

# Messenger and Visitor.

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**Death of the Ameer.** News of the death of the Ameer of Afghanistan, which occurred on the 3rd inst., reached London early last week, giving rise to considerable apprehension as to the effect of the event upon British interests in the east. The late Ameer, Abdurrahman Khan was born in 1830. After leading an adventurous life in his youth, taking part in different civil wars and finding an asylum for several years with the Russians who treated him with much consideration, Abdurrahman Khan came to the front in the affairs of his country, and in 1879 was recognized by the British Government as Ameer in preference to the irreconcilable Yakoub Khan. He was accordingly established on the throne of Afghanistan and granted a subsidy of twelve lakhs of rupees a year, besides help in various other directions. He remained faithful in his friendly attitude toward the British Government, and found the friendship profitable to himself, for his throne was thus secured and he was enabled to extend the bounds of his government into Kafiristan. The effect of the death of the Ameer upon British interests is not easy to forecast. He leaves several sons, all of whom may be ambitious to succeed him. The political condition of the country is very unsettled, the tribes are loosely held together and are frequently in revolt against the Ameer's authority. Abdurrahman appears to have been a man of much ability who had remarkable success in holding the tribes together. Much will of course depend upon the ability of his successor and his disposition toward the British. At such a junction the effect of Russian intrigue is quite naturally feared. It is believed, however, that the present Viceroy of India, Lord Curzon, has studied the Afghan situation very thoroughly and has taken great pains to master the problem of British policy in Central Asia. A good deal of satisfaction is therefore felt in the fact that at the present time the interests of the Empire in that part of the world are in so competent hands. The Ameer's chosen heir is his son Habiboullak who had been trained with that purpose in view, and was in possession of the strongholds when the change came. One of the officials of the Indian Office in London is quoted as saying that the new Ameer is known to be a strong and capable man, and that his father had done everything to secure for him the undisputed succession.

**New Ontario.** The development taking place in northern or New Ontario is leading to an influx of permanent settlers of considerable importance. According to the report just issued, of the Director of Colonization, Mr. Thomas Southworth, 818 colonists took up land in Ontario in 1900, who with their families number 2,266 people, their holdings amounting to 127,494 acres, and these figures will be greatly exceeded, it is said, by the present year's returns when they shall be completed. Of the 818 families which have settled in northern Ontario during the past year the large number—504—were from other parts of the Province. Of the remainder 65 came from the United States, 42 from Manitoba, 29 from Quebec and the balance from several European countries. The report on immigration for the Province shows a slight revival, but the numbers are still far below those of fifteen or twenty years ago. The number of steerage passengers settling in Ontario last year was 4,983 as compared with 4,015 in 1899, but for 1883 the figures were 27,119. Juvenile immigration from the old country has decreased. In 1888 the number was 1,839. Last year it was only 981, of which number Dr. Bernardo furnished 752. Other reports go to show that much is being done in mining, in lumbering and in railway extension in New Ontario. A railway to James' Bay has been long talked of for the purpose of connecting the northwestern grain

fields with a northern ocean route by way of Hudson Bay. The success of transatlantic navigation by that route is doubtful, to say the least, but apart from that consideration, a railway is being built which is likely in no very long time to be extended to the southern waters of Hudson Bay. This railway is opening up for settlement some good farming lands. There is also much mineral and forest wealth which it will make available for development as well as the valuable fisheries of those great northern seas.

**Hon. Clarke Wallace.** The prominent and influential position which the late Hon. Clarke Wallace, M. P., occupied in Canadian public life, is shown by the large space devoted to him in the daily papers of both parties. Yet Mr. Wallace was never a member of a Canadian cabinet, but though for three years under Sir John Thompson and Sir Mackenzie Bowell he held the administrative position of controller of customs. For the remainder of his twenty-three years of public life he sat in parliament as a private member. But even when not in office, Mr. Wallace was for many years a good deal more than the representative of an Ontario constituency. During half his political career he was the official head of the Orange body in British America. While that association is non-political in a party sense, it is concerned about many issues with which parliaments and governments have had to deal. Among those which have arisen in Mr. Wallace's time, were the Irish home rule resolutions, the incorporation of the Orange order by act of parliament, the Jesuits, estates bill, and the Manitoba schools question. In dealing with these issues, Mr. Wallace was more often than not in opposition to the leaders of the conservative party to which he belonged. He resigned office and went into opposition for a time when the policy of the Bowell Government on the Manitoba question was announced. Yet he did not allow these controversies to affect his position on other issues, and when the change of government disposed of school question, Mr. Wallace became once more an active and aggressive fighter in the front line of the conservative party. Mr. Wallace was not an orator, not even a pleasing speaker, and did not impress one as a man of great personal magnetism. But he had strong and earnest convictions, and was always clear and definite in his ideas. He was well posted in Canadian public affairs, possessed untiring industry, and could not be intimidated, discouraged or suppressed. But there is no doubt that his political strength in Ontario was largely due to the fact that he had the sagacity to interpret the mind of the average Orangeman, and also the gift to influence, so far as one man could, the action of that large body of electors.

**The Royal Tour.** As this paper goes to press the Maritime Provinces, and especially St. John and Halifax are in a bustle of preparation for their royal visitors. During the past week, or the greater part of it, their Royal Highnesses have been in Ontario, everywhere met and greeted by large and enthusiastic crowds. The military demonstration at Toronto brought together some 10,000 militia men, probably a greater army than has been seen in British America since the close of the war in 1812. There also as might be expected was the largest gathering of civilians, and the number of addresses presented was only equalled by the battery discharged at the unoffending guests when they were at Ottawa. Our eastern cities and towns have a smaller population to draw from, but they are equally loyal and not less fond of a spectacle, and no doubt St. John and Halifax will be crowded on their respective reception days. In both cities the soldiers who served in Africa will receive their medals from the hand of the king's son, and this event gives the occasion additional interest.

**The Flight of Mankind** has at last learned to fly. Many lives have been lost and much machinery has been wrecked in making the discovery, but M. Santos Dumont, the Brazilian inventor, who has been experimenting at Paris, seems to have mastered the problem. His air ship named after himself, propelled and guided by movable sails and steering gear, rises from level ground, travels in any direction desired, with and against the wind, and delivers

the traveller where he wishes to land. The other day M. Santos took his departure from his headquarters, proceeded at the rate of some fifty miles an hour to the Longchamp race course, over which area he manoeuvred in all directions for more than an hour, making sharp turns and abrupt ascents and descents. To keep an appointment to a banquet, he set out for the rendezvous in his air craft, passing through narrow passages between high buildings, finally alighting at the exact spot before the first automobile could get there. In a recent magazine article, Professor Simon Newcome, the astronomer made an argument to show that aerial navigation could never become a regular means of travel and transportation. His contention was that the weight of the load which could be carried, must always be less than that of the air displaced, and therefore, an airship capable of carrying a considerable cargo, would be so large as to be out of the question. The argument seems to be sound, and yet it may be possible to use air-ships for many purposes besides carrying considerable cargo. A large cash prize has been offered by a wealthy club to the inventor of the air-ship, which, within a time limit, shall proceed from a point outside of Paris around the Eiffel Tower in the Champ de Mars and back to the place of starting. After last week's experiment it would appear that M. Santos should find no difficulty in meeting the conditions, if he shall not have done so before this is read.

**The Life Everlasting.** It may be said with some degree of confidence that the late Mr. John Fiske has addressed a larger circle of intelligent and thoughtful readers than any other modern writer on evolution in its relations to human life, to human ideas, affections, aspirations, and to the destiny of man. Shortly before his death Mr. Fiske closed his series of studies with the treatise called "The Life Everlasting," prepared as an address to Harvard students. This volume as it now appears, is a completion of the course which includes "The Destiny of Man, Viewed in the Light of his Origin," "The Idea of God as Affected by Modern Knowledge," and "Through Nature to God," all of which are connected with the larger work called "Cosmic Philosophy," and the "Essays on Darwinism." Mr. Fiske was to the last an evolutionist, even an extremist of that school. His latest works take for granted what he claims to have been previously established, that man has been evolved from lower animals. But also to the last he protests against materialism, and maintains that the spiritual life, the immortality of the soul, the existence and power of God, are in no way at variance with the Darwin view of the origin of man. This latest book is rather suggestive than satisfactory. It does not go farther than seek to establish the doctrine that science does not and cannot disprove the immortality of the soul. The author holds that all physical and psychological discoveries do not even create a presumption against the life everlasting. In one of his previous books Mr. Fiske had insisted upon the divine purpose as exhibited in the processes by which man was produced and brought to the present state of development. In another he argued from the common belief in an unseen world, and from the fact that this belief had been largely instrumental in human advancement, that this belief must be based upon an eternal reality. The study before us rather answers objections to these doctrines than offers additional argument of a positive character. But Mr. Fiske wrote it in a tone of hope and belief that scientific investigation might in the future go far beyond the region by which it has been hitherto bounded, and reach some direct proof of life after death, other than by revelation and analogy. Those who accept the teachings of Scripture as a sufficient guide to knowledge of God and the future life find in Mr. Fiske a writer who starting from a purely scientific standpoint, and making no conscious use of the Bible as a divine revelation reaches conclusions which so far as they go are not different from their own. Those who find the Darwinian view of the origin of the human race, incredible or repulsive or even blasphemous will at least be gratified to this Darwinian, as interpreted by one of its ablest and most learned disciples, paying its tribute to the essential doctrines that Christians cherish. Whatever else this scholarly and reverend evolutionist believed, he believed in the existence, omnipotence and goodness of God, and in the life everlasting.



## The Christian Manliness of Roosevelt.

BY JACOB A. RIIS.

Author of "The Making of an American," etc.

The Sunday School Times prints the following copyrighted article on [or incidents of] Theodore Roosevelt, by Jacob A. Riis.

Five days since a straggling canoeist brought word from the settlements, of the dreadful trouble in Buffalo, that stirred bitter, vengeful feelings in our hearts against those enemies of mankind whose madness is ever murder and more murder. Just now the mail brought me a belated letter from Theodore Roosevelt, written at Buffalo, that ends with the hopeful words: "I now believe that the President will surely recover," and the news of how grievously that hope was disappointed. Theodore Roosevelt is to-day the President of the United States. Alas for our human hopes! If it was his honorable ambition to so serve his day and his country as to earn its highest trust, I know that there is no sadder heart to-day in all our land than his; for above all the traits that endear Theodore Roosevelt to his friends is that of loyalty—loyalty to chief and to friend. President McKinley was both.

In the newspapers that told of the President's death, I caught among the messages of faith and confidence in the new executive, once or twice, a note of timid inquiry, an echo, as it seemed, of the old days in Mulberry street: "Yes, we know he is courageous and strong; we know his high ideals, his fearless purpose, his spotless honor,—we own it all, and we are proud of it; but is he—quite safe?" The answer was there, in the new President's public declaration that he would make no change, that things should remain as if the old chief had not died. There was no occasion for the inquiry. In fact, there never had been. The bitterest critics of his administration of the police in New York know now, if they were capable of learning, that his practical wisdom in dealing with that task was as great as his unhesitating courage. That task was to rescue the police from its partnership with corruption, and with unerring instinct he struck at the slough in which the corruption grew—the saloon. In no man's hands that lives and owns American citizenship to-day are the country's honor and welfare safer than in Theodore Roosevelt's. And the country knows it well.

Men who called him hasty in the old days have tried to heartily wish that they had spent their energies pushing on the load he dragged almost alone, instead of trying to persuade him from doing his duty in the interest of expediency, or denouncing him for not heeding them. Not that the one thing or the other made any difference to him. That the load was there to be dragged up the hill was enough for him. He stopped neither to consider the size of it, nor how steep was the hill. Above all, he did nothing hastily, but of deliberate purpose, most carefully weighed and thought out. In those days I was with him every day, almost every hour, and I knew not only what he did, but how he did it. One difference between him and his critics was that he had given his life to the patient study of the problems upon which they jumped with such headlong haste, anxious only to prevent "trouble," and hence that he was able to see clearly where their fears made them blind; another was that, foreseeing clearly, among other things, the consequences to himself, he was not afraid, for beyond and behind them he saw ever the duty he had sworn to do faithfully.

