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Suffering for the Faith. Reports from China by despatches and letters continue to show that much persecution has been suf-

fered by Christian missionaries and their converts in that country. So far as appears, no general statement has yet been made as to the number of missionaries who have fallen victims to the anti-foreign and anti-Christian fanaticism of the Boxers. Most of the missionaries have now presumably reached positions of safety, but for the native converts, for whom removal from the country is impossible, the situation is one of great danger. From recent despatches it appears that the fanatical spirit is now manifesting itself more strongly in Southern China, and that in the vicinity of Canton Christian converts have suffered severely. It is stated that at Kum Chuk on West River a boat load of native Christian women was fired upon and that the women were afterwards taken ashore and butchered in cold blood. As a consequence of the dangers to which they are exposed the native Christians are flocking to Canton for protection. It is stated that a despatch has been received in New York from Shanghai to the effect that 45,000 native Roman Catholics have been massacred in different parts of the Empire. The R. C. Bishop Fantosati and a priest named Quirine are also reported to be among the slain. Recently published statements of Rev. Dr. Hykes, agent of the American Bible Society in Shanghai, tell of horrible barbarities suffered by Christian women at the hands of a Chinese mob. A Mr. Williams, an American, who has had a missionary experience of thirty-four years in China, lately reached London with a party of missionaries after an overland journey through Mongolia and Siberia. On the night of June 10 an assault on their missionary compound at Calgan forced them to evacuate it and seek safety in flight. The Chinese magistrates did what they could to secure the safe exit of the missionaries from the country, and they went northward into Mongolia, expecting to find an asylum there until it should be safe for them to return. But at every stopping place the authorities assured them that the Boxers were on their heels and their only hope of safety appeared to be in a journey across the great Gobi desert. In this they were joined by a company of Swedish missionaries, some of whom had already met with terrible experiences. In crossing the desert the missionaries underwent frightful sufferings. For eight days they travelled over nothing but sand. The air was like that of an oven. After 38 days of terrible sufferings, and of anxiety because of unfriendly Mongols, they reached Urga on the other side of the desert. Here they met with kind treatment from the Russians, but were assured that it would be unsafe for them to remain there on account of the Mongols. They were therefore obliged to push on, reaching Kiakhta August 13, where they remained a fortnight, and through the intercession of the United States Ambassador to Russia secured transportation over the Siberian railway to St. Petersburg, where they arrived September 18, having received very kind treatment from the railway authorities, the railway being at the time, as Mr. Williams states, choked with troops which Russia was hurrying into Manchuria, and accordingly closed to civilians. This movement of troops led the missionaries to believe that Russia was preparing to sieze Manchuria, but they were told at St. Petersburg that the American legation there had been informed that Russia had no such intention.

The Farewell. Some four hundred Canadian soldiers of the first contingent

are coming home from South Africa, taking steamer at Capetown and making the voyage direct. A considerable number who had been invalided to England have already returned, while a part of the contingent remains for the present in South Africa, and when their services are no longer required there will return by way of England. The Canadians who are now coming home were reviewed at Pretoria by Lord Roberts on the eve of their departure, in the presence of Lady Roberts and their daughters. The men are described as being in very good health and making an excellent appearance. After the march past Lord Roberts briefly addressed the Canadian soldiers, thanking them and expressing his appreciation of their loyal service and excellent work, especially at Paardeburg, on Feb. 27th. "I am sure," said the great soldier, "the people of Canada will be pleased to hear how gallantly and how splendidly you have behaved in action. Deeply I regret the losses you have suffered. I should have been happier if you had returned in your full strength; but no one could expect you to pass

through so arduous a campaign without losses. I am sorry that some of you are obliged to return sooner than the rest of the regiment, but I recognize the urgency of private affairs. I am confident that the Queen and the British people will never forget your services. If it should ever be my good fortune to visit Canada, I hope to meet you all again." After the troops had given cheers for the Queen and the Field Marshal, the latter shook hands with the Canadian officers and presented them one by one to Lady Roberts.

A Good Class of Immigrants. Probably the most valuable immigration now coming to Canada is that which is entering

the Northwest from adjacent territory in the United States. Many of these new settlers are Swedes, who had settled on poor lands in Dakota and Minnesota, where their efforts to make a home for themselves had been attended with very indifferent success. These people are now learning that much more favorable conditions are to be found on the northern side of the boundary, where excellent land, with plenty of wood and water, is to be obtained at merely nominal rates. As a result of the work of Government colonization agents, and the reports which advance settlers in Canadian territory have sent back to their friends, there are now, it is said, more than five thousand Swedes in Alberta, and more are coming. The Swedes are regarded as very desirable settlers. They are industrious and resourceful, do not want separate schools, but are ready to learn the English language and become incorporated with the national life of the new country. Next to the English speaking peoples the Scandinavians are without doubt the most desirable class of immigrants obtainable for the Canadian Northwest.

The Irish Constabulary. The retirement of Sir Andrew Reid from the office of Inspector General of the Royal Irish Con-

stabulary, which he had held for the past fifteen years, is the occasion of calling attention to the character of the Irish Constabulary which has the reputation of being both in organization and physique the ablest body of its kind in the world. It has served as a model for the Canadian Northwest Mounted Police and for like forces in Australia, New Zealand and other British colonies. It is probable that a similar body will be established in the Vaal River Colony in South Africa. The Irish Constabulary now numbers a little over eleven thousand men all told and affords police service to every town in Ireland except Dublin which has its metropolitan police. The force, it is said, was never in better condition or more efficient than at the present time. Important improvements having been effected within the past few years. It is asserted that great advance has been made in knowledge of police work, and that the establishment of gymnasiums for the men, with excellent instructors and equipment, has greatly improved their physical character and appearance. Much has been done also to promote the comforts and the intellectual and moral welfare of the men connected with the force. It must be felt to be a matter of regret that a national constabulary force is still a necessity in Ireland, but so long as it must be maintained it is well that it should be made efficient and in every way worthy of respect.

The Boer Bubble. Recent despatches from South Africa tell of the utter collapse of the Boer army. The British

troops under Generals Ian Hamilton and Pole-Carew occupied the frontier town of Koomati Poort without resistance. When the Boers, numbering two thousand, evacuated Koomati Poort, they moved to a strong position in the neighborhood where they might have made a vigorous resistance. Being convinced however of the futility of such a course, and receiving from the Portuguese authorities assurance of safety and of being sent back to their own country free of charge, they abandoned the position they had taken up and proceeded to Lorenzo Marquez, where their presence is said to be a matter of some embarrassment to the Portuguese Governor. The final retreat of the Boers from Barberton and along the railway to Koomati Poort was marked by great destruction of property, the devastation including hundreds of wagons, trucks and carriages which were burned, together with all kinds of stores—clothing, ammunition, forage and provisions. General Pole-Carew secured hundreds of locomotives.

In the Crocodile river, a correspondent reports, there were visible literally acres of damaged gun ammunition, wagons, limbers, dynamite detonators and war stores of every sort and description. As he passed through Koomati Poort he saw, beside the burning stores, hundreds of tons of ammunition—all kinds of caps, gunpowder and other explosives, and ready fused shells for guns, from the pom-pom to the six-inch, broken rifles, and cannon. The enemy had left standing many tents. Besides this destruction of movable property the bridges have been dynamited, the stores, building and homesteads looted and burned, as had been also the railway property, all the chief stations being mere masses of smoking ruins, among them Kaap Muiden, Hector Spruit and Koomati Poort. At the last place there is an enormous area over which the Boers have wrought destruction. It is altogether probable that most of the burghers would ere this have laid down their arms and gone back to their farms in acceptance of Lord Roberts' conditions if they had known the facts of the case and had been permitted to act freely. But the rank and file have been kept in ignorance of the facts, and have been deceived by their leaders, as they have been from the first, as to the character of the treatment which they might expect from the British.

In China. There is but little information as to the situation in China which

can be accepted as trustworthy. Of the conflicting reports which are received from day to day as to the diplomatic movements of the powers, and the attitude of the Chinese Imperial authorities, it is impossible to say how much is fact and how much fiction. There seem to be sufficient reason to believe that Russia is acting in China with a view simply to her own interests, and that her aim is to secure Manchuria and perhaps other territorial concessions as the price of withdrawing from Peking and refusing to unite with the powers in a demand for the punishment of the Chinese leaders chiefly responsible for the outrages upon foreigners. The policy which Germany is pursuing suggests a determination on her part to force a war with China as a means of securing an enlargement of territory. Great Britain's attitude toward China as to the settlement of the account for the Boxer outrages has not been declared. It seems probable that the British Government will agree with the demand of the United States, that China shall punish the guilty parties, rather than with that of Germany, that those parties shall be handed over to the powers for punishment as a condition precedent to negotiations between the latter and China. Lord Salisbury's reticence in the matter may be due to the exigencies of national politics. As to China's attitude, we are told one day that Prince Tuan, generally recognized as the chief leader in the anti-foreign movement, has been honored by the Chinese Government by an important appointment, and the next day that he has been degraded and will be tried with others for complicity in the anti-foreign outrages. It appears that there is in Washington a disposition to credit this latter report, and also that it is connected with a statement to the effect that Prince Tuan and other Chinese anti-foreign leaders are to be brought to trial before what is known as the Imperial Clan Court, "the supreme judicial tribunal" of China, and the only one having jurisdiction over the members of the Imperial family. Of this court Prince Li is president, and Prince Ching, vice-president, both of whom are regarded as belonging to the progressive party in China and favorable to foreigners. There are said to be five other members of this court—all of them distinguished personages. The Chinese officials in Washington are reported as saying that the reference of the case to this court is itself the fullest assurance of the gravity with which the Imperial authority of China regards the matter. Despatches from Shanghai declare that edicts have been issued by the Chinese Emperor, Kwang Su, which indicate a conciliatory disposition toward the foreign powers. According to these advices, in addition to the edict ordering Grand Councillor Kun Kang to offer oblations before the coffin of Baron Von Ketteler and the edict directing that Li Hung Chang's entire plan be followed in regard to the punishment of the princes and high ministers of state responsible for the anti-foreign outrages, and the decree ordering that funeral honors be paid in Peking and Tokio to the remains of Sugi Yama Akira, the murdered chancellor of the Japanese legation, Emperor Kwang Su has addressed further letters to the Czar and the Mikado renewing his request for their aid in the peace negotiations. These reports may be true but not much confidence can be placed in them until they receive further confirmation.

Religious Looks.

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"Look now toward heaven, and tell the stars, if thou be able to number them."—Gen. 15: 5.

This is the look to nature. The great Nature-book was meant to be read. We are surrounded by emblems and symbols and types and helps; yet how little use we make of all this machinery of spiritual learning. The Lord puts arithmetic itself to shame. We can only count up to a given number. We speak of theology dealing with unknowable subjects; so does arithmetic. You can say "millions", but you do not know what you say. You can say "God", and know just as little. But the words fill the imagination, and put all our powers of conception to shame. The Lord hath made some things innumerable, yet they are not therefore useless.

Where our senses give way a larger faculty comes into operation. When we are tired of counting God says: "That will do, poor little child; thou hast not so much as begun the infinite tale. I only wanted to show thee that some things may be unthinkable and yet not unusable, unknowable and yet not unprofitable, endless and by their very endlessness full of tender comfort." So we bring "the power of an endless life," a circle life—for a circle has no end—to bear upon the vexation, and fret, and care and pain, and wonder of this initial and ever vanishing sphere. Beautiful is this exhortation to Abram: "Look now toward heaven, and tell the stars, if thou be able to number them."

Every look to Mother-Nature should make us strong. No man should pass through a green field in the summer time without feeling softened, refined, tranquilized; there is so much of the fullness of God in the growing grass. There may be people who climb mountains and who could give no reason for doing so; but no sensitive man can climb a hill and keep his eyes sullenly on the ground. The hills are altars, the high places of the earth are stairways or mountains, till other stairs be added to them and all heaven thus becomes our-own.

The Lord is still making this same appeal to us: "Look now toward the east, toward the west, the north, the south; look now upon all nature, and say——" Then God gives us liberty to theorize and moralize and poetize; he supplies the material, and says, "Now, in that marble find the breathing bust." The Lord will have us co-workers; he asks at our hands co-operation. He does not grow busts, he grows marble. My chisel could find no bust in that quarried stone, but another man's chisel can find angels there; that other man is my elder brother, my minister, the poet of my soul.

So with the Bible! We cannot all read it with equal intelligence and equal perception and equal appreciation. Some men read the book, and it is nothing but a series of sentences; whereas other men read the book, and the sentences fell into rhythm and music and gospel; and we say to such gifted voices, "Read on forever!" So there is a power of looking at nature and seeing much in it. Look now towards the heavens when all the stars are glittering, and say—"In my Father's house are many mansions." That is a right deduction. In speaking so we are speaking wisdom and poetry. Verily there is room enough in all that galaxy of worlds for all sorts of men and angels. We shall be assorted accordingly. The Lord will not distribute us indiscriminately.

I see great stars yonder, and little stars, some almost ruby, some tinted with green, and some so white as to be all but holy. There may be room up yonder even for the worst of us. They all look beautiful. Look now toward the starry heavens, and believe that God has chambers enough, mansions enough, space enough, into which to distribute all manner of creation, and be comforted. If he had but one star, and all the population of the world had to go into it, we might be filled with a kind of religious despair; but see, there are thousands and tens of thousands, and every new telescope brings back the gospel that beyond the known universe there is another universe.

Look now and say, "In my Father's house there are many mansions." Look towards your own little earth; it would not be so little if the stars were not so many; it would be quite large but for these infinite palaces of light, that make it so small by contrast. Really, taken in itself it is some five-and-twenty thousand miles around. That cannot be a small wedding-ring. It is a beautiful little place; we need not be ashamed of it. Look now toward the earth, and say, "There is land enough for everybody, every man might have a garden here." Look now at the harvest-fields, at the great plains of America, at the wondrous tens of thousands of acres drawn out in unmeasured lines, and say: "There should be no poverty; famine should be a forgotten word, distress an unremembered tragedy." Look now: It is an earth of green fields and colored gardens, and limpid streams and generous rivers, and oceans willing to be made into highways for the commerce of the nations. There, then, is the invitation.

Look to the stars, look to the worlds, look to the lilies, look to the fowls of the air, look to the grass of the field, look to kind, sweet mother nature, and say if she has

not in her lap goodly gifts for all; and she does not turn away the worst; nay, she may turn her own kind eyes aside a moment when the very worst comes up, and shed a tear, part anger, almost all pity, but she does not send away any empty-handed. Look! Let nature plead; let the acres testify; let the worlds show the purpose of God.

Is that the only look? Is there not another quite as religious? "And Peter, fastening eyes upon him with John, said, Look on us." (Acts 3, 4) This is the look to man. That is a natural look; there is reason in that observation. This is the cry of the church to everybody when the church is in the right mood and temper, filled with the Spirit of her Lord. "Look on us." Men have a right to look to people who go to temples. Lame men have a right to be on the church step. Other buildings may or may not permit them, but the church was built for lame people, for hurt lives, for crushed hearts, for beclouded souls. Let respectability hasten to its museum or to its place of entertainment, to its gallery of art, to its haunts of science, all of which may be able to contribute substantially to human education and human progress; but smitten folks, halt, maimed, blind, palsied, beggared, damned—the church was built for them, and if any Pharisee is in it, he is taking up room which does not belong to him.

It is wonderful how wisdom and folly fall from those marvelous lips of Peter. None could be so far astray, none so precise and definite in holy eloquence. "And Peter said, Look on us," expect something from us; expect the greatest gift of all; silver none, gold none. The church does not give what other people give; the church through its Lord gives "life;" stand up and beg no more! The church should bring life. Not "We will give you that which perishes in the using;" but in the name of the Father, Son, and Holy Ghost, we will give you the power to help yourselves, we will give you life; we will cure the ankle, we will not merely fill the hand.

So the Christian church ought to stand out as the foremost of institutions, the true arbiter, the divine regulator of society. Are approaches and interchanges of good feeling valueless? Nothing of the kind. For the moment, they may be most welcome and most important and most useful; within their own lines, they are only to be spoken of with commendation; but, looking to the largeness and the lastingness of things, we want a living principle, a divine life; and this principle and this life revealed in Christ Jesus alone. That is the Christian creed, that is the faith in which we should all wish to work and stand. The weak man has a right to look to the strong man. What right has he? The right of your strength. If you see a weak person wronged by a strong one, the weak person belongs to you by his very weakness. If you see a child overborne by a tyrant, that child instantly becomes your boy; you are his father, and you must protect him. Why, even a beast of the field has many a time looked to man for refuge when pursued by other beasts.

I can never forget a little bird, that would have been afraid of me under ordinary circumstances, hovering near me and, as it were, asking for hospitality. I could not understand the appeal until I saw the hawk poised high in air. The little bird had a right to look to me; and if a bird, hawk-followed, threatened with the stroke of death, has a right to look to man, how much more that little child, that poor man, that poor old woman that might have been my own mother! As long as I have a loaf, poverty has a right to part of it.

I know there are fine distinctions drawn between respectable poverty and self-inflicted poverty; but we cannot be metaphysical in the presence of overwhelming sorrow. It is delightful to retire to the summer-house at the foot of the garden, and turn human circumstances into metaphysical reasonings; but when these circumstances are at the door, and smiting the door with the fiat of appeal and urgency, what we have to do is to deal with the circumstances first, and dose over the metaphysics afterwards.

Is there any more looking to be done? Here is another exhortation: "Look unto me, and be ye saved, all the ends of the earth," Isaiah 45: 22. That is a look to God. We are getting up in the process of survey. "Look now toward heaven" or to nature; "look on us," or to man; "look unto me," the look upward, the look all-saving. That is a generous appeal on the part of God. "Look and be saved;" when was love ever so willing to simplify processes?

God never encumbers the soul with long and tedious ways of escape. The Lord hath taken out of our language, our own very mother tongue, just little words that children could carry and remember and repeat, and he has fixed everything upon the use of such words. "Look" is one; "come" is one; "believe" is one; "draw near" is another, and they are all such common words! What is so common as water? Yet the world could never quench its thirst on wine. What is so common as bread? Yet hunger could never appease itself on confectionery. When we live at all we live on simplicity, on things elementary. So with these great looks to nature, to man, to God. If we can but turn our eyes in the right direction, the act will be regarded as faith, and will be crowned with peace.

Poor soul, thou canst at all events "look" toward God. I come to thee in Christ's dear name and say, "Poor blind soul, turn thy sightless eyeballs in the right direction; if thou canst see nothing, yet the very turning will express a desire, and that desire was never left unsatisfied by the condescending Christ." That is all! What you want to do is to argue; you may be cursed with disputatiousness; you may want long words, difficult processes of reasoning; and you vainly want an intellectual ladder up to heaven. There is none. The only way to heaven is the way of simplicity—the look of the soul, the cry of the heart: "Come unto me thou Son of God, for I cannot come unto thee; I am laden, I am lost: Saviour, come."

Shall Peter speak and John say nothing? Has John no "look," no appeal for the use of the soul's eyes? See 2 John 8—a one-chaptered epistle, but in it occur the words, "Look to yourselves." That is the want of every day. We are so apt to be looking to other people as to forget we need a little self-inspection and self-criticism. When you criticize others you aggravate your own iniquity; if you had a kind soul, you would have kind eyes—you would see more virtue in the world than ever you had seen before.

There is a genius that sees the bright side of things. The man who is most severe with himself will be most gentle to others. Here a man with a file of a tongue, exasperating, rasping, offensive, and you find a man who has not paid much attention to himself. Find a man hopeful, gentle, pacific, conciliatory, gracious—a man who says, this little gutter-child may one day be a Prime Minister of England, he may be a downright honest soul who can tell what is in that little child?—and you will find a man who is full of the spirit of Christ. We ought to see in other people something that is lovely; and if we do not, we should inquire how far the fault is in ourselves. The apostles, following the teaching of their Lord, insist upon self-criticism, self-analysis, self-severity. Have not some of us so cut ourselves to pieces that sometimes we have not dared to pray? Every fibre seemed to be so bad that there was nothing in us that could be saved, and has not that been a time of redemption on the part of God—a revelation of divine grace and sustenance, and comfort and inspiration; and gathering "Oh, that sweet, tender, caressing word "ingathering" "With ever-lasting mercies will I gather thee." It is the action of the arms, it is a drawing of us to the warm heart. Be severe with thyself if thou wouldst be gentle to others.

There are more "lookings" in the Bible; we might continue upon this line, but there is one more that must not be omitted. It is the look which is called for by Christ himself. "Look," said Jesus in John 4: 35, "to the fields; for they are white already to harvest." That is a look in the direction of opportunities. The fields were ready; why were not these men going forth to reap? The opportunity is at hand, why stand ye here all the day idle?

