

Messenger and Visitor.

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A Hero. The death of Barisch, the assistant in the bacterial establishment of Professor Nothnagle, followed by the death of Dr. Müller, who attended him, has almost created a plague panic in Vienna. Herr Barisch contracted the Bubonic plague while engaged in cultivating the plague bacillus for the purpose of scientific investigation. His duties in the Nothnagle establishment were to clean and feed the rabbits, rats and guinea pigs who were the subjects of experimental inoculation. Every precaution was taken in the burial of his body, it having been soaked in disinfectants and placed in a double metal coffin, carefully soldered. All the animals which had been made the subjects of experiment with the plague bacillus have also been killed and cremated. Dr. Müller, who attended Herr Barisch, owes his death to his fearless devotion to his patient. Not only did he assiduously attend and examine him, noting down a careful description of the case from hour to hour, but he even scraped the walls of the sick room in order to prove the presence of bacilli, utterly regardless of the danger due to himself. When he was attacked, he wrote down a complete diagnosis of his own condition, analyzing the changes from hour to hour, and pasting them on the window, until pain and fever compelled him to stop. He died a martyr to science, sacrificing his life for the good of his fellows. The Bubonic plague is that disease which has taken so many lives at Bombay, and medical science is still baffled in its treatment.

The World's Creditor. Money has been called "the sinews of war" and the country that has the largest and fullest purse is almost sure to win in any great conflict. In these times when war is in the air, and it looks as if the nations of the earth were on the eve of events likely to try their strength and powers of endurance, it may be worth while to note where Britain stands in the money markets of the world. The total amount which she has in foreign investments is something marvellous. There is scarcely a country on the globe, civilized or uncivilized, where English capital is not sunk in some investment. It is calculated that the sum lost by England to foreign governments and municipalities, and invested in all sorts of industrial enterprises, amounts to little short of £40,000,000 a year, or about one pound per head of the population. She has about £110,000,000 invested in land and mortgage companies. She has large financial interests in railways in India, China, Australia, Canada, various European, African and South American countries, and even in the wealthy United States, amounting to about £420,000,000. In those countries where the expenditures exceed the income, if a loan is needed, England is the place where it is sought. Foreign countries and many of her colonies have borrowed from her the enormous sum of nearly £800,000,000. In foreign and colonial banks she has invested about £110,000,000, and it is supposed that nigh on to £270,000,000 of her capital has been sunk in private investments, so that in addition to having more money at home than she knows what to do with, England has £1,850,000,000 to her credit abroad. Britain is the world's greatest creditor.

Bahr-el-Ghazel. This is an old province of the Egyptian Soudan. It is the crux of the contention between the British and the French. It lies south of Khartoum and north of Equatoria. In size, it is about five times as big as England and is covered with forests and mountains, between which lie many rich and fertile valleys, liable to inundation. It includes the

larger portion of the basin watered by the Bahr (or river) Ghazel which, with its several tributaries, forms a labyrinth of streams. Fashoda is situated on the Nile proper, a little to the north of this network of rivers, and hence commands access to them all. It is the capital of the Shilluk country and it was annexed to Egypt nearly half a century ago. This territory is coveted by the French because it opens a possible route for them from their Congo colony on the west to their possessions on the Red Sea. Besides it would give them an outlet on the Nile, for which they are most anxious. This information is necessary in order to understand the present contention between Britain and France. With a map of Africa it will readily be seen that if French views prevail all the labor and toil of England is neutralized. If Egypt is to become what she ought to be from her position and resources, it is necessary for her prosperity that she have, and retain, control of the Nile from its mouth to its source, and the countries adjacent. Besides it is the policy of British statesmen to have a through line in Africa from Egypt to Cape Colony. To make this sure, if for no other reason, France must get out of Fashoda. The temper of the British people would make this a necessity. Besides, as the N. Y. Tribune has well said, "Great Britain regards herself as holding an invincible hand. Morally, her position with regard to the Upper Nile seems above reproach. Legally, it has been reaffirmed by the testimony and argument of France herself. Physically, she is in actual possession, and is able to retain possession." France will withdraw and there will be no war.

Thibet. Thibet has long been known as the hermit kingdom. It has been the last country of the world to open its gates to the gospel. Many efforts have been made by earnest missionaries but without success. Rev. D. W. Le Lacheur, a missionary connected with the Christian Alliance of New York, told on Tuesday of last week to a St. John audience some of his experiences in his endeavor to plant the cross of Jesus Christ in this far-off mysterious land. Two years ago a Mr. Christie, another of the Alliance missionaries had met the Great Lama of Eastern Thibet and had presented him with a Bible in the native language. Upon the missionaries' arrival at the Brang, a Buddhist centre of worship, the Lama met Mr. Christie on the street and by him was introduced to Mr. Le Lacheur. He soon made it evident that these pioneers were welcome visitors by furnishing them with a passport in his own writing sealed by the three seals of the empire. With this document in their possession they would be received anywhere in the kingdom. Already two mission stations are established and several of the Buddhist priests have doffed their priestly robes and donned the dress of the natives, having embraced Christianity. The story of this pioneer missionary is in striking contrast with that of the traveller Lander, who tells of the horrible cruelties inflicted upon him while endeavoring to enter this hitherto forbidden and unknown land. Mr. Le Lacheur ascribes his success to the grace and power of God,—to Him who has all hearts at His disposal. And we believe that he is right.

The friends of the "Forward Movement" will be glad to learn that the amount pledged has reached the sum of \$56,000, within \$4,000 of the amount which Dr. Trotter set out to raise. This is cheering. The balance will come, must come. Let every brother and sister who has not yet contributed to this Fund give his name to his pastor, or if his church is pastorless, forward to Dr. Trotter, Wolfville, N. S., his name and the amount he thinks that he can give, to be payable in four annual instalments, and the work will be done.

Book Notices

A Commentary on the Sunday School Lessons for 1899. By F. N. and M. A. Peloubet. Illustrated. Cloth, \$1.25. Publishers, W. A. Wilde & Co., Boston and Chicago.

This commentary is again to the front. It is fully the equal of any of its predecessors. "Peloubet's Notes" have been before the public for the last twenty-five years and have been steadily gaining in popular favor, as is shown by its increasing yearly sales. For the Sunday School worker it is equal to the best and inferior to few, if any. It is a *vide mecum* for him in his work. There is every thing he needs for the exposition of the lessons and all in one book. Sometimes there may be more than he needs. For convenience it cannot be excelled. The teacher in Baptist Sunday Schools will want to consult the "Helps" prepared by his own denominations, but Peloubet's "Select Notes" for 1899 deserves a place in the library of every Sunday School teacher who wants to be thoroughly furnished for his high office.

The Educational Review series of Leaflets on Canadian History has been planned with the special object of giving detailed account of the leading events and persons in Canadian history. The series will present from historians of the past and from original documents, valuable records that are inaccessible to students and schools with limited library privileges. There will be nearly one hundred different topics presented in this series by leading writers in Canada and the United States. The Leaflets, of thirty pages each, will be issued quarterly, until the series of twelve numbers is complete. The subscription price for the series is one dollar. Single copies ten cents. In clubs of ten or more to one address, five cents each. Address—Educational Review, St. John, N. B. The publisher is G. U. Hay, M. A., whose name is a sufficient guarantee of the merits of the work.

"Converse with the King." This is the title of a book edited by Rev. W. H. Porter, pastor of one of the Baptist churches in the City of Branford, Ontario, well and favorably known in these provinces, where he spent the earlier years of his ministry. The volume has reached its third edition, revised and improved. Price, postpaid, \$1.00. In the preface of the work it is stated that "the object of such a book is not to supercede Bible study, but to entice to it; to give to weary toilers in their spare moments the results of days and weeks of labor." It is admirably adapted for private devotion and family worship. We wish for the author a large sale. It is worthy of a place in every home in the land.

A volume of poems entitled "A Treasury of Canadian Verse," is to be published early in the coming year. It is in press now, and is to be issued simultaneously in the United States, Canada and Great Britain. The compiler and editor of this work is Theodore H. Rand, D. C. L., himself a foremost Canadian poet. It will be the first worthy presentation in compact form of Canadian poetic literature. A work of such a nature, under the supervision of Dr. Rand, has a host of warm personal friends in these provinces, who admire him for what he is and for what he has done. We bespeak a most cordial welcome for "A Treasury of Canadian Verse."

The leading features of the American Monthly Review of Reviews for November are: the editorial comment on the State and Congressional campaigns (illustrated); an illustrated account of the work of the "Y. M. C. A." in connection with the army and navy during the war with Spain, by Albert Shaw; an article on "The Newspaper Correspondents in the War," with numerous portraits; Mr. Creelman's own story of his Santiago adventures; "Ouida's" "Impeachment of Modern Italy," with Signor Vecchia's reply; "The Nicaragua Canal in the Light of Present Politics," by Prof. L. M. Keasbey; and "The Nicaragua Canal and Our Commercial Interests," by Dr. Emory R. Johnson.

The November Record of Christian Work contains a number of unusually interesting and suggestive articles for the Bible student and the Christian worker. Mr. Robert E. Speer, the well-known Bible teacher and Secretary of the Presbyterian Board of Foreign Missions, contributes an article on "Practical Suggestions for Home Bible Study." Dr. J. R. Miller writes on "The Beatitude of Purity" in his series of articles, and Rev. Kenneth Mackenzie, Jr., contributes a specially interesting article on "The Transfiguration." The regular departments of the magazine are unusually strong, being edited by such men as Rev. C. I. Scofield, Rev. R. A. Torrey, D. L. Moody and D. W. Whittle.

Acadia Seminary as a School for our Girls.

A certain pastor was reclining beneath shade trees in a peaceful and attractive valley. An unusually restful and contented feeling had possession of him, for he supposed the remainder of vacation would be care-free. The pen had just been laid aside after the writing of two papers for the Convention. How agreeable to have nothing to do for the few days before the assembling of the tribes. But there comes a letter. The hand-writing is easily recognized as that of the beloved ex-president of Acadia. Is the good doctor going to ask some favor? If so, it will be a pleasure to accede to his wish. But requests are often for hardest things, and so it happened in this instance. "A twenty-minute address at the Convention upon the education of our girls." It is not easy to turn just now to address-preparation, not easy to turn at any time to preparation of an address upon education, not easy surely to turn to preparation of an address upon the education of our girls, and most difficult of all to furnish an address covering but twenty minutes time. A while since, this same ease-loving parson made an extemporaneous speech of forty minutes instead of twenty. The speaker who followed him reached destination precisely on time and closed with saying that he had demonstrated his ability to keep within prescribed limits. Then when there cord of the meeting was read a month later, information was given as to the exact space occupied by the transgressor. Whether or not this was "a word to the wise" remains to be seen. I testify that there is in me an honest desire to mend my ways. But I am now fearful of two things, that what I shall give you shall be too large in quantity and too small in quality. Perhaps the presence of the fear may save a little in the matter of time, for it is when the speaker assures the audience with the first breath that he will occupy but a moment that he spins it out at great length. Let us do the best we can, however. The subject may stand thus: "Acadia Seminary as a School for our Girls."

For my own part, as a pastor in this Convention, and as a father who expects before a great while to send children from home for education, I have pleasure in thinking of Acadia Seminary. As Baptists of these Provinces it is the place of all places for our girls. Not that it is suited to them alone. What is good for them is good for others. It has been a delight to me to hear parents connected with other religious bodies refer with satisfaction to what our Seminary has proved to be to their daughters. Those who know the school are cognizant of its worth, while those who do not, if in search of a place of training for young women, are invited to enquire into the history of this institution, its present status, its locations, its courses of study,—what it has already accomplished and what it promises to do. We have every confidence that the investigation will issue in some such admiration as the particularly interested now have. We claim for Acadia Seminary those substantial qualities which bear the test of intelligent scrutiny. Any young woman who goes there with any desire for improvement will be enriched by her stay.

With the multiplying of years and experiences we become more and more impressed, if getting the right viewpoint from which to look out upon life's demands and possibilities, with the worthfulness of a sound moral and spiritual atmosphere in the formative period of youth. Such an atmosphere is primarily essential in the matter of education. Let there be never so great advantages in subordinate ways, if there is not a decidedly religious basis to all that is attempted, the course of instruction is radically defective. Upon this we are in no danger of laying too much stress. The ornate and showy, the brilliant and superficial, that which takes the worldly eye, is ever likely to get to the front and keep there, indeed it does reach and hold that position with all who have not a conception of man's existence upon earth as but a preparatory stage for a higher and larger and never-ending state beyond the seen and the transient. There is no reason to wonder that young people themselves should incline to make their choices, when it comes to schools and lines of study, solely from the temporal standpoint. This world as yet is not seen by them in anything like right perspective. The present state of being fills their horizon. Young people are ambitious to shine among those whose vision extends but little way. They want speedy advance in the passing hour. They are eager for such accomplishments as will pass them on quickly to circles where there is a deal of glitter. This we would expect from youth and inexperience. But older and wiser heads must temper their zeal in certain directions. Seniors should show juniors the proper goal. Ornamentation must have an enduring ground upon which to rest. Only as it is thus placed is it valuable. Adornment by itself is worthless. Things transient are made unprofitable when made, the all. There must be suitable adjustment of supreme and subsidiary, the putting of end and means into just relation, else there is no cause for congratulation on what is achieved. Skill in any art is little to be accounted of unless noble character lies back of it and determines its use. The cunning hand must move under control of a pure heart.

Nothing is cheaper nor more ephemeral than the approval of such as are attracted most by rounds of gaiety and pleasure.

Now the best judgment of parents and friends should be exercised to have a stable foundation beneath all courses of education followed by those under their care. The getting of a living is a mere incidental. The temporary pursuit of profession is but the scaffolding upon which the real business is to be prosecuted—the business of becoming something, and assisting others to become something, in conformity with the high purposes of God. To give delight to others through any sort of skill required is to be but means to a lofty end. We are not out upon holiday. There is something important on hand for each, and training should look to its accomplishment in excellent fashion. Where, then, the considerate parent or guardian will ask, the one anxious to have children filling honorably the spheres of divine choice, where is the school in which accountability to God is daily recognized? I want the feet of my daughter to be upon solid rock and not upon shifting sand. If I am not intent upon having it so she will yet condemn me. Unsophisticated youth clamors for the doubtful and harmful. But as God thwarts my designs, and blesses me in so doing, so I, in God's name and under his guidance, will do the planning for my child, in the earlier stages and persuade her along a way that shall receive her own subsequent approval. Tell me where I will find a school in which Jesus Christ is acknowledged as Head Master. Where Christian thought dominates all thought. Where newness of heart is deemed the first essential. Where loyalty to Jehovah is fostered. Where the aim is to marshal all study and acquirement for the furtherance of God's beneficent plans respecting the individual and the world. God would have knowledge to be gained and used for Him, power to think gained and used for Him, artistic skill gained and used for Him. Each soul has a quota to build into the kingdom that shall know no end. There is no correct adjustment, no harmony, no living that is worthy of immortal beings, no actual success, it matters not how much of human applause is heard, if God is forgotten or but faintly owed. Tell me, if you can, where there is such a school as I am seeking.

Well I believe that we can affirm with all truthfulness that Acadia Seminary answers this basal demand in very commendable degree. The revealed will of the Lord is there kept well in the foreground. Divine sovereignty is avowed. Divine leadership is sought in daily work. It is the declared intention to have the religion of Christ hallow the whole. Those who have seen the few written communications from the pen of the much loved Principal within the period of her administration, as they have occasionally appeared in our denominational organ and made us wish for more, or have noted the spirit of her annual reports, as they have come before the Senate and Board of Governors, are aware of the gentle yet strong Christian character which they evince. Miss True's influence, we are bound to say, is so benign as to be worthy of being heartily recommended and largely sought. And her associates in the teaching work have, as a body, we believe, been in nothing short of delightful unison with her in this benignity of operation.

That Hill has been, as many in this Convention are prepared to attest, one of the choicest of spots. For my own part I can testify, and here wish to do so, to the blessedness of its Christian atmosphere as felt by me,—atmosphere so subtle and pervasive withal, that its restraining and inspiring force was realized even while engaged in studies farthest removed from what we are wont to regard as distinctively religious. And the observations of these later years beget the conviction that what was of such value in that former time to us who have been away for quite a while, is still present doing its glorious part in the right fashioning of our dear young people. May this essential element, which binds the whole together, never be less, and may there be no forgetfulness among the scattered constituency that they have to do, by the attitude they maintain toward God and the school, with determining the spiritual condition in that quarter as surely as do those who have places there as instructors or pupils.

But beside an immovable foundation in a school, there must be a fitting superstructure. Beside the possession of a correct purpose, there must be provision of suitable means to promote it. There must be such variety in courses of study as the times require, and such teachers as are competent to meet the requirements in their several departments. Those who control the affairs of the Seminary are to be congratulated upon what they have furnished in both these particulars. An examination of the Calendar will confirm the inquirer in this opinion, as far as the four courses of study which lead up to graduation are concerned, the Collegiate course, the course in Piano, the course in Vocal Music, and the course in Art.

Attendance at graduating exercises and acquaintance with graduates, provide assurance with respect to the character of the work done. Not only is the standard high, but in goodly measure is it realized. Every year I have a few young ladies in my congregation, who come

to Halifax, from Baptist families in this Convention, and enroll themselves at the Halifax Ladies' College. That institution is doing creditable work, I believe, but much as I am pleased to see these young women before me on the Sabbaths, I would much rather have them sitting under the preaching of the Wolfville pastor. It is sometimes said that in Halifax, better advantages are held out in a musical way, and of course we can readily understand that in a more populous place, there are greater musical privileges of an outside nature. But it appears to me, at least, that upon the whole it would be preferable for our Baptist girls to be in our Baptist school. It is the general training and not any particular advantage that should govern the choice. The life about Acadia is such as is adapted, beyond what is found elsewhere, to what is likely to lie before most of these young women. Numerous external attractions are not to be coveted in that period of school life of which we are here treating. In far advanced and special study it is different. Not that young folk should live as hermits. Not that they should see nothing but books and musical instruments, and hear nothing but their own and teacher's voices, and the wearisome sounds made by those who practice upon pianos and violins. It is one of the signs of advancement in educational work, that more notice is now taken than a while back, of the various sides of a human life. The physical nature and the social nature must not be ignored, anymore than the intellectual or spiritual. In order to best development in one direction, regard must be had to every other part of the individual. This mark of progress appears in Acadia Seminary. Compare the social life around our educational centre, for instance, with that of my college period, I can recall but one occasion when I attended a Seminary reception—an august affair to me you can easily imagine. Not that this was the only such privilege then afforded me, I expect that I had unused opportunities, but certainly they were few. The idea that ladies and lasses needed any such thing as social cultivation, had then hardly been well established. If a Collegian had a favorite cousin in the Seminary (a very common occurrence), it was most difficult in that darker time to effect a meeting. There was a yawning chasm to bridge. But a change has come, they tell me, making another reason why it is hard to be old. Not that there should be no restrictions, nor that none exist in that scholastic quarter today. There may be an extreme of strictness and also of laxity. If I am able to judge, and if the dear girls who talk with me, rightly report the case, as they certainly must, then this is the age of the golden mean. Under the old regime there were some unfortunate love-matches, I dare say, because the prohibitions were so many, but in these better times, interesting affairs of that sort move on much more as they should.