So it came about that during those turbulent times Mr. Roosevelt's appeal was ever to the moral forces of the community, to the forces making for decency and order, and it was their support that was his backing. The direct way to a thing was always his. When there was trouble with labor he sent for its leaders, and put the question straight—what they wanted; and when, not knowing the manner of men they had to do with, they tried blustering, he put them right in ten words, showing them clearly that they were their own worst enemies in fermenting trouble, and that, meeting him on that ground, they would lose the fight,—then turned back to the subject under advisement as if nothing had happened. And they applauded the man, and showed that they themselves were men in doing it. When he was governor, and wanted to see how the laws regarding sweating were carried out, he sent first for the labor men, told them what he wanted, and asked them to help him. Afterward he went himself, and saw what was done and what was not done. It was so always. It was thus that he, as a very young man serving in the Legislature, went to the bottom of the tenement-house cigar-makers' grievous troubles, and, having made out their side very clearly, took it without hesitation, to the amazement of the cynics, who, speechless, beheld a "silk stocking" take up the cause of the poor because it was the cause of right. And it was so that as police commissioner and governor, he gave his nights, as his days, to personal inspection of the wrongs he was asked to right. Having ascertained the facts, he went to the men who ought to help, and told them so. During the deadlock in the police board his appeal was constantly to the churches and the clergy, that of his opponents as constantly to

politics and the politicians. The result we see in New York to-day: the police force, since his grip upon it was loosened, is deeper in the rut of politics and corruption than ever, but in the battle against the conspiracy, which is bound to win, the clergy and the churches lead. They are fighting Roosevelt's fight to-day, with the Bishop of New York at the forefront of battle.

This is the alliance which he brings with him to the White House. If there be any yet who believe him "hasty," they will find themselves disappointed in that, as always before. Roosevelt has persistently disappointed his enemies from the very beginning. Seeing his rapid rise, they compared him to a rocket, and said that he would come down a stick presently. And so he would have done had he been, as they thought, a politician. But he was a statesman—a man of destiny because a man of duty.

That is the key-note of his life. It was his father's, one of the most useful and public-spirited men who ever lived in New York,—a man whose life was, and is, a lesson to us all, and whose death moved the metropolis to such sorrow as it has seldom felt for any citizen. His high ideal of citizenship he got from him; his sanity, too, I fancy, for it was a distinguishing mark of one, and is of the other. So was his fairness, his sober sense of justice, for which the policemen in Mulberry street love him yet in secret. They dare not mention his name openly in these days of Tammany rule. For once, and once only, the honest policeman who did his duty, but had no pull, had an equal chance with the schemer. Neither kind will soon forget the two years of Roosevelt. I well remember the time I clashed with all three of the qualities in him which I have mentioned. It was when a woman was condemned to death for the foul and wicked murder of her step-daughter, and he, as governor, was beset by an endless array of more or less maudlin petitions praying for pardon. I too, labored with him. I did not like the execution, but more—I never owned it before, he would have been the last man to bring that argument to—I feared the effect of it on his career. I was weak and foolish. I know it now. I went to Albany, and all that evening and night, till the 11 a. m. train went back to the city, I argued it with him in his study. I pleaded on every ground I knew how, and I saw in his face the yearning to see it as his friend did. But he could not. He had pardoned others before, and I knew it was his dear delight to temper justice with mercy where it could rightly be done. Roosevelt is farthest from being a hard man; his heart is as tender as a woman's where it may be, as hard as steel where it must be. In this case he was absolutely right. Every consideration of fairness and justice demanded that the law take its course if the prisoner was responsible. That fact he ascertained by the strictest scrutiny, and then stood aside, heedless of the clamor. It was with something almost of awe that I saw him do it, for I knew what it cost him.

Theodore Roosevelt loves children as William McKinley did. When he was a police commissioner, we would sometimes go together to the Italian school of the Children's Aid Society, or some kindred place, and I loved of all things to hear him talk to the little ones. They did, too. I fancy he left behind him on every one of those trips a streak of little patriots to whom, as they grow up, the memory of their hour with "Teddy" will be a whole manual of good citizenship. I know one little girl out on Long Island who is to-day hugging the thought of the handshake he gave her as the most precious of her memories. And so do I, for I saw him spy her,—poor, pale little thing, in her threadbare jacket,—way back in the crowd of school-children that swarmed about his train, and I saw him dash into the surging tide like a strong swimmer striking from the shore, make a way through the shouting mob of youngsters clear to where she was on the outskirts looking on hopelessly, catch and shake her hand as if his very heart were in his, and then catch the moving train on the run, while she looked after it, her face one big, happy smile. That was Roosevelt, every inch of him.

Is such a man safe as the Executive of this country of blessed homes? His own is one of the happiest I know of, for love is at the helm. It is his harbor of refuge, which he insists on preserving sacred to him and his, whatever storms rage without. And in this also he is faithful to the highest American ideals, to his country's best traditions. The only time I saw him so angry as to nearly lose his temper was when he was told that his enemies in the police department, who never grasped the kind of man they had to do with, or were able to do it, were shadowing him nightly from his office to his home, thinking to catch him in some wrong. He flashed hotly. "What!" he said, "going home to my babies?" But his anger died in a sad little laugh of contempt. That was their way, not his. When, soon after, the opportunity came to him to pay them back in their own coin, he spurned it with loathing. He fought fair even with scoundrels.

That kind of a man is he who has now, by the death of our beloved President, become the chief of our great nation. A just man and a fair; a man of duty and principle, never, by any chance, of expediency, political or

personal; a reverent man of few public professions, but of practice, private and public, ever in accord with the highest ideals of Christian manliness. In fact, I know of no one who typifies better the Christian gentleman. In the hands of such a man, no one but a frightened newspaper editor, whose secret wish is father to his fears, need be afraid to leave the destinies of our country.

## Musing

Musing is not to be confounded with reverie, which means loose, distracted, aimless thinking, but is to be identified with meditation—an earnest, well-directed effort of the mind, involving its varied powers of perception, memory, reason, imagination. Thus understood, musing is the cure for one of the worst infirmities of the soul, viz., insensibility. The lack in our churches and in our individual lives is not so much a lack of faith as a lack of feeling. We have an abstract faith in the Christian verities, but it is not a "realizing" faith, there is no sufficient reaction upon the emotional nature, kindling it to a glow, and impelling the will to joyful obedience and aggressive endeavor. How shall we dissipate this insensibility and kindle the fire of holy feeling?

Well, the Psalmist gives us a bit of experience, and declares that while he was musing the fire kindled on the altar of his heart. In this declaration he suggests the cure which in our coldness and unresponsiveness we shall all do well to apply. We must muse, think, meditate. Only those things impress and move us deeply, and continue so to do, to which we give earnest, deliberate, studied, constrained attention.

The unthinking man at night time lifts his face for a moment to the sky, and sees only the upper half of a hollow sphere, whose ceiling is studded with glimmering specks of light, and he feels neither reverence nor awe. The thoughtful man sits at his window, and by the hour looks upon the same scene. Memory recalls the numerous facts of distance and magnitude, thought reaches out to its utmost, imagination spreads her wings, the depths above become infinite, the innumerable lights are suns and worlds, the whole scene is ablaze with the glory of God, and mute with wonder and adoring awe this man kneels down and worships the maker of it all.

So in the spiritual realm, though the facts of that realm are so sublimely glorious, no mere passing or occasional thinking upon them will fire the soul with becoming earnestness, and keep the fire a-burning; if one would rise to feeling and action commensurate with the sublimities which God has made known to us in Jesus Christ, he must meditate, meditate, meditate on these things, till the soul grasps their reality and sublimity, and is taken captive by them. When we recall the substance of the Christian revelation, its revelation respecting God, respecting man in his nature, worth, and destiny; when we think of the glory of the Redeemer's person, of the condescension and love of his redeeming work, of the death he died, of his resurrection, of his intercession above, of the ministry of the Spirit; when we think of the eternal significance of the new birth, and of the dignity, prospects and obligations of the Christian; when we think of the dying world and its awful need of Christ, the wonder is that every one to whom the inward revelation of these things has been granted is not aflame for the Kingdom of God. Such, however, is not the case. The vision fades so soon. The inward sense of spiritual-realities is so easily lost. If present, it can be maintained, if lost, it can be regained, only by thought and prayer.

Take a single illustration. Here is a Christian man who is mourning his lack of love for the Saviour. It is the morning for the observance of the Lord's Supper, and he comes to the table with a heart cold and dead. He is ashamed that the altar fires are so low, but he seems helpless. But suppose this man had gone into his chamber in the morning, and had spent an hour reading and meditating upon the nineteenth chapter of John. We all know the chapter. It is that chapter where our Lord is in the hands of his enemies. They scourge him till his shoulders drip with blood, they put a crown of thorns on him, in mockery they dress him like a king, they spit on him, they smite him with their hands. Outside you can hear the frenzied mob crying—Crucify him! You can see him wearily treading the sorrowful way, bleeding and fainting beneath his load. With the crowd you follow him to Calvary. You hear the sound of the hammer as they drive home the nails. Above the heads of the crowd you see his blessed face. You see his life ebb out to the last expiring cry. Oh, the sorrow and the grace of it all! Now, I say, had the brother with the cold heart gone into his chamber for an hour on the Sabbath morning to muse, to think, to pray himself into fellowship with Calvary and the dying Redeemer, he would have come out saying, "My heart was cold, but while I was musing the fire kindled," and he would have gone to the table with a burning heart, burning with the love of Jesus.

The philosophy which commends special meetings for purposes of evangelism, and for the deepening of the life of believers, is this, that such meetings promote deep sustained thought on the things of Christ and the soul. What is even more needed, however, than special meetings, is the cultivation of the habit of brooding thoughtfulness on divine things. The sermons that tell are the sermons that are born of patient, prolonged, prayerful thought. The lives that glow, and grow, and achieve in the Kingdom of Jesus, are lives that are warmed and fed and stimulated by the holy practice of musing. T. T.



## The Joys of a Pastor's Life.

BY THEODORE L. CUYLER, D. D.

It is a lamentable and portentous fact that the number of candidates for the gospel ministry is steadily decreasing. In one of the leading Protestant denominations they have decreased from 1,508 to 917 within the last five years. At a quite recent graduation of a class of over 200 from one of our greatest universities, about fifty declared their purpose to enter upon commercial business, about the same number were looking to the legal profession, others to the medical and scientific pursuits; but out of all the Christian students in that class only eleven announced their intention to become ministers!

Various reasons may be assigned for this sad falling off of candidates for the pulpit. These I will not discuss. My purpose is to present the golden side of the shield, and to tell young men of brains and culture and heart-pleasantry what solid and substantial joys they forego when they turn away from a calling that an angel might covet. I do not underrate the need or the usefulness of godly laymen; but there are peculiar satisfactions and honors and spiritual rewards to be won by the preacher who preaches God's glorious messages to men, and the pastor who gathers and feeds and leads the Master's flocks.

In the first place, he is in a close and covetable partnership with the Lord Jesus Christ. His work is on the same lines with him who came to reveal the mind of God to sinning and suffering humanity and to "seek and to save the lost." Christ's great commission to the band of men who were in the most intimate relations with himself was, "As ye go, preach!" They were to be his witnesses, his representatives, his heralds and his ambassadors; and that is the very same commission given today to every man whom he calls into his ministry. If you ask me, "What is a call to the ministry?" I would answer that it is both the ability and the intense desire, with God's help, to preach the gospel of salvation in such a way that people will listen to you.

In addition to the joy and honor of a peculiar partnership with the incarnate Son of God, every true minister is, in the best sense of the word, a successor of the apostles. Although without this infallible inspiration and miraculous gifts, yet, like them, the faithful minister is the ambassador of the Lord Jesus. The greatest of the apostles, in addressing his spiritual children at Thessalonica exclaims, "What is our hope, or joy, or crown of rejoicing? Are ye not even in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy." Rising above poverty, his homelessness and his persecutions, the old hero reaches out and grasps his royal diadem. It is a crown blazing with stars—every star an immortal soul plucked from the darkness of sin into the light and liberty of a child of God and an heir of heaven! Poor, he is making many rich; he would not change place with Cæsar. My young brother when you are frightened away by foolish fears, or drawn away by worldly ambitions from the gospel ministry, have you ever thought what an apostolic companionship you are despoiling? Have you thought of what a joy and crown of rejoicing you are flinging away?

Think, too, of the glorious themes and the sublime studies that will occupy your mind as a minister of God's Word. Is human science elevating? How much more is the science of almighty God and of man's redemption, and of the unseen realities of eternity? Your themes of constant study will be themes that inspired the mighty Luthers and Wesley and Pascals and Chalmers; you will be tutoring your soul amid those pages where John Milton fed, and amid the scenes that taught Bunyan his matchless allegory, and Jeremy Taylor his hearse-like melodies. Every nugget of fresh truth you discover will make you happier than one who has found golden spoil. The study in which a devout pastor prays and pours over God's Word, becomes an ante-chamber of the King, and he hears the cheering voice of the infinite Love, "I am with you always."