Opportunities! Have you spoken to your friends, your servants, workmen, children? The fields are already white unto harvest. Who shall respond to all these calls? "Look now toward heaven," the look to nature; "look on us," the look to man; "look to yourselves," the inspection of the soul conducted in secret; "look on the fields," the look of opportunities.

May the Lord look upon us with eyes of ineffable tenderness and help us to look upon him with reverent expectation! Jesus "looked" and "saw" and "said." So it is reported in the picturesque story of Zacchaeus. Many "look" who do not "see," many "see" who do not "say." The process should be continued and completed if we would follow the Divine example of our Lord and Master. Let us look away from ourselves away to the ascended Lord, away from the guilt to the Sacrifice provided for its removal. Let every man say, "Lord, that I may receive my sight," the whole heart will glow as a vision of living splendor, and the soul will begin to know somewhat of the joy of its Lord.

Self-Rooting.

In April, or the beginning of May, when the corn is sending up through the brown soil its first tender blades after a few days the field that looks so green suddenly turns yellow, and the blades seem to languish. The farmers call this strange drooping of the corn "spanin brash." You know what happens to a child when it is weaned, and instead of its infant's milk its ordinary food like the rest of the children. For a few days it is fretful, and seems to fall off in health, and does not take kindly to the new diet. That is what happens to the corn. In the seed of the corn there is stored up supply of food for the young plant that grows out when it is sown in the ground. This amount of nutriment is enough to enable the young plant to send green blades out of the soil into the air and sun. But when it has done that, it can do no more; the store of food in it is in this way used up, and the young seed in the ground becomes a wizened, empty husk. And then the young plant must shift for itself. It can no longer live off the seed, but, by making a root itself, and sending it down into the soil, can find its food. It has not a first strength to do this, and

fore it becomes sickly for a time. It falls off just as a child falls off when it is weaned. But by and by it recovers itself, and shoots up stronger and greener than ever. It has now got a root of its own, and is no longer dependent upon the seed. It can get its own food, and it soon grows from the blade to the ear, and from the ear to the full corn in the ear.

Now, so is it with the highest life of each one of you. You cannot live long upon the faith of father or mother. You cannot always depend for the nourishment of your soul upon the teaching and acquirements of your friends. At first, indeed, when you are a mere child, you are helpless, and must be fed by the labors of others and by the food they have procured for you. But as you grow up, you must by and by have a root of your own which you must send down into the spiritual soil; and draw from it what will nourish your own faith and love. You must be rooted yourself in the divine love if you are to thrive. Depending upon others for your religious support, you would soon share the fate of the young corn-plant that lived only upon the seed sown in the soil, without a root of its own. You would soon exhaust all that others could do for you, and you would find in human beings, however willing and capable of helping you, but a poor supply of nourishment for your immortal hunger, and it would soon fail you, and you would have to pine and wither away. You would never grow in grace, or be fit to bring forth fruit for your own good and for the good of the world. You must, therefore, have a root of your own. Each of you must send the root of your being into Christ's inexhaustible fulness, from which day by day you will receive all the materials and forces that will enable you to grow up into the divins likeness.

The intermediate period between the complete dependency of infancy and the comparative freedom of youth, when young people are able to think for themselves and to choose between the evil and the good, is a time of danger. It is like the "spearin brash" of the corn, and the weaning time of the child. Many young people are apt to fall away at such a time from the faith and love of their childhood, because they have no root of their own, no experience of the power of religion in their own case. The simple, unconscious religion of their childhood has lost its hold upon them, and they have not as yet been able to get a hold of a religion which they have made their own. They therefor often cease to be religious altogether, and give themselves up wholly to the things of the world. If in maturer years they should, by the grace of God, be converted from the error of their ways, their after life will be in the nature of a contrast to their childhood's piety; it will not be a growth and unfolding of it, but something strange, and therefore not so beautiful, or satisfying, or useful. This is not the kind of religious growth which the Bible approves most of. It loves to dwell rather upon such examples of youthful piety as those of Samuel and Timothy, whose religion was always the same, grew up continuously and without a break from early beginnings of piety and goodness; whose life was a beautiful unity from beginning to end, from childhood to old age.

This is the kind of religion I wish each of you to have. I wish each of you, while you are still growing from the seed, as it were, still enjoying all the good influences of home and church and school, to put out a root for yourself into the soil of God's grace; and, without leaving the dear old religion you have learned at your mother's knee for a single moment, to make that religion your own by your personal experience of its sweetness and power. I wish you to take upon yourself, now that you know what you are doing, before you leave the parental roof and go out into the world for your own support, the vows which your parents took upon themselves for you. They vowed and consecrated you to the Lord; vow and consecrate yourself now to the Lord. While you are still under their care, take the responsibility of your own soul into your own hands, and commit it to God yourself.

And thus there will be no pause or break, no falling off in your spiritual life. Your goodness early begun will grow with your growth, and increase with your years. All that is fair and beautiful in your childhood you will take up into your maturer years. The same faith and love that ministered to your well-being when you were a child, will minister to your well-being when you have become a man or a woman. The same Saviour whom you loved when you were young, you will continue to love when you are old; for your love has always been rooted and grounded in his love.—The Rev. Hugh Macmillan, in The Quiver.

Be Strong.

Is it not strange that we should find in the Bible a command to be strong? Is not strength a gift of God over which we have no control? If one is weak, how can he be strong? And if one is strong, how can he be otherwise? Who is responsible for his strength?

Something depends on the kind of strength. Physical strength is not possible to everyone. Yet even physical strength is often within reach of those who do not lay

hold on it. Some are sickly and puny because of their intemperance. Some cannot earn their bread or support their families because they have wasted their strength in folly. When one loses his health and strength in the service of his country or of humanity his scars are marks of honor, but the scars received in the pursuit of base indulgence are marks of shame. Many should hear the voice of the Lord saying with reference to physical energy, "Be strong." But this is not the highest order of strength.

Intellectual strength may not be within the reach of all. Yet many are responsible for intellectual weakness. The neglect of those mental exercises which unfold and strengthen the faculties, or the reading of those books which paralyze the intellectual energies, is the secret of much mental feebleness. Men who ought to be teachers have need to be taught. Intelligence is not to be despised, although it is not the highest order of strength of which men are capable.

Financial strength is not required. We often hear the lack of financial ability lamented. How much good we would all do if we had money! We see many opportunities and yearn to improve them. But we forget that we may do far more good some other way. God has wrought greater achievements without wealth than with it. He is not dependent on wealth for the progress of his kingdom. This is no reason, however, why wealth should be despised. The talk about despising wealth is generally either affectation or an exhibition of ignorance. There are rich men who are as humble, obedient, loyal, unselfish and upright as any that live, and in such cases the talent God has given them is of great value. It is no disgrace to be poor when it cannot be avoided, but when one makes himself poor by his vices or his indolence he sins against his family, against the community, and against God. But wealth is not the chief power in the world.

The chief power is spiritual power, and this is within reach of all. We cannot all be physical giants, or intellectual giants, or financial giants, refreshed with the new wine of the kingdom. We can have the strength of truth, righteousness, love and goodness. Nothing can stand before this might. No man ever made such an impression on this world as Jesus. No one ever did so much to control the destinies of individuals, the character of nations, and the currents of history. His power was not in his body, nor his intellectual faculties, nor his financial resources, nor his military genius. His power is not found chiefly in the doctrines which he inculcated. His power is in his character. It is this that gives efficacy to his words, his works, his sufferings and his death. By his character he transformed the shameful cross to the most potent attraction in the world. Men love him and are ready to die for him because he first loved them. He conquered the world by love.

This is the highest order of strength. This is mightier than the sword or the pen, mightier than modern artillery and battleships, mightier than all the millions of the rich men combined. No power that ever came into the world shall be able permanently to stand before it. Sin is an element of weakness. No man that lives can be strong and live in sin. One who secretly embezzled two hundred dollars from his employer afterwards removed to a distant city and became wealthy and prominent in the church. He kept his secret, but in spite of all his efforts to do good he was compelled to confess that he had no power. The dark secret weighed like a millstone about his neck. Freedom and strength never came until he returned to the man he had wronged, confessed his sin, made restitution, and found pardon.

Let the weak put away sin. Keep the channel of communion between the soul and God open and clear. Putting away sin, we shall put away weakness and put on strength.—Christian Advocate.

Science vs. Sight

BY PROF. S. C. MITCHELL, PH. D.

It is often said that religion is opposed, not to reason, but to right. Science, the product of reason, is no less opposed to sight. An obvious illustration of this truth is found in the opposite conceptions of the sun given by the senses and by science. The eye reports that the sun rises and sets, a view in which man rested for thousands of years; science teaches that the sun is relatively still, that the earth revolves—knowledge revealed to the reason only after centuries of toilsome effort. In this case, as so often happens, the truth of reason stands in direct contradiction to the impression of the senses.

Hence it is that Sir John Herschel regards distrust of the senses as the prime requisite of those who wish to enter into the truths of science. "There is," says he, "no science which, more than astronomy, stands in need of such preparation, or draws more largely on that intellectual liberality which is ready to adopt whatever is rendered highly probable, however new and uncommon the points of view may be in which objects the most familiar may thereby become placed. Almost all its conclusions stand in open and striking contradiction

with those of superficial and vulgar observation, and with what appears to every one, until he has understood and weighed the proofs to the contrary, the most positive evidence of his senses."

Socrates was perhaps the first to realize fully that the same contradiction exists between popular opinion as to society and politics and the result of a scientific study of the facts in these domains. The principle of his reform was to reconstruct human opinion on the basis of "reasoned truth." The poignancy of his irony lay in his ability to puncture men, who, resting in popular generalizations, had the seeming and conceit of knowledge without its reality. The outcome of his lifework was the enforcement of the fact that the truth must be tracked by the reason alone, in defiance of the senses, of our impulses, and of popular opinion.

As Grote has pointed out, Lord Bacon furnishes us a key to the purpose of Socrates, since he did for physics what the Greek philosopher had attempted to do for social, political and moral truth. Bacon pronounces the first notions of the intellect radically vicious, confused, badly abstracted from things, and needing complete re-examination and revision. "In notionibus nihil sani est, nec in logicis, nec in physicis." Thus science insists on the purification of the intellect as a prerequisite to a knowledge of the truth. In this it is at one with Jesus when he declared that only the pure in heart shall see God.

Again, it is often said that the great forces in nature are silent. Yes, and more; they are unseen. A venerable gentleman, who was in Baltimore when there came from Washington the first telegraphic message, told me recently how the crowd, apprised of the time at which the message was expected to arrive, gathered on the street near the telegraph office and waited to see the message pass along the wires. He pictured their amazement when presently the message, whose arrival had been without the heralding of trumpets, was read to them. All events in nature come in the same way. No man ever saw, smelt, or felt a cause. Effects alone are seen, causes are among nature's arcana.

A still more significant fact remains to be stated. Science resolves all phenomena—stone, water, tree and star—into primal forces that are invisible. "The things which are seen" are only transient forms, phantom-like, that those hidden forces assume from time to time. For example, that lump of coal, so hard and seemingly indestructible, can be converted into heat; the heat into electricity; the electricity into light; the light into chemical affinity, and so on until the circle is completed. Is matter the coal, or the heat, or the electricity? No, matter is the invisible force of which these are the fleeting appearances. Some hand has roughly carved on a huge rock on one of the islets overlooking Niagara Falls this inscription, which states one of the deepest truths of science: "All is change. Eternal progress. No death." Huxley was lead to say that in the last analysis there are in the world only energy and the law which controls it—both alike invisible. This conclusion of science is akin to that great principle struck out by Paul; "The things which are seen are temporary, but the things which are unseen are eternal."—The Standard.

Richmond College, Virginia.

When October Comes Along.

ETHEL MAY CROSSLEY.

Oh, the wind is in the tree-tops,
When October comes along;
Like a mother to her babies,
Hear him sing a cradle-song.
"Hushaby! hushaby!
Shut your sleepy eyes,
Go to sleep, my little trees
Ere the daylight dies."

All the little leaves a dancing,
Clad in gold and crimson gay,
Cuddle down and wait for morning
When the wind begins to say:
"Hushaby! hushaby!
Little baby leaves,
It's coming night, and winter white
A cosy blanket weaves."

Oh, the treetops hear him coming
On his rapid unseen wings,
To his drowsy forest children,
As his slumber song he sings:
"Hushaby! hushaby!
Sleepy-time is near,
Spring will come back on Winter's track;
I'll wake you when it's here."

Repentance.

LUKE 15: 17.

"And when he came to himself."

A wasted life! O God how sad!
A wasted life! Oh, am I mad!
Thus to exhaust life's little day,
Mad thus to cast the pearl away?

A ruined soul! Oh it is sad!
A ruined soul! By sin made mad!
Wasting the time that God has given,
Here to prepare for bliss of heaven.

The years roll on: how swift they go
Like weaver's shuttle to and fro;
The tick of time which now I hear
Falls like death's knell upon my ear.

Stir then my soul, the warning heed,
Arouse thee to thine awful need,
Ere life's bright sun in darkness set
And end thy day in vain regret.

Dear Saviour, late I come to thee,
Thou savedst others; Oh, save me.
Wash'd in thy blood, may I rejoice
At last in thry pardoning voice.

St. Stephen, N. B.

D. A. VAUGHAN.

Messenger and Visitor

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Bribery in Elections.

In a democratic country like Canada where the power of creating Parliaments is vested in the people, the responsibility which rests upon the people in connection with a general election is correspondingly great. In some countries the people have no constitutional voice in determining the character of the government which is over them. They are subject to the sway of an autocrat who governs them according to his will or his whim, his wisdom or his folly, his ideas of right or the dictates of self interest. And the word of this absolute ruler, good or bad, the people must obey. In other countries the people have, in a greater or smaller measure, a voice in the selection of the men who make and administer the laws of the country, and to a corresponding extent they are able to determine the character of the government under which they live. There are few countries in which a greater measure of the governing power has been committed to the hands of the people than in our own. The possession of this power has come as the result of long centuries of agitation and struggle. It is because our ancestors had that in them which would not submit to oppression and injustice that the authority of government has been transferred from the hands of kings and hereditary ruling classes into the hands of the people. And the common people of the land, instead of being mere pawns for tyrants to play with, have become the real source of government, able to create parliaments and to impose their behests upon rulers and governments. This liberty has been secured at heavy cost. It is in no small degree the purchase of blood, and unless the men of this generation possess the intelligence to prize, the integrity and the courage to defend these liberties, they confess themselves unworthy to be the sons of the men who purchased this freedom at so great a price.

What then is to be thought and said of men who have been entrusted under the constitutional government of this country with the great and honorable duties of the electorate, who are the guardians of popular liberty and the source of political authority, but who are nevertheless willing, for some paltry consideration, to sell their electoral birth-right? What is to be said and thought of the politician who, while posing as the advocate of good government and the friend of the people, is ready, for the sake of furthering his personal ambitions and promoting the interests of his party, to poison the political life of the country at its very source by corrupting the electorate? As such influences prevail in the politics of the country, it is inevitable that the ideals and the whole character of its public life shall be come lowered. The conditions of entrance into it, and of continuance therein, tend to become such that the men of really noble aims and high character are repelled; and when the best men in a country come to look upon its political arena as an unclean place, into which they are unwilling that either they or their sons shall enter, there is a condition of things which bodes ill to the country's highest interests. It is true in respect to political interests, as in other things, that those who misuse the blessings which have been bestowed upon them are in a fair way of losing them.

This matter is one which intimately and vitally concerns the people of this country. It is admitted on all hands that corruption in elections extensively prevails. Men into whose hands the solemn and important duties connected with the electorate have been entrusted, are to be found everywhere on election day ready to sell themselves to the highest bidder, and the agents and leaders of political parties are found everywhere ready to tempt men to this degradation of their manhood by offering them a few paltry dollars for their votes. So wide-spread is this evil that men who are in a position to know whereof they affirm, assure us that if there are any

constituencies in Canada in which bribery plays no considerable part in elections, they form the very rare exceptions. It might indeed be expected that in a country where so large a proportion of the adult male population is included in the electorate, there would be found in every constituency a small number of electors whose intelligence and moral character would not be sufficiently high to resist the temptation of a bribe. But it is to be feared that the men who are thus prostituting their manhood are not by any means all of a class who would be supposed to be indifferent to the moral character of such an act. If the truth is being told, there are not a few members of Christian churches who are to be found among those who are willing to sell their political birth-right for a mess of pottage and to barter their votes for dollars on election day. If this is true it indicates a very serious condition of things, and one that calls for searching enquiry on the part of all who have to do with the political, moral and religious education of the people. If all was being done that is possible, by those who prize wholesome and pure government, to instruct the people of the land as to value of popular government, as to the honorable and responsible position occupied by the electorate as the source of political authority, and as to the sacred character of the obligations which rest upon every elector to discharge his political duties intelligently, honestly, and in the fear of God, would it be possible for this country to be so polluted and disgraced as it is by the prevalence of bribery and other impure practices in elections? This is a subject which will perhaps bear some further discussion, and we hope to return to it again.

Dining With Pharisees.

Our Bible lesson for the week affords an instructive glimpse into the daily life of Jesus. We see him entering the house of a prominent Pharisee, in response doubtless to an invitation, to eat bread with him on a Sabbath day. We can imagine that it would have accorded much more with the inclination of the Master to accept an invitation from some humble friend, in whose home, with simpler fare and less display of wealth, he would have found more sympathetic hearts and a more genuine hospitality. But to refuse the proffered hospitality of the rich may be as much an indication of pride as to despise the invitation of the poor. Jesus did neither. While he was ever the friend of the humble, he did not turn away from any man because of his wealth or exalted position, or because the acceptance of such a man's hospitality might make himself the butt of suspicion or unkind remark on the part of those who hated the truth which he declared.

Men of a critical and censorious spirit were present that Sabbath day in the Pharisee's house. "And they were watching him"—watching not to see some good deed done, to hear some word of truth bravely spoken, that they might applaud the gracious word or deed, and act upon the truth, but with unfriendly spirit, to find fault with and condemn, in order that they might excuse themselves from obedience to the truth which Jesus taught. Such watching eyes, through which souls shrivelled and jaundiced with formalism, bigotry and cynicism look forth, make it hard for the men who desire to live and to speak the truth. Those hateful eyes such as followed with instinctive malice the Master's work are not all closed yet. How hard it is for a man to be simple and brave and strong—to be and act his best self—when he knows that fiercely critical—or perhaps still worse—coldly censorious eyes are turned upon him, watching for defects and quick to find occasion to belittle, denounce and condemn. It does not make it easier certainly if they are the eyes of those from whom he might reasonably expect the expression of a friendly regard, a kindly and hopeful charity. It is an indication of the unique moral greatness of our Lord that these malevolent watching eyes, constantly directed upon him and his work, had no power to turn him from his course to the right or to the left. They watch him here to see whether he will heal on the Sabbath and so incur the condemnation of the Pharisees. There is no hesitation. He heals the sick man and dismisses him, then turns to those Pharisaic spies and confounds them with a question which places the seal of self-condemnation on their lips. There is not one of them who if his beast fell into a pit on the Sabbath would not pull him out, and can they

open their lips to denounce an act which has effected for a son of Abraham on the Sabbath, what either their natural compassion or their self-interest would have led them to do for a brute?

The Master has certain other things also to say to these men who have sought, and sought in vain, to find occasion against him. The hour was opportune for impressing upon his hearers two important lessons. First, there is a lesson as to the distinction between real and factitious honors. There is an idea of honor which connects it with appearance merely. There is a man who thinks that he has attained to honor if he can maintain a certain kind of dress and equipage, and successfully assert his right to certain positions among his fellowmen. This is the kind of man who covets a chief place at a feast. His honor and his enjoyment depend upon the seat he occupies. There is another man whose claim to honor does not consist in any titles or outward distinctions but in his large personal worth. To such a man the highest seat in the room adds no distinction, while he brings honor to the humblest seat. And the time must come when the really honorable man will be accorded his true place, and the man whose only title to distinction consists in the place which he so unworthily occupies shall begin with shame to take the lowest place. This is a lesson which doubtless the Pharisees of old had much need to learn. And we who now study these records of the Master's teaching have not yet grown so wise in these matters that we do not need to have this lesson impressed upon our hearts.

There is another lesson here which is not less important, and which perhaps we have not less need to learn than that which has just been noticed. It is a lesson in regard to the ideal hospitality. Whom shall we invite to our feasts? With whom shall we share the good things which God has bestowed upon us. Our Lord seems to say to us: Do not limit your sympathies within narrow bounds. Let your fellowship be free, generous and unselfish. Take care that even the expressions of your good-will are not ruled by selfishness. Do not limit your kindly thoughts and deeds to those who can repay you in kind. But bestow your good things freely upon those who can make you no recompense. Do not fear to put money where you will never see it again in this world. Invest in the Bank of the Kingdom and expect your dividends at the resurrection of the just, and you will not be disappointed.