It is well known that surroundings have something to do in moulding us, I mean natural surroundings, and friends of Acadia never tire, you know, of sounding the praises of her natural environment. They ought not to tire, for others keep coming forward who need to be informed. They never weary of hearing visitors to Wolfville, especially prominent educationists, dilate upon the glories of the favored spot. Indeed if any one comes that way who does not extol the beauties of the classic region, he is known at once as one defective on one side of his make-up. If you want scenery that is varied and unsurpassed, along with the literary, scientific, musical, social and moral development, then your desire is gratified in what is seen from the spacious buildings of Acadia Seminary. Were we a little more given to blowing our own trumpet the general weal would be the more enhanced. Schools require to be advertized as well as soap. What is worthy must be persistently pushed before the public gaze, else it will not get what it deserves. Some have the notion that there is no such thing as being educated without going abroad. Just state regarding a young woman that she got her schooling in England or France or Germany, and that is quite enough with most who hear the statement. No questions are asked as to what she studied, under whom she studied, or how long. All sorts of superiority are readily imagined. There ought surely to be great advantages from foreign travel, and any who can get to the old world are fortunate. But there may be mere veneer from going so far, and sound culture from staying at home. "She was educated in England," may mean much or little. "She graduated at Acadia Seminary," is likely to mean considerable. People of the American continent pass by the physical wonder of their own land, to see the wonders of Europe. In like manner many the schools that are right, are undervalued. To be educated, rather than to be thought to be educated, will be the ambition of every honest and sensible girl who has it in her to be of some account.

Now, having said something about the basis and aim of our Seminary work, and having alluded in a general way to lines of effort that are followed, with intent to make our young women skillful servants of God in various spheres, let us take a few minutes, if you will allow, for reminding ourselves of benefits that accrue to our young people, from spending school days amid Baptist associations. Nor let this intimation be suggestive of narrowness and bigotry. If we believe that our denom-

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ination stands for something particular and decidedly worthwhile, then we should stand manfully for the various departments of its work. None will question that. Not that this means a decrying of others. Not that it means a lack of Christian fellowship, with those who bear other names. Very far from it. Where there is departure from Christian fellowship, from a true brotherliness toward all who love Christ in sincerity, there is no longer an adherence to the heaven-assigned mission. But if men have convictions that have been wrought out by intelligent exercise, they are bound to live in accord with these. To be nothing in particular is to do nothing in particular.

Our denominational centre is Acadia. That is where our youth who are to govern our homes of the future, to take part in our commercial, educational and governmental affairs, to direct in the several sections of our Christian effort, that is where they congregate in largest numbers. Now it must be an advantage for any one who is to fill any place that has any connection whatever with our denominational life, whether the place be large or small, public or private, to receive instruction and guidance in such company. It is well to form in the school stage the acquaintance of those who are to be our fellow toilers in the different divisions of the one great workshop. From this intermingling in the time of apprenticeship comes larger realization that after all we are workers to gether in one noble cause. Hence a valuable inspiration. Those educated in our own schools are, other things being equal, most favorably situated for here serving their time and generation. I have not looked into the matter so as to reach a conclusion from special cases, but upon general principles I feel safe in affirming that those belonging to our Baptist families who obtain their education elsewhere, will not manifest that interest in our specific work as a body, and will not serve with that devotion and efficiency, that those who for years have shared in the life on the Hill at Wolfville. Every honored teacher whose teachings you or I have enjoyed at Acadia Seminary or Acadia College, every worthy young life which our lives have been in contact with, every returned Baptist Missionary whom we there touched so as to feel the fire of God burning briskly in his soul, every Anniversary season through which we have passed, every wholesome influence emanating from every one of these sources, and others that might be named, tends to unite us more fixedly and zealously to the task committed to our God to Maritime Baptists. The sense of isolation has gone. An *esprit de corps* has been created. Each is in the grasp of an ambition to swell the sum total of blessing. Before she went to India last year, Miss Archibald told us that at Acadia Seminary a previous desire to go to the heathen was so fostered that she came at length to offer herself for foreign service. And hers is not a lonely case. The pagan world is being helped upward by a number of our aforesaid Seminary men. Should parents have a shrinking from the school, lest their daughters might be bidden to go from them to such a distance, they have need of the intimation that fathers and mothers do well for their children only as they assist them into the places where God would have them be. Hosts of other Seminary men, too, while not leaving us for remote parts, are engaged in the cause of missions through an exercise of the true missionary spirit in their own homes, their own churches, and their own communities. It can be said of many a one: Her classmate has gone away yonder to fulfil an assignment, while she herself is here earnestly employed in another division of the same work. Missionary news is read by the home sister with fresh zest since those Seminary days. The labor of teaching is performed with deeper interest and finer skill. The sphere of the household has taken on a glory it never knew before. It is no small element in education to give right, bent to the affections and to create a devotion to highest things. If we have been at all just in our representations as to what dominates all that goes on in Acadia Seminary, then there is a putting of proper ideals before the young ladies, while they follow their art studies and literary pursuits. And they turn away from the school, if they have shown any aptness whatever in seizing that valuable part which unites the whole fabric, with more or less of desire to have their work, whatever may be its special nature, and wherever it may be done, contribute, according to the plan of God, toward the setting up of the kingdom of grace. This educational meeting tonight is of deeper interest, speaking in a general way, to those assembled here who have been students at Acadia than to those who have not. This convention is more to them than to others. More precious to them is the truth as Baptists hold it. Some of the Baptist people of Halifax send sons and daughters to the colleges there because expense is less where children can continue at home. And most of us can thoroughly appreciate the force of the motive in such cases. But there seems after all to be an occasion for regret in this, since those young people are not likely to be so closely identified with our cause in the years to follow. I venture that with rare exceptions, if there are exceptions at all, the parents in this great audience who have made sacrifices to give their children training at Wolfville, instead of taking the less expensive method of

putting them to similar schools near their own doors, are prepared to utter thankfulness that they were led so to do.

The fact has not been too much emphasized among us, that our advance as a people is to no small extent dependent upon the culture of our women. I know daughters who have been unmistakably wronged by their parents, and their parents are now aware of the wrong, by not being permitted, although there was financial ability, to enjoy such opportunities as our Seminary affords. Benjamin Franklin used to advise fathers to empty their purses into their children's brains. The thing may be overdone, of course, but the chief danger lies in the opposite direction. As the time occupied by the woodman in the sharpening of his axe makes subsequent effort lighter and more gainful, so the discipline of our girls in passing through such courses of study as have been named, tells favorably upon their careers in all the years that succeed. It is usually a problem with the young, what they should give themselves to in life. Many are asking: To what special calling should I be set apart? By betaking themselves into the midst of the life at Acadia, by getting upon that vantage ground which secures to students a wider and clearer view of the openings in a busy and needy world, while at the same time it yields a better knowledge of their own aptitudes, they are helped to a more complete understanding of the mind of God touching their real mission.

That we as Baptists should add to the inheritance we have received and pass it over to successors with an honorable increase, is an obligation that might well press us more heavily. We are wont to extol the achievements of our fathers, who wrought so well against such great odds. Shall we show ourselves to be their worthy sons? I trust we may. Dr. Sawyer, who has put us lastingly in his debt, has expressed to me the wish that the attention of our people could be held to some effective consideration of the fact, that while the public-school system of New England is of a very high order, the number of schools and colleges in those States for the education of young ladies is multiplying, and more and more money is devoted to increase their efficiency. At home large schools for young ladies have been established in Windsor, Halifax and Sackville, which have received large contributions of money. But as yet, as far as our own ladies' school is concerned, we are not beyond initial stages in providing for its financial requirements. There is cause for gratitude at this convention that President Trotter has had such generous responses to his appeals among our own people and among friends across the border. We trust that the physical check which has recently come to him in his arduous campaign will speedily be removed. Those who were at Acadia's latest Anniversary, remember the sanguine and thoroughly heartsome manner in which the new President spoke of this Forward Movement. Bravely did our brother take hold of this enterprise at the start, and most bravely has he pushed it ever since. May this Convention and this present meeting give a mighty impetus to the grand undertaking which involves the interests of Seminary and College alike. Years ago I heard a man petulantly ask, when in the world are those calls for money for the Wolfville Institutions going to cease? Well, be it known by all, and well known, that they will never cease till time's clock is quite run down. God is too gracious to us to usher in a day when we will have nothing to do. Blessed be His name, there will always be something good to work for. Far on as we may go a glorious goal lies still ahead. Through the Divine good ness the pressure will be kept on to the end of the chapter. Let us count it a joy, therefore, a joy of no common quality, to give prayers out of our hearts, to give gold out of our purses, and to give sons and daughters out of our homes, that our schools for higher education may be an agency of ever-expanding power for the establishment of truth and righteousness upon the earth.

Upper Stewiacke, N. S., Aug. 16.

Worth a Thought.

"He that believeth and is baptized shall be saved. He that believeth not shall be damned."

"Have you been baptized?"

"O yes," you reply.

"When?"

"When I was an infant."

"How do you know that you were baptized in infancy?"

"My parents, and others, have often told me so."

In other words, you know it by hearsay. Well, do you also know that when a judge takes his seat in a courtroom, hearsays do not count? They are all excluded. When the judge of all the earth has once taken his seat, in the last assize, your hearsays will not count. Surely you know that. And so I again ask:

"Have you been baptized?"

"I have," says another.

"When?"

"I was sprinkled when I was twelve years old, and remember it very well."

Very good. But do you also remember that there are some millions of people, who say that sprinkling or pouring is no baptism at all? And that the Bible adds: "At the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established?"

Now, suppose a case. Suppose "Being justified by (personal) faith, you have peace with God, through our Lord Jesus Christ," and that, in this happy condition, you voluntarily submit to "believer's immersion," then what? Are there "two" Christian witnesses on earth, who will dare "appear before the judgment seat of Christ," and testify there that you were never baptized? The question is worth thinking about. R. H. R.

Short Pastorates.

BY THODORE L. CUVLER, D. D.

There is an interesting tendency among our pastors to seek for changes in their fields of labor, and that means an increasing trend towards the abridgement of the length of average pastorates. Some letters that I receive from uneasy ministers remind me of the experiences of John L. Stephens, the celebrated traveller, when he was coming down a river in Honduras on a boat laden with mahogany logs. He says that he laid down on the logs until the knobs on the timber made his side ache; for relief, he turned over, but soon found that the knobs made his other side quite as uncomfortable. Many a minister has changed his residence in order to be relieved of his troubles; but the "knobs" in his new field have made him ache as badly as ever. No pastorate is a paradise, and the Master does not intend that any of his servants shall get to heaven before their time.

The much-agitated question of the length of the pastorate is awakening wider attention in England than ever before. Our English Presbyterian brethren are discussing a scheme for establishing a system of change of ministers every five years. This new quinquennial system does not compel a change in every case; and it leaves the continuance of a pastoral charge beyond the allotted five years to be settled by the pastor and his congregation. This evidently squints towards the itinerancy, the Methodists are moving in the opposite direction! There is a growing feeling among British Wesleyans in favor of extending the ministerial term. The movement in this country has been in the same direction for more than forty years. I can remember when the majority of "appointments" were for one year, and rarely did any minister remain longer than two years; but now it is common to retain a popular preacher in their city churches for four years. There are some Methodists who advocate a permanent pastorate under certain circumstances.

The genius of Presbyterianism is not in favor of ministerial itinerancies; it does not install its pastors "in the saddle." The pastoral relation ought not to be entered into hastily and with temporary intentions on either side; facilities for divorce are commonly had enough in wedlock, and they are not much better in that sacred relation between a pastor and his flock. Of course there are many churches in which it is desperately difficult to provide his daily bread and butter for the pastor; and from such churches the average minister (especially if he have a large family) is not reluctant to depart when he is called to a congregation that can support him. On the other hand, there are ministers whose mental pond is very scanty, and when that runs dry, their only hope and that of their people is in a change. Restlessness is the besetting sin of some ministers; and an ambition to "go up higher" and into a loftier pulpit has stolen into more than one good man's study, and it has not raised him into a higher spiritual life. No man should lust after a large place while he is not growing and overflowing a small place. When that time does come, there is commonly some larger place that discovers him and beckons him with a call. Young Thomas Guthrie spent a long time without getting any settlement, and several years more before he left the humble parish of Arblot to become the most brilliant light of the Edinburgh pulpit.

To ministers who are plagued with a restless bee in their bonnets I have often said—Crush that buzzing bee outright! It will sting your peace, and may kill your usefulness. You may magnify your troubles by incessantly looking at them; you minimize your spiritual power in the same proportion. Every human lot has a "crook" in it; every field of labor has its difficulties; and just because some places are "hard places" is the very reason why they should not be abandoned. I never can forget what a fool I was when I longed to get away from the first charge I had because it was a small field and a tough one; and if the Master had let me have my way I should have missed the first precious and powerful revival in my early ministry. Long years afterward, when I was sorely perplexed about accepting or declining a most attractive call to Chicago, I happened to open a favorite book, and my eye alighted on this text (from the second chapter of Jeremiah). "Why gaddest thou about to change thy way?" That little text settled the question, and but for it, I should probably have never seen yonder Lafayette Avenue church, or this pleasant study in which I am now writing.

Without intruding any more of my personal experiences upon my readers, let me quote from a letter written by one of the wisest men that ever adorned the New England pulpit, good old Dr. John Todd, of Pittsfield, Massachusetts. To a pastor who was perplexed by a call to another field, he wrote: "As to your leaving, it is a very grave question. You must bear in mind that sometimes a church which has depended on the breath of one man may run down very quickly if that man leaves. You must not lose the water which your dam has gathered. If you have a thousand dollars in money, you can transfer it, and it will be worth as much in one place as in another; it is not so with character and influence. They cannot be transplanted. You must begin anew, and work them out, and up again. It may take a long time to become in a new field what you were in the old; and I am confident that the most useful men in New England have been those who stayed in one place. If it is the will of God that you go to another field, he will open the door, and make it plain to you. Don't put your hand on the latch; let Providence open it if he chooses. Work on hard, and if you are not in the right niche you will be put into it without your own efforts." These golden counsels are as valuable today as when first written; and perhaps they will kill some bees that are buzzing in some bonnets.—The Evangelist.

Dessenger and Visitor

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Two Heresies.

Two great heresies are destroying the life of the Christian church. And when we say this, reference is not to the dim and shadowy belief in a second probation, nor a belief in a universal restoration, nor a rejection of the Deity of Jesus Christ, nor the dogma of baptismal regeneration, nor even the growth of sacerdotalism. The first great heresy is a disbelief in the living God. Too many in all our churches have largely ceased to believe in Him, His power, His faithfulness or His promises. They have come to believe that He has abdicated in favor of men of wealth and standing, of money-kings. A "strong church" is a church, not that has in it a great deal of piety and power in prayer, a church made up of self-denying believing, praying souls; it is a church which has in its pews one or more men of wealth, who are ambitious of having a church second to none in town, who want high-toned worship, a high-toned choir, a first class organ and a pastor who will adorn any society. Have we not seen it? Have we not seen a plain Christian woman, who lived near to God, and who drew to Christ one after another all her class in the Sunday School, and whose Christian influence was felt on every hand, considered as well enough in her way, but nothing to require any special mark of appreciation for her devotion to the church, since she could not move in certain circles, and lives in a tenement up three flights of stairs. And then have we not seen a man come along who had made a pile of money *somewhere*, and who took a pew in the broad aisle, and have we not seen the attention paid to him and how his society was courted? and have we not heard pastor and deacons congratulating themselves upon the valuable acquisition that had come to the church? We need to look over the evidences of our faith and hope. Have faith in God! He lives yet, and "He is able to do exceeding abundantly above all that we can ask or think." The other heresy lies in refusing to believe the truth that we are not our own, that we belong to God. Of course we all profess this. No one for a moment denies it in words. But in practice, in life, do we and our possessions belong to God? Do we really believe this? Do we act on it? If we did, the work of the Master in the different departments would fairly thrill and throb with new and fresh impulses every day, and our treasures would be brim full and running over. Think you a church whose members recognized this fact would allow three months to roll by and no offering made to extend the Kingdom of our Lord and Saviour Jesus Christ on the earth? Never! These two heresies, that which denies the existence of the living God and that which denies God's ownership of us are paralyzing and killing us. Who will arise to preach among us the old faith, the faith of the New Testament?

Editorial Notes.

The article on the second page of this issue, which is written by Rev. A. C. Chute, in the interest of the Ladies Seminary, was prepared for the Maritime Convention and was to have been given at the last session of that body. It was not read on that occasion owing to lack of time. It will well repay perusal. The article is long, almost too long for a newspaper article, but it is written in Mr. Chute's best style, and is well done. The subject upon which he writes is one of great interest. Too much cannot be done for the mental and moral equipment of our girls. Acadia Seminary does well now. She is the peer of any in these provinces. We ought to make her the best.

—Special seasons of prayer are always helpful. They are harmful only when we confine our praying to these seasons. For some years past a week in November has been given to prayer for young men. This year the week to be observed begins with November 13. Pastors are asked to preach a special sermon to young men on Sunday, the 13th. There will be a special subject for each succeeding day. During the week it is asked that the following departments of work be specially remembered in prayer: The world-wide work, the student work, the foreign missionary department, work among railroad men, the army and navy, the educational, publication and physical departments, work for boys, the association at home (V. M. C. A.), religious work and the training schools. All worthy. Much good ought to result from a proper observance of such a week of prayer.

—The Christians we want are men who love the Lord Jesus Christ with all the heart and mind and strength. A man with only a single talent becomes a force in the church and community as soon as he is wholly given up to his Lord and Master. We read of Caleb as one "who followed the Lord wholly and fully." The church needs more Calebs today. Men who are dominated by an intense love for their Saviour who died for them, who will face any danger and attempt any duty, however great it may be. It is whole-souled piety that is so much needed. Men who follow Jesus so closely that by their sheer momentum carry others along with them. It is not brain, nor brawn, nor cash that is at a premium in the church of God; it is the love of Christ constraining men to do and dare for Him. To such men the prayer "Have me excused?" is unknown. They would bow down in dust and ashes if they found it seeking admission to their hearts. There are thousands who are willing to go to heaven in a parlor car, with a buffet attached, but these are not the men to win this world to Jesus Christ. The fact is such men are seldom used. The motto of the American Baptist Missionary Union with its altar and plow, and the words "Ready for either" in the foreground, suggest the kind of men whom the world needs and God uses. Our churches will never be the power they ought to be unless more attention be given to the quality of its membership rather than the number enrolled. Weight is of more consequence than bulk. It is a great thing to turn a sinner from the error of his ways, but when he is turned, what then? Why this, he will either become a worker in the church or a drone. Time will show which he is to become. Then is the time to test the pastor's ability and power to lead and teach and train. To get men into the church is one thing, but to train them for service is quite another thing. Many Christians are like rockets. At first they go off with most brilliant coruscations, but the brilliancy does not continue. When the church is all heated to a glow, they fire up easily. There is no trouble to get to meeting then, nor to sing most lustily about "bringing in the sheaves." How easy it is to work at such times. But when the excitement has passed, and the crowd gone, and the very air of the prayer meeting is depressing, it is not so easy to be "up and doing." Then we need "the fire from God's own altar brought." To kindle others we must be alive ourselves. It was easy for Caleb to exercise faith while he was picking the ripe grapes of Eschol; but to keep up his faith forty years in the wilderness and in the face of a mob of cowardly Israelites, who wanted to retreat, demanded both pluck and principle. Revivals fill the church, seasons of dullness winnow the church. It is the Calebs and the Barnabuses and Timothys and Dorcas, who are the stand-bys, who lift the burdens and do the work which tells. These are the men and women who "turn the world upside down."

An Old Letter and Hannah and Francis Webber.

To the Rev. Joseph Dimock, Chester, 1799.
DEAR BROTHER.—The other night I woke out of my sleep repeating those beautiful words:

"When I shall behold my Saviour,
Spotless, innocent and pure,
Sure to reign with Him forever
For His promise is secure."

I felt pretty well all the next day. The next night I awoke saying these words:

"God is my all, I hear his voice,
His love makes all my soul rejoice."