If the high range of his studies and the preparation of his discourses are so stimulating to an earnest, soul-winning pastor, he finds even richer satisfactions in his pulpit, and in his labors among his flock and the surrounding community. John Bunyan voiced the feelings of such pastors, when he said, "I have counted as if I had goodly buildings in the places where my spiritual children are born. My heart has been so wrapt up in this excellent work that I accounted myself more honored of God than if he had made me emperor of all the world or the Lord of all the glory of the earth without it. He that converteth a sinner from the error of his ways doth save a soul from death, and they that be wise shall shine as the brightness of the firmament." The young man who enters the ministry with this hunger for souls has "meat to eat that the world knows not." His purse may be scanty, his parish may be obscure; difficulties and hard work may often bring him to his knees; but while his Master owns his toils with blessings, he would not change with a Rothschild or an Astor. Every attentive auditor is a delight; and when a returning and repentant soul is led by him to the Saviour, there is not only joy in heaven, but a joy in his own heart too deep for words. It is full measure, pressed down, running over.

Converted souls are jewels in the caskets of faithful pastors; they will flash in the diadem which the righteous Judge will give them in that great day. Even here in this world, it is far better "pay" than any salary for a pastor to be told, "that sermon of yours helped me." During my fifty-five years ministry I have had an immense correspondence; but the letters that I embalm in lavender are those which express gratitude for a soul-converting sermon, or for words of uplifting consolation spoken either in the pulpit or elsewhere. "Happy the minister who is thus helped while he is helping others! He gets a small instalment of heaven in advance.

Far be it from me to pronounce the ministry a bed of roses or a hammock of luxury. A faithful, courageous pastor has trials, and not a few temptations; they often attest his fidelity, they sinew his faith and drive him closer to Christ. A winning minister is a disgrace to his calling and an abomination to the Lord. The man who finds he has mistaken his calling ought to demit the ministry at once. If the ministry were "weeded" tomorrow it would be the stronger.

But if there may be some in the pulpit who ought to be out of it, there are many out of it who ought to have gone into it. This decrease of candidates for the pulpit is a bad symptom; it shows that the thermometer is falling in the churches. It shows that ambition for money making and worldly honors is sluicing the heart of God's church and drawing much of its best talents into these greedy outlets. Unless this depletion of the ministry is checked, a woe will be pronounced upon the churches, and a gospel famine will be the penalty. My purpose in this plain article is not only to send a hailing word of good cheer to the thousands of faithful shepherds of Christ's flocks. It is to bring before Christian young men in our schools and colleges these two questions: Have I the necessary gifts, mental, physical, and spiritual for the gospel ministry? If so, can I afford to rob my Master of the service and myself of its joys?

### Baptist Distinctiveness.

It is to the advantage of Baptists that no Protestant sect has so distinctive a character as they, and that no denomination can state its faith in terms so simple, so brief, and so exact.

The word "Baptist," however, is far from being ample to describe our distinctiveness. It falls short of it for the very reason that it was not originally selected for that purpose. It was meant to caricature and not to characterize a sect. It was an enemy's gratuitous appellation and not a self-chosen sobriquet, and was given to us because baptism had come to be looked upon as the meanest thing of which this despised people were guilty, and would best serve to cover them with opprobrium. So we were called "Baptists." That this word, like the cross on which our Lord suffered shame, has been transformed from disgrace into glory is not to the credit of our enemies.

"The distinctive character of Baptists" may be defined, with sufficient comprehensiveness for the present purpose, in two brief statements: (1) The Christ in the heart of every successful candidate for church membership. (2) The Bible in the hands of every church member. We take Christ for the centre and the Word of God for the circumference of our faith.

It is at once evident, therefore, that Baptists are not only a distinct people, but that their distinctiveness strikes its roots down into the fundamental matter of Christianity. The two phases which this definition touches are the Christian's life and the Christian's law. These radical principles raise us to an elevation and set us in a bolder relief in the range of religious ecclesiastical organizations of the world than the once reproachful title "Baptist" was intended to concede. Baptism is a form for which we contend, but it is not the fact which distinguishes us.

Let us examine the two statements in this definition. (1) The Christ in the heart of every successful candidate for church membership. This is the radix of the Christian doctrine. All else develops from this point. And this signals a divine rather than a human act. A mistake concerning a personal duty might in some measure be made up by a surpassing zeal in other duties, but if the ellipsis is a human act on the divine side of religious life it maims that life permanently and for all subsequent religious activity. To err at the point of the divine begetting and of the human regeneration is to err indeed, and for two to differ at this point is to differ indeed. Yet it is insistence upon this primary act that constitutes the chief Baptist peculiarity, and it is at this point that Baptist and Pedobaptist roads begin to diverge. The principal Christianizing by baptism and that of baptizing a Christian set toward opposite poles of doctrine. One opens the doors of the church to the unregenerate and ushers them in; the other closes the doors and guards them against the unregenerate. The principle which distinguishes us requires that every candidate shall personally confess, profess, and possess Christ. If all parties always respected this principle no one but a regenerate person would ever enter into church fellowship.

Of the importance of this principle to present religious conditions I need scarcely speak. No one who has looked a little into the currents that run counter to evangelical Christianity today needs persuading that, if possible, a safeguard must be found somewhere. The prevailing opposition to a pure Christianity from without—Romanistic and rationalistic error, and from within—mystic and pietistic error, to say nothing of a flagrant worldliness and a timorous Christian conviction—betoken that the times are ripe for Baptists to ring anew the changes upon their fundamental principle, that none but the spiritual progeny of God are fit candidates for church membership. "Watch the beginning of things," says the Latin proverb. The witness to the Jews to the unity of the God-head amidst the polytheism of ancient generations was scarcely more important than Baptist witness to this principle amidst the doctrinal divergences and ethical corruptions of our times.

(2) The second statement is, The Bible in the hands of every church member. By this we mean, first, the Word of God as the only law of a regenerated life. Standing with a friend on the pier at Old Point, admiring the "White Squadron" during the time of suspense in the Spanish-American War, we saw a steam launch shoot out from one of the war vessels, and soon a gallant captain stepped ashore. My friend approached him, gave the salute, and said: "Captain, what do you think of the situation?" "I don't think, sir," was the laconic reply. "But you are a man and you must think," my friend rejoined. Now pointing toward the "Olympia," the admiral's flagship, the captain concluded the interview with these words: "He does the thinking for me." The Baptist contention is that in the Word of God alone rings the tone of omnific authority.

And, second, the Bible is a sufficient written guide for a regenerated life. It sufficiently illuminates every doctrine which must be believed and every command that must be obeyed. This Word is adequate for all classes and conditions, all times and climes. It will never need any toning up or toning down to meet emergencies. Says Goethe: "Let mental culture go on advancing, let natural science go on gaining in breadth and depth, let the human mind expand as it may, it will never go beyond the elevation and moral culture of Christianity as it shines for it in the Gospel of Christ." Stating our principle, then, in the language of Dr. Kerr Boyce Tupper, we say, "The Bible, no additions to it, no subtractions from it, no alterations in it to the end of the world;" or, again, "The Holy Scriptures, the manual of our devotion, the oracle of our faith, the charter of our liberty, the inspiration of our life." Be it known to all men that we place this Word of our God above human creeds, above human reason, above the findings of human courts and human councils, above the human conscience itself; and that we defend it against the malicious attacks of infidelity, against the insidious approaches of tradition, against the invidious tricks of the sectarian. And this we do with a steady confidence that this Word which we defend will remain and itself be our defence when other creeds shall crumble and their devotees be confounded. Said a French infidel to a Vendean peasant, "We will pull down your churches, destroy your pictures and demolish everything that reminds you of your God."

"But you will leave us the stars?" calmly asked the assured soul. This is the day of changing and decaying creeds, but Jesus' word for it, not one jot of the law nor his word within the Old nor the New Testament shall pass away until all be fulfilled. Said an intelligent brother at one of our district associations, "Standing on the threshold of a new century, Baptists have no need to revise their creed."—J. F. Love in The Argus.

### Rhetoric of Christian Science.

It was proper that the founder of Christian Science, Mary Baker Glover Eddy, should issue a proclamation to her followers and to the world on the occasion of the death of President McKinley. She is reported to be a native of New Hampshire, of pure New England descent, but her memorial proclamation suggests a Hibernian strain in her ancestry not hitherto acknowledged. She says:

"Presiding over the destinies of a nation meant more to him than a mere rehearsal of aphorisms, a uniting of breaches soon to widen, a quiet assent or dissent. It began with heavy strokes, measured movements reaching from the infinitesimal to the infinite. It began warming the marble of politics into zeal according to wisdom, quenching its volcanoes, uniting the interests of all peoples, and it ended in a universal good overcoming evil."

Just how his "presiding over the destinies of a nation" could "quench the volcanoes" of "the marble of politics" is not exactly clear, though it has a sonorous tone; and that same sonority appears in the "measured movements reaching from the infinitesimal to the infinite," though what it means we have not the slightest idea. Mrs. Eddy then proceeds to a prayer:

"May his history waken a tone of truth that shall reverberate, renew cuphony, emphasize humane power and bear its banner into the vast forever."

It is not wholly easy to analyze such a sentence as that, but we trust the Lord understands it. But no human mind is equal to getting clear sense out of the following:

"Through divine love the right Government is assimilated, the way pointed out, the process shortened and the joy of acquiescence consummated.—Independent.



## Messenger and Visitor

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### Spirituality.

Spirituality is not a matter of forms, or moods, or shibboleths. The man who carries a Bible under his arm, whose pockets bulge out with tracts, who breaks into pious ejaculations at the slightest provocation, who assails his fellow-citizens with religious exhortation and warning, may or may not be a spiritually minded man. Spirituality goes fathoms deeper than any of these things. It has to do with the undercurrent of a man's life. Spirituality is the conscious response of the soul to God. The carnally minded man is the man ruled by the flesh, so that his chief concern is for food, drink, clothing, riches, office, fame, or whatsoever things promise to condition him for greatest material comfort. The spiritually minded man is the man ruled from above, so that his supreme concern is for righteousness, truth, love, and whatsoever things of the Spirit promise most for life in the fellowship and favor of God. To be spiritually minded is to be impregnated with God, as the sea is impregnated with salt. From the vast fulness of the ocean you cannot dip a single drop without the saline flavor. From the life of a spiritually minded man you cannot select a single day which does not taste of God. A regard for God pervades his activities. It runs in all his tides of feeling, flows in all his currents of thought, flashes in all the foam of his pleasures, glistens in all the spray of his mirth. He may not frequently lift up his voice in religious assemblies; he may never learn to talk through his nose in pious platitudes; but wherever you find him, on street or wharf, in workshop or counting-house, in home or sanctuary, if he responds to God, is dominated by God, is pervaded by a regard for God, he is genuinely and profoundly spiritual.

Spirituality is not a vain thing for man because it is his life. "To be spiritually minded is life." And this is the supreme gift of God to man. Christ came that we "may have life and may have it more abundantly." "In him was life and the life was the light of men." "He that hath the Son hath life." Jesus Christ is the mediating organ of spiritual life for the race. He is the true vine-stock bringing us into correspondence with all the life-feeding elements of the universe. Apart from him we are as branches severed from the vine, lying withered and dead upon the ground.

Thus through Christ the deepest yearnings of the human heart are met. For,

'Tis life of which our nerves are scant,  
'Tis life, not death, for which we pant,  
More life and fuller that we want.

Every man should covet for himself the abundant life. He need not feel dwarfed or dissatisfied by viewing his neighbor's larger possessions, but he should find himself stirred by a noble discontent whenever he meets a man with a larger, richer, fuller life than he.

Spirituality is also the condition of peace. To be spiritually minded is life and peace." It is peace because it is life. Vitality is the secret of repose everywhere. The full stream runs with noiseless current. It is the shallow brook that brawls and brables. A low physical vitality means constant restlessness and sense of weariness. More life would still the throbbing nerves. The same principle holds in the spiritual realm. The life-full soul is the peaceful soul. Spiritual vitalities impart a strength, a calmness, a poise, a satisfaction which stay the soul. By the great facts of human sin and a divine redemption we are called to "the strenuous life." But a strenuous life need not be a strained or starved life. The output of thought and sym-

pathy need not bring the sense of exhaustion and emptiness. If our springs are in God and we go to our tasks with a full-fed spiritual life, we shall do our work with growing strength and ease.

Many methods have been tried for the attainment of spirituality. From time immemorial the ascetic method has been in vogue. The priests of Baal, the Franciscan friars, the oriental fakiers all represent this thought. There was a touch of asceticism about the Puritan. Spirituality was supposed to look askance at youth and strength and beauty, and to gravitate toward ugliness, feebleness and old age. The element of truth in the ascetic idea is the recognition of the necessity of subordinating the physical to the spiritual. Its error lies in supposing that subordination to the spirit can be brought about by the mutilation of the body. It is not by de-vitalizing the body but re-vitalizing the Spirit that the end we seek is to be reached.

