Many people treat God and His worship with a discourtesy that they would not show to a neighbor. On one occasion Mr. Spurgeon was greatly tried with three young men, who persisted in wearing their hats in the house of God. For some time he seemed to pass it by, but at length he proceeded to tell his audience of a recent visit that he paid to a Jewish synagogue: "When I entered," said he, "I took off my hat, but was speedily informed that it would be a greater mark of

respect to keep it on. And now as I paid this mark of respect to their synagogue, may I ask those three young Jews in the gallery, to comply with our rules, and kindly uncover their heads." The sequel was such that Mr. Spurgeon was annoyed no more.

But I must not assume the role of an iconoclast, but be consistent and suggest some possible way to improve the spirit of reverence in our public worship.

How may a greater spirit of reverence be secured? It is a matter, that is largely in the hands of the leaders in the public worship, to create or to destroy this spirit of reverence. An irreverent minister in the pulpit can do more in one year to destroy the spirit of reverence, than can be cured in ten. An irreverent attitude on the part of the preacher will leave its evil impress upon a whole body of worshippers. An irreverent handling of the Bible, in reading, or in comments, and especially an irreverent tone or attitude in prayer by the leader will be felt by the whole congregation. If we were as susceptible to the reverent, as to the irreverent spirit, we might hope for speedy reform. But next in point of responsibility to the minister is the choir. The choir have a hard place to fill. Their position before the whole congregation is one of great responsibility. By times the strain upon the nervous system is trying. This may account for the lack of reverence in many of our church choirs. Singers should be the most holy and reverent of all the worshippers. In our church services there is so much committed to the choir, that they have it in their power to make or destroy the spirit of reverence to a large degree.

Again, the ushers, have much to do in impressing the people with the sacredness of God, house and worship. I have always held that we needed the most religious and reverent men in the church as ushers, and for this reason I think the deacons should be the ushers. But the foundation of this spirit of reverence for the home and worship of God, must be laid in the Sunday School. Hence the grave responsibility that rests upon the officers and teachers in our Sunday Schools. Teachers, don't go where you cannot welcome your scholars; don't do what you would not like to see your scholars do. Above all impress them with the thought that the Vestry is the house of God, and the portion of the Scripture you are studying is the word of God, and that the Sabbath is God's day most holy, that He has said: "Remember the Sabbath day to keep it holy." If these simple suggestions should be put in practice by the leaders in public worship, a greater spirit of reverence would be the happy result, and God's name and house and worship, would be honored, among us, more and more.

The Right Kind of Piety.

Christian life is one of continual growth and progress. Those who have but recently passed from death unto life have ordinarily but very inadequate notions of what the Christian life really is. A Christian's joys and hopes they have experienced, and amid the delightful associations and salutary influences of a revived and active church, they may be making rapid progress in the Christian course. They are encouraged and strengthened by everything around them, and it seems to them that after all it is not so difficult a thing as they imagined to be a Christian. But it is one thing to live like a Christian amid such scenes and surroundings, and with such congenial helps; and quite another thing to pursue a life of holiness through all the vicissitudes and varying circumstances of a personal history. The piety that God owns and rewards is a piety that dares to be singular; a piety that is not dependent for all its fervor and stability on the zeal and perseverance of others, but that lives and flourishes, breathes and burns, in times of general declension and in seasons when activity in the service of God is most needed, but least seen. It is a personal piety which has its root deep in the heart of the individual himself, and is not dependent for its existence or growth upon any outward circumstances or surrounding whatever. It is a piety two grand elements of which are decision and perseverance—uncompromising integrity and undying energy. Its foundations are laid deep, and its superstructure rises above the clouds. It makes its possessor permanently happy, and constantly useful. He makes it the main thing of his life, and exalts it above everything else. His path shines brighter and brighter. He is safe amid the storm of life, and secures at last an inheritance among the redeemed and sanctified on high.—Christian Work.

Be Ready.

I beg you to get ready to meet our returning Lord. What is the way to be ready to meet Jesus? It is the same Jesus that went away from us who is coming, then let us be doing what he was doing before he went away. It is the same Jesus that is coming; we can not possibly put ourselves into a posture of which he will better ap-

prove than by going about doing good. If you would meet him with joy, serve him with earnestness. If the Lord Jesus Christ were to come today I should like him to find me at my studying, praying or preaching. Would you not like him to find you in your Sunday School, in your class, or out there at the corner of the street preaching, or doing whatever you had the privilege of doing in his name? Would you meet your Lord in idleness? Do not think of it.

I called one day on one of my church members, and she was whitening the front steps. She got up all in confusion, and said:

"Oh, dear, sir, I did not know you were coming today, or I should have been ready."

I replied, "Dear friend, you could not be in better trim than you are; you are doing your duty like a good housewife, and may God bless you."

She had no money to spare for a servant, and she was doing her duty by keeping the home tidy. I thought she looked more beautiful with her pall beside her than if she had been dressed according to the latest fashion. I said to her:

"When the Lord Jesus Christ comes suddenly, I hope he will find me doing as you were doing, namely, fulfilling the duty of the hour."

I want you all to get your pails without being ashamed of them. Serve the Lord in some way or other. Serve him always. Serve him intensely. Serve him more and more. Go tomorrow and serve the Lord at the counter, or in the work-shop, or in the field. Go and serve the Lord by helping the poor and the needy, the widow and the fatherless. Serve him by teaching the children, especially by endeavoring to train your own children. Go and show the drunkard that there is hope for him in Christ, or let the fallen woman know that Jesus can restore her. It is what Jesus has given you the power to do.—C. H. Spurgeon.

Maxim's in Rhyme.

BY PASTOR J. CLARK.

Every glad new comer
May not always stay;
Spring insures the summer,
Morn is pledge of day.

Crowns may come from crosses,
Joys may flow from pains;
Things we count as losses
God may count as gains.

Words we do not utter
None can e'er repeat;
Needless fear and flutter
Oft insure defeat.

True and tried believers
Know the worth of prayer;
Bountiful receivers
Seldom cry, "Forbear."

Justice cannot lustre
Deeds of sin and shame;
Hollowed memories cluster
Round a good man's name.

Minds enthusiastic
Need a sacred leaven;
Consciences elastic
Win no smile from heaven.

Why should one be lonely
Who makes Christ his friend?
Heavenly pleasures only
Never, never end.

Bass River, N. S.

The "Last Rose of Summer."

Considerable interest has been awakened throughout the country by the announcement of the death of Mrs. Amelia Koehler, of Mount Vernon, New York, at the age of ninety-two years, owing to the fact that she is supposed to have inspired Thomas Moore's famous poem, "The Last Rose of Summer."

When she was thirteen years old she was sent to London, and there she attended a school kept by a sister of the poet, who frequently visited the school and became acquainted with the pupils. Moore took a decided liking to her, and would spend hours in conversing with her.

One day as they were sitting in the garden, she plucked a rose, and placing it on the lapel of the poet's waistcoat, exclaimed, "Oh, now I have given you the last rose of summer." And, as the story runs, this very rose was in fact the last rose left blooming in the garden.

"My child," said the poet, "you have made a beautiful suggestion, and when I have written some verses on it they shall be dedicated to you."

A short time after the incident, Moore wrote the famous lines, and dedicated them to "Amelia," that being the first name of the woman who has just passed away.

Mrs. Koehler's maiden name was Amelia Osergeld, and she was born in Aix-la-Chapelle. Her father was an officer in the Prussian army, and her mother was of British descent. She was fifteen years old when she married Charles Koehler, an importer of Bond Street, London. When he died, forty years ago, she came to

live with her daughter in this country, and remained here until her death. She was at Queen Victoria's wedding, and one of her treasures was a piece of cake, protected by a glass case, which she said was a part of the queen's wedding cake, and which had been given her by Lady Blakely, one of the maids of honor. On the occasion of the golden jubilee of the queen, ten years ago, Mrs. Koehler, it is said sent the cake in a box to Victoria. The queen, in returning it, so the story runs, wrote "a brief autograph letter."—Harper's Round Table.

Sights and Sounds in India for Boys and Girls in Canada.

DEAR GIRLS AND BOYS:—

It has come! It has come at last! Thanks be to God! The blessed rain has come! The windows of heaven have been opened, and the thirsty earth has rejoiced in fountains of life-giving water.

Last Wednesday afternoon I went to Vizianagram, and it was food for the soul to behold the reviving country. Man and beast are risen from the dead. With the exception of the hills which are ever barren, as far as the eye can reach, everything is green—green trees and green fields beneath a cloudy sky that promises more rain still. The birds sing a new song on the living boughs, and even the frogs in the well-filled tanks join with their voices in the chorus of victory. The boys with their trouting poles are once more sitting on the banks of the canals catching fish out of the muddy streams. The rice fields, where a few weeks ago nothing could be seen but a crow or a jackal, are now alive with farmers and oxen. Men and women are busy from morn till eve transplanting rice. There they are, more than ankle deep in mud and water, setting out the rice sprouts in their watery bed. Why are the roots of the rice plant like fish? Because they cannot live out of the water. The rice field is divided into beds or plots like a great checker-board. Each plot is a few rods square and has a wall of mud around it about a foot or more in height. This mud wall is a dike to hold the water. This plot might be called a big mud pan, and it is kept about half full, until the rice grows tall and gets ripe. Harvest month is December. If the water fails at any time the crop is gone. If the autumn rains do not come all these green fields will wither, and the ground become as barren as the sandy desert. In India rain is life and drought is death. We like to read about the promised land, which was to be well watered with the rain of heaven.

The women who are at work near the side of the road see us coming. One of them snatches up a bunch of rice sproats in each hand and hurries to the road. There she places the bunches in the middle of the road in front of us. That is their way of asking for a present.

At Vizianagram we found Mr. Sanford and Mr. and Mrs. Gullison well. Mr. Sanford is busy with his native helpers and his mission work, while Mr. and Mrs. Gullison are busy learning the language. The air is musical with the buzz of the munshi and the hum of Telugu.

On my way back about five and a half miles from Bimli, I turned off to the left and went along a road to the northeast, about a mile and a half to Polepilly. Come and stand with us at Somalingam's well and we will show you a beautiful sight. Here at our feet lies a broad rice field, waving in the evening breeze like the ocean. It is over a mile broad and three or four miles long. The sight of this expanse of living green is refreshing to body and mind. It is like a long draught of cold water to a thirsty soul. Springtime creeps over this mortal frame and my hard heart begins to melt. The setting sun is buried deep in a bank of thunder clouds; but the rising moon shines brightly to light my pathway home.

But the famine will not be over until the rice is reaped. The harvest is not sure until the autumn monsoon bursts. At present the same old scarcity prevails, and rice is sold at famine prices. Last year about this time, the fields looked as green as they do now. But the October rains did not come. The farmers still hoped that the time of rain was only a little delayed. They watched the burning sky until their eyes failed with longing and the half-grown grain withered in the fields. It was a sad sight to see the crops parched as if they had been scorched with fire from heaven. Wherever a few green patches were left, the farmers in despair, were cutting them down as fodder for their cattle.

As the Bible speaks of the early and the latter rain, so we need them both in India. This year the early rain has come about two months late. When the latter rain will come or whether it will come at all or not we do not know. God's will be done! If it should fall the glory of the broad fields will be like the grass indeed! May a merciful God forbid! If the autumn rains do not come the sufferings of the past year will sink into insignificance compared with what must be endured in the year before us. But the bountiful showers which God has already given have inspired much hope that in October or November we shall behold again the wonders of his mercy and longsuffering.

Yours truly,

L. D. MORSE.

Bimlipatam, India, September 15.

Messenger and Visitor

The Maritime Baptist Publishing Company Ltd
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S. McC. BLACK, EDITOR.
A. H. CHIPMAN, BUSINESS MANAGER.
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Windsor's Calamity.

Sunday, Oct. 17, 1897, is a date that will be long and sadly remembered by the people of Windsor, N. S. On Saturday night they retired to rest in as much conscious security no doubt as the people of any other place in these provinces. A little before three o'clock, on Sunday morning, a fire broke out near the water-front, which, it is stated, had been practically subdued, when, at four o'clock, a strong breeze, quickly increasing to a full gale, sprang up from the Northwest and fanned the sinking fire into a furious conflagration, which swept resistlessly through the town devouring all before it. What was a smiling prosperous town with many fine residences, business blocks, factories, &c., is left a smoking ruin. Seven-eighths of the town, it is said, including almost the entire business portions, has been destroyed. The condition of the people, present and prospective, with their homes, their clothing, furniture, and to a great extent their means of a livelihood swept away, is one to appeal most strongly to the sympathy of all the people of these provinces. Ready hands are being extended with help. Halifax and St. John, we are glad to note, are acting promptly. These cities will doubtless give in generous measure. Other towns and smaller communities will no doubt do in like manner according to their ability. Our Baptist brethren in the town have suffered heavily. Their valuable church property and new parsonage have been swept away. Many of them have lost their homes, and their business establishments lie in ruins. Those who depended on their daily labor for daily bread are in a sad plight. The sympathy of their brethren all over these provinces will, we trust, take practical shape on their behalf. The Brussels St. church of St. John took up an impromptu collection of over \$60 on Sunday evening, which we understand has been forwarded to Pastor Shaw for the relief of sufferers in his congregation. Other churches, here and elsewhere, will doubtless do likewise, and thus the pressing needs of many will be supplied. Here and in many other places public subscriptions will of course be opened, in which all citizens, irrespective of church affiliations, may unite in raising funds to aid those who have suffered so severely in this calamity.

The F. C. Baptists of New Brunswick.

The Conference of the F. C. Baptist churches of New Brunswick last week concluded its annual session at Fredericton. The reports published indicate a fair degree of prosperity for the denomination during the past year. The number of ordained ministers reported on the conference roll is forty-three and four licentiates. Beside these there are seven district meeting licentiates and three church licentiates. From which it appears that, in the F. C. B. body either the conference, the district meeting or the local church may grant a license to preach. It is the conference only that ordains. Of the 43 ordained ministers, five are out of the province and four others, on account of age or ill-health, have not been able to engage in the work of the ministry. There has not been a death among the ministers of the conference during the year. In connection with the report of the Corresponding Secretary, Rev. Dr. McLeod, it is remarked that "the ministers of the conference are self-sacrificing men. The salaries paid the pastors do not average more than \$400 each. The largest salary does not contain four figures; the smallest is very small. The ministers rarely complain. It is impossible for them,

however, to do as efficient work as if they were better supported." Attention is called to the need of a fund from which the salaries of pastors who minister to the poorer parishes could be augmented, also to the need of some provision for aged and disabled ministers. Most of the pastors minister to from two to seven churches. Only five pastors have but one church each.

The number of churches connected with the conference is 155, of which 118 reported to their respective district meetings during the year, and 115 had pastoral care. The additions to the churches during the year were, by baptism 185, by letter 62. The net increase is 46. The present total membership is estimated to be 11,085. The amount paid in salaries with other expenditures for local work, is stated at \$24,693.39. The report of the treasurers for Home and Foreign Missions showed that for the former object \$784.94 had been raised during the year, and for the latter \$500.

The report of the corresponding secretary intimates that the comparatively small number of conversions reported for the year does not indicate such a spiritual condition of the body as could be desired, and advises enquiry into the cause of the lack of results, which, in this important particular, the F. C. Baptists have experienced as well as other denominations. During the past decade the denomination has suffered from differences of opinion on theological subjects and consequent divisions. "In 1888, twelve ministers—nine ordained and three licensed—were lost to the conference with their following, and for a considerable time there was a severe struggle caused by the influence of those who were separated from the denomination," but "it has been surprising to many and very gratifying to all, that the denomination so soon recovered from the shock and loss."

The Parable of the Tares and Church Discipline.

A correspondent asks whether the parable of the Tares and the Wheat, Matt. 13, 24-30, can be rightly used as an argument against church discipline.

Our opinion is that it cannot be so used. Some learned commentators, it is true, have interpreted the parable in a way to give support to such a conclusion. They have said that "the field," in the parable, signifies the kingdom of heaven or the church. It is perhaps quite natural that such an interpretation should find favor with those who hold strongly to the national church idea, according to which everyone is in theory embraced in the church. But the national church is no part of New Testament teaching, nor, as we read it, is it New Testament teaching that "the church" and "the kingdom of heaven" are terms of identical significance. More over, according to our Lord's own interpretation of the parable, "the field is the world," and the world does not mean either the kingdom of heaven or the church. The purpose of the parable of the tares was evidently to teach the disciples, and through them all believers, not to be dismayed at the presence of evil in the world, however mysterious its origin and continuance may seem. Evil indicates the working of an inimical power. But notwithstanding the presence of evil men and their works, it is God's world, not the devil's, and the Son of Man is carrying on here his work of redemption. That redemption means eventual triumph over the enemy of God and man. But the time of final judgment and of sifting the evil from the good is not yet. The teaching of the parable is that Christians are not to take the God's prerogative of judgment into their own hands, if they have the power. They are not to persecute. Their business is to preach the gospel, not to destroy the wicked. But there is nothing here to discourage what is properly meant by church discipline; nothing that would prevent the church using its best endeavors to reclaim a brother who had wandered; and nothing to prevent the church from withdrawing its fellowship from those who are walking disorderly and from those who show themselves to be incorrigibly evil and enemies of the cross of Christ.

Paul and His Hearers.