My soul did rejoice for some time, but as soon as these feelings were gone I thought it was nothing but a delusion of the devil. I have a great many promises of Scripture which apply to my case, but my unbelieving heart dares not take hold of them. Sometimes I think all the friends have forgotten me, and that they have no desire that I should be a Christian. I love everybody in the world that I think loves God. I count Christians as the excellent of the earth. Indeed they don't know how much they enjoy. They do not tell of Christ half as much as they ought to do. I think they are not half as much engaged in their Master's cause as they ought to be. I think if I could say that Christ is mine it would be my delight to tell it to an ungodly world, but I have little hope of ever being one. While I write I fear it will all be to my condemnation. Once I could read and pray with delight, and so I can now sometimes, but very seldom. Sometimes I go out with this intention, I will give myself up to Jesus. I fear I shall never obtain mercy, then I try to pray, but I cannot say one word. Then I take the Bible, thinking to find in it something to comfort me; but there is not one promise there for me. This is the way I spend the chief part of my days. Mourn with me. Pray for me. I know it will all be of no service unless the Lord speaks peace to my soul. Since I was first awakened under Rev. T. H. Chipman, it is going on five years. It distresses me when I think how long the Lord has been calling me. May the Lord strengthen you to go on your way rejoicing. May the Lord pour His Spirit upon you, and enable you to preach the gospel to poor sinners. If I should never be a Christian myself it is my soul's desire that everybody else should be.

Your unworthy friend,

HANNAH WEBBER.

The good Hannah's are not all in the Bible. In the early part of this century Abram Whitman, of Annapolis, but later of Chester, traded with Miramichi. On one of these trading trips he called at Canseau. His discerning business eye marked it as a most favorable point for business. He decided to make it his home. This very Canseau had had a history. As early as 1504, one hundred years before Annapolis Royal was settled, the French had a fish and fur trading station at Canseau. In 1724 197 vessels loaded with fish at this point. In 1733 76 sloops with 1500 to 2000 men and 14 whalers were in this harbor. The Governor of Nova Scotia spent the summer of 1735 at Canseau. In 1744 the fort was captured by French from Louisburg. Prisoners were carried to Louisburg, then to Boston. In 1775 Pepprell's fleet, on its way to Louisburg assembled here. A business of £50,000 was done here yearly. Abram Whitman sailed with his family from Chester in January, 1813, for Canseau. Paul Jones, the Yankee privateer was not on the sea at this season. Hannah Webber, whose sad letter is given above, was Abram Whitman's wife. When the voyage was over Hannah found herself in a community more heathen than Christian in their habits. How could she have her family exposed to such influences? Her heart was heavy. In the following April a heavier trial fell upon the family. James, her son, was drowned. There was no clergyman within 30 miles. Then there was a grave. Now she would not leave that grave to go back to Chester. There was no worship on Sunday. Mr. Whitman opened his own house. He conducted the divine service. David Bears opened his house and conducted worship in it. This gave the people two services each Sunday. Both Mr. Whitman and Bears were good singers. They established a Sunday School and a singing school. Mr. Bears died in 1830, a great loss to the community. In 1824, Mr. Whitman built a church for the Congregationalists—his own denomination. In 1830, a temperance society was formed. Mr. Whitman died in 1854, aged 93 years. Hannah was a Baptist, and in all these years represented the Baptists at Canseau. When Rev. Jos. Dimock treaded his way on horseback along the Atlantic coast to Sydney and Margaree, Hannah's house was his home. Imagine this once timid Hannah, now ripe with her heavy experiences and firm in the faith, receiving the pastor of her youth, exhausted with much travel, under her roof. Now she is as firm as a rock. One bereavement had followed another. The sea had claimed another son. He was last heard of when he sailed from Newfoundland. The Lord gave and the Lord hath taken away was the song of the victorious Hannah. What high communion Hannah, Abram and Joseph had under that roof in Canseau!

A. N. Whitman, son of Abram and Hannah, was a worthy successor of his father. He, too, has gone to his eternal rest, but his wife is yet living in the old home, a worthy successor of her husband's mother. After a time a Baptist church was built. Rev. James Stephens was the first pastor. In 1851 Mr. A. N. Whitman gave a lot for a Methodist church. Now Canseau is a flourishing community. The grandsons of Abram and Hannah are there in business on the

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old stand, worthy of all the honours due their grandparents. Rev. F. H. Beals is the worthy pastor.

I see by the morning papers that Dr. Trotter has gone to Canseau for money for the College Forward Movement Fund. He should thank God for Hannah Webber—the pioneer Baptist of Cape Canseau.

The good and great Hannah Webber, suggests another Webber good and great, Francis Webber, who came to Sackville, Halifax County, in 1812 from Chester, a babe in his mother's arms. His mother was a sister of Rev. Jos. Crandall. I know not the relation between Francis and Hannah, but would guess Hannah was his aunt. Francis was a descendant of Wolfret Von Weber, who came from Amsterdam to New York in 1633. He was born in Chester July 4th, 1811, and died at his son's in Sackville, September 7th, 1898, aged 87 years. He left in his will a parsonage for the church he loved so much. His father's house was a home for the ministers of the early days. There the son was early brought in contact with the pioneer Baptists and imbibed their spirit. His house and purse have always been open to contribute to forwarding Christ's Kingdom, both at home and abroad. His gifts for public speaking were remarkable. He read extensively on certain lines, and held clear views on religion and other great questions of public interest. He was one of the early temperance advocates. He stood firmly by his principles till the last. Both his physical and mental powers were continued near to the end of his active and useful life. In March previous to his death he met me at the station, and took me in his carriage over dangerous roads to his house. The denomination, as well as the church at Sackville, has lost one of its firm and valuable supporters in the passing away of Deacon Francis Webber. He had keen insight, analyzed closely, and could give reasons for all his beliefs and opinions. Before an audience he often became animated and spoke with clearness and effect. His business was a combination of lumbering and farming. He was well known throughout the county as an upright business man. And though most of his old friends had passed away before him, yet he had kept in touch with the present generation, and was to them a warm, firm friend. Let us thank God for Hannah and Francis Webber, for they are worthy.

They and hundreds of good people have done much for the Baptist cause in these provinces. They knew why they were Baptists. Their religion was rooted in Christ. They loved Him, made sacrifices for Him. Most sincerely and affectionately did they love all his people. The families of these Webbers revere the memory of these departed saints.

Arrows From a Hunter's Quiver.

LIFE A GREAT WHOLE.

We are all so accustomed to the habit of dividing time, things and life itself into sections, that we forget that all these combined and in themselves in some way form a complete whole. Time, is only a term to accommodate our understanding to the idea of eternity, as it rolls over the world and mingles with our life. Few look upon life as an eternal thing, but the Christian idea of it at least is that it is everlasting.

In spite of the ever restless spirit within us, bending forward to some mystical and yet ever far-off goal, we are under obligation to look upon life as a great whole, which if it is to be lived in reality, must be lived every day and hour. These thoughts are prompted as the scenes of life's activities shifts for many from the outdoor world, to that of one largely of great spirits, and sublime written truths, no one who knows life as it is written and lived, can be moved at the written tragedy and not be moved by that of every day occurrence.

It is by placing the great letter, and the greater spirit of life in proper relation to ourselves and to God and eternity, that we are enabled to address ourselves to our life's task, with zeal and devotion kindred to those of the Son of Man.

TORONTO BIBLE TRAINING SCHOOL.

For several years a Bible Training school has been conducted in the Walmer Road Baptist church of this city. Its classes have been largely attended, and full fifty students have graduated and gone to varied fields of labors, at home and abroad.

Recently the magnificent new building of the institution, erected on College street, was opened and dedicated free of debt, and the present year begins with bright prospects and a large number of students. Dr. Morehead of Xenia Theological Seminary, Ohio, has been lecturing and expounding the Word of God for several days, to audiences often overflowing the large chapel. It is not discreditable to say, that this institution was born in a Baptist church and largely among Baptist people. Its chief promoter and benefactor is its president, Rev. Elmore Harris, M. A., formerly pastor of Walmer Road Baptist church, and its principal, the Rev. Dr. Stewart is a Baptist. The institution however, is interdenominational, and has on its council representatives of the several evangelical denominations. Some of its teachers and lecturers are also from different denominations.

It is the only school of its kind in Canada, and is now in the midst of great opportunities, for the promotion of a critical and working knowledge of the Bible

MCMASTER UNIVERSITY.

The year of the brightest prospect in the history of the University is now on. The teaching staff this year is much strengthened by the addition of Mr. Wm. Houston, M. A., lecturer in History; Rev. Elmore Harris, M. A., lecturer in Evangelistic Methods; Mr. G. J. Menge, B. A., B. Th., as Fellow in Classics; Mr. H. B. Topcott, B. A., as Fellow in Moderus. These additions constitute a strong staff of eighteen, to devote their best powers to the training of a bright, ambitious, and the largest body of students, that ever pressed themselves to McMaster's shrine of learning. The Freshman class is the largest in the history of the University, and numbers about 40. In the first year of Theology there are graduates in Arts, of Toronto University, Durham University, England, and McMaster University. The number of special students is smaller than ever before, all of which goes to show that the Theological course is strong enough for the best of men. Nova Scotia, New Brunswick, Quebec, Ontario, Manitoba, N. W. Territories, British Columbia, the United States, England, Ireland, Scotland and Burmah, are the countries represented by the students.

The spiritual life of the institution continues to be unique, and the chapel services are over-crowded, so that a new chapel is a necessity.

At the recent Convention service held in the Bloor St. church, the Chancellor laid strong claim to the importance attached to the University, as a Christian and national institution. He said the insistent, constant message of McMaster, to her friends henceforth must be, "We are young, we are growing, we are growing, give us room." Prof. Newman delivered the Convention address on "The Graeco-Roman Civilization as a Preparation for Christianity," which was well in keeping with his wide and varied learning, and was vigorously received by a large congregation. J. HARRY KING. Toronto, Oct. 20th.

Notes From Brown University.

It occurs to me that a few notes from "Brown" may be of interest to some of your readers.

The work of the year is fully underway. In fact we are within sight of the mid-term examinations. All the varying degrees of earnestness between sustained enthusiasm, and sustained indifference, usually found in a body of miscellaneous students, are also present here. The daily "quiz," by which the professor during the first few minutes of the hour reviews the lecture of the past day; the occasional written "test," by which each main division of a subject is reviewed; the "mid-term exams," and the exams, at the close of each term, enable both professor and student to know the amount of honest work that has been done.

To a large class of students the library—which seems to contain detailed information on every possible subject—is the favorite and necessary place of study. An excellent plan of reserving all the most valuable books on the subjects taught by lectures, keeps them constantly within the reach of the students pursuing these particular studies, and keeps the library constantly filled with diligent and eager students. Comparatively few books are taken out, as the body of students find their time fully occupied with those that are reserved.

We are much impressed with the excellent opportunities here given for independent research and thorough study along any specially chosen line. During the busy years of my pastoral work, many questions have unceremoniously stalked into my presence, and demanded the most careful scrutiny and study, that I have been obliged to set aside because of the lack of means and time to make this thorough examination. Some of these questions have been permitted to come out of their hiding places, in the course of my study here, and stand for a while in a tolerably good light.

The general feeling here is that this year gives promise of being a very successful one. The number of students is unusually large, the total being 909. Of these 94 are graduate students, 145 seniors, 114 Juniors, 125 sophomores and 214 freshmen. Fifty-eight are taking select courses and 159 ladies in the Women's College. There are over 70 Professors and Instructors to direct this great body of students in their work.

The loss of President Andrews is very keenly felt, and much attention is being given to the matter of choosing his successor. In the meantime, B. F. Clarke, A. M., Sc. D., is the acting President. He has been connected with the University as Professor for many years, and is discharging the responsibility now placed upon him to the satisfaction of all.

Football is in the air. That is practically correct, as the pig-skin is actually in the air the most of the time; being vigorously kicked by the padded veterans, who are the most of the time doing hard practice or engaged in some hardy contested match game. I believe that "Brown" is getting to have what is considered an enviable reputation in this game. The first popular lecture of the year, was delivered

Monday evening, 24th inst., in Sayles Hall, by Mr. Jacob Rüs, of New York. He is a specialist in that particular line of sociological study, that makes the city poor, the object of study with a view of bettering their condition. By the aid of excellent lime-light views, he took us through the slums and crowded tenement houses of New York, and sent us away with the strong impression, that the environment of the poor in the large cities was tending to either crush the life out of them, or materially to transform them into criminals.

Through the consideration of the Nictaux church, I am able still to remain her pastor while continuing a course of study here. J. W. BROWN.

Brown University, 27 Benevolent St., Prov., R. I.

British Columbia Churches and Missions.

For the guidance of Easterners we give the list of churches and missions so that those coming West may correspond and get located:

Table with columns: Churches and Missions, Pastor or Missionary. Includes entries for Vancouver, Victoria, Chemainus, Nanaimo, Wellington, Fraser Valley, Chilliwack, Rossland, Trail, Nelson, Kamloops, Peachland Mission, etc.

Do Ministers' Sons Turn Out Well?

The sneering proverb which maligns ministers' sons is shown to be false by De Candolle, a French scientist and skeptic. He gives lists of eminent scientists and scholars who were the sons of pastors—Agassiz, Berzelius, Boerhaave, Eucke, Euler, Linnaeus, Olbers. Among historians and philosophers he names Hallam, Hobbes, Emerson, Sismondi and others.

Says the Springfield Republican: "A glance through any biographical dictionary reveals scores, if not hundreds, of children and grandchildren of clergymen in every range of literature, science and philosophy.

The disposition of sons to follow the callings of their fathers makes divinity conspicuously hereditary in such world-wide-known theological luminaries and pulpiteres as Jonathan Edwards, Archbishop Whately, Robert Hall, Lightfoot, the Wesleys, Lowth, Stillingfleet, the Beechers, and Spurgeons—a list that might be multiplied indefinitely, to which every reader can add from personal knowledge.

How many poets have been the fruit of clerical matrimony? Young, Cowper, Thomson, Coleridge, Montgomery, Heber, Tennyson, Lowell, and many others of note.

Look at the clerical contributions to intellectual philosophy in such distinguished sons as Dugald Stewart, Cudworth, Reid, Brown, Boyle, Abercrombie and Bentham.

Literature has been a wide field for ministers' sons to cultivate, as is evidenced by Swift, Lockhart, Macaulay, Sterne, Hazlitt, Thackeray, Bancroft, Emerson, Holmes, Kingsley, Matthew Arnold, and a hundred others.

To architecture this class contributed Sir Christopher Wren, to art Sir Joshua Reynolds, to heroism Lord Nelson.

The daughters of the clergy may not be overlooked—Mrs. Trollope, Mrs. Barbauld, Jane Taylor, Elizabeth Carter, the Brontes and Mrs. Stowe.

How many ministers' sons have become eminent in civil life! Henry Clay, Burr, the Everetts, down to our last Presidents, Arthur and Cleveland.

We are prepared for Monsieur De Candolle's figures and for his assertion that the sons of clerical families have actually surpassed during two hundred years in their contributions to the roll of eminent scientists, the singular contributions of any other class of families not excepting those that belong to the directly scientific professions—physicians, surgeons and chemists.

Will some one who is fond of making ministers' sons the butt of their cheap wit and coarse jokes please give us a list of sons of any other profession that can show as grand an array of leaders in as many different fields, to say nothing of the many humble, faithful workers unknown to fame, as can be found in the ranks of ministers' sons?—Ex.

The Falls of Niagara have been the scene of many a tragedy, but many marvellous escapes have occurred through courage, presence of mind or good fortune. Some of the most extraordinary of these are described by a well-known journalist in an article which he has written for the next volume of The Youth's Companion.

The Story Page

A Scar and a Story.

"Didn't you ever get a shot when you were in the army?"

"Yes, Fred," replied Uncle Cloyde, who had been thrilling his nephew with stories on the war. "Yes, I was shot just once; and it was in my first fight, too."

"I guess it wasn't a very bad wound. You brought both your arms and your legs back with you, and you don't even limp," remarked the lad, as though he considered that soldier a failure who would exhibit neither an empty sleeve nor a cork leg. "Haven't you even a scar in any place?"

Uncle Cloyde smiled a queer smile.

"Yes, I've got one scar," he answered.

Fred gave a sigh of satisfaction. "I should think a soldier would be proud of a scar he got fighting for his country. Where is your scar, uncle?"

Uncle Cloyde stood up, turned slowly round and lifted off his army hat.

"I am not proud of my scar, Fred. I keep it hidden when I can; but you shall see it and hear how it came to be there."

Fred, looking and listening, saw his uncle's forefinger traveling down the back of his head and pushing aside his dark hair. There, plain and distinct, was a smooth little path of skin, white and shiny, about two inches long.

A look of astonished disappointment clouded the boy's face.

"Why uncle, what were you doing to get shot in the back of your head?"

Again the same peculiar smile showed in Uncle Cloyde's eyes.

"Fred, you will never see war, I hope; and yet your chances to show yourself a hero will come just the same. When this time does come, you will have to choose, perhaps, between standing alone for what you know is right, or turning your back on duty as 'the rest' do. In my first fight I ran away because 'the rest' did, and ever since I have carried a scar that I am ashamed to own. You shall hear the story. When a time comes for you to stand alone for what is right, remember it."

"At the time I enlisted in the army, 35 years ago, most of my comrades were young fellows who, like me, were eager to be sent to the front and learn what real war meant. But instead of this our company, with others, was ordered away from the main body of troops, to occupy and hold a little wooded valley, which it was thought the Confederates would try to capture. Days passed, and weeks, but no attack was made; no sign of a Confederate appeared. Nothing more exciting came to us than our everyday military drill and target practice. It was a tedious time, and our men began to think they were never to know what fighting meant. One of our boys was a little fellow from Illinois; just a schoolboy he was, who had enlisted when only sixteen."

"Only four years older than I am now," remarked Fred.

"There were others as young, but he was a pink-cheeked, curly-headed lad, so small and girlish-looking, that we all petted him and poked fun at him and called all sorts of unsoldierly nicknames: Sissy and Shorty, Dolly and so on."

"Didn't it make him mad?" inquired Fred.

Uncle Cloyde, shaking his head, went on with his story.

"It was just after daybreak one fresh June morning, and while our boys were joking and grumbling over theirhardtack and coffee and the prospect of another dull day, that suddenly the blue sky over our heads was blotted out with rushing clouds of smoke, and from the hilltop came the flashing and crashing of guns. Then, bursting through the smoky clouds, shouting and yelling as they came, down the hillside swarmed the Confederate soldiers."

"A deep stream flowed through the valley, and from behind the trees and brush that lined its opposite bank, the Confederates fired again upon us. It was all so sudden, so utterly unexpected, that at the first sounds of attack our men stared, startled, into one another's faces; then, as bullets whizzed around us, and some of our poor fellows dropped bleeding, every feeling, but terror and a sense of our danger, left us, and like animals frantic with fear we ran for our lives. Through the woods we rushed, dropping down behind stumps and bushes, as we sought shelter from the Confederate bullets. My own legs were carrying me toward a great tree that seemed to offer an escape when, all at once, I dropped helpless. A bullet had caught me on the back of my head, plowed a furrow along my scalp and glanced off without sinking into the bone."

"It must have stunned me for a few seconds; but a moment later I heard the firing of a third volley from the far side of the creek—though it seemed frightfully near then—and the shouting of the Confederates, as they rushed through the brush searching for a place to cross

for the stream was deep, and its bottom soft and treacherous. Three times they had fired and not a gun from our side had answered them.

"As I stared about me, dazed and helpless, suddenly close beside me rang out a sound that shocked and thrilled me, the sound of one—just one—Union musket. Then again I heard it; a courageous, daring sound it was, and, raising my head to see what it might mean, I looked upon the most splendid deed of courage my eyes have ever witnessed."

"What I saw was our soldier boy—the little fellow we had laughed at because he was so like a girl—with his pink cheeks and yellow curls, but eyes that blazed. There he stood alone, his back against a tree, and his fearless face toward the Confederates, steadily loading and firing, loading and firing his one solitary musket. As his single repeated shot told the Confederates, that just one Union soldier stood to defend the little valley, they raised a wild yell, and scores of muskets sent their bullets pelting about the little hero."

"Well, it takes a long time to tell it, though it all happened in five minutes. Our boys, crouching in their hiding places, were peering cautiously out to learn the meaning of the sound they heard. The sight of that boyish figure, facing death alone, in all that din and danger, was irresistible. The spirit of courage, that had been paralyzed by sudden terror, leaped to life in a hundred hearts, and every man of us was the soldier again."