The aesthetic method has also been advised. Music, poetry and art have been recommended as the spiritualizers of mankind. Doubtless they are of value in working refinement of thought and delicacy of feeling, but they cannot achieve the spiritual mind. They substitute beauty as the end in view in place of virtue. They exchange conscience for taste. They take no thought of the sinfulness of sin but only of its grossness. They leave God out. Aestheticism, weighed in the balance of history has been found wanting. Greece rotted under it and so did Rome, and the Italy of Leo 10th, and the France of Louis 14th, and the England of Charles the 2nd. The artistic temperament is not the spiritual mind. We have all known men and women, full of poetry and music who were yet the bond-servants of the flesh.

Another method pressing to the front in these days, may be styled the anaesthetic method. Christian Science, falsely so called, proposes to administer an anaesthetic that will bring the spiritual into ascendancy by putting the material out of consciousness. It is the ostrich method of evading the huntsman by hiding the head in the sand. The attempt to achieve spirituality by the denial of materiality is mischievous and absurd.

There is no other way of achieving spirituality but the good old gospel way. Jesus Christ is Lord of the spiritual realm. All its potencies centre in Him. The law of the Spirit of life in Christ Jesus makes us free from the law of sin and of death. "Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwelleth in you. But if any man have not the Spirit of Christ, he is none of his." Spirituality is the fruit of Christ's indwelling.

Thou of life the fountain art,  
Freely let me take of Thee.  
Spring Thou up within my heart,  
Rise to all eternity.

J. D. F.

### McMaster University.

The Baptist schools in Toronto have entered upon the work of the year under favorable conditions and with highly encouraging prospects. McMaster and Moulton are institutions of which the denomination may well be proud. They are doing for the Baptists of Ontario a work quite similar to that which our schools at Wolfville are doing for our people of the Maritime Provinces, and their influence for good is incalculable. It was the writer's privilege to spend a couple of hours one day last week at McMaster Hall, where he met Chancellor Wallace with a number of the members of the Faculty, and the students of the institution assembled at morning prayers. Chancellor Wallace and two of his coadjutors—Dr. Welton and Dr. Goodspeed—are Maritime men, well and most favorably known to many readers of the MESSENGER AND VISITOR. The impression made on the writer by the other members of the Faculty, most of whom he met for the first time, was also most favorable. Judging not from this casual meeting only, but from all reports, he is inclined to believe that the McMaster Faculty is one of exceptional strength. The University has recently lost an able man from its Faculty in the resignation of Dr. A. H. Newman, the Professor in Church History, but it is felt that the acquisition made in his successor, Dr. Cross, is of such a character that the teaching strength of the Faculty has been in no respect diminished. McMaster Hall is a fine building and its appointments

impress the visitor most favorably. Its class rooms are light and cheerful, and the students who have residence in the building must find themselves in very pleasant and comfortable quarters. There is however at present room for scarcely half of the two hundred students in attendance. An inspection of the building from top to bottom, including the dining room and cuisine, gave the impression of excellent system well administered. The Chancellor and the Professors speak highly of the students, as embodying a high average of ability and earnestness, and the graduates of McMaster stand high in the competition with those of other colleges. As at Acadia, there is among the students a good sprinkling of young women who are quite able to hold their own in competition with the young men. An important addition is now being made to McMaster's plant in a new building connected with McMaster Hall at its eastern end. The lower part of the building will afford a fire-proof library and the upper part a chapel. In size these rooms will amply meet the present and prospective needs of the University, and will form a most important addition to its equipment. It had been hoped that the new building would be ready for occupation at the beginning of the college year, but unavoidable delays will prevent its completion before Christmas. The very considerable outlay which the new building involves has made an appeal to the constituencies of McMaster necessary, and Chancellor Wallace reports that he has found a general willingness to respond to his appeal. McMaster will however soon need still more roomy quarters, and among the things which the Chancellor forecasts is a large building adjoining McMaster Hall on the west and forming with the present buildings a half quadrangle.

S. McC. B.

### Moulton College.

Moulton College is the Baptist Ladies' School of Toronto. It is at present presided over by Mrs. Wells, widow of the late Dr. J. E. Wells, so well known as an educationalist and journalist. Besides being an educationalist of recognized ability, Mrs. Wells is a lady whose culture, refinement and attractive personality appear to confer special fitness for her present position. The building of Moulton College was originally the residence of Senator McMaster, and was donated to the denomination for the purpose to which it is now being devoted. An addition to the building was made to meet the needs of the school. Both McMaster and Moulton are situated on Bloor street in the northern part of the city and within about half a mile of each other. The frescos and other wall and ceiling decorations of the McMaster mansion are said to have cost \$10,000. These elegantly finished rooms are now the parlors, reception room, chapel etc., of the College. Mrs. Wells is supported by a large staff of teachers, and judging not only from a casual meeting but from what the writer has been told of the school by those who are acquainted with its work, it may be concluded that the staff is a highly efficient one. More than ninety students are enrolled this year in the college, besides some who come in for lessons in music or other special subjects. McMaster has the advantage of having its musical department under the superintendency of Professor Vogt, who has a standing, it is said, second to none in his profession in the city. Professor Vogt is a Baptist. The students impress one as being a bright and intelligent class of young ladies, who are happy in their surroundings and are not failing to make good use of the excellent opportunities which the school affords. Moulton is under the same Board of Management as McMaster, and Chancellor Wallace exercises a paternal oversight on its behalf. A visit to these schools has strongly confirmed the writer in the conviction that they are doing very important service in the cause of Christian education, and that the Baptists of Ontario have every reason to be proud of them and grateful for them.

S. McC. B.

### Editorial Notes.

—We had intended the article signed T. T. for our editorial page this week, but owing to a misunderstanding it appears elsewhere. Let no one overlook it!

—The thanks of the MESSENGER AND VISITOR are due to a journalistic friend of this city for the greater part of the excellent paragraphs upon current events which have appeared upon our first page of late.

OCTOBER

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—We are pleased to announce that Dr. Black will resume the editorial chair next week. Readers of the MESSENGER AND VISITOR will have a sigh of relief and no one will be happier than the *pro tem.*

—The Maritime Y. M. C. A. met in annual convention at Moncton Oct. 11th-13th. Many prominent workers were present and great interest in the work for men and boys was aroused.

—We would call attention to the article by Bro. Hatch in the B. Y. P. U. column. It is the first of a series of educational studies which must prove of great value to all who follow them. Copy from the B. Y. P. U. Editor was received too late to appear in its regular place. The announcement of Mr. White will be found on Page 9.

—The N. B. S. S. Association held a successful Convention at Fredericton last week. Rev. Joseph Clark, D. D., Secretary of the Ohio State Association, better known as "Timothy Standby" represented the International Committee. Dr. Clark was a tower of strength to the Convention. The round-tables which he conducted and the platform addresses which he delivered were packed with helpful suggestions. The representation of schools was large.

—The brain of Rev. G. Campbell Morgan will stand the test of a spirit level on that lobe of it with which he thinks about the healing of bodily ailments. He says he believes in divine healing because he does not think there can be any healing which is not divine. When ill, he accepts medical aid because he expects God to work through the skill of human agents. But he does not doubt that God can, if such be his will, heal without any intervention of man, now just as in Biblical times. Nevertheless, Mr. Morgan says, he can never consent to subscribe to any system which claims that God must heal all who in faith ask to be healed regardless of the purposes of providence. Therefore he does not sympathize with those who teach faith-healing as an integral part of the Gospel.—Interior.

—A couple of months ago the MESSENGER AND VISITOR reviewed a book by Prof. Seward, a champion of Christian Science, entitled "Bible Sunshine." In a letter to the Christian Science Sentinel, a correspondent deprecates the study of this book or any other writings than those of Mrs. Eddy, the one infallible authority. "Any attempt," says the writer, "to elucidate the text-book of Christian Science must be unfavorably received. . . . The loyal Christian Scientist knows that neither he nor his patient should read or study the books of any other author than those of our beloved leader. . . . We are learning what Jesus meant when he said to his disciples, "Follow Me." . . . We must enter the sheepfold by the door and not seek to climb up some other way." The Sentinel in no way rebukes this comparison between Mrs. Eddy and Jesus. The blind obedience rendered by Christian Scientists to Mrs. Eddy is contemptible, while their boundless blasphemy is appalling.

From Halifax.

I regret to state that the health of the Rev. W. R. Hall has not improved. His numerous friends, however, will be glad to know that he can get about his house and that his power of speech has in a measure returned. He is very thankful to the many friends who have written to him expressing their sympathy for him and his family in their affliction. By his special request I thank all these friends for their thoughtful kindness. Brother Hall would appreciate additional communications of this kind; and they would act as a balm of consolation, refreshing to his spirits.

The Rev. W. G. Schurman is girding himself for his year's work now more than at any time since he began work in the Tabernacle, the leading men and women in the church, and the church as a whole, are resolved to go forward hopefully, heroically and in faith, in the work of the Lord. The Tabernacle brought with them the spirit of hopefulness and aggression from their mother church in the north; and it seems to be with them an undying sentiment; and has characterized the church from the day of birth until now. One man might be mentioned in particular as cherishing this sentiment. I refer to Deacon William Davies, a man of uncommon resources, and a host in himself. The officers of the church are considering the matter of recommending to the church the purchase of a parsonage. They have the "option" of a very suitable house for this purpose.

The Rev. J. Hugh Jenner, M. A., began his pastorate last Sunday in the North church. He brings to his work a good stock of experience. Having prepared for college in the St. Martin's Seminary, he entered Acadia in 1884 and graduated in 1891. When not at college during that period, he was engaged in preaching. He was ordained at Brookfield, Queens county. The last two years of his student life was spent in supplying the church at Cambridge, Cornwallis. He remained a year with this church after graduating. From 1892 to 1895 he studied at Newton Theological Seminary. In that time he supplied the church at Osterville, Mass. After finishing his studies at Newton he took charge of the church at West

Springfield, Mass. There he remained until he resigned to become the pastor of the North church. Both Mr. and Mrs. Jenner have made a most favorable impression on the members of the North church. They have entered heartily into their work. Mrs. J. taught a class of young women in the Sabbath School, and captured their hearts. Mr. Jenner can be classed with the solid preachers who grow better and better with the passing years. He has a strong body and a large courageous spirit; and at the District Committee Meeting on Monday he entered enthusiastically into the general work of that body. He will be an addition of great value to the staff of Halifax county ministers.

The Rev. H. Todd DeWolfe, M. A., Principal of Acadia Seminary, preached for the First Church, morning and evening last Sunday. He reports 64 boarders at the Seminary, the largest number at this season in the history of the School. Mr. DeWolfe is hopeful and assured in respect to Acadia Seminary's future. He has, in a high degree, the preacher's gift. He is clear in his conceptions, earnest in his delivery, and sometimes a little too rapid in his utterance, of which he is evidently conscious, as in reading and in most of the time in his sermons, he evidently holds in check his constitutional gift of facile and quick speaking. More than this, the gospel he preaches has not been emasculated by the cold Steele blade of the higher criticism, nor have its essential verities of substitution and sacrifice been submerged out of sight and hearing in the depths of "sweetness and light," as it is in the case of the theology of Dr. Clarke of Hamilton.

Mr. DeWolfe can use the good old word "vicarious," and that after having lived in the atmosphere of the pyrotechnic theology of the advanced or retrograde school of theologians of the United States; and also of the goody-good-scout, blessed class, who have forgotten how God hates and loathes sin; and how he has declared that there is no way of ridding souls of its leprosy, except by being cleansed in the fountain that is opened in the house of David for sin and uncleanness. These unctuous theologians will sell round and round Gethsemane and the cross and seem to minimize the deep and eternal facts behind the expressions: "Let this cup pass from me" and "My God, my God, why hast thou forsaken me." All these enfeebling notions, now floating in the realm of intellectual pride, or in the honey oceans of all love and little justice have failed to sap the virility of H. T. DeWolfe's theology. These corroding isms have not made so much as a scratch on the well-rounded symmetrical theology of Principal of Acadia Seminary. The First Church, therefore, heard him gladly.

It is most encouraging to learn from Mrs. Archibald that the sweetness and light theology of the young men who go from the States and Canada to the Foreign Mission field, soon finds itself supplemented by the substitution of Christ for a guilty world and the bearing of the world's guilt by the God-man—a work which culminated when he cried "It is finished." Without this, they find that they had better pack their trunks and return to America. So it is everywhere with preaching in which the awe-inspiring atonement has no place.

