

# Messenger and Visitor.

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**One Empire.** A report of Mr. Chamberlain's notable speech, delivered at a dinner given in his honor at Fishmonger's Hall, London, on October 25th, has been published in Canadian newspapers. The keynote of the speech was Imperialism. He spoke of the growing strength of the bonds now drawing great Britain and her colonies together in one great imperial union, bonds which had been made stronger and more effective by the war in South Africa. Speaking of the new century and the new chapter in British history about to open, Mr. Chamberlain asked? What is to be the heading of this new chapter, and answered: "If I dare to speak for my countrymen, I think that they have already answered the question. I think the new chapter of our history will be rightly entitled: The Unity of the Empire." Speaking of the older imperialism which implied the establishment by conquest of tributary countries that were exploited for the sole and exclusive benefit of the home government, and of the opinion which for a time largely prevailed in England, that the colonies were a source of weakness rather than of strength to the nation, the Colonial Secretary dwelt upon the contrast to these ideas presented in the policy of imperialism which now obtains.

"Now a great change has come over our people. I think myself it came over our rulers and now it has come over both. We are all imperialists and we have at last abandoned the craven fear of being great, which was the disgrace—I call it no less—of a previous age (cheers), and now we find that our people—the democracy—understand the nature and the extent of the possibilities of this great empire of ours. Think of it, gentlemen, an Empire such as the world has never seen. Think of its area, covering a great portion of the globe. Think of its population embracing four hundred millions of people of almost every race under the sun. Think of the diversity of its products. There is nothing that is necessary or useful, or profitable to man that is not produced under the Union Jack. Think also, gentlemen, of the responsibilities and the obligations which the possession of such an Empire entails. We have to bring to all these dependent races—to all our kinsmen abroad we have already brought—freedom and justice and civilization and peace. (Cheers). And we recognize now that all these varied peoples have become one family. We recognize that their good is ours, and our strength is theirs (cheers); and we see that we are bound to them by interests, as they are bound to us. What should we be without our Empire? Two small islands with an overcrowded population in the Northern Sea. What would they be without us? Fractions at present—nations, indeed—but without the fulness of national life, without the cohesion that enables them to look the world in the face. We are bound together, also, by something which in international and national affairs is, perhaps, even stronger than material interests—by sentiment, by common ideals, and common aspirations. And, therefore, it is that from them, from our kinsfolk, from our fellow-subjects, we crave their affection, we invite their sympathy, we delight in their support."

China.

It is stated, on the authority of Dr. Morrison, the Pekin correspondent of the London Times, that the foreign envoys have finally agreed to the following conditions to be presented in a conjoint note which, subject to the approval of their governments, will be pressed upon China as the basis of a preliminary treaty.

China shall erect a monument to Baron von Ketteler on the site where he was murdered, and send an imperial prince to Germany to convey an apology.

She will inflict the death penalty upon eleven princes and officials already named, and suspend provincial examinations for five years, where the outrages occurred.

In future officials failing to prevent anti-foreign outrages within their jurisdiction shall be dismissed and punished.

Indemnity shall be paid to the states, corporations and individuals.

The Tzuangli Yamen shall be abolished, and its functions vested in a foreign minister.

Rational intercourse shall be permitted with the Emperor as in civilized countries.

The forts at Taku and other forts on the coast of Chihli shall be razed and the importation of arms and war materials prohibited.

Permanent legation guards shall be maintained and also guards of communication between Pekin and Tsinan.

Imperial proclamations shall be posted for three years throughout the Empire suppressing Boxers.

The indemnity is to include compensation for Chinese who suffered through being employed by foreigners.

but not compensation for native Christians. The words "missionary" and "Christians" do not occur in the note.

Reports from other sources indicate that good progress has been made by the representatives of the powers in coming to an agreement as to conditions of settlement to be presented to the Chinese plenipotentiaries. It is expected that the joint note of the allied powers will be ready to submit in a few days. Upon certain minor points, respecting which there is not unanimity, the ministers expect instructions from their Governments before Nov. 20, which is the date of their next meeting. There have been persistent reports of the death of the Empress Dowager, to which, however, no credence appears to be given in official circles. The correspondent of the London Times states that a telegram from the Empress Dowager, dated Nov. 10, has been received by the Chinese peace commissioners at Pekin, censuring their failure to prevent the despatch of foreign punitive expeditions into the interior. Some at least of these expeditions appear to be necessary for the protection of European interests and the suppression of incipient Boxer uprisings, but it seems evident that they are also provoking suspicion and jealousy among the Chinese to a degree which may involve serious consequences. It is reported that Chang-Chih-Tung, the viceroy of Kan-Su, regarded as one of the ablest and most liberal-minded men among the Chinese, is raising 100,000 troops and has proposed to the viceroy of Nan-Kin that they should combine forces to oppose the allies.

It Touches the Tax-payer.

One common result of "glorious or inglorious war" is the additional burdens it involves for the tax-payer, and the disinclination of the people to suffer an increase of burdens which already seem too heavy constitutes, in countries where constitutional government prevails, one of the most powerfully restraining influences upon the warlike spirit of the nations. War is a terribly expensive business, even if no more is taken into the account than the material wealth consumed. And the tax-payer must settle the long bill for ammunition and artillery, and all the various accoutrements and equipments of the army, for soldiers' pay and pensions, for transport ships and coal and commissary supplies, for cavalry horses, and mules and oxen for transport trains, for medical and hospital service and for all the various and costly services which must wait upon an army. And sooner or later in one way or another the bill must be paid out of the pockets of the tax-payers—out of the earnings of the people. No wonder if Sir Michael Hicks-Beach, the Chancellor of the Exchequer for Great Britain, feels his present task of providing the means for the nation's military operations in South Africa and China to be an ungracious one. Sir Michael is indeed able to assure the British tax-payer that they will not have to shoulder the entire cost of the South African war. The conquered country will have to bear a part of the expense. But the amount that can be assessed upon the Transvaal is limited. "We must not spoil the future of the country," says the Chancellor, "by imposing upon it a burden greater than it could reasonably bear." If the whole cost of the war were assessed upon the Transvaal, it might make the Uitlanders, as well as the burghers, wish that Oom Paul and his oligarchy were re-established at Pretoria. It is most desirable that matters be so arranged that there shall be a manifest improvement in the condition of the country. Therefore the British tax-payers must necessarily bear a large part of the cost of the war. Moreover Sir Michael has to tell the people of Great Britain that the maintenance of a strong army and navy, which under present conditions is deemed indispensable, must involve increased expenditure.

Newfoundland Politics.

The issue of the recent general election in Newfoundland, turned upon the relation to the govern-

ment of the colony of Mr. R. G. Reid, the millionaire railway and steamship magnate of the Island. Under the administration of which Sir James Winter was premier and which was succeeded by the present Bond administration, an arrangement was made with Mr. Reid, which has been described as being "virtually a farming out of the administrative functions of the Government or many of them to a private corporation, to be conducted by it for its own profit." This arrangement had its origin, and, as many contend, its justification, in the financial embarrassments which the country was suffering. Mr. Reid was the contractor who had built the trans-insular railroad with its terminal docks, etc., at a cost to the colony of \$10,000,000. These were Government works, but owing to its weakness financially, the Government was not in a position to operate them satisfactorily. Accordingly in the spring of 1898 a contract was made with Mr. Reid, under which he was to control and operate and at the end of fifty years become the owner of all the railroads in the Island. He was also to control and operate the terminal docks and all the telegraph lines. In return he was to pay the Colonial Government a royalty, which, it was supposed, would transform the chronic deficit of the budget into a surplus and restore financial ease and comfort to the colony. No doubt but that this contract made with Mr. Reid has secured for the Island a much more efficient railway service than otherwise would have been possible, and likewise a greatly improved coastwise steamer service. It has also made favorable conditions for the investment of capital for developing the resources of the country. But when Mr. Reid proposed to convert his personal undertaking into a joint-stock limited-liability company with a capital of \$25,000,000, with a view to carrying on pulp and paper making, mining, agricultural operations etc., on a great scale, the Bond Government refused its sanction, and the result of the appeal to the country shows conclusively that the position of the Government has the hearty endorsement of the people, Mr. Morine who is Mr. Reid's solicitor and the leader of the party favorable to the Reid syndicate in the Legislature being left in a hopeless minority. Rightly or wrongly the people of the Island evidently believe that they have less to fear from an impoverished public treasury than from the domination of a joint-stock company.

**Russian Barbarism.** The indignation and horror which have been expressed at the methods of warfare employed by Russia against the Chinese, and especially in respect to her military operations in Manchuria, are certainly fully justified if the testimony coming from apparently trustworthy and unprejudiced sources is to be received. The London Globe last week published a letter from a Belgian gentleman who had travelled to Pekin by way of the Trans-Siberian railway. This traveller's account of what he saw in the Amur river exceeds in horror all accounts previously published. "The scenes I have witnessed during the three days since the steamer left Blagovestchensk," he says, "are horrible beyond the powers of description. It is the closing tableau of a fearful human tragedy. Two thousand were deliberately drowned at Moro, two thousand at Rabe and eight thousand around Blagovestchensk, a total of twelve thousand corpses encumbering the river, among which were thousands of women and children. Navigation was all but impossible. Last week a boat had to plough her way through a tangled and mangled mass of corpses lashed together by their long hair. The banks were literally covered with corpses. In the curves of the stream were dark, putrid, smelling masses of human flesh and bone, surging and swaying in the steamer's wake and wash. The captain vainly ordered full speed ahead. The sight and smell will be ever with us. From Blagovestchensk to Aigun, 45 kilometres, numerous villages studded the bank, with a thriving, industrious population of over a hundred thousand. That of Aigun was twenty thousand. No one will ever know the number of those who perished by shot, sword and stream. Not a village is left. The silence of death was around us. The smoking ruins of Aigun on the right, with broken down, crumbling walls, and shattered, roofless houses."



## Homely Virtues.

BY IAN MACLAREN.  
STRAIGHTNESS.

It seems a far cry from the fifteenth Psalm to a modern exchange, and the circumstances of the East long before Christ, and of the West in our day, are very different. Yet it is a suggestive fact that the moral judgment of the Jewish psalmist and a Western merchant agree to the letter upon the description of a man of honor. No doubt the psalmist, with his genius for religion, states the case for decision after a more impressive fashion—"Lord, who shall abide in Thy Tabernacle? Who shall dwell in Thy Holy Hill?" and the merchant would rather ask, in our secular form of speech, "Is he the right kind?" It is natural for the Jew to inquire who is fit for fellowship with God, and natural for the Anglo-Saxon to ask who is fit for fellowship with men. But it comes to the same thing in the end, for if a man's morality gives him entrance to God's Tabernacle, he will be welcome in any respectable human society; but if a man be cast out on moral grounds from such society, he may not hope to dwell in God's Holy Hill. The Old Testament writer would call his ideal man righteous, which is one of the lordly words of human speech, and we, in our anxiety to keep clear of cant, would prefer to sum him up as straight, but let us understand that this familiar term, handed about among old and young, religious and non-religious, is simply the homely equivalent of righteous. An idea, like a soldier, has its parade uniform and its working dress, and straight is the undress of righteous. Righteousness in the Old Testament is not a theological, but an ethical word, and has to do, not with a person's creed, but with a person's character. The righteous man of the Psalms is the righteous man the world over, in every exchange, every club, every society, every workshop. And in calling righteousness by the name of straightness, we have acclimatised this noble quality in the speech of modern life.

There are two types of men, and by their comparison we can remind ourselves what is meant by straight. There is the man who may be clever and interesting, and good-natured, and even, in a sense, pious, but on whom you may not depend. If you ask him an inconvenient question, he will prevaricate in his answer, and you will find that his words have a double meaning, so that while you wait for him at the front end, as you suppose, only door of the house, he has sneaked out at the back door. If you make a bargain with him, it will be your wisdom to have his proposal in black and white without delay, since the chances are, if the market goes against him, he will assure you, with many a profession of regret, that you misunderstood his figure. When goods are delivered by this man, it is absolutely necessary to verify every quality by the sample, since through some carelessness on the part of his people, an inferior value is apt to be sent. If he asks for assistance in some emergency, you may take it for granted that his affairs are much worse than he has told you; and if he succeeds in borrowing money, he will have a hundred excuses for not repaying it. Should his firm be compelled to stop payment, very strong remarks indeed will be made upon the condition of his books; and if he becomes bankrupt, the chances are he will be refused a discharge. When he plunges into a controversy, he will misquote his opponent's words, or wrench them out of their context; and when he played games at school he came as near cheating as he could. He is tricky, shifty, smooth-tongued, double-faced, not straight.

Over against him there is the man who may be plain in manner and blunt of speech, and slow in understanding, and who perhaps, may make no profession of religion, but who can be depended upon at all times, in every word he speaks and in everything he does. His smile may not be so taking, nor his style so plausible, but he looks you in the face, and his words have the accent of sincerity. He means what he says and he says what he means, and if you quote him you will never be left in the lurch. He may be long in coming to a decision, and he may be hard in a bargain. When the bargain is made, whether by word or mouth or a nod of the head, just as much as by a letter which has been copied, he will stand by it, though he lose his last penny. He will not whine about his losses, for they are the fortune of war, nor will he brag about his honesty, for he expects that to be taken for granted. If you have to meet him in debate he may press you hard, and be very keen in his views, but he will always deal fairly with you, looking for the sense of what you said, and not taking any advantage of the words. If he has a quarrel with you he will have it out with you face to face, and would scorn to slander you behind your back. He also may be unable some day to pay his debts, and that will be the bitterest trial of his life; well, he will work night and day to regain his prosperity, and then he will pay his creditors, every one, with interest. Never was he known to make a capital out of any doubtful point in a game, for, though he was eager to win, he was still more determined to win like a sportsman. And this is what we mean by a straight man.

There are many things for which one may fairly

criticise the world, and by that I mean the people who do not profess to be religious; but let us freely acknowledge that they have at least one good quality, and that is an honest appreciation of straightness. The man who cheats at a game, who goes back upon a bargain, who shirks the post of danger, who filches away another doctor's patient, who exposes a woman's frailty, who brings up the catastrophe in a man's private life, is despised and cast out by the world. The pariah of the world is a sneak, and for him there is no more mercy than for a rat. Upon the other hand, while one firmly believes that the Church of Christ sets upon the whole an example of unparalleled virtue, yet one is haunted with the feeling that the church has not always laid enough stress upon righteousness, in the Old Testament sense of the word, and that she has given the idea the cold shoulder. She has enforced the commandments which touch on piety and on purity, she has not given so clear a sound upon the commandments of truthfulness. If any man denied the creed or if any man was a gross evil-liver, the church, except in her worst times, would deal strictly with him; but if he were simply dishonest and disingenuous, mean and tricky, she has been apt to leave him alone, so that he came to feel that she did not care, and his own conscience was lowered. Perhaps one might go further, and say that crookedness has been a religious sin and has almost had the sanction of the church, although it has ever received the manifest judgments of God. Abraham was the father of the faithful and a noble type of religion, but Abramam lied to Pharaoh, just with that kind of lie which finds its shelter beneath the shadow of religion. He played upon words, saying that Sarah was his sister, which, in a sense, she was, but allowing Pharaoh to understand that she was not his wife, which of course she was. It was not a downright falsehood, but a guarded and calculated departure from the truth, a policy in which the religious conscience has shown itself an adept. There is a kind of man who will not drink, nor swear, who believes in the deity of Christ and the eterna punishment of the wicked, but who has no more idea of personal honor than a fox, and will do things at which a high-class man of the world would be aghast. We are inclined sometimes to think that if a man be religious, he must be straightforward, and if he be straightforward he must be religious. But we have leaped too hastily to a conclusion, for there are people with a genuine sense of religion who are as crooked as a corkscrew, and there are people who would never dream of calling themselves religious, but yet they are as straight as a die. As, for instance, Jacob in the one class, and in the other such a man as the Duke of Wellington among Englishmen, and Abraham Lincoln among Americans.

Nothing has brought such scandal on religion in public life as the dishonesty of a certain kind of religious people who will call themselves by the name of Christ, and take part in religious meetings, and set themselves up as censors of morals, but who betray the trust of poor investors, and bring banks to ruin, and start bogus companies, and make discreditable bankruptcies, and obtain the possession of the means of relatives and trustful people, and who turn out bad work, so that every decent man condemns them, and, when they are not cunning enough, the law fortunately lands them in prison. With their mixture of Phariseism and duplicity, with their cant and their lying, such people are a reproach and a byword, and are ever being fung in our faces. While they are praying and preaching, young men are declaring everywhere that it is because of them they are not Christians. If the Old Testament gospel of morality had been more stringently preached, the church would not have been cursed with the presence of men who have dared to speak for her, but whom neither God in His Holy Hill, nor the world in her market-places, can tolerate, because they do not walk uprightly nor work righteously.

Nor has the church as an historic body established so high a claim as one would like for straightforwardness. Why is it that priests have earned so bad a name, and been so keenly hated by the people? Why has one order been expelled from nearly every country in Europe, and has often brought cruel persecutions upon its fellow Christians? It were a slander to say that all priests are bad, since many have been men of singular devotion and of vast sacrifices; but it is a fact that, as a class, priests have been less than straight. They have used words in a double sense; they have practised the doctrine of reserve; they have invented astounding excuses for falsehood; they have brought casuistry to the height of a science. One of their chief characteristics has been that rat-like cunning which Browning illustrates in the priest of the "Ring and the Book." Whether called priests or not, all ecclesiastics are tempted to be crafty and diplomatic. They make up catching motions; they devise subtle schemes of policy; they are afraid of exciting prejudices; they are fond of ambiguous words. Certainly no one has ever said that they were simple and guileless. There are fair grounds for saying that while the church has taken the intellectual falling of heresy and made it into a sin, she has condoned the moral falling of trickery and almost raised it to a virtue.

Has it ever happened to us to have a dispute, say, about a statement we have made, or about a matter of business, or about family affairs, or even about a game with a man of the world, and he told us plainly that we had acted dishonorably? Not illegally—which is a different matter, and has to be tried by a different standard—but dishonorably, as between man and man, when tried by the working code of straightness. If he was wrong, it was a bitter moment that he should have thought so badly of us; but if he was right, was it not ghastly? What did we do in that moment when the light was suddenly turned on in the cellar of our souls, and we saw the loathsome creatures of darkness making for their holes? Did we acknowledge our sin to man and God, or did we try to justify ourselves, and afterwards—which is the cheapest thing that we could do—pretend that we were martyrs for religion's sake? When Pharaoh told Abraham to his face that he was a liar, it was one of the lamentable paradoxes in the history of religion, for in that hour Pharaoh stood higher than Abraham before the conscience of men and in the sight of God.

If anyone be conscious that he has a taint of crookedness in his blood, and that he is inclined to play tricks; if he has already been exposed and put to shame because he did not speak the truth, and his hands were not clean, let him face the situation and bestir himself. There is nothing but contempt and humiliation in store for the dishonorable man at the hands of the world, nothing but self-reproach and self-loathing within his own soul. His own wife, try as she may, will not be able to respect him, and his children, as one thing after another becomes plain to them, will be ashamed of him. And whatever he believes, and however he prays, there can be no welcome for him with God, who is the fountain of truth and righteousness. The thoughts of men are often foolish, and their judgments vain; but, after all, they honor straightness. The ways of God are often dark and past finding out, but of one thing we may be sure, the blessing of God rests upon righteousness, both in this world and in that which is to come.—The British Weekly.

## The Signals of the Spirit.

BY REV. THEODORE L. CUYLER, D. D.

It is well for our churches to realize their entire dependence upon the Holy Spirit. Without his presence and his power, all efforts for the salvation of souls will be fruitless; all the best constructed church-machinery will accomplish nothing, unless it have "the living spirit within the wheels." To watch for the Holy Spirit and to work with the Holy Spirit is the supreme duty of the hour. An incident in New Testament history illustrates this vital point.

When the Philistines were about to attack the armies of Israel, God commanded David to "fetch a compass behind the Philistines and come upon them over against the mulberry trees. And let it be, when thou hearest the sound of a going (or a rustling) in the tops of the mulberry trees, that then thou shalt bestir thyself, for the Lord shall then go out before thee." That peculiar sound was the signal for advance. It was the token of the divine presence. David heard and obeyed the signal. When God moved, he moved, and the result was a glorious victory. This unique incident is full of practical suggestion. Faith must always watch Providential leadings, and when God moves is our best time to "bestir ourselves;" if we move with him, success is quite sure to come; if we move without him, then the failure is our own fault. How clearly was the divine signal manifested to that little company in the upper room at Jerusalem on the day of Pentecost! The Holy Spirit came upon them and the Apostles fell into line with the Spirit's leadings; they co-operated with the Spirit, and thousands were converted in a single day.