The address of Paul recorded in the twenty-sixth chapter of Acts may be regarded as the apostle's defence of his position as a Christian, and as a preacher of the Messiahship and the resurrection of Jesus. We note an eagerness in the current of the apostle's speech as he proceeds to unfold his argument. Glad always of an opening to speak in the name of his Master, Paul appears to have been especially hopeful of some good result in speaking before King Agrippa, who as a Jew was not ignorant of the Scriptures and the Messianic hopes of his people, and who therefore could understand the apostle's position and preaching, as a Roman, like Felix or Festus, educated in paganism or utter infidelity, of course could not. Doubtless Paul was disappointed in respect to the immediate result of his speech before the king. It did not convert Agrippa. It might seem to have effected little or nothing. But Paul could not foresee that the speech, and the incident in which he that day was a principal actor, were to live in history for thousands of years, and that the words he then uttered should embody a power to bring men from darkness to light long after the voice that uttered them should have ceased to be heard in the world. The word of the Lord does not return void. His servants do not labor in vain, nor spend their strength for naught.

How large was the audience to which Paul spoke that day we do not know. It seems probable that there was present a considerable number of persons who were in attendance upon the King and the Governor. Of two or three persons only do we know anything. Agrippa and Festus are interesting to us, not merely because of their official position and dignity, but also and especially, as representatives of certain classes of persons, who hear the message of the Christian preacher only to despise and reject it.

In the governor, Festus, we have an example of the class of men who know nothing definitely about Christianity, and who have no desire to know anything. The matters which were of so tremendous interest to the apostle were nothing to him. The resurrection of Jesus was to Festus nothing more than the subject of a squabbling controversy between Paul and certain other Jews—a matter over which a sensible man of the world could not be expected to bother his head. When Festus heard Paul speaking he perceived evidence of his great learning and ability, and was moved by the force of his oratory to something like admiration. But there was in him nothing that responded to the appeal of the gospel. The religion of Christ was in his view an infatuation, and the preacher, so full of learning, zeal and eloquence, was a victim of religious mania, whose constant study of unworldly themes had destroyed the proper balance of his mind. This is practically the attitude of many persons today toward the religion of Christ and its preachers. Their eyes are habitually downward. They value the things that feed their appetites and minister to their grosser passions. They can appreciate wealth and the luxury and reputation which wealth can purchase. But when one speaks to them of salvation from sin, of a resurrection from the dead, of holiness and eternal fellowship with God, they have no ears to hear, no hearts to understand, and they say, by actions if not by words, that the men who believe and preach the doctrines of Christianity are the victims of delusion. But Paul said "I am not mad, most excellent Festus." The Christian preacher knows whom he has believed. He speaks out of a most sane and sober consciousness. And what shall those who study this lesson in our Sunday Schools conclude concerning this matter? Is the message of Christianity sane? Is it a word of truth and soberness. Who is the sane man, Paul or Festus? What would have been the condition of the world today but for that gospel which Festus counted madness, but which Paul counted the power of God and the wisdom of God?

Agrippa represents a different class of hearers. He had much more knowledge than had Festus of the matters concerning which Paul discoursed. But the Jewish king seems to have had just as little

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sympathy as the Roman governor with the apostle's intense moral earnestness, and to have felt just as little attraction for the truth in Christ which the preacher proclaimed. There was a sense in which Agrippa might pass as a religious man. Paul addressed him as a believer in the Scriptures. But the knowledge and belief which Agrippa had were not such as to prompt him to seek for more light on religious subjects. He was enough of a Jew to pass for one where it was his interest to do so, but his religion was not of a kind to make him willing to suffer any reproach for the people of God, much less was he likely to ally himself with a sect which was hated of the Jews and despised by the Gentiles. When Paul invited this frivolous Jew to a serious, earnest consideration of the claims of Christianity, he was met with scornful indifference. "Not so fast, Paul. You do not make a Christian of me like that;" and the apostle's speech is brought abruptly to a close. There are a good many to be found in Christian congregations today who appear to be fashioned a good deal on the type of Agrippa. They know a good deal about religion. They can give an intellectual assent to many things. But they do not propose to be drawn within that circle of moral earnestness where a demand is made that professed beliefs shall be regarded seriously and reduced to practice. The Agrippa type of hearer is today, as in Paul's day, a great hindrance to the truth and the bitter disappointment to the preacher.

* * * *

Editorial Notes.

—We received on Saturday evening intelligence of the death of Rev. Elias Keirstead, of Collina, N. B., so well known among the older members of our churches in this province, and so highly esteemed because of his personal character, and his work as a minister of Christ. Mr. Keirstead, who had reached a very advanced age, being well on in his 91st year, had spent the last years of his life with one of his sons at Collina. For some months past his health had been very feeble, and he was waiting patiently for the summons that should call him home. Dr. Keirstead, of Wolfville, came to visit his father on Friday, and had the sad satisfaction of being with him at the last. Our sympathies are extended to the bereaved friends. A suitable obituary sketch will appear in a subsequent issue of the MESSENGER AND VISITOR.

—A loyal and hearty welcome was accorded to the Earl and Countess of Aberdeen by the people of St. John, on the occasion of their Excellencies' visit to the city last week. They visited the chief objects of interest and Lord Aberdeen inspected the improvements which have been made on the western side of the harbor for the accommodation of the trans-Atlantic winter trade. On Friday evening there was a very large meeting at the Institute and Lady Aberdeen explained at length to an interested audience the scheme in which she is so deeply interested for the establishment in Canada of the Victorian order of nurses. The active and untiring interest which both Lord and Lady Aberdeen manifest in the welfare of the country, and especially in philanthropic undertaking is such as to win for them the admiration and most kindly regard of the people.

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The Installation Services at Acadia.

College Hall was nearly filled on Thursday evening, the 14th, at the installation service of Dr. Trotter, as President of the University. The meeting was conducted by the Board of Governors. The members of the board on the platform were: Rev. G. J. C. White, Dr. Saunders, Rev. D. H. Simpson, Rev. A. Cohoon, Rev. F. M. Young, Rev. J. W. Manning, E. D. King, Dr. Kempton, H. H. Ayer, H. H. Crosby, Rev. J. A. Gordon, W. P. Shaffner, C. W. Roscoe, Dr. T. A. Higgins. At the left of the governors sat Hon. J. W. Longley, Dr. Hall, Principal Oakes, Rev. J. H. Barrs, J. Parsons, Dr. MacKay, Rev. W. N. Hutchins, Rev. J. B. Morgan, Rev. D. E. Hatt, Rev. G. A. Lawson.

Dr. Saunders presided with dignity and urbanity. Rev. J. W. Manning read part of Ephesians IV. Rev. T. A. Higgins, D.D., offered a prayer that was earnest and

very appropriate. Dr. Saunders traced the work of the institutions, and the ability and character of the men who had filled the office or acted as president. The mention of Dr. Sawyer's name brought forth much applause. Dr. Saunders said Dr. Trotter would be a worthy successor to the man he had named. The new president then came forward and was welcomed with cheers.

Dr. Trotter announced as the theme on which he would speak "Problems and inspirations in the Future of Acadia." The problems considered were those of Educational Efficiency, Theological Instruction and Finance. These were discussed in a way which showed that the new president of Acadia fully appreciates the difficulties to be encountered in the work which he has undertaken. But over against these difficult problems were to be set "the inspirations," which are found in a true and sound ideal of education, the degree of efficiency which the college has attained, the excellent reputation it has achieved through its graduates, and the history of its professoriate which, in spite of meagre financial support, has included men of mark and distinction as well as men most loyally and heartily devoted to the interests of the college and the denomination.

In closing President Trotter paid a hearty tribute to Dr. Sawyer, his predecessor in the presidency, to whom Acadia owed so much. It is hoped that in next week's issue the MESSENGER AND VISITOR will be able to publish Dr. Trotter's address in full.

At the conclusion of the address and during its delivery the speaker was greeted with applause. Dr. Sawyer spoke briefly congratulating the Governors and the constituency on the auspicious circumstances in which the new President was beginning his work, and congratulated Dr. Trotter on the outlook. He hoped and believed the institutions would have large prosperity. Hon. Dr. Longley, Attorney General of Nova Scotia made a happy speech full of good suggestions. He said a University must prove its right to live by its utility. He appreciated the work of the Presidents, but he was careful to include therein the work of the Professors who, he said, were seldom mentioned, but on whom the work and usefulness of the college mainly rested.

Dr. MacKay, superintendent of education in Nova Scotia praised Acadia for holding to a general course instead of specializing so much as the large Universities are now doing. The chairman announced that the Governors had decided to give all the students a holiday on Friday. Of course the students cheered.

* * * *

Ontario Letter.

PASTOR P. K. DAYFOOT.

We are having, as usual, glorious autumn. The fields are green, because we have had rain. The forests are ablaze with crimson and gold, and all shades and combinations of the same, because we have had frost. The holiday season has gone back into ancient history. Churches, colleges, schools, individuals are all in full swing of work. Thus there has been no difficulty in the matter of gathering news this month.

A JUBILEE SERVICE

was held by the Georgetown church October 12-19. A tasteful souvenir has been published and distributed. That document was received by this scribe with mingled emotions. At the organization in 1847, the writer's grandfather was chosen deacon and treasurer, and three other members of the family were among the constituents of the infant church. A few years later, four others of the same name came into fellowship. Seven of these are now on the list of deceased members, and their dust lies in the village cemetery. Later still, the writer came into the Sunday School, then into the church, then was licensed as a student for the ministry; and looking back it is with profound gratitude to the pastors, deacons and members of that church, that he reviews the history of his own life. Among the fourteen pastors who have served the Georgetown church were the late Prof. Crawford and Henry Cocks. Dr. Perrin, of Chicago, had this as his first pastorate. Of the fourteen, four are dead, four are in the United States and six are still active in Canada.

THE ONTARIO CONVENTION

of Christian Endeavor met in St. Thomas, October 7 and 8. The secretary's report showed gratifying progress. The growth in societies has been 432, the losses 135, the net gain 297. The present membership is 102,452, a gain of 17,822. Ontario ranks fourth in America, having 2,150 societies. The leaders are Ohio, 2,383; New York, 3,049; Pennsylvania, 3,443.

The Junior Department also showed growth. There are 315 junior societies, with a membership of 17,451, making a net gain of 27 societies and 3,496 members. From these have gone 644 trained workers into the senior unions.

The treasurer's report showed total receipts from

seniors, \$510.08; from juniors, \$44.40, and an adverse balance of \$54.50. The juniors contributed to missions the sum of \$309.

OBITER.

Pastor T. W. Charlesworth, Maitland Street, London, recently received a purse from the appreciative people.

Pastor D. Murdock, of Waterford, mourns the death of his son, George H., who graduated brilliantly at McMaster University last June. Dr. Newman represented the Faculty at the funeral.

Pastor J. H. Sowerby of Guelph First Church, has been called to Sault Ste. Marie, Mich., U. S.

Pastor E. Hooper, M. D., has resigned at Beverley Street, Toronto. He will resume his medical practice.

Pastor J. J. Reeve, B. A., leaves Pembroke to take post graduate work in Semitics in Chicago.

Pastor R. Marshall goes from Beamsville to Palmerston. Student George Sneyd, B. A., who has been supplying East Toronto all summer, accepts a call to Fonthill.

The Galt church has replaced Pastor McLaurin by calling Rev. H. P. Widden, B. A., of Nova Scotia.

McMaster University opened Oct. 4. Classes are full and the prospect is encouraging.

Moulton Ladies' College begins the year prosperously. The musical scholarship was won by Miss Edna Cocks, daughter of the late Pastor Cocks, of Indianapolis, Ind. Her mother was the first graduate of the Woodstock, Ont., Ladies' College. Among the students are the two daughters of the late Principal McGregor. Others are enrolled from New Brunswick and Colorado.

The Ottawa church has been pastorless several months. The matter has at last been settled by the recalling of Rev. A. A. Cameron. Mr. Cameron's first pastorate in Ottawa lasted ten years. From there he went to Winnipeg, Manitoba; then to Denver, Colorado; thence to Brooklyn, N. Y. Now he returns to his "new-old field."

Pastor C. H. Kimball, who came to Aylmer, Ont., three years ago, from New York City, has resigned, and will leave at the end of November.

There has been for many years a flourishing German Baptist church in Berlin, Ont. Three years ago the English-speaking Baptists organized and secured the use of the Court House for services. Recently they laid the corner stone of a new edifice with all due ceremony. Pastor P. A. McEwen said he hoped the new house would be a Bethlehem, a Bethel, and a Bethesda.

* * * *

Personal.

We were pleased to have a call the other day from Rev. F. H. Beals, the highly esteemed pastor of the Canso church, who looked in upon us as he passed this way on his vacation.

Rev. Addison F. Browne, of Lockport, N. S., has been granted a month's vacation, a part of which he is spending in St. John. Bro. B. preached at the Tabernacle church on Sunday last and was present at the ministers' meeting on Monday morning.

Rev. W. J. Halse, who has for some years past ministered to the P. C. Baptist congregation of St. John, North End, has withdrawn from the P. C. body, with the intention of applying for membership in a Baptist church. With this in view he obtained, we understand, a letter of commendation from the P. C. B. Conference at its last meeting in Fredericton. He is also engaged, we learn, to minister for a time, at least, at the Tabernacle Baptist church in this city. Mr. Halse has been highly esteemed in the denomination from which he comes and as we are informed that the step he is now taking is the result of mature thought and conviction, he will no doubt receive a cordial welcome among the Baptists.

* * * *

The opening to the public of Chicago's new public library is made the timely subject in the October Magazine number of the Outlook for an interesting article by Mr. Forrest Crissey. The article is illustrated by the reproduction of some quite remarkable photographs taken for this purpose by Mr. Leo Weil, the well-known artistic photographer. These show in a striking way the interior decoration of the library, which is novel and even extraordinary. Mr. Crissey remarks that the walls are embellished with a greater quantity of fine glass and marble mosaic work than has been put into any other building since the completion in the thirteenth century of the celebrated cruciform cathedral in Monreale, Sicily, \$3.00 a year. The Outlook Company, 13 Astor Place, New York.)

Not a little favorable comment has been made by the press on the special announcement by The Outlook that its chief feature for the coming year (in the Magazine Numbers) will be a series of papers by Edward Everett Hale on "Lowell and His Friends." The general interest expressed assures a particularly cordial welcome to this series of articles. (\$3 a year. The Outlook Company, 13 Astor Place, New York.)

* * * The Story Page. * * *

Neglected Duty.

"Ma wants to know if you'll let me and Clyde stay over here today while she goes over to Niltonsburg as delegate to a big convention. She'll be back at bedtime."

It was not the first time that my neighbor, Mrs. Stimperson, had preferred a request of this kind. I was particularly busy that day, and it would be extremely inconvenient to have Clyde and his mischievous little Maggie around from nine in the morning until the same hour at night, but one never likes to offend a neighbor, and I told the children that they might stay.

"Are the other children at home?" I asked.

"Oh, no! Ma was afraid they'd burn the house down or something. Myrtle's gone to stay with Metta Dean at her house, and Harold is at Miss Warfield's. Mrs. Warfield didn't want to keep Helen, but she said she guessed she'd have to when I told her ma had already gone and the house was locked up.

Only two weeks, before this, Maggie and Harold Stimperson had arrived at my house bearing the following note from his mother:

"Dear Mrs. Howland: I am going to ask you to allow Marguerite and Harold to be your little guests today, while I attend the annual meeting of the Home Improvement Society, of which I am Secretary.

"It will be an all-day meeting, and I am so interested in all the themes on the programme that I will hardly reach home before night; but I feel quite easy about my darlings while they are in your loving care.

"Harold has his nap at half-past two o'clock, and as I dislike any variation from fixed rules regarding my children, I hope, dear Mrs. Howland, that you will insist on his taking his nap, even if you have to use a little gentle force. Kindly disrobe him and put on his night-shirt, as his sleep will be more restful and beneficial.

"Marguerite has brought her books, and will devote at least four hours to study. Will you kindly see that she does this? Thanking you in advance for your kindness,
I am sincerely yours,
ADELAIDE STIMPERSOON."

Mr. Stimperson's business as travelling representative of a large manufactory kept him away from home the greater part of the year.

Mrs. Stimperson's duty as a member of various clubs, having for their object the interests of the home, the spreading abroad of the gospel of progress, the cultivation of the mind, and the general amelioration of the human race, left little time for the care of her own household.

She was, however, surrounded by patient and obliging neighbors, who had never yet said her nay when she asked for the privilege of leaving her children in their care.

There is a limit to even neighborly patience and kindness of this sort, and Miss Susan Ward felt that this limit had been reached when Myrtle and Clyde Stimperson arrived at her home one day when she was in the midst of what she called her "currant jelly work."

"Good morning, Miss Ward," said Myrtle cheerily. "We've come to stay all day."

"You have, hey?"

"Yes," replied Clyde, "and I'm awfully glad you're making jelly, for we can have the skimmings, can't we?"

"What did your mother send you over here for?" demanded Miss Ward.

"She had to go to an all-day meeting of the Woman's Progress Club," replied Myrtle. "It tells all about it in the Herald."

The Herald chanced to be lying on a table near Miss Ward. She rinsed her hands at the kitchen faucet, wiped them on the roller towel at the door, and took up the Herald.

"It's on the first page," said Myrtle.

"I have found it," said Miss Ward, with a little snort of indignation:

"At two o'clock Mrs. Adelaide Stimperson will read one of her delightful and scholarly papers, entitled 'A Neglected Duty.' It will treat on some of the neglected duties of wifehood and motherhood, and is certain to be useful and helpful to all who hear it."