On Wednesday evening the W. M. Union had charge of the service in the First church. Miss Robinson presided. Mrs. Mc. Grant read a most interesting account of the mission of the Baptists of Ontario and Quebec to Bolivia. Mrs. . . . read a most interesting sketch of the recent revival in Japan. Then Mrs. Archibald gave an account of the hospital at Chicacole, and words of farewell to her friends in Halifax, intending to leave the next morning for N. B. on her way to India. We bade her farewell, feeling inspired by the heroic spirit of this devoted missionary and her equally zealous husband. She is a worthy granddaughter of father Lathrop Hammond who, after preaching for years, was ordained at Sackville in 1810; and helped Joseph Crandall lay the foundations of the Baptist churches deep and firm in New Brunswick. Mrs. Archibald praised the Baptist women of the Maritime Provinces for their zeal and fidelity in the work of Foreign Missions. The history of the Christian women of this country has not been written. They have been the conservators of the virtues of the home and the church. When the country was rough and the men drank strong drink and with a little help from their wives and daughters, would have gone to depths so low, that it would have taken generations to have raised them up; but the sweetness, culture and refinements of the Puritan homes of New England brought to this country, were in their possession, and they kept them as a sacred trust. Then there were rivers of rum flowing around them, but not a drop of it ever passed their lips; profanity and vulgarisms mingled in the common speech of that time, but it found nothing in the good wives and pure daughters. They with feminine conservatism resisted all the immoral tendencies of their time. They held fast that which was good. The waves of corrupting influences smote them, but, like an adamantine breakwater, they turned them back; and lifting themselves in the glory of all the sweet essentials of their womanhood, they perpetuated from year to year, the virtues of the home and the secrets of the social and civil

life now everywhere enjoyed. The revivals and the temperance reformations came to their relief; and now we have the fruits of their lives, that were grand previous to the great reforms in morals and religion.

An extended account appeared this week in the city papers of the life and passing away of Mrs. T. A. Robinson, nee Messenger, of Hantsport, a sister of the wife of Rev. D. M. Welton, D. D. For sweet amiability and general excellency, Mrs. Robinson could be classed with the best women of our churches. Five mothers in a small neighborhood in 1829—mothers who were the successors of the generation of the women I have described—rocked their cradles and prayed and mused about the future of their babies of that year. Mrs. Robinson was the fourth of that number to finish up earth's mission; and the fifth—Reporter—still lives, looks ahead, and harks back. All who know the Rev. W. H. Robinson, the son, know Margaret Ann, his mother, also of one spirit are the two. All the family have the tearful, heart-sympathy of the sorrowing one of the five—the aged mother, now 90 years old, and the husband four score and eight years, and all the rest. REPORTER.

Brandon College Opening.

Tuesday, October first, is a date long to be remembered by the Baptists of the West. The dedication of the new building for Brandon College ends the era of experiment in educational work and begins a period of expanding influence and usefulness.

Brandon College has now a "local habitation" as well as a name. In the presence of an audience that filled the assembly room, the new building was dedicated to the work of higher education. The programme consisted mainly of addresses by Principal McDermid of Brandon College, Principal McCrimmon of Woodstock College, and Mayor Fraser of Brandon, with dedicatory prayer by Rev. D. G. McDonald.

Principal McCrimmon's address was a clear and forceful utterance upon the great theme of Christian education. The main line of thought traversed ground familiar to Maritime Baptists, but the presentation was fresh, vigorous and timely. He argued for the necessity of the voluntary school under Christian auspices and dominated by Christian ideals. The ideals of Christian education was defined as the all-round development of the diverse powers of body and soul, and the proper unification of these powers—in short, the making of a man. The body is God-given and conditions the activities of the soul. The intellectual standard must be kept high. But nothing can atone for lack of moral discernment. Moral weakness vitiates all. Whatever is desirable, moral power is an imperative necessity. An "educated rogue" is a contradiction. The speaker dwelt upon the practical ideals of Christian education. It teaches the use of life for the noblest ends. Concluding he called attention to the influence of the college in the development of national life. Empires are made of men. The right education is the right condition of civic greatness. The hope of civilization here in the west is the Christian education of the native-born.

Mr. McCrimmon in closing expressed his confidence in Brandon College as exemplified in its governors and faculty, to work out as far as man can the ideals of Christian education, and plead for earnest co-operation on the part of the constituency. That plea should reach the readers of this article. We have confidence that in our Principal we have a worthy successor of those who lead in the development of Acadia and Woodstock. His associates on the staff are men worthy of every confidence. They ask for your sympathy and your prayers, and if any of you have money for the promotion of Christian civilization in the Canadian West, we remind you that Brandon College is a growing child with growing needs. Let me quote words from a letter sent by Chancellor Wallace of McMaster. "We have reason to stand together in our educational work, for mutual admonition, encouragement and inspiration. . . . We greet you as one with us in heart, purpose and hope. We welcome you as reinforcements in the great battle for truth, righteousness and reverence, in the home, the church and in all the land." Brandon College has its struggles ahead, struggles for the full recognition of its rights in the educational arena and struggles incident to its growth and development. We bespeak your sympathy and help.

The new building is a combined dormitory and lecture hall. It has a frontage of 100 feet and is 5 1/2 feet in depth at the centre and 70 feet at the wings. Besides the basement there are three storeys and a half. The basement contains kitchen and dining-room, laundry, furnace-room and laboratory. On the first floor are the chapel, library, office, reception room and four class-rooms. The three remaining floors have five class-rooms, apartments for three resident teachers and rooms for seventy students.

The necessity for the large number of class-rooms appears when we remember that the college provides for "academic" and "university" work leading to the examinations of the University of Manitoba, besides Theological work and a complete Business course.

A very fine system of heating and ventilation permits the student's quarters to be somewhat more crowded than might be healthfully possible with the historic and venerable stoves of Chipman Hall.

Externally, this new temple of learning in its architectural dignity coupled with chaste simplicity, is a becoming embodiment of those ideals of education with which we trust the name of Brandon College may ever be associated. C. B. FREEMAN.



## \* \* The Story Page \* \*

### A Peacemaker.

BY SALLY CAMPBELL.

Fred Gould had been bound out to Mr. Hartwell for two years, and in all that time there had been nothing like a doll anywhere on the farm. But about a week before a little granddaughter had appeared from the city, with her arms full of them, and since then they were always cropping up, first in one place and then in another. With his lack of experience, it was hardly to be wondered that Fred, when he came in for dinner one day, should have flung his strap of books on the sofa and snapped off the entire foot of Melissa Eugenia, who lay there, smiling in her sleep.

Alice, the granddaughter, snatched her baby to her heart and grieved sadly, while Fred stood looking on, feeling like a murderer.

Late in the afternoon, as he was creeping back to the house, he came upon Alice sitting on the side porch.

"Don't make any noise, please, Fred," she whispered, lifting a warning finger. "Melissa Eugenia has just got to sleep, at last."

"I say," blurted out Fred, determined to be over with the speech he had been diligently preparing during the day, "I'm awfully sorry I broke your doll. I didn't mean to do it."

"Oh, well, never mind. It was just accidental. She's been in the hospital ever since, and taken all kinds of different medicines, and now she feels easier."

Fred felt easier, too. He ventured to sit down on the edge of the porch. "I thought you'd be mad," he said. "I thought girls always got mad every chance they had."

"They do not," said Alice, with dignity. Then, her round face flushing, she confessed: "I guess maybe I was a little mad just at first, but I didn't say so."

"Why?"

"Because I knew it wasn't your fault; you didn't mean to do it. Crossness is a horrid feeling, I think; do you? Anyway, it's generally silly."

"Silly?"

"Yes; grandmother says it is, because there's generally a mistake about it. She says that the real things to be cross with are only a few, and she thinks everybody ought to be patient even with those. Grandmother believes in a lot of patience."

When supper was over and the chores were done, and Alice had gone to bed, Fred came back to the side porch and sat there by himself. He looked doubtfully across the tree tops to the chimneys of the next farmhouse.

"Of course," he said to himself, "grandmothers believe in patience, but boys don't, very much. Perhaps if they did, they wouldn't be in so many scrapes," he acknowledged, with a sigh.

For some minutes longer Fred sat with his chin propped on his hands, staring at the chimneys. Then he jumped up and started through the garden gate and along the narrow path to the Hartwell farmhouse. In the yard was a boy of about Fred's age. When this boy saw Fred he lifted his head, straightened himself, and began to whistle carelessly, as though to prove to all the world that he had nothing on his mind.

Fred opened the gate and went straight in as though afraid to stop. "I say, Jack," he began—making his second speech of the day—"I guess perhaps you didn't mean to tip up my boat that time, did you?"

Jack's face changed. "No, I didn't—honest," he said eagerly. "I was just in fun, and somebody pushed me or something, and she went all the way over. It—it was too bad!"

"Oh, that's all right! I say, let's go nutting, Saturday."

It was starlight when Fred went back through the meadow. "I'll know enough not to look for mistakes sooner, another time," he was thinking. "It saves trouble. Even if he had upset the old boat on purpose it wasn't worth making a fuss about. I guess grandmothers know more about such things than boys do."—Morning Star.

### The Crowd and the Adjective.

Being in an educational mood the other evening, I inquired of my cousin Augustina, whether she considered that Mr. So-and-So had written the great American novel.

"No," said Augustina; "he has simply written a book of which his publishers, if they can be trusted, have sold some 200,000 copies."

I waited in silence.

"I wish the people of these United States," said Augustina, "would learn to distinguish between quality and quantity. The trouble is, there are too many of us that know how to read."

"Go on, Augustina," I said.

"Yes," said Augustina, calmly, "we are the victims of compulsory and indiscriminate education. We know

how to read, but the majority of us would rather lie down and die than think. So we followed the crowd. The crowd," said Augustina, "is only the old mob with a cleaner face and more buttons to its wearing apparel. The crowd, in its youth, happened to fall upon the twenty-six letters of the alphabet, and by this means wrestled through a primer and six or seven graded school readers, and then it provided itself with a ticket to some public library. And now it has delivered itself into the hands of the enterprising publisher."

"Well?" I said.

"The publisher has just sent out from his press a naturally told, wholesome, mediocre novel, which some good-natured critic reads, and commends in words far too high for its deserts. The critic smells in each page of the book the vanished pine trees of his youth. So he says, and the crowd, believing him, buys the book, and goes sniffing through it, in the hope of getting its olfactory nerves treated as pleasantly as those of the good-natured critic. Now, to speak the truth," said Augustina, "the crowd cannot tell the difference between a plain New England pine and a cedar of Lebanon."

She plunged ahead: "And the crowd passes the book around, and helps to swell the chorus started by the publisher, and the good-natured critic; and at last even those people who do know and love literature begin to have doubts in regard to the matter. And yet Mr. So-and-So's work is not art and not literature, and I protest against the false position it holds in the estimation of the public. So, I repeat, there are too many of us that know how to read."

"And who is to blame in the matter?" I inquired.

"The good-natured critic," answered Augustina, promptly. "He should come out and say: 'My dear people, here is a new book, which in regard to style is without form and void. It contains no character that is vital enough to last. But it is a good book, a natural book, a perfectly harmless book. Read it and you will still be able to sleep the sleep of the just.'"

"And what good would that do?" I asked. "Well, the critic would tell the truth, and that is good for his soul. It might help to preserve the artistic balance. As it is, the crowd seems to be trying to perpetuate its amateur, lawless opinions. For the crowd," said Augustina, fixing a solemn eye upon me, "in spite of all the boards of education in this world or the next, will never know a piece of literature, even if it should live under the same roof with it."

"Well?" I said, helplessly.

"This may be the land of the free," said Augustina, resuming the attack, "but it is not the home of the brave. Witness the general tone of criticism. What we need is some rude old Dr. Johnson to roar out to the good-natured critic, after some particularly genial effusion: 'Traah, sir, trash, and you know it! Is this your method of serving the ends of literature? Are you not aware sir, that every author needs at first a good sound licking?'"

"Go on, Augustina," I cried from my corner.

"I am thinking of organizing a society for the preservation of the adjective," said Augustina. "Between the publisher and the critic, and the critic and the crowd, it bids fair to decline into a state of chronic invalidism. I have a sentimental attachment for the adjective; a good, virile one has many a time prevented me from the shedding of blood."

"Go on."

"The publisher and the critic and the crowd together have so twistered and wrenched and hammered and beaten the adjective that it is fast going its way to the ambulance and the hospital. The national government should be called on to insist upon all writers abstaining from the use of this important little part of speech until it has recovered its old-time vitality and health."

"Well?"

"Now, listen," and she rattled off a long list of words, and stopped for breath. "Cohesive is the last, a brand-new one, but it is already showing signs of senile decay. Suppose Fielding or Thackeray were to come back from the tomb, with what word could we hail him? Or suppose some one should actually write the great American novel?"

And this was the last word I could get out of her.—Atlantic Monthly.

### Mrs. Pulsifer's Featherbed.

BY GRACE JEWETT AUSTIN.