Editorial Notes.

—The Duke of Abruzzi who is a first cousin of the present King of Italy, has lately returned from a polar expedition in which he reached the latitude of 86 deg. 33 mins. a point nineteen miles farther north than that reached by Nansen. It is said that the two explorers are likely to unite in another attempt to reach the Pole. The Duke of Abruzzi has lost the tips of two fingers as a result of having them frozen while in the polar regions.

—In another column will be found a communication from Rev. J. B. Morgan, explaining why it has been decided to recall the announcement made by him last week respecting the Christian Culture Courses for the B. Y. P. Unions. The situation reached is to be regretted. No doubt there will be considerable disappointment on the part of the Maritime Unions. The fact however seems to be that the opinion of Ontario and Quebec had to be obtained, and that when it was obtained, it proved to be unfavorable to the plan adopted by the B. Y. P. U. Committee of the National Convention. The result demonstrates the impracticability of hastily undertaking any work in regard to which large and widely separated communities are to co-operate.

—The Casket says: "We should be pleased if the MESSENGER AND VISITOR would point out where we have ever used nick-names—no other sort of epithets remember, but nick-names, for those are what we said were offensive to good taste." But does the Casket mean to say that the only possible offence against good taste, in writing or speaking of an opponent, consists in the use of nick-names? Our contemporary would surely feel much embarrassed at times if it were not able to find epithets more offensive than nick-names to fling at the enemy. The Casket reminds us of the old sea captain, who agreed to pay a fine for every profane-expression he might use, but stipulated that the use of any word or expression to be found in the Bible was not to be regarded as profanity.

—Rev. Charles Inwood who has lately returned from an extended trip in the northern portion of China, in the course of which he travelled ten thousand miles and had close fellowship with the missionaries of all evangelical societies, delivered an address at the Methodist meetings lately held in Belfast, Ireland, in which he bore testimony to the noble work being done in China by missionaries from Great Britain and America. Speaking from personal knowledge, Mr. Inwood praised in the highest terms the wisdom of method and calm devotion to the needs of the people displayed by the missionaries in China. The great uprising, he said, was anti-foreign, but not anti-missionary. So far as the Protestant missionaries were concerned, there was no bitter antagonism

on the part of the Chinese. Respecting the relations of the Roman Catholic missionaries to the present troubles Mr. Inwood's testimony agreed with much other that has been adduced. The Roman Catholic missionaries he said were political agents, used carnal weapons and had contributed largely to the present unfortunate situation.

—Mr. Michael Davitt went out to South Africa to show his profound sympathy for the Boers, and to serve their cause as a journalist. But before leaving South Africa, Mr. Davitt, if he is correctly reported, made some remarks about Mr. Kruger and his friends which indicate that his esteem for them was not increased by a closer acquaintance. He expressed great disgust at the failure of the Boers to make any determined stand against the British forces in their march northward from the Orange State, although the Boer positions at Kroonstad was excellent. Mr. Davitt complained that the Boers had thoroughly deceived him, telling him that they would dispute every inch of ground, and would sell their liberties with their lives. He had written such things to his papers and would give a hundred pounds to recall them. "I came out here at my own expense," said Mr. Davitt. "It has cost me three hundred pounds. I was full of enthusiasm for these people. They know me; they know my feelings; but they have never trusted me. Today they refused to give me any information as to the situation of my papers, and I go away broken and sick at heart, I am thoroughly disillusioned."

—A note from Rev. Thomas Todd brings us the sad intelligence of the sudden death by heart failure, on Thursday last, of our esteemed brother in the ministry—Rev. J. W. S. Young. The news comes as a sad surprise. Bro. Young had been a man of remarkable physical strength and endurance, and, so far as we are aware, was still supposed to be in vigorous health. There are few of our ministers who was more widely known throughout the country. His work as an evangelist had brought him into acquaintance with many communities both in New Brunswick and Nova Scotia. He was a man of deeply religious temperament, he had the noble ambition to be a winner of souls, and there was granted to him the great honor of being God's messenger to lead many from darkness to light. Few men that have labored in these Provinces have been more successful in evangelistic work. Bro. Young took a deep interest in the more remote and destitute sections of the country, and in some cases not only preached the gospel to them for little remuneration, but assisted with his own hands in building houses of worship. Among his last work before he was called away, was that done at St. Andrews, during the past summer, where his efforts were very much blessed to the strengthening of the Baptist cause, and a considerable number were converted. There are many who will hear with deep regret of Bro. Young's sudden taking away, and likewise with gratitude at the remembrance of blessings received through his labors. A suitable sketch of our brother's faithful and fruitful service in the cause of Christ will appear in a future issue.

Death of Rev. Professor E. Allison Read, Ph. D.

With deep regret we recorded last week the death at Waterville, Kings Co., N. S., on 19th ult., of Rev. E. Allison Read, Ph. D., Professor of Psychology and Pedagogy in Kalamazoo College, Michigan. He was a son of our highly esteemed brother, Rev. E. O. Read. He was thirty-three years of age. Dr. Read was graduated from Acadia College in 1891. He then took post graduate studies in the University of Chicago until early in 1896, when he received the degree of Doctor of Philosophy. He was ordained at Pontiac, Ill., where he remained until the summer of 1897, when he was called to the professorship in Kalamazoo College. As a preacher he had gained unusual power and his services were sought by large churches; but he felt it his duty to retain his position in university work, in which he was so successful as to win the favorable notice of the authorities of different colleges who were looking to him as a leader in the not distant future. With an active, strong mind, intensity of purpose and devotion, breadth of vision and wide scholarship, it seemed as if a long career of distinguished service was before him. His personal qualities of disposition and character gave him the full confidence of the people who admired his ability. He was both esteemed and beloved. The Kalamazoo Telegraph says of him: "Dr. Read was in many respects a remarkable man. He possessed a keen and logical mind; was studious and progressive. He inspired all with whom he came in contact with a desire to improve themselves mentally, morally and physically. He was a well rounded man and a powerful promoter of the good in life. As an instructor he was beloved; as a minister of the gospel he was revered; as a scholar he was admired. His untimely death is a great loss to Kalamazoo College and to the city of Kalamazoo." But death has taken him at an early age, and a wide circle of friends will miss the light and stimulus he always gave them, while his parents, to whom he was as dear as son can be, and his beloved wife and two little sons will lament with the grief that only the sorely stricken can feel. It is greatly comforting to know that they have the intelligent faith that lays heartily hold of the greatness and goodness of God. They have the priceless legacy of the good name for character, ability and service of a brother dear to Maritime Baptists as to all with whom he had labored.

Dr. Read was spending a few weeks at his father's home in Waterville, when he was seized with fever which the physicians were unable to control. His last hours were very peaceful and happy. His faith was strong and his view of the future life clear.

To his loved companion in life, (formerly Miss Helen Reeves, teacher in Acadia Seminary,) and his bereaved parents and friends, we give assurances of the sympathy of our readers as well as of our own share in their sorrow. The funeral services at Waterville on 22nd ult., were attended by a large congregation. A sermon was preached by Dr. Keirstead, of Acadia, from 1 Corinthians 15:55: "O death where is thy sting? O grave where is thy victory." Rev. J. H. McDonald, Principal of Acadia Seminary, paid a well deserved and affectionate tribute to the memory of his Acadia classmate. Rev. W. M. Smallman of Nictaux, another classmate, offered an earnest prayer of thanksgiving for the deceased minister's life, and of entreaty for the mourning friends. The interment was at Berwick. The service at the cemetery was conducted by Rev. D. H. Simpson and Rev. Alfred Chipman. Among the ministers present at the funeral were Rev. B. N. Nobles, Rev. L. D. Morse, Rev. Mr. Hawley, (Presbyterian,) and Rev. Mr. Forbes, (Methodist.)

Those C. C. Courses.

It is with the deepest regret and a keen sense of disappointment, which will be shared by a large number of our Maritime Baptist Young People, that the Chairman of the B. Y. P. U. Committee of the National Convention is called upon to announce the abandonment for the present year of the C. C. Courses, which were outlined in last week's MESSENGER AND VISITOR. Briefly stated the situation is as follows: At a meeting of the National Committee on B. Y. P. U. work held immediately after the Winnipeg Convention the plan of C. C. work, practically as presented last week, was unanimously agreed to by the members present, and the chairman authorized to proceed to its execution with all possible dispatch. The representative for Ontario and Quebec, Bro. Fred L. Ratcliff of Toronto, was however not present at that meeting, having been called home on the evening before. The chairman therefore made it his business to visit Toronto on his return from the West, and enjoyed the privilege of presenting the whole plan both to Bro. Ratcliff and Bro. Hounson, the President of the Ontario and Quebec B. Y. P. U. In company with the former he also called upon the editor of the Canadian Baptist in connection with the publication of the matter in that paper. The impression which he bore away with him was that these brethren were in substantial agreement with the plan, and that unless some serious opposition developed among the Ontario and Quebec leaders in the near future (of which the chairman would be promptly advised) he might count upon the co-operation of the Young People in these provinces. Nearly two months passed and not a word of dissent was heard. Meanwhile the plan had received the unanimous endorsement of the Maritime B. Y. P. U. assembled at Halifax, and prompt steps had been taken to get the Courses launched in time for the beginning of work by October 1. The announcement and first instalment of the B. R. Course had gone to the MESSENGER AND VISITOR, and copies of the same were ready for the West when a letter came from Bro. Ratcliff announcing that his more mature judgment was that the Courses should not be undertaken for the present. Further communication with him reveals the unwillingness of the Ontario brethren to co-operate in the present promulgation of the plan. While recognizing his constitutional right to press the work as already undertaken, the chairman of the committee would be very sorry to proceed without the largest measure of unanimity possible, and feels sure that even the most disappointed will recognize the wisdom of waiting until such time as this important departure can command the unqualified endorsement and hearty co-operation of the great army of Canadian Baptist Young People. Meanwhile let us unite our prayers that the graces of patience and wisdom may be plentifully granted unto us, hoping that the time may not be far distant when from ocean to ocean in this, as in all matters, we shall be found "in one spirit, with one mind, striving together for the faith of the gospel."

Yours for service,

JOHN BURTT MORGAN.

Aylesford, N. S., September 27, 1900.

A Bible Help that is really Helpful.

BY M. B. SHAW.

I refer to the book just off the press, by my fellow-townsmen and friend, Rev. J. F. G. Fialey, the scholarly pastor of "St. Paul's M. E. church, South;" of this city. It is called "Our Gospel." It is designed to give a ready knowledge of the four gospels. It is a harmony of the gospels, and is much more. It gives all that all four evangelists wrote, and in their own language, making a story that is continuous chronologically, and in perfect literary form. By ingeniously putting each writer's language in a special type the individuality of the writer is preserved, so that throughout the book the reader knows which words are by Matthew by the type in which what he wrote is always put and so of Mark and Luke and John.

There is a fascination about the arrangement of the book that grows on the reader the more he reads it. He takes up the account of the baptism of Jesus, and reads in one paragraph in perfect grammatical form all that is recorded on that subject by Matthew, Mark and Luke. Also of the institution of the last Supper. He reads right along about the two disciples Peter and John, being sent ahead to find the room, of the entrance of Jesus with the rest, how he washed the feet of the twelve, the eating of the passover by the twelve, the announcement that one was a betrayer, and the questioning, the giving of the sop to Judas and Jesus' word to him, and his departure. Then the tender words of Jesus to his remaining "little children," and his warning to Peter. Then the breaking of the loaf and its distribution to the eleven, the giving of the cup and their partaking thereof. Then the record as given by John in the 14th to the end of the 17th chapter. It is all so realistic that one lives the scene while he reads the account of it.

The book is a model of the latest ideas of the book-maker's art, in beautiful type and binding. It is laid off in sections and paragraphs with the subject of each printed opposite in the margin. There are two styles of cloth binding, one at \$1 and the other at \$1.25. The book can be obtained at the office of the "California Independent," Los Angeles, California. It is probable that Bro. G. A. McDonald of Halifax might secure advantageous terms on the book by writing to Mr. Finley direct.

San Bernardino, California, Sept. 12.

Newton Notes.

The Newton Theological Institution began the year 1900-1901 on the 6th inst. with a good attendance and with such a deep spiritual interest as promises much for the year's work. The Professors are all in their places with the exception of the new leader in the department of New Testament Greek and Interpretation, Dr. Anderson, of Rochester, who will be on the ground in a few weeks. In the meantime the work in Greek is being ably conducted by Assist. Professor Donovan.

The present enrollment is the same as the total for last year, 22 in the Senior year, 18 in the Middle and 20 in the Junior year. There are others who will enter the Junior Class who have not yet been able to come to the school. This year there are two taking the post-graduate work while last year there was but one. One of these is Mr. David, who will be remembered by his visit to different churches in the Province last year and the very graphic and instructive address he gave on Persian life and customs.

In addition to the regular students there are seven young ladies who attend some of the lectures, and are called Guests of the Institution. They reside in what is so widely known as the Hassell House, a missionary training home, conducted by Mrs. George, known to many readers of the MESSENGER AND VISITOR, especially in Amherst. Of these young ladies, one is a daughter of Dr. D. A. Smith, Principal of Rangoon College, Burma, and granddaughter of the late Rev. S. F. Smith, D. D., author of the hymn "America;" another is the daughter of the great missionary, Dr. Downey, of Nellore; another whose brother is in the Junior Class, is a daughter of the Rev. W. F. Armstrong, who may now almost be called a missionary veteran. Mr. Armstrong will be known to very many in the provinces. Almost the first thing in connection with missions the writer can remember, is attending a missionary lecture illustrated by magic lantern views, given by Mr. Armstrong at Kentville. He had then been a number of years on the foreign field.

I can assure you, Mr. Editor, that the visits of your paper are greatly enjoyed by the Acadia men at Newton. I will tell you who they are next time.

Newton Centre, Sept. 26th, 1900. A. F. NEWCOMB.

A series of articles dealing with certain aspects of the Paris Exposition is now appearing in The Outlook. Among the authors of articles already published have been Mr. Robert Donald, of the London Municipal Journal, and Charles Wagner, the author of "Youth" and "Justice,"—books which have done much to rouse France to a new moral sense and hope for the future. Madame Blanc (Th Benzon) writes on the "Woman's Side of the Exposition" in The Outlook for September 29th, while to the October Magazine Number of The Outlook, Dr. W. H. Tolman, Secretary of the League for Social Service, contributes an illustrated article on Social Economics in the Exposition. Among other articles to follow will be one on the Pictorial side of the Exposition, by the well known artist and author, Mr. F. Hopkinson Smith, which will be illustrated from paintings made expressly for this purpose by Mr. Smith. (\$3 a year. The Outlook Company, New York.)

Christ is enough for all my nature and for the satisfaction of every desire. In him my mind finds the truth; my will the law; my love the answering love; my hope its object; my fears their dissipation; my sins their forgiveness; my weaknesses their strength; and, to all that I am, what he is answers; as fullness to emptiness, and as supply to need.—Alexander McLaren.

God's power is available power.—J. Hudson Taylor.
"Just as the twig is bent, the tree's inclined."—Pope.

* * The Story Page * *

Bessie's Sunday Dress.

BY KMA C. DOWD.

Bessie longed to wear her Sunday dress to school. The more she thought about it the more she wanted to wear it. It was a very pretty dress of fine white material, with ruffles round the bottom and a yoke of embroidery and lace. But Bessie felt sure that her mother would not consent to her wearing it to school. There were to be visitors that day, Molly Waite's mother and grown-up sister, and foolish little Bessie thought it would be a fine thing to appear in her pretty dress. She was anxious to see Molly's mother and sister, for they had recently come from Paris where she had heard that very beautiful dresses were made, and she expected that they would wear something very different from what she had ever seen. So Bessie kept thinking about her Sunday dress, and trying to plan some way to wear it.

"After breakfast her mother said, 'Run upstairs, Bessie, and get ready for school!' and she went slowly up to her own room, thinking hard all the way.

Bessie opened her closet door, and took down her white dress. Its beauty decided her—she must wear it to school! She took the scissors from her little work-basket, and tipped three buttons off the back of her blue gingham. A pretty pink muslin hung next. She hesitated a moment and pinched up a bit of the front breadth with both hands, and pulled hard. She meant to tear only a little place, but the muslin was tender and a long rent was the result. She looked at it in dismay, but there was no time to mourn. The next hook held a light percale, a plain little frock of last year's fashion, but clean and whole. Bessie ran to her inkstand, intending to fling only a tiny dot of ink on the waist, but the pen held more than she supposed, and it made several ugly blotches. Bessie hastily hung the dress in its place. Then she took off the old brown gingham she had on, and which was too worn to be fit for school, and, arrayed in her white dress, she edged cautiously down the stairs. She hoped to get out of the front door without seeing anyone, but her mother was dusting the hall, and there was no escape for her. Mrs. Stroughton looked in astonishment at the little figure coming down the stairs.

Bessie's cheeks were very bright, as she said, "I had to wear my Sunday dress today, because there's something the matter with all my school ones. The blue gingham has some buttons off, the pink one is torn, and I got some spots on my percale, so this was the only one left for me to wear."

The mother looked searchingly at her little girl, and then said, "I am sorry. Well, you'd better stay at home today, for this isn't suitable for a school dress. Go into the parlor and amuse yourself until I call you. Nora will be sweeping the library and dining room, but you will get no dust in the parlor."

At first Bessie was rather pleased to be allowed to stay at home from school; still she was very sorry not to see Molly's mother and sister, and, after a time, she grew tired of the amusements the parlor afforded. She looked the books through. There were not many pictures in them. She wearied of drumming on the piano. At last she peeped into the library.

"Shut the door!" called her mother; "I don't want any dust to get into the parlor."

It was the longest forenoon that Bessie had ever known. At dinner time, her mother came in bringing a small tray.

"You'd better have your dinner in here," she said. "I didn't bring you any gravy, for fear you'd get some on your dress."

Then she went away, and Bessie, whom something had kept from speaking, looked at the tray, there were meat and potatoes, bread and butter, and a glass of milk. No dessert, though Bessie knew there was to have been tapioca pudding. A few tears trickled down her cheeks as she ate her dinner. It was not the kind of day she had expected when she had put on that dress.

Nora came and took away the dishes, and Bessie was again left with nothing to do. She was very miserable. She did not like to think of those dresses up in her closet; her white dress began to look hateful through her tears.

After a while her mother opened the door. The blue gingham and pink muslin lay over her arm. She carried Bessie's work-basket.

"I think you had better mend these," her mother said, "so that you will have something to wear to school tomorrow."

"I—I don't know how to darn," faltered Bessie.

"I will show you," was the reply.

But the needle which went in and out so smoothly in the mother's fingers, seemed to take delight in following crooked ways when transferred to the small, unskilled hand of the little girl, and she knicked and broke, until the thread got crooked out, almost with a sob, "I can never do it; I know I can't!"

The mother's gentle fingers smoothed out the muslin and straightened the thread, and Bessie went to work again, but it took a long part of that bright sunny afternoon to put the torn muslin into wearable condition. When, at last, it was completed, the little girl looked at it with many misgivings, for the darn was in the most conspicuous part of the skirt, and she wished—oh, how she wished!—that she had never made the mending needless.

When the buttons had been sewed on, her mother said, "Go upstairs and put on your brown gingham, and we'll see what can be done with the ink spots on the percale."

Bessie was glad enough to get off the new dress that had grown so unpleasant in its suggestions, but somehow she did not feel much happier in the old brown gingham.

In the kitchen she spent an hour or two with her mother, in learning how to extract ink from cotton, and not until the waist was free from stain and smoothly ironed was she released.

"That looks very well," said the mother. "You may go now, Bessie."

But Bessie was in no haste to leave. She hung round the kitchen, watching her mother, who was making rolls for tea. Finally she went straight to her mother's side.

"Mother," she began, "I—I ripped off those buttons."

"Yes, dear," was the gentle response.

"And I tore the muslin, and spotted the percale on purpose."

"Yes, Bessie, I know."

"Oh, mother," sobbed the little girl, "I am so sorry!"

"So am I, dear. It has been a hard day for both of us, hasn't it? But we are not going to have any more such days. Now run up to your room and get ready to see father when he comes home. He missed his little girl this noon very much."

The next day Bessie wore her blue gingham to school, and Molly's mother and grown-up sister were there, but, if they wore Paris gowns, Bessie didn't know it, for she couldn't tell any difference between them and the kind the other little girls' mothers and sisters wore.—Sunday School Visitor.

The Reason Why

BY LYDIA L. ROUSE.

"I wish, mother mine, that you would not consider yourself bound to help all the poor women in our town. I am getting tired of seeing you come in so weary that you are almost ill."

The speaker was a beautiful young girl, who sat reading in a luxurious chair, in a pretty sitting-room.