If the history of the most powerful revivals is studied this same truth appears—the signals of the Divine Spirit were recognized, and they were obeyed. God opened the way, and his servants bestirred themselves to special effort and redoubled prayers. Not more plainly does God indicate seed-time and harvest-time to the farmer than he often indicates to pastors and churches that the time has come for them to thrust in the sickle and reap. The biographies of such master-workmen as Dr. Lyman Beecher, Dr. Spencer of Brooklyn, Dr. Edward N. Kirk, Mr. Finney and Mr. Moody contain repeated illustrations. Dr. Lyman Beecher watched for tokens of the Holy Spirit as a sea-captain watches for a favorable wind, and when he feels the first rustling of the breeze through the rigging he hastens to spread his canvas. I have no doubt that God has often given gracious indications of his presence, when human indolence or unbelief has failed to observe them. Our loving God was ready; his servants were not obedient to duty, and the cloud passed away without rain.

Seasons of spiritual awakening often come suddenly in a congregation, or in a community; sometimes they come as a blessed surprise, but the measure of success is always the measure of the readiness of Christians to co-operate with the Holy Spirit. When the Master works, we must work; every hour then is golden. My own

experience a without any ple talked, lo outpouring of special awak versions to confidently p followed and ever I disco of the Hol have felt su should be m The "sound Spirit's signi ministry in a woman at my was under d prayer-servi hurried sum with a most pouring of the reminded me G. Finney in During my the course of earnest inqu called my ch ings for every inquirers. T memorabl Brooklyn, in house. We for three mo number ran praying and assistance. Now there has been the ever a min presence of with the Sp victory is c mortification set in motio penable fact the results o Faith must p signals of th God have hi must be all t

There are in living, th Kinglake to life less toil citizens. O from those the mountai hate to retur hills"; "O summer, we "Had it not would have enjoyed the beautiful fol eons and clu say others earlier than seemed so sl able, and we It is evid later and lat nature and doors," as that the co requirement were heretic years ago, some far-aw They grew t time which such a favo of his friend ber of atten himself on words: "C parts of ten wish yourse growing us my natural grow worse know what dress myself in my plaita Browning winter in L being lionis kept him fr



experience as a pastor tallied with this truth, almost without any exception. There were times when my people talked, looked, and hoped for a revival, but no special outpouring of the Spirit came; at least there was no special awakening of the impenitent, or frequent conversions to Christ. Revivals have come when no one confidently predicted them. One rule, however, I have followed and always found it safe and successful. Whenever I discovered unmistakable evidences of the presence of the Holy Spirit in the awakening of several souls, I have felt sure that special effort and special prayer should be made immediately, to teach and move others. The "sound of the rustling in the treetops" was the Spirit's signal to bestir ourselves. During my earliest ministry in a small congregation, the call of a godly woman at my house to inform me that one of her family was under deep conviction, led me to appoint a special prayer-service at her house on that very evening; and a hurried summons from house to house filled her dwelling with a most wonderful meeting. A more wonderful outpouring of the Holy Spirit I have never witnessed. It reminded me of some of the scenes described by Charles G. Finney in his Autobiography.

During my ministry in New York, I observed that in the course of an afternoon's pastoral visits there were earnest inquirers in several of the families visited. I called my church officers together; we appointed meetings for every evening, followed by conversations with inquirers. The results were rich and permanent. The memorable revival in the Lafayette Avenue church, Brooklyn, in 1886, began in a prayer-meeting in my own house. We obeyed the signals of the Holy Spirit, and for three months there were conversions every day; the number ran up into the hundreds. All the preaching, praying and working went forward with no outside assistance.

Now there was nothing novel in my experience: it has been the same as that of many other pastors. Whenever a minister and church recognize the peculiar presence of the Holy Spirit, and promptly co-operate with the Spirit, they are sure of a blessing. With God, victory is certain; without him, all attempts end in mortification and failure. When human machinery is set in motion to "get up a revival," and the vital indispensable factor of the "power from on high" is left out, the results cannot but be mortifying and melancholy. Faith must pray; faith must work; faith must watch the signals of the Spirit, and faith must be content to let God have his own way. And to him, and not ourselves, must be all the glory.—Evangelist.

### Simplicity in Living.

There are evidences on every hand that more simplicity in living, that a little less of "utter respectability," as Kingslake terms it, in our cities should prevail to make life less toilsome and wearisome to a large portion of its citizens. On every hand we hear expressions like these from those who have come back from the country and the mountains to their town houses: "O, how we do hate to return"; "It was so hard to leave the beautiful hills"; "Our life has been so peaceful, so ideal all summer, we really wished to prolong it until Christmas"; "Had it not been for the children and their schools we would have stayed two months longer in the country and enjoyed the fine, clear, sunny autumn days and the beautiful foliage." "To come back to teas and luncheons and clubs and all that sort of thing is so tiresome," say others. "Have not the missionary meetings begun earlier than usual?" inquires another, "the summer has seemed so short, I suppose because it has been so enjoyable, and we have been able to do what we liked."

It is evident that people who can do so are tarrying later and later in their country homes; that the love of nature and the joy of living in "God's beautiful out-of-doors," as Dr. Van Dyke puts it, is growing fast, and that the conventionalities of town life, and its exacting requirements are less satisfactory and alluring than they were heretofore. Londoners had the same experience years ago, and learned to escape to Italy, or India, or some far-away place, in order to live as they desired. They grew tired of people and the demands upon their time which society created. Horace Walpole, who was such a favorite in London circles, and the envy of many of his friends and acquaintances on account of the number of attentions he was continually receiving, expressed himself on the subject in a letter to a friend in these words: "Oh, my dear sir, don't you find that nine parts of ten in the world are of no use but to make you wish yourself with that tenth part? I am so far from growing used to mankind by living amongst them that my natural ferocity and wildness does but every day grow worse. They tire me; they fatigue me; I don't know what to do with them; I fling open the windows and fancy I want air; and when I get by myself I undress myself and seem to have had people in my pockets, in my plaits, and on my shoulders!"

Browning seemed to be much of the same mind one winter in London, when he was doubtless satiated with being lionized, and almost welcomed an illness which kept him from a dinner, to the heartrending disappoint-

ment of a friend. He wrote to Miss Barrett: "I have got rid of every other promise to pay visits for next week and next, and have told everybody, with considerable dignity, that my London season was over for this year, as it assuredly is—and I shall be worried no more, and let walk in the garden, and go to bed at ten o'clock, and get done with what is most expedient to do, and 'my flesh shall come again like a little child' and one day I shall see you with my own, own eyes."

Miss Alice Longfellow says of her poet father: "Society and hospitality meant something real to him. I can not remember that there were ever in our home any formal or obligatory occasions of entertainment. All who came were made welcome without any special preparation and without any thought of personal inconvenience."

Ian Maclaren writes: "Houses there are where no fire is lit in the guest chamber from January to December, where no generous feast is placed upon the board, where there is no kindly excitement on the threshold, because no guest ever rests beneath that roof. The householder may be most respectable, but he can hardly have much humanity, and it is certain that his family will suffer loss. The coming of guests revives and enriches the common life, for each one has his own tale to tell. His presence in the house is an inspiration, and he does not utterly depart with the Godspeed at the outer gate; something has been left behind—the effect of another individuality which leaves its trace on the household, and a subtle fragrance, as when sandalwood has lain for a while in paper or rosemary among clothes."

The Watchman some time since had this to say in an article on the "Art of Entertaining," to which we are sure most of us can subscribe: "Douglas Jerrold once said that if a dinner party is to be a success, the host and hostess should be much more careful about what they put on their chairs than they are about what they put on their table. It would be a good thing if people who are in the way of giving entertainments would think of this remark, then, perhaps, entertainments would not be as wearisome as they too often are. It is a curious characteristic of the entertainments of the present day that there is so very little entertainment connected with them. The people who manage them do not attempt to make them enjoyable, and the people who attend them do not expect them to be so. As a rule, the host and hostess undertake the business for the purpose of paying their social debts, or of showing that they can entertain as well as their neighbors, or of making a display of their house and furniture; the guests, on the other hand, go through their share of ceremony partly with the idea of being polite to their friends, and more with the desire of being seen by the company, and of being recognized as 'belonging to society,' as the saying is.

A life of isolation is altogether selfish and undesirable, while to live almost entirely in one's own company, to interest one's self not at all in the affairs of others, and the well-being of the poor and the suffering is certainly a calamity. The many baneful effects of such a life are not difficult to discover. They make people censorious; they keep them brooding over their own troubles and magnifying them; they cause them to minify the troubles and sorrows of others, of which, because of their unfamiliar intercourse, they are ignorant, and they develop oftentimes the bitter, sarcastic and unsympathetic spirit which, but for this isolation, would have remained dormant.

Since then the tendencies of too great isolation and also of too much society are undesirable, why not gain health and strength as long as possible near nature's heart, and come back determined each for herself and himself to live more simply, to entertain more simply, to enjoy more evenings in quiet, happy ways at our own firesides, and, in short, to do what we really want to do and what we know is really best in every way for ourselves and our families? Why not? How many have the courage to set the fashion?—Sel.

### Martyrs in China.

To-day Dr. Hartwell and I buried one of our most efficient native Chinese preachers. His story will, no doubt, interest you. He was sixty-five years old and one of the most Christ-like men I have ever known. Ten days ago he was returning from an evangelistic tour among the villages and towns some sixty miles from his home, when only five miles from his home he was seized by a band of heathen. They told him that the time had come for all Chinese to return to the religion of their fathers and ordered him to recant. He told them that he could not give up the only true God and go back to the idols which are only the work of men's hands and have no power either to help themselves or their worshippers.

Hearing this they dragged him before the village idol, took off his clothes, tied his hands behind his back and then hung him up by the hands. To make his pain more intense they hung heavy stones to his feet. They turned his back to the idol and then piled fire on his extended arms and burned incense to the idol on them. They kept him in this plight for three days.

Each morning they would let him down for a few moments and tell him if he would recant they would set

him at liberty; but he would say,—"If you burn my body into ashes I will not give up my Lord." On the fourth day some of his friends came and begged for him and they released him. [Glorious victory for Christ!]

Two days later he was brought here to the hospital where I visited him several times. His arms were cut to the bones by the ropes with which he was tied; all the skin and flesh were burned off his hands and lower arms, and he was so weakened from the three days torture in the broiling sun with no food or water that he could not be fully rallied again. Yesterday evening he seemed much better, ate some food and went peacefully to sleep—to awake with Jesus.

I give you this incident because it came under my own observation. Many others equally cruel and heartless on the part of the heathen, and heroic and faithful on the part of the Christians will be recorded in heaven. Please pray for the dear native Christians.

The cloud over us now is very dark, but already we can see it fringed with gold; and we know that by and bye it will be dispelled and the Sun of Righteousness will rise in all his strength and so shine in this dark land as to bring honor and glory to his great name.—Jesse C. Owen, in the Skyland Baptist.

### Cardinal Doctrines of Baptists.

1. That the Scriptures are the only authority in matters of faith and practice.
2. That personal faith in Jesus Christ alone secures salvation; therefore infant baptism is to be rejected.
3. That a church is composed of believers who have been baptized on a personal confession of their faith in Jesus Christ.
4. That each church has the entire control of its affairs without interference on the part of any external power.
5. That the outward life must be in accordance with such a confession of faith, and to this end it is essential that church discipline should be maintained.

These five articles still express the essential elements of a Baptist church; the Bible for its creed; believers who have been duly baptized on their personal profession for its members; democracy, (clergy and laity exercising equal rights,) for its government; and an upright life, full of good works, for its ritual and vindication.

It has occasioned many surprised comments and enquiries, that without an episcopacy Baptists should have withstood destroying heresies—as for instance the tide of error that almost inundated orthodox in the New England of 1800 when not a single Baptist church, nor one prominent Baptist minister, went over to Unitarianism. Spiritual ties are stronger than ties ecclesiastical. "Who-soever shall do the will of my Father which is in heaven, the same is my brother and sister and mother," said Jesus, meaning that soul-affinity is mightier than the affinity of the flesh.

The Baptist principle of equal rights for the laity (men and women,) has received a high tribute of late by the admission of laymen in the councils of churches heretofore ruled almost exclusively by ecclesiastics. We rejoice that at last the rights of believing people, for which their fathers toiled and suffered, are being gradually restored to the credit of Christianity and to the advantage of mankind.—Condensed from Lorimer's "Baptists in History."

### What Does a Revival Mean.

It means:

- A deeper knowledge of God.
- A more perfect understanding of our relations to him.
- A greater desire to do his holy will.
- A more intimate sense of the divine presence.
- A greater love for God's word.
- A more thorough appreciation of its meaning.
- A stronger faith in its promises.
- More perfect submission to its teachings.
- A greater love for the means of grace.
- A more intense desire to profit by them.
- Greater enjoyment in private devotions.
- More faith and liberty in prayer.
- A stronger sense of my obligations to the church.
- A greater willingness to do my whole duty in the church.
- A deeper love and closer fellowship with the church.
- A more perfect consecration of myself to the work of the church.
- A more solemn sense of my duty to the unconverted.
- A stronger desire for the coming of the kingdom of God.
- More earnest desire for the baptism of the Holy Ghost.
- Greater love and zeal in the work of the Lord Jesus Christ.

—Exchange.

### November.

The mellow year is hasting to its close,  
The little birds have almost sung their last.  
Their small notes twitter in the dreary blast,  
The shrill-piped harbinger of early snows,  
The patient beauty of the scentless rose,  
Oft with the morn's hoar crystal faintly glassed  
Hangs, a pale mourner, for the summer past,  
And makes a little summer where it grows.  
In the chill sunbeam of the faint brief day,  
The dusky waters shudder as they shine;  
The russet leaves obstruct the straggling way  
Of oozy brooks which no deep banks define,  
And the gaunt woods in ragged, scant array  
Wrap their old limbs with sombre ivy twined.  
—Hartley Coleridge.



## Messenger and Visitor

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### Christianity in the Nineteenth Century.

Dr. Lorimer's latest book\*, which is the outgrowth of the Lowell Lectures given before the Lowell Institute in Boston last winter, deserves more than a passing notice. The object of the author, as he informs his readers in a prefatory note, has been to present Christianity as it has thought and toiled through a hundred eventful years, and to indicate what changes on its human side have taken place in creeds, expositions, rituals and practical methods of endeavor. Such an object involves a wide sweep over the field of current religious thought and life, and the treatment of the subject within the compass of a volume of some 600 pages is necessarily somewhat general in character. It has not been possible "to enter the by-paths or explore the obscure nooks of history," and consequently "only the highways and mountain summits have been surveyed." It is the work of a man of wide knowledge, of one who has himself been, and still is, an influential factor and tireless worker in the religious life of his day, and who also has kept himself in vital touch with the intellectual and the religious movements of the time. The names of many men and women who have been prominent as thinkers or actors in the life of the century are found upon the pages of this book, but the biographical feature has not been made prominent. It is of Christianity itself, its progress, successes and failures, its variations and alliances, rather than of its exponents or its opponents, that Dr. Lorimer has written.

There is no avoidance here of the difficult and burning questions of the day in the realm of Christian thought. Whatever may be thought of the value of the discussion which these questions receive at Dr. Lorimer's hands, it cannot be said that he has ignored them or failed to indicate his view as to the trend of thought or of action in reference to them. Further, it should be said that he has not written of these questions as from a historian's standpoint merely, but he has indicated quite clearly—though necessarily in general terms—what his own beliefs and sympathies are. The chapters on "The Divine and the Human" and "The Bible and Criticism," shows that the author is by no means uninfluenced by current thought in reference to evolution and biblical criticism. He distinctly recognizes a human element in revelation, and is unwilling to accept the conclusion that the Almighty has no other message to give to mankind beyond what is contained in Holy Writ. He holds that "while the Bible contains a supreme revelation, and while no fresh light will set aside its teachings or supersede its authority, it is also an example of a permanent method in the divine dealings with the church. Holy men of old spake as they were moved by the Holy Spirit, and holy men may yet speak under the same gracious impulses." At the conclusion of his chapter on Criticism and the Bible Dr. Lorimer says: "In estimating the bearing of recent research on inspiration, I am of those who regard it as distinctly advantageous. That it has occasionally been presumptuous, extravagant in its assertions and supercilious in its criticisms, having as frequently to retract its opinions as theologians to modify their doctrines, no person with adequate knowledge will controvert. But I have never been able to work myself into a hysteria of fear on that account. To me there is only one calamity more terrible and overwhelming than attacks on the Bible, and that is deliberately to cherish a Bible incapable of withstanding attacks. . . . We ask no favors. Let the spirit of research march on. The more the marches, I am persuaded, the more fully will she confirm the credentials of Holy Writ, and the more heartily approve and commend the wise saying of

\*Christianity in the Nineteenth Century, (The Boston Lowell Lectures, 1900.) By George C. Lorimer, Minister at Tremont Temple.—Philadelphia: The Grifith and Rowland Press.

Herder: 'In order to be assisted, the revelation of God as found in the Bible, and even the entire history of the human race, must be believed, and thus ever return to the great centre about which everything revolves and clusters—Jesus Christ, the cornerstone and inheritance, the greatest messenger, teacher and person of the archetype.'"

The chapters on "The medieval and the modern" and on "Seers and Sages," are very interesting reading. In the former we have some account of romanticism, the Oxford movement and its results in the church life of England with the conflict still in progress between evangelicalism and the revived sacerdotalism. Dr. Lorimer believes that there is little ground for the ardent hopes of the devotees of the revived medievalism that it will finally carry all before it in England. Such views are fatuous in view of the fact that in nearly all Catholic countries there is an intellectual revulsion from the assumptions of the dominant faith, and there are signs that in England the inevitable reaction has already commenced, and the Catholic renaissance has been more than checked. The chapter on Seers and Sages is a very pleasing, if not a very profound, discussion of the influence on the century and its thought of such men as Wordsworth, Tennyson, Browning, Carlyle, Emerson, Whittier, and other men of vision and utterance, to whom seemed to belong something of that divine afflatus which rested on the ancient prophets.

The dominant note of the book is optimistic. It is not indeed a blind optimism. The presence and the mighty power of error and evil in the world are recognized. The weaknesses, faults and partial failures of Christianity are not ignored, but withal there is an assured faith in the divine character and the final triumph of the truth as it is represented in the world, the work and the person of Jesus Christ. "Among all the blessings conferred on coming time, none can equal in worth and in extent the grace and influence of Christianity. Admitting her defects as she appears in history, conceding her melancholy failures at various points, nevertheless no other institution compares with her in the range of her benefactions and in the scope of her mission. The past century bears witness to her benevolence and beauty, to her preciousness and power. Wherever during the last hundred years a wrong has been righted, a shackle has been broken, a wound has been healed, a burden has been lightened, she has not been absent from the scene. What the sun is to nature, that Christianity has been to society.

If childhood laughs more freely and more sweetly, if womanhood walks more independently and safely, if manhood toils more cheerfully and hopefully, if brotherhood prevails more generally and absolutely, and if priesthood has lost much of its brutal bigotry, and statehood much of its tyrannous might, she is to be praised, for to her heavenly ministry these blessings are largely due."

### Editorial Notes.

—It will be seen by the statement of the Rev. W. E. Hall, treasurer of the Forward Movement Fund for Acadia, that it is a matter of no small importance that a very considerable amount of money be paid into the Fund during the present month. We trust that the subscribers to that Fund will carefully note what Mr. Hall says and do their best to make up the amount which is now asked for.

—The State of North Carolina has shown its contempt for the negroes by adopting legislation which means the virtual disfranchisement of the race within the bounds of the State, and in other respects the treatment accorded to the negro in North Carolina has not been such as to create within him the feeling that his presence in the State was regarded as desirable. Now it is said there is an exodus of negroes from North Carolina of such proportions as to cause consternation in the minds of the white farmers, who are obliged to concede that it is much less convenient for them to dispense with the assistance of the black man during the cotton-picking season than on election days.

—There is no woman in Canada, probably there are few women in the world, to-day who possess greater natural oratorical gifts than Miss Eva Booth, Commissioner of the Salvation Army for the Dominion. Last Sunday afternoon and evening Miss Booth spoke in the Mechanics Institute, St. John, to audiences which completely filled the building, and which listened with deep attention to her eloquent and impressive addresses. She gives the impression of a woman profoundly in earnest and wholeheartedly devoted to the cause of God and humanity. Miss Booth has naturally a voice of wonderful power and sweetness and we were sorry to observe a hoarseness which seemed to indicate that the Commissioner has not taken so good care of that magnificent gift as its value deserves. Connected with Miss Booth's visit to St. John at the present time was the opening on Monday afternoon of the Army's Maternity Hospital and Rescue Home. This institution represents

a work which deserves the sympathy and the co-operation of all Christian and philanthropic persons.