"Sakes alive, girls, me make something for a fancy fair! Why, I never did such a thing in all my born days!"

"Yes, certain I used to knit years ago; but my old fingers are stiff now-a-days. Going to have an old ladies' table, and Granny Wood will make a dozen holders! Did I ever! And Aunt MARI knits mittens and Mrs. Cutter crochets lamp mats. Well, well! Don't seem so

if I ought to be left out. We're the oldest women in Medfield and mebbe the smartest, for all I know."

"Now, draw up to the fire, and tell me all you can. For the benefit of the Orphans' Home, you said? 'Widders and orphans,' the Scripture says, and I guess it's expected we old widders will help the orphans all we can. I jes' would like to go; but I hain't left this room in five years except that Old People's Sunday, when they totted me to church, chair and all. Seems as if I lived over that Sunday ever since."

"My sakes, ten tables! Say 'em slow, so I can remember. Now, I'll say them. Cornball, candy, cake and cocoa tables—where folks eat. Then doll, apron and cap, flower and cushion tables, and old folks', children's and remnant tables. What a sight it will be!"

"Brings to mind a fair for the soldiers we had in Civil War time at the town hall. My Mary was jes' eighteen, and pretty as a robin. Sarah, my eldest girl, had a big flower table, and made up lots of wonderful crosses and stars, besides bouquets. Folks bought 'em to 'put in the graveyard. She wanted Mary to help her, but la, no; Mary said 'twould make her dream of tombstones. Then what did the watch do but fix a little table all her own, and nobody knew what she'd have on it till the night the fair opened. Then I found she'd cut all up a good red satin petticoat her great-aunt willed her, and made little fat pin cushions in the shape o' hearts! I could 'a' shook her."

"A company from our town was going to join their regiment next day, and start straight for the front, so all the boys came out to the fair in uniform. Bless the boys, how grand they looked! My Mary had on a red dress, and red flowers in her hair, so she 'n' her little red table looked all of a piece. The soldier boys jes' swarmed round her table, and bought every one of the little hearts."

"You've all got a piece of my heart, boys, you see," Mary said, and there were tears in her eyes. They were mostly schoolmates, every one. When her red hearts were gone, she went, as sober as could be, and helped Sarah sell her flowers; but her little hearts had earned twenty dollars for sick soldiers, and that was doing well."

"I guess you'd be tired out if I tried to tell all the story of those hearts—how they were found in poor dying boys' pockets, how sick boys clung to them in hospitals, how one saved brave Sam Marsten's life by helping stay a spent bullet, and how one, all worn and frayed, was brought back to Mary by a lad who wanted her own heart as well. 'Twas a captain brought it back, and Mary obeyed his orders all her life long after that, till they died together in an accident way west."

"There, there, what a rambling old woman I am, wearing out your time and patience! But it stirs me up as I haven't been for years to talk of fairs and Mary. Seems as if she'd like to have me take some part in this one, wouldn't she?"

"Do you suppose 'twould do any good to give you a featherbed? 'Twas mother's spare bed, and nobody ever has scarcely slept on it, nor ever will now, I suppose; for mine will last me through, and everybody is for mattresses now-a-days. And there's some old silk skirts of Mary's and Sarah's up in the garret—real full ones, too. Mebbe they would make soft cushions, with the featherbed feathers inside."

"Why, girls, you're squeezing the breath out o' me. Loveliest things you've had given yet?—oh, that can't be! One of you can help me get the sizes right, and fix ruffles to them; but they'll be my cushions and Mary's jes' the same."

When the night of the bazar came, many gathered around that corner of the Old People's Table, where a sign announced: "Pillows made by Mrs. Pulsifer, aged eighty-eight." They not only admired, but purchased, so that the next day one of the girls ran into the Pulsifer house to say:

"We sold every single pillow for five dollars apiece. Just think—fifty dollars from you and Mary!"

Mrs. Pulsifer nodded gently.

"Yes, from Mary and me. Widders ought to help the orphans."—Advocate.

### Andrew Carnegie—A Boy Who Did.

When Andrew Carnegie was ten years old he left his native Scotch town of Dumferline and came alone to America. Reaching New York with one sovereign in his pockets he walked the streets for days trying to get work, and at last went to Pittsburg where he found a chance to fire a small stationary engine in a factory cellar.

What do you suppose he thought about, down in that cellar? About the libraries he was going to give away or the gifts to universities he intended to make one of these fine days? My idea is that he thought about firing that engine and did it with all his might until working hours were over. Then he went out and studied the



The Young People

geography of the Smoky City, and it wasn't very long before he knew it well enough so that he could move up out of the cellar into a telegraph office.

That was about forty-five years ago and the dingy little office where he was working at \$2 50 a week belonged to the Atlantic and Ohio Telegraph Co.

Here he suggested a method of train despatching that increased the capacity of the road and shortly after this, Thomas A. Scott, whose remarkable career in railroad management was just beginning, took notice of the bright young operator and made him his private secretary.

Some of his savings were successfully invested in oil lands and in the manufacturing of sleeping cars, and now he began to accumulate money. The next door that opened to him, or rather that he opened by being a boy who did, was the opportunity to establish the steel works to which Edgar Thompson, then president of the Pennsylvania, gave his name and much of the capital.

He that cannot reason is a fool, He that will not a bigot, He that dares not a slave.

-Little Chronicle.

When "Teddy" Was Afraid of Big Game.

Harper's Weekly tells the following characteristic anecdote of the boyhood days of the new President of the United States:

Vice-President Roosevelt was not always the mighty hunter he is now. He had his day of being afraid of big game. But that was many years ago, when he was a wee little boy in short trousers, and used to play tag in Madison Square in New York.

Opposite the square, on the east side, stood a Presbyterian church; and the sexton, while airing the building one Saturday, noticed a small boy peering curiously in at the half-open door, but making no move to enter.

"Come in, my little man, if you wish to," said the sexton.

"No, thank you," said the boy. "I know what you have got in there."

"I haven't anything that little boys mayn't see. Come in."

"I'd rather not." And the juvenile Theodore cast a sweeping and somewhat apprehensive glance around the pews and galleries, and bounded off to play again.

Still the lad kept returning once in a while and peeping in. When he went home that day he told his mother of the sexton's invitation and his unwillingness to accept it.

"But why didn't you go in, my dear?" she asked. "It is the house of God, but there is no harm in entering it quietly and looking about."

With some shyness the little fellow confessed that he was afraid to go in because the zeal might jump out at him from under a pew or somewhere.

"The zeal? What is the zeal?" the mother inquired.

"Why," explained Theodore, "I suppose it is some big animal like a dragon or an alligator. I went there to church last Sunday with Uncle R---, and I heard the minister read from the Bible about the zeal, and it frightened me."

Down came the Concordance from the library shelf, and one after the other the texts containing the word "zeal" were read to the child, whose eyes suddenly grew big and voice excited as he exclaimed:

"That's it—the last you read."

It was Psalm lxxix. 9: "For the zeal of thine house hath eaten me up."

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—A Bad Bargain. Genesis 25: 29-34.

Daily Bible Readings.

Monday, October 21.—Acts 8: 26-40. Value of individual effort.—Compare John 4: 7, 39-41. Tuesday, October 22.—Acts 9: 1-22. Saul revolutionized (vs. 1, 20). Compare Acts 8: 37. Wednesday, October 23.—Acts 9: 23-43. Saul's boldness, Peter's power. Compare Mark 5: 41. Thursday, October 24.—Acts 10: 1-16. Peter's strange vision (vs. 9-11). Compare Rev. 19: 11. Friday, October 25.—Acts 10: 17-33. Peter and Cornelius. Compare Acts 14: 11-15. Saturday, October 26.—Acts 10: 34-48. God is no respecter of persons (vs. 34). Compare Deut. 10: 17.

Prayer Meeting Topic—Oct. 20.

A Bad Bargain. Genesis 25: 29-34.

Forward.

DEAR YOUNG PEOPLE.—We are to study together for a number of weeks this very important subject, the Kingdom of God. My one thought is to help you, if I may be able, to get a better understanding of what the Kingdom is, and of your personal relation to it.

- 1. You will need first of all the Bible; then, secondly, the MESSENGER AND VISITOR. 2. Do a little work each day. Read the assigned readings at least, and study them sufficiently to understand their meaning in relation to the subject in hand. 3. I would suggest a note-book in which you may record your thoughts as you study, and note any questions that may arise in your mind. If you have never worked with note-book and pencil, you have no idea how much help your will get from this plan. 4. Bring your questions and ideas to the meetings and don't be afraid to talk them out. 5. Keep your heart and mind open towards the truth. Pray much, and the Spirit will lead you according to the promise (John 14: 26).

Yours cordially,

HUGH ROSS HATCH.

The Kingdom of God.

I. Introductory studies. Definitions. It is manifestly important at the very beginning that we get clear ideas of certain words and phrases which are in common use, so that we may not be confused in regard to them. They are:—"the kingdom," "the church," "the kingdom of God," "the kingdom of heaven." It is our purpose to get at the meaning of these expressions as they are used in the Bible.

1. The kingdom. The first suggestion in this word is that of kingship. For we can all see that the word is made up of "king" and the ending "dom," which means dominion or authority. Kingdom then, as a word, means the dominion or authority of a king. And we find that this is the first meaning of the Greek word which is translated "kingdom" in the New Testament. For example, in such passages as Luke 1: 33; 19: 12, 15; 22: 29. John 18: 36; I Cor. 15: 24; Heb. 1: 8; the word kingdom is used in the sense of royal power or authority of the one who is king. In the kingdom God is king, and rules either directly or through his representative, the Messiah, the Christ.

The second suggestion in the word kingdom is that of a realm or country in which and over which the king rules. This includes also the idea of subjects. Some perhaps would like to ask the question whether the idea in the kingdom includes a realm or country in which and over which the king reigns. As we go on in our studies the answer to this question will be fully brought out. It is sufficient for the present to say that we believe that the New Testament teaches that the king of whom we are speaking has a realm or a country together with subjects for his kingdom. Study such statements about the kingdom as are found in the following passages: Matt. 13: 38, "sons of the kingdom;" 13: 41; 25: 34; Luke 13: 29. John 3: 3, 5. Rev. 11: 15, and many others, which teach that the Messiah's kingdom is to be concretely realized. Thus in the word kingdom we have the ideas which group themselves around kingship, subjects, and a realm or country. The word is royal in meaning.

2. The church. On the other hand the word church presents to us an altogether different set of ideas.

We may say in passing that Jesus used the word kingdom almost invariably. On two occasions only, it is recorded that he used the word church, viz., Matt. 16: 18, and 18: 17. Accordingly so far as the New Testament is concerned we get our idea of church from the Acts and the Epistles.

The root idea in the Greek word translated church is "called out," and the Greek word refers to a gathering of free citizens in ancient Athens who were "called out" from their homes to council together concerning the public welfare. Something like the modern town-meeting. The word is democratic in meaning.

The word, therefore, at the first meant an assembly with a common purpose binging it together. See Acts 19: 32, 39, 41, where it is translated "assembly." But this idea of assembly as used by the Jewish apostles was colored by the Old Testament idea in "congregation of Israel." In fact the Greek word for "church" translates the Hebrew word for "congregation." Now we know that the people of Israel used to get together as a congregation especially for religious purposes. Thus the idea in the Greek word for church came to mean a religious assembly, gathered together for the worship of God. And thus the church-life was a special illustration of the life of the kingdom. That is, the church-life was the attempt to make visible in the world the kingdom of God in the special feature of worship.

Again. It is easy to see how this idea of the church would grow from the idea of an assembly gathered for mere religious exercises, or worship, to that of the great centre of all organized Christian life and activity. Jesus himself spoke of his church, and if we emphasize the his we'll not go far astray as to what that church should be; namely, the embodiment of his life and teaching. That is exactly what Paul calls the church, (see I Cor. 12: 12-30, Eph. 1: 22, 5: 23,) and he includes in the scope of the church, not merely worship, but also education, Eph. 4: 11-16, missionary enterprise, I Cor. 16: 1-3, and philanthropic and charitable work, cf. Acts 6: 1 sq. Phil. 4: 15, 16. Today the church idea stands for all these varied activities and seeks to incorporate into its life all the principles and ideals of the kingdom.

To sum up:—a. The idea in kingdom centers about the king; in church it centres about the head. Christ is the king of the kingdom; he is also the head of the church; therefore in both church and kingdom the thought centres in the Christ.

b. As the church is his church, then the church and the kingdom should be practically one and the same. But this is true to-day only in a relative sense. The church is not so large as the kingdom. The kingdom includes all who fear God and work righteousness (Acts 10: 35), for these are acceptable to the king. It can not be said that the church, either now or in any age of its history, has gathered all such ones into its fold.

c. The church attempts to gather up into its life all the principles for which Christ stood and which he taught, and to give expression to them.