Frank Alcott, her brother, a bright boy of fifteen, sat near. He too, had been reading, but, hearing his sister's remark, he dropped his book and joined her in protesting against his mother's anxious care of certain poor families in their vicinity.

"I think, as Grace does, that we ought to have something to say about this. A fellow doesn't want to see his mother tire herself out for people who would as soon rough it as not. They are ungrateful, no matter how much one does for them. There is old Mrs. Hardy. You sent me to her house the other day with a pitcher of nice hot beef-tea, and she said, snappishly, 'Sit it down.' It was little thanks I got."

"Yes," added Grace, "and yesterday, when I took that lovely warm wrapper to Mrs. Stowell, she looked it over, then said: 'It is nice, very nice, but I wish it had been drab-colored.'"

"Didn't she so much as thank you?" asked Frank.

"Yes, she thanked me. But the idea of her finding fault with the color! Mother would better take her shopping and let her make her own selection the next time she gives her a dress."

Mrs. Alcott smiled and said: Of course she preferred drab. It was thoughtless in me to forget it. I knew that the dear old lady is a Quakeress."

"You always find some way to blame yourself, mother. I think that poor people should take what is given them and accept it gratefully, instead of being choosers."

"That is what I say, Grace," responded her brother.

Mrs. Alcott did not reply to these remarks of her children, but there was a perceptible quivering of her lips. Both Grace and Frank saw it, and spoke together. "We did not mean to hurt your feelings, mother."

"I know it, my dear children, but I wish that you would cease to speak of the poor as if they had no fine feelings, as if anything is good enough for them. It is only because we are more highly favored than they are that we can give them help."

"I have a story to tell which may help you decide this question. Not many years ago a young widow was suddenly thrown upon her own resources. She had been the only child of fond parents, who had shielded their daughter from labor and from every anxious care. Con-

sequently she was not able to do anything particularly well.

"The daughter's marriage was an early and a happy one, and when, a few years later, the parents died, they were comforted concerning her, for they believed that she would always be tenderly cared for by her faithful husband."

There was a long pause, and again the quivering mouth told the son and daughter that the mother was telling the story of one in whom she was deeply interested. At length she went on, "I must pass over some years, happy they were, but following them came death, bringing the desolation of widowhood, and with it the knowledge that poverty stared her in the face. She had two children in whom her life was centered, and for their sakes she tried to forget the dark grave which held her husband, and made an effort to be cheerful.

"It was a vain attempt, for as the dainty little garments became thin and faded and the little shoes wore out, without means of replacing them, her heart ached too much for smiles. Nor was this all. Food was scanty and the children were cold as well as hungry. Former friends of the family said, 'It is too bad; it is a sad case,' but they offered no assistance. Perhaps they thought the widow would resent offered help.

"So passed two long years. Hard application to the homely task of plain sewing kept the family from starvation. At the end of that time there came a change. A good, motherly woman came to the one-roomed home to leave some work, and seeing at a glance that the little group was hunger-wasted and the mother utterly hopeless, she went to the disconsolate woman, and, putting her arms about her, said: 'Poor little sister! You are scarcely more than a child yourself, and yet you are crushed with care and trouble. Take your children and come home with me. Do not hesitate; I have some means and I am alone in the world. I was helped once, and now I see an opportunity to help in turn.'

"There was no need of a second bidding. A great, warm heart had acknowledged the sisterhood of women. The world did not seem so cold and dreary. The pressure of the tender, loving arms had won the widow's heart, and she followed her newly-found friend to her comfortable home, leading her shivering children through the chill and gloom of a winter twilight into warmth and light and plenty.

"Now rest till you are yourself again," were the welcome words which greeted the poor woman's ears as she settled herself in an easy chair, and never was rest sweeter. A new day had dawned for them, and the dark night of sorrow slowly receded from the memory of the children. But the widow has never forgotten that time, and she never will."

There was another pause in the story, and then the mother continued: "There is more to tell, more credit to give to the generous-hearted old lady who opened her home to the friendless ones. She saw some lines in which the widow had given expression to her sorrow, and she said: 'They are very sad, but they show talent. You could write for publication, perhaps. If you will make the attempt, I will provide for you and the children. You can only fail at the worst. Try it.'

"You are so good," was all that was said in reply, but the matter did not drop there. There were many disappointments, yet in the end the plan succeeded. Now the widow lives in a comfortable home of her own and she is able to help others. This she tries to do, for this reason: she has known the bitterness of want and the blessedness of a friend in need."

When the story was ended, Grace and Frank exchanged glances, and Frank said:

"Mother, were you that poor woman?"

Mrs. Alcott bowed her head in reply and slipped out of the room.—Christian Intelligencer.

Johnnie's Picnic.

An Incident from Life.

BY J. FRED SMITH.

"Are you going to the picnic? Why, Johnnie, you've left your shoes at home?"

"Yes, I'm going, Billie," said Johnnie bravely, as he hurried on toward the big wagons.

Billie stopped to speak to Jimmie Wilson, and let Johnnie go on alone. When he thought he would not be overheard, he said to Jimmie:

"He wouldn't go if I was superintendent of the Sunday school. It isn't nice for boys to go barefoot to picnics." He then looked with childish pride at his nice shoes and stockings.

"That's so," answered the other, treading along. "I pose we speak to Mr. White about it; he may not see Johnny in the crowd. My mother'd be shocked to have me ride with a barefooted boy through town."

Billie assented, and they hurried round to the side of the hall to speak to the superintendent before the school

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ply said:

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The Young People

started. He heard their remarks very kindly, but simply said:

"Johnnie's bare feet won't hurt you any, my boys, and they may do somebody some good before night. We'll let him go."

When the children arrived at the beautiful park, and ran down to the shore of the little pond, there were many who stripped off shoes and stockings, and Johnny had lots of company for his wading in the water. So he forgot for a while that he was different from the others. When the rest hurried on their shoes and stockings to go to the big tables for dinner, Johnny felt the lump in his throat again, but went on with the rest.

After such a dinner as he had not had since last year's picnic, Johnny walked over to the big swing, and was soon in the height of glee. Rising away, away, oh, so high in the air! then sinking softly backwards, but to rise again still higher. After a little while Billie and Jummie came up and watched him. Nobody had swung so high before, and they could not help wondering how he did it.

Pretty soon, Billie asked if he might get in too, and Johnny gladly "let the old cat die,"—that is, he let the swing stop itself,—and then the two swung together a good long time. Suddenly, when they were high at the back, just starting down on the swift long sweep, they were startled by the cry, "Run away, sissy! Run, quick!" They saw a toddling baby right in their path. They would surely kill her.

"Down with your feet, Billie! Stop her hard,—and hang on!" yelled Johnnie to his seatmate, as they came down like a flash. But Billie was too scared to do anything but hold on, while Johnnie struck the ground in full force, and held himself straight and stiff until the swing stopped, just beside the little girl.

The crowd rushed up to cheer the brave boy, and take the baby out of danger. Then they saw that Johnnie's poor bare feet had great gashes cut in the soles, and that he stood the pain like a hero to save the little girl's life.

Kind hands quickly bound up the bleeding feet, and two boys, besides some others, felt that those bandages were far more honorable than the finest shoes and stockings that were ever made. What made Johnnie happiest, however, was that one man promised him work at good wages. Do you suppose Johnnie disappointed him.—S. S. Times.

Hurrahing for Others.

The back yard had taken on a highly military aspect. There were soldiers with broomsticks, an officer with a wooden sword, a proud boy with a flag too large for him, and a "band" with a gayly painted drum, which he was beating furiously. Only little Robbie sat forlornly on the steps and looked on. A treacherous bit of glass had disabled his foot, and he could not keep up with the army.

"I can't do nothin'," he said, disconsolately. "Yes, you can," answered Captain Fred. "You can hurrah when the rest of us go by."

So the little fellow kept his post watching through all the marching and countermarching, often left quite alone while the troop traveled in another direction, but he never failed to swing his small cap and raise his shrill cheer when they appeared.

The others were playing hero, but he was much nearer to being a real one. It is not easy to feel like hurrahing for those who can go forward where we must stop, to forget our own disappointment in cheering those who are doing what we long to do and cannot, and to rejoice in the success of those who are filling the place we wanted for ourselves. To bewail our helplessness, to grow bitter and serious because of it, is natural, but it takes high courage and sweetness to stand aside and "cheer while the rest go by."—Forward.

The Gold Penny.

Jimmy was a "shiner," as the little boys who black boots in the city streets are called. He had a nice corner near the post office, where a great many men passed every day, and where it was very muddy in dull weather.

One morning a young man came along, one of Jimmy's every-day customers, and said: "Be lively, now, I'm in a great hurry."

Jimmy brushed with all his might, till the boots shone like black marble. The young man dropped five single cents into his hand, and started off on a run. As he put the money away Jimmy noticed that one penny was very bright indeed. Looking very closely, he found that it was a shining gold piece. He did not know its worth, but he knew that it would buy a great many more things than pennies could. He carried it home to his mother, thinking over what he should buy first, but she told him that it would be just the same as seeing, and made him return it at once. This was Jimmy's first lesson in honesty, and one which he never forgot.

Little boys and girls should always remember that it is dishonest to keep anything that does not rightfully belong to them.—Sunday Hour.

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.—Rich Toward God. Luke 12:13-21.

Daily Bible Readings

- Monday, October 8.—Psalm 7. My Shield (vs. 10). Compare Ps. 28:7.
Tuesday, October 9.—Psalm 8. The exalted position of man (vs. 5). Compare Ps. 21:4, 5.
Wednesday, October 10.—Psalm 9. The supreme judge of all (vs. 1, 7, 8). Compare Ps. 98:9.
Thursday, October 11.—Psalm 10. The King forever and ever (vs. 16). Compare 1 Tim. 1:17.
Friday, October 12.—Psalm 11. Whom the Lord trieth (vs. 5). Compare James 1:12.
Saturday, October 13.—Psalm 12. Words of the Lord are pure words (vs. 6). Compare Ps. 119:140.

Prayer Meeting Topic—October 7.

Rich Toward God. Luke 12:13-21.

Our Lord evidently regarded the appeal of the "one out of the multitude" as not so much an assertion of a just claim as a revelation of the appellant's selfishness and avarice. Hence the solemn "Take heed" and the pointed parable which follow. The warning is against earthly riches only as their possession may mean heavenly poverty. Whatever your rating here be sure of your rating there. Whether prince or pauper among men be "rich toward God." But just what do these words mean? Rich toward God! Is it not to be rich in those spiritual graces and activities which God values above all the perishable treasure of this life—rich in every "fruit of the Spirit"—rich in every endowment necessary to make one like unto him "whom he hath appointed heir of all things—rich in everything which looks toward and centres in God? And oh, how much does this richness include! Think upon some of "the exceeding riches of his grace." (1) Rich in Life. He came that we might "have life abundantly," John 10:10. (2) Rich in love. Love abounding, Phil. 1:9. (3) "Rich in faith." Such are God's chosen "heirs of the kingdom, James 2:5 (4) Rich in service, or "rich in good works" as Paul would say, 1 Tim. 6:18. True of our Lord and should be true of us. (5) Rich in hope. "Hope of eternal life," "hope of glory," the goal of the Christian race.

I. The mistake of the rich man in the parable was in putting his goods in the place of God, and expecting them to do for him what God alone could do for him. It was practically idolatry, and was thus especially offensive to God.

II. To have used them as belonging to God, in relieving the needs of others, would have been to have laid them up in heaven, and have made him rich toward God. The "Bank of Heaven" is the safest place to invest 'time and talents' and all worldly goods. Moreover, no bank on earth will pay such a high rate of interest.

We will have lost none of our interest in the account of the B. Y. P. U. held at Halifax, because we have been obliged to wait so long. Rather our interest will have been intensified because we have anticipated them so long. The record appears below.

Minutes of Maritime B. Y. P. U. Convention.

North Baptist Church, Halifax, N. S., Aug. 22nd, 1900.

The Eighth Annual Convention of the Baptist Young People's Union of the Maritime Provinces, assembled in the North Baptist church, Halifax, on August 22nd, 1900, at 8 p. m. Miss Sophia Dickie read an address of welcome on behalf of the Halifax and Dartmouth B. Y. P. U., and the Rev. R. Osgood Morse made a fitting reply on behalf of the Convention. Stirring addresses were made by Rev. H. R. Hatch of Wolfville, on the "Ecumenical, Some Lessons from it;" and Rev. J. H. Parshley of Moncton, on the "Dominant Ideal."

The exercises of the evening were interspersed by excellent music furnished by the choir of the church, and a profitable and pleasant evening was brought to a close by the benediction pronounced by Rev. J. W. Manning. Thursday, Aug. 23rd. Early morning meeting at 6.30 was led by Rev. M. A. McLean.

10 a. m. The assistant secretary, Bro. A. H. Chipman called the meeting to order, and explained that President T. A. Lawson was unavoidably detained at home through sickness in his family. In the absence of the Vice-President, Bro. A. E. Wall, the past president, was on motion elected to the chair. Revs. W. L. Archibald and W. B. Beeson were appointed a credential committee, and the following officers were chosen as follows: President, Rev. M. A. McLean of Fredericton; Bro. A. H. Chipman for Vice-President for N. B.; Rev. G. P. Raymond for Vice-President

for P. E. I.; A. E. Wall for Sec'y.-Treas.; Rev. H. H. Saunders, Elgin, Ass. Sec'y.; Bro. G. A. McDonald, Halifax, Auditor; Rev. J. W. Brown, Editor B. Y. P. U. page in MESSENGER AND VISITOR. Transportation leaders, Rev. J. B. Morgan, Aylesford, N.S.; Chairman, Bro. R. H. Jenkins, Charlottetown; and Albert Weldon, Moncton, Ass. Sec'y. for N. B. Western Association, Dr. F. W. Barbour, Fredericton. Assistant secretaries for the other six associations within the bounds of this Convention to be the secretaries of the associational B. Y. P. U's. The Secy. Treas. submitted the following report—

REPORT OF SECY. TREAS. FOR B. Y. P. U.

Statistics—With the aid of Association Secretaries cards were sent to the Unions represented in this Convention with but poor results, as only 37 responses out of a possible 110 were made. The returns being so small it is impossible to give a statistical statement that would be at all in the bounds of reason. It is a lamentable fact that the Maritime Convention is not in touch with the individual Unions—the connecting link between the two in my judgment is the pastor of the church. One word from him is worth more than a dozen notices from an official of the Maritime B. Y. P. U. I would suggest that the incoming Executive make use of the connecting links in their attempt to secure reports from the Unions.

EXECUTIVE MEETINGS.

One was held in St. John in January, followed by a mass meeting in the Leinster St. Baptist church. The printing of statistical cards and other detailed work was arranged, and the matter of a programme for the present Convention was left in the hands of a committee selected from the Executive. This committee has worked long and faithfully in bringing out our programme to its present efficient state.

FINANCES.

The financial report already presented shows our Maritime B. Y. P. U. in a flourishing condition.

Printing of minutes of last Convention in Year Book. Unfortunately this was neglected until too late, through a misunderstanding between the President and Ass. Sec'y.

WINNIPEG CONVENTION.

Rev. J. B. Morgan represented us in the international convention, and will report on this gathering at a later stage. This report was on motion adopted.

The need of better returns from the local societies was urged, and remedies suggested. It was finally resolved that these statistical cards be sent to the Sec'y's. of the local societies in care of the pastors, with a circular urging the importance of filling these statistics and returning the cards.

The following Brothers were on motion appointed a committee on resolutions, Rev. M. Hutchins, Rev. E. L. Quick, Rev. W. B. Beanson. The Rev. W. M. Hutchins delivered an excellent and practical address on "Consecration to God," which was discussed by several of the brethren. A paper prepared by Rev. E. P. Calder on "The Prayer Meeting Topic—Its Meaning and Returns" was read by Bro. A. H. Chipman.

On motion Bro. J. W. Spurdon, of Fredericton, was appointed Auditor, and audited the accounts of the Secretary-Treasurer. Bro. Spurdon submitted the Secretary-Treasurer's report, showing receipts of \$65.11, and disbursements \$41.17, leaving a balance on hand August 20, 1900, of \$23.94. This financial statement was certified correct by the Auditor.

2 p. m.—Afternoon session opened by short devotional exercises led by the President. Report of the N. S. Western B. Y. P. U. Association was submitted by Rev. E. L. Quick, showing the number of societies within the bounds of the association 19, with a membership of 1,107. Rev. J. B. Morgan presented a favorable report on the N. S. Central. No reports were forthcoming from any of the other associations. Rev. R. O. Morse presented his report as editor of the column in the MESSENGER AND VISITOR, which was on motion received and adopted. Rev. J. B. Morgan made a favorable report for the Transportation Committee, which was on motion received. Fraternal greetings from the district Christian Endeavor Societies was read by the Secretary, and on motion the Secretary was instructed to acknowledge same and extend to them our best wishes. Rev. M. A. McLean gave a very practical address on "The Young Christian's Responsibility." Rev. J. B. Morgan gave a talk on the "Christian Culture Classes" and the "Education of Our Young People's Movement," referring particularly to the National Baptist Convention held at Winnipeg this year, and the appointment of a National Committee on the educational work of our Young People's Societies. A very interesting discussion took place on this important question, which was crystallized in the following resolution, moved by A. E. Wall, and seconded by Rev. J. H. Parshley:

"Whereas the National Baptist Convention of Canada has appointed a committee to which it has committed our joint interests of this Dominion, and whereas this committee has communicated to this convention through Rev. J. B. Morgan a proposition to furnish material for the three C. C. classes specially adapted to our Canadian Baptist Young People to be published in the several denominational organs throughout the Dominion, which organizations should thereby become the official organs of the several B. Y. P. U's for our educational work; Therefore Resolved, That this Convention express its hearty approval of the proposition, and urges upon the local societies to give their hearty support to the successful execution of the work."

An address was made by Bro. Geo. A. McDonald of Halifax, on "Personal Work." 8 p. m.—Convention assembled in main auditorium, president in the chair. Rev. R. O. Morse delivered an address on "The 20th Century's Appeal to Manhood." Rev. H. F. Waring of Brussels St., St. John, delivered an address on "The Intellectual Element in Our Prayer Meetings."

Friday, August 24th. 9 a. m.—Devotional services conducted by the president. Rev. J. B. Morgan presided, seconded by A. E. Wall and supported by a number of the brethren and unanimously carried. Being desirous of

(Continued on page 8).

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 OCTOBER.

For a revival of missionary zeal among our pastors and churches in the home land. That the Lord would give us missionaries and the money to send them to India.

Notice.

Crusade Day—Thursday, Oct. 11th. Will not all our W. M. A. S. observe the day this year? Our membership should be greatly increased if faithful, prayerful work is done.

Glimpses and Glims.

DEAR GIRLS AND BOYS:—Bimli is close by the Bay of Bengal—that you know, I am sure. A short distance from the sea is a high hill. Not a beautiful, green hill, with trees clothing its sides and fringing its top, such as we have at home. Here and there is a solitary palm, a few cacti, and in the wet season a little green herbage and grass; but for the most part, huge rocks, loose stones and red clay, make the hill look very brown and bare. Its sides are seamed by many a little ravine, worn by the water which rushes down them during our heavy rains. Between this hill and the sea lies Bimli town with its 10,000 people. The town has the shape of a new moon, with the hill on its inner, concave side, and the bay without.

About half way up the hill stands a large heathen temple, its name is Nirasimba Swami. "Nir" means man, and "simha" lion, so this is a temple containing an image, partly man and partly lion, you see. The body is like that of a man, while the head is like that of a lion, I believe. No road leads up to the temple. A long flight of stone steps,—300 and more—must be climbed in order to reach that sacred place. On each side of this stone stairway, is a wall, graded in small steps. In every other one of these smaller "steps" is a tiny hollow, in which the people burn oil as an act of worship. The number of lights varies with the ability of the people and their desire for merit. Saturday night seems to be the time for this special worship. Could we forget that these fires are kindled to graven images, we certainly would admire the quaint temple with its many lights gleaming in the darkness. I have heard Mr. Sanford say he used to go up the stone stairway, and leaving it, clamber yet further up over the rocks, until the whole town lying below was open to his view; then he would sit down to think, to plan, and to pray about the choice of a spot upon which to build a mission house. That was 25 years ago. Now, at the foot of this same hill, not far from the steps leading to the temple, stands our compound with its comfortable buildings.

Beside the temple, the hill has other objects of interest. High on its very top is an old ruin. Here, they tell us, the Dutch Governor had his residence, in the days before British rule. Here, also, are two or three tanks cut in the solid rock. The Hindus say these are the foot-prints of the blessed Rama when he ascended this hill, thus making it sacred for all time to come. They tell of an underground channel leading from one of these tanks away down the hill, through the town, and finally opening into a well near the sea. If a stick, they say, were to be thrown into one of these tanks, it would finally appear in the well below. Were you to ask someone if he had really seen this wonderful thing, he would be very likely to say, "Oh, no, I have not seen it myself, but I know of a man who says that his grandfather says he once saw a man that actually did see this." How ready they are to believe the traditions of their fathers, but from the simple gospel story they turn! At a certain season of the year, numbers of people climb to these tanks and bathe in the sacred waters.