"He had raised his gun to fire once more, and this time as its shot rang out a hundred echoing shots followed it, and from a hundred throats a ringing shout went up. Cheering and cheering again, our boys in blue burst from their hiding places and gathered about him where he stood; and the rout of five minutes ago, had become a rally. The safe crossing of the creek, which the Confederates had not discovered, our boys knew well."

"To the ford! to the ford!" they shouted; and then down to the water's edge they plunged, and into the water, knee deep, waist deep, deeper still; then across and up the bank, hand to hand, face to face, with the Confederates. It was desperate, the fighting that followed, but the spirit of our little hero had set the hearts of his comrades on fire, and they fought now with a courage like his; a courage that could meet death, but would never give up."

"And so, when it was over, and we crossed the creek to our camp again the valley was still ours. I tell you we hurrahed over our victory, but the most of all we cheered for our soldier boy, who was as modest as he had been brave. Every man of us knew and owned that it was the steadfastness of this one lad, that had saved us that day from defeat and disgraceful loss."

Uncle Cloyde had finished, and Fred rolled thoughtfully on the grass for a few moments. Then he said:

"I never thought that just one soldier's courage could count for so much. I'll remember that story, uncle."

"Yes, one soldier's courage does count, my boy, for courage is catching. Courage is catching. Never forget this. You may never need to show the sort of courage that, in a time of unexpected attack, will keep you facing bullets alone, but there will come to you a time of sudden temptation, when the cause of right will need a moral courage, that will hold you steadfast to duty when others forsake it. When this comes, remember my story and my soldier boy, and stand alone, if need be, for what is right. And be sure that as our little hero's brave stand brought his comrades back to duty and victory, so yours will surely win for truth and right."—The Advance.

Ruth Bradford's Dress.

BY EUGENIA ELDRIDGE.

I like to look at the portrait paintings of my ancestors, that hang upon the walls of the dim parlor in the mansion house where I was born, but none interests me more than that of Ruth Bradford, stiff and stately in stiff brocade, pearl brooch, and fine laces.

But Ruth was a little girl once, with light step and buoyant heart, skipping gaily through meadows and pasture fields. Her home was in the Old Colony of Pilgrim fame, nearly a hundred miles from Boston Town. She was thorough Mayflower stock. Her line could be distinctly traced from William Bradford, governor of Plymouth, and the old names that signed the civil polity compact in the Mayflower's cabin, White, Alden, Hopkins, Carver, were all about her, neighbors since the settlement began.

In the far-away year 1756, Ruth was born, when the French and Indian war ravaged this section of country, and the little girl early learned to dread and fear the name Indian. Her father seldom left home without fortifying his house against an attack. But days of peace drew on. Their settlement was spared. The Indian tribes retreated to the depths of the forest, or grew friendly, and many and many were the fireside tales and folk-lore stories concerning them familiar to Ruth's

childhood, remembered by her to old age and told to children's children's children.

I seldom look at her portrait without thinking of the fund of stories and experiences she could relate, not only of the Indians, but the plain and frugal life of her early years, customs of the last century, and her clear and vivid recollections of the "Dark Day," in 1780, when meeting-houses were opened and the people wended their way thither, lanterns in hand to light the path, and her father who was deacon of the church, prayed that God, who spared the wicked people of Nineveh when they repented, would send them his light again. But I think we enjoyed, as much as anything she ever told us, the story of her first visit to Boston.

It was a great event in Ruth's life. Her father's eldest brother lived there, and she had the promise of accompanying her father on one of his visits. She was sixteen years old when she went, and it was almost as great an event to her brothers and sisters as to herself, for it was rarely that a boy or girl at the age of sixteen, from that remote township visited the great metropolis of the Bay Colony. But Ruth was going.

It was a fair October morning when she mounted the strong farm horse, behind her father, on a stout pillion. This pillion was a homemade affair, somewhat crude, but the cushion was soft, and there was a little platform upon which she could rest her feet. There were few carriages among country folk. The ox-cart served, but horseback riding was almost universal. So to Boston Ruth went, stopping for food and lodging at the various taverns along the turnpike.

Ruth's father was not sure how many nights they would need to be upon the journey. Of course it would depend upon the roads and the "holding-out" of the horse, for he was not so young as he was once. But in due time they halted in front of a queer little house on Milk street, and Ruth was in Boston, and she passed a whole week in the fair town.

She saw the magnificent new Town House, built in 1748, and for many years the "Old State House" of the present aristocratic city, and the Province House, where the state gentry met for balls and gay dress parties. To the eyes of this daughter of the Pilgrim, such scenes were new and strange indeed, but the crowning point of Ruth's visit was neither fin: buildings nor gentry, and yet it proved the girl-nature strong within her, and that a love of finery was slumbering in her heart. She was taken to the Tremont street shop and given a silk dress, plain silk, to be sure, but a real silk dress! Think of it! Was ever a girl so proud and happy before?

Her father looked grave at such "doings," but Ruth laughed softly as she folded the silk in a flat parcel and tied it to the pillion, thinking all the while how fine she would look (vain little Ruth), and they started for home. Never once did her father allude to the dress. Never once, it seemed to Ruth, did she cease to think of it.

Arrived home, to Ruth's dismay the new silk was placed by her mother in the cedar chest. That meant to stay, for Ruth well knew that what went into the cedar chest seldom came out except in time of housecleaning. Poor, poor Ruth! Life to her seemed bitter! Would that she had never gone to Boston!

To reconcile her, she was told the story of her father's great aunt, who lived in the latter part of the preceding century. When a young maiden, she had a silk dress, and wore it too, a piece of finery like a silk dress—defying the laws of the Colony and imperiling her immortal soul, for there were laws on dress and against wearing gold and silver and silks by men and women of mean education and low rank, and this maid was prosecuted, disgracing the whole family. Should not such an experience be a warning to Ruth?

"In vain did she plead; a hundred years had passed, but the Boston silk remained in the cedar chest."

But there came a day, years after, when the great chest was opened and the silk was brought forth, and no mention made of Old Colony laws; when Ruth stood arrayed in soft shining folds, with a string of gold beads around her neck, and a cap of soft, filmy lace upon her head. It was her wedding day.

After that there were many silks, including the stiff brocade in which her portrait was painted, and, for aught I know, gold and silver lace was upon her wearing apparel, for the prosperous years brought large wealth to her home, but whenever she told the story of her journey and first Boston silk, she would add, "Seek the ornament of a meek and quiet spirit, my dears, and the outward adorning will care for itself." But this was when she became an old, old woman, for she lived to a great age.—Christian Work.

Phil's Experiment.

"Have I got to rake up these leaves every day?" asked Phil, with a whine in his voice.

"Yes, every day," replied his mother sternly.

"But what is the use? They keep on falling and make just as big a litter as before."

Nov... "You r... mother, s... "I wou... "And y... the dish... day. You... Phil co... leaves. "Seem... other fol... wood and... flowers—... "Do yo... you?" as... "Yes, s... doing thi... me." "Do yo... "Yes, m... mamma?" "If yo... "Rem... a single t... Phil dro... rushed a... up his m... pleasant... "Runni... his trou... "Mam... toward th... mamma... change h... "Ah! t... tell abou... often hav... It took... every sti... on his tr... skirt of t... and he r... was late... resolution... The te... tearing l... was glad... buttons... clothes v... "Never... me to do... please al... Return... boy's app... "Whe... for him... "Hav... mother... "Why... for me... done." "But... Phil st... look at t... I did... he turne... But th... looked a... "I ca... But hi... will not... Phil w... ling him... and rejo... came, he... He we... isfaction... drive th... "The... "Tat... and run... cow." He hu... everyth... had left... "Hel... pitcher... he ran f... "Now... none in... way? "But a... trifle hu... together... had hea... any one... respons... peace a... will and... duties a... Next... bell to... mutton... "Wel... to live a... all," he... sneakin... to eat... appetizi... can't do... He y... fast, at... side-lon...

"You room has to be set in order every day," said his mother, smiling.

"I wouldn't care much if it wasn't," said Phil. "And your shirts have to be washed every week. And the dishes you eat from have to be washed three times a day. You keep on eating, you know."

Phil could not forbear a smile as he raked away at the leaves.

"Seems to me I have to do a good deal of work for other folks," he went on, mournfully. "I have to pile wood and cut kindling and drive the cow and water the flowers—and things."

"Do you have more to do for others than others do for you?" asked his mother.

"Yes, ma'am, I guess so. Anyway, if I could stop doing things for folks, they might stop doing things for me."

"Do you really mean that?"

"Yes, indeed," said Phil, eagerly. "May I try it, mamma?"

"If you like. You may try it for one day."

"Remember, then, mamma, nobody's to ask me to do a single thing, and I'll remember my part. Hurrah!" Phil dropped the rake over the small pile of leaves and rushed away to look at his fishing line, for he had made up his mind to go fishing in the afternoon, and have a pleasant time.

Running hastily to the barn, he fell and tore a hole in his trousers.

"Mamma," he cried, picking himself up and going toward the house. But he suddenly remembered that mamma was not to be called upon. He ran upstairs to change his torn garments.

"Ah! Two buttons off my other pants, and I forgot to tell about it. Never mind, I can sew them on myself; I often have. It's easy enough to sew on buttons."

It took him a long time to thread the needle, and then every stitch was a separate trial. But as he sprang to put on his trousers he found that they were sewed to the skirt of the coat he had on. The school bell was ringing, and he rushed away with the torn trousers on. But he was late, to his regret, for he had begun school with a resolution not to have one tardy mark during the year.

The tear in the trousers kept catching in things and tearing larger, until he was very much ashamed of it, and was glad at length to hurry home. As he again sewed on buttons, he could not help wondering if mending one's clothes was not a little harder than cutting kindlings.

"Never mind," he said to himself. "Nobody will ask me to do anything after dinner, and I can do just what I please all day, when I get out of school."

Returning home, he went to the dinner table with a boy's appetite.

"Where's my plate?" he asked, seeing no place ready for him.

"Have you forgotten our agreement?" asked his mother.

"Why, no, mamma, I said nobody need do anything for me. I am going to wash my own dishes when I'm done."

"But do you expect any one to cook for you?"

Phil stared at her a moment, then gave a rather blank look at the roast beef and sweet potatoes.

"I did forget, that's a fact," he said, with a laugh, as he turned and went out.

But there was little spirit in the laugh, and mamma looked at him with a sober face.

"I can't see him miss dinner," she said.

But his father said, "Let him learn his lesson well. It will not hurt him."

Phil went out to the orchard and ate apples, not troubling himself whether any one had raised them for him, and rejoicing in the reflection, that when picking time came, he would not have any part of that work to do.

He went fishing, and on the way home he had the satisfaction of sitting on the fence to watch his brother Ben drive the cow home. Ben hailed him:

"The Pratts have come to tea."

"That's jolly!" shouted Phil, springing from the fence and running home, leaving Ben to plod along with the cow.

He hurried to his room. The bed was not made, and everything he had touched that day lay just where he had left it, which did not trouble him.

"Hello—no water!" he exclaimed, as the empty pitcher flew up in his hand. But, bethinking himself, he ran for his own water.

"Now for a clean collar." But his face fell as he saw none in his drawer. What did he want of a collar anyway? No one would expect to see him at the tea table.

But as he lay awake, after going to bed, restless and a trifle hungry, he began to wonder if his bargain was altogether a satisfactory one. He recalled something he had heard his mother say about it being impossible for any one to live unto himself, or to escape the duties and responsibilities owed by each to each other, and that all peace and harmony and happiness, depend upon the good will and cheeriness and loving-kindness with which these duties are performed.

Next morning he awoke at the sound of the breakfast bell to a keen perception of the delightful smell of nutton-chops, buckwheat cakes and other good things.

"Well," he exclaimed, jumping up, "I'm not going to live another day on apples, if I know myself. After all," he went on, as he dressed himself, "it's a mean, sneaking thing to try and slyly things. I get all I want to eat, and good too"—and he sniffed eagerly as the appetizing smell came stronger—"and it's a pity if I can't do a little to help on."

He went out and had the leaves raked before breakfast, at which he appeared with a glowing color and a side-long glance at mamma.—Selected.

The Young People

EDITOR, J. B. MORGAN

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

Prayer Meeting Topic—November 6.

B. Y. P. U. Topic.—True religion, Micah 6: 6-8.

Daily Bible Readings.

- Monday, November 7.—Micah 7. A covenant-keeping God, (vs. 20). Compare Psa. 105: 8, 10
Tuesday, November 8.—Nahum 1. Knows those who trust in him, (vs. 7). Compare John 10: 4
Wednesday, November 9.—Nahum 2. Nineveh in the hands of an angry God. Compare Zeph. 2: 15
Thursday, November 10.—Nahum 3. The downfall of wickedness applauded, (vs. 19). Compare Lam. 2: 15
Friday, November 11.—Habakkuk 1. Patience prolonged to a limit, (vs. 3). Compare Lam. 3: 8
Saturday, November 12.—Habakkuk 2. Let all the earth keep silence before him, (vs. 20). Compare Zech. 2: 13

Prayer Meeting Topic—Nov. 6th

True Religion. Micah 6: 6-8.

Scripture is the best of commentators. James 1: 27 says: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widow in their affliction and keep himself unspotted from the world."

Help others in time of distress and do right yourself. That is a loud and telling profession, one which men will respect. "What doth God require of thee, but to do honestly and to love mercy and to walk humbly before thy God?" Here is the sum of all Christian duty.

I. Be Honest. (a) With God. (b) With men. (c) With yourself.

II. Be Merciful. (a) To men. (b) To the dumb animals. Dr. Hall said he would not give much for the man's conversion, whose horse could not tell the difference. A merciful man will be kind to his fellow man and to his beast.

III. Be Humble. The humility of the valley makes it fertile, while the high hill is stripped of all green things. Humility is a receptive attitude. "Humble yourselves in the sight of the Lord, and he will lift you up." We only read of three persons in Scripture whose faces shone remarkably, viz.: Christ, Moses and Stephen, and all were eminent in the grace of humility.

Clothed in this grace, we may come before the Lord, and carry away his richest benediction. G. R. W.

The Appeal of the Gospel to Common Sense.

All who pride themselves in being governed by good sense rather than by sentiment, influence or even example, ought especially to be Christians. If ever any appeal were made directly and forcibly to common sense, it is that of Christianity. Leaving out of account at present all considerations of gratitude or affection, and taking merely the lower ground of expediency, has not the gospel a right to every one's serious attention, and to his acceptance?

It appeals to every man in his own behalf. It tells him that, whatever others may do, he has himself to look after and provide for. This is as true in religion as in business, and more true. Others indeed may concern themselves and may be helpful. But if he does not make effort for himself to take advantage of the divine offers, no other person's zeal can do the work in his behalf. The gospel reminds him of this and points out to him the risk of not looking personally after his own interests.

It deals with simple, plain, undeniable facts, from which there is no escape. He is here today. He may be gone next year, next month, perhaps even tomorrow. Whether he does or does not believe all which he hears about a future life, his good sense tells him to live so that, if there be one, he may be prepared for it in the best manner. The same sound sense insists that whoever lives the most pure, noble, unselfish, useful life here, of course is best fitted for whatever may be coming hereafter. And it declares that this is just the life that Jesus Christ did live and which his gospel insists upon.

The gospel does not try to deceive anyone or to beguile him. It does not pretend that to be a Christian always is easy, and his observations teaches him better than to believe that. Nor does it hold out to him the prospect of immediate perfect happiness, or of any other kind of reward, as a bait, although it does assure him that in the end he will rejoice in being a Christian. It treats him fairly and frankly as a man deserves to be treated. It tells him that he ought to be a Christian. Let him do his duty, and let happiness take care of itself. It tells him that he will have a hard fight against evil as long as he lives, but that it is more sensible to accept this fact and to make his fight manfully, with the heavenly aid

which he will have, than to shrink from it or refuse to consider it.

In a word, in spirit, in fact and in method, the gospel appeals to common sense upon its own ground.—Congregationalist.

Remove a Sign of Power.

When a man has done wrong, one way to ease the pain of it is to do more wrong. It will not hurt so much the second time, because there is not so much of him to be hurt by it. Like the younger son in the parable, he has wasted his substance by his act. He is less of a man, less of a being, for having put himself under the destructive power of sin, without seeking to regain the lost ground by sorrow, and the fresh growth which God's spirit stimulates in those who repent their sin. It is the worst of signs when our sins trouble us less and less, and give us a diminished pain. It shows that the great process of spiritual waste has gone on within us. But when fresh sin brings a fresher and deeper pang of misery to us, let us thank God for that, for it shows that the heart still retains its power to grieve and to grow.—Sunday School Times.

Webster in the Clutches of a Nantucketer.

For native shrewdness the palm must be presented to the Nantucket man mentioned in the Boston Herald:

A sharp Nantucket man had a small case which was to be tried at Nantucket one week in June, and he posted to Daniel Webster's office in great haste. It was a contest with a neighbor over a matter of considerable local interest, and his pride as a litigant was at stake. He told Webster the particulars, and asked what he would choose to conduct the case.

"Why," said Webster, "you can't afford to hire me. I should have to stay down there a whole week, and my fee would be more than the whole case is worth. I couldn't go down there for less than one thousand dollars. I could try every case on the docket as well as one, and it wouldn't cost any more, for one case would take my time for the entire week anyway."

"All right, Mr. Webster," quickly responded the Nantucketer. "Here's your one thousand dollars. You come down and I'll fix it so you can try every case."

Webster was so amused over this proposition that he kept his word. He spent the entire week in Nantucket, and appeared on one side or the other in every case that came up for hearing. The shrewd Nantucketer hired Daniel out to all his friends who were in litigation, and received in return fifteen hundred dollars, so that he got Webster's services for nothing and made a good profit to boot.—Ex.

Herb Molly.

In a corner of one of the great markets of Philadelphia a little stall was for many years occupied by an old Scotch woman. She sold only heads of lettuce and herbs, but few as crisp and fresh were to be found in the city. Sometimes the other hucksters urged her to "spread out" into the larger vegetables.

"Na, na!" she would say. "I ken my salats an' my herbs. I dinna ken th' ither. I suld cheat and be cheated wi' them."

Herb Molly never wronged any one of a penny. Her sense of justice was so fine and so long proved that disputes in the market were brought to her to decide. Customers who once stopped to buy the fresh, crisp leaves from the tidy old body always came again. Something in the withered face which looked out from under the white cap went with them and drew them to her again.

More than one busy housekeeper would go a mile out of her way to buy from Molly.

"It is not only that her herbs are so fresh and delicious," one said, "but it rests me to speak to her. She is only an ignorant woman, but so true, so friendly. It is the kindest soul in the world that looks out of her eyes."

In the twenty years during which she sat in the same quiet corner she gradually became a power in the market. Noisy people lowered their voices in their bargaining when they spoke to her. Even Big Pete, the butcher and rough, made her his confidante.

It was to Molly that the women carried their troubles about sick babies and drunken husbands. It was Molly who coaxed Big Pete's boy to give up liquor, and who saved more than one girl in the market from going astray. She lived alone in a one-roomed tenement. She had the only children she had. She had love enough in her own heart to mother them all.

But the thing that gave her such extraordinary power over men was that God was so real to her.

"She don't preach," one woman said: "but Jesus is with her all the time. She talks to Him. She knows Him."

"I don't know nothin' of priests or preachers," Big Pete used to say, "but I believe in Molly's God."

Molly died the other day. There was no notice in any paper to show that a power for good had gone silently out of the world. But her empty corner was swept and closed that day, and over every stall in the market hung a scrap of black. One man whom she had brought back to decency and happiness said:

"A woman may sit as a huckster in this market and yet be one of the angels of God."

That was her only funeral sermon.—Exchange.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR NOVEMBER

For the North West and British Columbia, for the Indian work, that this year, there may be a great ingathering of souls. For the officers of our Union and Missionary Societies.

Bridgetown, N. S.

Crusade Day was observed by our Aid Society, Oct. 31th. The regular prayer and business meeting was held in the vestry of the church in the afternoon. A large number of the sisters were present and several visiting sisters. We all realized the presence of the Master with us. Two joined our society that day, another has since sent in her name, thus cheering us in this noble work for Christ. A social hour was spent in the reception room, where tea had been provided by the sisters. A public meeting was held in the evening, a pleasing programme had been arranged, consisting of music, readings, papers and recitations, which were much appreciated. Amount of thank-offering, \$17.25.