Miss Ward threw the paper down on the floor in a manner indicative of much suppressed feeling. She looked at the children. Buttons were missing from their shoes, and Clyde's bare little knee peeped through a hole in his stocking. He had on a soiled collar, but no tie. He was only six years old, but he had evidently made his toilet unassisted, and there were indications that he had all of the boy's inborn abhorrence of soap and water.

Myrtle, who was ten, was as unkempt and as much in need of general repairs as her brother.

Miss Ward looked at the little clock on the kitchen mantel.

"It's lucky I didn't pick all my currants," she said.

"I can work up those I have by noon, and then I'll do it!"

She compressed her lips tightly, her black eyes flashed.

"I've a little neglected duty of my own to perform, and I'll perform it," she said to herself. Then she said to Myrtle, "Where are the other children today?"

"Marguerite and Harold are over to Mrs. Little's, and me and Clyde are here."

"I see that you are," said Miss Ward grimly. "Go out into the yard or barn to play. It's of no use to tell you not to meddle with things, for you will anyhow; but I'm thinking it'll be the last time you'll visit me right away, so you may as well enjoy yourself while you can."

Then she softened a little in her manner and gave each of them a big ginger cookie before they went out.

"Poor little youngsters!" she said, "it isn't their fault, after all."

At a little before two that afternoon, Miss Susan Ward surprised a good many people in the town by appearing on the street with the little Stimpersons. They were exactly in the condition in which Miss Susan found them. There was not a clean face nor a clean pair of hands among them, nor a garment was whole, nor a head of hair was neatly combed, and a more surprising array of misfit and badly made garments were never seen in one respectable family.

"Come along just as you are," Miss Ward had said grimly.

The meeting of the Woman's Progressive Club was public that day, and there was a large attendance. It was two o'clock and the President of the club had said, "The next number on the programme will be given by Mrs. Adelaide Stimperson, who will read a paper on 'A Neglected Duty.'"

"I guess they'll see several neglected duties," murmured Miss Ward, as she marched down the aisle to the front seat, with the little Stimpersons following her in Indian file.

"There's our mamma," cried little Harold, as his mother came forward. "Here we are, mamma, Miss Ward's fetched us to hear you speak your piece."

"I fetched them to help illustrate your paper," said Miss Ward, boldly, as she directed the children to seats directly in front of the platform.

But the paper was not read. Its author turned pale and then crimson before saying, "I—I—beg your pardon, Mrs. President and ladies, but I must ask to be excused. Perhaps I could come in later on the programme. There has evidently been some misunderstanding among my friends. My domestic duties require my immediate presence at home."

Once outside the hall, with her family and Miss Ward around her, she asked indignantly, "What does this mean, Susan Ward?"

"It means," calmly replied Susan Ward, "that some of your other friends and myself have concluded to remind you of a neglected duty or two of your own—a duty that takes precedence of your duty to other mothers and to the world at large. Do you see the point?"

She pointed toward the children as she spoke, as Mrs. Stimperson evidently saw the point, for she gathered her neglected little brood together and walked away in silence and that was the last time that her children were left to the care of other families in the town.—The Household.

* * * * *

Into the Sunshine.

"I wish father would come home."

The voice that said this had a troubled tone, and the face that looked up was sad.

"Your father will be very angry," said an aunt, who was sitting in the room with a book in her hand. The boy raised himself from the sofa, where he had been lying in tears for half an hour, and with a touch of indignation in his voice, answered,

"He'll be sorry, not angry. Father never gets angry."

For a few moments the aunt looked at the boy half-curiously, and let her eyes fall again upon the book that was in her hand. The boy laid himself down upon the sofa again, and hid his face from sight.

"That's father now!" He started up, after the lapse of nearly ten minutes, as the sound of a bell reached his ears, and went to the room door. He stood there for a little while, and then came slowly back, saying with a disappointed air,

"It isn't father. I wonder what keeps him so late. O, I wish he would come!"

"You seem anxious to get deeper into trouble," remarked the aunt, who had only been in the house for a week, and who was neither very amiable nor very sympathizing towards children. The boy's fault had provoked her, and she considered him a fit subject for punishment.

"I believe, aunt Phebe, that you'd like to see me whipped," said the boy, a little warmly. "But you won't."

"I must confess," replied aunt Phebe, "that I think a little wholesome discipline of the kind you speak of would not be out of place. If you were my child, I am very sure you wouldn't escape."

"I'm not your child; I don't want to be. Father's good, and loves me."

"If your father is so good, and loves you so well, you must be a very ungrateful or a very inconsiderate boy. His goodness don't seem to have helped you much."

"Hush, will you!" ejaculated the boy, excited to anger by this unkindness of speech.

"Phebe!" It was the boy's mother who spoke now; for the first time. In an under tone, she added: "You are wrong. Richard is suffering quite enough, and you are doing him harm rather than good."

Again the bell rang, and again the boy left the sofa, and went to the sitting-room door.

"It's father!" And he went gliding down stairs.

"Ah, Richard!" was the kindly greeting, as Mr. Gordon took the hand of his boy. "But what's the matter, my son? You don't look happy."

"Won't you come in here? And Richard drew his father into the library. Mr. Gordon sat down, still holding Richard's hand.

"You are in trouble, my son. What has happened?"

The eyes of Richard filled with tears as he looked into his father's face. He tried to answer, but his lips quivered. Then he turned away, and opened the door of the cabinet, brought out the fragments of a broken statuette, which had been sent home only the day before, and set them on a table before his father, over whose countenance came instantly a shadow of regret.

"Who did this, my son?" was asked in an even voice.

"I did it."

"How?"

"I threw my ball in there, once—only once, in forgetfulness."

Then the poor boy's tones were husky and tremulous. A little while Mr. Gordon sat, controlling himself, and collecting the disturbed thoughts. Then he said cheerfully—

"What is done, Richard, can't be helped. Put the broken pieces away. You have had trouble enough for your thoughtlessness—so I shall not add a word to increase your pain."

"O, father!" And the boy threw his arms about his father's neck. "You are so kind—so good!"

Five minutes later, and Richard entered the sitting room with his father. Aunt Phebe looked up to see two shadowed faces; but did not see them. She was puzzled.

"That was very unfortunate," she said, a little while after Mr. Gordon came in. "It was such an exquisite work of art. It is hopelessly ruined."

Richard was leaning against his father when his aunt said this. Mr. Gordon only smiled and drew his arms closely around his boy. Mrs. Gordon threw upon her sister a look of warning; but it was unheeded.

"I think Richard was a very naughty boy."

"We have settled all that, Phebe," was the mild but firm answer of Mr. Gordon; and it is one of our rules to get into the sunshine as quick as possible.

Phebe was rebuked; while Richard looked grateful, and it may be a little triumphant; for his aunt had borne down upon him rather too hard for a boy's patience to endure.

Into the sunshine as quick as possible! O, is not that the better philosophy? It is selfishness that grows angry and repels, because a fault has been committed. Let us get the offender into the sunshine as quickly as possible, so that true thoughts and right feeling may grow vigorous in its warmth. We retain anger, not that anger may act as a wholesome discipline, but because we are unwilling to forgive. Ah, if we were always right with ourselves, we would oftener be right with our children.

* * * * *

Joe.

Everybody said he was the worst boy they ever saw. His father said so, too. His mother has gone to rest before he could remember, and perhaps his father didn't know how to manage boys.

Joe—that was the boy's name—had long ago ceased to follow his father to the barnyard to help feed the horses and cows, although it had been his chief delight. But his father had told him he hindered more than he helped. As nobody seemed to want to be bothered with him—everybody was always busy—he had given his affection and attention to his dog, and had taught him many wonderful tricks. But one day Joe's father told him he was getting lazier every day; he didn't do a thing from morning until night but follow that dog around, and so he sold the dog.

It was after Joe was. He peeped in at was-ordered seeing what

If there was a neighbor's If anything had that could go packed off on nothing, he had destroyed would have

But one day shop window was accused of took hold of a young girl,

"Why, boy, you say you didn't Joe was so s

"I'll warrant 'There's noth in it but Joe is

"Well, he d saw the boy wh she said to Joe

"Would you that stone get s

"No," said "Well, if it to defend yours earnestly.

There was a grinned.

"'Twouldn't when everybody He looked sober

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The Young People

EDITORS,

J. D. FREEMAN. G. R. WHITE.

Kindly address all communications for this department to Rev. G. R. White, Fairville, St. John.

Prayer Meeting Topic for October.

C. E. Topic.—Confessing Christ before men: why and how, John 12: 35-43; Rom. 10: 8-11.

B. Y. P. U. Topic.—Every Christian a preacher, Acts 8: 1-8.

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

(Baptist Union.)

Monday, October 25.—Acts 9: 32-43. The gospel's power at Joppa. Compare Acts 13: 48.

Tuesday, October 26.—Acts 10: 1-18. Peter's new vision of the gospel. Compare John 9: 25.

Wednesday, October 27.—Acts 10: 19-33. Power of the gospel over Gentiles. Compare Acts 14: 1.

Thursday, October 28.—Acts 10: 34-48. Peter's new conception of the gospel, (vss. 34, 35). Compare John 3: 16.

Friday, October 29.—Acts 11: 1-18. Gentiles can also be saved, (vs. 18). Compare Acts 2: 21.

Saturday, October 30.—Acts 11: 19-30. The gospel powerful everywhere. Compare Matt. 28: 19-20.

Syllabus of the Sacred Literature Course of the B. Y. P. U. THE LABORS AND LETTERS OF THE APOSTLES.

Part I. Introductory. IV. First Century Hindrances to the Progress of the Gospel.

After a period of quiet the church was attacked, at first angrily and then ferociously by the enemies of Christ. The hindrances to the progress of the gospel may be grouped under five heads:

RATIONALISM.

The apostles preached the doctrine of the resurrection and spoke of a future life. The Sadducees among the Jews, and rationalists among the pagans, opposed this teaching of the supernatural.

CONSERVATISM.

The Pharisees were great conservatives. They stoned Stephen and persecuted Paul. There was trouble within the church on account of the early conservatism of the Jews.

SUPERSTITION.

Simon Magus and the Jupiter-worshippers of Lystra were representatives of classes of people who misunderstood the gospel, and because of their gross conceptions were hindrances to its progress.

CUPIDITY.

The early preachers, in proportion as they succeeded in winning converts for Christ, interfered with those occupations which depended upon the practice of false religions. This led to bitter persecution in a number of instances.

BICYCLE RIDING ON SUNDAY.

In an address before the young men of Boston, Rev. Edward Everett Hale, whose views cannot be challenged as narrow or illiberal, declared that "when a club of high-minded, moral and intellectual young men mount their bicycles on Sunday morning, by public appointment, and ride to Newport, they say far more distinctly than any words could say, that so far as they are concerned they mean that the next generation shall have no Sunday. Courts are not to be closed, stores shut up, sheriffs kept back from executing writs, in order that young gentlemen may ride all day on bicycles. The institution of Sunday, if it is to be maintained at all, will be maintained for the nobler purposes of the higher life." —Baptist Union.

St. John City Union.

St. John Union met in the Brussels Street church Tuesday evening, 12th. W. J. McAlary, President, and Rev. E. B. Daily, conducted the services. The written reports from the Unions were very interesting and encouraging. The Union expressed a desire to have and assist the churches in special services during the coming winter. Rev. G. R. White, pastor of the Fairville Baptist church, addressed the meeting on the "Benefits of the C. C. Courses." It was given in the brother's usual terse style.

BENEFITS OF THE C. C. COURSES.

He said failure in definition had sometimes overthrown empires and aroused idiotic kings to arms, therefore he would try to make plain the meaning of the C. C. Courses. After defining them he took them up under the three grand divisions:

I. First: The Bible Reader's Course. He showed the

scope and design of their course—to read the Bible through in four years at the rate of twenty-five verses per day. The benefits of such a systematic and continuous Bible study cannot be tabulated or described by the tongue of the most eloquent. He spoke on the glories of this Book and quoted from rich authors, and finally proposed a new thing—original at least to himself—"A Bible Social" for the B. Y. P. U. meeting, wherein only Bible language should be used.

II. Second: The Sacred Literature Course. This was defined after the same manner. The benefits were: (1) A larger view of the plan of salvation; (2) The oneness of God's purpose in redemption; (3) An increase in our faith in the Bible to conquer all ill; (4) It would make us helpers of others.

III. Third: Conquest Missionary Course. These were none other than the footsteps of the Son of God in a world's conquest—only the most choice spirit's drink from these overflowing springs, and they who drink are always refreshed. This is a real Klondyke, hard to get the people there, and when there sure to come back loaded with the rich ore of the Kingdom. The young people were strongly urged to go prospecting in these "diggings."

In summing up these benefits we have: Increased knowledge in the Bible itself; increased knowledge in the triumphs of the truth; increased knowledge in the progress of the church from the apostolic to the present day. Surely such knowledge will make us better men and women and better fitted to do the Lord's work.

These courses today belt the globe, and were as the voice of the Master to us saying, "occupy till I come."

Liverpool.

Our annual business meeting in September elected the following officers for the ensuing year: Pres., Emma Thompson; Vice-Pres., L. Dexter; Sec'y, Ellis Kempton; Treas., Ida Harlow. During the year we have had an increase in our membership of nineteen active and two associate members. A Junior Union has lately been formed. The new officers and committees who now take up the work feel that they have an encouraging outlook before them and that this fourth year of our Union's work may well be the best.

E. M. KEMPTON, Sec'y.

True Ownership.

Possession is determined by the kind and the scope of the power of possessing, and the earth has a fourth dimension of which the mere owner of its soil knows nothing. . . . Which is the real possessor of a book—the man who has its original and every following edition, and shows, to many an admiring and envying visitor, now this, now that, in binding characteristic, with prosessor-pride; yea, from secret shrine is able to draw forth and display the author's manuscript, with the very shapes in which his thoughts came forth to the light of day—or the man who cherishes one little, hollow-backed, coverless, untitled, bethumbed copy, which he takes with him in his solitary walks and broods over in his silent chamber, always finding in it some beauty or excellence or aid he had not found before, which is to him in truth as a live companion? For what makes the thing a book? Is it not that it has a soul—the mind in it of him who wrote the book? Therefore only can the book be possessed, for life alone can be the possession of life. The dead possess their dead only to bury them. Does not he, then, who loves and understands his book, possess it with such possession as is impossible to the other? Just so may the world itself be possessed, either as a volume unread, or as the wine of a soul "the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life." It may be possessed as a book filled with words from the mouth of God, or but as the golden-clasped covers of that book; as an embodiment of incarnation of God himself; or but as a house built to sel. The Lord loved the world and the things of the world, not as the men of the world love them, but finding his Father in everything that came from his Father's heart.—George Macdonald.

Would man be saved and keep saved, he should be content to abide with the Eternal. If not, Sin invites him to weigh anchor and set forth with her upon a dark and tempestuous sea.

A railway contractor recently advertized for three hundred wooden sleepers. By return of post he received a letter from a neighboring clergyman offering him the whole of his congregation on reasonable terms.—Saturday Review.

It was after this that people noticed what a bad boy Joe was. He couldn't understand why it was when he peeped in at store windows and grocery doors that he was ordered to "clear out, and don't be standing there seeing what meanness you can get into!"

If there was a window glass broken, Joe did it. Was a neighbor's chicken missing? Joe had spirited it away. If anything happened to anybody, or an, body's things that could not be traced to the real culprit, it was all packed off on Joe. He came to expect it and denied nothing, however great the misdemeanor. If lightning had destroyed anything in the village, doubtless Joe would have been charged with the sole cause of it.

But one day when a stone went crashing through a shop window and shattered a show-case, as usual Joe was accused of it. The man abused him roughly, and took hold of his collar to give him a good shaking, when a young girl, who saw the whole thing, said in surprise, "Why, boy, you know you didn't do that; why don't you say you didn't?"

Joe was so surprised that he only stared at her. "I'll warrant he did do it," growled the angry man. "There's nothing done in this town with any meanness in it but Joe is leader."

"Well, he didn't throw that stone, anyway, because I saw the boy who did," replied the girl, firmly. Then she said to Joe:

"Would you stand by and let a boy who didn't throw that stone get such a scolding?"

"No," said Joe, "not if I knew he didn't throw it."

"Well, if it is right to defend any other boy, it is right to defend yourself; don't you know that?" said the girl, earnestly.

There was a surprised look in Joe's eyes, but he grinned.

"'Twouldn't be any manner of use for me to deny it when everybody says I am the meanest boy in town." He looked sober enough now.

The grocer handed the girl the package she had been waiting for, and she turned smilingly to Joe:

"Would you mind helping me to take these home?" she said.

Joe took the packages she handed him, although she might have carried them herself; they were not heavy.

"What makes every body say you are the worst boy in town, Joe?" she asked, when they had got out of hearing.

"You're a stranger here, ain't you?" asked Joe.

"Yes, I am the new minister's daughter," she replied, "but you haven't answered my question."

"I don't know. The meanness has to be laid on somebody, and I guess they think I'll do," Joe said.

"And you just let them? Don't you know when you keep quiet when they accuse you of all these things you are acting untruthfully?" she asked.

The boy whistled. "Never thought of that. 'Tis most likely telling a story, ain't it?"

"How does your mother like for you to be called the meanest boy in town?"