Last cool season, when we came in from tour, we noticed something special was attracting people to the hill. We seldom went out on the back verandah when we did not see persons going up or down the path leading to a peak just back of our house. On the top of this bluff was a stick with some bits of colored cloth flapping in the breeze. I enquired the meaning of it of a little heathen boy who often visits us, and of whom some of you have already heard—Akkalaya, is his name. With much interest, Akkalaya told me that a very holy man had come to this lonely spot, was sleeping in a hollow among the rocks, and said he was going to remain there forty days without eating!! Durring the day many visited him, whom he treated to curds. At night, he and the young lad with him, slept alone on the hill-top, the home of the jackal. One day Marion coaxed her father to take her to see this strange man. She was much excited over what she saw, and in telling me of it said: "Do you know, Auntie Newcombe, they say he is a little 'pitchle'!" "Pitchle" means not in his right mind, a

fact who could readily believe from the unearthly yells he gave every little while, even far into the night. Insane, indeed! and so is every one that seeks to enter heaven by some way other than Jesus Christ!

The forty days had not gone when we saw another standard with many pennons floating from it, on the top of another peak. At the foot of this bluff, they told us, was a natural cave in the rock. To this place a yet greater devotee had come, and the people in larger numbers climbed the hill to see so devout a man. One evening we visited him. Just back of our compound is a ravine, down which in a heavy rain tears a muddy volume of water that quickly fills the larger tank, sends its overflow down into the smaller one, sweeps across the compound, down the gutters and self-made roads into the Bay of Bengal, tingling its blue waters for some distance with red. Up this rocky path we climbed until we reached the hermit's cave. The people of the town had walled up the front and put in a door; the priests that serve in the temple had built a wall without, enclosing a small yard; so we found the recluse quite comfortable in his house in the rock. He was within, tightening the skin of a musical instrument over a fire. He was not at all pleasing in his appearance; his hair was long and uncombed; his clothes filthy. He talked Hindustani, so we could not talk with him. From a man that knew both Hindustani and Telugu, we learned that this holy man had come hither to remain until death. He seems not to have carried out his resolution, however, for when Mr. Gullison came and heard of him, he went up one day, hoping to get a picture of him in the door of his cave, but he found the place deserted. A palm-leaf mat, half eaten by white ants, some earthen pots, and a few ashes alone remained. Here you have a picture of the heathen in his blindness. Send the light, oh send the light!

Very sincerely yours,

IDA M. NEWCOMBE.

Hants County.

The Quarterly session of the W. M. A. S. in connection with the Hants Co. Convention met in Brookville, Sept. 5th at 3 p. m. The president, Mrs. D. W. Crandall, gave out the inspiring hymn, "All hail the power of Jesus name." After reading the 70th Psalm, prayer was offered by Sister Nalder. Minutes of last meeting read and confirmed. A new secretary appointed in place of Mrs. Michener resigned. The Societies in the county all responded to the notice of the sec'y. either by writing or sending delegates to give verbal reports. Windsor fee's the inspiration of the recent Convention. "The liberal soul shall be made fat!" Hantsport, too, is greatly encouraged. The devoted sisters of the two Newport Societies feel keenly the removal of their beloved Sister Rees, a loss which the Convention shares with them; but seem to have solved the problem of service in that, notwithstanding the loss of a faithful worker, they esteem it a joy to help by their prayer, means and sympathy the cause of missions. "These are the walls of W. B. M. U. Sparta!" The faithful sisters of Summerville have always an encouraging report. Brookville that was once a banner Society has suffered by death and removal of its members and has been dormant for some time, but we trust the next Convention will receive a stirring report from these good sisters. Walton has been revived under the leadership of Mrs. D. W. Crandall. The colored sisters of Five Miles Plains sent a written report. They will, no doubt, thrive under the fostering care of our zealous Co. Sec'y. We think every Society in the county feels the thrill of the late Convention at Windsor. The president gave a helpful and interesting Bible Reading on "Steadfastness." We greatly enjoyed the prominence given to the Word. Our hearts burn within us while he talks with us by the way and opens unto us the Scriptures. Some "echoes" of the Convention at Windsor were given when this helpful session of Convention closed by singing Doxology and benediction by Pastor Weathers. The W. M. A. S. contribution to the platform missionary meeting held in the evening was a thrilling address by Mrs. Nalder on "Woman's Work in Missions," a beautiful solo, "The Holy City," by Mrs. Crandall and a sweet duet by Mrs. Crandall and Miss Lockhart of Hantsport, that made the kind, hospitable people of Brookville think of Heb. 13:2.

September, 5th.

Minutes of Maritime B. Y. P. U. Convention.

(Continued from page 7.)

increasing the sympathy of our Maritime Baptists with the interests represented by the Canadian Baptist National Convention, and the International B. Y. P. U., we hereby request your transportation leaders to take the necessary steps looking toward the bringing of both those gatherings to the Maritime Provinces on the earliest possible dates."

The following bills were on motion paid:
Miss S. L. Norton, for badges for this Convention, \$5.60
Rev. R. O. Morse, postage, etc. \$1.72

The committee on resolutions submitted the following report which was on motion adopted: Your committee on resolutions would submit the following:

"(1) Resolved that we affirm our indebtedness for the services of our former president, Rev. G. A. Lawson, also that we extend to him our sympathy, and regret his absence from the Convention.

"(2) Resolved that we assure Rev. R. O. Morse, our former editor of the B. Y. P. U. column in the MESSENGER AND VISITOR, our gratitude for his labor of love.

"(3) Resolved that we express our appreciation of the services of Rev. J. B. Morgan, as transportation leader.

"(4) Resolved that we reciprocate the kindly fraternal feelings extended to us from the Maritime C. E. Juniors.

"(5) Resolved, that we as M. B. Y. P. U. assembled in Halifax August, 22nd-23rd, must heartily thank the local B. Y. P. U. societies of Halifax and Dartmouth for their warm and cordial reception and provision for our comforts.

W. H. HUTCHINS, M. B. BEZANSON, ERNEST QUICK.

On motion resolved that the programme committee for next year notify those who are to take part in the annual gathering at least one month in advance.

The Sec'y. Treas. reported the collections taken at the two public meetings, \$14.42.

On motion, adjourned to meet at the call of the chair. Prayer by Rev. H. B. Smith.

Charlottetown, P. E. I.

Our Junior Union presented their superintendent, Mr. Ira J. Yeo, with a pretty souvenir paper-knife and a farewell address on Friday evening. Mr. Yeo has devoted considerable time and painstaking interest to the work of the Juniors during the past two years, and has also served the church as a member of the choir for a longer period. We shall miss him from our services, but wish him all success in his studies at McGill University, where he goes to pursue the study of medicine.

Sept. 22nd.

G. P. RAYMOND.

When You Don't Feel Like It.

When things go hard with you, when everything seems to go against you, when you are thwarted on every side, when the sky is dark and you can see no light; that is just the time to exhibit your mettle, to show what you are made of. If there is anything in you, adversity will bring it to light. What a man does in spite of circumstances, rather than because of them, is the measure of his success ability.

The successful man, he who brings to pass, grows stronger and more determined when the way looks darkest. Instead of becoming discouraged as the obstacles which bar his progress grow more and more formidable, he arouses himself like a lion to meet, and finally overcome them. He does not waste his energies and time in trying to evade and go around obstructions: he plows his way through them.

When you have a disagreeable, perplexing thing to do, don't put off the doing. Anticipation will clothe it with new difficulties, and fear of what, after all, may be more imaginary than real, will steal from you your peace of mind, and perhaps destroy your strength and ability to do the thing required. Prompt, vigorous action robs a dreaded task of half its terrors. Grasp the nettle firmly and quickly, if you would avoid its sting.

The writer knows a man who makes every hard, disagreeable experience a stepping-stone to something higher. When he finds himself in a particularly difficult place, and hardly knows how to take the next step, he musters up all the energy within him, and resolves to make the obstacle a round in the ladder by which he ascends. By adhering to this rule under all circumstances, he has built up a most remarkable character.

When you get up in the morning feeling "blue" and discouraged because disagreeable things confront you, make up your mind firmly that, come what may, you will make that particular day a "red-letter day" in your life. Then, instead of a probable failure, and the loss of a day, you will, at least, accomplish infinitely more than you would if you had given way to a depressing mood.

It will do you a great deal more good to do everything you touch, just as well as it can be done, to a complete finish, when you do not like it, than to accomplish the same thing when you are at your best and feel like working, because in the former case you are disciplining yourself in a way that will surely make a strong character. The man who works only when he feels like it, and has no power to compel himself to do a thing when he is averse to it, will never get very high up in the world.

Be your own schoolmaster. When you do not feel like work, provided your health is good and there is no reason why you should not, put yourself under special training, and perform your duty, your appointed task, faithfully—as well as it can be done. If you have been in the habit of half doing things, of putting everything off until the last moment, resolve now, from this hour, that you will compel yourself to do whatever you undertake promptly and efficiently.

Training under pressure is the finest discipline in the world. You know what is right and what you ought to do, even when you do not feel like doing it. This is the time to get a firm grip of yourself, to hold yourself steadily to your task, no matter how disagreeable or difficult it may be. Keep up this rigid discipline day after day and week after week, and you will soon learn the art of arts—perfect self-mastery.—Success.

"Wilful Waste Makes Woeful Want."

It is as wasteful not to secure what you need and might have as it is to squander what you already possess. You can secure health and keep it by taking Hood's Sarsaparilla.

Backache—"*My mother had severe pains in her side and back. She was obliged to give up work. Was persuaded to take Hood's Sarsaparilla, and soon she was able to do her work and was free from pain.*"
Maggie Morgan, Nasonworth, N. B.

Hood's Sarsaparilla
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HOOD'S PILLS cure liver ill; the non-irritating cathartic.

HAIR



Wealth of hair is indeed, especially to a woman.

Every other physical attraction is secondary to it. We have a book we will gladly send you that tells just how to care for the hair.

If your hair is too thin or losing its luster, get

AYER'S Hair Vigor

Growth becomes vigorous and all dandruff is removed.

It always restores color to gray or faded hair. Retain your youth; - don't look old before your time.

\$1.00 a bottle. All druggists.

"I have used your Hair Vigor now for about 25 years and I have found it splendid and satisfactory in every way. I believe I have recommended this Hair Vigor to hundreds of my friends, and they all tell the same story. If anybody wants the best kind of a Hair Vigor I shall certainly recommend to them just as strongly as I can that they get a bottle of Ayer's Hair Vigor."

Mrs. N. E. HAMILTON, Norwich, N. Y. Nov. 28, 1898.

Write the Doctor.

If you don't obtain all the benefits you desire from the use of the Vigor, write the Doctor about it. Address, Dr. J. C. AYER, Lowell, Mass.

Acknowledgment.

On the evening of July 7th a pie social was held at the home of Deacon Dunbar Nason. The amount realized was over \$27. After deducting \$3 for rebinding pulpit Bible and \$2 for hymn-books, the balance, \$22.30, was handed to the pastor, not to be credited on salary, as some donations are, but as a donation in the true sense of the word. May God reward these kind, true hearted people who are continually remembering their pastor and his wife in some way besides being exceedingly prompt in payment of salary.

F. B. SEELYER.

Acknowledgment.

I wish to gratefully acknowledge the receipt of two bundles of Sunday School papers and a package of Sunday School cards. I see by the post mark that they come from "North Sydney," but no sign of the sender's name visible. I wish to say that if any of your readers have some small hymn-books of Sankey's hymns (without music) which are not in use by them, I should be very happy to receive such. They would be much appreciated here in our work. Those interested in the French work will be glad to know that our meetings are increasing in numbers and interest. We have a large number of young men (Catholics) who attend regularly and show much respect. We feel that there are many of God's children praying for us.

Yours for Christ and his Kingdom,
C. W. GRENIER.
Weymouth, N. S.

On Saturday evening a young man named Alex. McCormack left North Sydney for his home at Sydney Mines, and failed to arrive there. On Sunday searching parties were sent out, and early Monday morning his body was discovered near Floyd's Cove. His back and neck were broken and he is supposed to have fallen over the high cliff in the storm and instantly killed. He was the sole support of a widowed mother and sister.

Notices.

A special session of the Colchester and Pictou counties Quarterly Meeting will be held in Prince St. Baptist church, Truro, on Tuesday, Oct. 9th, at 2.30 p. m. It is desirable to have representatives from each church as matters of interest relative to county work with a possible view of re-grouping of churches will be discussed. Rev. A. Cohoon, our Home Mission Sec'y, will be present.

F. E. ROOF, Sec'y.

The Kars, Springfield and Studholm Baptist Sabbath School Convention will convene with the Bethel Baptist church at Kars, Kings county on the afternoon and evening of Thursday, Sept. 27th. Will the Superintendents of the Sunday-Schools in the above named parishes please see that their schools are represented? A good programme is being arranged and a large attendance requested.

W. A. TOOLE, Sec'y.

Notice of Sunday School Convention.

The 16th annual Provincial Sunday School Convention of Nova Scotia will be held in St. James church, Dartmouth, Oct. 10, 11, 12. All Railway and Steamship lines leading into Halifax and Dartmouth have granted reduced rates to everyone attending Convention. Get standard certificate when purchasing Railway ticket. When paying your way on the steamer tell the Captain where you are going. Send your name to Mr. W. B. Rankin, Dartmouth, chairman of billeting committee, before Oct. 6th so that arrangements may be made for your entertainment. Delegates on arriving in Dartmouth will proceed immediately to St. James church. Billeting Committee will be there Tuesday evening and during Convention. Every S. S. Teacher and worker in Nova Scotia who possibly can should attend this Convention. The programme is designed to give the greatest possible help to those engaged in every department of the work. It will be by far the best and most helpful Convention ever held in Nova Scotia. Full programme and particulars in October "Worker." Note date is changed from 9th, 10th, 11th, to 10th, 11th, 12th.

C. E. CRIGHTON Sec'y.

FRANK WOODBURY, Chairman, Ex. Com.

The next meeting of the Charlotte Co., Baptist Conference will be held with the St. Andrews church on Tuesday, October 9th at 2 p. m. A good attendance is earnestly desired. A. H. LAVERS, Sec'y. St. George, Sept. 17th.

The next meeting of the Kings county, N. S. district meeting will D. V. be held at Billtown Tuesday, October 9th, commencing at 10 o'clock a. m. There will be an afternoon and evening service. A good programme is provided for the occasion. M. P. FREEMAN, Sec'y.

There are many things known as good for a cough, yet the special virtues of all are combined in Adamson's Botanic Cough Balsam. Purely vegetable, perfectly harmless, not narcotic, soothing, healing 25c. all Druggists.

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True Comfort for the Aged and others afflicted with costiveness and paralysis of the Bowels. Dr. Radway & Co.—As an Introduction I must make the following remarks. Had each one of the lawmakers of our country the virtues and power of your pills, America would soon become a paradise. That your pills would conquer the obstinacy of my complaint is more than wonderful. The movement of my bowels is as regular as the works of a good watch. I began with four pills and decreased to two, and for a long time took one two hours before dinner and have a watery movement of the bowels every morning. It is seven weeks since I have taken any of your pills, but still have regular movement every morning.

Kind gentlemen, I wish further to tell you: A poor washerwoman that suffered from a tumor and would have paid \$50 for an operation, I dissuaded from doing so. Owing to her tumor she was obliged to stay in bed, but now has gone to Pennsylvania, cured through taking your pills and Resolvent as you direct in your treatise on tumor. Respectfully, A. WITMER, 542 E. 134th street, New York.

Dr. Radway & Co.—I got a box of your pills two weeks ago and I have wondered since how it was that I have lived as long and never felt them before. Some one gave me one of your almanacs and I read it through. I have used nearly every kind of pill, and never found any like them. They suit me to the letter. HENRY CROWLEY, 2205 Kimball street, Philadelphia, Pa.

Messrs. Dr. Radway & Co., New York: Gentlemen—Please send me by return mail one box of your pills, for which you will find 25 cents enclosed. Having had a box before I would not be without them. They are something every family should have. Yours truly, T. A. PETERS, Lancaster, Pa.

ONE TO THREE OF RADWAY'S PILLS, once in twenty-four hours, will secure regular evacuations from the bowels. Persons who, for twenty years have not enjoyed a natural stool, and have been compelled to use injections, have been cured by a few doses of Radway's Pills.

PERSONS ADVANCED in life often suffer from indigestion, and from paralysis or inability to evacuate from the bowels; likewise from urinary difficulties. We have the evidence of a large number of aged persons from 60 to 80 years of age; who had been compelled to resort to injections to empty their bowels, have been cured by the use of Radway's Pills. Two or three pills every night, in all cases insure a natural evacuation from the bowels and the regular flow of urine. In cases where there is Irritation of the Bladder, the Resolvent should be used alternately with the pills. If these organs are kept regular, life may be extended to a much longer period. By keeping the Liver, Stomach, Bowels and Kidneys in a healthy condition, the blood will continue pure and dissolution checked. If Radway's Pills and Resolvent are used by the aged, life will be prolonged to the full measure of time. Another great end is secured by nourishing the body with these remedies—the faculties will remain in a healthy condition. A weak, feeble and decaying body enfeebles the intellect and clouds the brain.

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Our Little Ones (weekly),	6 " 25 "
Young Reader (semi-monthly),	4 " 18 "
" " (monthly),	2 " 8 "

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Baptist Calendar AND REMEMBRANCER

By E. O. WHITE, Toronto.

From Hon. H. R. Emmerson, Fredericton, N. B. The Baptist Calendar, compiled by Mr. E. O. White, of Toronto, is full of facts and figures, connected with the rise and progress of the Baptist denomination in Canada. It is an appropriate and valuable souvenir of the "First National Baptist Convention"

M. A. Emmerson President.

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The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

Fourth Quarter.

PARABLE OF THE GREAT SUPPER.

Lesson II. October 14. Luke 14:15-24.

Read Matthew 22:1-14.

Commit Verses 21-24.

GOLDEN TEXT.

Come; for all things are now ready.— Luke 14:17.

EXPLANATORY.

I THE KINGDOM OF GOD COMPARED TO A GREAT FEAST.—V. 16. THEN SAID HE UNTO HIM. The remark of the guest gave Jesus a natural opportunity for stating some very practical and pointed truths. A CERTAIN MAN. Corresponding to the king in the parable of the wedding feast. MADE A GREAT SUPPER. "Only two regular meals are ordinarily partaken of in Eastern lands. A lighter repast, consisting generally of bread, olives, milk and fruits, forms the breakfast. But all entertainments, whether public or private, on a larger or smaller scale, were and are confined to the second meal, shortly before or after sunset, called, indifferently, dinner or supper."

AND MADE MANY. This was the preliminary announcement, which was necessary because the exact time of a great feast could not be prearranged.

II THE INVITATION.—V. 17 AND SENT HIS SERVANTS AT SUPPER TIME. "When the evening approaches, the servants are sent round a second time to announce that the feast awaits them, and it is a slight, even a mortal offense, to disregard the summons." COME; FOR ALL THINGS ARE NOW READY. The preparations were complete. For each of us all things are ready: the atonement made, the mansions prepared, the Father willing to receive, the angels waiting to welcome, the doors open, the Holy Spirit present, duties awaiting.

III I PRAY THERE HAVE ME EXCUSED. Vs 18-20. 18. THEY ALL WITH ONE CONSENT. They agreed in spirit and motive, while they differed in the form of excuse. They had accepted the invitation when remote, when it did not call upon them to take any action or give up any pleasure, but refused it when a decision must be made; just as men now want to go to heaven, and enter the pearly gates, and be saints and martyrs even; yet when the test comes they are unwilling to accept the conditions, to do the deeds, to take up the cross, which are the necessary conditions. BEGAN TO MAKE EXCUSE. The Greek word is the exact equivalent of our "to beg off." I HAVE BOUGHT A PIECE OF GROUND (a farm), AND I MUST NEEDS GO (out) AND SEE IT. Not look it over, but see to its cultivation. He lived, as do all in that country, in a village, and had to go out into the country to reach his farm.

19 I HAVE BOUGHT FIVE YOKE OF OXEN, etc. His oxen could have waited, but he made his plans so as to have an excuse.

Modern business excuses for rejecting Christ are: (1) We are too busy to attend to his claims; (2) we would have to change our business if we became Christians; (3) we would have to change our

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"Red Cheeks."

"Other Children Have, Why Not Yours?"