—The International Y. M. C. A. Convention which is announced to be held in Boston next June, is expected to bring together not only a large delegation of young men, but also a very considerable number of business men and capitalists, who for business if not for philanthropic reasons are interested in Association work. These men know how to value the qualities which ought to distinguish young men who have been reared and educated under Christian influences. They want trustworthy, honest, capable, athletic and intelligent young men, and many of them recognize the Associations as potent factors in the production of men of that character. This is said to be especially true of Railroad presidents and other R. R. officials. The leading Railroads of Great Britain, Canada and the United States, provide for carrying on their pay-rolls the secretaries of the railroad associations, and in Russia the work has just been inaugurated under the patronage of the Czar. It is expected therefore that many of the Presidents of railroads in North America, Great Britain, Germany, France and Russia will attend the Boston Convention.

—Another of those terrible crimes against justice, which of late years have so frequently disgraced the advanced civilization of the age, as represented in the United States, occurred last Friday at Limon, Colorado and the story of the barbarous affair in all its hideous details has found its way through press despatches into the homes of the people all over the continent. In its main features the incident is like many others that have occurred. A young negro, spoken of as a boy, had committed a horrible crime, ending in murder, upon a young white girl. He had been apprehended and was in charge of the sheriff when he was seized by a mob, taken to the scene of his crime, and there burned at the stake, in obedience to the demand of the father of the murdered girl, who himself applied the torch. The barbarous execution was so bunglingly carried out that the description of it, which is published in all its sickening details, is horrible to read. At such things as these—the terrible crime of the negro, and the no less horrible and criminal procedure by which his crime has been punished—the Christian world must stand aghast.

—We note that in the Presbyterian Witness the Rev. Anderson Rogers of New Glasgow, calls attention to a proposal which was discussed with interest at a recent meeting of the Alumni Society of the Presbyterian College, Halifax. The proposal is to establish a scholarship for the prosecution of theological studies abroad. The proposed scholarship is not intended for students who have just concluded graduate or post-graduate courses of study, "but rather for ministers, (Presbyterian ministers of course,) who have served the church with marked faithfulness and acceptance for at least a few years, and who in addition give evidence of special aptitude to master one or other of the great and growing departments of theological study." Such men, after having spent a time in study abroad, would be expected to return to the Maritime Provinces and resume pastoral work. It is held that men who had enjoyed such advantage of special training would impart a valuable stimulus to the ministers of the denomination generally, and the presence of a number of ministers who could speak with the knowledge and authority of special students upon vexed questions in the field of theological discussions would be steady and helpful. Another advantage, it is urged, would be that a number of trained men would thus be available when required to fill chairs in the Theological College. The proposal would seem to be one which any denomination might adopt with advantage, provided of course that the means for carrying it out are obtainable. Our Presbyterian brethren are better able than most others to deal with the monetary phase of the matter.

—We have been much interested in looking through "The One Gospel," a copy of which its compiler, Rev. J. F. G. Finley, of San Bernardino, California, has very kindly sent us.\* The aim had in view in the compilation, as we are told in an explanatory note, has been to reproduce every statement of all the evangelists in their exact words, using every word used by any of them which in any way modifies their statement, and "to blend the whole into one continuous story in which all the events, teachings and sayings of our Lord should follow each other in chronological order," a different kind of type being used to distinguish each gospel narrative, so that the reader may know from which one of the four evangelists he is reading. The "One Gospel" is therefore virtually a "harmony of the gospels," and by many readers it will no doubt be preferred to the ordinary harmony. We do not know what Mr. Finley's theory is as to the relation of the gospel narratives,—whether or not he supposes there is significance in every different expression by which the various evangelists have described the same events or reported the same discourses, so that each one's account, so far as it differs at all from the account of another, adds to it something of importance. In a general way and within limits it is doubtless true that the different Gospel narratives are supplementary, but in our view it is erroneous and unprofitable to carry such a theory to extremes. Each writer reports the events and discourses in his own way or as they had been reported to him. No two men will describe an occurrence in exactly the same language, and some difference of language in expressing essentially the same ideas is to be expected from the evangelists as from other writers under similar circumstances. Mr. Finley's plan of arrangement involves frequently unnecessary repetition of what is virtually the same idea in different phraseology, it also involves here and there an apparent contradiction in reference to matters of minor detail, but taken as a whole "The One Gospel" is a striking illustration of the possibility of blending the four gospels into one continuous and self-consistent whole without sacrificing anything of vital importance to any one of them and with the gain of enabling the reader to perceive how, in many instances, one account supplements and completes another.

\*A notice of this book from the pen of Rev. M. E. Shaw appeared in the MESSENGER AND VISITOR a few weeks ago.

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Sober Living.

BY CHARLES FREDERIC GOSS, D. D.

Come into my Sunday School class for one minute. I have five little men here whom I want to ask a question about temperance, and have you hear their answers. "William [Shakespeare], what's a drunken man like?" "Like a drowned man, a fool, and a madman: one draught above heat makes him a fool; the second made him, and the third drowns him." "Sydney [Smith], does a man need liquor to help him do his work?" "It is all nonsense talk about not being able to work without ale and cider and fermented liquors. Do lions and cart-horses drink ale?" "Theodore [Parker], what is temperance, any way?" "Temperance is corporeal piety." "Benjamin [Franklin], what does temperance do for a man?" "Temperance puts wood on the fire, meal in the barrel, flour in the tub, money in the purse, credit in the country, contentment in the house, clothes on the back, and vigor in the body." "John [B. Gough], what do you know about intemperance?" "Every moderate drinker could abandon the intoxicating cup, if he would; every inebriate would, if he could."

Denying ungodliness and worldly lusts (v. 12). Do as the little children used to in the Indian days, when their parents locked them in, and told them not to open the door on the peril of their lives. Put your back against the door every time Ungodliness and Worldly Lust knock. Of course, the highest kind of life does not consist in denial alone. You remember about the half-witted Scotchman who wanted to be a preacher? They asked him if he could preach, and he said, "No." "Can you marry people?" "No." "Can you bury them?" "No." "Can you baptize them?" "No." "What can you do?" "Well, if anybody proposed anything at the meeting of presbytery which I did not like, I could object." And even I can do that. There may not be all of the best of life in mere denial, but the best of life can never be attained without it. There is one thing that any one of you can do. If anybody asks you to doubt God or to give way to any evil lust, you can set your teeth and deny.

Live soberly. This does not mean that you are never to smile or laugh. Next to a good conscience a hearty laugh is the world's best medicine. But every true man, while he is all smiles and laughter on top, is as serious as the blue sky or the ocean at bottom. Life is tremendously real. It is desperately earnest. A man who is always on a broad grin is more tiresome than a hurdy-gurdy. There is nothing so awful as an eternal smirk. There is something wrong with a boy into whose eyes a solemn look of earnestness never comes. I like to see a smile fade away sometimes, while the jaw of the boy "sets" like a bullet in a mold. A world full of sorrow and suffering and injustice and death can't be laughed at all the time.

Live . . . righteously. There is never an experience through which any one has to pass in life, where, between different courses to choose from, one is not better and truer than the others. What a mystery it is, that we are never permitted to act as if it were a matter of indifference what we did! Who made life so? Why can't a boy do just as he pleases? What makes one course rather than another so imperative? You cannot resolve everything into a matter of expediency, or of profit, or of personal preference. These are things which you must do. To do that which you ought to do is to live righteously. "Rightness expresses of actions what straightness does of lines, and there can no more be two kinds of right actions than there can be two kinds of straight lines." What a beautiful and wonderful thing it is that any one in the world, the most timid little girl even, need have no fear in doing right! Never doubt, never hesitate, never tremble. Do it, that is all. Do it with a perfect serenity, and it will all come out well.

Live godly. Live as if God were always by your side. You cannot see him, you cannot hear him, but you can do exactly as Moses did,— "endure as [if] seeing him who is invisible." You can live as if your mother were always with you. It is possible for every little child to carry an abiding sense of her presence. Suppose that you should set apart a whole day, and determine that whatever you did, you would perform it exactly as if Jesus Christ were walking by your side. It would be a pretty hard, slow day at first. You would have to stop and pull yourself together, and rack your brain, and make great efforts to form this conception of what he would have you do, before every one of those thousands of acts which a busy child performs; but by and by you would think it without so much effort, and at last, perhaps, feel it without thinking. You could no more forget God than a mother could forget her little babe.—Sunday School Times.

Collections for the Ministers' Fund

A short circular has been sent to the churches through their pastors, requesting them to take collections for the ministers, widows and young children who draw from the Annuity fund. Enclosed with this appeal are the reports of the two funds which were submitted to

the Covention and which will appear in the Year Book. By consulting these reports, it may be seen how many ministers, widows and children were aided last year and also the amount which was appropriated to them.

The tide is rising. People are beginning to feel more and more the claims of the disabled of the pastoral staff. The demands on the funds this year will be even greater than last year. Will the pastors kindly bring the matter of the collections before their churches at once. The brethren who have fallen out of the ranks depend upon those now at work to raise funds to meet their just and pressing claims. The Board hopes that not one of the many pastors will neglect to urge the churches to give liberally and to give at once. The last Sunday in November is named as the day for taking the collections. If it is not convenient to ask any of the churches for help on that day, then please appoint another day. The collections may be sent to the Treasurer, E. M. Saunders, Halifax.

On behalf of the Board, E. M. SAUNDERS, Treas.

New Books.

How to Pray. By R. A. Torrey, is published by Fleming H. Revell Company at 50 cents for the cloth bound edition and 15 cents, paper.

The author emphasises the importance of Prayer: that prayer should be a conscious approach of the worshipper to God and not a mere form of words: that obedience should accompany prayer: that prayer should be in the name of Christ, according to the will of God and through the Divine Spirit; that prayer should be persevering and accompanied with thanksgiving. The earnest reader will doubtless find this volume helpful as an aid to the cultivation of the spiritual life.

The Business Man's Religion, by Amos R. Wells; published by the F. H. Revell Company at 50 cents, is a brief discussion of the life and activities of the local church from a business man's standpoint and with a view to increasing the mutual helpfulness of the church and the business man. No doubt the church needs the practical man of affairs, his hard common sense, his direct and practical way of thinking and acting. And still more the business man needs the church. The suggestions contained in the book are such as pastors and others will do well to consider. Some of these suggestions are doubtless more valuable than others and some are more appropriate for certain communities than for others. The general idea that runs through the book—that is to make the aims of the church in the prayer and Conference meeting, the Sunday School and elsewhere practical so as to encourage the interest and co-operation of practical men is good and applicable everywhere.

Lessons From the Desk contains five series of lessons on the Bible suitable for normal classes or supplemented lessons with illustration diagrams; by Harold Kennedy, published by the American Baptist Publication Society, Philadelphia, 160 pages 12 mo. The author of these series of lessons recognizes two things as of prime importance to the religious teacher—Conviction of truth and precise information. Conviction is of course of first importance, but multitudes of zealous teachers are weak and faltering because their ideas are hazy. For this latter cause of inefficiency this work aims so far as it goes to furnish the remedy by presenting in a true and simple form, with suggestions for black board illustrations, the leading facts about the Bible and its teachings, which every scholar as well as every teacher ought to know so thoroughly as to have them instantly at command. There are fifteen lessons on the Books of the Bible and their contents; ten lessons on the authority and history of the Canon; five lessons on the Cardinal Doctrines of Redemption; ten lessons on the Historical Geography; ten lessons on a Palestine Pilgrimage, and ten lessons in Semitic History. They represent, we are told many years of practical experience in this sort of work by a pastor who has always felt that it was his place to see that his Bible school should know the Bible, and they will doubtless be of much value to other pastors who are engaged in the same very important work.

The Wrongs of Indian Womanhood. By Mrs. Marcus B. Fuller. Introduction by Ramabal. The Fleming H. Revell Company, Toronto. 302 pages; \$1.25.

This book is one of profound though melancholy interest. It is a sad though graphic account that Mrs. Fuller gives of the wrongs of Indian womanhood. She writes as one who testifies of what she has seen and who has taken much pains to verify the truth of what she affirms. She has written with womanly reserve and modesty, and yet the outlines of the picture are so clearly drawn that no reader can fail to perceive how terrible it is. The suffering and degradation which attaches to the lives of so many of the women of India are the natural fruit of the Hindu and Mohammedan systems and to a great degree connected with the custom of child-marriage and the hopeless position assigned to Hindu widows. Something has already been done through British rule, the influences of education, and especially the Christian teaching of the missionaries to ameliorate the condition of the women of India. But what has been done is but little in comparison with what remains to be done in the breaking down of old heathen beliefs and customs in order to the full emancipation of Indian

womanhood from the misery, degradation and vice into which millions of women in India are hopelessly enslaved. Christian readers who peruse Mrs. Fuller's book cannot but feel a strong desire to lend their aid to bring about an emancipation which is so greatly to be desired and which Christianity only can effect.

New Canadian Poems.—Three new volumes of Canadian Poetry, each of more than ordinary merit, are in course of publication by William Briggs. Mr. J. Stuart Thomson, whose "Estabelle and Other Poems," published last year, was generously praised by the English and American as well as the Canadian reviewers, has got together another volume which he entitles, "A Day's Song." Mr. Thomson is one of the brilliant quintette of Canadian singers (Roberts, Bliss Carman, Arthur J. Lockhart, and Arthur J. Stringer being fellow-exiles) who have gone to reside in the United States. Mrs. T. Sterry Hunt, widow of the eminent Canadian geologist, who has from time to time contributed charming verse to the current periodicals over the name of "Candienne," has gathered her verse into a volume entitled "In Bohemia and Other Studies for Poems." The book is a contribution to the growing body of high-class Canadian verse, and will find many appreciative readers. Some time previous to his death the late Dr. Theodore H. Rand had prepared the material for a new volume of poems. This, we are glad to learn, is now in the press. A fine continued poem of some eighty stanzas gives its title "Song-Waves" to the book; besides which are a number of shorter poems written subsequent to the publication of Dr. Rand's previous volume "At Minas Basin and Other Poems." A portrait from an oil painting by J. W. L. Forster will form a frontispiece to the new volume.

Important Announcement.

The Directors of the Maritime Baptist Publishing Company have engaged for a time the services of Mr. J. F. Black, of Fairville, as travelling agent for the MESSENGER AND VISITOR. For some years past Mr. Black has been engaged in teaching, and is very favorably known in this and other parts of the Maritime Provinces. He will enter upon his work at once, directing his efforts especially to the securing of new subscribers for the paper. By a vigorous and general canvass of the country, it is hoped that the subscription list of the MESSENGER AND VISITOR will be very materially enlarged. Mr. Black has full authority to collect subscriptions now due the paper, to arrange any matters in dispute between subscribers and this office and to give receipts for moneys paid. We would bespeak for our agent a kindly reception and co-operation on the part of the friends of the paper in the places which he shall visit. We are sure that our pastors generally will be ready to lend a helping hand. Every new MESSENGER AND VISITOR taken in a community means a helper for the pastor and help for every good cause which he is seeking to promote. Mr. Black expects to enter upon a canvass of the Havelock field during the present week, and we shall hope for very good results from the work in that community.

—The MESSENGER AND VISITOR will be sent from date to January 1st, 1902, for one year's subscription, \$1.50.

If any present subscriber to the MESSENGER AND VISITOR will send us one new name and \$2.50, it will be accepted as payment for a year's subscription to the paper both for himself and for the new subscriber.

Pastors and other friends of the paper may help much just at this time by commending it to those who are not upon our subscription list and urging the importance of their taking the denominational paper.

PLEASE NOTE

that all money orders sent to this office for subscriptions to the paper should be made payable to

THE MESSENGER AND VISITOR.



The Story Page

Trafford Strong.

BY FRANCIS CHURCHILL WILLIAMS.

The doctor linked his arm in Trafford's and they walked slowly down the box-bordered path toward the church.

"You wanted to say something to me, my boy?" said the doctor kindly.

"I did," answered Trafford slowly. "But I don't know how to begin."

"Come," said the doctor. "It never ought to be hard to tell me anything. Out with it!"

The young man hesitated. Then, all at once, he drew away his arm and faced about.

"Doctor, I love Daisy, and I want to make her my wife."

The doctor's face blanched, his kindly gray eyes grew piteous in their expression. He put out an arm as if to ward off a blow. A moment of silence. Then he laid a trembling hand on the other's shoulder.

"How could you do this?" he said.

Trafford raised his head, his eyes had been upon the ground, and tried to speak. But the words would not come, and the doctor went on.

"I have loved you Trafford, and let you see my daughter at all times. And what have you done? You have taught her to love you, you, a confessed agnostic! How could you?"

The last words were spoken in a whisper. Trafford found his voice at last.

"I know," he said, "but don't be too hard on me. You must have seen it, and yet you said nothing."

"Because I did not see it," returned the doctor, "I had no thought of such a thing. But your eyes were open and you went on. What right had you to do it?"

"The right which every honest man has to love a woman," said Trafford. "When I first was certain I loved her it was too late. She knew I loved her then. What could I do? To have gone away would have done no good."

"She might have forgotten," replied the doctor.

"She is not that kind," returned Trafford. "I would have told you of this before, only I feared it would end it all. And now—"

"And now," repeated the doctor, "it must end as it would have ended before had I known about it."

The young man put out a hand.

"Wait, doctor," he broke out, almost fiercely. "You do not know what it means to love or you would not say this. What are your scruples against Daisy's happiness?"

"My scruples!" said the doctor quickly, "are the feelings of every true Christian. They were the feelings I was taught, to respect, and, thank God, I have strength to stand by them even in a time like this!"

"Then there is no way?" said Trafford, after a moment.

"One," the doctor answered; "the way I have labored to have you take since I first knew you. To yield to truth, because it is truth. To accept what is most pure, noble and elevating."

Even as he heard the words the young man's face lost its first eager look.

"Trafford," the doctor continued, after an instant's pause, "why will you not see clearly? Sooner or later you will find the need for something beyond human reasoning. Why will you not learn now?"

"Doctor," said the young man, "you would not surrender an honest conviction?"

"Neither," answered the doctor, "would I hold a useless position against an enemy. Yet this is what you do. Does it reflect credit on you? You are able to confess only to ignorance."

He paused.

Trafford looked the other full in the face.

"To say I abandoned views of which I am convinced would be to lie!" he said. "You know my love for Daisy. She knows me, and yet she loves me. Will you refuse me what I ask?"

The doctor for an instant did not answer, at last he said:

"I must."

"Then," returned Trafford slowly, "good-bye. I will not see Daisy again. It will be better that way. Tell her I—left a good-bye for her."

He held out a hand. The doctor grasped it in both his own.

"God bless you, Trafford, my boy," he said in a low voice. "May he guide you! Remember that Daisy and I will think of you always; remember that!"

The young man looked hard in the other's eyes for a moment; his own were glistening. Then he turned upon his heel and walked rapidly down the winding path past the church, his shoulders erect, and was gone.

A steamer was ploughing her way westward through the Atlantic. In two days more she was due at New

York. A gale was blowing, and in his stateroom Trafford Strong lay, vainly trying to sleep. It was a year since he had left the doctor at the church, and in that time he had traveled fast in the hope of finding a fresh interest among new sights and new men. But now he was coming back with the same convictions, the same old sore at his heart, coming back, for what, he did not know. Presently he drifted into a light dose. An hour later he awakened with a feeling that something was wrong. The engines of the ship were no longer working. The vessel wallowed clumsily in the seas. Trafford pulled on his clothes hastily, and, steadying himself by the door-frame, passed out into the saloon. Many of the passengers were there, and to these an officer was explaining that a break had occurred in the shaft, but that it would be repaired, it was hoped, before long.

The next day it blew harder than ever, and on account of the heavy pitching of the vessel, work on the shaft was stopped for the time. The steamer was holding head-on to a sea anchor or drag, and so long as she was able to do this there seemed no immediate danger.

Early in the night Trafford raised himself and listened. A cry was ringing in his ears. Above the turmoil of the sea he heard a hurried running and a confused sound of voices. He jumped up and pulled open the door of his stateroom.

"What's the matter?" he asked of a man passing by.

"The drag's broken loose!" the man stammered, and then reeled forward. Trafford followed him.

In the main saloon he found a crowd of the passengers bewildered by the danger. The women were sobbing and fearful; the men white faced and anxious. The vessel plunged, rolled with a sudden, unsteady motion. At times the deck seemed to slip from under the feet, and the steamer lay over until she was almost on her beam ends. Overhead could be heard the thunder of volumes of water which the vessel, taking over her bow and rails, sent rolling back when she rose from the hollow of the seas. An officer vainly tried to stay the fast growing panic.

Trafford, braced against a pillar, watched the scene before him with a compassion in which there was no taint of that scorn which he usually had for fear. He realized the danger fully. He knew that the riding masses of green water which now were breaking over the vessel must soon open the deck seams and then—well, it would be all over quickly.