"Got no mother," he said briefly.

The tears came into the girl's eyes. "I haven't either, here," she said softly, "but maybe our mothers know. You must come in and rest," she added as they reached the gate.

And before Joe knew what he was doing, he was standing in the minister's study, and the minister's daughter was telling her father that Joe had helped to bring the things home, and the minister was smiling kindly at him, and Joe forgot that he was the meanest boy in town, and was talking to the minister as glibly as if he had been a boy himself.

And before he knew what he was doing again, he had promised to go to Sunday School, and had told the minister that he was a very bad boy. But the minister smiled, and told Joe a great many things that had happened when he was a boy, and then they had luncheon. That was the beginning, but it wasn't the end. Many an hour Joe spent at the parsonage, and many, many things he learned there. One was to be an earnest, helpful Christian, and there's no truer friend to "bad boys" than Joe.

He rejoices in helping other boys and seeking to find the good in them instead of the bad. He frequently recalls this sentence from the first sermon he heard the minister preach: "It seems to me that we look at the faults of people through a magnifying glass and shut our eyes to their goodness."—Selected.

To have patience has been well defined as: "Wait a bit and dinna worry."

Every man's character is what his thoughts are. "As a man thinketh so is he."

We miss many an opportunity to do good by waiting for chances to do some great thing.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR OCTOBER.

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

We are glad to have this letter from Miss Clark for our Mission Bands. Hope it will be read to the children and that all our missionaries may, during the year, write to the young people through the MESSENGER AND VISITOR.

Chicaco, September 5, 1897.

DEAR BOYS AND GIRLS,—I'm going from village to village and seeing the almost numberless boys and girls that flock around us, I have often contrasted them with you in your happy homes and today have decided to write to you, so that you too may know something about them.

Only the higher classes, those who can afford it, go to school. All the others grow up perfectly ignorant of reading or writing; their knowledge of the outside world is gained entirely from hearsay. The children of weavers grow up in their father's profession, basket-makers in their's, etc. Every boy is expected to follow in the footsteps of his forefathers, and as far as caste goes it is impossible for a shoemaker's son to become a carpenter or weaver.

Mrs. Archibald and I have decided that we would try and see what could be done by way of Sunday Schools among the children, so three weeks ago Ethel and I went out to Arrasiville, a village two miles from the Mission House, where we hoped to start our first school. When we got there we found all busy at work and soon learned that they had no holiday even from day school. The little ones were sitting on the floor with their slates and books. The books are strips of palm leaves, on which the words are written with a sharp steel. When I asked the teacher what time he dismissed school he said six o'clock, so we suggested that he let us have the children from five to six. To this he consented and we went up on the verandah. As everything was new and the little ones rather shy we did not divide them into classes, but talked to them turn about, and such a good time we had as they looked up at us with their shining black eyes. The front of the verandah was crowded with men who came out of curiosity and wished us to talk to them, but we told them that today we had come especially to the children and they must listen, not talk. When we left we asked leave to come again on the following Sunday, which was readily granted by the teacher. Next Sunday we had rain, but in the afternoon it cleared up. The roads were rather bad and "Good Luck" (the old white horse I bought from Miss Wright) did not see why he should go to Arrasiville, but he went just the same. On our arrival the teacher said he would have to ask the head teacher's leave before he could give the children over to us. After some hunting they found him. I have not decided yet whether he is a teacher or the village priest. He came and said yes rather slowly so we climbed up on the verandah, and as the children were better acquainted we divided them into two classes. Ethel took the smaller ones and I had the third and fourth standard boys. We decided to teach them the first verse of—

"Jesus loves me this I know For the Bible tells me so."

This old Brahmin stood quite near my class and remarked every now and then "they are only children and cannot understand anything; it is not worth while staying to talk to them, etc." I told him that God loved the little ones just as much as the grown folks and turned to my Bible and read to them the children's verse, "Suffer little children, etc." It was plain this old man did not want us there, so after several hints from him as to time, we dismissed them with the promise that we would return again. During the week we heard that there was cholera in that place, but as there has been cholera all around we did not think much about it until we arrived next Sunday and found only about eight children instead of forty eight. The teacher said they were frightened of cholera and stayed away. The old Brahmin was there and said that people were saying that because we had come to teach in their village this disease has come and he thought we had better go away at once. I think myself he was the principal one who said it, he seems to be

such an ignorant old Hindu. We did not go away but talked first to the children who were there; then when the old man told them it was time to go home we had a good talk to the people who had gathered around. They listened well, and we pray that the seed sown may have fallen on good ground. As to our school we are not discouraged, but will return next Sunday, and if they do not give us leave to teach on their verandah we will have our classes under two large Banyan trees near by. Why have I written this letter? That you may help us in our work by your prayers. Yours sincerely, M. CLARK.

The Missionary Aid Society of St. Martins celebrated its third thankoffering service on Wednesday, September 29. A meeting of the sisters was held in the afternoon at 3 p. m., the president, Mrs. J. S. Titus, in the chair. This meeting was largely attended and the following programme carried out: Singing; The morning light is breaking; Scripture Reading, by President, Isia. 49; Prayer, Vice-President, Mrs. Benj. Vaughan; Singing, Wonderful words of Life; Address, President; Reading, Mission Needs and Work, Mrs. Tabor; Singing. All hail the power of Jesus' Name. At the close a circle of the sisterhood was formed and the hymn "Blest be the tie that binds" was sung from loyal hearts. We felt as we joined hands in our circle that soon it must be broken, for one of our number, a member of our society, Miss Lenora G. Bradshaw, in the near future goes to Africa to tell "His story" to the lost ones. Our sister has been home with us for a four months' vacation, and by rest to prepare herself for her work in the foreign field; what these months of rest here have been to our village we feel eternally alone will reveal. She came to us in June, just in time to assist in a missionary meeting in our "West Mission." In her address she told us she had come home for the summer under the direct command of her Master and with these words ringing in her ears, "Go home and tell thy friends: what great things the Lord hath done for thee," that she desired only to know Jesus among her friends. Her mission has truly been a blessed one, owned by the Lord. Pastor and people have realized the strength and devotion of her young life. Through trying scenes and over rough places she has been a tower of strength to our dear Pastor Cornwall, and each member of our church has felt to some extent the blessed influence of her Christian life. Her special delight has been to assist Christians to a higher plane of living and to arouse in them a greater knowledge of Jesus and the Comforter as an abiding, indwelling, ever-present Guest.

Our sister goes to Africa under the Missionary Alliance of New York, but we as a church and society feel that Africa is being blessed with one of our dearest members, one who will be indeed missed, but one whom the Master can rely upon to be true to the work to which she has yielded up her life.

At the close of the meeting the gentlemen came in and a social hour was enjoyed, after which tea was partaken of by a large and interested company. We were happy in having with us as guests Mr. and Mrs. Trueman, Rev. Mr. Greig, Rev. Mr. Champion (Methodist); Rev. Mr. Irwin (Presbyterian), and a few others.

At 7.30 our public meeting opened, our president still occupying the chair, and a programme of the following order carried out: Singing, All hail the power of Jesus' name; Scripture, Psalm 96; Prayer, Rev. S. H. Cornwall; Duet, Miss Denton and Miss McLean; Address, on Missions, Mrs. J. S. Titus; Address, Miss L. G. Bradshaw; Singing, To the Work; Address, Rev. S. H. Cornwall; Reading, Interested—If not, Why not? Mrs. Pownee; Singing, God be with you; Prayer, Rev. Mr. Irwin; Collection and opening of envelopes containing gifts and Scripture references. These latter being read aloud formed an interesting feature of the evening. Envelope collections amounted to \$25.13. We felt as we listened to these earnest addresses a greater stimulus to work on in this noble work of missions when we realize we have as our leader in this movement King Jesus, and we trust our zeal will grow until not only India and Africa but the whole world shall claim our sympathy and prayers. Mrs. A. W. FOWNEE, Sec'y W. M. A. S.

Foreign Mission Board.

NOTES BY THE SECRETARY. Our Baptist Young People and Missions.

The young people of today have the floor, or think they have it, which for all practical purposes amounts to the same thing. To a careful observer, there are grand possibilities in this movement among the young. Every wise pastor has felt the importance of attaching to himself the youthful element in his church and congregation—to fit them for service. It is therefore a delightful sight to see the young Baptist hosts gathered together and planning for service in the Master's name. To do this well they should know what is wanted—the needs of the work and how best to meet them. To extend the Kingdom of our Lord is what the church of Christ is for. Since "the field is the world; the good seed are the children of the kingdom."

The great commission of Matthew 28: 18-20 and Acts 1: 8 was given to the apostles and to all who should accept Christ and be led by the Spirit in this age. Our Saviour promised to be with His followers all the days until the end of the age. The age referred to includes the time in which we live.

This great commission cannot be accepted in fragments without seriously disfiguring the atoning sacrifice of our Saviour upon the cross from which He had a far-away look over coming Europe, the land of the Angles and Saxons, Britain, the future America, the cold north lands, the great dark continent, the Orient and the isles of the sea. Where He looked, we must look. Whom He loved we must love. For whom He prayed we must pray. For whom He gave we must give.

The gospel must be sent to the whole world and we young people must do our part in the great work. We should do this in order that the way may be prepared for further victories for our King. When we carry Christ to the whole world then Christ will bring the whole world into subjection to Himself. He will never permit any country or nation to have a monopoly of His gospel.

Further, our young people should give themselves to this foreign mission work because of the rich blessings which will come to their own souls by so doing. The Lord Jesus said, "If ye know these things happy are ye, if ye do them." While happiness is not the end to be sought in Christian work, yet good cheer in the heart is most helpful in all our endeavors. "To obey is better than sacrifice," and obedience to the Lord's will is sure to be rewarded, and the reward is usually an increasing interest in the work and a fuller and deeper consecration to Him whom we call Master and Lord.

Young people: it is a great and grand thing to come in close touch with Him who is "the Life." There is inspiration and joy and blessing. It is in this way that "your cup runneth over." The trouble with many of us is that we spend our strength in getting a few converts and building up a church, when we should have our eyes and hands upon the gathering in of the peoples for whom the Lord Christ gave His life.

Give to Foreign Missions because you will thus become interested in the progress of the Kingdom of which the churches are but a part. Study the mission of the church—what it is for—its aims and endeavors—its possibilities and its rewards. And, if you do, you will never say that a missionary meeting is the dullest meeting the church ever holds. J. W. M.

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Thousands of cures of scrofula sores, boils, pimples, eruptions, salt rheum and other manifestations of impure blood prove the great merit of Hood's Sarsaparilla as a blood purifier. The blood is the life. It feeds the nerves and all the bodily organs; therefore it must be rich, pure, and nourishing. Hood's Sarsaparilla makes it so, and in this way it cures disease and builds up the health. No other medicine possesses the curative powers peculiar to Hood's Sarsaparilla.

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Halifax, N. S.

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The above sets are highly recommended for Sunday Schools. With these sets let us put up, say, 50 Selected Biographies.

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We have had made to order a B. Y. P. U. Badge.

Very pretty Button Badge with Stick Pin. Just what our Unioners and Delegates will require. Send us 55c. and we will mail you one dozen at once. N. S. Eastern Associational Union adopted them at once.

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

Guyboro' West District Meeting.

The different churches throughout the western part of Guy'sboro County were requested by Rev. R. B. Kinley, Chairman of the District, to appoint delegates to meet at Country Harbour Cross Roads, on October 5 for the purpose of organizing a District Association, the object of which should be the carrying on of denominational work in the district, and in response to the call a fairly large delegation met at the above named place on Tuesday, 5th inst., and proceeded to form an organization. The pastors present were Rev. R. B. Kinley, from Port Hillford, A. J. Vincent, from Isaac's Harbor, Wm. M. Field, from Country Harbor, and A. G. Colborne, from New Harbor. Bro. Kinley, the chairman appointed by the E. B. Association, called the meeting to order and Bro. Colborne was appointed Secretary. The first business was the drawing up and adoption of a constitution for the government of the body, of which Clause II and III read as follows:

Clause II.—The object of the Association shall be to maintain the Educational and Missionary operations of the Baptist denomination, to seek the highest spiritual life of the churches and advance the general interests of the denomination in the district.

Clause III.—The membership of the Association shall be as follows: Each Baptist church in the district shall be entitled to send two or more delegates who, with the pastors of the churches, shall constitute the Association.

A committee was appointed to formulate an order of business, which was presented and adopted.

The Association then proceeded with the election of officers: Chairman, Rev. R. B. Kinley; Sec'y, Rev. A. G. Colborne; Asst. Sec'y, Bro. H. H. Reid; Treas., Bro. McGregor. Delegates reported the work to be prosperous and encouraging throughout the whole district. Upper St. Mary's was unanimously chosen as the place for the next meeting, the time being left to the executive. In the evening Rev. A. J. Vincent preached a powerful sermon from Acts 20: 31, which was followed by testimony meeting, in which the Holy Spirit was very manifest. Thus closed the first meeting of the District Association with the earnest prayer of God's people that much good will be done through the organization. A. G. COLBORNE, Secretary.

Acknowledgement.

Permit us, the Baptists of Blandford, members of the Tancook Baptist church, to acknowledge through the MESSENGER AND VISITOR the receipt of money for the building of a house in which to worship God. During the revival meetings held at Tancook by Bro. J. A. Marple, five converts from Blandford joined the church there. Several meetings were held in the house of Bro. Geo. Young, at Blandford, and at the close of the meeting on March 20th, 1895 a subscription list was drawn up, and shortly after enough was subscribed to warrant the safe building of the house. At once the work was begun, and on August 31st, 1896, the church was dedicated to God. The following persons have paid the amount opposite their names, between March 20th 1895 and September 24th, 1897, other subscriptions are yet unpaid, George Young, Simeon Young, Uriah Young, Cyrus Young, \$100 each; David W. Gates, \$25; Mrs. Sophia Young, Mrs. Ephraim Zinck, Eulis Young, Foster Young, Hezekiah Slaugenhwhite, Nathan Iel Baker, \$10 each; John H. Marple \$7.50; Naum Young, Norman Chandler, Alexander Wilson, Cenus Rhodenheiser, Mrs. Wm. Zinck, Mr. Wm. Zinck, \$5 each; John Cross, \$3; Daniel Baker, Wm. Stevens, Wesley Young, Leander Young, Nelson Wilson, Edmund Langille, Sylvester Baker, Benj. Langille Benj. Stevens, Wm. Thomas, Isaac Mason, Peter Mason, Willie Rhodenheiser, Alexander Levy, Asaph Levy, Jeremiah Levy, Alfred Baker, Isaac Baker, Robt. Wilson, David Young, Benjamin Heisler, each, \$2; Enos Hatt, Jas. A. Baker, each \$1.50; Jennie Pearl, Caleb Wilson, Joseph Hirtle, Edward Baker, Alvin Stevens, Wesley H. Stevens, Daniel Stevens, Edmund Stevens, Philip Baker, William Baker, Joshua Mason, Howard Mason, David Cross, Judson Cross, James Wilson, Joseph Thomas, Stephen Linard, Albert Stevens, Ruben

Mason, Albert Mason, Willie Cross, Leander Cross, Alexander Linard, David Rhodenheiser, Gabriel Baker, Hibbard Langille, Jacob Levy, Albert Levy, Thomas Colshaw, C. Henry Dimock, J. W. Dimock, David Wilneff, Willie Baker, A. Friend, each \$1. John Crooks, Harding Crooks, 75 cts. each; Owen Langille, Charles Stevens, Ingram Cross, Arthur Cross, Sydney Cross, Stephen Slaugenhwhite, A. Friend, each 50 cts.; Zachar Dooretohy, Mrs. George Rost, each 25 cts., Ida Mason, 10 cts. The following one keg of nails each: Wm. Robinson, A. M. Bell, James Eienham & Co. SIMON YOUNG, Treasurer.

Denominational Funds, Nova Scotia.

The Convention has asked the Baptists of Nova Scotia to give at least \$15,000 for denominational work during the year ending July 31st, 1898, over and above what is raised by the W. M. Aid societies. We are now on the last month of the first quarter and the work of collecting should be undertaken at once, as each church should remit quarterly.

The Halifax, Yarmouth and Kings District Committees are moving in the matter of asking for a definite amount from each church, we hope that others will do likewise as we believe it will help in raising the full amount.

We would suggest the following as the proportion of the \$15,000 from the different districts: Kings, \$3,400; Halifax, \$1,800; Hants, \$1,500; Lunenburg, \$700; Cumberland, \$1,300; Colchester, \$1,200; Cape Breton, \$500; Guy'sboro, \$600; Antigonish and Pictou, \$200; Yarmouth, \$2,200; Annapolis, \$200; Shelburne, \$200; Queens, \$300; African Association, \$25; General contributions, \$275. Total \$15,000.

We hope that the chairmen of the several districts will interest themselves in these matters and that we may make the best showing this year that we have ever made.

A. COHOON,

Treas. Den. Funda N. S. Wolfville, N. S., Oct. 6.

New Brunswick Home Missions.