A. L. DIXON, Sec'y.

Deerfield and Pleasant Valley.

We observed Crusade Day in our Aid Society, by dividing our members, who were present at our regular meeting in October, into committees and visiting the homes of sisters not members. A pleasant afternoon was spent and our membership increased. We held our public meeting on the Sunday evening following Crusade Day. The weather was very unfavorable, but quite a large number was present. There were readings, a recitation and an essay dealing with different phases of mission work, and several short addresses by brethren present.

We hope a deeper interest in our mission work was created. The outlook is very hopeful.

MARY M. DUNN.

A Mission Band was organized by our Pastor, Mr. Whitman, in Knutsford, P. E. I., on Wednesday, Sept. 7th, with a membership of 20. The officers of the first quarter are: President, C. M. Clay; Vice-President, Lucinda Harris; Secretary, Maud Silliker; Treasurer, Lena Harris.

MAUD SILLIKER.

O'Leary Station, P. E. I., Oct. 22

Cheverie, Hants Co.

On the evening of Sept. 30 the W. M. A. S. held a public meeting in Cheverie Hall, presided over by the President, Mrs. A. Houghton. After the usual opening exercises, a short report of the year's work was given by the President. We were pleased to have with us, our County Secretary, Mrs. John Nalder, of Windsor, who gave an account of the Foreign Mission work of India and urged upon the society a more thorough consecration of life and work. All were especially interested when she spoke of the work of Pundita Ramabai, who is doing such a noble work among the child widows of India. We also had with us Rev. George Caldwell of Rhode Island, who delivered a very fine address. After the close of the addresses we were favored with a solo from Mrs. Nalder and chorus by Messrs. James and John Armstrong. The young ladies of the congregation under the leadership of Prof. C. H. Burgess rendered a few appropriate selections. A collection of \$4.63 was taken for Foreign Missions.

M. McLELLAN, Sec'y of W. M. A. S. Chiverie, Oct. 18.

W. B. M. U. Receipts.

Amounts received by the Treasurer of the W. B. M. U., from Oct. 13 to Oct. 27. Greenfield, Mission Band, F. M. \$17; Homeville, F. M. \$1.25; Coll. Miss. Johnstone's meeting, F. M. \$3.75; Hantsport, F. M. \$2.50; Port Morien church, "Coll. in connection with meeting held by Miss Johnstone," F. M. \$5.80; Arcadia, Mission Band, to constitute Mrs. Amy L. Frazer, a Mission Band Life Member, F. M. \$10; proceeds of concert, Osborne, F. M. \$5; reports 20; Berwick, F. M. \$13.50; Somerset Branch, F. M. \$3; Weston Branch, F. M. \$2.20; reports, 60; North River, F. M. \$6; H. M. \$4; Mission Band, F. M. \$9.50; Tidings, 50c; Billtown, F. M. \$8.25; H. M. \$1.30; reports, 50c; Tidings, 25c; Halifax, Tabernacle church, F. M. \$3; H. M. \$3; Port Greville, F. M. \$4; Cumberland Bay, F. M. \$6.75; Reports, 25c; Bridgetown, F. M. \$4.50; H. M. Coll. \$5.50; proceeds of Crusade Day, Miss Newcumbes salary, \$14; Brookville, Hants Co., R. M. \$5.93; Tidings, 25c; Halifax, 1st Baptist church, F. M. \$22; H. M. \$16; Hampden Station, Mission Band, F. M. \$5; Chance Harbor, F. M. \$3; New Tusket, F. M. \$3.25; Little Bras Dor, R. M. \$5.35; H. M. 75c; G. L. M. 25c; Parraboro, F. M. \$3; H. M. \$3; St. Stephen, Union St., F. M. \$12.80; reports, 30c;

Hantsport, Tidings, 25c; Cavendis', F. M. \$4.45; Coll. Crusade Meeting, H. M. \$2.55; Dartmouth, Sunday School, F. M. \$3.94; H. M. \$3.94; Collins, Mission Band, F. M. \$3.55; H. M. \$3.55; Tidings, 25c; 1st Hillsburg, F. M. \$7.50; H. M. \$1.25; MARY SMITH, Treas. W. B. M. U. Amherst, P. O. B. 513.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Will the friends who so kindly pledged \$5 a year for Mr. Gullison's support kindly bear in mind that the second year has come and gone? Quite a number of the pledges for the second year have not yet been paid. It was understood that these pledges were to be continued, and the Foreign Mission Board has been acting upon that understanding. Brethren do not allow us to be embarrassed.

English Baptist Statistics.

The annual statistics of the churches comprised in the Baptist Union of Great Britain, have just been published. They give a total of 3842 places of worship (an increase of twenty) while the church membership is given at 364,779, as compared with 360,112 a net increase of 4,667. The Sunday Schools report an increase of 1079 teachers and 8390 scholars, the totals being 51,800 teachers and 527,616 scholars. There are 2,606 pastors and 5,021 local preachers, while in the colonial and foreign fields, 147 ordained missionaries are laboring under the auspices of the Baptist Missionary Society. The sum of £42,976 has this year been expended on new buildings and £56,846 in enlargements, and improvements, while a further sum of £56,418 has been devoted to the liquidation of chapel debts. The Metropolitan Tabernacle is the largest church in Great Britain, with a membership of 4,487. There are no less than twenty-seven Sunday Schools, connected with it, in which there are 7,478 children and 580 teachers. The statistics for the whole world give 59,978 churches, 33,236 pastors and missionaries, 4,705,953 members and 2,251,022 scholars. Seven years ago the churches numbered 42,650 and their membership 3,789,603.

The Southern Baptist Foreign Mission Board have under their direction 76 Missionaries and 117 Native Helpers. These are laboring in connection with 102 churches, with a membership of 4,700. There were 701 baptisms last year. The missions in China, Mexico and Brazil are specially prosperous. There are 40 missionaries in China, 13 in Mexico and 13 in Brazil. The other fields are Africa, Italy and Japan.

THE SOUTH AFRICAN BAPTIST UNION.

has two Associations and includes the churches of Cape Colony, Natal, the Orange Free state, and the South African Republic. The English Association reports 23 churches, 22 pastors, 1884 members and 2165 scholars in Sunday Schools. The German Association has 6 churches, 6 pastors, 1,111 members and 661 Sunday-school scholars, making 29 churches, 28 pastors 2995 church members and 1826 attendants at Sunday School. There has been growth all along the line. Cape Town has the largest English Baptist church with 241 members, but Port Elizabeth follows close after with 228. The German churches at King Williams Town and Stutterheim have 328 and 314 members respectively. There is one paper published monthly from Port Elizabeth called "The South African Baptist." President Paul Kruger's troubles with the British Government have not checked the onward march of the Baptist church in Pretoria, the capital of the South African Republic which has grown in a year from 40 to 66 members, Kimby and Johannesburg known to us in this country chiefly for their diamond and gold mines have flourishing Baptist churches. South Africa is one of the most progressive and prosperous regions of the earth at the present time. Less than 3000 Baptists contributed more than \$50,000 for the support of their churches and missions among the natives the past year.

Let the Baptists of these Provinces bear that if they can, and there are 40,000 of us. If we did anything like that in proportion to our numbers, it would not be long before we too should be engaged in giving the gospel to other than the Telugus. May the Lord hasten it in His own good time.

The Dark Continent Growing Light

The Atlantic Monthly contains an interesting article from the pen of Henry M. Stanley on Africa. The average reader will be surprised at the progress toward civilization which has been made in the Dark Continent in twenty-five years. During that time 265 miles of railroad have been built, 545 schools and churches have been erected, and 120,000 persons converted to Christianity, while the annual value of trade amounts

to more than \$15,000,000, where before there was none. Twenty-five years ago nearly all African travellers declared that the civilization of the African negro was hopeless. They spoke of him with the contempt that the Athenians felt for the people of northern Europe, whose descendants are now more civilized than the descendants of the Greeks, and as the Romans spoke of our British ancestors. The cannibals of a quarter of a century ago are now building in stone and brick along the banks of the Congo and the shores of the inland lakes, and are showing a thirst for knowledge that is amazing.

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"I was cured scrofula by Dr. The disease fr was a child, by all over my bod trouble until Ayer's Sarsapa manent cure. - ton, Pa.

The principal Youth's Compa weeks of 1893 good things to for 1899. To th Frank R. Stockr ous sketch, Dogs," and in November 10th ling's thrilling soldiers in the Sarah Sands." follow there will Dufferin, William beria, the Am Mary E. Wilkin the Marquis of I ica and I. Zangw now for the 1899 November and Companion from to the end of the Calendar for 189 52 issues of Th 1900. An illustr 1899 volume and free to any one a

The Vo 211 Columbus Av

The C

There are at Protestant cong 12,000 communic children are in schools. Three or als, two publicat blished, and a cl ing opened. Wh ble darkness and has reigned in S as late as 1862 years of impriso read in the Bi evangelical effor most encouragin hea- of the dange cutions which th to undergo in to carry the light of oppressed people cannot but be to pathy, and while cause before the and purse will op to aid in this wor

The coal oper in the Virden s preparing a peti in one of the U injunction to p from interfering labourers.

Scrofula is Snake-Like

in its subtlety. It lies hidden for years in the ambush of the blood, and when it strikes it voids its venom alike on strength and beauty, disfiguring the one and undermining the other.

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The principal attractions offered by The Youth's Companion for the remaining weeks of 1898 provide a foretaste of the good things to follow in the new volume for 1899. To the first issue in November Frank R. Stockton will contribute a humorous sketch, entitled "Some of my Dogs," and in the issue for the week of November 10th will appear Rudyard Kipling's thrilling story of the heroism of soldiers in the ranks, "The Burning of the Sarah Sands." In the seven issues to follow there will be contributions by Lord Dufferin, William D. Howells, J. E. Chamberlin, the American war correspondent, Mary E. Wilkins, Hon. Thomas B. Reed, the Marquis of Lorne, Mme. Lillian Nordica and I. Zangwill. Those who subscribe now for the 1899 volume will receive every November and December issue of The Companion from the time of subscription to the end of the year free, the Companion Calendar for 1899 free, and then the entire 52 issues of The Companion to January 1, 1899. An illustrated announcement of the 1899 volume and sample copies will be sent free to any one addressing The Youth's Companion, 211 Columbus Ave., Boston, Mass.

The Gospel in Spain. There are at the present time seventy Protestant congregations in Spain, with 12,000 communicant members. About 800 children are instructed in the parochial schools. Three orphan asylums, two hospitals, two publication houses have been established, and a classical institute is about being opened. When we consider the terrible darkness and spiritual tyranny which has reigned in Spain for centuries, where as late as 1862 men were sentenced to years of imprisonment simply for having read in the Bible, the success of these evangelical efforts must be considered as most encouraging, and when we read and hear of the dangers and privations and persecutions which these noble evangelists have to undergo in their desire and effort to carry the light of the gospel to these poor, oppressed people, the heart of the Christian cannot but be touched with sincere sympathy, and whilst his soul will plead their cause before the throne of God, his hand and purse will open themselves cheerfully to aid in this work of the Master.

The coal operators of Illinois interested in the Virden situation, it is stated, are preparing a petition to be presented soon in one of the United States courts for an injunction to prevent Governor Tanner from interfering with the importation of labourers.

The Street Railway employees' strike in London is causing much excitement. A mass meeting was held last night, presided over by the Mayor, and a subscription taken up to aid the men. Some small disturbances took place in the city during the day, and a car in which two or three officials of the company were riding was pelted with rotten eggs.

The Admiralty Court has awarded to the British steamer Marine 2,500 for towing the Cunard Line steamer Aurania into Queenstown last September at the time the liner was disabled by a broken shaft on her way from New York for Liverpool.

Chicago's lake front is badly battered as a result of the two days' storm. The total damage is estimated at \$31,000.

The Irish Canadians of Ottawa will present Their Excellencies Lord and Lady Aberdeen with a farewell address.

Colonel William Jennings Bryan, of the Third Nebraska Regiment, is seriously ill at Savannah, Ga., with enteric fever.

The Japanese steamer Mijagala was sunk Wednesday almost immediately after collision with the Japanese steamer Kinshu-Maru at Kobe; 60 Japanese were drowned.

Notices.

Baptist churches in the East will confer a favor all round by sending the names and addresses of any members or adherents who come to locate in British Columbia, and encourage such to correspond and locate. Missions are opening up on all sides, and the hearty co-operation of all comers is invited. A post card to Rev. W. T. Stackhouse, Vancouver, will find its way to the right place. See the list of B. C. in this issue. D. SPENCER, Supt.

There will be (D. V.), a meeting of the Board of Governors of Acadia University in the library of the College, on Wednesday, the 16th inst., at 9 a. m. S. B. KEMPTON, Sec'y. Board. Dartmouth, Oct. 29th.

The next session of the Kings and St. John Counties Quarterly meeting will be held at Greenwich Hill with the Greenwich Hill Baptist church beginning Friday, Nov. 4th, at 7 o'clock, p. m., Pastor W. J. Gordon to preach the opening sermon, Pastor J. D. Wetmore to preach Quarterly sermon. Let all the churches be represented. S. D. EVINS.

The P. E. Island Baptist Conference meets at Clyde River, Nov. 22nd and 23rd. First meeting, Tuesday 22nd, 10 a. m. Those wishing to be met in Charlottetown will communicate with Robt. McPhail, Esq., Clyde River. C. W. JACKSON, Sec'y.

The Quarterly Conference of the Baptist ministers and churches of Charlotte Co., N. B., will convene with the church at Pennfield on the 14th and 15th of November. The first will be on the evening of the 14th, Tuesday at 7 o'clock. Preaching by Rev. W. C. Goucher, of St. Stephen. By order, A. H. LAVERS, Col. v. d. r.

Will the churches and others interested please take notice that I have not been clerk of the Sydney Baptist church for over a year. During the past year I have received a good many letters addressed to me as Church Clerk, which I have at once passed over to whoever was at the time acting in that capacity, but do not know whether or not they have answered them. Mr. W. A. Richardson was appointed clerk about August last, and is the proper person to address all communications to. H. C. HARRINGTON.

Messenger and Visitor

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

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Millbridge, Aug. 6th, 1898. Yours respectfully, HERBERT RUCKSTUHL.

At a meeting of the ratepayers of the town of Amherst, held recently, it was decided, by an almost unanimous vote, to authorize the Council to make a grant of money toward the construction of a railroad from Amherst to North Porth on Northumberland Straits. The length of the road will be about twenty miles and will open up some valuable coal properties, rich agricultural areas and afford facilities for the dry shipment of lumber to the European markets. The route will be parallel to that of the unfinished ship railway, about four miles from it at Amherst and ten miles at the eastern terminus. The company expect to map a survey through this situation.

The customs returns of duties collected at Toronto for October will show a big increase compared with the corresponding month last year. The figures up to Tuesday show an increase over the total for last October of \$35,000.

The New York Wool Warehouse Company, with assets of \$212,500, chiefly notes and accounts and liabilities of about \$275,000, was put into the hands of a receiver on Thursday. Frederick M. Day received the appointment.

Clara Barton has written to President McKinley asking if the Government desires the Red Cross Society to continue their work in Cuba now that hostilities are at an end.

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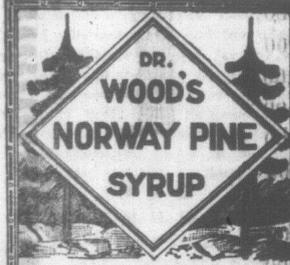
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Mr. THOS. J. SMITH, Caledonia, Ont., writes: "A year ago I had a very severe cold which settled in my lungs and in my throat, so that I could scarcely speak louder than a whisper. I tried several medicines, but got no relief until I used one and a half bottles of Norway Pine Syrup, which completely cured me."
25c. a bottle or five for \$1.00.

The Home

Homeless Young Married People.
Edward W. Bok, editor of The Ladies' Home Journal, always a staunch and uncompromising advocate of the home, asserts, in a recent issue of his magazine, that a home, however humble, is a million times better place for young married couples to live than is the most luxurious hotel or best boarding house in the land.
"Home life," he says, "cements the love of husband and wife; other modes of living often loosen the tie. Nor does the question of expense excuse the not having of one's home. A home is not of necessity a palace. The humblest cottage is a million times better than the most luxurious hotel ever planned by the hands of man. In the one, happiness is probable; in the other it is just possible. We can talk all we choose about married happiness; that it, after all, rests solely between two people, and that it makes no difference where they live. That is very good as a theory. But thousands of instances prove the contrary; that the theory will not work out in practice. Happiness depends upon the growth of the people who are parts of it. People who stop and stagnate are never happy. True happiness thrives upon whatever it feeds upon. Let stagnation enter into two lives, and happiness becomes stagnant and unhealthy. But let our lives be filled with contentment, with domestic pleasure, with that germ of evolution which springs from the hearthstone, and the happiness which springs from those elements is purer, sweeter, and more satisfying to our natures, our minds, and our souls. A man and wife were made to abide together in inseparable lives, and as new elements come into that union to sweeten and hallow it, the abiding-place should be some little place, some corner in this big world which they can call their own, their very own, where everything around them speaks of the husband's energy and the wife's achievement. That is home."

Gifted Women.
There are some very modest, retiring women who would probably be amazed if the word gifted were applied to them who yet deserve the title. They are not gifted especially in intellect, sometimes they are lacking in advanced education and sometimes they cannot tell one note of music from the other or recognize the artistic value of color. Much higher gifts than these of the intellect these women possess. In old-fashioned times we called it gifts of the spirit. They have the power of soothing the weary, bringing hope to the hopeless, and generally a gift in cheering up people and helping them to bear the burdens sent to them. These are blessed women, whose womanly presence is a benediction wherever it comes, before whose cheering smile and gentle word the coarse scandal-monger is silenced, the silly gossip forgets her last tit-bit of news, the grumbler begins to feel philanthropic and the miserly man generous. No one can tell exactly what is the secret of this power of dispensing cheer and comfort to a weary world, but every one acknowledges the healing and every one delights in the company of such a woman.

The woman who is intellectually gifted may be a bore to a great many people who are not interested in abstract theories of science or what-not. No great man or woman was ever popular unless the intellectual greatness was accompanied, as it often is, by a superiority of heart and soul, or what appeared as such. Genuine goodness and an amiable disposition with ordinarily good intellect will bring more happiness to the possessor and every one around than a great intellect does. The medium position in mind as well as wealth has long been recognized as the happiest one. The knowledge that is now most useful and that has always been the most useful to women and men is the knowledge that will help them to take the best care of their families and bring the blessings of love and culture to their homes. Such knowledge is more valuable than the

treasured lore of ages. It is usually no higher motive than mere vanity and a desire for notoriety that tempts women to hoard up knowledge that will never be of any value to them. The mere acquiring of knowledge in itself has nothing to commend it. If it is merely hoarded and not applied to a useful end such knowledge is as vain as hoarded gold.
Any knowledge, on the contrary, that helps to solve the vexing problems of home touches a point that may be commonplace, but belongs to those commonplace things, like the happiness of home and the love of husband and children, which are nearer and dearer to the inner woman than anything else in the world. No woman can "live above home," and for that reason she cannot live above her kitchen, from whose cheerful fire radiates influences on which the health of her children and all whom she loves depends.