The above comments occur in a letter referring to proper selection of food, from E. J. Wilson, 342 Hemlock St., Allegheny, Pa. "When our first baby boy reached seven months, he began to lose strength and grow pale. He could not digest any of the ordinary baby foods or prepared milk.

"Acting on the advice of a sister-in-law who was bringing the roses to the cheeks of her two children, by their diet of Grape Nuts food, my wife purchased a package and began feeding it gradually to our baby, preparing it with a little hot water until it was the consistency of a thick gruel. She not only fed it to the baby but herself began eating it three times a day.

"The transformation was wonderful. Within a month the baby was free from all stomach trouble and my wife's strength was completely renewed, that feeling of fatigue having entirely disappeared. Do not over-feed when giving Grape-Nuts food to the baby. Other children have red cheeks, why not yours?"

This food is concentrated and requires less in volume than any food known. Its delicious taste wins friends and the remarkable effect is the reason of any thoughtful person. It was originally prepared for brain workers but the effect upon the nerve centres and brain is so valuable that it can be used with even nursing babes, to their very great advantage.

methods of business, be always honest and truthful, make every measure hold out, refuse to adulterate our goods, and we could not then compete with the world around us; (4) our partners are irreligious, and would not change, even if we wished to; (5) as soon as we have accumulated a fortune we will live a Christian life.

20. I HAVE MARRIED A WIFE, AND THEREFORE I CANNOT COME. He is so positive because he thinks he has a good excuse. "He relies doubtless on the principle of the exemption from war, granted to newly married bridegrooms, in Deut. 24:5," for a year.

The real reason why the Jews refused to accept the new kingdom was because they were wedded to their pleasures and selfish interests. They did not wish to accept a cross, and self-denial, and righteous living, and to form the characters required by the sermon on the mount.

IV. THE WIDER INVITATION.—Vs. 21-24. 21. THEN THE MASTER OF THE HOUSE BRING ANGRY. Not the anger of passion, but of indignation, the revulsion of a holy, moral nature, against such insane folly and wickedness. No good being can see men ruining themselves, selling themselves for naught, throwing away God and heaven and eternal life for less than a mess of Esau's pottage, and not be filled with indignation that flames like a volcano. GO . . . QUICKLY. There was need of haste, for the feast was waiting. STREETS. The broader streets and squares. BRING . . . HITHER THE POOR, AND THE MAIMED. "The picture is one impossible for us to realize in our land. In the East, rich in beggars, opulent in misery, without poorhouses, or hospitals, or other organized means of caring for and lessening misery, and with laws and social organism multiplying it, such a throng as is here described may be often seen in the city streets or squares."

And Yet There is Room. 22. THE SERVANT reported that he had obtained all he could of these, but YET THERE IS ROOM. There were not enough people of these classes to fill the kingdom or do its work. It must be incomplete without more. No one will ever be shut out of the kingdom of heaven for want of room.

Into the Highways and Hedges. 23. GO OUT. Beyond the city walls; that is, beyond the confines of Judaism to the Gentiles; beyond the limits of civilization into the lands where the gospel is not heard. INTO THE HIGHWAYS AND HEDGES. The highways are "the broad, well-trodden ways of the world," where are the active and notorious sinners. The hedges shelter the unemployed loungers, the inactive, the less known and secret offenders against God. AND COMPEL THEM TO COME IN. Not by force, by persuasion, which is contrary to the whole spirit of the gospel, but by arguments, by entreaty, by persistent and untiring efforts, by the attractions of the feast, by the goodness of him who gave it. THAT MY HOUSE MAY BE FILLED. It was regarded as a disgrace to hold a feast and the company be not present.

24. NONE OF THOSE MEN WHICH WERE HIDDEN. AND refused to accept the invitation. SHALL TASTE OF MY SUPPER. No matter how rich or respectable they are in other respects.

Application. The Jews as a nation refused to accept the invitation of Jesus to a place in the kingdom of the Messiah which he was founding. As a consequence their nation was destroyed. They had no part as a nation in the great redemption. The Gentiles were received. The Messianic kingdom is today the mightiest power on earth. And the Jews, who might have been kings and princes in this spiritual kingdom, shut themselves out. But the invitation returns to them, and now they are again invited to come.

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Sweet Church Chime Tested.

At the trial of a chime in the tower of the newly completed First Church, United Brethren in Christ, at Chambersburg, Pa., an auditor who had travelled much, said the chimes surpassed in melodious sweetness and softness of tone any heard in Italy, Germany, France, Switzerland or England. A large assemblage listened to the music, which was heard in the surrounding country as far as four miles away. The chime was made by the celebrated McShane Bell Foundry, Baltimore, Md. There are ten bells, in the bells of E, with a flat seventh and one additional bell above the octave, and the addition of these two bells makes possible the playing of many pieces in the key of the fourth or A, which otherwise could not be played. The weight of the largest bell is 2 150 pounds, and the smallest 175 pounds, the total net weight of the ten bells about 7,600 pounds. They are cast of Lake Superior copper and tin of the highest grade. The frame, mountings, etc., make the total weight about 10,000 pounds. The chime is equipped with the best attachments, and furnished with a fine lever playing stand of quartered oak.

At Last.
JOHN GREENLEAF WHITTIER.

When on the day of life the night is falling,
And, in the woods from unsunned spaces blown,
I hear far voices out of darkness calling
My feet to paths unknown.

Thou who hast made my home of life so pleasant,
Leave not its tenant when its walls decay:
O love Divine, O Helper ever present,
Be thou my strength and stay!

Be near me when all else is from me drifting:
Earth, sky, home's pictures, days of shade and shine,
And kindly faces to my own uplifting,
The love which answers mine.

I have but thee my Father! let thy Spirit
Be with me then to comfort and uphold;
No gate of pearl, no branch of palm I merit,
Nor street of shining gold.

Suffice it if—my good and ill unreckoned,
And both forgiven through thy abounding grace—
I find myself by hands familiar beckoned
Unto my fitting place.

Some humble door among thy many mansions,
Some sheltering shade where sin and striving cease,
And flows forever through heaven's green expansions
The river of thy peace.

There, from the music round about me stealing,
I fain would learn the new and holy song,
And find at last, beneath thy trees of healing,
The life for which I long.

A prayer in its simplest definition is merely a wish turned Godward.
Live greatly, so shalt thou acquire unknown capacities of joy.—Coventry Patmore.

Real humility comes only from that love which seeketh not its own.

The Speckled Hen.
BY EVERETT MCNEIL.

Tap! Tap! Tap!
The speckled hen cocked her head on one side, and listened, listened, listened.
Peep! Peep! Peep!
The speckled hen ruffled her feathers and began to cluck, not loudly, but softly, like a mother crooning a lullaby.
Peep! Peep! Peep!
Ah, she could feel something soft and warm pushing along the feathers of her breast. She doubled her clucking, and her bright eyes watched closely at the feathers beneath her wings. How excited she looked! Something surely was about to happen!
Peep! Peep! Peep!
The tiny voice grew louder, nearer: The feathers beneath the wings moved, a pretty ivory bill appeared, a soft downy head, two bright eyes, and then out popped a live little chick, the prettiest, softest, downiest, warmest little chick that ever delighted a mother-hen's eyes.
Cluck! Cluck! Cluck!
The mother heart was nearly bursting with pride and joy. The speckled hen stood up carefully on her feet, shook out her feathers, and looked, and, behold! wonderful to tell! not one, but ten dear little cunning chicks went tumbling over each other.—Little Folks.

Miss Fret and Miss Laugh.

Cries little Miss Fret,
In a very great pet:
"I hate this warm weather! It's horrid to tan!
It scorches my nose,
And it blisters my toes,
And wherever I go I must carry a fan!"

Chirps little Miss Laugh:
"Why, I couldn't tell half
The fun I am having this bright summer day!
I sing through the hours,
And cull the bright flowers,
And ride like a queen in the sweet-swelling hay!"

—Margaret E. Sangster.



Made from most highly refined and healthful ingredients.

Assures light, sweet, pure and wholesome food.

Housekeepers must exercise care in buying baking powders, to avoid alum. Alum powders are sold cheap to catch the unwary, but alum is a poison, and its use in food seriously injures 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. Cohoon, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application to A. Cohoon, Wolfville, N. S.

FALMOUTH, N. S.—We had the pleasure last Lord's day, Sept. 23rd, of administering the ordinance of baptism. All our services are well sustained.

S. SPIDLE

CAMPBELLTON, N. B.—Pastor Brown has resigned here and accepted a call to the Newcastle church and left us this week. We need a pastor at once. The right man will find this an excellent field. We pray the Lord may direct one to us.

CLERK.

JACKSONVILLE, N. B.—My pastorate of three years and six months on this field closes next Sunday, which will leave a vacancy, and a man looking for work elsewhere. I mean to go and shall wait a call from some other church.

Sept. 25.

F. N. ATKINSON.

TANCOOK, N. S.—The first Sunday in July I commenced my pastorate on this field, taking up the work where Rev. H. S. Erb had left it two weeks before. I found a Sunday School and Mission Band with a membership of over 150, the prayer meetings fairly well attended and large congregations on the Lord's Day. The work is going on much the same as I found it, but we are praying to God for more power in the work. We find the people as kind as any we have ever seen and pray God may bless them and draw us all together as one in Jesus Christ.

FRANK P. DRRESSER.

WESTCHESTER STATION, CUMBERLAND COUNTY.—Last week I moved from Sackville to above place having taken the pastorate of the Greenville group of churches. I have plenty of work having 5 preaching stations. May the blessing of the Master rest upon our labors. Before leaving Sackville I baptized Mrs. Coleman Sears and received her into the fellowship of the Midgic church. This made twenty-one added to that church by baptism during my labor with them. Will correspondents please notice change of address.

Yours in the work,

J. G. A. BELVRA.

MILTON, QUEENS COUNTY, N. S.—During the summer months a number of visiting clergymen have occupied the pulpit on different occasions. Those who have thus assisted the pastor are: Rev. C. H. Day of New York, Rev. Charles R. Freeman of Rochester, N. Y., Rev. E. Freeman of Lynnfield, Mass., Rev. A. T. Kempton of Pithburg, Mass., Rev. F. Whitman of S. Framingham, Mass., Rev. O. Parker and Bro. H. L. Kempton, lic. A committee now have in charge the Revision of the Church Roll. Bro. Maurice Hunt was received into membership by letter at the last conference.

W. L. ARCHIBALD.

NEW MARVLAND—Last Sabbath, Sept. 16th, we visited the Rusigornish stream and in a beautiful pool in the midst of a large meadow, buried in the likeness of Christ's death, Arthur Noble, a young man of 21 years. This together with the encouraging facts that a young professor has lately returned from a backslidden state, and another young man is giving us to understand that he wants to enlist for Christ, cause us to realize that there are praying mothers in our midst and their prayers are being answered. To God's great name be all the glory.

F. B. SERLYE.

WEYMOUTH, N. S.—I spent Sunday, Sept. 23rd with this church. Had the pleasure of baptizing and receiving four into the fellowship of the church. Bro. I. A. Corbitt has done excellent work during his stay with these churches. He has gone to Chicago to complete his theological course. Some of our churches, needing a good pastor, should secure him at once, so that he will be sure and come back to us in the spring. A worthy brother has been asked to visit the Weymouth and New Tusket group, with a view to a settlement. He will likely be with them the first Sunday in Oct.

A. COHOON.

SPRINGFIELD, P. E. I.—Work is going forward hopefully here. We cannot at present report any additions to our membership although indications point to an

increase ere long. Our congregations are large and an earnest, hopeful spirit is manifested by the members. Following the P. E. I. Association, special meetings were held in Knutsford, a branch of the Springfield church, and were attended with good results. Rev. E. A. McPhee rendered valuable assistance for one week and his services were much appreciated by pastor and people. The Springfield house of worship has been painted recently, much to the improvement of its appearance. Other repairs and additions are being considered. Altogether the outlook is encouraging. We thank God for past blessings and go forward looking for greater ones.

A. H. W.

FIRST ST. MARTINS, N. B.—On Sunday Sept. 2nd, the church auditorium was reopened for public worship after having been closed for several weeks undergoing repairs, during which time services have been held in the vestry. A handsome metallic ceiling has been put in, walls and ceiling being artistically tinted in harmonizing shades, some alteration made in the choir gallery, and the building thoroughly cleaned throughout. New furnaces and lighting appliances are to be added before winter sets in. Pastor Cornwall is a man who believes, and carries his belief into practice, that the method of carrying on the Lord's work by voluntary offerings is the way that is acceptable to the Master; and we feel that we have cause for gratitude that under his energetic leadership, aided by a munificent gift of two hundred and fifty dollars from Robert Moran, Esq., of Liverpool, England, the entire amount needed for repairs, furnaces, etc., in all something over seven hundred dollars has been raised according to Bible plan. It is not by any means the first time that Mr. Moran has sent generous donations to aid in the work, and at the close of the morning service the church and congregation tendered him a hearty vote of thanks for his timely aid. While we give thanks to the Father of all for his blessings in temporal matters, both pastor and people are praying for an outpouring of the Holy Spirit which shall fit us for more efficient service in winning souls for the Master.

CHURCH CORRESPONDENT.

Personal.

The many friends of the Hon. Judge Johnston, of Dartmouth, will regret to learn that he is at present seriously ill. His pastor, Dr. Kempton, alluding to Judge Johnston's illness says: He has filled a large place in the Dartmouth church for many years, and the anxiety of the church on his behalf is very manifest.

Bro. Hugh A. McLean, well known to many readers of the MESSENGER AND VISITOR as singer and evangelist, was in St. John on Friday on his way to Paradise, N. S., where he will assist Pastor Steeves in evangelistic services. Bro. McLean has had the good fortune to persuade one of those charming lassies of the Island Province to cast in her lot with his, and is accordingly on this trip accompanied by his bride. They have our heartiest congratulations. We trust that it may be "Paradise" for them, not only at the beginning but all the way through.

Acadia Forward Movement.

Louise Read, \$1; George S Bars, \$10; Mrs Foster W Verge, \$1.25; Carrie A Bradshaw, \$2; Mrs Geo H Dixon, \$5; Archibald Skinner, \$6.25; Antoinette Wyman, \$5; W H Newcombe, \$3; W H Todd, \$1.25; W H Crandall, \$6; C H Purdy, \$5; Manie W Chaloner, \$1.

WM E HALL, 93 North St., Halifax, Sept. 26.

Do Not Whisper in the Sick Room.

Whatever is considered unsuitable for a sick person to hear should never be whispered in the room, or just outside the door. All conversation necessary in the room should be held in a clear, low tone, thus leaving no fear in the patient's mind that the truth is being withheld from her, or that events are transpiring of which she is kept in ignorance.

People who never think of transgressing the rules of politeness by whispering in the presence of a third person will drive to despair one who is sick by carrying on a whispered consultation where she can hear the disagreeable buzz without being able to distinguish a word.

Sick persons are always far more sensitive than those who are well, and for this reason, at least, the ordinary rules of etiquette should be observed in their presence.

DANIEL & ROBERTSON.

ST. JOHN, TUESDAY, October 2nd.

A Rushing Business Doing in the New Dress Cloths

Write for Samples.

We pay express charges on all parcels of \$5.00 and over to any part of Canada.

We are selling more dress suitings through sample by mail than anyone has any idea of.

We make a business of it.

We cater to please out of town customers.

If anything sent is not satisfactory you are at perfect liberty to return it and the money will be refunded without a word.

We expect the people to have confidence in dealing with us, and to gain that confidence everything is done as "straight as H."



Try our "Mail Order System," it is a good one.

Drop us a line for samples.

Some of the lines that speak when you see them.

Royal Venetian, 46 inches wide, 5 colors,	\$1 25
Stirling Mixed Cheviot, 56 inches wide, 5 colors,	1 10
Venetian Suitings, two tones, 48 inches wide, 4 colors,	1 10
Frieze Suitings, heavy, 56 inches wide, 5 colors,	1 00
"Piele" Beaver Suitings, 52 inches wide, 6 colors,	90
Homespun Check Skirtings, 56 inches wide, 4 colors,	90
"Royal" Wool Cheviot (wide twill), 46 inches wide, 6 colors,	85
Scotch Mixed Suitings, 42 inches wide, 11 colors,	68
"Imperial" Homespun (wide twill), 46 inches wide, 4 colors,	68
"Bradford" Suitings, 48 inches wide,	50
Homespun Twills, 48 inches wide 10, colors,	40

Samples of all these sent on request.

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

BIRT WHITMAN.—At O' I., Sept. 24th, to R. Whitman, a daughter.

MARRIAGES.

THERRIS-COLWELL.—19th, by Rev. J. W. I. and Kate Colwell.

BURGESS-ROLF.—A by G. A. Wethers, to Mrs. Priscilla Rolf.

LANDER-STEEVES.—bert county, on the 2 Camp, Milford E. L. Effia M. Steeves.

BAKER-HARLOW.—land, at Sable River, H. Baker of Wolfville, Harlow of Sable River.

HARRISON-WOOD.—26, by Rev. Welcom Theodore Harrison of Alice Judson Wood.

MORTON-REID.—A church, Halifax, Sep Chute, B. D., Angus M. D., of Bedford, Amelia Reid of Halifax.

BERRY-PYNE.—A bride's parents, Sep Tingley, assisted by Leonard Clayton Be S., to Lottie Blanche N. S.

ARCHIBALD-ARCH.—dence of the bride Stevens, Brookfield, Rev. J. J. Armstrong of Sydney, C. B., to Truro, N. S.

RAYMOND-CROSBY.—of the bride's parent mouth, N. S., by W. E. Raymond and Cl Yarmouth, N. S.

BYERS-FISHER.—Colchester county, Robert Murray, Ge New Annan to Fra ter of the late John town.

CALLINGTON-HUT.—Jemseg, Queens cou 26, by Pastor W. Callington of Jem Hutchins of Water.

GEREAU-MORGAN.—the bride's father, I Sept. 19th, by Rev. Louis Gereau of Lin to Maggie Olivia land, York county.

MCLAN-STEVEN.—church at North E. Rev. Addison F. Br Malcolm McLean, Hugh A. McLean, ague and Lillian daughter of John River.

DEATHS.

PHIPPS.—At the parents, Forest str Sept. 26th, Lyman and 10 months. " he shall not return

WILSON.—At We berland county, on seventieth year of son entered into re in the American v

GOLD MEDALS.

The Judges at have GOLD

Walter B.

the largest man chocolate in the award from a Pa

B COCOAS AND



TRADE-MARK Branch House, 12

BIRTHS.

WHITMAN.—At O'Leary Station, P. E. I., Sept. 24th, to Rev. A. H. and Mrs. Whitman, a daughter.

MARRIAGES.

TERRIS-COLWELL.—At Springhill, Sept. 19th, by Rev. J. W. Bancroft, Neil Terris and Kate Colwell.

BURGESS-ROLF.—At Cheverie, Sept. 6th by G. A. Wethers, Deacon C. H. Burgess to Mrs. Priscilla Rolf, all of Cheverie.

LANDER-STEEVES.—At Shenstone, Albert county, on the 20th inst., by Rev. W. Camp, Milford E. Lander of Hillsboro to Effia M. Steeves.

BAKER-HARLOW.—By Rev. J. B. Woodland, at Sable River, Sept. 19th, Gordon H. Baker of Wolfville and Miss Louise H. Harlow of Sable River, Shelburne county.

HARRISON-WOOD.—In Amherst, Sept. 26, by Rev. Welcome E. Bates, Charles Theodore Harrison of Half-way River and Alice Judson Wood of Amherst.

MORTON-REID.—At the First Baptist church, Halifax, Sept. 25th, by Rev. A. C. Chute, B. D., Angus McDonald Morton, M. D., of Bedford, N. S., and Bessie Amelia Reid of Halifax.

BERRY-PYNE.—At the residence of the bride's parents, Sept. 26, by Rev. L. J. Tingley, assisted by I. M. Baird (sic), Leonard Clayton Berry of Bridgetown, N. S., to Lottie Blanche Pyne of Clementsvale, N. S.

ARCHIBALD-ARCHIBALD.—At the residence of the bride's sister, Mrs. Peter Stevens, Brookfield, N. S., Sept. 26th, by Rev. J. J. Armstrong, Harry C. Archibald of Sydney, C. B., to Melissa Archibald of Truro, N. S.

RAYMOND-CROSBY.—At the residence of the bride's parents, Sand Beach, Yarmouth, N. S., by W. F. Parker, Fred R. E. Raymond and Clara E. Crosby, both of Yarmouth, N. S.

BYERS-FISHER.—At West New Anns, Colchester county, Sept. 12, by Rev. Robert Murray, George J. Byers of West New Anns to Francis F. Fisher, daughter of the late John W. Fisher of Bridgetown.

CALLINGTON-HUTCHINS.—At Upper Jemseg, Queens county, N. B., on Sept. 26, by Pastor W. J. Gordon, Benjamin Callington of Jemseg and Margaret J. Hutchins of Waterborough, N. B.