The regular monthly H.M. Board of New Brunswick Convention met at Brussell St. for transaction of business. Interesting reports were received from General Missionary, J. W. S. Young, missionary pastors, R. M. Bynon, M. B. Whitman, W. E. Carpenter, J. A. Glendening, H. G. Colpitts, W. A. Allen, and communications from several other brethren, showing that important work is being done. Appropriations were ordered paid to the amount of \$452. The following applications were received and appointments made. Rev. Paul P. Madlejer, to the French Mission field, Madawaska Co.; Rev. P. D. Davidson was appointed General and Sunday School Missionary. Several other brethren were recommended to visit pastorless churches with a view to settlement. Grants were made as follows: To the Canterbury group, year beginning July, \$50; Calhoun Mills, beginning Sept. \$25; Cansan field, 3 months, \$25; Jerusalem, Greenwich field, \$25. Now brethren, we bespeak for our new French and General Missionaries a specially large place in your sympathy and prayers, followed with your dollars, that they may be enabled to do their best work for the Master, and that your board may not be hampered. S. D. ERVINE, Sec'y.

Notices.

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

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

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

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

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

An Important Letter

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

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

MESSE. DAVIS & LAWRENCE Co., Ltd.:

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

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

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This will not be the case with an animal whose blood is out of order. When a horse is all run down he needs a tonic the same as a man. Often he cannot have complete rest. Give him

Dick's Blood Purifier

and note how quickly he will pick up. His whole system will be invigorated. His digestion will be strengthened so that all the nourishment will be drawn from the food and less of it will be required. Dick's Blood Purifier drives out Bots, Worms and all parasites. In cows it greatly increases the flow of milk.

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When he talks price to you

ASK HIM ABOUT QUALITY.

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ASK HIM ABOUT QUALITY.

Then he will have to produce

E. B. EDDY'S MATCHES.

Much in Little

Is especially true of Hood's Pills, for no medicine ever contained so great curative power in so small space. They are a whole medicine

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chest, always ready, always efficient, always satisfactory; prevent a cold or fever, cure all liver ills, sick headache, jaundice, constipation, etc. 25c. The only Pills to take with Hood's Sarasaparilla.

The Old and the Young ARE ALIKE CURED BY THE USE OF GATES' FAMILY MEDICINES.

AVONDALE, Pletou Co., January 14, 1896. Messrs. C. Gates, Son & Co. Dear Sirs—This is to certify that my father had an attack of the Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was so old, being then 94, but when there is life there is hope, and having your Bitters and syrup in the house, we began to give them to him, when he got better, and after about three months was entirely recovered. He is now in his 98th year and is well and hearty. Your CERTAIN CHECK speedily cured a neighbor woman of Cholera-morosa. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen its little life was fast ebbing away. Now I had your CERTAIN CHECK in the house but not at that time being acquainted with its use I was for some days afraid to give it to a child so young and weak. I was convinced if the child did not get immediate relief it would die, so I told its mother to put 3 or 4 drops of the CERTAIN CHECK in its bottle (as it drank from the bottle) and in about 24 hours it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, Gentlemen, Yours very truly, DAVID MURRAY.

Sworn before me this 15th day of January, 1896. ANGUS McDONALD, J. P.

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The Home

Do All That You Can.

"I can not do much," said a little star, "To make this dark world bright; My silvery beam can not pierce far Into the gloom of night; Yet I am a part of God's great plan, And so I will do the best that I can."

"What can be the use," said a fleecy cloud, "Of these few drops that I hold? They will hardly bend the lily proud, If caught in her chalice of gold; But I, too, am a part of God's great plan, So my treasures I'll give as well as I can."

A child went merrily forth to play, But a thought like a silver thread, Kept winding in and out all day. Through the happy golden head—"Mother said 'Darling, do all that you can; For you are a part of God's great plan.'"

She knew no more than the twinkling star, Or the cloud with rain cup full, How, why, or for what all strange things are— She was only a child at school; But she thought, "'Tis a part of God's great plan That even I should do all that I can."

So she helped another child along When the way was rough to his feet, And she sung from her heart a little song That we all thought, wondrous sweet; And her father—a weary, toil-worn man— Said, "I, too, will do the best that I can."

—Mrs. M. E. Sangster.

Did You Ever Think.

That a kind word put out at interest brings back an enormous percentage of love and appreciation?

That, though a loving thought may not seem to be appreciated, it has yet made you better and braver because of it?

That the little acts of kindness and thoughtfulness day by day are really greater than one immense act of goodness once a year?

That to be always polite to the people at home is not only more ladylike, but more refined, than having "company manners"?

That to judge anybody by his personal appearance stamps you as not only ignorant, but vulgar?

That to talk and talk and talk about yourself and your belongings is very tiresome for the people who listen?—Our Sunday Afternoon.

He Knows.

"I need oil," said an ancient monk. So he planted him an olive sapling. "Lord," he prayed, "it needs rain, that its roots may drink and swell. Send gentle showers." And the Lord sent a shower.

"Lord," prayed the monk, "my tree needs sun. Send sun, I pray thee." And the sun shone, gilding the dripping clouds.

"Now frost, my Lord, to brace its tissues," said the monk; and behold the little tree stood sparkling with frost. But at even-song it died. Then the monk sought the cell of a brother monk, and told him his strange experience.

"I, too, have planted a little tree," he said, "and see, it thrives well. But I intrusted my little tree to its God. He who made it knows better what it needs than a man like me. 'Lord, send it what it needs,' I prayed; 'storm or sunshine, wind, rain, or frost. Thou has made it, and dost know.'"

Glycerine.

Glycerine is one of the most useful and misunderstood of every-day assistants. It must not be applied to the skin undiluted, or it will cause it to become red and hard, but if rubbed well into the skin while wet, it has a softening and whitening effect. It

will prevent and cure chapped hands; two or three drops will often stop the baby's stomach ache. It will allay the thirst of a fever patient and soothe an irritable cough by moistening the dryness of the throat. Equal parts of bay rum and glycerine applied to the face after shaving make a man rise up and call the woman who provided it blessed. Applied to shoes, glycerine is a great preservative of the leather, and effectually keeps out the water and prevents wet feet. A few drops of glycerine put in the fruit jars, the last thing before sealing them helps to keep the preserves from molding on top.—Lutheran Observer.

Value of the Egg in Sickness.

The value of egg albumen in food in certain diseased conditions is pointed out by Dr. C. E. Boynton, in 'The Pacific Medical Journal.' When fever is present the appetite is nil, he says; what one wants is an aseptic article of diet; the white of an egg raw, serves both as food and medicine. One way to give it is to drain off the albumen from an opening about half an inch in diameter at the small end of an egg, the yolk remaining inside the shell; add a little salt to this and direct the patient to swallow it.

In typhoid fever the mode of feeding materially helps us in carrying out an antiseptic plan of treatment. Furthermore, the albumen, to a certain extent, may at first rebel at the idea of eating a raw egg; but the quickness with which it goes down without the yolk proves it to be less disagreeable than they suppose, and they are then ready to take a second dose.

What To Try.

Health Monthly.

Try cranberries for malarial. Try a sun path for rheumatism. Try clam broth for a weak stomach. Try cranberry poultice for erysipelas. Try a wet towel to the back of the neck when sleepless.

Try swallowing saliva when troubled with sour stomach.

Try buttermilk for removal of freckles, tan and blemish stains.

Try breathing the fumes of turpentine to relieve the whooping-cough.

Try taking your codliver oil in tomato sauce if you want to make it palatable.

Try walking with your hands behind you if you find yourself becoming bent forward.

Try planting sunflowers in your garden if compelled to live in a malarial neighborhood.

Potpourri.

To make potpourri, get half a peck of rose-leaves. Pack them in a bowl with alternate layers of cotimon salt. The proportion should be a handful of fine salt to three of rose-leaves. Let them stand thus for five days, turning them twice a day. Be sure to do this thoroughly. At the end of the five days add three ounces of powdered allspice and one ounce of stick cinnamon. Let this stand a week longer, stirring daily as before. Now put the mixture in a pretty potpourri jar, adding to it one ounce of whole allspice, half a pound of dried lavender blossoms, one ounce of bruised cloves, one ounce of stick cinnamon, one nutmeg coarsely grated, half a cup of ginger-root thinly sliced, half an ounce of aniseed, ten grains of Canton musk of the finest quality, two ounces of orris-root. Mix well together. At any time essential oils or extracts of flowers may be added.—(For P. C. California.



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BIBLE LESSON

Adapted from Hurlbut

Fourth Quarter

PAUL'S VOYAGE AND

Lesson V. October 31.—

(Read chapter

GOLDEN TEXT

Be of good cheer; for ye shall be even as it was at the first.

1. THE HOPELESS CONDITION

13. WHEN THE SOUTH WIND—A lull in the storm the wind tempted them to a false sense of safety. "If they could reach Cape Malta, five miles distant, south wind would send them the right direction, and Phileas would be safe."—Their hope to securely reach the present Luro, a harbor on the shore of Crete, near the town of Suda, was a vain one. LOSING THENCE—The narrow channel, weighing anchor, closed in. "For the south wind pressed the shore."

14. NOT LONG AFTER—Crete, on their westward course. AGAINST IT—Rather, as it is said, "beat down from the north." A TEMPESTUOUS WIND—"typhoon wind," a whirlwind. Typhoon was represented on the monument of the hippopotamus. EUROCLYDIA—The name of the ship. AQUILO, that is, between the north-east wind and Aquilo, so that the meaning is, north-east. This well-known Mediterranean sea is now called the Aegean. It drove Paul's vessel from the island of Syrtis gets its name.

15. COULD NOT BEAR—could not look the wind in the face, the wind, as in the figure of speech more vividly expressed, was so strong as to drive the vessel's prow. I talk of sailing into the eye of the wind. WE LET HER DRIVE—were driven. They were driven to the south-westerly direction.

16. RUNNING UNDER—the island, in order to be from the gale. CLAUDIUM—twenty miles from Crete. WE HAD MUCH WORK TO DO—We were able, we secure the boat, which had been trailing behind. It was doubtless filled with water, so that passage to manage, so that passage to get it on deck.

17. THEY USED HELPS—on hand for the purpose of etc. UNDERGIRDING—call this "frapping," around the ship to keep starting. Ancient ships built than modern ships liable to strain and found SANDS—The Greater Syrtis famous shoals on the between Tripoli and Barca. Rather, as in the Revised Version, "It is a referred to here. To strike would be a sure way of Syrtis, which they were probably better to use ally of the gear connect weather sails. The storm ably set." So WERE DRENDED topsails, and crew probably a leaking vessel bore them onward, apparatus, where they were wrecked. God sometimes means to carry out his purpose.

18. LIGHTENED THE SHIP—overboard all bulky articles necessary. The Revised Version to throw—"intimates that was not cast overboard (verse 38) we find that served to the last extremity."

19. THE THIRD DAY—was letting in more and more of our own hands—the men and Luke himself. THE TACKLING—Either and yards, or, as the margin would imply, the beds, movable articles generally. 20. NEITHER SUN NOR HEAT had no compass, dependent upon the heaven since. IN MANY DAYS—the fourteen days between Crete and standing at Malta. THAT WE SHOULD BE SAVED

The Sunday School

BIBLE LESSON.

Adapted from Hurlbut's Notes.

Fourth Quarter.

PAUL'S VOYAGE AND SHIPWRECK.

Lesson V. October 31.—Acts 27:13-26.

(Read chapter 27.)

GOLDEN TEXT.

Be of good cheer: for I believe God, that it shall be even as it was told me.—Acts 27: 25.

I. THE HOPELESS CONDITION, VERSES 13-20.

13. WHEN THE SOUTH WIND BLEW SOFTLY—A lull in the storm and a change in the wind tempted them out of their nook of safety. "If they could only get around Cape Malta, five miles distant, this gentle south wind would send them in precisely the right direction, and Phenice was then but thirty miles farther." THEIR PURPOSE—Their hope to securely reach Phenice (the present Lutro), a harbor on the southern shore of Crete, near its western end. LOSING TENDR—The nautical phrase for weighing anchor. CLOSE BY CRETE—"For the south wind pressed them close to the shore."

14. NOT LONG AFTER—After leaving Crete, on their westward course. AROSE AGAINST IT—Rather, as in Revised Version, "beat down from it," that is, from Crete. A TEMPESTUOUS WIND—Literally, a "typhonic wind," "a tornado with a whirl." Typhon was the Egyptian Satan, represented on the monuments as a female hippopotamus. EUROCLYDON—Better, Euragulo, that is, between Eurus (the east-south-east wind) and Aquilo (the north wind); so that the meaning is nearly east-northeast. This well-known gale in the Mediterranean is now called "a levanter." It drove Paul's vessel straight toward the African quicksands, from which the Gulf of Syrtis gets its name.

15. COULD NOT BEAR UP—Literally, "could not look the wind in the eye," that is, face the wind, as in Revised Version, a figure of speech more vivid because a large eye was often painted on each side of an ancient vessel's prow. Even yet sailors talk of sailing into the eye of the wind. WE LET HER DRIVE—"Giving away, we were driven." They were driven in a southwesterly direction.

16. RUNNING UNDER—Under the lee of the island, in order to be protected by it from the gale. CLAUDA—A small island, twenty miles from Crete, now called Gozzo. WE HAD MUCH WORK TO COME BY THE BOAT—"We were able, with difficulty, to secure the boat," which up to this time had been trailing behind the larger vessel. It was doubtless filled with water and hard to manage, so that passengers lent their aid to get it on deck.

17. THEY USED HELPS—"Any apparatus on hand for the purpose: ropes, chains, etc." UNDERGIRDING—Modern sailors call this "frapping," winding cables around the ship to keep the planks from starting. Ancient ships were less firmly built than modern ships, and thus more liable to strain and founder. THE QUICKSANDS—The Greater Syrtis, one of two famous shoals on the African coast, between Tripoli and Barca. STRAKE SAIL—Rather, as in the Revised Version, "lowered the gear." It is uncertain what is referred to here. To strike sail, it is urged, would be a sure way of running upon the Syrtis, which they were trying to avoid. It is probably better to understand it generally of the gear connected with the fair weather sails. The storm sails were probably set. SO WERE DRIVEN—With lowered topsails, and creaking timbers, and probably a leaking vessel, the hurricane bore them onward, apparently toward the shoals, where they must inevitably be wrecked. God sometimes uses strange means to carry out his purposes.

18. LIGHTENED THE SHIP—By throwing overboard all bulky articles not absolutely necessary. The Revised Version—"began to throw"—intimates that the whole cargo was not cast overboard, and presently (verse 38) we find that the wheat was reserved to the last extremity.

19. THE THIRD DAY—Probably the ship was letting in more and more water. WITH OUR OWN HANDS—The prisoners, passengers and Luke himself doubtless assisting. THE TACKLING—Either the heavy spars and yards, or, as the margin "furniture," would imply, the beds, tables, chests and movable articles generally.

20. NEITHER SUN NOR STARS—The ancients had no compass, and hence were dependent upon the heavenly bodies for guidance. IN MANY DAYS—Perhaps during all the fourteen days between setting sail from Crete and stranding at Malta. ALL HOPE THAT WE SHOULD BE SAVED WAS THEN

TAKEN AWAY—As they saw the leaks gaining, the vessel more and more unmanageable and slowly sinking, and the storm still raging around them.

II. THE COMFORTING MESSAGE, VERSES 21-26.

21. LONG ABSTINENCE—In the crowded vessel no fire could be lit, and no food cooked, and in momentary fear of death no one desired food. PAUL STOOD FORTH—There is something emphatic in the expression "stood forth," as if to mark that Paul came to the front as the true commander in the crisis. YE SHOULD HAVE HARKENED—This was not to boast over his own foresight, but to give weight to his present counsel. NOT HAVE LOOSED FROM CRETE—This advice he had proffered in verse 10.

22. BE OF GOOD CHEER—Counsel not easy to follow in a foundering ship and a foaming sea; but the confident tone and the peaceful face of the apostle were doubtless their own warrant. NO LOSS OF ANY MAN'S LIFE—A bold prediction to hazard under such perilous surrounding. BUT OF THE SHIP—Paul had not received a complete revelation, but three facts were clear to him: the safety of the voyagers, the loss of the ship, and the casting upon an island.

23. THERE STOOD BY ME—This was a vision, such as had been vouchsafed to Paul several times in his history. THE ANGEL OF GOD—Revised Version, "an angel." The Book of Acts is full of angelic ministrations. The children of God have invisible servants and ministers around them. WHOSE I AM, AND WHOM I SERVE—A fearless confession shows a disciple never ashamed to own his Lord. We should be ready before all men to proclaim our loyalty to God.

24. FEAR NOT—It would be instructive to search the New Testament for occasions when this heavenly "Fear not" was spoken. MUST BE BROUGHT BEFORE CÆSAR—The appearance before the emperor, which others on board were dreading, this man, conscious of integrity, looked forward to with joyful anticipation. GOD HATH GIVEN THESE—In answer to his prayer, for the generous heart of Paul made the troubles of others his own, even though they were cruel soldiers and selfish sailors.

Arrows From a Hunter's Quiver.