3. The kingdom of God, and the kingdom of heaven. These may be defined more briefly, as in another study we expect to consider their characteristics.

a. The kingdom of God means the kingdom in which God is the king. The phrase emphasizes the king. It also emphasizes those moral and spiritual qualities which are in harmony with the will of God, the king.

b. On the other hand, the kingdom of heaven would refer rather to the state or conditions of life within the kingdom. Heaven stands for pure, holy, blessed life. The kingdom of heaven would be the kingdom of such life, and the fullest possible enjoyment of it. But this kind of life is the life of God himself, and in the midst of which he lives, therefore the kingdom of heaven is the same as the kingdom of God, and the kingdom of God the same as the kingdom of heaven. In the New Testament the two expressions are used interchangeably.

The following is the definition given by Prof. Thayer in his New Testament lexicon: "The kingdom of God or of heaven is that perfect order of things which he (Jesus) was about to establish, in which all those of every nation who should believe in him were to be gathered together into one society, dedicated and intimately united to God and made partakers of eternal salvation."

Pencil Dust.

Bodily weariness kept the disciples from sharing the deepest and highest earthly experience of their Lord—the Transfiguration and Gethsemane. This is a reason for the morning hour with God, that it brings a fresh mind to the communion which is the fountain of our joy.—Witness.

"The Lord will take possession of and crown with success that life that is willing to consecrate itself to his service. A life thus marshalled by Christ will do the right thing at the right time."

"To know Christ and the Word is to be equipped for service."



## Foreign Mission.

### 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.

That God would bless the native preachers in India, keep them from temptation and make their lives so pure and Christlike that they shall recommend their religion to the heathen and thus lead them to the Saviour. For a blessing on Crusade Day that our membership may be greatly increased.

#### Notice.

The Annual Convention of the W. M. A. S. for King's county will convene with the Upper Aylesford Society, Oct. 25. First session open at 2.30 p. m. Will the Societies kindly see that delegates are appointed and reports prepared as requested by cards to Societies. Please let us, without failure, hear from every Society this year.

MRS. J. L. READ, Co. Sec'y.

Mission Band Leaflets 3c. per copy for the year, may be obtained from the Mission Band Superintendent or the Treasurer of the W. B. M. U., Mrs. Mary Smith, Amherst, N. S.

The Evergreen Mission Band was organized April 12th, 1901, at Upper Aylesford. President, Miss Bernice Taylor; secretary, Hattie Starratt; treasurer, Inis Whitman. Since then regular meetings have been held and the membership is now 27. On Sabbath evening, Sept. 12th, they gave their first concert proceeds, \$4.60. May this Band be "Evergreen" (alive) in the Master's service is our prayer.

O. B. READ.

#### The Hindu and the Late Queen.

BY MABEL E. ARCHIBALD.

Terrible shock, universal gloom, profound regret, deep sorrow—such are the phrases that strike the eye when scanning reports of meetings held all over India in memory of the late Queen.

The Tahsildar of Chicacole says, "My grief was so great I could not sleep last night." Even teachers come to the Mission House and say, "Is it really true? Will there be war? Will not the sons fight for the throne." Great is the consternation in the out villages. "Alas! alas!" the people exclaim, "we're ruined! Now we will have war, famine and plague! The Queen—the Queen is gone."

Notice that Hindu boxing a man's ears for standing on an envelope which lies face up bearing the stamp of her Majesty, the Queen.

Listen! What is that educated Mohammedan asking the Englishman. "Now the Queen is dead will you Englishmen take off your hats to ladies?" "Of course" is the reply, "What made you ask that?"

"Oh," says the Mohammedan, "we thought you used to take off your hats to ladies because a woman was the ruler of the country."

Glance at the Memorial Meeting in Calcutta. Since early morn the shops and stalls have been closed and from the surrounding districts, by train, by cart and by foot (bare), the mourners come. It is four p. m. Two hundred thousand people have gathered. Hymns are incessantly chanted to the sound of drums and cymbals and mendicants cry out for alms which are lavishly given according to the religious custom of thus honoring the departed. The Viceroy and many other officials witness the demonstration of mourning—the like of which was never seen before.

If you will, take a peep at Madras. Why has that crowd gathered at a little distance from the Senate House and near the Queen's statue? Have the results of the Matriculation examination been published? No, the majority are not students—there are some old men and even native ladies in the crowd and many are but scantily clad. How serious they all look! "What is it?" we ask.

"Why, don't you know? The Queen died, Sir!" a lad replied.

Then an old man with red and white caste-marks on his forehead says:—"Oh it is nothing, Sir; we only came to have a look at our late Sovereign" pointing to the statue.

They eulogize the Queen's virtues and ever relate fanciful stories such as the following:—"Do you know her Majesty ordered our Governor not to allow inoculation to be carried on in this Presidency; that is why plague never came to Madras."

Some one asks us who is to be the next Queen. On hearing the reply an old man shakes his head ominously and says in Tamil in a tone of solemn seriousness:—"Whether King or Queen no one will ever come up to

her," pointing to the august form raised on the lofty pedestal.

#### HINDU MOURNING.

What shall be the sign?—that is the question. Shall the Hindu put a piece of crape on his hat or coat? Impossible for he wears neither. How will the orthodox Hindu show his grief? He causes the front part of the scalp to be shaved on the funeral morning and removes his mustache as is the custom on the funeral day of parents; if a Bramin, he wears a new sacred string and will give presents to the priests; he will only eat once on the funeral day and will allow no music to be played in houses or temples; he will also request the ladies not to wear jewelry and will advise them to wear their hair untied.

What shall be the permanent memorial? This question has elicited many wonderful suggestions. One gentleman proposed that the money be spent on the nucleus of a great permanent irrigation scheme to be called the "Victoria Irrigation Works," the main feeders of which would run underground and right up to the eternal snows and thus tap an everlasting source of moisture. This suggestion would probably have pleased the late Sir Arthur Colton, who labored for fifty years to benefit the country by irrigation.

The memorials which the Viceroy advocates and to which more than a million dollars have already been subscribed is called the

#### VICTORIA MEMORIAL HALL,

and is to be located in Calcutta. It is to be a national Valhalla. Everything that appertains to India and its history will be preserved as mementoes of the various forces that have moulded the India of to-day.

Many have been the manifestations of love, devotion and respect which the Hindus had for her Imperial Majesty. Any English lady in any picture is the Ranee (Queen) to the Hindu child. The husband mentions the name Victoria to designate virtue and uses the name of one of the Queens of his own country to denote the opposite quality.

To the average Hindu the Government of India or the Parliament meant the Queen. To her he attributed the might and glory of British rule. She was the moral force that contributed to the weal of the nation. At this time the famous Proclamation of 1858 is recalled and the hearts of the people are again thrilled by the closing words: "In their prosperity will be our strength; in their contentment our security; and in their gratitude our best reward. And may the God of all power grant to us and to those in authority under us strength to carry out these our wishes for the good of our people."

God bless the millions of Ind and may they speedily learn to love and adore the King Eternal, Immortal, Invisible, the only Wise God who during sixty-three years of Royalty comforted, guided and sustained Victoria the Good, their beloved Queen.

### The Goodly Autumn.

Once more the liberal year laughs out  
O'er richer stores than gems of gold;  
Once more with harvest song and shout  
Is nature's bloodless triumph told.

Our common mother rests and sings,  
Like Ruth, among her garnered sheaves;  
Her lap is full of goodly things,  
Her brow is bright with autumn leaves.  
—Whittier.

### Notes by the Way.

Something further in regard to Goldboro and Isaac's Harbor was promised in last week's Notes. But really the article which appeared some weeks ago from the facile pen of Rev. H. F. Adams leaves but little for me to say. Yet the subject is worthy of even further discussion. With the possible exception of some parts of Cape Breton there is no part of the province which is enjoying greater prosperity in a quiet, wholesome way, and which the prospects for the future are brighter. The supply of gold-bearing quartz seems almost inexhaustible, and the mines now being operated yield a fair margin of profit; even while heavy expense is being incurred in improving the plant. Mines which have been idle for some time are likely to be worked before long, while on "the mountain" work is going forward briskly, and soon things will be in readiness for the erection of an extensive plant with all modern improvements. The Richardson mine at Goldbrook is having its output increased by 50 per cent. by the addition of new stamps, making the mill now a 60-stamp mill. In addition to all this the discoverer of the last-named mine, Howard Richardson, a good deacon of the Goldboro church, and a veteran prospector, has again been fortunate in discovering a new and which promises to be a rich lead beyond Goldbrook. So if any good Baptist who reads these lines is planning to leave home in search of work let him remember

that it is not necessary to leave the Maritime Provinces to find it. There are no fortunes lying loose around Isaac's Harbor to be picked up by chance comers, but good men get steady employment at fair wages. So far Isaac's Harbor and Goldboro have provided nearly all the labor required, but with increased output outside labor must be called in and it will be exceedingly detrimental to the place if the quality of that labor be not of the best.

On Sunday, Oct. 6th, the writer had the pleasure of meeting Pastor Brown's congregation at Goldboro in the morning and Pastor Lawson's at Isaac's Harbor in the evening. Whether it be from the nature of the place or the nature of the people it is certain that something has developed here a type of sturdy intelligence which is too rare in some plans and which helped to make the services very enjoyable. Here for almost the first time in his work your representative ceased to hear the mournful plaint that "the paper is too high." The people have evidently learned to measure the value of things by quality rather than quantity, and warm words of praise and appreciation of our paper were heard on all sides.

Pastor Brown came to Goldboro only a few months ago, but already has the work well in hand and is greatly encouraged by an increasing interest in the prayer service and other signs of activity and growth. The financial is more cheering though the church building is not completed and some debt rests upon it as it is. But the envelope system has been adopted and is working satisfactorily, and in a few years the Goldboro church will have one of the most commodious and best appointed church edifices to be found outside the cities.

Pastor Lawson had just returned from a vacation and was still feeling the fatigue of his journey home. All were sorry to hear that he had left Mrs. Lawson seriously ill at her home in Albert, N. B. Bro. Lawson is one of whom it can be truly said that 'his praise is in all the churches.' As President of our Maritime B. Y. P. U., he has done and is doing a vast amount of gratuitous work for the Lord and the denomination. It was a pleasure to meet with him and his young people in their service Sunday night. Everywhere was heard the strongest words of praise for the pastor and gratulation on his return to his people, and if anything else was heard it was a fear lest his physical strength might not prove equal to his zeal and enthusiasm. The great need of the Isaac's Harbor church now is a parsonage, no house being at present available for the pastor's use. So the people are preparing to arise and provide for this want. With an excellent church free of debt and a united and aggressive membership the outlook is decidedly bright.

Want of space forbids an account of the trip from Isaac's Harbor to this place, but this can be reserved for the present. Next week will see me in Cape Breton where the prospect for work is good, especially if the present favorable weather continues.

Yours in the work,

New Harbor, Oct. 11.

R. J. COLPITTS.

### The Messenger and Visitor

will be sent to all new subscribers to January 1, 1903, for \$1.50. We hope our agents and the pastors of all our churches will do what they can to increase the circulation of their own paper. It ought to go into at least ONE THOUSAND HOMES before the New Year. It is the best assistant a live pastor can have in his work. SEND IN THE NAMES PROMPTLY.

## Eruptions

Pimples, boils, tetter, eczema or salt rheum, Are signs of diseased blood.

Their radical and permanent cure, therefore, consists in curing the blood.

Angus Fisher, Sarnia, Ont., and Paul Keeton, Woodstock, Ala., were greatly troubled with boils; Mrs. Della Lord, Leominster, Mass., had pimples all over her body; so did R. W. Garretson, New Brunswick, N. J. The brother of Sadie E. Stockmar, 87 Miller St., Fall River, Mass., was afflicted with eczema so severely that his hands became a "mass of sores."

These sufferers, like others, have voluntarily testified to their complete cure by

## Hood's Sarsaparilla

This great medicine acts directly and peculiarly on the blood, rids it of all humors, and makes it pure and healthy.



The Messenger and Visitor

is the accredited organ of the Baptist denomination of the Maritime Provinces, and will be sent to any address in Canada or the United States for \$1.50 per annum, payable in advance.

REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid. Change of date is a receipt for remittance, and should be made within two weeks. If a mistake occurs please inform us at once.

DISCONTINUANCES will be made when written notice is received at the office and all arrears (if any) are paid. Otherwise all subscribers are regarded as permanent.

For CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.

The following was received from the editor of the B. Y. P. U. department of this paper, Rev. J. W. Brown, too late to appear on page 7.