The Discipline of Life.
Sooner or later we find out that life is not a holiday, but a discipline. Earlier or later we all discover that the world is not a playground; it is quite clear God means it for a school. The moment we forget that so much for its own sake, for he likes to see his children happy, but in our playing we neglect our lessons. We do not see how much there is to learn, and we do not care; but our Master cares. He is perfectly overpowering and inexorable solicitude for our education; and because he loves us, he comes into the school sometimes and speaks to us. He may speak very softly and gently, or very loudly. Sometimes a look is enough and we understand it, like Peter, and go out at once, and weep bitterly. Sometimes the voice is like a thunder clap startling a summer night. But one thing we may be sure of—the task he sets us to is never measured by our delinquency. The discipline may seem far less than our desert, or even to our eyes ten times more. But it is not measured by these; it is measured by God's solicitude for our progress; measured solely by God's love; measured solely that the scholar may be better educated when he arrives at his Father's. The discipline of life is a preparation for meeting "to the Father. When we arrive there behold his beauty," we must have the educated eye; and that must be trained here. We must become so pure in heart—and it needs much practice—that we shall "see God." That explains life—why God puts man in the crucible, and makes him pure by fire.—Henry Drummond.

A Diamond Mine

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Economic Homes

A diamond mine! Where? Right here in our own Canada, and worked for the benefit of all economical homes.
The variety of diamonds in this mine is wonderful, and the supply is practically inexhaustible. All the latest colors are represented in these diamonds; they are of the first water, and under the most severe tests they are always found reliable, true and genuine.
These Diamonds are known as Diamond Dyes, celebrated all the world over for their brilliancy, purity and durability. These Diamond Dyes possess marvellous and astonishing powers. When used according to directions that accompany each one they give new life and beauty to all faded, dingy and dead-looking garments. Each of these Diamond Dyes gives a return to the user in money value of from ten to twenty times their cost.
Have you tried any of these Diamonds—Diamond Dyes? If not, then look up some old faded dress that you have laid aside, or some jacket, blouse, ribbons or hose, and give these wonderful Diamonds a trial. They will surprise you with the magnificence of their work.
Now, just a word of warning if you are a novice in the work of dyeing. Beware of adulterated packages and soap grease dyes that bring only trouble, disappointment and vexation of spirit, as well as complete ruin to your materials.

Scott's Emulsion is not a "baby food," but is a most excellent food for babies who are not well nourished.
A part of a teaspoonful mixed in milk and given every three or four hours, will give the most happy results.
The cod-liver oil with the hypophosphites added, as in this palatable emulsion, not only feeds the child, but also regulates its digestive functions.
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BIBLI
Abridged from
THE ASSYRIAN
Lesson VII. No. 20-22, 28-37
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The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Fourth Quarter.

THE ASSYRIAN INVASION

Lesson VII. November 13.—2 Kings 19: 20-22, 28-37.

Read the Chapter, and Psalms 46 and 48. Commit Verses 32-34.

GOLDEN TEXT.

God is our refuge and strength, a very present help in trouble, Psa. 46: 1.

EXPLANATORY.

THE INVASION OF JUDAH BY ASSYRIAN HORDES.—Assyria at this time was at the height of its arrogant power. It was a nation of warriors, Sennacherib, their king, about B. C. 701, marched from Nineveh with an immense army like the Huns and Saracens of later history. Their march was almost a triumphal procession for them, but desolation and death for the conquered. They took city after city by storm, till the cities of the Philistines and the south of Judah were in their power, and little was left to Hezekiah but his capital, Jerusalem. Hezekiah tried to buy off the invaders by the payment of the former tribute, and other immense and costly gifts, to obtain which he stripped the gold plating from the temple doors, and despoiled his palace.

HEZEKIAH PRAYING IN THE TEMPLE. King Hezekiah rent his clothes, and put on sackcloth, and went to the house of God, while his messengers sought out the prophet Isaiah, to know what to do. He did all he could, as well as prayed. We learn from 2 Chron. 32: 20 that it was united prayer, a prayer meeting, Isaiah joined with Hezekiah. They used the power to which Christ, seven centuries later, promised a blessing (Matt. 18: 19, 20).

Both the king and the prophet worked as well as prayed, and showed their faith by their works. Isaiah was continually laboring with the people, to persuade them to a better life. The king took counsel with his princes, built walls and towers, and prepared arms and shields, and encouraged the people to be strong and courageous, and not to be afraid of the Assyrian king, "for there be more with us than with him."

THE ANSWER SENT BY ISAIAH.—Vs. 20-22, 28-34. 20. THEN ISAIAH. (See Lesson IV). THUS SAITH THE LORD, Jehovah. I HAVE HEARD. As God always hears the prayers of his people. He would have them understand deliverance was from him.

21. THE VIRGIN THE DAUGHTER OF ZION, Zion, the citadel of Jerusalem, stands for the city, like a beautiful virgin "unviolated by a conqueror." HATH DESPISED THEE, Assyria, AND LAUGHED THEE TO SCORN. She defies you, and mocks at all your threats, because she is safe, not in her own strength but in that of the Almighty God, her protector. The Assyrians were warring not merely against men and rocky fortresses, but against the invisible principalities and powers of the universe.

22. EVEN AGAINST THE HOLY ONE OF ISRAEL. Whom they had REPROACHED AND BLASPHEMED by comparing him with their idols, and declaring he could not resist their power.

Illustration. A lady was awakened one morning by a strange noise of pecking at the window, and when she got up she saw a butterfly flying backwards and forwards inside the window, in a great fright, because outside there was a sparrow pecking the glass, wanting to reach the butterfly. The butterfly did not see the glass; but it saw the sparrow, and evidently expected every moment to be caught. Neither did the sparrow see the glass, though it saw the butterfly, and made sure of catching it. Yet all the while, the butterfly, because of that thin, invisible sheet of glass, was actually as safe as if it had been miles away from the sparrow.

23. I WILL PUT MY BROOM IN THY NOSE. As was done with wild bulls to lead them, and as the Assyrians are represented on their tablets as doing with their captives. AND MY BRIDLE. Guiding the Assyrian power where he will, as a bridle guides a horse. I WILL TURN THEE BACK TO ASSYRIA.

The Sign. 29. AND THIS SHALL BE A SIGN UNTO THEE. A sign is a thing, or an event, or an action intended as a pledge of the divine certainty of another. This sign was given to Hezekiah. SUCH THINGS AS GROW OF THEMSELVES. For two years the regular operations of agriculture shall be suspended, "by the occupation of the Assyrians, but the third year everything would go on as usual. The Assyrians prevented agriculture, and it was too late in the season to plant for a good harvest the following year." Weizstein states that at the present day, unless the ground has been several times broken up in the

previous summer, the seed will be lost in the ground."

30. THE REMNANT THAT IS ESCAPED. The Assyrians had already destroyed a large part of Judah and carried away two hundred thousand of the people, according to Sennacherib's account. Yet God would not permit the nation to be destroyed, but this remnant, like the stump of a tree cut off, should AGAIN TAKE ROOT DOWNWARD, AND BEAR FRUIT. On "The Remnant," see Lessons IV, and V. There is ever a near fulfilment, and a more distant one in the horizon of the future.

32. THE KING OF ASSYRIA, HE SHALL NOT COME INTO THIS CITY. The promise was clear, direct, positive, and it was fulfilled.

34. FOR MY SERVANT DAVID'S SAKE. Not because the people deserved it, but because of the kingdom of God promised to come through David. That kingdom must not perish, for in it lay the hope of the world, and God's plans for redeeming men.

THE DESTRUCTION OF THE ASSYRIAN ARMY.—Vs. 35-37. 35. THAT NIGHT. The promise was immediately fulfilled. THE ANGEL OF THE LORD WENT OUT. The use of the word "angel" here does not determine the manner in which the destruction was accomplished. It may have been a storm, a pestilence, or flood. "Thus in Psa. 104: 4, the winds are said to be his angels, or messengers, and the flaming fire his ministers." "It is generally

understood to have been the simoom, Cambyes, king of the Medes, lost fifty thousand men by one of these dreadful winds. But whether the wind was the messenger or an angel, it matters not. IN THE CAMP OF THE ASSYRIANS. Where this camp was is not stated, but the main body of the army were last reported at Libnah (Isa. 37: 8), not far from Lachish, but nearer to Jerusalem. This great destruction must have been of the main army, and not of a detachment sent to Jerusalem with the Rabshakeh, though these may have been included in the number slain. A HUNDRED THOUSAND AND FIVE THOUSAND. Giving some idea of the immense size of Sennacherib's army. AND WHEN THEY AROSE. Sennacherib and the survivors. 36. SO SENNACHERIB RETURNED. He records other campaigns, but though he lived twenty years after this, he never came again to Palestine. "And Judah was delivered for another century of remarkable religious activity."

Gun vi, in the Ladrone Islands, has been chosen by the Americans for the United States under the terms of the protocol, and its cession has been confirmed by the Spaniards at the Peace Commissioner in Paris.

Moody's Methods of Getting Subscriptions.

As is well known, Evangelist Moody has a wonderful faculty for getting money, whether it be a simple collection to meet some current expenses or some large subscriptions with which to erect a new school building. Asked once as to the secret of his success in this particular line, the great preacher replied: "I urge people to give until they feel it, and then to keep on giving until they don't feel it."—November Ladies' Home Journal.

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

The Kingston, Ont. City Council has concluded terms with the Dominion Colton Mills Company, by which exemption is granted from taxation for twenty years on condition that the company will improve the plant to the extent of \$150,000 and almost double the pay roll. The Ontario Legislature will be asked to sanction the exemption by-law.

is not a t is a most for babies nourished. teaspoonful and given four hours, most happy oil with the added, as in pulsion, not e child, but its digestive or about this.

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The Youth's Companion advertisement featuring a portrait of Lord Dufferin and text about the 1899 volume, including subscription rates and a list of contributors like Jane Barlow and Mrs. J. A. Field.

Advertisement for S. Kerr & Son's Great Combination, featuring Colman's Salt and a description of their business practice and product quality.

Canadian Pacific Ry. advertisement detailing passenger train services, routes, and schedules for various destinations like Montreal, Boston, and New York.

Advertisement for Menthol D&L Plaster, highlighting its effectiveness for pain relief and emergency use, with contact information for Davis & Lawrence Co., Ltd.

MARRIAGE CERTIFICATES advertisement for Paterson & Co., offering printed certificates on heavy linen paper for sale by the dozen.

From the Churches.

NEW GLA GOW.—After three years service with this church I have resigned the pastorate, and am ready to engage with some other church in the Master's work G. P. RAYMOND.

OAK BAY, N. B.—I had the happy privilege of baptizing three, Sunday, Oct. 23rd. Father and mother and grandmother. When I was leading the aged sister out of the water she said, "All is right, praise the Lord." The work on the Oak Bay field is moving on nicely. Pastor W. H. MORGAN.

BEAR RIVER.—We are still at work. Have baptized four during the last three months. Expect others next Sunday. We have changed the name of our church from Hillsburg 1st, to Bear River Baptist church. G. W. SCHURMAN. Oct. 28th.

ST. GEORGE.—I had the pleasure of assisting another sister to obey her Master's command at Back Bay yesterday. She was very weak in body but strong in her Lord. She is a young wife and mother, and for some time has felt it her duty to obey her Lord, and yesterday she enjoyed the privilege, a representative from the St. George 1st church being present to assist. Others are enquiring the way. Deacon McMaster, Bro. Kennedy, Bro. Frederick Dewar and myself visited Perkegagon, thirty odd miles from St. George, last week. We visited most of the homes and held public service in the evening, which was well attended. Quite a number took part in the social service, including the brethren from St. George. One more, the head of a family, arose and requested prayer. We shall again visit this field in the near future. The brethren at Mascarine are raising and repairing the church edifice there and hope to paint the outside this fall. A new organ has been purchased. The sisters, of course, having a full share of all this work in hand. We will give these outside stations all the attention we can, and there is a growing desire on the part of the brethren in St. George to visit these sections with their pastor and so strengthen his hands. And in our present affliction the people here are very thoughtful and kind to the pastor and his family. A. H. L. St. George, Oct. 26th.

Ordination Service.

An interesting ordination service was held at Kars, Kings County, on Thursday the 20th day of October, at the Bethel Baptist church, when Bro. Wilbert J. Gordon was set apart to the work and office of a Baptist minister. The meeting was called to order by the clerk of the church, after which Rev. S. D. Ervine was elected Moderator, and M. G. Jenkins, clerk. Five churches were represented by their pastors and delegates, who, after a lengthy examination of the candidate, as to his conversion and call to the ministry, and his views of doctrine and church polity, reported unanimously that they were well satisfied with the answers of the brother and recommended that his ordination be proceeded with. Bro. E. Carpenter read a portion of scripture, Rev. S. D. Ervine preached the ordination sermon, Rev. G. W. Springer offered the ordination prayer, Rev. E. K. Ganong, gave the charge to the candidate and Bro. Sam I. Frost, gave the charge to the church, after which Bro. Gordon, Evangelist, who was present delivered an excellent address, also Evangelist Britton, delighted those present with splendid music. Bro. W. J. Gordon pronounced the benediction at the close of the service, which was witnessed by quite a large number of persons.

Denominational Funds.

Having indicated in a former article what seemed to me a fair apportionment of the \$15,000, I wish now to show some of the things necessary for success in this work of gathering these amounts.

1. A hopeful spirit. In undertaking the work of rebuilding the walls of Jerusalem, Nehemiah made answer to those who would discourage him, "The God of Heaven he will prosper us, therefore, we his servant will arise and build." In what may the churches of Jesus Christ expect God to prosper them if not in trying to

gather funds to carry out the commands of their exalted head.

2. The pastor and other officers of the church must lead off. In this as in most other matters in the work of the church, "come" is much more effective than "go." Example and precept must go hand in hand.

3. The more wealthy in the church must give liberally. The man whose income is ten times as great as his brother's, must not be allowed to think he is giving liberally if he gives only double the amount of his brother. He should rather give twelve or fifteen times the amount of his brother for he gives out of his abundance, and the other out of his poverty.

4. Some suitable plan of gathering the funds should be adopted and worked. It should be a plan easily operated and one that can be continued from year to year. All startling and "claptrap" methods should be avoided. If they give a little present help the after injury is greater than the present benefit. Let the giving be "unto the Lord."

5. The work of gathering should begin early in the year, and continue at regular intervals throughout the year. There will be no abounding in this grace without this. It is necessary both for the development of the grace of giving and the gathering of large amounts. The disposition and ability increase by practice.

6. The church and congregation should be kept informed of the progress in securing the amount aimed at. A report at the close of the year is not enough, for then the opportunity to improve is past. When timely information is given the partial failure of the first quarter may be remedied the second, but agonizing effort near the close of the year should, if possible, be avoided. A. COHOON. Wolfville, Oct. 24th.

Sunday School Convention.

The Lunenburg Co. Baptist Sunday School Convention met at New Germany on Oct. 5th, the day following the District Meeting. Rev. H. S. Shaw, the Secretary, having been removed from the County, Rev. B. P. Churchill was appointed Secretary, pro tem.

The minutes of last meeting were read and approved and the appointment of officers for the ensuing year took place. These are as follows: President, Mr. W. R. Bairs, New Germany; 1st Vice President, Mr. Colman Smith, Chester; 2nd Vice President, Mr. John Hirtle, Mahone; Secretary-Treasurer, Rev. B. P. Churchill, Bridgewater; Executive Committee, The Executive Committee of the District Meeting with President and Secretary of the Convention.

The reports from the different Schools being so incomplete owing to the absence of a secretary to notify such Schools, we will not record them.

A discussion arose in regard to the necessity of a greater interest shown in the general County Convention, and it was resolved that we as Baptists henceforth put forth a greater effort to make this larger Convention a blessing to our County, while we at the same time carry on our Denominational Convention once a year in connection with the District Meeting.

The afternoon session was devoted to discussions on the following topics: "Christ our Model Teacher," led by Bro. Blakney, "Sunday School Literature," led by Bro. Crandall, and "Duty of Parents to Sunday School," led by Bro. Churchill. These were topics which called forth many interesting remarks and the time was wholly taken up in a lively and profitable discussion.

Notwithstanding the storm and absence of many of the Brethren, the evening session was one of great interest. The President, Bros. Archibald, Jenkins and Smith, sustained the interest until the last. The next Convention meets at Chester Basin, the day following the District Meeting of October next.

E. P. CHURCHILL, Secy.

Acknowledgment

I desire to acknowledge with gratitude the following amounts given in aid of the Baptist church, Alberton, P. E. I.: Rev. J. A. Gordon, \$1.00; Rev. Dr. Trotter, \$1.00; J. A. Christie, \$1.00; Rev. Dr. Kierstead, \$1.00; Rev. A. Cohoon, \$1.00; Rev. E. P. Locke, \$1.00; Rev. Dr. Black, \$1.00; Rev. J. W. Manning, \$1.00; Rev. Howard Bairs, \$1.00; Whitman A. Freeman, 50c; Rev. A. F. Newcomb, 50c; M. D. Pride, \$1.00; Rev. J. D. Freeman, 50c; F. S. Trites, \$1.00; Wm. Cummings, 50c; Rev. C. W. Corey, 50c; Rev. D. Spidell, \$1.00; Rev. H. W. Waring, 50c; J. Bulmer, 50c; A. Friend, 50c; A. Friend, \$1.00; G. W. Christie, \$1.00; Rev. D. Price, 50c; Rev. G. C. White, 75c; Rev. J. Champion, \$1.00. May God richly bless the donors and cause many others to do likewise.

On behalf of the church, A. H. WHITMAN, Pastor Alberton, P. E. I., Oct. 14th.

Personal.

Rev. W. J. Halse, who has just resigned the pastorate of the Tabernacle church of this city, has removed his family to Cambridgeport, Mass., where they will reside for the present. Mr. Halse will engage in evangelistic work in this Province for a time. He begins his labors with the Canterbury churches in York County. We wish the brother great success in all his efforts to advance the interests of the Redeemer's Kingdom. Since coming to us from the Free Baptist body, Bro. Halse has commended himself to his ministering brethren in this city, and is highly esteemed by them. At the last ministerial conference a highly commendatory resolution confirmatory of the same was passed by that body.

Dr. Jenkins, who has been practicing medicine in Westfield and vicinity, has recently removed to Liverpool, N. S., where a larger opening has presented itself. We wish for the doctor the greatest rewards for all his toils in his chosen profession. Dr. Jenkins is a brother of the indefatigable pastor of the Chester Church.

Some weeks before his death Mr. Harold Frederic finished the book on which he had been at work for months past. This last and most notable novel of this brilliant writer—for it is the only manuscript which he left—far eclipses in power any of his earlier stories. Written when his genius had fully matured, he put the best of himself into "The Market-Place," as the novel is called, and it is destined to be the book of the year. For marvelous portrayal and analysis of character, for vigor of style and for the brilliance and faithfulness of its

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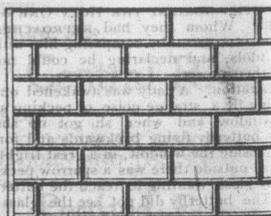
pictures, it is a novel among novels. The story has to do with the fortunes of a daring speculator, and, incidentally, with the corruption existing among the titled directors of English companies. Though written before the Hooley disclosures, it seems almost a prophecy of this cause celebre. Mr. Frederic's pictures of English society and English country life are the best and most convincing that have yet been given to us by a novelist. "The Market-Place" has been secured by The Saturday Evening Post, of Philadelphia, and will appear serially in that weekly, beginning in an early issue.

Nominations for the Northwest Territories Legislature took place a few days ago.

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November... STEEVES.—At on the 26th inst. Steeves, a son. MA... DAKIN-BENSON age, Westport, E. Pineo, Sinclair Benson, both of DENNISON—P of the bride's pa Halifax, on Tues C. Chute, Harr Barrister at Law, May Forrest. REED-O'DONN Halifax, on Wed A. C. Chute, Fre Kane & Co., and Halifax. WHITE-LOGA mouth, N. S., b Temple church, J. N. S., and Mary N. S. PARKER-CHU Salem, Yarmouth pastor of Temple and Oressa Chur N. S. CANN-CANN, 22nd, by Rev. J. Cann, of Ohio, Cann, of Hebron. HERB-SWEIN the bride's parer Oct. 20th, by Heb, of Millbro of Waterville, N KINNIE-TRAC age, Hantsport, Rev. G. R. WH of Gasperaux, Tracy, of Hants SMITH-COOK residence of the by W. F. Parker Ralph Emerson and Winnifd S. BOVD-ROGERS Temple parsona W. F. Parker, J. Frederick W. B. and Euphemia S. BEATON-MOR 26th, by Rev. F of Springfield, of Shefford Co. MORSE-CLAR Bear River, Wed by Rev. G. W. Morse, M. D., o Lillian Clarke, Clarke, of Bear D ENGLISH—AT Mrs. Sarah A. E DENTON.—D of Johnson Dent Sale in the arms WARNER.—A 11th, Mrs. Wm leaving a husb daughters, to n in Jesus. CORKUM.—AT N. S., Oct. 17 Corkum, aged 7 Corkum was a leaves two so a large number loss. MALLETT.—A N. S., Oct. 20th R. Mallett, seco Mallett, passed her age, leaving brother and thr loss. We trust gain. Wa children, Walter

BIRTHS

STEVES.—At the parsonage, Paradise, on the 26th inst., to the wife of Rev. E. L. Steeves, a son.