Some one put a hand on Trafford's arm. He turned. Beside him was a woman, scarcely more than a girl. She nervously clasped his arm and looked at him with frightened eyes.

"May I stay with you?" she asked. "I am by myself, and I am so afraid."

There was an appeal in her voice which went to his heart. Instinctively he put his arm about her.

"Of course you can," he said. "We will stay here; it is as safe a place as any."

After a moment she said:

"I know I am a coward. But it would be so hard to die."

"We mustn't think of that yet," returned Trafford, "and maybe when it does come it will not be so hard. It is only for once, you know."

"Yes," she answered, with an indrawn breath, and then they were silent and stood together there watching those about them.

Trafford's mind wandered over the past. He was hardly conscious of what was going on. Then, all at once the hand within his tightened, and he heard a man's voice, calm and subdued, yet with a commanding dignity.

"For I the Lord thy God will hold thy right hand, saying unto thee, Fear not, I will help thee."

Trafford raised his head and looked for the speaker. He was a tall man with white hair. His long black coat bespoke the clergyman. His head was thrown back.

His eyes were gentle and kindly, yet they expressed no fear. A strange hush had fallen upon the panic-stricken men and women who now bowed their heads and seemed content to listen. Trafford felt that this man had brought calm and comfort by his presence and words, and he listened.

"Yes, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they comfort me."

A question arose in Trafford's mind. Despite his undisturbed acceptance of the future, he found himself forced to ask:

"Did he fear no evil? Who was with him to comfort him?"

The speaker's words came again to him, clear and strong, above even the thunder of the sea.

"He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress; my God; in him will I trust."

Trafford groped for an answer to the questions tugging at his heart. He tried to reason against them. But reasoning was vain. And then, all at once, there burst upon him a great light and he saw clearly. Faith—only faith could help him in this extremity.

For the moment he was overwhelmed by the tumult of his emotions. He heard the words, "Let us pray." He felt the woman slip from his arm. Then he saw that all the rest were kneeling. Opposite him was the black-clothed figure of the clergyman, his hand loosely locked in front of him; beside him was the woman who a few minutes before had come to him for encouragement and protection. Every one of those about him was finding hope and comfort. Only he had nothing to look forward to. A sense of his loneliness came to him as never before, and he dropped on his knees and covered his eyes with one hand that no one might see the tears which wet his face. But the woman saw them, and he felt a hand put into his free hand, and a strange peacefulness filled him. There came back to him a verse of which his mother, long years ago, had been so fond: "Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy wisdom."

The words of the clergyman appealed to Trafford with searching force, and, when the prayer was done, his Amen came from a heart in which there were new hopes, new strength, and, more than all, faith.

An hour later the grumbling note of a foghorn answered that of the crippled steamer, and, a few hours afterward, in spite of the heavy sea running, a hawser had been stretched between the vessels, and the disabled liner was in a comparatively safe position. By daylight the sea had lessened considerably. Three days later the broken machinery having been repaired, both vessels came into port.

The last notes of a hymn were dying on the air when a man came quickly up the middle aisle to the doctor's pew. Only Daisy was in the pew, and her head was lowered so that she did not see this man until he had dropped on his knees beside her. Then as the doctor's voice rose in prayer she looked up and into the face of Trafford Strong, and what she saw there made her slip a hand into his with a joy she had never known before.—New York Observer.

The Mouse Family.

BY AMY E. HOPE.

"Now, my dears, wake up! Rouse yourselves, and get out of your warm nest. It is night, and high time to be up and nibbling." So spoke Mrs. Mother Mouse to her three little mouse darlings—Furry, Flurry, and Worry.

But Furry, Flurry and Worry only cuddled down the closer in their comfortable hole behind the mantelpiece, and didn't stir. They were shy young mice, the last of a family of six; but mother mouse was very strict with them, nevertheless, and made them work for themselves.

Breakfast she found for them, and brought it to the hole behind the mantelpiece; but dinner they had to get for themselves.

Now, of course, you understand that among the mouse tribe night is considered a very much better time for work than day.

You see, all the human beings go to bed then, and the house is quiet, and mice people have a chance to forage around and get something to eat.

Mrs. Mouse never allowed her little mouselings to go downstairs alone. She always managed to find some suitable food for them to eat on the upper floors of the house in which they lived. Downstairs resided that dreadful monster and terror to all mice, the house-cat, wicked Mr. Grey who delighted in killing and eating tender mouselings, and could crush Mrs. Mother Mouse with one clutch of his white-tipped paw.

And that was why I found my stick of cold cream on my dressing-table nibbled off, my candy-box invaded, and the baby's toys chewed on the ends.

These were the efforts of Furry, Flurry and Worry to find food for themselves.

"My dear Furry," said Mrs. Mother Mouse, as she pinched her oldest child by the ear affectionately to make him get up, "I wish you to try the scrap basket to-night. I think there are some apple-cores in the bottom of it, thrown there by the baby today, and I am sure I saw some scraps of paper with flour paste on them lying loose on top."

"Flurry can look on the lowest shelf in the closet, and feed himself on those bird-wings in the new hat which is lying there without a covering; but Worry will have to go back to that old stick of 'cocoa butter' which is on the dressing table."

Mrs. Mouse did not leave her nest until all three mice had gotten up and prepared themselves for the hunt by smoothing their ears, patting their whiskers, and

straightening carefully out shelf, sniffed again, and finally from the pantry

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Caller—Y Merchant here, you k

Mike—W Shu thick head.



straightening their long tails; then she poked her nose carefully out from beneath the baseboard of the mantel-shelf, sniffed, retreated, stuck her head out, and in again, and finally darted like a little gray shadow from the mantel to the door, from the door to the hall, and finally from the hall down to a hole which led directly to the pantry shelves.

Plurly, Furry and Worry were left all alone to shift for themselves.

"Swish!—swish!—rattle-te-tattle!—bump! Swish!—swish!—flop!—crackle-te-crackle!—bang!"

I suddenly woke up. Wouldn't you, too, if you heard a noise in your room like that? Papers moving softly—papers rattling and crackling—and something going bump all the time.

Of course I thought there was someone in my room. It was night, and dark—perhaps it was a thief! Oh, dear me! I must see about it. I jumped up and lit the gas. The sound stopped, I listened, and it began again. What was it? I listened again. It was in the corner, in the scrap-basket.

I would be brave. I took a step cautiously, I advanced on tiptoe, I seized the scrap-basket, and—oh, dreadful discovery!—there was a little mouse in it, a little mouse that sat up and looked at me with beady eyes and big, pink ears, a mouse that trembled so he nearly fell backwards.

It was Furry, of course, come to make his evening meal upon applecores and flour paste.

I put that scrap-basket down very carefully, I can tell you. Then I gave it a gentle push, and something flopped. After that I pushed it quite hard with my foot, and out jumped Furry, and began circling about on the floor, looking for his hole.

Now, my dear children, I am not afraid of mice, but, in this case—really, I must tell you the truth—when I saw Furry running about like that I jumped up on the lounge! Wouldn't you have done just as I did?—The Examiner.

"Would you Dare Tell God That?"

Mary is a thoughtful little girl. She is very careful about what she says. Her brother is quite unlike her in this respect. She thinks before she speaks, while he speaks and thinks afterwards—and very often, when too late, he is sorry for or ashamed of what he has said.

One day he came home very angry with a schoolmate about something which had happened on the playground. He told Mary about it, and the more he thought and talked of it the angrier he grew, and he began to say terribly harsh, bitter and unreasonable things about his comrade. Some of the things he said Mary knew were not true; but he was too angry and excited to weigh his words. She listened for a moment, and then said, gently:

"Would you dare to tell God that, Ralph?"

Ralph paused as if some one had struck him. He felt the rebuke implied in her words, and he realized how wicked and untruthfully he had spoken.

"No, I wouldn't tell God that," he said, with a red face.

"Then I wouldn't tell it to anybody," said Mary.

"Oh, that's all right for you to say," said Ralph; "but if you had such a temper as I've got—"

"I'd try to get control of it," said his sister, gently.

"When it's likely to get the upper hand of you, just stop long enough to think, 'Would I dare tell God that?' and it won't be long before you'll break yourself of saying such terrible things."—Young People's Paper.

No Prayer in It.

Two children, Lillian and Amy, had been taught always to kneel before going to bed and say their prayers. One night their mother was away at bedtime, and so they were left to their own devices.

"I am not going to say my prayers tonight," announced Lillian when at length she was ready for bed.

"Why, Lillian!" expostulated little Amy, with round eyes of astonishment.

"I don't care, I am not going to say them! 'Tisn't any use." So saying she tumbled into bed, while Amy knelt by the bedside with folded hands.

The little prayer finished, and the light extinguished, Amy crept into bed. A silence ensued, broken only by Lillian's restless turning to and fro. At length, giving her pillow a vigorous thump, the latter exclaimed petulantly, "I wonder what's the matter with this pillow?"

Then came a sweet little voice from Amy's side of the bed:

"I guess it's 'cause there isn't any prayer in it."

A few minutes more of restlessness and Lillian slipped out of bed and repeated the familiar prayer. Then peace and quiet brooded over the scene, and soon two little girls were sound asleep.—Selected.

Caller—Your office is as hot as an oven.

Merchant—Well it might be! I make my daily bread here, you know.

Mike—Why do thim false eyes be made of glass now? I shure, an' how else could they see throo' 'em, ye thick head.

The Young People

EDITOR, J. W. BROWN.

All communications for this department should be sent to Rev. J. W. Brown, Havelock, N. B., and must be in his hands at least one week before the date of publication.

Prayer Meeting Topic.

B. Y. P. U. Topic.—Among the Indians. Alternate topic: Praise the Lord. Psalm 147: 1-20.

Daily Bible Readings.

Monday, November 26.—Psalm 49. The vain trust in wealth (vs. 6, 7). Compare Matt. 16: 23.

Tuesday, November 27.—Psalm 50. "Pay thy vows unto the Most High" (vs. 14). Compare Ps. 76: 11.

Wednesday, November 28.—Psalm 51. "Renew a right spirit within me" (vs. 10). Compare Ps. 5: 9.

Thursday, November 29.—Psalm 52. A man who made not God his strength (vs. 7). Compare Ps. 32.

Friday, November 30.—Psalm 53. The fear of the evil-doer (vs. 5). Compare Prov. 28: 1.

Saturday, December 1.—Psalm 54. My freewill offering to God, what is it? (vs. 6). Compare Ps. 51: 17.

We are nearing the last month of the year which is also the last month of the Century. A most prominent land-mark is soon to be passed. What will it mean to us as Unioners? Will it strike our death-knell so far as usefulness is concerned, or will it introduce us into the new century "with our loins girt and our lamps burning?" Fellow Unioners! there is as much to inspire us now as when our organization first came into existence, if we will only look up and look around. We have brains and we have hearts. Let us make our Unions during the coming winter centres of Christian thought and evangelistic activity.

Prayer Meeting Topic—Conquest Meeting.

We venture to turn the attention of our Unions toward the Grande Ligne Missions, as giving material for the above meeting. We trust that you will not find the subjoined sketch uninteresting or irrelevant.

An Historical Sketch of the Grande Ligne Mission.

This sketch is a synopsis,—made briefer at some parts than others—of the Historical Sketch written by the president of the mission in 1898, for the Young People's Union, (now the Baptist Union.)

In the year 1834, in Lausanne, Switzerland, a young woman on whose heart rested the burden of a great sorrow, might have been seen prostrated before God, and pouring out her soul in terms like these: "Heavenly Father, thou hast taken away from me the dear companion of my life, and my only child. What does it all mean? What hast thou for me to do? Lord whither thou leadest I will go."

For answer there came a letter which was an appeal for missionaries to the Catholic part of Canada. Madame Henrietta Feller received this appeal as an answer to her prayers, consecrated herself anew to the service of God, and answered this Canadian call. Thus equipped at her own expense, she started for the new world, trusting in God for the future. She landed in New-York in the fall of 1835, and for some time was unsuccessful in finding an opening for work. She received divine direction to a little country place called Grande Ligne, in the Province of Quebec, and in the upper part of a log house began the work for which she had followed the Hand of the Lord to America. The work was small in its beginning, and was of such a nature as to severely test her zeal and heroism. She could but gather in a few children to whom she taught reading and writing, at the same time carefully instructing them in the blessed truths of the gospel. After school hours she spent her time visiting the houses of the parents of these children, and in telling as she had opportunity the story of the Cross, to a people who were in a deplorable state of ignorance and superstition. Hardly one person in ten could read or write, (no wonder this Province—Quebec—is called Darkest Canada.) Connected with her in this pioneer work, was Rev. Louis Roussey, a devoted missionary, and by them was laid the solid foundation on which was erected the solid superstructure of the Grande Ligne Mission.

In 1837 the first French Protestant church ever founded in Canada was organized at Grande Ligne with seven members, to whom nine others were added a few months later. In 1840, a two and a half story 35x50 rough stone building was finished, in which for nearly fifty years, hundreds of young people received their only education, and hear young and old met in the school chapel to hear the gospel preached. In this building Madame Feller spent the most of 28 years of her life. Her room was looked upon by hundreds of grateful hearts as a sacred place. Here many tears, tears of penitence, tears of faith and joy were shed, and here, too, were spoken many parting words when "the boys" came to bid adieu

to their benefactress. Here too came from near and far heads of families to seek advice and sympathy in their cares and trials, and here also missionaries were wont to fresh their hearts, and strengthen their courage by holding sweet converse with their "mother in Israel." In March, 1868, this devoted laborer for Christ passed away. Her work had, and has been owned and blessed of God.

FROM DARKNESS TO DAWN, 1868-1885.

The evangelization of Roman Catholics in the Province of Quebec was and is beset with many difficulties, that made necessary a dawn, long drawn out. They were, and to a large extent still are, ignorant, poor, superstitious, and much prejudiced against Protestants. The death of Madame Feller was a great blow to the cause. The helpers had perhaps depended too much upon her, and the absence of the founder and leading spirit of the mission began to show itself in various ways. Quebec station was abandoned for want of men and means. The stations in Northern Vermont were passed over to American Baptist Home Mission Society. Some of the old laborers, Revs. Cyr, Roussier and J. N. Williams, left to take up the work in the United States; while Revs. Lafleur, Runden, Brouillet and others remained, and have been held in great honor by the younger workers now in the field. A girls' school that had been located by Madame Feller at Longueuil was in 1878 closed, the buildings sold, and in 1880 a wing was completed on the building at Grande Ligne and the girls school removed thither. This was afterward abandoned as a separate school, on the score of economy, and the Mission was enforced to try the problem of a mixed school. This was found to be an unqualified success.

During these ten years of darkness, God was not unmindful of his cause. The sons and daughters of the converts were being educated in Christian homes under a different environment of religious instruction. God was preparing his workmen. Rev. Louis Roussey had been the pastor of the Grande Ligne church. When he died, Rev. A. L. Therrien—one whom God had called out of Romanism—was called to the pastorate. Many conversions followed. In 1884 there graduated from McGill University Rev. M. B. Parent, who afterwards became pastor of the Grande Ligne church, and Rev. G. N. Masse, now Principal of the Feller Institute or Academic at Grande Ligne.

THE NEW ERA, 1885-1890.

The Jubilee gathering at Grande Ligne in October, 1885, was a great event in the history of the Province of Quebec. Three days were devoted to reminiscences, addresses, encouragements and prayers. The missionaries went forth with new zeal and enthusiasm and revivals followed. The sale and distribution of copies of the Bible met with greater success. A Mrs. Scott was raised up from a most severe sickness in answer to prayer that she might be able to give the Bible to her people. In eight months she sold 412 Bibles and Testaments, read to Romanists 930 chapters and visited thousands of families. She was denounced by Bishop and priest, but continued on her way. In 1888 a circular was sent forth making appeals for means to remodel and enlarge the buildings at Grande Ligne. By January, 1890, the subscription to building and endowment amounted to \$35,000 and plans for the necessary changes had been made. In the midst of the discussion as to plans, the building took fire, and despite strenuous effort, all save the girl's buildings were burned. This was a severe loss, but it made certain a new building instead of a remodelled one. New plans were made, friends came quickly forward with additional subscriptions, and the new building was ready for occupation on the 1st of October, 1890.

THE PRESENT WORK, 1890-1893.

The mission school at Grande Ligne (now named Feller Institute) has been historically a pentecostal, and hence a sacred place. The full extent of this school on the Province and these scholars upon their homes and friends, can only be fully understood and appreciated by those who have for many years watched the course of Romanism in the Province of Quebec.

There are more than a million of Roman Catholics in this Province who have never heard the pure gospel, most of them have never read the Bible, and in this sense are as much in need of the gospel as the people in India. There are many counties with scarcely a Protestant resident.

The Grande Ligne mission is the oldest French Protestant mission in North America. Twenty thousand dollars per annum are now being used to meet the expenses of all departments of the work. Feller Institute costs about \$7000 a year.

The aim is to put the Bible in the place of the Pope, and Jesus Christ in the place of the priest in every French home in the Province.

At present an appeal is being made for help to put a new wing to the buildings in order to provide accommodation for the pupils desiring to enter. Admission is being refused to fifty students each session for lack of room, and they are unable to add to their curriculum as the advancing needs of the school demands. The projected wing will be 113 ft. long and four stories high at a cost of \$35,000. The school so enlarged will furnish room for 200 students. Already some eight or nine thousand dollars have been secured, and hopes are entertained that the rest of the funds required will be forthcoming.

Charlottetown, P. E. I.

Our B. Y. P. U. gave a very instructive and entertaining literary programme on Friday evening. The subject was "Canadian Authors and their Works." Mr. J. P. Gordon read a carefully prepared and highly appreciated paper, briefly reviewing the works of some of our rising Canadian authors. All the recitations were selected from Canadian authors. We have organized a normal class for the study of Dr. Hurlbut's Normal Lessons. Nov. 10th, 1900. G. P. RAYMOND.



Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR NOVEMBER.

For Bimlipatam, its missionaries and native helpers. For the officers of our Union and Missionary Societies.

The Executive Board of the W. B. M. U. held their regular quarterly meeting Tuesday p. m., November 13, with a good representation, Mrs. Cox, Provincial Secretary, and Mrs. Martell, Corresponding Secretary, being among the number. After the usual devotional exercises important business was brought before the meeting, receiving careful consideration. The sisters were encouraged in their work by receiving an application from a young lady of experience as a candidate for the foreign field. This sister attended the meeting at Windsor and was deeply impressed by the solo, "God was not willing that any should perish." For years she has been struggling with conviction that she must tell those Telugu women Jesus Christ is not willing for them to perish. That night the question in her mind was settled and she now says "Here am I, send me." After seeking Divine guidance the Board received the application recommending the young lady to the Foreign Board.

From Miss Martha Clark's letter to the Executive Board, we learn she has had an attack of malarial fever and is obliged to have a trip to Burma, which we hope will restore her to her usual health. She writes encouragingly of her work—especially of her visitation at the hospital. Another Biblewoman is added to her staff of workers, and earnest prayer is requested for God's blessing on this work.

A Union meeting of the W. M. A. S. of St. John was held at Fairville on Thursday the 15th. The afternoon meeting was led by Mrs. Dykeman. Mrs. Long gave a helpful and interesting Bible reading. Subject of the meeting was Africa. Miss Fannie Smith read a paper on the Congo Mission. Miss Ollie Golding treated us to "Pearls from South Africa." These papers were excellent and enjoyed by all. It is most encouraging to see our young ladies entering upon this mission work. Mrs. White from Main St., and Mrs. Nobles from Carleton were welcomed to St. John and especially to the opportunities and privileges of this great mission work which this city affords. It was a great pleasure to all having Mrs. C. H. Martell with us again. Her welcome was general and enthusiastic. A social hour and tea provided by the Fairville ladies was greatly enjoyed by about fifty. The public meeting in the evening was well attended. Rev. A. T. Dykeman presided. The Juniors favored us with good music. Addresses by Mrs. C. H. Martell and Rev. Ira Smith were heard with pleasure and profit. These Union meetings held every month in the different churches are doing a most successful work in training, instructing and awakening a deeper interest in missions in both old and young.

Bridgetown, N. S.