Having been encamped for two years in the valley of the Annapolis, in which time quite a variety of game was secured, but not without many dangerous encounters at both short and long ranges, we "broke camp" and set out on an expedition which would last for eight months. Our course lay through an attractive country abounding in all things for both the weal and woe of man in which one of the lost tribes of Israel dwell, known as the Maritime Baptists. Could we have flown on eagle's wings we might have made more rapid progress, provided we had not been taken for wild geese and shot. Or could we have taken a balloon we might have soared into the clouds and startled the crowd by throwing a few sand bags on their heads, but as it was these means of transit were not available so we had to walk, drive ride and sail from place to place, carrying our ammunition and baggage with us all the while. To the left in our belt hung a quiver filled with the following arrows: "Church Life and Etiquette," "The Life and Fate of Absalom," "Harrison Illustrated," "Faith in God and His Works," "The Message of the Resurrection," "The Greatest Public Issue," etc., etc. To the right in the same belt we carried all sorts of ammunition, religiously speaking, of the character of that which the negro preacher said might be found "between the books of the Bible Generations and Revolutions." The former was to be used in week night long range engagements, the latter was to be reserved for Sabbath hand to hand encounters. Strapped to our back was a pack containing a big lot of immortal squibs entitled, "The Hero of the Drama of Genesis," which it is said displayed some fine works when they were shot off. It is needless to say that we found the game more plentiful in some places than in others, or that sometimes we had fifty to shoot at while at other times we had five hundred to bang away at

for an hour or so. It might be superfluous to say that some were afraid of being wounded or shot—and the wounded bird always flutters—and so would not come within range, while others came in flocks glad to see their feathers fly.

The keepers of the flocks, who occasionally draw the bow, strange to say were for the most part glad to have a huntsman with a few arrows having a smart in their points and who wanted to let them drive at all with fair aim. Of course a stray shot was all necessary sometimes, but often a broadside—we were a man-of-war just then—was let go and told to good advantage. And then just think of it some would say, "That's good, give them another." But you say, "What are you getting at anyway." Well we hope we are not like the brother who always spoke in prayer meeting of his good aim, to whom the pastor said, "It is all right to have a good aim, brother, but you must pull the trigger and shoot something." No, we are not like him, for all over the country we travelled, indicated by the following places, will be found some who say, "We were much helped, we were hit hard and even wounded but we are better now," remember this last is an echo from the woods. Bridgetown, Wadeville, Granville Ferry, Stony Beach, Annapolis, Round Hill, Centreville, Paradise, Clarence, Hampton, Port George, Mt. Hanley, Middleton; Tremont, Two Brook, Harmony, Clements vale, Bear River, Smith's Cove, Digby, Centreville, Sandy Cove, Little River, Tiverton, Central Grove, Freeport, Westport, Weymouth, Plimpton, Barton, Yarmouth, Hebron, Ohio, Port Maitland, Beaver River, Tusket, Argyle, Pubnico, East and Head; Woods Harbor, Barrington, Lockport, Osborne, Mifflin, Brooklyn, Liverpool and Amherst; all in N. S. The following places, all in N. B., have been visited: St. John North, South and West, Fairville, Fredericton, Gibson, St. George, Second Falls, Hampton, St. Martins, Petricodiac, Havelock, Elgin, Salisbury, Hillsboro, Surrey, Hopewell Cape, Albert, Harvey, Roshea, Caledonia, Dorchester, Sackville, Port Elgin, Point de Bute, and Midgie. Sackville church was supplied several Sundays.

Of course, the above is dry reading, and if you wish, just put it in brackets for the present, with the thought that what Garibaldi promised his patriots, might be the lot of many of us, viz: Many long marches and a trench in the battle field. Hunting, working, or fighting, whatever it might be called—by means of the pulpit, the platform and the press through the places indicated—if a mixed metaphor might be allowed is more like bread cast upon the waters which returneth after many days than anything else. But it is known that upwards of fifty ducks i. e. Baptists Christians were captured, who, in turn no doubt will bring forth broods of their own; and it is also known that a large number of wild geese have lost a portion of their wings and are now quite tame. Then besides it is only right to say that the fish was caught which had the money in its mouth, which has paid considerable tribute. Grace, grit and greenbacks, are three essentials to Christian enterprises in these days, and it is hoped that they may be possessed in large measure by all who made pleasant and profitable the journeys and laborers of one whose passions are like their own. By Oct. 1st (D. V.) our tent will be struck in Toronto, for the purpose of attending McMaster's school of the Prophets, where, we hope to point our arrows and replenish our ammunition for another expedition. If a stray arrow flies down from there don't dodge it, unless it should be more metaphorical than this.

Fraternally,

J. HARRY KING.

Digby, N. S., Sept. 25th.

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From the Churches.

GABAROUSE.—All correspondence in connection with the Baptist Church at Gabarouse to be addressed to the undersigned. LERWIS W. MCGILLORAY, Clerk.

NASHWAAK, N. B.—At Nashwaak Bridge Oct. 10th, Charles McConnell, Jr., and Henry Smith were baptized upon a profession of their faith in Christ and received the hand of fellowship into the Glencoe church in the evening. F. D. DAVIDSON.

BAY VIEW CHURCH, YARMOUTH CO.—We had the pleasure last Sabbath (Oct. 10) of baptizing two bright young men, Irvine Pitman and Howard Rose (son of Deacon Rose); and also of receiving a good sister by letter, Mrs. David Haskell. We are looking for others. D. H. MACQUARRIE.

BUCTOUCHE, N. B.—I see by the report from St. Mary's that there was a large part of the Buctouche church who came up to hear Mr. Bynon and asserted they were starving for the gospel; the reporter has made a great mistake as there was not a large part of the church from this field, but only a very few, and as for starving for the gospel we have had it ably proclaimed by our young Brother Carpenter and not by him only, but minister's of other denominations. It is very strange that people who claim to be starving for the gospel will drive fifteen or sixteen miles when they can hear it right at their own door, and when it is proclaimed in their own church there are a few who do not go. Brother Carpenter's labors have been highly appreciated by this church, and by the larger part of St. Mary's church for the short time he has labored with them. CHARLES B. WARD, Clerk.

BAY VIEW, YARMOUTH CO.—On the evening of Sept. 20, the parsonage was invaded by a crowd of the happiest and best young people that could be found anywhere, and they administered to us one of these poundings that are so well received and so effective in the discipline of the pastors. The echoes of these playful young ladies and gentlemen had scarcely passed away when on the evening of Oct. 1, our usually quiet home was again made to ring with the merry voices of over a score of the younger young people, ladies and gentlemen also, of from ten to fifteen years of age. These young friends presented us with several pieces of glassware and almost making us believe that our "Crystal Wedding" had come. Here I cannot refrain from noticing a communication from the church clerk referring to a resolution passed at a recent business meeting Oct. 4, expressing the kindly feeling of the church toward the pastor and the desire that his labors with them be continued. In referring to church life and work, we are glad to say that the spirit of unity and love prevails. Our Sabbath School and other services are well attended. The B. V. P. U. are about settling down to the Sacred Literature Course. We trust that there are signs of a silent spiritual awakening deepening and spreading among us. Recently two young men stood up for prayers. We trust that they and others who have expressed the desire will soon unite with us. D. H. MACQUARRIE.

PARRSBORO, N. S.—With joy and thankfulness to God we write the good tidings that sinners are coming to the Lord in Parrsboro. Messrs. Crossley and Hunter visited this town in the month of September and conducted evangelistic services for three weeks. As a result quite an interest has been awakened, and all the churches here will reap a harvest. We threw ourselves into the movement, and labored night and day, and after the departure of the evangelists followed up the movement with addresses and sermons on regeneration. God is blessing His own Word and people are turning to the Lord. Oct. 3rd we visited the baptismal waters and in the presence of a great multitude buried with Christ in baptism three happy converts Frank Cook, Grace Dillon, and Mr. Ruff. Rev. A. F. Baker, B. A., preached for us in the evening to a crowded house. He is a powerful man, intellectually and spiritually full of the Holy Spirit. His words fall with great weight upon the hearts of sinners. His coming to our county at this time is of the Lord. The fields are white and the time has come to reap. Oct. 10th we visited the baptismal waters again. What a great mass of humanity all creeds and no creeds, gathered from town, and

country to witness three heads of families and three young women dedicate themselves to God in the ordinance of believers baptism, that was a grand sight. The names of the baptized are Whitfield Pulsifer, Capt. Hayes, Harry Rennolds, Sadie Epps, Lizzie Sherier, and Lizzie Dyas. The hand of fellowship was given in the evening. A short after-service was held and many warm hearted testimonies given. We expect baptism next Sabbath. E. H. HOWE.

ST. MARTINS, N. B.—The Baptist church at St. Martins under the pastorate of Rev. S. H. Cornwall is being greatly blessed. There seems to be a general awakening, many are coming forward professing faith in Christ, and expressing a desire to follow him in baptism. Last Sabbath Mrs. Wilbert McCumber and David Hope were baptized by the pastor, and received into fellowship with the church at the evening service. About ten of our young people have been received for baptism and there are more to follow. The meetings in the eastern section of the parish have been particularly interesting and much good has been done. We are earnestly praying that the good work begun in the east may spread to the West, until all may be led to acknowledge Christ their Saviour. W. H. M.

PENNFIELD, N. B.—We have no conversions to report; but we have good meetings. Our congregations are splendid and attentive. All the meetings of the churches are kept up. Our Sunday Schools are finely attended and are doing good work. Harmony to a large extent prevails. I trust the spirituality of the churches is becoming deeper and broader. To see conversions we must have the converting power of God, for this we are praying, yet at the same time we believe in the immutability of the divine purposes and plans, means and times as to the conversion and salvation of sinners. We do hope that it shall be our happy privilege before long to be able to report something of special grace, in the formation of Christian character in the communities and in connection with the churches. Oct. 13. T. M. MUNRO, Pastor.

ALBERTON, P. E. ISLAND.—We have had the joy of visiting the baptismal waters twice during the past month. On Sept 15th six happy believers were baptized into the membership of the Lot to Baptist church. Three of these come to us from the Presbyterians and two from the church of England. On Oct. 8th "as the sun was setting three others on, a confession of their faith in the Lord Jesus were baptized into the membership of the Lyne Valley church. During the summer I have given half of my services to the Alberton and Springfield churches. For the last year Bro. Carter, the pastor of these churches has been unable to carry on the work because of illness. He has won a warm place in the hearts of the people and has the sympathy of all in his trouble. It is hoped he will soon be able to resume his work. It is with great reluctance that I leave these churches to resume my studies at Acadia College. There is a strong desire on the part of the people that Brother Baker, the evangelist, should be sent to hold some special meetings during the winter. PERRY J. STACKHOUSE.

HILLSBORO, N. B.—Last week we celebrated the Diamond Jubilee of our church. On the 6th of Oct. 1822 Rev. Joseph Crandall after baptizing a number of men and women organized the 1st Hillsboro Baptist church. Before the first year closed the membership was seventy-seven. After seventy-five years the present membership is five hundred and twenty. Besides these hundreds have left our church militant for the church triumphant. Hundreds have withdrawn and united with other churches. In almost every country in the world are found those who were converted in connection with our church. The mother church has sent away four daughters. The Second, Third, Fourth Hillsboro churches, and the Valley church are daughters of this grand old church. Five years ago we began celebrating the birthday of our church by a Roll Call of the members and a Thank offering. These services have been very helpful to the church. We notice other churches are having Roll Calls since we led off. This year our services were most encouraging and inspiring. On Sunday Oct. 3rd, we held in the morning a Thanksgiving service. The pastor preached a sermon appropriate to the occasion, tak-

ing his text from Ps. 89: 1. In the afternoon our venerable Clerk Bro. R. E. Steeves called the Roll when 172 answered to their names. Of the 520 names called 215 bore the name of Steeves. Then the Thank offering was made. In the evening Rev. Isaiah Wallace preached a very appropriate sermon on the Church. Bro. Wallace looks as young and speaks as earnestly and powerfully as when the writer first heard him years ago. Bro. Wallace remained a week assisting the pastor in prayer-meeting and preaching several times. His visit was helpful and appreciated. On Wednesday Oct. 6th, we met in the church to complete the celebration. The service was most inspiring. The music and speeches were excellent. The following is the list of speakers:—Rev. Isaiah Wallace, Hon. A. R. McClellan, Hon. H. R. Emerson, W. J. Lewis, M. D., M. P., Mr. C. J. Osman, M. P., Rev. S. W. Keirstead, Rev. H. G. Eastbrook, and Rev. Thos. Allen. A large congregation was present, and enjoyed their thoughtful addresses. The Thank Offering amounted to \$110 with the promise of a number of offerings from members who were not then prepared. The money is to be used in repairs on the parsonage. The church intends remodeling the parsonage after which it will be one of the finest in the Province. The Hillsboro church has made a grand record. It stands today as one of the best churches in the Province. The people are united and active. The pastor has a large band of workers in all the sections of the church doing earnest Christian service. Noble and faithful men and women of God have belonged to this church. The memory of these saints of God is a benediction and an inspiration to the present generation. After serving this people for nearly twelve years the pastor can bear testimony to the noble Christian men and women, in the village, in Salem and in Weldon who are living and laboring for Christ. The future is bright and promising. With God's blessing this church may do a grander work for God and humanity and the future than has been achieved in the past. W. CAMP.

TABERNACLE CHURCH, HALIFAX.—At our Quarterly meeting held on Monday evening 11th inst, the resignation of our beloved pastor Rev. W. E. Hall, was read and with deepest sorrow for its cause was accepted. Bro. Hall has endeared himself to us so much during the years of his ministry that his resignation was a great shock, although it was not unexpected, as his failing health had made the duties of the pastorate a burden beyond his physical strength. We humbly bow ourselves to the Master's will and pray for grace to say "Thy will be done." Bro. Hall has under God been instrumental in doing a great work for our church in every department of service and his place will not easily be filled. At the same meeting a resolution was adopted, expressing the church's deep regret at the severance of the pastoral relations with Bro. Hall, the profound esteem and love in which he is held by the people with their sense of the loving faithfulness and great value of his ministry to the church, their sympathy with Mrs. Hall and the other members of the family in their anxiety and the hope that their prayers and those of the church, may be answered in Bro. Hall's restoration to health. Words but feebly express the sentiments which we fain would utter and seem cold and feeble at the best and in a case like the present we feel that any human commendation cannot so well acknowledge our appreciation of our pastor's service, as our Masters "Well done God and faithful servant." We pray that God in his infinite wisdom and mercy will send us a worthy successor. CYRUS HUBLEY, Church Clerk.

ST. MARTINS, Oct. 10th.—This Lord's day is one that will long be remembered in St. Martins. At 11 a. m. a social service led by Pastor Cornwall was held in the vestry of the church, fifteen candidates, all young men and women, presented themselves for baptism, many prayers were offered on their behalf, and also for absent friends, that the power of the spirit of Christ might take possession of their hearts, and lead them to acknowledge Him, as their Saviour. At the close of the service, all proceeded to the baptismal waters, at the harbour, and there before an immense

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assemblage of people, Pastor Cornwall baptized the following candidates: Harry Haslop, William Cochran, Richard McLeod, Harry L. Moran, James Burgess, David McCumber, Alexander Brander, Wm. Henry Calhoun, Harry McCumber, George Patterson, Wilbert McCumber, David E. Smith, Robert Capson, Miss Nellie Ross, Miss Flora Haslop; all the baptized candidates and Mrs. Alexander Brander and Mrs. Elisha Brown, received by letters, were given the right hand of fellowship by the pastor and received into the church at the evening service. For some time past the pastor and deacons assisted by Miss Bradshaw, have held special meetings in the Eastern district, and as a result of these meetings, many who previously ignored the gospel of Christ, are coming forward exclaiming "What shall we do to be saved." The spiritual condition of the church is being greatly blessed under the pastorate of Mr. Cornwall, and temporarily the affairs of the church are in a good condition. Next week special services will be held in the several district, and many who are now seriously enquiring the way of salvation, are expected to make public profession of their faith in God and follow him in Baptism. W. H. M.

Rev. E. O. Taylor. We had the pleasure of a visit from Mr. Taylor, and after hearing four of his course of lectures with great heartiness recommend him to the public generally. His lectures are calculated, in a marked degree, to instruct, convince and arouse. Secure him for your community if you can. D. G. McDONALD. North Sydney.

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MCKNAIN-SMITH... bride's parents, C... Arad M. McNair... M. Smith, of Wis...

TURNER-HUDS... Sept. 25th, by... Turner, of Litchf... of Parker's Cove.

KAY-HALLIDA... 11th, by Rev. H... Maurice Halliday.

MCHARRIS-SH... sonage, Windsor... Shaw, James Mc... Shay, of Scotch V...

IRISH-ROSS.—... bride's sister, M... Windsor, N. S... Shaw, Wm. Lov... Annie Ross, both...

JEMISON-LANG... the bride's pare... Pastor C. H. Hav... son, of Gulf Shore... Wallace Bridge, a...

SELFRIDGE-CO... Chapel, Jackso... by Pastor F. N... Selfridge, of Ayl... Blanche Connolly.

WYNN-WETHE... 12, at the parson... George Wynn, of... Wetherbe, of McC...

GOUCHER-MCC... Baptist church, ... Pastor Adams, Jo... Kentville, second... Goucher, to Kat... ter of Mrs. C. T. I.

JONES-JORDAN... the Germain S... September 28, by... Ralph C. Jones, of... Jordan, of St. Joh...

DUNBRACK-GO... Street Baptist chu... G. O. Gates, Alb... Ethel Golding, ... Robert Golding... Charles S. Everett...

PERRY-WORDE... the Germain Str... 16, by Rev. G. O... Perry, of Coles Isla... of Thornouton, Que...

MABER-VANWA... the Germain Str... John, on the 13th... Hampton, to Ida B...

RUMBLEY-PICKET... Guys, Co., N. S., C... B. Kinley, C. H. R... Jennie Pickett, of R...