MARRIAGES

DAKIN-BENSON.—At the Baptist parsonage, Westport, N. S., Oct. 18th by Rev. C. E. Pineo, Sinclair Dakin, and Gertrude Benson, both of Westport.

DENNISON-FORREST.—At the residence of the bride's parents, 149 S. Park Street, Halifax, on Tuesday, Oct. 25th, by Rev. A. C. Chute, Harry Livingston Dennison, Barrister at Law, of Digby, N. S., and Rva May Forrest.

REED-O'DONNELL.—At Rockingham, Halifax, on Wednesday, Oct. 26th, by Rev. A. C. Chute, Frederick J. Reed, of W. L. Kane & Co., and Hattie O'Donnell, all of Halifax.

WHITE-LOGAN.—On Oct. 19th, at Yarmouth, N. S., by W. F. Parker, pastor of Temple church, James A. White of Carleton N. S., and Mary F. Logan, of Yarmouth, N. S.

DURKER-CHURCHILL.—On Oct. 19th, at Silem, Yarmouth, N. S., by W. F. Parker, pastor of Temple church, Irving A. Durker, and Oressa Churchill, both of Yarmouth, N. S.

CANN-CANN.—At Hebron, N. S., Oct. 22nd, by Rev. J. W. Tingley, Jacob Henry Cann, of Ohio, N. S., to Laura Sanders Cann, of Hebron, N. S.

HEBB-SWEINHUMMER.—At the home of the bride's parents, Waterville, N. S., on Oct. 20th, by Rev. A. Whitman, James Hebb, of Millbrook, to Susan Sweinhummer of Waterville, N. S.

KINNIE-TRACY.—At the Baptist parsonage, Hantsport, N. S., Oct. 25th, by the Rev. G. R. White, Frank Alfred Kinnie, of Gasperaux, Kings Co., to Blanch Ada Tracy, of Hantsport, Hants Co., N. S.

SMITH-COOK.—On Oct. 25th, at the residence of the bride's parents, Yarmouth, by W. F. Parker, pastor of Temple church, Ralph Emerson Smith, of Lynn, Mass., and Winnifred S. Cook, of Yarmouth, N. S.

BOVD-ROGERS.—On Oct. 26th, at Temple parsonage, Yarmouth, N. S., by W. F. Parker, pastor of Temple church, Frederick W. Boyd, of Summerville, Mass., and Euphemia B. Rogers, of Arcadia, N. S.

BEATON-MORSON.—At Summerside, Oct. 26th, by Rev. F. J. Grant, John A. Beaton, of Springfield, P. E. I., to Lottie J. Morson, of Shefford Co., Quebec.

MORSE-CLARKE.—At the Baptist church, Bear River, Wednesday morning, Oct. 19th, by Rev. G. W. Schurman, Louis Harding Morse, M. D., of Digby, N. S., and Mary Lillian Clarke, daughter of Deacon Edward Clarke, of Bear River, N. S.

DEATHS

ENGLISH.—At DeBert, N. S., Oct. 20th, Mrs. Sarah A. English, aged 60 years.

DENTON.—Died, Oct. 23rd, infant son of Johnson Denton and wife, of Westport. Safe in the arms of Jesus.

WARNER.—At Cleveland, N. S., Oct. 11th, Mrs. Wm. Warner, aged 49 years, leaving a husband, two sons and two daughters, to mourn. She died trusting in Jesus.

CORKUM.—At Beekerton, Guysboro, Co., N. S., Oct. 17th, of paralysis, Uriah Corkum, aged 75 years and 2 months. Mr. Corkum was a native of Chester, N. S. He leaves two sons and two daughters, and a large number of friends, to mourn their loss.

MALLET.—At South Range, Digby Co., N. S., Oct. 20th, of consumption, Minnie R. Mallett, second daughter of Mr. Joseph Mallett, passed away in the 26th year of her age, leaving a father and mother, one brother and three sisters, to mourn their loss. We trust their loss is her eternal gain.

WHITMAN.—At Cleveland, N. S., Oct. 3rd, after a lingering illness, Mrs. Sarah J. Whitman, aged 48 years, leaving a son and daughter to mourn the loss of a kind and loving mother. She led an exemplary Christian life, and departed "to be with Christ which is far better."

ERB.—At Long Point, Kings Co., N. B., Oct. 19th, of typhoid fever, Frederick, aged 3 years and 10 months, only beloved son of Frank; and Matilda Jane Erb. May God's sustaining grace be given to the sorrowing, enabling them to say "It is well." (Weekly Sun please copy.)

CHARLTON.—At Torbrook, N. S., very suddenly, Sept. 26th, Robert Charlton, aged 68 years. Brother Charlton was a member of the Nictaux church, lived a consistent Christian life, and died "the death of the righteous." He leaves a widow and children, to mourn his departure.

BISHOP.—At Harvey, Oct. 16th, after a long protracted season of suffering, Bliza, wife of Allen Bishop, aged 57 years. A husband and one son, are left behind to mourn the departure of a faithful Christian wife and mother. Her highest aspiration was to depart and be with Christ.

DORMAND.—At the home of his daughter Mrs. Bailey, Oct. 11th, Cormack McDormand, of Westport, aged 84 years. In early life Mr. McDormand was convicted of sin, but did not obey his divine Lord, until thirty-eight years ago, when he was baptized into the Westport Baptist church, by Rev. Mr. Miller. He was firm in faith, active in service, until five years ago, when he lost his sight.

SECOND.—At Coles Island, Sept. 20th, Bro. John Secord passed peacefully away, leaving a wife and four children to mourn the loss of a loving husband and kind father. The departed was a member of the Coles Island Baptist church. During his illness he had an unclouded faith and trust in his Saviour, and the blessed assurance that he was going to be with Jesus. May the Lord sustain the wife and children in their sorrow.

HUGGARD.—At Henderson Settlement, Queens Co., N. B., Oct. 16th, Mrs. Susan Huggard, aged 73 years, after a lingering illness of nearly two years, fell asleep in Jesus, leaving an only son and his family, to mourn their loss. In girlhood the departed sought the Saviour, and him precious, and united with the First Springfield Baptist church, which union continued till she joined the church triumphant. Her life was one of trust. Her end was peace. Her future glory. To God be all the praise.

when some months ago he gave himself unreservedly to the Lord Jesus. It has never been our privilege to converse with a more earnest seeker after truth, and when once it was found, a more penitent and sincere disciple of our Lord. He continually talked to all who came to see him about his Saviour, and his greatest regret was the life he had withheld from the Master's service. Though a strong personality and accustomed to occupy a prominent place, he veritably became "as one of these little ones."

TIBERT.—Died at her home in Central Grove, Long Island, Digby County, Oct. 22nd, Mrs. Isiah Tibert, aged 57 years. Sister Tibert was baptized in the days of her youth by Rev. J. C. Morse, D. D., and by her life proved to the world her union with God in Christ. Thus it can be said "she kept the faith." Husband and four sons and one daughter mourn the loss of a helpful wife and mother. Less than a year ago the youngest daughter was taken away. Truly Bro. Tibert has been passing through the deep waters. In the absence of a pastor, the Rev. C. E. Pineo, of Westport, officiated at the funeral. May God bless the bereaved family.

STARATT.—At Paradise, October 15th, William Staratt, in the 65th year of his age. Brother Staratt had been seriously ill some four months before he died, and had not enjoyed good health for a much longer time, and yet though unwell, he was one of the most successful farmers and most useful member of the community in

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which he lived. In addition to his private duties, he served his country as a militia officer, holding the rank of Lieutenant Colonel, and was regarded as one of the most efficient officers in the province. Mr. Starratt had not been a religious man, and it was a great joy to his wife and friends

WOOD.—At Red House, P. E. I., Sept. 13th of spinal disease, Mr. Howard Wood, aged 62 years, leaving a wife and seven children to mourn their loss. Bro. Wood professed religion some years ago, and was baptized by Rev. D. G. McDonald, into the fellowship of the Alexandria church, where he remained a member until his death. His faith in Christ was his great comfort in the closing hours of his life. He said to the writer that he only wished to live that he might see his children brought to Christ. As this wish was not granted, we earnestly pray that his death may be the means of their conversion.

PHINNEY.—At Malden, Mass., Sept. 16th, after a three week's illness, Mrs. Charlotte E. Phinney, aged 74 years, 6 months and 19 days. Six children, Mrs. A. B. Pales, Mrs. Ida Bowly, and Callin Phinney, of Malden, Mrs. M. I. Woodfall, of Bellows Falls, Vt., Otis Phinney, of Wyoming, and Louis Phinney, of Stoneham, Mass., and eight grandchildren survive her. Deceased was a consistent member of the Upper Wilmot Baptist church, Nova Scotia, and was buried in Wilmot. The funeral sermon was preached by her former pastor, Rev. L. J. Tingley. Revs. Thos. Todd, Sr., Thos. Todd, Jr., and W. C. Brown, Methodist, assisted in the services.

DICK.—Mrs. Sarah Dick, wife of Alexander Dick, Esq., of Mascarine, Charlotte Co., N. B., died recently at her home, after a long and painful illness. Our departed sister made a public profession of religion many years ago, and followed her Lord in his own ordinance of Christian baptism, and lived a consistent Christian life. She always took a very lively interest in church work, esteeming it a special privilege to welcome the ministers of the Gospel to her hospitable home. She died in the triumphs of her Christian faith, leaving a husband,

and four daughters, to mourn the death of a faithful wife and loving mother. Her friends and acquaintances in large numbers attended the funeral, which took place at the Mascarine Baptist church.

NOBLES.—At Springfield, Kings Co., N. B., on the evening of the 15th of Oct., Dea. Frank D. Nobles, aged 85 years, passed quietly and to his loved ones unexpectedly to his eternal reward, leaving an aged widow, 4 daughters, 2 sons, and many other relations. In early manhood he chose the better part, ranked himself with God's people, the 1st Springfield Baptist church, after a time he was chosen deacon, this office he faithfully filled till, through old age and infirmity, he was hindered from performing its duties. As a Christian he was faithful to the interests of his church and denomination, always rejoicing in their prosperity. As a husband and father he was kind and true. As a citizen he was interested in the welfare of his country, conscientiously looking at the questions of the day and taking sides with what he believed to be the right. His end was peace.

Among the authors who have written stories and articles expressly for the next volume of The Youth's Companion are: Bret Harte, William Black, W. D. Howells, Mary E. Wilkins, F. R. Stockton, James Payn, Edward E. Hale, Gen. Charles King, I. Zangwill, Gen. A. W. Greely, Henry M. Stanley, Lieut. R. E. Peary, The Secretary of the Navy, The Poet Laureate of England, Jane Barlow, The Marquis of Dufferin and Ava, The Marquis of Lorne, The Right Hon. James Bryce, Admiral P. H. Colomb, Poultney Bigelow, The Hon. Carl Schurz, Prof. N. S. Sialer, Sir Clements Markham, Dr. Mary Putnam Jacobi, David Bispham, Thomas Nelson Page, Andrew Lang, Admiral A. H. Markham, A. T. Quiller-Couch, Sarah Orne Jewett, C. A. Stephens, Col. F. D. Grant and Edmund Gosse.

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News Summary.

As a result of the visit of President Trotter, D. D., the Baptist church of Digby raised the sum of \$500 for the Acadia Forward Movement Fund.

Repairs to the Digby railway station are nearing completion, and an electric light has been placed at the north end of the platform, near the baggage room door.

Mr. G. Johnson, Dominion statistician, has returned to Ottawa from a three weeks' visit to Nova Scotia, where he spent most of his time at his apple orchard in the Annapolis valley.

It is said that Mr. W. C. Macdonald, so well known wherever the name of McGill University is spoken, has given a further sum of over \$25,000 to the electrical department of the science building.

Rev. Dr. Trotter has lately visited Canada, Digby and Herwick in the interest of the Forward Movement Fund. It is reported that he and his helpers have secured about \$6,000 of the \$10,000 required to complete the fund. He leaves tomorrow for Canso.

The steamer Victoria brings the news that two more battles have been fought in Formosa between Japanese troops and the native savages, who seem to be bent upon exterminating all the Japanese on the island. So serious are the disturbances that Europeans and numbers of Chinese merchants are fleeing to Amoy by every steamer.

The Pekin correspondent of The Daily Telegraph says: "Chinese soldiers attacked a party of English engineers Sunday at the Marco Polo Bridge on the Pekin Hankow Railway. Two engineers were injured and a railway coolie was killed. The situation there is serious. The telegraph wires have been cut at Pao Ting-Fu in the Province of Pechili. The foreign envoys will hold an emergency meeting tomorrow."

The immigration branch of the Interior Department have a problem on their hands, which it is not easy to solve. Two thousand immigrants will arrive here in the very worst time of the year, and without sufficient means. They will have to be housed and fed during the winter weather, or they will find a Canadian winter quite as hard to combat as Russian persecution.

The Blomidon correspondent writes to the Wolfville Acadian: "Elder Toss, from Kansas City; Elder Luff, from Maine, and Elder Davidson, of Hantsport, are holding services in the hall, representing the church of Latter Day Saints. They claim to have the truth as revealed to their prophet, Joseph Smith."

The Bridgewater Enterprise reports ship-building brisk on the LaHave. A new fishing vessel has just been launched, another in frame, the keel of another just laid, and still another is to be commenced shortly. Several others may be added to the river fleet this winter.

An engine and five loaded freight cars of the Central Railroad, New Jersey, are at the bottom of the Newark Bay, and traffic through the waterway is interrupted. The engine and cars ran clean off the tracks, through the open drawbridge, and plunged into the water. The drawbridge is about 25 feet above the water. All the hands jumped to the trestle. No one was hurt.

During the recent French naval manoeuvres in the Mediterranean, Admiral Humann let fly from the flagship "Brenus" ten pigeons at 175 miles from Porquerolles. Three of the number were lost, but seven arrived safely, having accomplished the distance at an average speed of twenty-five miles an hour. The pigeons had been absent from their houses twenty-one days, and the result of this experiment is considered highly satisfactory.

The railway system in the United States employs 36,000 locomotives, 26,000 passenger cars and 9,000 mail and baggage cars. These figures seem large till the number of freight cars is stated, which is 1,250,000. A passenger train, consisting of locomotive, tender, baggage and six passenger cars, with their contents, is estimated to weigh about 184 tons. Freight trains sometimes reach a weight of 550 tons. An ordinary passenger car costs from \$4,000 to \$5,000, and a sleeping car anywhere from \$10,000 to \$20,000. The system, with its gigantic equipment, is practically the growth of a single generation.

A month ago 1,000 aborigines attacked and set fire to one of the principal Japanese military stations. After eight hours' desperate fighting the natives retreated. In this battle more than 200 were killed. On the following day a large band of natives advanced to Hankyo, burning the station at Tako. Japanese troops reached Hankyo at the same time and surprised the aborigines in their headquarters at Anko, which was burned. In another battle scores of natives were shot down. The Formosa rebels have been supplied with arms and equipments by the Chinese, hundreds of whom have landed from Amoy.

This morning Mr. Charles M. Hays, general manager of the Grand Trunk, issued an order to the superintendent of the car construction shops of the company at Point St. Charles for the construction of two hundred additional flat cars. They are to be thirty-five feet long and to have a capacity of sixty thousand pounds. The cost of construction will be about a hundred thousand dollars. The new cars will be used over the system from Portland to Chicago.

For Tired and Run-down Wives and Daughters.

PAIN'S CELERY COMPOUND GIVES THEM NEW LIFE, VIGOR AND NEEDED STRENGTH.

It Purifies the Blood and Braces the Nerves.

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Miss Mabel Jenness, whose wonderful system for the correct physical training of women and girls is so well known all over the North American continent, is a firm believer in the virtues of Paine's Celery Compound. When overworked by her multitudinous duties, she always recuperates and strengthens her system by using Paine's Celery Compound. In a letter to Wells & Richardson Co., proprietors of Paine's Celery Compound, she says: "I was induced to try Paine's Celery Compound at a time when I was suffering from overwork and the effect of an accident. I began immediately to realize tonic and blood-nourishing effects. I take pleasure in saying that, although opposed to medicine in general, I really consider this an excellent preparation. "I have not been able to take one day's rest since I returned from my long, hard western trip. I am sure were it not for Paine's Celery Compound, which has a tonic effect, I should not be able to keep up and work hard. "I recommended Paine's Celery Compound to a friend who dined with us yesterday, and on leaving here she went and bought a bottle. I shall do all I can for it, for I believe in it."

Boys & Girls. We are giving away watches, cameras, solid gold rings, sporting goods, musical instruments & many other valuable premiums to boys and girls for selling 10 packages of Royal English Ink Powder at 10c each. Every package makes life worth of fine ink. We ask no money—send your name and address, and we will forward you 10 packages with premium list and full instructions. When you sell the Ink Powder send the money to us and select your premium. This is an honest offer. We trust you. Don't lose this grand opportunity. Write for the outfit today. Address all orders to Imperial Ink Concern, 25 Adams St. Oak Park, Ill.

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There are spots in the ocean where the water is five miles deep. If it is true that the pressure of the water on any body in the water is one pound to the square inch for every two feet of the depth, anything at the bottom of one of the "five-mile holes" would have a pressure about it of 13,000 pounds to every square inch. There is nothing of human manufacture that would resist such a pressure. It is said that pieces of wood have been weighted and sunk in the sea to such a depth that the tissues have become so condensed that the wood has lost its buoyancy and would never float again. It could not even be made to burn when dry.

Important to Athletes.

Mr. Mack White, the well-known trainer of the Toronto Lacrosse Club and Osgoode Hall Football Club, writes: "I consider Griffiths' Menthol Liniment unequalled for athletes or those training. I have used it with the best success, and can heartily recommend it for stiffness, soreness, sprains and all forms of swelling and inflammation. All druggists, 25 cts."

Notice of Sale.

To Christopher J. Weldon, Eleanor F. Weldon and Emma G. Philips, and all other persons whom it may or doth concern: Notice is hereby given that under and by virtue of a power of sale contained in a certain indenture of Mortgage, bearing date the Fourth Day of May, A. D. 1891, and made between the said Christopher J. Weldon, therein described as formerly of Dorchester, in the Province of New Brunswick, but now residing at Pasadena, Los Angeles County, in the State of California, and United States of America, Gentleman, and Eleanor F., his wife, of the first part, Maria A. Street and Louisa E. Street, both formerly of St. Andrews, in the County of Charlotte, spinsters, of the second part, and duly registered in the records of the City and County of Saint John in Libro 38 of Records folio 51, 52, 53, 54 and 55, said mortgage having been duly assigned by said Maria A. Street and Louisa E. Street to the undersigned Alexander M. Phillips, there will for the purpose of satisfying the moneys secured by said mortgage, default having been in the payment of the principal, interest and other moneys secured by said mortgage, be sold at public auction on SATURDAY, the TWELFTH DAY of NOVEMBER next, at the hour of Eleven O'clock in the forenoon, at Chubb's Corner, so-called, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, the lands and premises mentioned and described in said Indenture of Mortgage as follows, namely: "All that certain lot, piece or parcel of land situate, lying and being in that part of the City of Saint John, in the Province of New Brunswick, which was formerly called Portland, heretofore leased by one Ann Wilson to one John Gregg, by indenture of lease bearing date the first day of May, in the year of our Lord one thousand eight hundred and fifty-six, and therein bounded and described as follows: "Commencing at the junction of the Indian-Cove Road (now Main Street) and Douglas Road, thence running westerly along Indian-Cove Road thirty feet, six inches, thence southerly and parallel with said Douglas Road one hundred feet, thence southerly and parallel with the said Indian-Cove Road thirty feet, six inches to Douglas Road, and from thence northerly along the western line of said Douglas Road to the place of "beginning" together with all buildings, erections and improvements thereon being, and the rights, members, privileges and appurtenances thereto belonging or in any manner appertaining, together also with the leasehold interest in said lands and premises mentioned and described in said mortgage and assigned to the undersigned Alexander M. Phillips by said mortgagee." Dated this fifth day of August, A. D. 1898. ALEXANDER M. PHILLIPS, Assignee of Mortgagees. ANON A. WILSON, Solicitor to Assignee of Mortgagees.