We are pleased to report our W. M. A. Society in a fairly prosperous condition, although a thought of sadness sometimes overshadows us in our work, because all of our sisters are not more earnestly engaged in this noble mission. God has blessed us during the year, we have had precious meetings together. We regret that our ranks have been broken by death. Sister Mrs. Blanche Withers exchanged a life of pain and suffering for one of perfect happiness, because she is in the presence of Jesus. We miss the loving help of Sister Mrs. F. M. Young, wife of our pastor, who removed to Sydney. God called two from us, but we still trust him. Some new members have since come to our help. Our public Crusade Day was held in Sept. It was our privilege to have with us that evening, our returned missionary, Mrs. L. D. Morse, and Mrs. Timpany, returned missionary from Nanamaconda, India, who with her husband, Dr. Timpany, are working under the American board. The earnest addresses by both of the sisters, led us to realize as never before, the great need of more enthusiasm and more prayer on the part of those in the home-land. Truly the "Light is breaking, dark, benighted India is gradually accepting the gospel of salvation." Our Thank-offering has amounted to \$25 dollars, with which we have made our President, Mrs. E. C. Young, a life member. We are hopefully looking forward to the time, when by God's help, we can make others of our sisters life members. Mrs. A. L. Dixon, Sec'y.

Miss Gut

A Mission Band was organized in the Mrs Bay Baptist church some time ago with 30 members. The officers are: Susanna Martell, President; Amy Kelley, Leader;

Blanche Spencer, Vice-President; Hattie Spencer, Treasurer; Mary Martell, Secretary. Two public meetings have been held which have been very well attended. The name of the Band is Loyal Workers.

MARY MARTELL, Sec'y. of Band.

On Oct. 21st a Mission Band was organized in Immanuel Baptist church, Truro. The following officers were elected: Pres., Mrs. M. A. MacLean; vice-pres., Miss E. Kempt; sec'y., Paul Layton; treas., Jennie Pattillo. The first meeting was held on Oct. 26th, with forty-five charter members. We have been greatly helped in the formation of this new department of work, by our worthy Sunday School superintendent, I. B. Fulton. He has done much to interest parents and children in the work, and has encouraged the Band by making his daughter, Toy, a life member. We hope that much may be done through the agency of the Band by way of interesting the rising generation in the work of world-wide missions.

Truro, N. S.

A. V. MACLEAN.

Moneys Received by the Treasurer of the W. B. M. U. FROM NOVEMBER 1 TO NOVEMBER 13.

Halifax, 1st church, F. M., \$15; H. M., \$5; Amherst, F. M., \$25.50; Pleasant River, Tidings, 25c; Summerville, F. M., \$6.50; H. M., \$1.25; Moncton, F. M., \$18.33; H. M., \$13.17; Cambridge, Narrows, F. M., \$2.50; N. B. H. M., \$2; Report, 5c; Chance Harbor, F. M., \$2; St. Martins, F. M., \$10; Walton, F. M., 75c; Cavendish, F. M., \$5; Harper's Brook, F. M., \$4.05; Bear River, F. M., \$8.88; N. W. M., \$1; H. M., \$1.75; Long Creek, F. M., \$3.50; Charlottetown, collection Thankoffering Service, \$25.20; collection regular service, H. M., \$2.91; F. M., \$5.35; Long Creek, Mrs D F Fisher, F. M., \$1; Hantsport, Reports, 25c; Bonshaw, F. M., \$23; Lower Aylesford, toward Mr Gullison's salary, \$29.50; H. M., \$1.50; Hartford, Amenda McKim, G. L. M., \$1; Louisa McKim, F. M., \$1; Wallace Bridge, Mrs Maynard Slack, F. M., \$1; Campbellton, F. M., \$10; Newport, H. M., \$16.35; Reports, 15c; Tidings, 25c. Mrs. MARY SMITH, Treas. W. B. M. U. Amherst P. O. Box 513.

Financial Statement.

Table with columns: AMOUNTS RECEIVED BY THE TREASURER OF MISSION BANDS FOR QUARTER ENDING OCTOBER 31, 1900. Rec'd from M. Bands, N. S., F. M., H. M., Total. Includes entries for N. B., P. E. I., Sunday Schools, Jr. Union, and Dr. entries.

Chipman, October 31. Moneys received by Treasurer of Mission Bands from October 19-29: Milton, toward Miss Archibald's salary, F. M., \$10; Lunenburg, toward support San Yael, Chicacole, \$4.75; Dartmouth Sunday School, F. M., \$10, H. M., \$10; Lower Derby, F. M., \$1; Alberton, toward Miss Clarke's salary, F. M., \$2.50; Westport Sunday School, F. M., \$12. Mrs. IDA CRANDALL, Treas. Mission Bands. Chipman, N. B.

Financial Statement

FOR QUARTER ENDING NOVEMBER 1ST, 1900.

Table with columns: RECEIPTS. Den. Funds, N. S., Den. Funds, N. B. and P. E. P., Donations, W. B. M. U., per Mrs. Crandall, Legacies, Interest, etc., Famine Fund Relief. EXPENDITURE. Accounts, Repairs, Taxes, etc., Lands and Buildings, Missionaries Salaries, General purposes of Missions, Furlough Allowance, Travel expense (L. D. M.), Home Expense. Deficit, August, 1900, Balance due Treas. November 1st, 1900.

Foreign Missions from August 10.

John Hutt, \$25; Rev I W Keirstead, \$5; Sandy Cove collection, per L. D. M., \$5.50; Rev A E Ingram, \$1; Robt Marshall, \$5; Wm C Shaw, \$1; a friend, North River, N. B., 25c; Sandy Cove, per Mrs J C Morse, \$1.75;

Pulpit Supply, \$20; Dimock Archibald, \$25; Shubael J Dimock, \$50; Lewis E Dimock, \$50; B Y P U; Billtown, \$5.53; Nat. Bible Society, Scotland, per W V H, \$61.62; Pulpit Supply, \$10; Mrs Lee, per Mrs H, \$10. Total, \$276.74.

FOR MR. GULLISON'S SUPPORT.

Hon G G and Mrs King, \$10; Miss Evelyn Cox, \$5; Rev A J Vincent, \$5; Harry King, \$15; Mrs Mary Smith, \$5; Rev Z L Fash, \$5. Total, 45.

FAMINE FUND.

Rev S W Keirstead and family, \$3; D N Slack, \$5; Rev A E Ingram, \$1; Mrs N T Bleakney and daughters, \$10; Mrs Jas Buchanan, \$1; Pennfield S S, \$5; Mrs C T Neily, \$1; Mrs P Spinney, \$1; Greenville Aid Society, \$1.50; North Temple S S, \$4.55; Mission Band, Advocate Harbor, \$4; "Ten year old," \$1; Charlottetown, \$9.85; Coll., per Susie Kempton, \$5.24; Ella T Bleakney and others, \$2; W M A S and Mission Band, New Canada, \$5; M F Fillmore, \$5. Total, \$65.14. J. W. MANNING, Sec'y-Treas. F. M. B. St. John, November 1.

At the annual meeting of the Lord's Day Alliance of Ontario Friday, it was announced that the Alliance has now 110 branches as compared with 67 a year ago. There are fully 5,000 members. Resolutions were passed strongly protesting against the running of unnecessary freight trains on Sundays and Sunday funerals of a picnic nature. The Alliance, on motion of the Rev. F. A. Cassidy, of Guelph, pressed a resolution, stating that the Seventh Day Adventists of the United States had sent representatives to this country for the purpose of systematically attacking the Lord's day, and calling on the ministers to warn the people against them, and to urge them to study the Scriptural basis of the Sabbath, so that they may not be taken unawares, and needlessly disturbed in their beliefs and practices.

ON KEEPING SILENCE.

Be sure that humility, frequent silence and recollection, will do you more good than any amount of anxiety and self-chosen austerities. Silence is, above all, important for you. Even when you cannot withdraw from society, you might often practice silence, and let others take the lead in conversation. There is no way by which you can so effectually subdue your haughty, disdainful, contemptuous spirit, as by bridling it with silence. Keep a strict watch upon your tongue. The presence of God, which restrains your words, will likewise keep all your thoughts and wishes in check. But this work must be accomplished gradually. Be patient with yourself, as well as with others.—Fenelon.

"Good Counsel Has No Price."

Wise advice is the result of experience. The hundreds of thousands who have used Hood's Sarsaparilla, counsel those who would purify and enrich the blood to avail themselves of its virtues. He is wise who profits by this.

Great Builder—"Have used Hood's Sarsaparilla for indigestion, constipation and find it builds up the whole system and gives relief in cases of catarrh." William E. Weldon, Moncton, N. B.



HOOD'S PILLS cure liver ills; the non-irritating cathartic.

For 25c. [Illustration of a man]

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

PATERSON & CO., 107 Germain Street, St. John, N. B.

Wedding Invitations, Announcements, etc., a specialty.

Novem

Lo... Is it... The taste... morn... is p... tress... frequ... are c... stoma... your consti... The liable

A P

Don... dose a... ter tal... each m... cause... ment t... You... very... appeti... dyspe... heada... your... your... give y...

Pric... "I hav... years, an... made... than hal... have over... March 20...

Cash for

Pulpit supply... R Burgess, \$25; Cunningham, \$3; Miss Stella, \$2.50; T H B Holman, \$5; F worth, \$10; J Ingraham, \$1; Julia Kenney, \$10; Jeremiah S \$7; H D Wood \$15; S A Cook Warren G Moff Mrs Alex Green

In last paper Keelor. It is... we succeed in 3rd instalment to collect \$7,62 \$2176.80 is the in a month as Acadia note the succeed or not and who loves

93 North St.,

Rev. F. C. months past at Hampton leaves this v having been of the church

Rev. H. F. St. John last Waring in a s and will rem week, Mr. A ing and even Sunday and interest. A g manifested in



# Coated

Look at your tongue. Is it coated?

Then you have a bad taste in your mouth every morning. Your appetite is poor, and food distresses you. You have frequent headaches and are often dizzy. Your stomach is weak and your bowels are always constipated.

There's an old and reliable cure:



Don't take a cathartic dose and then stop. Better take a laxative dose each night, just enough to cause one good free movement the day following.

You feel better the very next day. Your appetite returns, your dyspepsia is cured, your headaches pass away, your tongue clears up, your liver acts well, and your bowels no longer give you trouble.

Price, 25 cents. All druggists.

"I have taken Ayer's Pills for 35 years, and I consider them the best made. One pill does me more good than half a box of any other kind I have ever tried."  
Mrs N. E. TALBOT,  
March 30, 1899. Arrington, Kans.

### Cash for Forward Movement.

Pulpit supply, \$4.40; T S Simms, \$25; C R Burgess, \$25; E M Sippeler, \$20; P B Cunningham, \$7.50; Mrs Mary J Marshall, \$3; Miss Stella Lee Allen, \$1; Jas Miner, \$2.50; T H Estabrooks, \$50; Mrs A L Holman, \$5; F C Frost, \$5; Mrs Levi Woodworth, \$10; Jacob Crocker, \$1; John A Ingraham, \$1; Annie E Dunlap, \$6.25; Miss Julia Kenney, \$2.50; Rev W J Rutledge, \$10; Jeremiah S Clark, \$5; Mrs C E Durkee, \$7; H D Woodbury, \$2.50; A W Atkinson, \$5; S A Cook, \$5; D W Allen, \$2.50; Warren G Moffitt, \$4; Edward Clarke, \$3; Mrs Alex Green, \$1; Mrs Jacob Crocker, \$1.

In last paper for Chas Veslor read Chas. Keelor. It is now Nov. 14, 1900, and if we succeed in getting Mr. Rockefeller's 3rd instalment in Jan. next we will have to collect \$7,625.84 before that time. But \$2176.80 is the most we have ever collected in a month as yet. Will not all friends of Acadia note these facts and say "Shall we succeed or not?" Who owes on pledges and who loves the College enough to give?

Yours truly,  
WM. E. HALL.

93 North St., Halifax.

### Personal.

Rev. F. C. Wright who for a few months past has served the church at Hampton Station as pastor, leaves this week for Rutland, Vt., having been called to the pastorate of the church in that town.

Rev. H. F. Adams of Truro, came to St. John last week to assist Pastor Waring in a series of special services and will remain during the present week. Mr. Adams preached at morning and evening at Brussels street on Sunday and was heard with much interest. A good degree of interest is manifested in the special services.

### Notices.

The Yarmouth county Quarterly Meeting is postponed till December in consequence of the occurrence of the Dominion elections on the date which would have otherwise suited our purpose.  
W. F. PARKER, Sec'y.

The 25th of Nov. will be World's Temperance Sunday, a day on which the subject of temperance is recognized as the one to be taught both in the Sunday School and from the pulpit. We therefore ask all superintendents of Sunday Schools and ministers of the gospel that they bring the subject of temperance before their people on that day. LAURA J. POTTER, Prov. Supt. of Temperance. Canning, N. S., Nov. 17th.

There will be D. V. a meeting of the Board of Governors of Acadia University in the library of the college, on Wednesday the 21st inst., at 7.30 p. m. A full attendance is very desirable.  
By order, etc.,  
S. B. KRUMPTON, Sec'y.

The district meeting of Kings county, N. S., will be held D. V. at Berwick on Tuesday the 4th day of December commencing at 10 o'clock, a. m. Will the churches please take notice, and appoint delegates for the meeting. Important matters will be discussed, and full attendance is desirable.  
M. P. FREEMAN, Sec'y.

The Hants county Baptist Convention meets with the church at Noel on Dec. 4th and 5th next. First meeting at 10.30 a. m., of the 4th. It is expected the churches, Sabbath Schools, W. M. A. Societies and B. Y. P. Unions, which it represents, will have their delegates present.  
E. A. BANCROFT, Sec'y.  
Walton, Nov. 14th.

The next meeting of the P. E. Island Baptist Conference will be held with the church at St. Peter's Road on December 10 and 11. The first meeting to be on Monday evening, the 10th.  
G. F. RAYMOND, Sec'y.

The Albert County Quarterly Meeting will convene with the 3rd Hillsboro church, Albert Mines, December 4, at 2 o'clock. Rev. Milton Addison will preach the quarterly sermon. Rev. M. E. Fletcher will speak on Mission; Rev. H. H. Saunders on Education, and the Secretary on Temperance. We hope to see a large delegation present.  
F. D. DAVIDSON, Sec'y-Treas.

The Albert County Baptist S. S. Convention will meet with the 3rd Hillsboro church on December 5, at 2 o'clock. A good programme has been arranged. We hope all the schools will send delegates.  
S. C. SPENCER, Sec'y-Treas.

The Hopewell Baptist church will (D. V.) reopen their House of Worship on the 25th inst. The Rev. C. W. Townsend, of Moncton, will preach the sermon at 11 a. m. In the afternoon we will have our annual "Roll Call" and the ordination of deacons. There will be an evangelistic service in the evening. We expect to have all the neighboring pastors with us on that occasion.  
F. D. DAVIDSON.

### BABY PULL-BACKS

It is strange that babies get on so well as they do; there are so many pull-backs! But Scott's emulsion of cod-liver oil is a wonderful help.

Begin with a little. Too much will upset the stomach. Increase, but keep under the limit. The limit is upsetting the stomach.

It rests a tired digestion; it does not tax the stomach at all; it lets it play—little stomachs like to play.

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

# 1901

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**\$900** YEARLY to Christian man or woman to look after our growing business in this and adjoining Counties; to act as Manager and Correspondent; work can be done at your home. Enclosed self-addressed stamped envelope for particulars to H. A. Sherman, General Manager, Corcoran Building, opposite United States Treasury, Washington, D. C. 11-12

### Home Missions.

#### BOARD MEETING.

The November meeting of the Board of the Maritime Convention was held in the vestry of the New Zion church, Yarmouth, on the 9th inst. Secretary stated that he had received reports from eighteen missionary pastors and that several others had not yet reported. The amount voted to pay missionaries and other expenses of the quarter was \$1,071.43, while the amount of receipts for the quarter was only \$401.66. This statement will speak for itself.

#### GRANTS.

- To the Sackville and Bedford churches, Halifax County, \$50 to assist in making up their part of the salary of Pastor Snelling for one year.
  - To the Montague church, P. E. I., \$100 to assist in making up the salary of Pastor Warren for one year.
  - To the Springhill church \$75 for one year. Rev. J. W. Bancroft, pastor.
  - To the Kempt church, Queens Co., \$100 per year. Rev. W. J. Bleakney, pastor.
  - To the Carleton and Forest Glen churches \$100 to assist them in making up their part of Pastor Brown's salary, for one year.
  - To the Tracadie church, Antigonish County, \$25 towards remunerating Rev. F. R. Langford for mission work for three months.
- The brother who was offered the appointment of General Missionary did not see his way clear to accept and a committee was appointed to find the right man. There are now five mission fields for which the Board are desirous of securing suitable men. The undersigned will be glad to hear from any minister willing to undertake the hard work required on these fields.

A CORROON, Cor.-Sec'y.  
Wolfville, November 10.

Grande Ligne Mission and the Sunday Schools.

I have sent by mail today a copy of "The Life of Madam Feller" to the Sunday Schools entitled to the same, having contributed at the rate of five cents per member on the average attendance, as given in the Year Book of last year. If any school has been overlooked let me know. Amounts have been received without any names. The envelopes bear the post mark of Cole Harbor, Newcastle Bridge, N. B., and Scotch Village respectively. If the senders will send their names and addresses I will forward receipt for same.  
JOSEPH RICHARDS,  
Treas. G. L. Mission.  
252 St. James Street, Montreal, Que.

Tall oaks from little acorns grow. Neglected colds often bring pneumonia and lung diseases. Adamson's Botanic Cough Balsam will stop your cold almost instantly. Never fails. 25c. all Druggists.

## Painters' Kidneys.



The worst thing a painter has to contend with is the turpentine.

The lead, of course, is bad too.

But the turpentine cuts the kidneys, inflames and weakens them, makes the painter's life a dangerous and troublesome one.

When a painter's back aches, its time for him to begin treating the kidneys.

## DOAN'S KIDNEY PILLS

will fix them up—take out the inflammation and congestion, give ease to the aching back.

Mr. J. Evanson, the well-known painter and decorator, 50 Oxford St., Toronto, Ont., said: About eight weeks ago I was taken with an excruciating pain in my back over the kidneys. It was so bad that my wife had to apply hot cloths till the doctor came and gave me morphine.

He said the trouble was due to a stone passing from the kidney to the bladder. My water was loaded with a brick dust deposit and scalded on passing.

While in this condition I heard of Doan's Kidney Pills and started taking them.

It was not long before I got relief from pain and have been improving in health ever since. My urine is now clear and does not smart me, and I feel better than in years.

## LAXA-LIVER PILLS.

These little black pills act easily and naturally on the system, clearing away all bile and effete material. Constipation, biliousness, dyspepsia, sick headache, heartburn, water-brash—all disappear when they are used. Price 25c.

## For Immediate Sale at a Bargain.

A good, all purpose farm containing 80 acres,—20 acres in wood land. Orchard bears from two to four hundred barrels apples, 100 trees out four years. Cuts 50 tons hay, plenty of firewood, good dwelling and two barns with cellar. Three miles from Berwick Station in the Annapolis Valley. Good school within five minutes walk. Part can remain on mortgage. For further particulars apply to  
J. ANDREWS,  
Real Estate Broker, Berwick, N. S.

Several farms now on my list from one to six thousand dollars.

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St. John, N. B.

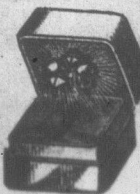
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## Pain-Killer.

A Medicine Chest in Itself.  
Simple, Safe and Quick Cure for

GRANPS, DIARRHOEA, COUGHS,  
COLDS, RHEUMATISM,  
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25 and 50 cent Bottles.  
BEWARE OF IMITATIONS.  
BUY ONLY THE GENUINE  
PERRY DAVIS'



This elegant Keel Head Paine-Killer with stimulating "herbs," Opium, Eucalyptus, Balsam, Ham Oils, etc.

## FREE

For getting only 10¢ the new Olden Beauty Pins, set with shimmering Emeralds, Pearls, Rubies, etc., at 10¢ each. Write at once and we will send the Pins and our new sheet of 24 VASTA BLES PRESENTS. Sell the Pins, return the money and the price you select will be most satisfactory. The Maxwell Co., 215 Commercial Street, Montreal, Dept. 313 Toronto, Can.



**Hood's Pills**

Are prepared from Nature's mild laxatives, and while gentle are reliable and efficient. They

**Rouse the Liver**

Cure Sick Headache, Biliousness, Sour Stomach, and Constipation. Sold everywhere, 25c. per box. Prepared by G.L. Hood & Co., Lowell, Mass.

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The pain, nausea and distress that Dyspeptics suffer after every meal can all be permanently removed by Burdock Blood Bitters.

It tones up and restores the stomach to normal condition so that it digests food without causing discomfort.

Here's proof positive: Miss Maggie Spude, Dalhousie, N.B., wrote the following: "I have been a sufferer from Liver Complaint and Dyspepsia for the past two years and felt very miserable. I could not take much food as it hurt me to eat. My friends said, 'Why don't you try B.B.B.?' I did so, using two bottles, which made such a complete cure that I can now eat anything I like without it causing me discomfort."

**INDIGESTION CAN BE CURED.**

An Open Letter from a Protestant Clergyman.