GERRAU-MORGAN.—At the residence of the bride's father, Deacon Henry Morgan, Sept. 19th, by Rev. F. B. See-ye, Frank Louis Gereau of Lincoln, Sunbury county, to Maggie Olivia Morgan of New Maryland, York county.

MCLAN-STEVENSON.—In the Baptist church at North River, Sept. 26th, by Rev. Addison F. Browne, assisted by Rev. Malcolm McLean, brother of the groom, Hugh A. McLean, gospel soloist of Montague and Lillian H. Stevenson, eldest daughter of John Stevenson of North River.

DEATHS.

PHIPPS.—At the residence of his grandparents, Forest street, Yarmouth, N. S., Sept. 26th, Lyman H. Phipps, aged 7 years and 10 months. "I shall go to him; but he shall not return to me."

WILSON.—At Westchester Station, Cumberland county, on the 6th inst., in the seventieth year of his age, James H. Wilson entered into rest. Bro. Wilson served in the American war and received a pen-

sion for his services. He enlisted in the army of Jesus Christ years before, and served his Captain till called up higher to receive the crown of life. He left a widow to mourn her loss.

MARCHANT.—At her home, Grafton, N. S., Aug. 24, Julia E., beloved wife of John H. Marchant, aged 32 years. Deceased sister was a daughter of Deacon Geo. E. Pineo and sister of Rev. C. E. Pineo, and was loved and respected by all who knew her. She was baptized into the Parrsboro Baptist church during the pastorate of her brother, and lived to reflect the life of her Lord, and was triumphant in death. May God bless the bereaved husband and child.

MILBERRY.—At Middleton, N. S., Sept. 15, Mrs. Mary Milberry, aged 88. The departed sister was baptized by the late Willard Parker and remained a consistent member of the Nictaux Baptist church to the end. Her hope was strong and bright. Christ her Saviour was the subject of her meditation and conversation. In her declining years he was more to her than ever before. She leaves two daughters, to mourn her loss, Mrs. Alfred Whitman of Waterville and Mrs. Meizina Whitman of Middleton. "Asleep in Jesus! Blessed sleep!"

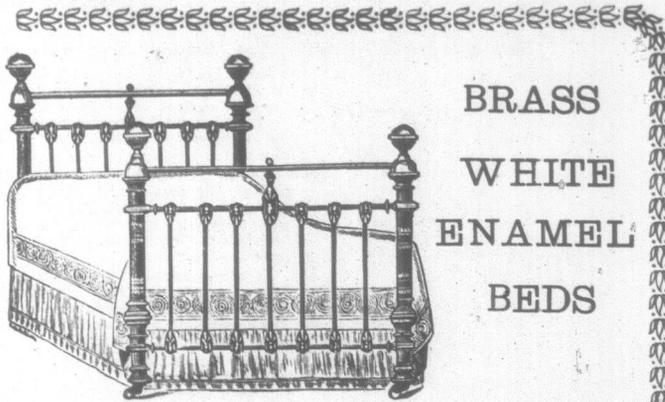
ALLEN.—Mrs. Harriet Dunn Allen, wife of Capt. John Allen, died at Wyndham, Maine, of cancer and was interred at Osborn, N. S., Sept. 9th, aged 65 years. Mrs. Allen spent her life at Ragged Island except the last 7 or 8 years. She was a devoted and valued member of the Osborn Baptist church, and the esteem in which she was held was shown by the concourse of people who attended her funeral. She died firmly trusting in Jesus Christ, and leaves a husband and several children to mourn her loss.

HARLOW.—At Westfield, Queens county, N. S., Miss Ella, only daughter of Deacon Abial and Josephine Harlow, passed peacefully on to her eternal reward, aged 24 years. She had professed faith in Jesus, in health, and united with the Baptist church. Her sickness which continued through more than four months of suffering was borne with great patience and Christian fortitude. Her heart and soul seemed filled with the sweet presence of Jesus and her sick-room for days and weeks testified to the power and blessedness of the religion of Jesus Christ. This proved a great blessing to her loving parents and brothers and helped to smooth the way for her departure. May the dear Lord prepare each one to meet her in the better land.

WILSON.—At Tancook, Lunenburg Co., N. S., Sept. 18th, Deacon Nelson Wilson, in the 55th year of his age. Our dear brother will be greatly missed on this little island. He joined the church in early manhood, and for the past few years has faithfully filled the office of deacon. During the past month our brother suffered much in body, but his soul was at rest, he knew he was "in Christ," and was persuaded "that neither death, nor life, nor any other creature could separate him from the love of God. We are praying that our Father may bless and help the widow who is left to mourn. Only a short time ago she was called upon to part with the last of her children, and now her only support is taken from her. May God bless her, and all who mourn their loss.

ATKINS.—At Port Medway, N. S., Sept. 7th, Deacon Thomas Atkins, aged 72. Early in life Bro. Atkins accepted Christ as a Saviour, and united with the Port Medway Baptist church. As deacon and superintendent of the Sabbath School he served his church with a faithfulness which made him a helpful, worthy member and one who is much missed. For his service in the cause of Christ, his genial manner, and his upright, Christian character he was held in high estimation. Our brother's last days on earth were such as became a Christian, and exemplified the power of Christ and the influence of his teachings. A tedious and distressing illness was borne with marked patience and resignation, and as the hour of death approached, bringing more intense suffering, he gave greater expression to his faith in Christ and the hope he had of eternal life. A widow, three sons, and one daughter are left to mourn their loss, but do not mourn as those who had no hope. The funeral services held on Sunday, Sept. 9th, were very largely attended.

MURCHY.—At Little River, Halifax county, N. S., on the 17th inst., William Elgin Murchy, in the 40th year of his age. Five days before his death Mr. Murchy was in the enjoyment of the most robust health. Early on the morning of Thursday he left his home to attend to some business. When about 2 miles from home by a sudden accident he was violently thrown from his wagon, and in his fall received such injuries as left him entirely helpless. A neighbour found him lying by the road side. As quickly as possible he was conveyed to his home, the best medical skill available was summoned, and all that the physician and kind friends and neighbors could do to prolong life and alleviate suffering was done, but all in vain. God had evidently willed otherwise, and on



BRASS WHITE ENAMEL BEDS

METAL BEDS

Are now 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

Monday evening following the accident, surrounded by his grief-stricken wife and four helpless children, he passed away. He professed to have accepted Christ as his Saviour during his illness, and his excellent Christian wife has this to comfort her. Pastor Ingram conducted the funeral services which were attended by a large congregation.

WYMAN.—At Yarmouth, September 11th James Wellesley Wyman in the 77th year of his age. Brother Wyman has been one of the staunch old members of Zion church, having been baptized into its membership forty-one years ago. Inasmuch as his life was wholly spent in Yarmouth, his church connection was always with the church above mentioned. Brother Wyman was a man of sterling integrity and consequently one whose relations to the church always added prestige to her in the eyes of the busy world. He was not a man who by speaking took a prominent part in church life, but can be numbered in that circle of quiet Christians who are so essential to the prosperity of God's cause. His last illness was of a most trying character. For fourteen weeks he lay upon a bed of pain. In all these sufferings his heart was brave, and the last few weeks were brightened with his resignation to the will of the Lord and his earnest desire to be at rest. He passed away very calmly. On the following Friday he was buried in the town cemetery. Brother Wyman leaves a widow, two sons and two daughters, to whom the sympathy of the community very sincerely is extended.

WILLIAMS.—At Yarmouth, September 8th, Bess Williams, daughter of Mr. and Mrs. Benjamin Williams, age twenty-three years. Our young sister became a disciple of Jesus Christ and was baptized into the membership of Zion church seven years ago. She has been one of the most energetic and devoted in the ranks of the young Christians of this community. So buoyant were her spirits and so full of sunshine her disposition that she endeared herself to all with whom she came in contact. Her loss is irreparable to her home and to her church. There was none in the church whose loss will be more felt than that of our young sister. She was taken ill about five months ago with what seemed to be but a trifling sickness. As the days wore away the marks of rapid consumption became more evident and we began to see that she was being beckoned away from this busy life by the pale messenger of death. Rich in prospects as was her life, when she knew that death was upon her, in a spirit of beautiful resignation to God's will, she relinquished all her cherished life plans. Indeed at the last death became to her "very far better." Her victoriously happy death-bed has done much to remove the sting of separation, and the fear of death. Her funeral took place on the following Tuesday and was very largely attended. It is our prayer that the father and mother and brothers and sisters may continue to be borne up under this very severe blow, and that we all who knew her, may learn the lesson that we believe God intended to teach us through what seems to be, but certainly is not, an untimely decease. So may she though dead yet speak!

On Tuesday last in New York a huge boulder blown from an excavation in Fifth Avenue crashed through a window of Geo. Vanderbilt's mansion opposite. The glass was shattered in fragments and the costly shades and curtains were torn into tatters. A Russian cabinet filled with rare specimens of china and bric-a-brac, gathered by the Vanderbilts from all over the world, was also demolished. It fell with a crash on a pearl-inlaid table, on which was a rare vase and a marble statue, both of which were ruined by the accident.

It is easy and pleasant for us to honor the modest person.

Winter Overcoats. The right way to buy a Winter Top-coat is first to find a reliable place to order it, a place that you have confidence in, a place where you can get satisfaction or your money back if you want it—that place is our store. Winter Overcoats, Cloths and Linings ready for your inspection. A. GILMOUR, 68 King Street, St. John, N.B. Custom Tailoring.

WHEELER'S BOTANIC BITTERS. A reliable and effective medicine for cleansing the blood, stomach and liver. Keeps the eye bright and skin clear. Cures headache, dizziness, constipation, etc. Purely Vegetable, large bottles, only 25 CENTS.

CANADIAN PACIFIC RY. Tourist Sleepers. MONTREAL TO SEATTLE, WASH., WITH-OUT CHANGE. Leave Montreal every Thursday at 8.30 a. m. Arrive Seattle following Monday 5.10 p. m. Cost of double berth, \$8.00. FOR PASSAGE RATES To all points in the Canadian Northwest, British Columbia, Washington, Oregon, California, Japan, China, Around the World, etc., write to A. J. HEATH, D. P. A., C. P. R., St. John, N. B.

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. ESTABLISHED 1876. Branch House, 12 and 14 St. John St., Montreal.

Dictionary Girls.

A disagreeable girl—Annie Mosity.
 A sweet girl—Carrie McL.
 A very pleasant girl—Jenny Rosity.
 A smooth girl—Amelia Ration.
 A seedy girl—Cora Ander.
 A clear case of girl—E. Lucy Date.
 A geometrical girl—Polly Gon.
 Not orthodox—Hetty Rodoxy.
 One of the best girls—Ella Gent.
 A flower girl—Rhoda Dendron.
 A musical girl—Sarah Nade.
 A profound girl—Mettie Physic.
 A star girl—Meta Oric.
 A clinging girl—Jessie Mine.
 A nervous girl—Hester Ical.
 A muscular girl—Callie Sthenic.
 A lively girl—Anna Mattion.
 An uncertain girl—Eva Nescent.
 A sad girl—Ella G.
 A great big girl—Ellie Phant.
 A warlike girl—Milly Tary.
 A chemical girl—An Eliza.
 A girl at the foot—Peggy.

News Summary.

James Lindsay, city treasurer of Ottawa, on Monday recovered a verdict for \$500 damages against the Ottawa Citizen for libel, arising out of charges made against the department when Lindsay was accountant.

Mexico's congress has declared the result of the presidential election. Gen. Porfirio Diaz was unanimously elected and will be inaugurated next December. The president has entirely recovered from his recent indisposition.

At a convention of the United Irish League on Monday Hon. Edward Blake was selected as the candidate for Longfords. The nomination was attended by scenes of great enthusiasm.

R. P. Roblin, M. P. P. for Woodlands, was elected Premier of Manitoba at a caucus of the cabinet and prominent Conservative members.

Philip Shubin, Ivan Buckneff and Ivan Samarin, accompanied by Frank Pedley, superintendent of immigration, arrived in Montreal on Wednesday to make arrangements with the C. P. R. for the transportation of 7,000 Moldavians who expect to leave Russia next winter to settle in the Northwest.

Prof. Wm. Seymour, formerly of Toronto and a well-known educationist, committed suicide on Wednesday at the home of his sister, Mrs. Fred Collins, in M.D.C., by shooting himself in the head with a revolver.

Dr. Allison, of Mount Allison University, Sackville, has received a cheque from the executors of the late Mr. Massey, Toronto, for \$50,000, being an instalment of the \$100,000 bequeathed to the Sackville institution.

It is stated at Ottawa that the reason nothing has been done in the Pacific cable matter is that all the tenders for the construction received by the home government are too high.

Lieutenant Horace P. McIntosh, of the United States navy, is on his way to Chili, where, by consent of the United States government, he is to superintend the construction of a navy for the Chilean government. Five admirals of the United States navy, without conference among themselves, recommended him for this work.

J. M. Fulton, banker and broker, of Montreal, recently found guilty of the theft of \$12,000 from Mrs. G. J. Coristine while acting under power of attorney, has been sentenced by Judge Quimet to five years in St. Vincent de Paul penitentiary.

The "people's singing classes" of New York city have planned to raise \$250,000 as a fund to put up a building that will seat 10,000, and which will be called the American institute of music. Among the directors of the proposed institute are named Carl Schurz, Andrew Carnegie, Jacob Schiff, Bruce Price, the sculptor, Miss Callender and Ambrose H. Phipps.

A mob has destroyed the Catholic church at Tokaahang, a few miles from Canton, China, and desecrated the American Baptist mission graveyard, the Herald's correspondent at Hong Kong cables. Boxers have also destroyed the Presbyterian church, just outside Canton. The feeling at Fatsan is intensifying.

The bank of Montreal's deposits are the largest in the history of the institution, and its business generally has never been equalled. It has \$55,578,597 deposits in Canada, and besides has \$10,181,066 in its American or English branches. Its total loans amount to \$73,265,916, which with its investments in bonds, gives a total of more than \$75,000,000 of employed funds.

A very interesting provision is made in the French educational system for encouraging the children in the habit of saving. The teachers are empowered to receive any sums from one sou upwards which the scholars wish to place on deposit, and these are collected monthly by agents of the savings banks. Every depositor receives a bank book, only the child with savings under one franc gets a small bank book while the child with more than that amount has a large one. During the last 17 years the boys and girls have opened more than half a million accounts in the savings banks.

Mr. Dingee Scribner was killed on Monday at Hampton by a fall from a wagon. The horse shied and Mr. Scribner was thrown out on his head. Mr. Scribner was visiting his brother Robert D., at Hampton. It is said that the horse was the same as that which, running away some time ago, caused Mrs. Robert D. Scribner's death. Mr. Dingee Scribner was 83 years old, but was much younger in appearance, and was a very active man for that age. He was a native of Queens county and came to St. John when a youth. At one time, in company with Mr. E. E. Kenney, he carried on the business of pianoforte making, but for a great many years he has been a maker of fishing rods and a dealer in sportsmen's supplies. As a fisherman and a rod maker he had a reputation which went far beyond the limits of this province, and his reliable character made him hosts of friends.

HALF-HEARTED ATTEMPTS

TO GET WELL ARE NEVER SUCCESSFUL.

Honest Use of Paines Celery Compound Will Permanently Banish Your Troubles.

THE GREAT COMPOUND GUARANTEES A NEW LEASE OF LIFE.

It is pitiable to see the half-hearted and almost useless attempts made by many people to get rid of poor health. More determined efforts and greater energy would be put forth to achieve victory in any other undertaking.

Too many are believers in "fatalism," others make use of almost anything that is recommended by neighbors, while others are quite satisfied if temporary relief is afforded.

If Paine's Celery Compound be used to cleanse the blood, to regulate and tone the nerves, to banish rheumatism, neuralgia, headaches, kidney disease and dyspepsia, then be assured the good work is fully and permanently accomplished.

It is positively criminal and foolish for young or old to mope around in a half-sick condition and shut their eyes to the grand blessings offered by Paine's Celery Compound. The world knows of no other medicine as good for fortifying and building up the system to battle against the trying and varying weather of autumn.

Go to your druggist at once and procure a bottle of Paine's Celery Compound and see how soon the "blues" will vanish; your nervous depression, headache, backache, rheumatism and neuralgia will go, and permanent health, activity and happiness will be yours.

New Methods in Medical Science

Wonderful Discoveries by a Famous Specialist who is Curing Thousands of

Consumption, La Grippe, Lung Debility, Bronchitis and all Pulmonary Diseases

FULL FREE TREATMENT.

Every sufferer from Diseases of the Throat and Lungs need despair no longer—help is at hand.

No matter how many discouragements have been met with, the cure is swift, certain and permanent.

Each of the Three Preparations comprising the Slocum system of Treatment act together, until perfect health results.

Men, women and children are being cured in every Province by the famous new treatment, and medical certificates are daily flocking to the Slocum standard.

You or your sick friends can have a FREE course of Treatment. Simply write to THE T. A. SLOCUM CHEMICAL CO., Limited, 170 King St. West, Toronto, giving post office and express office address, and the free medicine (The Slocum Cure) will be promptly sent.

When writing for them always mention this paper. Persons in Canada, seeing Slocum's free offer in American papers will please send for samples to the Toronto laboratories.

Act NOW. Get rid of that stubborn cough; rid your system forever of the diseases which quickly lead to Consumption. Let no prejudice prolong further suffering when the trial treatment can be had for this mere asking.

DON'T DELAY.

The Empire Typewriter



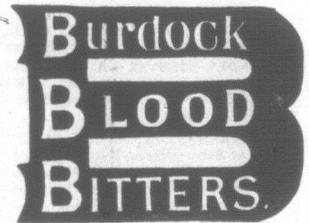
Price \$60. Why pay \$120? It is equal to any machine in the market, and is superior to all in several important features.

Send for Catalog

H. C. TILLEY, General Agent 147 Canterbury Street, St. John, N. B.

SALT RHEUM.

A Severe case Permanently Cured by



"I had Salt Rheum in my face and hands for three years and could not get anything to cure me till I used Burdock Blood Bitters. On taking the first bottle there was a great change for the better and by the time the second bottle was finished I was completely cured and have had no return of the disease since."

"I have great faith in B.B.B. as a cure for blood and skin diseases." Miss Maud Bruce, Shelburne, N.S.

Young Men and Women from all parts of the Province attend

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, Shorthand and Typewriting, and kindred subjects; also to supply business men with Bookkeepers and Stenographers. There is an increasing demand for young men who can write Shorthand, and we make a specialty of this branch, teaching the Ben Pitman, Isaac Pitman and Perin 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.

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.

Equity Sale

There will be sold at Public Auction, at Chubb's Corner (so called), in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, on Saturday, the Third day of November next, at the hour of twelve o'clock, noon, pursuant to the directions of a Decreeal Order of the Supreme Court in Equity, made on Tuesday, the Twenty-first day of August, A. D. 1900, in a certain cause therein pending wherein John H. Allen is Plaintiff, and George F. Dunham and Matilda Francis Dunham, his wife, are Defendants, with the approbation of the undersigned Referee in Equity, the mortgaged premises described in said Decreeal Order as: "All that certain lot, piece or parcel of land situate, lying and being on the north side of Peter's Wharf (so called), in Queen's Ward, in the City of Saint John, having a front of thirty-five feet on Peter's Wharf and extending northerly forty-three feet to the side line of land now or formerly owned by the Hendrick's Estate and butted and bounded as follows to wit: Beginning at the South West Angle of the lot sold by the late Charles L. Peters to one Thomas Nesbit, thence running North along the West side line of the Nesbit lot forty-three feet, or to the South side line of the land owned by the Hendrick's Estate, thence westerly along the said Hendrick's Estate line thirty-five feet, thence South parallel with the West side of the Nesbit lot forty-three feet, thence East along Peter's Wharf and at right angles with the last mentioned line thirty-five feet to the place of beginning, making a lot thirty-five feet front and forty-three feet deep, together with all and singular the buildings, fences and improvements thereon, and the rights and appurtenances to the said lands and premises belonging or in any wise appertaining, and the reversion and reversions, remainder and remainders, rents, issues and profits thereof, and all the right, title, power, right of dower, interest, property, claim and demand, whatsoever both in Law and in Equity or otherwise of them the said George F. Dunham and of Matilda Francis Dunham into or out of or upon the said lands and premises thereby conveyed or intended so to be, and any and every part thereof.

For terms of sale apply to the Plaintiff's Solicitor. Dated this 26th day of August, A. D. 1900. DANIEL MULLIN, Referee in Equity. AMON A. WILSON, Plaintiff's Solicitor.

Pretty Birthday Remembrance.