JUST A BAD COLD. A sharp stinging pain in the back—you think it doesn't amount to anything—be all right in a few days—but it doesn't get all right—kidneys are not doing their duty, and the poisonous matter that they ought to remove is going all through the system—causing rheumatism, gout, dyspepsia, headaches, backaches—all sorts of ills. DOAN'S KIDNEY PILLS Cure the disease by removing the cause. W. D. Popham, Talbot St., St. Thomas, Ont., says: "I have for a long time had serious back and kidney trouble. My back was so stiff and painful that when I sat down I had to have something to assist me to get up. I have taken four boxes of Doan's Kidney Pills, and they have taken the stiffness and pain from my back, and enabled me to straighten up without pain or difficulty." Price 50c. a box, a for \$2.00, all druggists. The Doan Kidney Pill Co., Toronto, Ont.

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If it is Weak or Irregular don't Hesitate to Start the use of Milburn's Heart and Nerve Pills at once.

With a strong, steady, regular pulse we may expect vigorous health.



With a weak, irregular, intermittent pulse we can tell at once the vitality is low—that Dizziness, Faint Spells, Smothering and Sinking Sensations and similar conditions are bound to ensue. By their action in strengthening the heart, toning the nerves and enriching the blood, Milburn's Heart and Nerve Pills relieve and cure all those distressing conditions just enumerated.

Mrs. B. Croft, residing on Waterloo Street, St. John, N.B., says:

"For some time past I have suffered from pallor, weakness and nervous prostration, I had palpitation and irregular beating of the heart so severe as to cause me great alarm. I was treated by physicians, but got no permanent relief.

"I am glad to say that from Milburn's Heart and Nerve Pills I derived the first real benefit that I ever got from any medicine. My appetite is improved, my entire system toned up, and I can do no less than cheerfully recommend these pills to all requiring a reliable heart and nerve tonic."

Miss Mary E. Hicks, South Bay, Ont., says Laxative Liver Pills cured her of Sick Headache, from which she had suffered for a year.

To make Good Butter. one must have good milk and this comes only from healthy cows. The blood must be kept clean and pure, and the digestion good to ensure this result. There is nothing so good for this purpose as Dick's Blood Purifier. This preparation is specifically made for milch cows and possesses real merit and power to do what is claimed for it. Given regularly with good food it will convert a mere hide and bones structure into a profitable member of the herd. LEEMING, WILES & CO., Agents, Montreal. DICK & CO., Proprietors. 25 and 50 Cents a Package.

It Costs but 32 cents per pound. And will give you the Nicest Bread, Biscuits, Cakes and Pastry. WOODILL'S GERMAN BAKING POWDER. IS REFERRED TO.

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one must have good milk and this comes only from healthy cows. The blood must be kept clean and pure, and the digestion good to ensure this result. There is nothing so good for this Blood Purification is speci- hlich cows and trif and power aimed for it. ith good food here hide and to a profitable d.

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GERMAN BAKING POWDER.

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The Farm.

The Cow in October.

Last year an experiment was tried with one of my cows that dropped her calf on September 28 to see if uniform conditions of care would influence the yield of milk and prevent shrinking of yield. The cow was stabled every night and on chilly and stormy days and as winter gradually approached the stabling became more continuous, and by December she was let out only on very warm days. The result was that at the end of six months the yield of milk had fallen off only three pounds. It is not here intimated that this would result the same for all cows, for cows are each to some extent built upon a plan of their own, but as to this particular cow we have never known her to milk so well in former seasons, and she has always been a winter cow. The lesson is that cows would do much better in the fall, especially the winter milkers, if they were given more uniform care as regards temperature and freedom from exposure, two months before going into winter quarters. The object of cowkeeping is to see how much milk can be got out of them, and too few men realize that comfort is a controlling factor in the matter. It is common in dairy districts to see the cows left out on cold, rainy and frosty nights, to get comfort out of fence corners and spreading trees, and the wonder is why the cows shrink! Why should they not? Milk-giving and cold are antagonistic. Milk-giving is a maternal beneficence. Cold resistance is an expenditure of life force, and protection of the body is at the expense of all other demands. The cow, the moment she is compelled to defend her life from cold, calls upon all the forces, and the revenues which would otherwise go to milkmaking and the like are levied upon in proportion to the resistance required. The first curtailment is in the milk, and the next in the fats of the body; and if the care is poor and the feed is inadequate or of inferior quality, so that subsistence is limited, one sees the feebly dry cow poor and weak.

There is a lingering idea extant in some quarters that a cow must be toughened before winter by much exposure, or "she will be very tender and can't stand anything." This theory is held by the men who keep their spoiled and damaged hay until there comes a "sharp winter snap of cold weather," so as to feed it when the "cows' appetites are sharp," and who fail to see that the cows grow sharper and thinner over the lavish (?) foresight and generosity of their owner. Make the cow warm and comfortable. If the air is pure, there is no more danger about a cow being in a warm stable than in a hot August pasture: It is not the warmth of a stable that is to be feared, but its unsanitary conditions. It is not heat or confinement that makes it unhealthy, but foul air, gases from fermenting masses of filth, and lack of suitable foods and of uniformity of care. This is the fault of the man, not of the principle. These men say they turn out their cows for exercise, and call it exercise for cows to crowd about the stable-door trying to get in where it is warmer—if not more comfortable otherwise than out of doors. Some men call exposure health-giving exercise when it is only a demand upon the cow to take part of her food to protect herself from an unnecessary attack of cold, which otherwise would have gone to flesh or milkmaking. So much food is lost; there is a shrinkage in milk, and not a grain in either health or vitality.

We plead here for a more considerate care of the fall dairy cow, whether she be in fall milk or fresh for the winter's work. She is a mother at any time, and needs that careful attention that should be accorded to all mothers—uniform warmth, succulent and sustaining foods fed with regularity and in such abundance that Nature may be properly sustained and the demands for milkmaking fully met. The cow has a place in the stable in the fall months, and the feeding should be so ordered that the cow should never know that winter has succeeded fall, either in feeding or in the stable life.—John Gould.

Points on Tomato Culture.

Having grown both, I find that the tomato vine is similar to the hop vine in regard to the use of the same ground every year. The longer either of them is raised on one kind of soil and in the same spot with good care the better it seems to thrive. This is something worth remembering, though, of course, it might not work in all cases, since the same plants often present striking differences even when grown on soils only a few rods apart.

I first select ground suitable for the purpose—such as can be employed year after year without any danger of interference for other uses—and then, at an interval of about every ten feet, I drive strong stakes into the soil, arranging them in long rows two and a half feet apart. Along these rows the tomatoes are planted in hills, and as the vines commence to spread stout twine is run on nails from one stake to another, similar to wire on posts in the construction of a fence. On this twine the tomato vines are then trained, much in the same way that grapes are trained on a trellis. Thus arranged, the rays of the sun experience little or no difficulty in reaching all the tomatoes, and in consequence nearly every one of them ripens nicely and in due order, a thing that could not occur were the vines left to sprawl upon the ground. New tomatoes will keep coming on vines trained in this way much longer than they otherwise would, affording thereby just as many green ones in autumn for picklings as if only a small amount of ripe fruit had been realized during the entire season.

Should a drought come on at any time during the summer, as there often does, the tomato hills ought to be watered properly, and all branches beginning to die pruned off so that no further vitality of the plant will be absorbed by them. In dealing thus with the vines they will keep green continually, and also produce fruit which commands a ready sale in any market and is a grace to any table. I consider it proper to prune considerably, and especially if large, fine tomatoes are to be produced. Pruning the vines will make them stocky, and for this reason the vitality of the plants will go into a less number of tomatoes. Therefore, if large fruit is desired, advantages can be derived by pruning heavily, but for general field culture there should be only a little pruning and sometimes almost none at all. The fact is, an ordinary plant properly trained will usually produce tomatoes plenty large enough for market without a great deal of pruning further than cutting off dead branches, and where the vines happened to be too thick.—Ohio Farmer.

*** Making a Hotbed.

The fall is the time of year to prepare for the hotbed that is to be used in the spring. Frost is in the ground, and snow is likely to be upon it at the latter season of the year, making the proper institution of a hotbed almost an utter impossibility. Where a hotbed is to be used year after year it will be found profitable to make a good foundation, an excavation to the depth of eighteen inches, lined with stones. On this is set a box with sloping top of sash. The excavation can yearly be filled with horse manure and earth be placed on this, the earth having been taken in from the garden the previous fall. This not only gives a permanent hotbed, ready for use at any time, but the stone-lined excavation preserves all the heat, much of which is apt to be lost by the usual method of building a hotbed above the surface of the ground. Have the sashes hinged at the rear; then they will always stay in place and can readily be raised at the front, without danger of slipping, if the heat becomes too great within.

*** Reports of shipping disasters on the English coast, continue to come in, and the east coast is strewn with wrecks. In most cases the crews have been saved, but upward of thirty persons have been drowned.

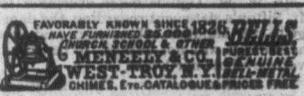
The pedigree of **Monsoon** ^{Indo Ceylon} Tea is unexceptional.

It is a pure strain of the celestial plant once grown exclusively for the luxurious tastes of India's royal epicures—but now cultivated by its British growers for the delectation of tea-lovers everywhere. **Monsoon Tea** is picked in the old-fashioned way, fresh, while the leaf is richest with ripe sap—and cured to preserve its incomparable relish and strength.



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New and Slightly Used
Also in NEW RAYMOND, NEW WILLIAMS and WHEELER & WILSON SEWING MACHINES. USED SEWING MACHINES AT HALF PRICE DON'T KEEP BACK because you cannot pay more than \$3.00 per month on a PIANO, \$2.00 on an ORGAN and 50c per month on sewing machine. WE SELL so we can SELL to your friends after we have sold to you.
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People
of refined musical taste buy their Pianos and Organs from the W. H. JOHNSON COMPANY, Ltd., 157 Granville Street, Corner of Buckingham, Halifax.



Winter Comfort
Make your house warm by putting on Winter Sashes. It will surprise you what a difference they will make.
A. CHRISTIE WOOD WORKING CO.
CITY ROAD, ST. JOHN, N. B.

HEARTBURN.
"In the Spring of 1897, I was attacked with Dyspepsia and Heartburn. So severe was the pain that I could not sleep or eat; and I was troubled with headache most all the time. I remained in that state for three months, and tried everything I could think of. At last one day I read in the paper about Burdock Blood Bitters, and thought I would try it. Great was my surprise on finishing the first bottle to find I could eat better, the headache left me, and before I had used the second bottle, I was completely cured. I cannot advise too strongly all sufferers from stomach troubles to try B.B.B." MRS. WM. GRATTAN, Indianatown, N. B.
The universal testimony from all parts of Canada gives the palm of victory over all diseases of the Stomach, Liver, Bowels and Blood to
BURDOCK BLOOD BITTERS.

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Drop a Postal Card to the Up-to-Date
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And he will mail you SHIPPING CARDS.

A Perfect Remedy
FOR all the ailments which attack the Brouchial Tubes and Lungs, Bronchitis, Hoarseness and affections of the Throat, is found in the modern and wonderful preparation known as
Pyny Pectoral
Coughs and Colds
Cured while you think
THIS Remedy is warranted to cure the most distressing Cough or Cold in a few hours time, and the great favor with which it has been received by the public is sufficient guarantee of its virtues.
Big Bottles. 25 cents
FOR SALE BY ALL Medicine Dealers,
Davis & Lawrence Co., Ltd.
MONTREAL and NEW YORK.

"For Colds and Throat Troubles"

Ayer's Cherry Pectoral

J. HEYWOOD, A.M. Professor of Mathematics, Otterbein University, Westerville, O. Medical Advice Free. Address: J. C. AYER & CO., Lowell, Mass., U. S. A.

A dozen naval officers and 133 marines reached Halifax on the Allan Line steamer Carthaginian on Thursday, and immediately boarded a special train for the Pacific coast. The train will run through on the quickest possible time.

A Glowing Tribute TO THE WONDERFUL EFFICACY OF DODD'S KIDNEY PILLS

By Mr. F. W. Harris, of Central Waterville, York Co., N. B., Who was Cured of Kidney Disease by Them After Other Remedies Had Failed.

CENTRAL WATERVILLE, N. B., Oct. 26. Mr. F. W. Harris, a well-known and highly respected resident of this place, has made, over his own signature, a statement that should be read in every household in the Dominion, for it points a way to banish from our country the greatest evil and the greatest danger that threatens us.

Mr. Harris writes in these words: "This is to certify that after having suffered for two years and a half with Kidney Disease I have been cured thoroughly and completely by three boxes of Dodd's Kidney Pills.

"During the greater part of the period named, I was unable to work, and my complaint was steadily growing worse. I tried many different remedies, but received not the least benefit from them.

"From the time I commenced taking Dodd's Kidney Pills, my condition began to improve, and continued to improve until I had used three boxes of the medicine. I then required no further treatment, for I was cured absolutely and thoroughly.

"I make this statement voluntarily, and of my own accord, never having been asked to do so."

A statement like this should carry the greatest weight with those who read it. It is a glowing tribute to the wonderful efficacy of that far-famed remedy, Dodd's Kidney Pills, the one and only known cure for all forms of Kidney Disease.

Dodd's Kidney Pills are sold by all druggists, at fifty cents a box; six boxes \$2.50, or sent, on receipt of price, by The Dodds Medicine Co., Limited, Toronto, Ont.

Dr. McEachran, Dominion Veterinary Inspector, has issued orders that all hogs in the Ottawa district, which have been in contact with those found diseased, must be slaughtered.

ASTHMA

- The Kola Plant proves the paucaea -for this distressing ailment, which -has baffled medical science for -centuries.

It was Stanley, the African explorer, who discovered the Kola plant on the banks of the Congo River in Africa, and suffers from Asthma have to thank him for the discovery of a permanent cure. Clarke's Kola Compound represents this wonderful medicinal plant in a highly concentrated form. It is a positive cure for asthma, and has been tested in severest cases. Endorsed by eminent physicians everywhere, and borne out by the testimony of the cured ones. Mr. W. R. Hume of Kamloops, B. C., a C. P. R. engineer on the Western Division, was a sufferer from asthma in its worst form for over twelve years. Nothing gave him more than the merest relief until the railway physician prescribed Clarke's Kola Compound. He took two bottles and was permanently cured. If you doubt it write him for particulars of his case. Clarke's Kola Compound is sold by all druggists. Price two dollars per bottle; three bottles, with care guaranteed, for five dollars. The Griffiths & Macpherson Co., 121 Church-street, Toronto, or Vancouver, B. C.

HAY FEVER Clark's Kola Compound is guaranteed to Cure Hay Fever. All Druggists sell it.

News Summary.

Thursday, November 24, will be Thanksgiving Day in the United States.

There are not enough ocean steamers coming to Montreal to handle the freight offered.

The new railroad from the United States has applied to the Government for permission to raise the Maine in Havana harbor.

The new railroad via the Crow's Nest Pass is in operation to Kootenay Lake, and a fine steamer is being put on the route to Nelson.

The British cruisers Patbot and Pallis, which sailed for Halifax on Wednesday, have been ordered to winter quarters in the West Indies.

A big break in the main that leads the water from the pumping station, seven miles north of the city, threatens Omaha, Neb., with a water famine.

The foreign consuls in Cuba are considering the advisability of appealing to the Powers to prevent a too hasty recognition of the Cuban Government.

Mr. R. G. Clute, Q. C., Toronto, is in Ottawa, to present the Government with a memorial as Commissioner to enquire into the Crow's Nest Pass scandals.

Fourteen hundred Russians, the inhabitants of a Siberian town, who refused to do road work, have been imprisoned by order of the Governor of the district.

Mrs. Isabella Burrell, who murdered her three children in Toronto on Friday last, has been formally committed for trial, but will probably be sent to an asylum.

The Department of State has received information from the Minister to China that the port of Tientsin (Kian-Chau) has been opened as a free port.

The members of St. Patrick's Scientific and Literary Association of Ottawa on Thursday, presented their Excellencies, Lord and Lady Aberdeen, with a farewell address.

The inquest upon the bodies of the nine coal miners shot at Virgen, Ill., in the riot of October 12, between miners and guards of the Chicago-Virgen Coal Company, resulted in an open verdict.

Reports are coming to hand from the Canadian Government's immigration agents in the United States, which shows that the interest Americans are taking in Canada is rapidly increasing.

Mr. W. W. Ogilvie takes exception to Mr. Sifton's statement regarding the damage to the Manitoba wheat crop, and says the damage will not exceed 10 per cent. over the whole northwest.

The British war vessel Pelican arrived at Halifax on Wednesday from Newfoundland, where she has been engaged in the fishery protection service. She will probably proceed home to be paid off.

The fifth annual convention of the American Society of Municipal Improvements, was opened at Washington on Wednesday. Delegates were present from various cities in the United States and Canada.

The unsecured creditors of the Central Vermont Railway Company have applied to the United States Circuit Court to be made defendants in the proceedings to foreclose their mortgages upon the road.

Mr. D. McNicoll, passenger traffic manager of the Canadian Pacific Railway, was in Buffalo on Wednesday, and made the statement that he thinks local rates in Canada will be restored in the near future.

The Ottawa courts of the Independent Order of Foresters intend making a vigorous protest against the increased rates ordered by the light officers, which were to come into effect on January 1st next.

Sir Wilfrid Laurier will not be able to go to Washington until the 15th of November. Sir Richard Cartwright and Sir Louis Davies will leave on the 8th. The business of the conference will begin on the 10th.

A call has been issued for a meeting of the Presidents of the roads in the Joint Traffic Association at the headquarters on Friday, November 4, to discuss the recent decision of the United States Supreme Court.

Mr. Collingwood Schreier, Deputy Minister of Railways and Canals, has returned from a tour of inspection of the Crow's Nest Railway. Traffic trains are running from Lethbridge to Cranbrook, a distance of 200 miles.

Ferric storms have swept over Macedonia, doing an enormous amount of damage and causing considerable loss of life. In one instance a caravan consisting of forty-seven persons and one hundred horses was engulfed in the river Galico and all were drowned.

In response to the demand of the British Minister, Sir Claude Macdonald, the Empress Dowager has issued a special directive the punishment of the Chinese soldiers who are strictly placed in the hands of English railway engineers at the Marco Polo Bridge, on the Peking-Hankow line.



Every Housekeeper

wants pure hard soap that lasts well-lathers freely—is high in quality and low in price.

Surprise is the name of that kind of Soap.

5 Cents a Cake. THE ST. CROIX SOAP MFG. CO. ST. STEPHEN, N.B.

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A GREAT BARGAIN IN CLOAKINGS AND JACKET CLOTHS

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

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Every Farmer

Does not have ready cash just when he wants it but almost every farmer has a stock of wool that he would like to exchange for a suit of clothes or an overcoat or an ulster. Send us the wool and we will send you the clothes.

Low prices at FRASER, FRASER & CO., 40 and 42 KING STREET, ST. JOHN, N. B.



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

In Canada the people produce fire by the use of E. B. Eddy's Matches.