C. GATES, SON & CO., Middleton, N.S.

Dear Sirs, - Please pardon my delay in answering yours of week ago. Yes, I have no hesitation in recommending your **Invigorating Syrup.** During the fall and winter of '98 and '99 I was greatly distressed with indigestion. I tried several remedies, each of which gave me no relief. I was advised to try your Invigorating Syrup, which I readily did, and have felt grateful ever since to the one who gave such good advice. The very first dose helped me, and before half of the first bottle was used I was completely cured. Have not been troubled with the disease since. I have taken occasion to recommend your medicine publicly upon several occasions, and heartily do so now. You are at liberty to use this in any way you please.

Yours truly, (REV.) F. M. YOUNG, Pastor Baptist Church, Bridgetown, N.S.

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**1900-1901**

Our new Catalogue is ready or distribution. We will be glad to mail a copy to any address.



**The Home**

**Draperies for Doors.**

The fashion of covering doors with thick draperies or portieres continues. When a door opens into a cold draughty place, like an unheated hall or on an outside piazza, this is a desirable thing to do on the score of health, as well as appearance. Different materials are used for portiere drapery. Denim, in the natural blue in which it is dyed for men's overalls, is excellent in a Delft blue room. It costs about a shilling a yard when purchased in the stock sold for overalls. Sometimes, when sold in the upholstery stock, considerable more is charged for it. It is shown now in all the colors of upholstery goods, but at fancy prices. There is nothing especially desirable in these fancy denims, as it was the color, not the material of denim, which caused artistic upholsterers to make use of it. There are many other cotton draperies in different colors sold at about the same price which are color fast when exposed to sun or laundry and are more desirable than fancy denims. A good figured cotton, in artistic self color, as goods in two or three tones of the same color are called, may be purchased for 25 cents a yard and upward. These cottons, like denim, must be lined to give the sufficient body for a portiere.

Honeycomb cloth and various other fancy cottons, including Bolten sheetings, are sold in double width goods for embroidered portieres, which are appropriately used in delicate parlors and in sleeping rooms. It takes a great deal of time to embroider a portiere, but no piece is more desirable in embroidery, unless it be a coverlet, which is about the same size and often done in the same materials.

A simple Oriental Bagdad rug makes a cheap portiere, which does not require a lining or any making, as it is ready to hang when it is purchased. These rugs cost \$5 and less, and are found in the most attractive Eastern tones and color. Turcoman hangings cost about \$1 a yard in the cheaper qualities, and are a yard and a half wide, so that three yards are sufficient for a single portiere. They do not require lining, as they are alike on both sides. They are more desirable and more durable in fabric and color than chenille hanging, even at twice the price. Some figured jute tapestries are good for portieres, but they require lining, which makes them cost considerable more. Cretonnes, which must be lined, also make good draperies in bedrooms.

**The Change in Eyesight.**

The time when the eye changes and old age glasses must be used varies with the individual. When one fails to see easily, it is time to put on glasses. If it is possible an oculist should be consulted, who will examine the eyes and fit a pair of glasses to them. It often happens that the sight of the eyes is quite different, and the oculist always looks out for such defects of vision, and orders eyeglasses from the optician to fit the different defects of the different eyes. This is the reason why an oculist should always be consulted in selecting the first pair of glasses. The stock of glasses in an optician's shop is fitted with right and left glasses of the same power. When a change is made the glasses must be made to order. Spectacles are little used, though recommended by oculists, but the majority of people prefer to use the simplest rimless eyeglasses, because they are less conspicuous.-(For A. K. S.)

**Cold Puddings.**

One of the most delicious of inexpensive cold puddings is a boiled custard. This may be made into novel form by seasoning with orange extract and serving it with caramel sauce. Five yolks of eggs, a scant quart of new milk, sugar, a seasoning of orange extract and a pinch of salt make an ideal boiled custard. It must be boiled in a double boiler until the mass has become very thick. It must be stirred all the time it is boiling, and after it is taken off the fire until it has become partly cold. If it is left a moment without being stirred it

may curdle. Caramel sauce is made of three large tablespoonfuls of sugar and one of water stirred in a sheetiron saucepan until it is a dark brown. Add now a boiling syrup made of half a cup of sugar and a cup of water boiled together for ten minutes. Add also an inch of stick cinnamon, a dozen thin snips of yellow lemon peel and about a teaspoonful of lemon juice. Let the caramel dissolve in the syrup until all the lumps are gone and let it boil ten minutes. Skim out the cinnamon, but leave the bits of lemon peel in the sauce. This sauce is very nice with a steamed custard pudding. A few candied cherries and a cherry sauce made with sweetened cream and sweet cherry juice are excellent with a cold boiled custard pudding or with steamed custards.

**BLOOD POISONING**

FOLLOWS A WOUND IN THE KNEE CAUSED BY A PITCHFORK.

Five Doctors in Consultation Gave the Sufferer but Little Hope of Recovery - How His Life Was Saved. Brockville Recorder.

Among the old families in the township of Augusta, in the neighboring county of Grenville, there is none better known or more influential, than those that bear the name of Bissell. The Bissells were among the earliest settlers in the township and have ever since taken an active part in all moves to promote its welfare. The subject of this narrative, Mr. Silas Bissell, is one of the younger members of the family, who some years ago left Canada to make his home in the state of Nebraska. He has passed through an experience almost unique, and considers that he is fortunate in being alive to tell the tale.

The story as told in Mr. Bissell's own words, is as follows: "In the autumn of 1898 I sustained a serious injury through having the tines of a pitchfork penetrate my left knee. The wound apparently healed, but I did not enjoy the same health I had previous to the accident, and it was but a short time before I was compelled to take to my bed on account of excruciating pains in my limbs and stiffness in my joints. A doctor was called in, and he lanced the knee three times, and then told me the trouble was blood poisoning. He treated me for some time, but I steadily grew worse, and finally five physicians were called in for consultation. My entire system seemed to be affected, and the doctors said the trouble had reached one of my lungs, and that they could hold out but little hope of my recovery. After remaining in bed for eleven weeks, I decided that I would return to my old home in Canada. I was so much run down and so weak that it was a question whether I would live to reach there, but I was nevertheless determined to make an effort to do so. After a long journey under these most trying circumstances, I reached my old home. I was so used up, and presented such an emaciated appearance that my friends had no thought that I would recover. I continued to drag along in this condition for several months, when one day a cousin asked me why I did not try Dr. Williams' Pink Pills. I was willing to try any medicine that was likely to cure me, and I sent for a supply of the pills. After I had been using the pills for about three weeks I felt an improvement in my condition. From that time I gradually grew better; new blood seemed coursing through my veins, the stiffness in my joints disappeared, and the agonizing pains which had so long tortured me, vanished. I took in all ten or twelve boxes of Dr. Williams' Pink Pills, and I have no hesitation in saying that I believe they saved my life, for when I returned to Canada, I had no hope of recovery. Mr. Bissell has since returned to his old home in Lincoln, Neb., but the statements made above can be vouched for by many of his friends in this section, and by all of the neighbors in the vicinity of his old home.

Dr. Williams' Pink Pills cure such apparently hopeless cases as Mr. Bissell's, because they make new, rich, red blood, and thus reach the root of the trouble. These pills are the only medicine offered the public that can show a record of such marvellous cures after doctors had failed. If you are at all unwell, this medicine will restore you to health, but be sure you get the genuine with the full name "Dr. Williams' Pink Pills for Pale People," on the wrapper around each box.

**To MAKE HENS LAY**  
Feed daily in a warm mash, as directed.  
**Sheridan's Condition Powder**  
It is a money-maker for poultrymen. One pack, 25c. 2-lb. can \$1.20; 5-lb. can \$2.50. "How to Feed for Eggs," from I. S. JOHNSON & COMPANY, Boston, Mass.

**McLEAN'S VEGETABLE WORM SYRUP**  
Safe Pleasant Effectual  
**STRONG AND VIGOROUS.**

Every Organ of the Body Toned up and Invigorated by



Mr. F. W. Meyers, King St. E., Berlin, Ont., says: "I suffered for five years with palpitation, shortness of breath, sleeplessness and pain in the heart, but one box of Milburn's Heart and Nerve Pills completely removed all these distressing symptoms. I have not suffered since taking them, and now sleep well and feel strong and vigorous." Milburn's Heart and Nerve Pills cure all diseases arising from weak heart, worn out nerve tissues, or watery blood.

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Manufactured at Yarmouth, N. S., by **Fred L. Shaffner, Proprietor.**



The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Fourth Quarter.

THE RICH YOUNG RULER.

Lesson IX. December 2. Matt. 19: 16-26.

Read Matthew 19: 1-20: 16; Luke 17: 20-18: 14.

Commit Verses 23-26.

GOLDEN TEXT.

Children, how hard is it for them that trust in riches to enter into the kingdom of God!—Mark 10: 24.

EXPLANATORY.

I. THE YOUNG RULER'S QUESTION CONCERNING ETERNAL LIFE.—V. 16. AND, BEHOLD, ONE CAME. As he was going from the house where he had blessed the children (Mark 10: 13-17). He came running (Mark), showing his earnestness. "No common reason will ever lead the Oriental to break his slow, sedate, and dignified walk." "They that will have eternal life must run for it, because the devil, the law, sin, death, and hell follow them." AND SAID UNTO HIM. As he kneeled before him (Mark). "To kneel as an act of homage, unless as a suppliant, would be, amongst the Mohammedans today, a recognition of a sacred or prophetic character, as it was among the Jews.

His Question. GOOD MASTER (or teacher), WHAT GOOD THING SHALL I DO. What act of sacrifice or heroism, what generous action, what penance or suffering? He has the idea of purchasing, of deserving, of inheriting eternal life. THAT I MAY HAVE (Mark, "inherit") ETERNAL LIFE. Have it as a permanent possession, in the home of his father.

II. A PRELIMINARY REMARK.—V. 17. WHY CALLEST THOU ME GOOD? The reading adopted by the revisers reads, "Why askest thou me concerning that which is good?" That is, the "good thing" he should do. But this does not fit so well the statement which follows. THERE IS NONE GOOD BUT ONE, THAT IS GOD. Mark and Luke retain the form, "Why callest thou me good?" "Only God is perfectly good, and lessons of goodness are not lessons of mere ethical wisdom, but of divine instruction." Do you, by calling me good, come to me as a divine teacher, or only as one of your rabbis? Are you a sincere inquirer after the good.

III. JESUS ANSWERS THE QUESTION: KEEP THE COMMANDMENTS.—Vs. 17-19. IF THOU WILT (wishes to) ENTER INTO LIFE (the true life, eternal life) KEEP THE COMMANDMENTS. The Greek verb rendered "keep" carries with it the idea of watchfulness; keep, as one who keeps a prisoner committed to his charge.

18. HE SAITH UNTO HIM, WHICH? What kind? The ten commandments, the teachings of the rabbis, or, Have you a special reference to some high and difficult commandments, some "counsels of perfection?" JESUS SAID Referring to the commandments which the good God had given. He refers only to the second table of the law, relating to duties toward his fellowmen, and the sum of them.

19. LOVE THY NEIGHBOR AS THYSELF. These were the commandments most easily brought to his consciousness, most easily seen and measured. They were a visible test which he could apply to himself in the presence of other.

IV. THE YOUNG MAN IMAGINES HE HAS KEPT THE COMMANDMENTS.—V. 20. ALL THESE THINGS HAVE I KEPT Observed, guarded so that they have not been violated, and this he had done from his YOUTH UP. He had sincerely tried to live a moral life. He had guided his actions by these laws in outward form, with good success. He did not recollect any failure, any special cases of disobedience. Yet he was not satisfied, and he asked, WHAT LACK I YET? Why am I not conscious that I possess eternal life?

V. WHAT WAS STILL LACKING.—V. 21. JESUS SAID UNTO HIM. Looking at him with a fixed and earnest gaze. And he loved him (Mark). He was so noble, so earnest and sincere in his seeking, so lovable, that the soul of Jesus was drawn out toward him. And all the more because he was not satisfied with any outward keeping of the law. Jesus saw in him great possibilities of character, and of service, a pillar in the temple of God, a power for good in the new kingdom.

IF THOU WILT (wishes to) BE PERFECT. Complete, wanting nothing. Jesus saw just what the young man lacked and applied the remedy. SELL THAT THOU HAST. Not for himself, but to GIVE TO THE POOR. To use his wealth for God and humanity. Jesus here touched the centre of the young man's difficulty. He was willing to commit to God everything except his property. That he was not ready to trust to God's direction. But the withholding anything from God proves that we do not really trust him, or love

him, we do not belong to his kingdom. AND THOU SHALT HAVE TREASURE IN HEAVEN. You will have the character which belongs to heaven, and God will reward you abundantly there for all your self-denials for his sake. The treasure was thus the eternal life he sought. (See Matt. 6: 19-21). AND COME. Come to Jesus, to his character and person, join the company of the apostles who were to carry on the kingdom of God in the world. AND FOLLOW ME. To follow Jesus "then" meant to be a personal attendant on his ministry; to go about with him from place to place, as well as to imitate and obey him. "Now" it means (1) to obey his commandments; (2) to imitate his example and to live like him. All this was an example of taking up the cross (Mark).

VI. THE GREAT REFUSAL.—V. 22. HE WENT AWAY SORROWFUL. Luke says he became exceedingly sorrowful; Mark, that his countenance fell, the same word as that rendered "lowering" when the Saviour was talking about the sky (Matt. 16: 3). "The signs of a storm were on his face, the gloom of a heavy wrath and disappointment was in his heart." FOR HE HAD GREAT POSSESSIONS. He went away reluctantly, after a great struggle, but he wanted. He wanted eternal life, but he wanted his possessions more, and he could not have both.

Like a merchantman seeking goodly pearls (Matt. 13: 45, 46), he found the pearl of great price; but unlike him, he refused to sell all that he had to obtain it.

It is not certain that this young man did not repent and return as did Nicodemus. He may have gained the victory at last, and his sorrow "may have been the birth pangs of a spirit struggling for release. But the end of the struggle is not revealed."

VII. GUIDEBOARDS TO ETERNAL LIFE. Vs. 23-26. From the Experience of the Young Ruler. When Christian and Faithful had escaped from the dungeon of Giant Despair, they set up a guideboard at the place where the path turned from the the Way of Life toward the dungeon, as a warning to other travelers.

23. A RICH MAN SHALL HARDLY (with difficulty) ENTER INTO THE KINGDOM OF HEAVEN. Mark explains it of those "who trust in riches" to which trust the rich are specially tempted.

An illustration. 24. IT IS EASIER FOR

A CAMEL TO GO THROUGH THE EYE OF A NEEDLE. The camel being the largest animal with which the Jews were acquainted, its name became proverbial for denoting anything remarkably large; and "a camel's passing through a needle's eye came, by consequence, as appears from some rabbinical writings, to express a thing absolutely impossible."

9. Let us never despair for ourselves or others so long as our God can do all things.

25. WHO THEN CAN BE SAVED? For the great body of people wanted riches, whether they succeeded or not. If the most favored and prominent class could not enter the kingdom, who could? And the difficulty was all the greater because prosperity was one of the promised blessings of the Messiah's reign; and wealth was especially necessary for the kingdom as they had pictured it to their own minds.

26. WITH MEN THIS IS IMPOSSIBLE. On worldly principles, by worldly motives, by the power of man it cannot be done. WITH GOD ALL THINGS ARE POSSIBLE. He can remove these great difficulties. He can renew the heart. He can take away the love of riches. He can transform the hindrances into steps heavenward. He can put into a man's heart new motives, that will make him more diligent in business than the love of riches can, that will make him full of usefulness and helpfulness. His very riches can be made to help on God's kingdom.

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Reached Through His Child.

The following suggestive incident was related at a late missionary conference by the pastor of a prominent church in Buffalo, N. Y. While passing through a crowded thoroughfare in the lower part of his parish, he was accosted by a rough-looking man who thrust a five-dollar bill into his hand, with the abrupt remark: "Say, Mr. Parson, that's for your foreign missions." The pastor was a reader of human nature, and after taking a keen look at the man, asked with natural surprise: "Why, my good friend, we don't know one another; what made you think of offering this gift?" "Well, sir," was the answer, "you put your hand on my little gal's head at the entertainment. There ain't no mistake about it, my wife and me both saw you do it, and we wants you to take this from our little gal for to help on."

The man was a saloon-keeper, and no-

toriously godless, but through the influence of the "little gal's parson," he and his wife became earnest Christians. Strange to say, shortly after his conversion, he died suddenly of an unsuspected heart trouble. It was his last opportunity, his last call. In truth a most eloquent sermon. Only a loving touch falling upon the head of a little child, but it was the means of rescuing a precious soul.—Ex.

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A Fable For Lazy Girls.

There was once a Woman who was so extraordinarily Clever as to be able to persuade a Man that she was Beautiful. But she was not Domestic. She wrote fascinating letters, which made the Man believe that to have Any One like That in the House he would Willingly Hire a Housekeeper. But he was Set in his Ways which was one of the Reasons why she liked him so much. One Day he stole up behind her as she sat Composing a Fascinating letter to him, and saw a Large Hole in her Stocking.

"I am afraid This will not Do," he said, and Broke the Engagement.

Afterward the Woman attended Classes in Domestic Science, including Sewing, but her Efforts were Unavailing.

This teaches us that it is Sometimes too Late to Mend.—(From The Century Magazine.

★ ★ ★

Never give little children raw beef, except from a young animal. It is better to give them the flesh of lamb or chicken, which is usually of the best quality on a farm, rather than the flesh of any old animal, whether mutton or beef.—Sel

RHEUMATISM CURED

Jas McKee, Linwood Ont.  
Lachlin McNeill, Mabou C. B.  
John A. McDonald, Arnprior Ont.  
C. B. Billing, Markham, Ont.  
John Mader, Mahone Bay, N. S.  
Lewis Butler, Burin, Nfld.  
These well known gentlemen all assert that they were cured by MINARD'S LINIMENT.

ROYAL Baking Powder Absolutely Pure

Makes hot breakfast-breads wholesome—no yeast germs, no alum. Makes cake, biscuit and pastry of superior fineness, flavor and delicacy. Makes food that will keep moist and sweet. Is most economical, because it is the purest and greatest in leavening strength. In the easy, expeditious preparation of the finer cakes and pastries Royal is indispensable.

Care must be taken to avoid baking powders made from alum. Such powders are sold cheap, because they cost but a few cents per pound. Not only will they spoil the cake, but alum is a corrosive acid, which taken in food means injury to health.



From the Churches.

Denominational Funds.

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

RAWDON.—We have just had the privilege of baptizing Mrs. W. H. Northover and Miss Mabel Mariette, into the likeness of Christ's death, and they, being planted together in the likeness of his death, shall be also in the likeness of his resurrection. Others in the place are deeply interested, and we trust they will soon follow their Lord in this blessed ordinance.

R. MUTCH, Pastor.

NICTAUX, N. S.—The work of the church at Nictaux is moving quietly forward. Eight persons have recently united with the church by letter and two by baptism. Special services are now being held with a good prospect of success. The members are united and earnest in the service. The pastor has received many expressions of kindness from the church and congregation since coming to the field.

W. M. S.

Nictaux, N. S., Nov. 13th, 1900

MIRA, HOMEVILLE AND PORT MORIEN, C. B.—After nearly a year of labor with the Mira, Homeville and Morien churches I have received and accepted a call to the Baptist church in the town of Campbellton, N. B. During my stay here I have found the people helpful and appreciative; and so far as I know there has not been the least rupture in the pleasant relations that have existed between us. Fifteen persons have been received into the churches during the year and at one of our last week-night meetings one young man accepted Christ as his Saviour, who has not yet been baptized. I take up the work at Campbellton on Sunday the 18th inst., and would like to have my correspondence addressed there.

J. W. KEIRSTRAD.

ST. PETER'S BAY, P. E. I.—The little church at the Bay has been greatly revived, nine were added by baptism, one by letter. At present we are laboring at Dundas. Already a number have made a start for the Kingdom. Rev. A. C. Shaw, the late pastor, leaves here to-day for Tusket, N. S., having received a call from that church. I am sorry he is leaving, as he has been helpful in the meetings at Annandale as well as here. We are glad to note that our brother's health is improving and we trust that he may receive strength of body and of mind, and that he may have the desire of his heart in seeing many brought to the Master on his new field of labor.