MCLERN-LOG... the bride's father... Pastor D. G. McD... Learn, of the W... Hattie, only daug... All of North Sydney.

MURPHY.—At A... Nelson Murphy, ag... was pure, resting i...

HART.—At Fou... toria Co., James Hart... lived the life of th... their death.

LANTZ.—At Fies... N. S., on the 5th in... ter of Nathan and Ir... 1 month.

FADER.—At 37 1/2... Halifax, on Wednes... 13, Albert Fader, in... age, leaving a large... sudden departure o... band and father.

FOWLER.—At Ha... Co., N. B., on Frid... cholera infantum, ... months and thirtee... J. D. and Ettie E... Mass.

DEA

MARRIAGES

FAULKNER-KRHOE.—At the Baptist parsonage, Hantsport, Aug. 19th, by Rev. D. E. Hatt, Fred Faulkner to Maggie Krhoe, both of Mt. Denison, Hants Co., N. S.

DURKER-PATTERSON.—At Sanford, Yar. Co., N. S., Oct. 11th, by Pastor C. P. Wilson, B.D., Ross W. Durker, of Sanford, to Sarah Patterson, of Boston, Mass.

THOMPSON-HAINES.—At the residence of the bride's mother, Oct. 7th, by Rev. L. J. Tingley, Cornelius M. Thompson, of New Haven, Conn., to Antoinette Frances Haines, of Freeport, N. S.

MCAIN-SMITH.—At the home of the bride's parents, Oct. 13th, by Pastor Shaw, Arad M. McInair, of Yarmouth, and Bessie M. Smith, of Windsor.

TURNER-HUDSON.—At Parker's Cove, Sept. 25th, by Rev. H. Achilles, Lorne Turner, of Litchfield, to Millie A. Hudson, of Parker's Cove.

KAY-HALLIDAY.—At Parker's Cove, Oct. 11th, by Rev. H. Achilles, John Kay, to Maurice Halliday, all of Hillsburn.

McHARRIS-SHAW.—At the Baptist parsonage, Windsor, Sept. 22nd, by Pastor Shaw, James McHarris and Georgie E. D. Shay, of Scotch Village, N. S.

IRISH-ROSS.—At the residence of the bride's sister, Mrs. Harry Pemberton, Windsor, N. S., Sept. 28th, by Pastor Shaw, Wm. Lovell Irish and Elizabeth Annie Ross, both of Somerville, Mass.

JEMISON-LANGILLE.—At the home of the bride's parents, September 29, by Pastor C. H. Haversstock, Archibald Jemison, of Gulf Shore, to Elmira Langille, of Wallace Bridge, all of Cumberland.

SELFRIDGE-CONNOLLY.—At the Baptist Chapel, Jacksontown, N. B., October 13, by Pastor F. N. Atkinson, Spurgeon S. Selfridge, of Aylesford, N. S., to Dora Blanche Connolly, of Jacksontown, N. B.

WYNN-WETTERBER.—At Truro, October 12, at the parsonage, by Pastor Adams, George Wynn, of McClure's Mills, to Ruth Wetterber, of Fairview.

GOUCHER-MCCOLOUGH.—At the First Baptist church, Truro, October 13, by Pastor Adams, John Howard Goucher, of Kentville, second son of Rev. J. H. Goucher, to Katherine Lyle, eldest daughter of Mrs. C. T. McCoolough, of Truro.

JONES-JORDAN.—At the parsonage of the Germain Street Baptist church, September 28, by Rev. G. O. Gates, A. M., Ralph C. Jones, of Greenwich, to Emma Jordan, of St. John.

DUNBRACK-GOLDING.—At the Germain Street Baptist church, on the 18th, by Rev. G. O. Gates, Albert H. Dunbrack to A. Ethel Golding, daughter of the late Robert Golding and granddaughter of Charles S. Everett, Esq. All of St. John.

PERRY-WORDEN.—At the parsonage of the Germain Street Baptist church, on the 16, by Rev. G. O. Gates, A. M., Valentine Perry, of Coles Island, to Mary J. Worden, of Thornstown, Queens Co.

MABEE-VANWART.—At the parsonage of the Germain Street Baptist church, St. John, on the 13th, Arnold T. Mabee, of Hampton, to Ida B. Vanwart, of Wickham.

RUMLEY-PICKETT.—At Port Hillford, Gys. Co., N. S., October 1, by Pastor R. B. Kinley, C. H. Rumley, of Liscombe, to Jennie Pickett, of Port Hillford.

MCLARN-LOGAN.—At the residence of the bride's father, on the 8th inst., by Pastor D. G. McDonald, J. Howard McLarn, of the Western Union staff, to Hattie, only daughter of Alex. Logan, All of North Sydney.

DEATHS.

MURPHY.—At Andover, Victoria Co., Nelson Murphy, aged 77 years. His end was peace, resting in Jesus.

HARTT.—At Four Falls, Portage, Victoria Co., James Hartt, aged 84 years. He lived the life of the righteous and died their death.

LANTZ.—At Pleasantville, Lun. Co., N. S., on the 5th inst., Fannie O., daughter of Nathan and Irene Lantz, age 2 years, 1 month.

FADER.—At 37½ Barrington Street, Halifax, on Wednesday morning, October 13, Albert Fader, in the 48th year of his age, leaving a large family to mourn the sudden departure of an affectionate husband and father.

FOWLER.—At Hardingville, St. John Co., N. B., on Friday, September 3, of cholera infantum, Howard, aged four months and thirteen days, only child of J. D. and Ettie E. Fowler, of Roxbury, Mass.

HATT.—On July 14th, after a painful illness of several months, Mrs. Louisa Hatt, of Beach Hill, Chester departed to be with the Lord. Visiting her during her days of suffering was a glorious privilege and means of grace. Her hope was bright and with her lamp trimmed she waited.

HARRISON.—At Maugerville, N. B., October 4, Ellena, beloved wife of Ashley Harrison, aged 31 years. A life consecrated to faith and duty has passed to larger activities, an heroic spirit has gone from earthly trial to celestial joy. There are left a devoted husband, two children, father and three brothers to sorrow for one known to be faithful even unto death.

HOPKINS.—At East Jeddore, August 28, Lydia, wife of Isaac Hopkins, died very suddenly of heart disease, aged 55. Our sister made a profession of faith in Christ 39 years ago, and was baptized by Rev. Robert Porter and united with the church and lived a consistent Christian life. She loved the church of Christ and did all she could to support it. We mourn not as those who have no hope. She was always cheerful and kind, and gave her testimony for her Master. She leaves a husband and a large circle of friends to mourn their loss.

KAY.—At Hillsburn, September 29, at the residence of her son, George Kay, Elizabeth, relict of the late George Kay, in the 69th year of her age. Sister Kay was baptized and united with the church at Hillsburn some 40 years ago, in the days of Rev. James Spencer, and has ever lived a consistent Christian, ever ready to give a reason of the hope she had with meekness and Godly fear, always filling her place at the house of God. She was highly respected by all who knew her. She was kind to every one and fully devoted to her family. A large number of relatives and sympathizing friends attended the funeral and many hearts were sad indeed at leaving the dear remains in the silent grave. May all who loved her here meet her in the blessed home over there. Two sons and three daughters, with a large number of grandchildren, mourn their loss. Appropriate funeral services were conducted by Rev. H. Achilles, assisted by Elder J. A. Woodworth.

MILLS.—At the residence of her grandfather, Mr. Hans Mills, of Athol, on October 7, Laura Mills, aged 20 years and 1 month. In the winter of 1896 the deceased went to Halifax to Commercial College. While there she attended the evangelical services of Messrs. Crossley and Hunter, and under God, through their instrumentality, she made a full surrender of her heart to Christ. In writing home after she said, "Many have found the Saviour and I have found him too. I think it a great thing to be a Christian." This opinion she fully exemplified while she lived. She was of a bright and loveable disposition, a great favorite with both old and young. Wherever she went warm friends were numerous. Some eighteen months ago consumption marked her for its victim. Through all her illness she maintained the most happy and cheerful demeanor, saying, "whatever the result may be it will be all right." Our hearts are sad and sorrowful, but we sorrow not as those who have no hope, and "what we know not now we shall know hereafter." The funeral was very largely attended. The services were conducted by Rev. J. H. McDonald, of Amherst, assisted by Rev. J. M. Parker, of River Hebert, and Revs. Johnson and Scott, Methodist.

TINGLEY.—On September 30, at Wolfville, Lucina E. Tingley, daughter of Captain Joseph B. Tingley, fell asleep in Jesus, aged 18 years. Edna lost her mother while quite young and in connection with that bereavement found Jesus. Not till she was fourteen, however, did she unite with the Harvey church, Albert Co., N. B., of which she remained a member until the family moved to Wolfville two years and a half ago. She was of an intelligent mind and most amiable disposition. A beautiful soul in a beautiful body. The human plan was that she should take full advantage of the educational facilities at Wolfville. She had entered upon the studies of the Academy in preparation for College. Failing health gave premonition that the divine plan was other than the human. Love and skill did their best, but the disease, consumption, wrought swiftly, and on the date named the end came. It was a blessed ending. Physically, no pain; spiritually, peace abounding, and hope bright as the promises of God. The Lord who binds up broken hearts will comfort the sorrowing ones, and will help them that they may not sorrow as those who have no hope. Edna will be a sweet memory to a large circle of companions and friends.

In These Days of Progress

It is not necessary to go away from home to make your purchases. Just drop us a card for samples of any dry goods you may want, and they will be at your door next mail. Ask us any questions you like about dry goods. We will furnish the information quick.

Samples of new fall goods are all ready for sending. We excel in lines ranging from 50c. to \$1.00.

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We have made a special purchase of navy blue and black serges; extra fine French twill, 48 in. wide at 50c. yd. The same goods have never been put on the market before at less than 75c. yd.

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JAPAN'S GREAT ENTERPRISE IN AMERICA.
LARGE APPROPRIATION BY IMPERIAL DIET.

To Inform American How to Make Tea. Several months ago, the Japanese Tea Guild sent to this country a special commission, composed of Mr. S. Mitsuhashi, President of Shizuoka Prefectural Assembly, and Mr. J. Ohara, member of Japanese Parliament, to investigate the condition of the Japanese Tea trade in the United States and Canada and to co-operate with Mr. T. Furuya and Mr. T. Mizutany, the American representatives of the Japanese Tea Guild, in giving publicity to the merits of Japanese Teas and the method of preparing them for drinking which would insure the best results.

Mr. Furuya and Mr. Mizutany are planning to open Tea Bazars in many of the principal cities in the United States and Canada, where ladies can enjoy a cup of fine Japanese tea made by experts, and at the same time receive instructions which will enable them to make it equally well at home. More than half the Tea consumed in the United States and Canada is of Japanese growth, yet, the majority of Americans apparently do not understand how to prepare it so as to develop the delicious qualities which it contains. It is believed by these gentlemen that, when Americans are in possession of the secret of making good tea, the consumption in this country will fully equal that of Europe in proportion. The Japanese Government has appropriated a large fund to aid the Japanese Tea growers and Tea merchants in prosecuting this educational work, and it is hoped that American ladies will be apt students. The main Bureau of the Japanese Tea Guild has issued an occasional recipe for making Japanese Tea, the translation of which is as follows:

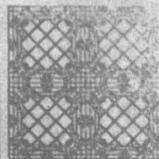
First.—Use a small, dry and thoroughly clean porcelain teapot.

Second.—Put in one teaspoonful of tea leaves for each cup of tea desired.

Third.—When using Japanese teas, pour on the required quantity of fresh boiled water, and let stand with closed lid from 2 to 3 minutes. Never boil the leaves. In order to retain the natural flavor, Japanese tea leaves should be kept in tight can or jar, free from moisture.

Note.—To thoroughly enjoy the natural, delicate and sweet flavor of Japanese Teas, neither sugar nor cream should be used.

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THE many advantages of their use as a modern substitute for wood and plaster, lies in the fact that they are light in weight, will not crack nor drop off, consequently no danger of falling plaster; are unquestionably durable, having air-tight joints, are easily applied, and practically fire-proof, are highly artistic, do not harbor vermin or germs of disease, and possesses splendid acoustic properties. In addition to many other points of excellence over any other form of interior decoration.

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

You can't go on losing flesh under ordinary conditions without the knowledge that something is wrong, either with digestion or nutrition. If the brain and nerves are not fed, they can't work. If the blood is not well supplied, it can't travel on its life journey through the body. Wasting is tearing down; Scott's Emulsion is building up. Its first action is to improve digestion, create an appetite and supply needed nutrition. Book free.

SCOTT & BOWNE, Belleville, Ont.

EQUITY SALE.

There will be sold at Public Auction on Saturday, the Eleventh Day of December next, at 12 o'clock, in room at Chubb's Corner (so called), in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity, made on the 17th day of August, A. D. 1897, in certain cause therein pending wherein S. Augusta McLeod is Plaintiff and Florence M. Wright, Areta-Roy Wright, Ida Irene Wright, Bessie Bell Wright, Clara Gladys Wright, Gur Carleton Wright, Loull Lavenia Wright and Howard D. McLeod are Defendants. With the approval of the undersigned Referee in Equity the land and premises mentioned in the said Plaintiff's Bill and in the said decretal order and therein described as follows: "All those certain lots, pieces or parcels of land situated, lying and being in Carleton, in the City and County of Saint John, known and numbered on the plan of this part of the City as lots number (335) three hundred and thirty-five and (336) three hundred and thirty-six, fronting on Charlotte Street, and numbers (351) three hundred and fifty-one and (352) three hundred and fifty-two, fronting on Tower Street, being each fifty feet by one hundred feet more or less, the same having been deeded to the President, Directors and Company of the Commercial Bank of New Brunswick by E. D. Wilnot by deed bearing date the thirteenth day of October, A. D. 1847, and registered and by several name transfers conveyed to J. Hebert Wright."

For terms of sale and other particulars apply to the Plaintiff's Solicitor or the undersigned Referee.
Dated this 20th day of September, A. D. 1897.
R. McLEOD, E. H. McALPINE,
Plaintiff Solicitor, Referee.
EDWARD A. EVERETT, Auctioneer.

The Return of the Pendulum.

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

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



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

S. KERR & SON.

News Summary.

A Winnipeg woman and her six children are reported to have perished in prairie fires.

There was a heavy fall of snow last week over the Westmoreland hills, England.

The Maine Central restaurant and contents at Mt. Desert ferry were destroyed by fire on Tuesday. Loss \$6,000.

Sir William C. Van Horne, Mr. James Ross and Mr. C. S. Campbell have been appointed governors of McGill University.

A party of blue jackets and marines from England en route to the Pacific were landed at Montreal on Tuesday by the Allan liner State of California.

The Sultan is said to be making strenuous efforts to obtain the withdrawal of American missionaries from the interior of Asia Minor.

The Salvation Army is holding a week's celebration at Toronto of the fifteenth anniversary of Army work in Canada. Maritime Province officers are participating.

The Ontario government has voted a grant of \$5,000 to aid sufferers from bush fires in Russell and Prescott counties. The Toronto Globe has given \$500.

Owen Sabean, of Lower Weymouth, N. S., walking through the woods to his brother's, became sick. A searching party found him shortly before he expired.

A militia general order issued Tuesday provides that all appointments for commanding officers are for five years. Any extension of tenure will be for three years only.

Willis A. Trask, late teller in the First National Bank of Wallingford, Conn., and treasurer of the borough of Wallingford, was arrested at Halifax on Monday. He is a defaulter to the bank in the sum of \$6,404.87 and to the borough of \$2,000.

Deputy Warden Ross, Dorchester, ordered Peter O'Brien out to feed his cattle. As there was only one guard in the yard at the time, O'Brien seeing his chance to escape put a ladder up to the fence and pulled it up and lowered it down outside and escaped.

The decision of the College of Physicians and Surgeons of the Province of Quebec that its members, under pain of suspension from practice, must cease to act as salaried medical officers of friendly societies, encounters much condemnation.

Tuesday afternoon, within twelve miles of Austin, Texas, the southbound Cannon Ball train was held up by four men and robbed. The passengers were relieved of some \$200 in money. The bandits attempted to rifle the safe in the express car, but were unsuccessful.

At a meeting held in Manchester on Tuesday a resolution was adopted calling upon the government, "in view of the injurious effects of the dislocation between gold and silver," to take advantage of the overtures of France and the United States and "redeem the government's promises in regard to securing a stable parity between gold and silver."

The Jirga tribesmen have surrendered their Martini breechloading rifles and have solemnly sworn to maintain the peace and drive out the Umra Khan's followers. The troops forming the Mamund punitive expedition have destroyed twenty-six fortified villages and have killed many of the insurgent natives.

A Seattle despatch says: By the death of his father in Scotland George Burns, until recently a fireman on the revenue cutter Grant, receiving a salary of \$28 a month, becomes one of the four heirs to an estate valued at \$1,000,000. He will return home and secure his portion of the estate.

A great enterprise has just been completed in Newfoundland—the completion of the Trans-insular railway, extending completely across the island from St. John's on the east to Port au Basques at the extreme southwest, fifty miles from Cape Breton. The total mileage is about 615 and the cost is \$15,600 per mile, a total of \$9,954,000.

Secretary Sherman has written a reply to the note of Lord Salisbury expressing Great Britain's declination to take part in a Behring Sea conference in which Russia and Japan are to participate. The answer states that the United States government views with astonishment the determination of Great Britain not to participate in a conference including Russia and Japan. The State department suggests a conference in accordance with the terms of Lord Salisbury's agreement, as he construes it, namely, between experts of Great Britain, the United States and Canada. In the meantime preparations for the conference between the United States, Russia and Japan are proceeding.