Mrs. Rebecca D. Lowe, president of the General Federation of Women's Clubs, who is summing at Lake Champlain, recently had a birthday, and received upon that occasion a large cake. In the frosting was inscribed "Birthday Greetings, August 24, 1900." It was accompanied by a souvenir card, on which was painted four-leaf clovers. In gilt lettering appeared her name, the names of the friends who contributed to the remembrance, and the following legend, which is one of her favorite quotations from Browning: "Know, not for knowing's sake, But to become a star to men forever; Know, for the gain it gets, the praise it brings, The wonder it inspires, the love it breeds."

MORE BOXES OF GOLD, And Many Greenbacks.

To secure additional information directly from the people, it is proposed to send little boxes of gold to persons who write the most interesting, detailed, and truthful descriptions of their experience on the following topics:

1. How have you been affected by coffee drinking and by changing from coffee to Postum.
2. Do you know any one who has been driven away from Postum because it came to the table weak and characterless at the first trial?
3. Did you set such a person right regarding the easy way to make Postum clear, black, and with a crisp, rich taste?
4. Have you found a better way to make it than to use four heaping teaspoonsful to the pint of water, let stand on stove until real boiling begins, then note the clock and allow it to continue easy boiling full 15 minutes from that time stirring down occasionally? (A piece of butter about the size of a navy bean, placed in the pot will prevent boiling over.)
5. Give names and account of those you know to have been cured or helped in health by the dismissal of coffee and the daily use of Postum Food Coffee in its place.
6. Write names and addresses of 20 friends whom you believe would be benefited by leaving off coffee. (Your name will not be divulged to them.)

Address your letter to the Postum Cereal Co., Ltd., Battle Creek, Mich., writing your own name and address clearly.

Be honest and truthful, don't write poetry or fanciful letters, just plain truthful statements.

Decision will be made between October 30th, and November 10th, 1900, by three judges, not members of the Postum Cereal Co., and a neat little box containing a \$10 gold piece sent to each of the five best writers, a box containing a \$5 gold piece to each of the 20 next best writers, a \$2 greenback to each of the 100 next best, and a \$1 greenback to each of the 200 next best writers, making cash prizes distributed to 325 persons.

Almost every one interested in pure food and drink is willing to have their name and letter appear in the papers, for such help as it may offer to the human race. However, a request to omit name will be respected.

Every friend of Postum is urged to write and each letter will be held in high esteem by the company, as an evidence of such friendship, while the little boxes of gold and envelopes of money will reach many modest writers whose plain and sensible letters contain the facts desired, although the sender may have but small faith in winning at the time of writing.

Talk this subject over with your friends and see how many among you can win prizes. It is a good, honest competition and in the best kind of a cause. Cut this statement out for it will not appear again.

The Farm.

Russian Uses for Sunflowers.

As a rule sunflowers are merely considered from the decorative point of view; but those interested in encouraging agricultural pursuits (especially for the employment of women) would do well to turn their attention to the use which Russia makes of these flowers. There both farmers and manufacturers manage to make a good profit out of them. There are two distinct sorts—one with the large seeds, regarded by the people as quite a delicacy, and the other with small seeds, from which oil is extracted. In Russia eighty-five mills are at work crushing out the oil, which is gradually superseding all other vegetable oils for cooking purposes. One of the large mills produces 1,500,000 pounds of this oil annually.

After the oil has been extracted the seeds are still of use, being made into cakes for cattle. The seed cups of the flowers are eaten by sheep, and the shells and the stalks come in for fuel. From an acre of land nearly two thousand pounds of this fuel is obtained, and even then the value of the sunflower is not exhausted, for from every one thousand pounds of the ashes three hundred and forty pounds of potash are produced; and when planted in malarial districts the sunflower has been proved to be as beneficial as the eucalyptus in the Italian marshes. It seems a pity to neglect the scientific cultivation of such an extremely valuable plant, which flourishes very well in our country.—(London Daily Graphic.

Farm Notes.

One of the questions at the present time is, Why do farmers of the Eastern and Middle States raise their swine mostly on milk and grain? Fencing costs less than in most of the Western States and grain is much higher, but scarcely one farmer in ten has a pasture for swine except it be a small wallowing place without a blade of grass. There are many hill farms that have fields not easily tilled that would grow clover and make healthy pasture for swine. Probably those farmers who sell hay and grain will find out after their farms are run so poor there is nothing more to sell that there is something in growing swine.

I used to think it pretty hard on the owner of a dog to compel him to pay for a sheep or two his dog had killed after he had paid taxes on several dogs for many years amounting to hundreds of dollars. It seemed to me that the owner of the sheep should be paid from the fund the owner of the dog had helped raise and the dog should be killed. After living in the village a short time my mind has changed. I am satisfied the law is not severe enough in some ways. Not one in ten of the yelping curs in a village are worth a cent. It would please me to see a law compelling the owner of every dog to get the signatures of three good citizens stating that his dog was harmless to the community before he could get a license from a justice to keep it.

Some people who get their bread from their labor and board at home, and some farmers who hire much help think the cheaper they can live the more profitable it is for them. The wear of vitality must be wholly replaced by the food we eat. Those who board themselves will find it much easier to perform their labor on a generous diet of what they need, and those who board their laborers will get more work done and less grudgingly by trying to please them, instead of supplying them with food they do not like.

Some farmers have enough children from eight to fourteen years of age, who do very little work, to do enough odd jobs and light work with proper encouragement to take the place of a man on the farm. There is need of a pleasant method in breaking children as well as dumb brutes. There is much nice work that children will do well with a little coaxing and a little pains to show them where they are wrong, instead of condemning every little

mistake. Sowing grass seed is called particular work, but how well I recollect trudging behind a harrow and seeding a field when a little lad not old enough to drive the team.

When farmers began to dishorn their stock I condemned it as cruel and inhuman. After seeing an ugly herd dehorned and at peace with each other in a small yard I changed my mind and thought it better for them to suffer for a few days than endanger each other's lives eight or ten years. I prefer to let the other fellow do the dishorning. One job was enough for me.

Several years ago a neighbor gave me some small trees for firewood on a hillside that were considered worthless because the hill was so steep it would cost more than their worth to get them. The poles were cut from sixteen to twenty feet in length and laid in large, compact piles, the large ends down the hill. A chain was wrapped around each pile a little the nearest the large ends. A stout binder was put in, which was fastened at the other end by wrapping it with the hitching chain used to draw the load. The piles should be made snug in order that the binding chain may hold the draught together if it is inclined to run alone in some places. It is surprising how large a load may be drawn if there are not too many stumps and knolls. A large load of a cord or more will run steadier than a light one. The ground should be dry, as the load is not so apt to run and endanger the team.

It is easy for most persons to learn to file crosscut saws if they are particular to keep the teeth of good length, not let them get too wide, and never file to a sharp point. The trouble with beginners is that they are apt to let the file touch when drawing it back. This soon spoils the cut of the file. In using a dull file it is quite natural to file the points and neglect the width and length of the tooth. This gets the teeth stub shaped, making it impossible to do good work with the saw. Do not file to a needle point; the teeth will either break or bend in hard timber if the temper is extra good. The rakes should be filed with a three cornered file, which will keep them slim enough to wear away as fast as the other teeth. If the teeth are very large the rakes should be nearly one-eighth of an inch shorter than the cutting teeth. If the teeth are fine a little more than one-sixteenth will be enough. The upset is the best method of setting. If the setting is done when the saw is dull it will partially sharpen the teeth, which give much more service from the same amount of filing than by setting teeth with a set that springs the point of the tooth.—(J. H. Andre.

Great Work for Little Money. DIAMOND DYES ARE THE MOST PROFITABLE AGENTS USED IN THE HOME.

No other article used in the homes of the Dominion of Canada are as popular as the Diamond Dyes. These indispensable helps in economical housekeeping make new friends every day. This popularity is gained by quality, excellence of colors and ease and comfort in doing the work of dyeing.

Just think of it! One package of any of the Diamond Dyes will color from one to six pounds of goods, according to the shade desired. This is wonderful work when the small expense is considered.

Your last year's jacket, cape, blouse, dress, skirt, and your husband's suits and children's clothes may be soiled, faded and unsightly; but with a ten cent package of Diamond Dyes you can work a mighty change, and make the old things like new for this season's wear. One effort in this work of true economy will convince you that Diamond Dyes are true money savers to the family.



Tired Housekeepers.

Disordered Kidneys bring them a multitude of pains and aches.



How often women give out before the day's work is fairly begun and sink into a chair utterly worn out. But the housework must be done even though the back does ache, and the head feels ready to burst. These women can't understand why they are never strong, why the night does not bring rest, why they are always tired, have no appetite and seem to be pains and aches all over. As a rule the real cause of the trouble is the last one thought of. It all comes from the kidneys. These delicate little filters of the blood get out of order, and as a result the uric acid and other poisons that they ought to carry off are sent back into the system. There's no use trying to get relief until the kidneys are restored to health. The easiest, safest, quickest way to accomplish this is to take Doan's Kidney Pills—nature's own remedy for all kidney diseases and derangements. Mrs. Martha S. Frost, Little River, Digby Co., N.S., recently wrote as follows: "I have much pleasure in stating that Doan's Kidney Pills have wonderfully improved my health. I had been suffering with lame back for a number of years and at the time I began taking Doan's Pills I was almost unable to do any housework. "I have used three boxes and must say they have taken the pain out of my back and restored my strength. I don't think there is any other medicine equal to Doan's Kidney Pills for kidney troubles."

House to Let in Wolfville.

A very desirable residence in a healthy and beautiful location. Within five minutes walk of Railway Station, Post Office, Public School, College and Baptist church.

Furnace, Bath Room, etc. Address: "B," Box 267, Wolfville, N. S.

Notice of Sale.

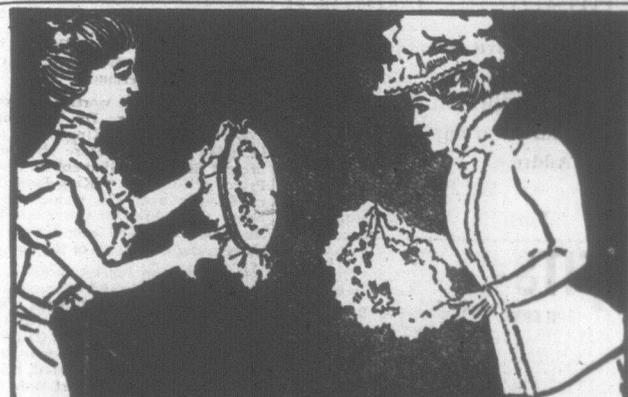
To the Heirs, Executors and Administrators of Samuel Mallory, late of the Parish of Simonds, in the City and County of Saint John, and Province of New Brunswick, Farmer, deceased, and to Maria E., his wife, and to all others whom it doth, can or may concern:

Take notice that there will be sold by Public Auction, at Chubb's Corner (so called) in the City of Saint John in the City and County of Saint John and Province aforesaid, on Saturday, the Twentieth day of October next, at twelve o'clock noon,—All that certain lot, piece or parcel of land situate, lying and being, partly in the Parish of Upham in the County of Kings, and partly in the Parish of Saint Martins, in the said City and County of Saint John, known and distinguished as lot number four (4) in the Grant under the Great Seal of the said Province to Schibald Rutledge, and others, containing two hundred acres more or less and bounded on the South and West by land owned by George Dunoon, on the East by land owned by Andrew Roddick, and known as the South Farm, and on the North by lands owned by Andrew S. Fowler, together with all and singular the buildings, improvements, privileges and appurtenances to the said premises belonging or in any wise appertaining.

The above sale will be made under and by virtue of a Power of Sale contained in a certain Indenture of Mortgage made by the said Samuel Mallory and Maria E., his wife, of the one part, and the Foreign Mission Board of the Baptist Convention of the Maritime Provinces of the other part, dated the first day of April, A. D. 1892, and duly registered in the offices of the Registrars of Deeds in and for the Counties of Kings and the County of the City and County of Saint John, in book 2, No. 4, pages 615, 616, 617 and 618, of Records the twenty-first day of June, A. D. 1892, and in book No. 43 pages 29, 30 and 31, of Records the seventh day of April, A. D. 1892, respectively, reference being thereunto had will more fully and at large appear, default having been made in the payment of the money secured by the said Indenture of Mortgage.

Dated the first day of August, A. D. 1900. The Foreign Mission Board of the Baptist Convention of the Maritime Provinces, Mortgagee.

AMON A. WILSON, J. W. MANNING, Solicitor to Mortgagee, Secretary.



There is entire satisfaction in the result of work done with Brainerd & Armstrong Asiatic Dyed Silks.

Three hundred and seventy six shades insure just the color-tone you want.

Brilliant, lasting colors, insure the beauty of your work as long as the fabric lasts.

Patent Holders (on no other make) insure convenience in using, no waste, can't soil or tangle.

Send three holder tags or a one cent stamp for our "BLUE BOOK"—explains exactly how to embroider 50 different patterns.

THE CORTICELLI SILK CO., 71-73 North Street, ST. JOHN'S, P. E. I.

BE SURE

BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs.

BE SURE and get the aforesaid before buying elsewhere.

WE MUST SELL our large and increasing stock of slightly used Karn Pianos and Organs to make room for the GOODS WE REPRESENT.

MILLER BROS.

101, 103 Barrington Street

HALIFAX, N. S.

News Summary.

Business failures in the Dominion last week numbered eighteen, against twenty-one in the corresponding week of 1899.

In the Kings county, N. B. election on Thursday last, Hon. Dr. Pugsley was elected by a large majority over his opponent, Mr. Sproule.

A new hospital is soon to be erected on Whitney Avenue in Sydney. The site covers five acres, and the building will cost in the vicinity of \$30,000.

A London despatch of Sept. 30 says: It is officially announced that Lord Roberts has been appointed commander-in-chief of the British army. To-day is Lord Roberts' birthday.

The wreck of the government steamer Newfield was sold on Friday at Digby, as she now lies, to E. Lantalm, of St. John, for \$250, also a quantity of coal, anchors, etc., the total amount of his purchase being \$640.

Completed assessment returns of Toronto make the total taxable assessment \$128,954,144, an increase of \$3,218,135 over last year. Half of the increase is on new buildings. The population is returned as 199,043, an increase in the year of 6,136.

Geo. A. Pearson, of Hamilton, Ont., who confessed to the killing of Annie Griffin by shooting her with a revolver while out driving Sunday night, was placed on trial Friday. Pearson pleaded guilty, and was committed for trial at the October assize.

The jury of final appeal in the Paris exposition awards has finished its work. America received the highest total awards of any nation save France, and she also received more awards in each classification, except grand prizes, in which Germany secured a greater number.

Last Saturday's issue of the Halifax Morning Chronicle was a special number containing 32 pages, with a handsome map of Cape Breton, on which the coal and other mineral areas are designated. There are also many illustrations and a large amount of importance concerning Sydney and the great enterprises now in progress there. Price ten cents.

Great Britain has sent a note to the Dutch government, according to a despatch from Amsterdam to the Daily Mail, which contains a warning that if Mr. Kruger is allowed to carry halibut or state archives on board the Dutch warship which is to bring him to Europe, it will be considered a breach of neutrality on the part of the Netherlands.

From a source worthy of confidence says the Courier Du Toir, of Paris, "We learn that the King of the Belgians intends to abdicate before the close of the present Belgian parliament in favor of the Prince of Flanders. King Leopold counts confidently upon the result of his action being the sinking of the quarrels of the rival parties, which would unite to observe the conditions of the new regime."

Owing to the receipt of many inquiries from Great Britain and other countries, the department of agriculture at Ottawa is preparing for the publication and distribution of a list of exporters of Canadian farm products. In order that it may be as complete as possible when printed, this list will be held open for a short time longer to receive the names of firms not yet upon it. Any firm exporting Canada farm products by sending a business card to the commissioner of agriculture, Ottawa, may have their name put upon that list free of charge.

I was cured of terrible lumbago by MINARD'S LINIMENT. REV. WM. BROWN.

I was cured of a bad case of earache by MINARD'S LINIMENT. MRS. S. KAULBACK

I was cured of sensitive lungs by MINARD'S LINIMENT. MRS. S. MASTERS.



Ask the girl who has tested it.

Ask any one who has used Surprise Soap if it is not, a pure hard soap; the most satisfactory soap and most economical.

Those who try Surprise always continue to use it.

SURPRISE is a pure hard Soap.



McLEAN'S VEGETABLE WORM SYRUP Safe Pleasant Effectual

Don't Attend Any Business College

until you have seen the catalogue issued by the Fredericton Business College, which will be sent free to any address on application.

Address: W. J. OSBORNE, York St., Fredericton, N. B.

FITS CURED advertisement with text: List of a fit cure for Epilepsy and kindred affections is the only successful remedy, and is now used by the best physicians and hospitals in Europe and America. It is confidentially recommended to the afflicted. If you suffer from EPILEPSY, FITS, ST. VITUS' DANCE, or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle and try it. It will be sent by mail prepaid, if the cure is effected, the cost of the bottle also has failed. Write mentioning this paper, and give full address to THE LIEBIG CO., 179 King street west, Toronto.

The Twelfth Year

of the Gordon Missionary Training School will open at the Clarendon Street Baptist church on Wednesday, October 10, 1900

Students desiring admission will meet the Examining Committee at 10 a.m. in the vestry, entrance at the Montgomery Street door.

The courses of instruction will be along the same line as heretofore.

To those who have made inquiries concerning the School, and to all who apply, a prospectus, giving fuller particulars, will be sent in a few days.

President, REV. A. T. PIERSON, Brooklyn, New York.

Supl., REV. JOHN A. McELWAIN, 194 Huntington Ave., Boston.

Sec'y-Treas., MRS. A. J. GORDON, 182 W. Brookline St., Boston.

Do your best. It will do you good just to see what your best is like.

The Mighty Curer THERE IS NOTHING SURER

INDICESTON Than



Highest Endorsements. FREE SAMPLES for the Asking. K. D. C. Co., Limited, New Glasgow, N. S.,

or 27 State Street, Boston.



The dictionary says

success means prosperity; good fortune; a wished-for result. The success of Pearline means more. It means that Pearline has proved itself the easiest, quickest, safest, most economical thing to use in washing and cleaning. It means that women

have found this true, and haven't been slow to tell others the truth about it. There's nothing odd about the success of Pearline. It does so much and saves so much. Cleanliness is next akin to Godliness.

DYKEMAN'S

THREE ENTRANCES } 97 KING STREET, 59 CHARLOTTE STREET 6 South MARKET

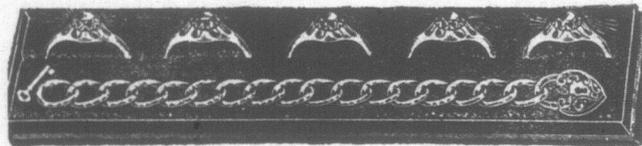
OUR NEW FALL STOCK OF DRESS GOODS HAS ARRIVED and out of this vast assortment we are sure to be able to please you in style, please you in price, and we will please you with our methods of doing business.

54 INCH GOODS are popular this year for dress materials, and it requires much less for a dress than of the ordinary width. We are showing some excellent 54 inch goods in small plaids and plain colors,—such as grays, heathers, and invisible checks, Prices from 75c. to \$1.50.

Send to us for Samples of Dress Goods that you may want and you will find you will save money by sending us your orders. We pay expressage on parcels amounting to \$5 and over.

F. A. Dykeman & Co. St. John, N. B.

Given Away Free



In order to introduce our Assorted Steel Pens we are giving away Watches and Chains, Rings, Bracelets, Autoharps, Jack Knives, Fountain Pens, Air Rifles, Cameras, Chairs, Clocks, Skates, Sleds, and numerous other beautiful premiums. LADIES, BOYS and GIRLS send us your full name and address and we will send you 13 packages of our assorted Steel Pens to sell among your neighbors and friends at 10c. per package. When sold remit us amount due, \$1.30, and we will forward premium you select from our magnificent catalogue which we mail with goods. Send to day. Address

STANDARD WATCH & NOVELTY CO., Dept. H., ST. JOHN, N. B.



To any Reader

of this "Ad." who intends buying an Organ we would say—Be sure and write us. Why? Because we sell the best organ (The Thomas) on the most reasonable terms, as thousands of our customers can testify. Catalogue sent free on application.

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

INCOME INSURANCE

DO YOU WISH to know something about our New Form of Insurance? It will pay you to investigate it even if you have resolutely opposed Life Insurance plans hitherto. If you will favor us with your age we will send you in return the details of the best Protection and Investment plan that was ever devised.

1871 PROMPT SETTLEMENT IS OUR STRENGTH. 1900 C-Confederation Life Association, Toronto, S. A. McLEOD, Agent at St. John. GEO. W. PARKER, Gen. Agent Office, 45 Canterbury St., St. John, N. B.

THE CHRISTIAN VOICE

Vol. XV

The Galician

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The Johannesbu... Plot.

has been publis... interest. The p...