J. A. MARPLE.

HARVEY, ALBERT CO., N. B.—We have now been in charge of this part of the Master's field four months. We have become acquainted with most of our people and find them united almost to a man in desiring the prosperity of the church and the salvation of souls. Our preaching services are well attended, and what is more gratifying close attention is paid to every part of the service. The church has adopted the Individual Communion Service which we feel is an advance in the right direction. They have also paid off a debt which has been needlessly hanging onto the church with a mortgage attached for some time. One new deacon, Bro. J. B. Turner, has been appointed to fill the vacancy left by Bro. Deacon G. Bremser, who has, we regret to say, found it necessary to take up his residence on the Pacific Coast. We have a wide-awake W. M. A. S. which has raised during the past four months \$40. Meetings are well attended and good work is being accomplished. Several have professed conversion but we have no baptisms to report as yet. We feel that with a united praying and sympathetic people desirous of a blessing, with a good house of meeting filled with a large congregation, that we have all the human conditions of success and are waiting on the Lord for his blessing.

M. E. FLETCHER.

CAMPBELLTON, N. B.—The writer had an opportunity of spending a Sunday not long since in Campbellton. It was a real pleasure to do so. He can remember when there was no Baptist church in that place. Now there is a fair sturdy body of aggressive believers who are at work doing the Master's will. The Sunday School, under the efficient lead of Superintendent Dickie, is doing a good work. There is a W. M. A. S. in connection with the church. The congregations which assemble on the Lord's day are excellent, and the attention given to the preacher as he presents his message shows an intelligent appreciation of the great truths of the gospel. This little church, somewhat isolated from other Baptist churches, has

had a succession of able preachers and earnest workers, which will account for its progress during the past years of its history. The writer learned during his brief visit that the church had extended a call to the Rev. J. W. Keirstead of Port Morien, Cape Breton, to become pastor as successor to Rev. A. F. Brown who has recently settled at Newcastle under most favorable circumstances. We wish for these brethren in their important spheres great success.

BILLTOWN, N. S.—As I am giving up the pastorate of this church and am removing to Wolfville, will you kindly permit me to request correspondents to send their communications to that address. Allow me also to mention the kindness of the friends at Lakeville in their gift of \$20, and of others at Chipman Brook for the expression of good will to the amount of \$10 and upwards. Friends here have generously assisted in moving my furniture, and have in this way saved us considerable expense. This church needs a faithful, energetic pastor, who is not afraid of work, and is willing to trust the people for his support. All the churches in the county are at present supplied with pastors. Bro. C. H. Day has just entered upon his duties at Kentville. He has come to an important and inviting field for Christian effort. Bro. Nobles will be missed by the brethren of this county and association. By his Christian, manly conduct he greatly endeared himself to his ministerial brethren, and was beloved by the members of his church as an earnest and devoted pastor. He carries with him our best wishes for his prosperity and success in the new sphere of labor that Carleton will afford.

M. P. FREEMAN.

Nov. 10th.

ST. GEORGE, N. B.—A Sunday in this beautiful village, a guest at the parsonage, a service at the Upper Falls was a recent pleasant experience. In the absence of the pastor the writer enjoyed a good day with the good people of St. George. This old church under the wise leadership of Pastor Lavers is making progress along a number of lines. A spirit of harmony and good feeling prevails. The services are well attended. The Sunday School and B. Y. P. U. are important factors in the work of the church, and these are greatly helped by members of the pastor's family who are helpers indeed. The Upper Falls church has suffered much from death and removals, but there is a faithful few who are always in their places. The W. M. A. S. in this community keeps the missionary fire burning. It is a pleasure to greet such workers and bid them Godspeed in their efforts to extend the interests of the Redeemer's kingdom. St. George is prospering. It is the home of Senator Gilmor, whose name has been associated with the community for years. The great industry of the town is the Granite works, which give employment to a large number. Deacon Dodds among others is doing an extensive trade, and the Dewar Brothers are the head of an enterprising and pushing business—the senior member of the firm is a deacon of the church and also the efficient Sunday School Superintendent. It is an interesting sight to see him and his children on their way to and from school. Pastor Lavers is to be congratulated.

M.

GOLDBORO, N. S.—After eighteen months shifting back and forth between two small halls we are pleased to report ourselves now in the occupancy of the vestry of our new meeting house. The room is a model one, being commodious, airy, cheerful and light. It is provided with furnace heat, with acetylene gas light, and with a good grade of chairs. A small chancel organ, partially the gift of several friends in Cornish, New York, enters also into the room's furnishings. The work on the main auditorium is likewise well advanced; but for the winter operations are suspended as the vestry, with a seating capacity of two hundred, suffices for present needs. In keeping with the church's policy which is to provide themselves with the most improved equipment practicable, we have secured an Individual Cup Communion Service. It promises to give eminent satisfaction. There is another item of interest which the writer would like to chronicle to the credit of this community. Despite the heavy drain there is upon their financial resources incident to erecting and equipping a modern church building, there is heart enough left in the people to enable them to give their pastor a surprise which both humbles him in the dust and exalts him to the stars. On a recent evening in a heavy rain a large representation of the congregation took unexpected possession of the parson's domicile. Through the treasurer of the church, Mr. Obed Bezanon, they presented the pastor and his

ST. JOHN, TUESDAY, Nov. 20th.



Looking Forward to Christmas

What will make an acceptable present

We have found from experience that a length of fine goods for a dress is one of the most appreciated gifts.

Every Christmas we sell greater numbers of dresses for presents, and when you come to think of it there is nothing that will give more lasting satisfaction than an extra dress which has not been looked for.

We will send you full lines of samples of woollens, silks or velvets so that you will have no difficulty in selecting something at your home which you are sure will be suitable

BLACK DRESS GOODS

45c. to \$1.50 per yard

Comprising crepons--raised fancies, soliels, fine cords, poplins, Strasbourgs, cheviots, nicunas, etc., etc.

COLORED DRESS SUITINGS

50c to \$1.45 yard

Including homespuns, oxfords, cheviots, broadcloths, nentians, etc.

SILKS and VELVETS

Either for trimmings or whole dresses

WRITE FOR SAMPLES—We prepay express charges on parcels of \$5.00 or over.

Daniel & Robertson, London House Retail. St. John, N. B.

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household with an address full of appreciation, encouragement and Christian affection. Then, as if to add to the value of their kind words, there accompanied the address a little yellow bag which, on subsequent examination, was found to contain the gift of \$43. A delicious repast was furnished by the visitors. To say that these tokens of thoughtful esteem put the recipients in a large sunny place is to express it very mildly. The love so exhibited demands also reciprocation in heartier and more faithful service. Our desire is now for the culmination of such favorable conditions in a genuine revival of pure religion.

W. J. RUTLEDGE.

Nov. 16.

BIRTHS.

TOWNSEND.—At Hillsborough, N. B., on November 12th, to Rev. C. W. and Mrs. Townsend, a daughter.

MARRIAGES.

SMALLWOOD-BARRETT.—At Charlotte, P. E. I., on Oct. 18, by Rev. G. P. Raymond, George W. Smallwood, M. D., of New York to Maggie Barrett of Charlotte, P. E. I.

GATES-WRIGHT.—At the home of Mr. Allen Gates, brother of the groom, Oct. 18th, by the Rev. H. N. Parry, Frank E. Gates of Boston, Mass., to Laura A. Wright of Hill Grove, Digby county, N. S.

HITTY-BREANSON.—At the Baptist parsonage, Nov. 6, by Rev. A. Whitman, Nathan Hitty to Aggie Beanson, all of New Ross.

ROSS-MURRAY.—At the First Baptist church, Halifax, Nov. 14th, by the Rev. A. C. Chute, B. D., assisted by the Rev. J. D. McKay, Howard Salter Ross, B. A., Barrister of Sydney, Cape Breton and Susan Burton Murray of Halifax, N. S.

LOCKWOOD-REINMUTH.—November 13, at Valley Station, N. S., by Pastor H. F. Adams, Edgar H. Lockwood of Bible Hill, Truro, to Gertrude M. F. Reinmuth of Valley Station, N. S.

MURPHY-MORELL.—On Nov. 8th, at the home of the bride, by Pastor W. J. Gordon, Edward Murphy of Boston to Sarah Morell, of Kars, Kings county, N. B.

WILSON-MCLAUGHLAN.—At Truro, N. S., Nov. 3, by Rev. T. B. Layton, Thomas L. Wilson of Masstown and Mrs. Martha A. McLaughlan of Central Onslow.

ATKINSON-SMITH.—At Springhill, Nov. 14th, by Rev. J. W. Bancroft, James Arthur Atkinson and Avis Jane Smith.

CRAWFORD-TERRIS.—At Springhill, Nov. 14th, Charles Crawford and Nellie Terris.

PERKINS-McVEY.—At the bride's home, Nov. 14th, by the Rev. N. A. McNeill, Edwin L. Perkins of Norton Station and Alice M. McVey of Bloomfield, Kings Co., N. B.

FENTON-COOK.—At Goldboro, Oct. 31, by Rev. W. J. Rutledge, John C. Fenton and Bessie D. Cook, both of Country Harbor, Guysboro county, N. S.

HERD-BUCK.—At the residence of the bride's father, Mr. Robert Buck, Dorchester, N. B., on Nov. 14th, by Rev. Byron H. Thomas, John E. B. Herd of St. John, N. B., to Gussie S. Buck of Dorchester, N. B.

SYPHER-BURNS.—At the home of the bride, Cambridge, N. B., Nov. 8th, by Rev. A. B. Macdonald, Capt. George F. Sypher of Canning and Lorena Burns of Cambridge.

DEATHS.

STILES.—At Middlesex, Albert county, N. B., Nov. 9, Girvan Stiles, aged 25 years. His hope was in Jesus thy Christ.

JONES.—At Cambridge, N. B., Nov. 1st, Finetta E., in the fifth year of her age, only daughter of Simeon and Addie Jones.

COES.—At Cambridge, N. B., Nov. 11th, Mary Elizabeth, beloved wife of Butler Coes, Esq. She was baptized by Rev. M. P. King into fellowship with the 1st Cambridge Baptist church. She was a good woman. "She sleeps in Jesus and is blest."

VIDITO.—At his late residence, Bloomington, N. S., Parker Vidito, aged 93 years and 6 months. He was for many years a consistent member of the Nictaux Baptist church. Beloved by all who knew him, he peacefully entered into rest. The funeral services were conducted by his pastor and attended by a large company of relatives and friends.

FANJOY.—At Waterborough, Queens Co., on Oct. 31st, Jane Fanjoy, widow of William Fanjoy, aged 82 years. She was converted nearly 50 years ago, and was baptized by Rev. George Burns into fellowship with the Mill Cove Baptist church of which she continued a faithful and beloved member until her removal to the church triumphant.

BECKWITH.—At her late residence, Nictaux, N. S., Mrs. Norman M. Beckwith, aged 31 years. Mrs. Beckwith was the daughter of Deacon William A. Morse of Nictaux, West. She was a graduate of Acadia Seminary and a worthy member of the Nictaux Baptist church. Genial, consistent and faithful she will be greatly missed by the church and community. She leaves one son, about three years old, a sorrowing husband and a large circle of friends. Much sympathy is felt for Bro. Beckwith, who within a few days has been bereaved of both his venerable father and his loving wife. The funeral services were conducted by the pastor, Rev. W. M. Smallman.

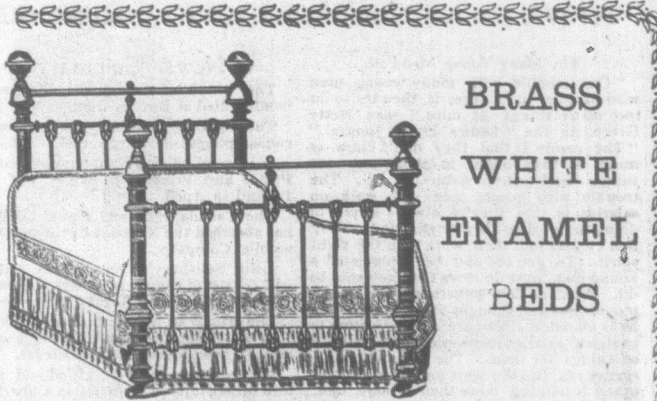
CHIPMAN.—At Truro, N. S., Nov. 5th, Vortiger George Chipman, 12 years station master at Folley, and in the service of the I. C. R., 22 years. He was a son of the Rev. Homes Chipman, Baptist minister, and a descendant of the Rev. John Handley Chipman, who came out in "The May Flower." The deceased was baptized by his father with his only sister, Elizabeth, at East Harrington, Maine, July, 1875. He was married in 1865 to Miss S. Smith of Cape Breton, by whom he had four children. His wife and three daughters survive him, to mourn the loss of a good husband and kind father.

ROBERTSON.—On the evening of Tuesday, 13th inst, after a brief illness, Catherine, relict of the late George H. Robertson, entered into rest from the home of her son-in-law, J. R. Wilmot, St. John West. Sister Robertson was baptized by Rev. Samuel Robinson in 1841 and had been for 59 years a beloved and consistent member of the Carleton church and at the time of her death was in the 79th year of her age. She leaves to mourn two daughters, Mrs. Wilmot of Carleton and Mrs. Bookout of Los Angeles, Cal., and a large number of relatives and friends in whose memories she will continue to live because of the sweet Christian influence she exerted in every relation of her life.

BECKWITH.—At Nictaux, N. S., Nov. 7, J. Albert Beckwith, Esq. He was born in Cornwallis, N. S., in 1830 and educated at Acadia College. His early life was devoted to business in connection with his father, the late Mahew Beckwith. In 1873 he came to Nictaux where he resided until his death. His family consisted of seven sons, six of whom survive him. He was a faithful member of the Baptist church, a man of more than ordinary mental ability, a wise counsellor, a faithful friend and one who seemed to delight in helping others. Trusting fully in the merits of his Redeemer, he passed peacefully to his reward, leaving many relatives and friends to mourn his loss. The funeral services were conducted by the pastor of the Nictaux church, assisted by the Rev. Mr. Porter of Middleton, N. S.

GRANT.—On Sept. 11, Mrs. John Grant of Holyoke, Mass., fell asleep in Jesus, confidently trusting her Lord to give her the victory over the last dread enemy. Mrs. Grant was formerly a resident of Sydney, Cape Breton and was a member of the Baptist church in that town. She was baptized by Rev. J. B. MacDonald about the year 1869. In 1882 Mr. Grant removed with his family to Springfield, Mass., and 2 years later settled in Holyoke. Mrs. Grant soon identified herself with the second Baptist church of that city and remained up to the time of death a consistent and helpful member. Beside a loving husband, whose life is almost crushed by the blow, she leaves six sorrowing children to whom her memory will be always precious.

COBURN.—At Fredericton, N. B., Sept. 22nd, Dr. Benjamin Coburn, aged 62 years. Dr. Coburn was born at Keswick Ridge, York county. He studied at the Fredericton Baptist Seminary and took his medical



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Are not coming into greater use than ever, as being most healthy on account of the cleanliness of the metal, and the most popular are those finished White Enamel with Brass Trimmings. We are now showing a great variety of new designs in White Enamel Beds at prices from \$4.75 to \$27.09. Also ALL BRASS BEDS at lowest prices.

Write for illustrations.

*Manchester Robertson Allison*

**EMULSION**  
The D.L.  
CONSUMPTION and all LUNG DISEASES, SPITTING OF BLOOD, COUGH, LOSS OF APETITE.  
DEBILITY, the benefits of this article are most manifest.  
By the aid of The D. & L. Emulsion, I have gotten rid of a hacking cough which had troubled me for over a year, and have gained considerably in weight.  
T. H. WINGHAM, C.E., Montreal.  
50c. and \$1 per Bottle  
DAVIS & LAWRENCE CO., Limited, MONTREAL.

**YOUR SALARY RAISED BY HOME STUDY**  
**FREE SCHOLARSHIPS**  
TO A LIMITED NUMBER  
IN **ELECTRICAL, MECHANICAL, MARINE, STATIONARY or LOCOMOTIVE ENGINEERING**  
American School of Correspondence, Boston, Mass.

course at Harvard. Immediately after graduating he served for a year as assistant surgeon in the American Civil War, being present at the surrender of Vicksburg. Returning to New Brunswick he practised his profession at Chipman, Queens county, for seven years and then at Keswick Ridge for twenty-nine years. While at Chipman Dr. Coburn was married to Miss Effie N. King, sister of Senator G. G. King and Rev. M. P. King. He united with the Macknaguac Baptist church during the pastorate of Rev. B. N. Hughes. Owing to failing health the Dr. retired from active professional work in the autumn of '99 and removed to Fredericton. Dr. Coburn was universally esteemed as an upright, genial and peculiarly unselfish man as well as a valued physician and friend. He was a true and humble Christian. Widow and four children survive him.

COLERMAN.—Oskar W. Coleman was the son of the late Rev. Wm. Coleman, one of our most respected pastors. He was a traveller for Messrs. Levy & Co. of Hamilton, Ont., and one of their most trusted employees. He had never gone by steamer to Yarmouth, but after some hesitation concluded to go by the Monticello on Friday night, 9th Nov. With many other he went down on the ill-fated vessel. His body was recovered, and the funeral services were held at his home in Moncton which he had just built. Dr. Steele, an old friend of the family, conducted the sad ceremonies, which were participated in by Revs. Messrs. Robertson, Presbyterian, and Fisher, Methodist. He leaves a wife and two little children, an aged mother, one brother, Dr. Henry Coleman of Moncton and two married sisters. Bro. C. was a quiet but genuine Christian, and the writer, at his old home in New Glasgow and elsewhere had many seasons of fellowship with him. It is an unspeakable comfort to give the precious remains a Christian burial and to know that being "absent from the body, he is present with the Lord." He was aged 34. The body was interred at Hopewell Cape, N. B.

The Light of the World,  
Our Saviour in Art.

Cost nearly \$100,000 to produce. Contains nearly 100 full-page engravings of our Saviour and His Mother by the world's greatest painters. True copies of the great Masterpieces in the art galleries of Europe. Every picture is as beautiful as the sunrise over the hills. Contains description of the paintings, biography of the painters, the names and locations of the galleries in Europe where the originals may be seen. Also contains a Child's Department, including a Child's Story of the Christ, and His Mother, beautifully written, to fit each picture. This wonderful book, matchless in its purity and beauty, appeals to every mother's heart, and in every Christian home where there are children the book sells itself. Christian men and women are making money rapidly taking orders. A Christian man or woman can in this community soon make \$1,000 taking orders for Christmas presents. Mrs. Waite, our agent in Massachusetts, has sold over \$3,000 worth of the books in a very short time. Mrs. Sackett, our agent in New York, has sold over \$1,500 worth of the books in a very short time. The book is printed on velvet-finished paper, beautifully bound in Cardinal Red and gold, and adorned with Golden Roses and Lilies. It is, without doubt, the most beautiful book of the century. Write for terms quickly and see the management of the territory. You can work on salary or commission, and when you prove your success we will promote you to the position of Manager and Correspondent at a permanent salary, to devote your time to attending to agents and the correspondence. Wanted also a State Manager to have charge of office in Leading City of the State and manage all the business of the State. Send for terms. Address—  
THE BRITISH-AMERICAN CO.,  
Corcoran Building, Opposite  
U. S. Treasury, Washington, D. C.

Use the genuine  
**MURRAY & LANMAN'S FLORIDA WATER**

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

FAVORABLY KNOWN SINCE 1826. BELLS HAVE FURNISHED \$2,000,000 WORTH OF BELLS & OTHER PUREST BEST GENUINE BELLS WEST-TROY, N. Y. GENUINE CHIMES, ETC. CATALOGUE & PRICES FREE

**GOLD MEDAL, PARIS, 1900**  
The Judges at the Paris Exposition have awarded a  
**GOLD MEDAL**  
to  
**Walter Baker & Co. Ltd.**  
the largest manufacturers of cocoa and chocolate in the world. This is the third award from a Paris Exposition.  
**BAKER'S COCOAS AND CHOCOLATES**  
are always uniform in quality, absolutely pure, delicious, and nutritious. The genuine goods bear our trade-mark on every package, and are made only by  
**Walter Baker & Co. Ltd., DORCHESTER, MASS.**  
TRADE-MARK ESTABLISHED 1750.  
Branch House, 12 and 14 St. John St., Montreal.



Why Many Young Men Fail.

"One trouble with many young men who start out in business is, they try to do too many things at once." says Hetty Green, in the "Ladies Home Journal."

Hardy Shrubs as Winter Bloomers

Hardy shrubs, such as flower early in the spring out of doors, make excellent plants for winter flowering indoors.

The Best Beef.

Many housekeepers do not know that there is a marked difference between prime and second quality beef.

It is not wise to treat inferior beef in this way. The flesh of barnyard animals, if it is fattened for food, must be thoroughly cooked to be wholesome.

The three-year-old child of J. H. Hanington, of Caledonia Road, Moncton, which strayed from home Tuesday afternoon, was found dead in a field three-quarters of a mile away Thursday morning.

An Island paper says: Sir Louis Davies has given instructions for the Stanley to come to Summerside as soon as the Northumberland stops running at the close of navigation to ply on the Summerside-Cape Tormentine winter route.