Two Agonizing Diseases.

Quickly Banished by Paine's Celery Compound.

Two Thankful Letters That Should be Read by Suffering Men and Women.

For the effectual banishment of rheumatism, sciatica and neuralgia, Paine's Celery Compound is without doubt the best medicine that human science has ever produced. This marvellous remedy, devised by Professor Edward Phelps, M.D., one of the ablest physicians that ever lived, has won the hearty praise of millions of people for the wondrous cures it has wrought in all lands. It is only a medicine with such a record of cures that can attain a world-wide reputation. It has saved men, women and children, many of whom had been given up by the doctors. It does its work quickly and well; it eradicates every trace of disease; it builds up, fortifies and makes active every morbid whose limbs have been crippled and deformed by rheumatism, and drives away the terrors of neuralgia.

Today the ablest doctors are freely prescribing Paine's Celery Compound for tortured rheumatic and neuralgic people. The thankful letters received each year from the cured in every section of Canada would, if published in book form, make a large and interesting volume.

The following letters will surely inspire all rheumatic and neuralgic sufferers with a new and lively hope of a better and happier life. Mrs. F. McMann, of Thorold, Ont., says:

"I think it my duty to let you know what Paine's Celery Compound has done for my husband. For two years he suffered very much with rheumatism in the back, and became so bad that he could not bend, stoop, or sit in a chair at table, and I was obliged to take his meals to him while he lay in bed. He was treated by various physicians, but received no benefit until he used Paine's Celery Compound. The first bottle gave him relief, and after he had used six bottles he was quite free from the rheumatism. He was troubled with piles for fourteen years, and found great relief from the Compound. He says he feels like a new man just now. We think there is no medicine like Paine's Celery Compound."

Mrs. A. Acheson, of Montreal, says: "Two years ago I suffered intensely from neuralgia in the head, face and shoulders. I was in a terrible condition, and often so tortured that I could not rest or sleep. I became very weak and feeble, had giddy and faint spells, and often could not attempt to go out on the street. My appetite became poor and digestion very weak. At night, while in bed, I often had oppressive and smothering feelings; my whole nervous system was run down and very weak."

"I had been under the care of a medical man and used various medicines, but no relief came to me from these sources. I fortunately heard of your Paine's Celery Compound; I decided to give it a trial, and I bless the day I commenced with it. I used it for several months, and now feel as well as I ever did. All my pains have been banished, I sleep and eat well, and find myself a new woman. I heartily recommend Paine's Celery Compound to all who are in need of an honest and true curing medicine."

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Are prepared from Vegetable Medicines only. The combination is so carefully arranged as to meet all cases when a Cathartic is necessary. They not only evacuate the bowels, but will open the secretions and expel foul humors from the system. Their action is gentle and thorough. Without any blinding advertisement, we send these Pills forth to make their own market, as our Liment has already done. A Trial is all That is Necessary to Ensure Success.

Are you Bilious, have you a Sick-headache, Colic, Jaundice, Constipation, Nervous Debility, Disordered Stomach or Kidneys, Dyspepsia? Do you feel dull and heavy, or pain or fullness in the head? In all cases use these Pills a few times and all will be well with you. They will often break up a Cold by taking a good dose at night, taking a light supper and bathing the feet in hot water.

Make No Mistake.

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

Chamomile Pills Can Do for You!

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

Smith's Chamomile Pills

FOR SALE BY ALL DRUGGISTS. FRANK SMITH, DRUGGIST, ST. STEPHEN, N.B. and CALAIS, Me. PRICE 25 CENTS. FIVE BOXES \$1.00.

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

Intercolonial Railway.

ON AND AFTER MONDAY, the 21st June, 1897, the Trains of this Railway will run Daily [Sunday excepted] as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax	7.00
Express for Halifax	12.25
Accommodation for Moncton, Point du Chene and Springhill Junction	12.40
Express for Sussex	16.35
Express for Rothesay	18.30
Express for Quebec, Montreal, Halifax and Sydney	22.00

Buffet Sleeping Cars for Montreal, Lewis, St. John and Halifax will be attached to trains leaving St. John at 22.30 o'clock and Halifax at 20.00 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Accommodation from Sydney, Halifax and Moncton (Monday excepted)	6.05
Express from Montreal and Quebec (Monday excepted)	7.15
Express from Sussex	8.30
Accommodation from Point du Chene	12.40
Express from Halifax	16.00
Express from Pictou and Campbellton	18.30
Express from Rothesay	22.20

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

All trains are run by Eastern Standard Time. D. POTTINGER, General Manager. Railway Office, Moncton, N. B. 10th June, 1897.

About Positions.

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

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T. H. HALL, St. John.

How to Plant

The secret of growth is not in the variety bed should be in the clean not only of w No rank manure sh it, but the ground and mellow, very for growing vegetat the fall, about the after. This will de the season. Some y not be had before August. The young mulched at once, r either fine cut hay at hand. The best g have a habit of sh frames, covered with ial. No material fo ries is equal to woo borne in mind that wild berry grows is t so you may safely c chip manure or wo The use of nitrate of ammonia as a stim mendia. But if the must be no stint i water. This should dug by the side of the plant; and it shou liberally. Both dur and the bearing seas berry bed as cool as p

Should you use pot the expense is muc plants. If possible, g Mr. Davis, a success always selects the sec first runner on the events, take good stron for quick growth. Re cover your plants abo compost, and then spre of leaves of cut straw, compost should always you wish for success have six beds in differ They are made of ash yard manure, weeds, w everything that will de fork together in the fall covering and for manur go hundreds of loads of it must be borne in min farmers cannot find time ready for strawberries as indicated. If it has bee so, you may get your October 1, and even late plenty of earth. If plan spring I should wish to the ground can be in go tainly by the middle of I should invariably mu leave the mulch on all s with proper working. I with me, when intending spring time, and the p tained at a distance, to s fall and bury them in the them under the bench of as to have them ready setting as soon as the gro Otherwise your order ma or three weeks after they get.—(E. P. Powell.

Old Strawberry

First, we would look and see if it was worth av with June grass, sorrel, et grub has got in it, it had up at once, for it will cost t than the crop is worth. worth saving, our way of With a plough we turn four inches deep, away fro ing a back-furrow in the a about a foot or two; the fu right into the mulch. If

The Farm

How to Plant Strawberry Bed.

The secret of growing good strawberries is not in the variety, but in the soil. The bed should be in the first place absolutely clean not only of weeds, but of weed seeds. No rank manure should be placed on or in it, but the ground should be made rich and mellow, very much as you prepare it for growing vegetables. Set the plants in the fall, about the first of August or soon after. This will depend somewhat upon the season. Some years good plants cannot be had before the middle or last of August. The young plants should be mulched at once, most generously, with either fine cut hay or such litter as may be at hand. The best growers of large berries have a habit of shading the plants with frames, covered with paper or other material. No material for fertilizing strawberries is equal to wood ashes. It must be borne in mind that the soil in which the wild berry grows is that of decaying wood; so you may safely apply any amount of chip manure or woods dirt and muck. The use of nitrate of soda and sulphate of ammonia as a stimulant is also recommended. But if the weather is dry there must be no stint in the application of water. This should be applied in holes dug by the side of the plant, and not on the plant; and it should be applied very liberally. Both during the growing season and the bearing season keep your strawberry bed as cool as possible.

Should you use potted plants? Not if the expense is much ahead of layered plants. If possible, grow your own plants. Mr. Davis, a successful grower, says he always selects the second plant from the first runner on the parent plant. At all events, take good strong sets if you wish for quick growth. Before winter sets in cover your plants almost out of sight, with compost, and then spread over a thin layer of leaves of cut straw, or sawdust. This compost should always be in making, if you wish for success in horticulture. I have six beds in different parts of my land. They are made of ashes, coal ashes, barnyard manure, weeds, waste, sod; in fact, everything that will decay, and that I can fork together in the fall to use both for covering and for manure. Into these piles go hundreds of loads of leaves. However, it must be borne in mind that, as a rule farmers cannot find time to get their ground ready for strawberries at the time I have indicated. If it has been impossible to do so, you may get your plants as late as October 1, and even later, if taken up with plenty of earth. If planting is delayed till spring I should wish to set just as early as the ground can be in good condition, certainly by the middle of May. In this case I should invariably mulch my plants, and leave the mulch on all summer, of course, with proper working. It has been a rule with me, when intending to set a bed in spring time, and the plants must be obtained at a distance, to secure them in the fall and bury them in the garden or cover them under the bench of a greenhouse, so as to have them ready for very prompt setting as soon as the ground is prepared. Otherwise your order may be filled for two or three weeks after they should have been got.—(E. P. Powell.)

Old Strawberry Beds.

First, we would look over an old bed and see if it was worth saving. If it is foul with June grass, sorrel, etc., or if the white grub has got in it, it had best be ploughed up at once, for it will cost more to pay for it than the crop is worth. But if a bed is worth saving, our way of treating it is this: With a plough we turn a furrow about four inches deep, away from the row, forming a back-furrow in the alley and leaving about a foot of row; the furrows are turned right into the mulch. If the weather is

dry we follow the plough with the cultivator; if not, we prefer leaving it for a day or so, as it will cultivate much better if a little dry. We cultivate several times in a row as deep as possible, in order to stir and mix the mulch into the soil (fine manure may be spread on and treated the same way). After-care is to keep the bed well cultivated and the runners off. Late in winter we mulch between the rows (never on the plants) with horse manure direct from the stable; we have used cow manure, but it isn't as satisfactory. The old vines over the row make covering enough for the plants. Our object in ploughing is to strengthen and narrow up the row, break up and find the soil—making a reservoir for the plants to draw from another year. After repeatedly trying different plans, we have come to the conclusion that this is the most scientific and practical plan to pursue.—(O. A. Nummer in Michigan Fruit Grower.)

Stocks for Plums and Quinces.

F. S., New-York City, writes: "Kindly answer through your paper the following: What named variety of seed or pits should be selected for growing stocks on which to graft plum and quince? When should they be planted and at what distance apart? At what age should they be grafted and what is the kind generally practised?" The matter was submitted to Professor L. H. Bailey, and the following is his reply.

Dear Sir: Returning this morning from a summer in Europe, I find your communication. The correspondent will find all the information which he asks in my "Nursery Book." Quince trees are grafted upon quince roots and these roots are nearly always imported from France for the reason that they can be grown cheaper there, with their cheap labor, than they can be here; but there is no reason why one should not raise them from seed in this country if he desires. Sometimes long quince cuttings are grafted on to a small piece of apple root in order to nurse them for a year or so. The apple root after a time drops off. The commonest stalk for plum is the Myrobalan plum, seeds and stalks of which are imported from France annually by our nurserymen; but the common plum pits can be planted and the stalks used with success.

It is well to state that his "Nursery Book," to which the Professor refers, is published by the McMillan Company, New York, and the price is \$1. No horticulturist, amateur or professional, can afford to be without it. Farmers will find in it much information about propagating trees, shrubs and plants.

Special Advice to Ladies Who Contemplate Coloring Cotton Goods.

If a merchant or any one else tells you that package dyes prepared for all wool goods will color cotton goods equally well, do not believe him. A person making such an assertion knows little about dyes and dyeing work.

Vegetable fibres require special dyes. Such dyes are not made by the proprietors of Diamond Dyes, and every color is simply perfection.

These special Diamond Dye cotton colors are great chemical discoveries, and confined entirely to the Diamond Dyes. The colors are sixteen in number, are immensely popular with carpet, rug and mat makers everywhere. Cotton goods dyed with these Diamond Dye Cotton colors never fade in sun or washing.

If you are about to dye cotton goods, or desire to color rags for carpets and mats, be sure and ask your merchant for Fast Diamond Dyes for Cotton and Mixed Goods. He should keep the full variety—sixteen useful colors.



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

OGILVIE'S Hungarian Flour.

THIS FLOUR is the Highest Grade made on this Continent.

No other Flour will make as much bread to the barrel. Bakers make 130 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other. IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer. HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods. MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat. ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used. THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water. FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough. IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

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A Kingston Merchant

TELLS OF HIS RELEASE FROM THE PAINS OF RHEUMATISM.

It Had Afflicted Him for Upwards of Ten Years and Many Remedies Were Tried in Vain—Dr. Williams' Pink Pills Effected His Release.

From the Freeman, Kingston, Ont.

Fifteen years ago Mr. Alexander O'Brien, the popular Princess street tailor, was one of the most athletic young men in Kingston, both as a foot racer and otherwise. Eleven years ago he commenced business and shortly afterwards was stricken with rheumatism, which caused him much pain, loss of rest, and neglect of business. He states that he tried many doctors and many medicines, all to no avail. Over a year ago a friend advised him to try Dr. Williams' Pink Pills, and though he had but little confidence in them, or advertised medicine of any description, at the urgent



request of his friend he decided to give the pills a trial, and according to Mr. O'Brien it was a lucky venture. After the first box had been taken, customers noticed the change, and when three boxes had been finished the result was marvelous. His strength had returned, impoverished blood renewed, muscles developed, rheumatism almost disappeared, barring a slight stiffness in knee joints, which is gradually going, and in the last six months he has done more work at his tailoring establishment, than he had accomplished in the previous four years. A Freeman representative noticed the change in Mr. O'Brien's condition, asked him to what he attributed his apparent good health after such a long siege of illness. Without hesitation he replied, "Well, I have taken no medicine in the past year other than Dr. Williams' Pink Pills, therefore I attribute my present condition solely to their use. They had such a good effect in driving rheumatism out of my system and building up my shattered constitution, that my wife whose health was not any too good also tried the pills. A few boxes remedied her illness and she, too, is as loud in her praises of them as I am. Many of my customers and friends who witnessed the effect of the pills on my constitution commenced to use them, and they relate the same story as I have told you. I am as well now as ever I was in my life."

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapping bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

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The Windsor Fire.

The following is from an account of the great fire published by the Sun. At three o'clock the alarm of fire was given and many people turned out, Mr. Goudge himself being one among others. The town water service was called into use and a bucket brigade was organized, and at four o'clock the fire was practically at an end, it having been confined up to this time to the small and unimportant buildings in which it began. There had been no wind up to four o'clock. At this hour a breeze sprung into existence from the northwest freshened to a gale and later developed into a hurricane, blowing fifty miles an hour. It attained this velocity with astonishing rapidity. Between the situation of the fire and the property immediately adjoining was an alley which acted like a funnel, up which the flames climbed in an instant. It was recognized then that a large fire was a certainty. The flames had now a hold on the block of tall wooden buildings which would feed them like tinder. The streams of water from the plugs were as straws beating against a hurricane. The fire spread in every direction, and burning brands were cast ahead of the conflagration and ignited other buildings. It was resolved shortly after four o'clock to appeal to Halifax for assistance. This was accordingly done, and the Halifax fire department sent assistance by special train. What happened from four to six o'clock passes description. People hurried out of their beds and houses and attempted to save their effects, goods, etc., but very little was accomplished. The stuff was burned on the street after being taken out, the owners having to leave it to save their lives. All the wharves and warehouses on the water front between Albert and King streets were burned. There was fortunately no shipping to lose. The fire had advanced both north and south on the water front, King and Albert streets respectively, and then marched eastward in two columns to where Albert and King streets converged, over half a mile distant. The triangle formed by Water, King and Albert streets enclosed classic Windsor, and at seven o'clock it was reduced to ashes. Every industrial establishment was burned, including the furniture factory and Windsor iron foundry. The Pidgeon fertilizer works and the cotton mills were outside the fire area and escaped. Every church except the Episcopal was burned; how this escaped is a mystery. It stands at the point where the two lines of fire advancing eastward along Albert and King streets met, and yet the church, Sunday school and parsonage were hardly more than scorched. The fire leaped over it and burned the Presbyterian church, together with a number of residences along O'Brien street, northeasterly from the Episcopal church, also the residences of Dr. Haley and Messrs. Dimock and others, southeasterly from that church. Edgehill, the church school for girls, was remote and not reached by the fire, likewise Kings college. The Halliburton (Sam Slick) residence was of course not burned, being too far away. There was a lot of wealth in the district burned over. Many of the residences were very beautiful, the owners being in opulent circumstances. Some residences contained valuable collections of bric-a-brac, costly paintings, etc., gathered from all parts of the world. Everything was wiped out. Then again the stocks in trade were heavy. There had been heavy fall importations of flour and dry goods. The insurance was not heavy, as there had been no fires for a long time in Windsor, and the people did not insure up very high. There was about \$400,000 insurance. Among the finer residences destroyed there were those of Dr. Black, Dr. Moody, Dr. Gossip, Dr. Reid, Windsor hotel, John Keith, John Lynch, Mrs. G. E. Forsyth, John Doran, W. O'Brien, T. B. Smith, W. M. Christie, W. A. Smith, J. E. Graham, Mrs. J. F. Carver, R. B. Dakin, Hon. M. H. Goudge, Mayor Joshua Smith, J. C. Geldert and Arthur King. Of many handsome residences, only the following stand: A. P. Shand, Cliff Shand, George Wilcox, J. A. Moshur, Charles Wilcox, Fred Shand, Robert Paulin, Dr. W. Dill, Canon Maynard, Episcopal rectory, Presbyterian manse.



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