B. D DREAMS Caused by Coffee.

"I have been a coffee drinker, more or less, ever since I can remember, until a few months ago I became more and more nervous as irritable, and finally I could not sleep at night for I was horribly disturbed by dreams of all sorts and a species of distressing nightmare.

"Finally, after hearing the experience of numbers of friends who had quit coffee and gone to drinking Postum Food Coffee, and learning of the great benefits they had derived, I concluded coffee must be the cause of my trouble, so I got some Postum Food Coffee and had it made strictly according to directions.

"I was astonished at the flavor and taste. It entirely took the place of coffee, and to my very great satisfaction, began to sleep peacefully and sweetly. My nerves improved, and I wish I could warn every man, woman and child from the unwholesome drug, ordinary coffee.

"People do not really appreciate or realize what a powerful drug it is and what terrible effect it has on the human system. If they did, hardly a pound of it would be sold. I would never think of going back to coffee again. I would almost as soon think of putting my hand in a fire after I had once been burned.

"A young lady friend of ours, Miss Emily Pierson, had stomach trouble for a long time, and could not get well as long as she used coffee. She finally quit coffee and began the use of Postum Food Coffee and is now perfectly well. Yours for health. Don't publish my name."

Herington, Kan. Name given by Postum Cereal Co., Ltd., Battle Creek, Mich.

News Summary.

The widow of Jesse James, the famous bandit, died at Kansas City.

The establishment of a sanitarium for consumptives is advocated in London, Ont. It is semi-officially announced that the Prince and Princess of Wales will visit Ireland in April.

The Canada Cycle and Motor Company has absorbed the National Cycle and Automobile Company.

Lord Salisbury's reorganized Cabinet will consist of twenty members, the largest British Cabinet ever formed.

The attack of influenza from which the Czar of Russia has been suffering has developed symptoms of typhoid fever.

Thirteen persons were killed and nineteen others injured seriously in a fire damp explosion in a Pluto coal mine at Wiosa, Prussia.

The boot and shoe manufacturers of Quebec have prepared an agreement for the men to sign before resuming work. Some have signed it.

Wm. Ashley, a garden worker for his aunt, Mrs. Connell, at Esquimalt, B. C., was shot dead Monday night by his uncle, Thomas Connell.

Thos. Connell, who shot and killed W. A. Shley, at Esquimalt, B. C., Monday day evening, shot himself on Tuesday as the officer was about to arrest him.

Hon. Mr. Mulock is considering the question of registered postal insurance up to \$25. In 1899 out of a total of 3,675,000 registered letters only 136 went astray.

Advices received in Berlin announce that the Catholic German Missionary Bishop Hammer was first horribly tortured and then burned alive in Tsu Tseng.

The Richelieu & Ontario Navigation Company have awarded to the Bertram Company of Toronto the contract for a new steamer for the route between Montreal and Quebec.

Max Lasar, the diamond smuggler, who made a Montreal bride couple his innocent accomplices, was sentenced at Buffalo to six months' imprisonment, fined \$500 and loses \$30,000 worth of diamonds.

The eight-year-old son of Albert McLean, Chatham, was standing near a granite boulder, which a companion struck with a hammer. A chip struck McLean in the eye, destroying the sight.

There is no trace of Allen K. Stewart, the young man who killed Donald M. Stewart at Belle River last Thursday night. Stewart was never put under arrest and on Sunday he disappeared.

The German government has officially notified the colonial council that it will grant permission to 15,000 Transvaal Boers to trek through the Kalahari desert to territory in German Southwest Africa.

A Port Said despatch of Nov. 15 says: The Dutch cruiser Gelderland, with ex-President Kruger of the Transvaal on board, will leave this afternoon. The destination of the cruiser is unknown. Mr. Kruger refuses to be interviewed.

Mr. Robert William Hanbury has been appointed president of the Board of Agriculture, and the Marquis of Londonderry will retain the portfolio of the Postmaster General. These appointments will complete the reorganization of the cabinet.

Rev. S. Hammond Grene, assistant curate of St. Philip's church, Toronto, was found unconscious in his lodgings Monday night, suffering apparently from opium poisoning, and died Tuesday without having regained consciousness.

Sir William John Lane, Premier of New South Wales, has received a cablegram from the Governor General of Canada, expressing regret that Canada will be unable to send a contingent to be present at the inauguration of the Australian Commonwealth.

Dr. Conan Doyle, who served as a surgeon in South Africa, is promptly on hand with a history of the war, and draws the sweeping conclusion that lances, swords and revolvers ought to be relegated to museums. There are just two weapons left, the cannon and the magazine rifle.

Postmaster Hanington informed the Globe that the mail bag sent from here by the ill-fated Monticello contained about 150 letters. At first there was fear that the bag was lost, but it was found upon the beach intact. While the letters were very wet, they were capable of being sent to their destination. This was done.—Globe.

Memories of the Tennysons is the title of a little book by the Rev. H. D. Rawnsley, Canon of Carlisle which the MacMillan Company will publish immediately. The book is pretty well described by its title, and will serve admirably as a handbook to carry when visiting Tennyson's country, while at the same time it adds much to our knowledge of his early life and surroundings. It is illustrated with portraits and some twenty-half-tone scenes of the country side in the neighborhood of Somersby, of the churches and farm houses and village scenes with which Tennyson's name is associated.

The Fount of Life IS THE PURE RED BLOOD THAT COURSES THROUGH THE BODY.

If the Blood is Impure and Stagnant, Disease Holds Sway.

PURIFIES, ENRICHES AND VITALIZES EVERY DROP OF BLOOD.

The majority of intelligent people know that rich, pure and highly vitalized blood alone can give health and build up the tissues that have been worn out.

Paine's Celery Compound cleanses and purifies the blood and furnishes appropriate food for every part of the system. It increases the appetite, perfects digestion, gives nervous energy and increased strength.

If your blood is impure, if the skin has spots and eruptions, if you have an unhealthy pallor or yellow appearance, and if the eyes are showing yellowish whites, you should use Paine's Celery Compound without delay to cleanse the blood and regulate the liver and kidneys of the strain that is brought upon them whenever impure blood pours through their substance.

"I was laid up with scars all over my face and neck the result of blood poisoning. While in that condition, I could not sleep at night, had no appetite, and could not attend to my work. The doctors in my district and their medicines did not benefit me. My aunt advised me to use Paine's Celery Compound. In two weeks I was so much better that I could go out, and in three weeks I was able to work again. I bless the day I commenced with Paine's Celery Compound."

Marvelous Success

Of the Slocum System of Treatment for all Forms of

Consumption and Lung Troubles.

Thousands of Men and Women Have Been Permanently Cured Through this New and Advanced Method of Treatment.

No Charge For Treatment.

Dr. T. A. Slocum is the one man in the world who offers a free trial treatment of his famous remedies for consumption and all lung troubles. Thousands of people have been cured through his remedies, and thousands now will be cured if they adopt his advice.

You or your sick friends can have a FREE course of Treatment. Simply write to THE T. A. SLOCUM CHEMICAL CO., Limited, 179 King St. West, Toronto, giving post office and express office address, and the free medicine (The Slocum Cure) will be promptly sent.

Persons in Canada, seeing Slocum's free offer in American papers will please send for samples to the Toronto laboratories.

FREE!



You'll Have

A Big Job on your hands if you try to get a BAKING POWDER that will give better satisfaction than

Woodill's German.

Has a record over 40 years.



Given for selling only 10 Pills at 25c a box. These Pills improve the appetite, aid digestion, purify the blood, clear the skin of all pimples and blotches, and are a positive cure for constipation, headache, dyspepsia, dizziness, etc. They are in great demand. We sell no money in advance. Write, and we mail 10 Pills. Return money and we send, postpaid, your splendid, sterling silver, full size, curb chain bracelet with lock and key. THE CROWN DRUG CO., Box 47, Toronto, Canada.

In the Clutch Of Consumption.



Don't neglect that persistent hacking cough till you find yourself in the clutch of Consumption. It's an easy matter to stop it now by taking

DR. WOOD'S NORWAY PINE SYRUP.

This pleasant remedy heals and soothes the lungs and bronchial tubes, and cures lingering and chronic coughs when other remedies fail.

Mr. W. P. Cann, writing from Morpeth, Ont., says: "I honestly believe I would have died of consumption only for Dr. Wood's Norway Pine Syrup. I have used it for years and consider it has no equal for severe colds and throat troubles."



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Whiston's Commercial College.

This long-established, reliable and up-to-date Commercial training school fully merits the confidence so long placed in it by the public and continue to give the best instruction in Book-keeping, Short-hand and Typewriting, and kindred subjects; also to supply business men with Book-keepers and Stenographers. There is an increasing demand for young men who can write Short-hand, and we make a specialty of this branch, teaching the Ben Pitman, Isaac Pitman and Pernin systems. Our Annual Announcement for 1900-01, containing information respecting terms, etc., will be sent to any address on application to S. E. WHISTON, Principal, 95 Barrington Street, Halifax, N. S.

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### The Farm.

#### One Man's Poultry Management.

Two years ago this spring we had our first experience with incubators and brooders. Our first lot consisted of 115 chicks. Of these we lost only one, and that one was an invalid when it was put into the brooder. For the first week the feed consisted of stale bread soaked in new milk. After this we fed with the stale bread coarse cornmeal and fine wheat bran, well mixed, always using milk, as we had plenty of it. We made little troughs, one inch and a half wide and an inch deep, and of a length to fit into the brooders. Before feeding we would clean the troughs thoroughly, then sprinkle coarse sand on the bottoms before putting the feed in. After the chicks were three or four years old we commenced mixing clover hay with their daily rations. We run nice, clean clover hay through a feed cutter, cutting it into half inch lengths. We generally took about six bushels of cut hay and two bushels of shelled corn to an old style country mill, had all well mixed, and then chopped fine. The shelled corn is put with the clover, so as to facilitate the chopping. We think chopped clover, the way we use it, the best and cheapest food for chickens. We generally scald the clover the day before using it.

For our laying hens we prepare the food as follows: We get green bones and bony meat at the butcher's. All the bones that are suitable to run through the bone cutter are culled out; the rest we put into a large iron kettle, and boil them until the whole is thoroughly cooked; then we pick out the bones, and mix with the soup, or broth, chopped clover and milk feed. We stir in enough of this to make a stiff mush, boil it well, cover it, and as we need it, feed it. In the winter when it is very cold we take enough for one feed and place it in the mixing trough, put hot water on it, and then put with it such mill feed as we have at hand. This is the principal meal for the morning. At noon we give about one quart of wheat to eight or ten chickens, and in the evening we give about the same amount of corn. During the day we have mangels or rutabagas hanging around in their pens.—(Mr. Harter in Epitomist.)

#### Increased Fruit Crops.

As referred to at the time, the correspondent wrote that his neighbors who did not spray their fruit trees appeared to have as good crops as he did, who practised spraying right along. The reply was made at the time that this was quite reasonable to understand, as the one who sprayed destroyed the insects and fungi which otherwise would have preyed on the neighbor's fruit as well as on his own. Similar experience is being recorded in various parts of the country. Fruit crops are being perfected from unsprayed trees where they had been unknown for years. It is simply that insects have had their numbers greatly reduced, so much so that there is enough fruit which escapes injury to give

#### A HARD WORKER.

One of the "Kings" of the Coast.

Mrs. L. S. King, of Concord, Cal., is state organizer and lecturer for the W. C. T. U. of California. She had been carrying on her work without using proper food to sustain her body, and says: "Before I found Grape-Nuts food I was suffering seriously with indigestion and my mind had become sluggish and dull, the memory being very much impaired."

"Hearing of Grape-Nuts as a food for rebuilding and strengthening the brain and nerve centres, I began its use. In two months I have gained four pounds in weight, never felt better in my life, and find a most remarkable improvement in my memory and mental activity. I never stood the fatigue and pressure of work as well as I do now. A short time ago I went to a new country, worked twenty-two days, almost day and night, without rest, and came home feeling fine. You may be sure I take Grape-Nuts food with me so that I may depend upon having it."

a good crop. In this vicinity the apple crop has been good for two seasons in orchards which have never been sprayed. The danger will be that inconsiderate persons will think there is no need to spray, in which case the enemy would soon be as bad as ever.

A remarkable instance of the freedom of our local orchards from insects was called to my attention recently. In an orchard embracing apples, pears, cherries, plums and quinces were also a half dozen apricot trees. These trees had been planted eight years ago. This year some of the trees are quite full of fruit for the first time in their life. I saw the fruit and examined it for curculio marks. Very few were visible and what were seemed to indicate the futility of the insects' work. There is no doubt we shall hear a good deal of the uselessness of spraying when unthinking persons find unsprayed orchards bearing in this way, but our own interests demand that we continue the good work of spraying. It is provoking that our work is benefiting an unbelieving or lazy neighbor, who perhaps derides what we are doing, but it is only what is happening every day in various other ways.—(Practical Farmer.)

#### Summer Chickens.

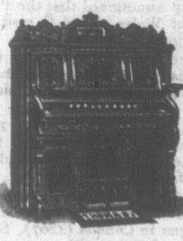
Well, I am for summer chicks in the future. There has been so much said against hatching chicks in the summer that I have always cut short my hatching operations at the beginning of June. But this year I had plenty of eggs and numerous hens who persisted in incubating proclivities, so I determined to test the matter. I have had chicks to come off every week during June, July and so far in August, and more to follow. I have some youngsters from these lots that would make any breeder feel proud. They have grown right along from the start, and I never had healthier chicks, the percentage of loss being so exceedingly small that I deem it best not to mention it. Suffice it to say that I am and will be from now on a firm believer in summer chicks, and there is hardly a month in the year that I will not set hens hereafter.

It is true more attention has been given to the setting hens and chicks during the hot weather than early in the season. Of course I had to fight the mites and keep them of the setting hens. I had to give shade to the chicks, but fortunately I have plenty of that, and then fresh water had to be given oftener. But then I have been fully repaid for my trouble, for I have now some of the healthiest, prettiest little brown Leghorns and barred Plymouth Rocks that would make your mouth water, and all from summer hatches. I have learned that it is a mistake not to hatch in summer if you give plenty of shade, plenty of pure water, sound food, grass runs and a little more work and careful attention.—(S. D. Moore, in Southern Fancier.)

#### Horse Collars.

If the horse collar is the proper length and fits the animal, and is stuffed full and round, it may be as hard as iron without danger of galling the shoulder. Of course the hames must be drawn up high enough so that the draught will not center on the shoulder joint. The logic of this is simple. If the handle of a manual implement galls the hand it is because of roughness or improper shape—never because it is hard. If it is to be continuously used the man does not put on a mitten in warm weather to overcome a defect in it; neither does he demand that the handle be made of something soft, but simply that it be shapely, smooth and hard. The collar which is round and hard rolls on the skin at every motion of the animal, somewhat after the manner of a ball bearing, admitting the air and thereby cooling the parts. But the flat, soft collar sticks so closely that it compels the skin to move on the underlying flesh in such a way as to produce irritation and deep-seated galls.—Human Education.

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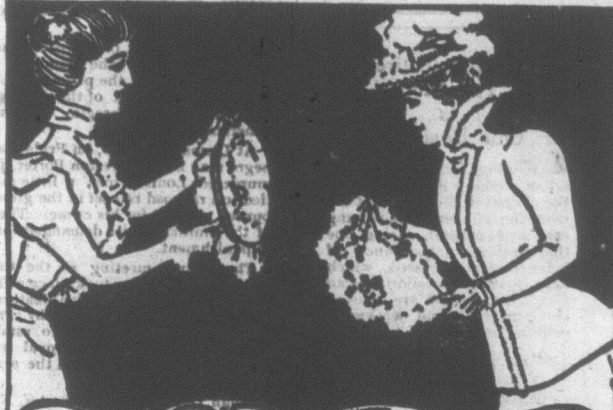
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At Sunday morning's service in the Methodist church at Lansdown, Ont., Rev. Mr. Simpson, the pastor, in the course of his sermon was noticed to stop suddenly and the next minute he fell over dead.

### News Summary.

It is officially announced that the Prince and Princess of Wales intend to visit Belfast, Ireland, in April.

Lord Strathcona states that there is no foundation whatever for the rumor that he intends to resign the high commissioner-ship.

Norman Macdonald, formerly of P. E. Island, fell one hundred feet on the Main shaft of the LeRoi mine at Roseland, B. C., receiving fatal injuries.

Lord Wolseley intends as soon as the opportunity is offered to visit the scenes of his campaigns in Canada (1867), South Africa (1879), and Egypt 1882.

The German foreign office emphatically denies a statement cabled from London that negotiations for an extension of the Anglo-German agreement are in progress.

At Moosomin, Man., assizes Wednesday John Morrison pleaded guilty to the murder of the McArthur family at Welwyn, in August last. He will be sentenced to be hanged.

Yip Luck, the Chinese murderer of Chief of Police Main, of Stevenson, B. C., in April last, was hanged on Friday. He confessed two other murders and numerous robberies.

Charles A. Tyler, the oldest letter carrier in the world, died in Brooklyn on Thursday night. Mr Tyler, who was about 80 years old, had been in the employ of the post office department for fifty-five years.

A public meeting of citizens in Montreal on Thursday decided to erect a monument to Lord Strathcona in recognition of his loyalty in equipping and sending the Strathcona Horse to South Africa at his own expense.

The government of Morocco has again declined to meet the demands of the United States for the payment of an indemnity on account of the killing by a mob of Marcus Essagin, a naturalized American citizen.

At Limon, Colorado, on Friday, a young negro man named Preston Porter, jr., who murdered Louise Frost, a little girl, was tied to a railroad rail set in the ground and burned to death for his crime. The father of the murdered girl demanded this form of punishment.

The annual meeting of the Canadian Bankers' Association took place at Toronto on Thursday. The principal feature of the proceedings was an attack by President Clouston on the proposal to establish a Canadian branch of the royal mint, in which he apparently voiced the sentiment of all those present.

Hugh C. Moore, of Rochester, N. Y., a Massachusetts Institute of Technology freshman, 19 years old, met his death in the annual freshman-sophomore canoe rush at the South End hall grounds in Boston on Thursday. He died within twenty minutes after the rush in the ambulance on the way to the hospital.

The Quebec Mercury suggests that the authorities at Ottawa should communicate with the British authorities to secure the return of the second contingent by way of England, according to their expressed wishes, and their despatch thence to St. John, as Halifax was favored with the reception of the first contingent.

The Earl of Rosebery on Friday was installed as lord rector of the Glasgow University. There is a movement on foot to have His Lordship resume the leadership of the Liberal party. In an address on Thursday evening at Dundee Sir Henry Campbell-Bannerman favored the idea.

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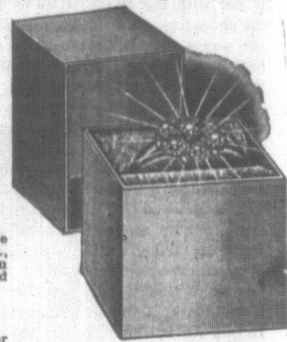
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Emma E Estabrook, F M, \$1; Leinster St. church, ac coll., \$2; Fairville church, F M, \$10; Havelock church, N W M, \$3.50; ac. coll., \$3.36—\$6.86; Hopewell church, D W, \$15.75; B Y P U, F M, \$2.65—\$18.40; Leinster St. P Y P U, F M, \$20; Grande Ligne, \$15—\$35; Fredericton church, D W, \$173.75; Mrs Rebecca Allaby, F M, \$2.50; St Stephen church, per R, F M, \$25; Forest Glen church, H and F M, \$12; Harvey church, F M, \$1.55; a friend, Steeves Mt., F M, \$2; Carleton, Victoria, and Madawaska Co's, Q M, H and F M, \$9.30; Centerville church, F M, \$5; B Y P U, Hopewell Cape Sec, F M, \$3.70; Levrett Estabrooks, H M, \$3. F M, \$3; N W M, \$2; Gr Lig, \$2—\$10; Elgin church and S S, F M, \$10. Gr Lig, \$4—\$14.10. Total \$332.16. Before reported \$241.80. Total to Nov. 1st \$573.96.

### PRINCE EDWARD ISLAND.

Charlottetown, \$11.90. Total \$11.90. Before reported \$30.49. Total to Nov. 1st \$42.39. Total N B and P E I, \$616.35.

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For Annuity.

New Annon church, per Rev A Cohoon, \$1; J H Harding, \$1; Rev T M Munro, \$2; 1st Vermont church, \$8; Truro church, \$3.95; Mrs James Meadows, \$2; estate of Mrs Susan Chandler of Falmouth, per Executors W B Chandler and E E Armstrong, \$87.25; Mrs Ann Lovill, \$20; Miss Emily Lovitt, \$10; Rev P G M. de, \$10; Thanksgiving day meeting in the North church for M R and Aid, \$7.50.

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