We are glad to be able this week to give an outline of the course of study on which we are about to enter. The course is to begin on 15th of the present month, and with the exception of the month of January is to continue uninterruptedly until May 1st, next. January is excepted because in most churches it is generally the month of special services. Read carefully the plan which you will find below. Cut it out and paste in the back of your Bibles for future reference. It is a study which promises much. It will receive the best thought of some of our ablest men. Prepare yourself to take the whole course in a consecutive way. Let all our Unions at once choose suitable leaders, and conclude to make the most of this study. It is a beginning on new lines. Let us make it a prophecy of a larger and more abundant life for our Maritime Union.

DEAR EDITOR: The committee appointed by Maritime Union to prepare a Course of Bible Study for the coming winter, after a somewhat full consideration of the matter submits the following outline:

OUR BIBLE STUDY COURSE.

PART I.—OCT. 15 TO DEC. 31. 10 LESSONS. Conducted by Rev. H. R. Hatch, M. A. Topic.—The Kingdom of God.

PART II.—FEBRUARY.

Conducted by Rev. E. R. White. Topic.—Initial Truths.

- 1. Sin.
2. The Saviour.
3. Repentance and Faith.
4. Assurance.

PART III.—MARCH.

Conducted by Rev. T. Trotter, D. D. Topic.—The Christian as a son of God.

- 1. The Fact of Sonship.
2. The Privileges of Sonship.
3. The Discipline of Sonship.
4. The Obligations of Sonship.

PART IV.—APRIL.

Conducted by Rev. C. H. Day, M. A. Topic.—The Christian as a servant of God.

- 1. Spheres of Service.
2. Motives to Service.
3. Skill in Service.
4. Rewards of Service.

G. R. WHITE, Chairman of Com. Hantsport, Sept. 30, 1901.

Prayer Meeting Topic—Oct. 20.

Subj.—A Bad Bargain. Gen. 23: 29-34. Present attainment seems too often to be considered success. The student at graduation who considers himself fully equipped for his life work, and gives no further consideration to the development of his mind, is a failure.

The future must be reckoned with in every department of life. Egan saw only the present. To gratify his appetite he disposed of his birthright, without stopping to count the cost. The future did not trouble him then. Self-gratification lost him that which it was his right to enjoy, and the time came when he deeply rued his foolish bargain. His whole future was imperilled by this shortsighted deed.

A moment's pleasure, a life of remorse. How slow we are to profit by the mistakes of others. This drama is being enacted over and over again and still others will

follow in this the procession of bad bargain makers.

Then there is another side to this question. That is the part played by Jacob. Our sympathy goes out to Egan largely on account of his apparent thoughtlessness. But nothing but contempt can we feel for Jacob who would take advantage of the extremity of his brother, to drive a sharp bargain, and to thus secure from him his richest possession.

How often this is repeated. Every saloon is an open market where birth rights are bought, for a mess of pottage, or even less. We are filled with contempt for these pawn shops of the devil.

We are however more interested in the victim of a bad bargain.

The man who for worldly gain neglects his soul's salvation; and while securing to himself present satisfaction, in satisfying his lust for gain, loses his birthright and in the future finds himself cut off from his Father, will have a whole eternity to lament the awful mistake made in the bad bargain of his life.

- 1. The future will always reveal how bad the bargain is that we have made.
2. Our Lord tells us that a man would make a bad bargain, if he gained the whole world and lost his soul.
3. Appetite ungoverned has lost for millions their birthright and is slaying millions today.
4. It seems natural for us to prize lightly those things which do not seem necessary to our present enjoyment, or existence. Egan said: "What profit shall this birthright do to me."
5. We have but one life to live, let us therefore act wisely and well; knowing that only those who have by the grace of God overcome the lusts of life and have laid up treasure with God will have eternal rest and peace.
6. The worst bargain that can be made is to gain the world and lose our soul.

F. D. DAVIDSON.

Riverside, N. B.

New Books.

The Miracles of Missions. Fourth Series. By Arthur T. Pierson, D. D. 12mo, cloth. Price, 90 cents, net; postage, 11 cents. Paper binding, 70 cents, net; postage 8 cents. New York and London: Funk & Wagnalls Company.

"The Miracles of Missions," so called, is a series of very brief narratives of facts, written with as far as possible absolute accuracy, which both demonstrate and illustrate the perpetual presence of the supernatural factor in all true mission work. The word "miracles" is designedly used in order to bring out the unmistakable divine working, and the great variety of facts presented, the triumphs of the gospel in all lands and among all classes of people, has the effects of strands braided into a rope: any one narrative might be

HOW TO GAIN FLESH

Persons have been known to gain a pound a day by taking an ounce of Scott's emulsion. It is strange, but it often happens.

Somehow the ounce produces the pound; it seems to start the digestive machinery going properly, so that the patient is able to digest and absorb his ordinary food, which he could not do before, and that is the way the gain is made.

A certain amount of flesh is necessary for health; if you have not got it you can get it by taking Scott's Emulsion.

You will find it just as useful in summer as in winter, and if you are thriving upon it don't stop because the weather is warm.

If you have not tried it, send for free sample. So agreeable taste will surprise you. SCOTT & BOWNE, Chemists, Toronto, Canada. 50c. and \$1.00; all druggists.

insufficient to be the basis of a safe induction, but, when all this testimony is combined, a candid mind can not resist the evidence that Christ's words are continually fulfilling: "Greater works than these shall ye do, because I go unto the Father." The present volume, which has just been issued from the press of Funk & Wagnalls Company, New York, is the fourth of Dr. Pierson's valuable series of "Miracles of Missions." The preceding volumes are uniform in size and binding and sell for \$1.00 per volume in cloth binding and 35 cents in paper. This fourth volume is issued under the rules of the American Publishers' Association as a "net" book. The price, therefore, is lower than that of the preceding volumes, being 90 cents net in cloth binding and 30 cents net in paper binding.

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A Canadian millionaire, whose name is suppressed by the police at his solicitation, enriched the New York tenderloin last week by about \$17,000, after which he caused the arrest of two cabmen, Charles Croll and Alvia George, whom he charged with robbing him of \$12,000 while he was helplessly drunk in their cab. The men were arrested and arraigned in the Centre street court, and held for trial in \$2,000 bail each, although both protested their innocence.

The British submarine boat Triton had a trial in the open sea off Cherbourg on Wednesday, which proved very successful. She was under the water for an hour and a half, and those aboard of her suffered no inconvenience. She takes less than seven minutes to plunge out of sight.

A despatch from Suez to the London Times describes a conversation with Arabi Pasha, who is spoken of by the correspondent as "a dignified, kindly old gentleman, speaking English fairly well." Arabi is filled with gratitude to the Duke of Cornwall and York for the part his Royal Highness played in obtaining his release. He expressed warm admiration for British rule in Ceylon, where he lived during his captivity. The famous Egyptian is in feeble health. He intends to abjure politics and devote himself to religion.

Notices.

Digby District Meeting.

The next session of the Digby Baptist District Meeting will be held with the Digby church on Tuesday Oct. 29th, instead of Oct. 22nd as previously advertised. Three services will be held at 10 a. m., 2 p. m., and 7.30 p. m. respectively. An interesting programme is being prepared. It is expected that Dr. J. C. Morse will preach at 3.30 p. m., the sermon to be followed by an old-fashioned conference. The speakers at the evening service will be Rev. J. T. Eaton, Rev. I. W. Porter and Rev. J. W. Bancroft. It is likely that the ladies will provide lunch at 6 o'clock in the vestry, thus furnishing an opportunity for social intercourse. We are hoping for a large representation. F. H. BEALS, Secretary.

The next District Meeting of Hawkesbury, Antigonish and the county of Guysboro will convene with the church at Port Hawkesbury, Oct. 29th and 30th. First meeting on Tuesday evening and the meetings will continue throughout the day on Wednesday. It is hoped that as many of the churches as possible will send delegates. O. N. CHIPMAN.

Quarterly Meeting.

The next session of the Shelburne county Quarterly Meeting will be held with the Baptist church at Rockland, Tuesday and Wednesday, Nov. 5th and 6th. A good programme has been arranged and a good time is expected. Let us have delegates from every church in the county. S. S. POOLE, Secretary.

At the Home Mission Board meeting convened in Yarmouth Sept. 10, a provisional committee of the Board was appointed to take charge of the work hitherto carried on by Bro. Cohoon, until such time as his successor could be obtained or a permanent satisfactory disposition of his work be arranged. Correspondence upon all Home Mission questions should be addressed to me during this provisional arrangement. Any correspondence forwarded to me, will be immediately submitted to the members of the committee. P. G. MOSE, Sec'y. Prov. Com. Yarmouth, P. O. Box 322.

Painters' Kidneys.



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

The lead, of course, is bad too.

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

some one. When a painter's backaches, its time for him to begin treating the kidneys.

DOAN'S KIDNEY PILLS

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

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

He said the trouble was due to a stone passing from the kidney to the bladder.

My water was loaded with a brick dust deposit and scalded on passing.

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

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

LAXA-LIVER PILLS.

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

Advertisement for 'The D.L.' Emulsion of Cod Liver Oil. Will GIVE YOU AN APPETITE! TONE YOUR NERVES! MAKE YOU STRONG! MAKE YOU WELL!

Advertisement for CANADIAN PACIFIC RY. EXCURSIONS. BUFFALO AND RETURN \$17.50. MONTREAL AND RETURN \$10.00.

Advertisement for FAVORABLY KNOWN SINCE 1826 BILLS. PUREST BEST GENUINE.

The casualty list shows that in the fighting at Caledon river, last Friday, Col. Plummer lost two officers killed and ten killed and wounded.

John Most, the anarchist, was tried in the court of special sessions at New York, last Wednesday, for violation of the penal code in publishing an article in his paper, entitled "Murder Against Murder." Most testified that the article had been published years ago and that he had copied it in the Fremoid on March 14th, 1885. The use of it just at the time of the murder of President McKinley, he said, was an unfortunate coincidence. Decision reserved.



Not Medicine but nourishment is what many ailing people need. The system is run down from overwork, or worry, or excessive study, or as a result of wasting disease.

**PUTTNER'S EMULSION**

is what is needed to repair waste, to give tone to the nerves, quicken the weary brain, and replace lassitude and weakness with health and vigor. The increase in weight, the firm step, the bright eye, and blooming cheek proclaim a cure.

Be sure you get *Puttner's*, the original and best Emulsion.

Of all druggists and dealers.

Insist on having

Pure Gold

Flavoring

Extracts.

The true-to-name kind.

**STRONG AND VIGOROUS.**

Every Organ of the Body Toned up and invigorated by



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

Milburn's Heart and Nerve Pills cure all diseases arising from weak heart, worn out nerve tissues, or watery blood.

You May Need

**Pain-Killer**

For Cuts Burns Bruises

Cramps Diarrhoea. All Bowel Complaints

It is a sure, safe and quick remedy.

There's only one **PAIN-KILLER**. FERRY DAVIS. Two sizes, 25c. and 50c.

**Real Estate**

For sale in the growing and beautiful town of Berwick.

I have now for Sale several places right in the village in price from \$700 to \$3,500. Some of them very desirable properties. I have also a number of farms outside on my list. Some of them very fine fruit farms, from \$1,500 to \$7,000. Correspondence solicited and all information promptly given. Apply to—

J. ANDREWS, Real Estate Broker, Berwick, N. S. March, 1901.

**The Home**

**THE WOMAN AND HER CLOTHES.**

"When a woman devotes one-half of her life to thoughts of dress, she absolutely takes the whole question out of its proper relation to her life, and belittles the talents which God gave her for far greater things," writes Edward Bok, in reply to a woman correspondent, in the Ladies' Home Journal. "It is, indeed, a grave question whether she does not debase herself. Nor will she be 'well dressed;' the chances are far greater that she will be 'over-dressed.' No woman who has any regard for what is worth while in this world, and for what will bring her the surest and fullest happiness in the long run, will so dissipate her energies and vitality. The right to dress prettily and becomingly belongs to every woman. It is her birthright and her duty. A disregard of dress, or the affection of queer or freakish dressing, does not belong to a normal woman. But to make dress one of the vital things of life is carrying it beyond the ridiculous point and close to the criminal. And it is just this rightful adjustment of the things in life which simplicity does for us. It gives a rightful place and a rightful value to each. It doesn't belittle the one nor distort the other."

**BALM AND MINT.**

Balm and mint are both of the same botanical families to which the catnip, the pennyroyal, dittany, hyssop, marjoram, thyme, savory, sage and the majority of herbs used in the household for seasoning belong.

Balm, or Melissa officinalis, is a native of Europe, which has escaped from our gardens and established itself as a wild plant in some parts of the country. It is still included in the medical lists of the country, but the plant is entirely lacking in any remedial powers, and probably only retained from long established custom. The pleasant lemonlike odor of the green plant disappears after drying. It is gathered in July, before the flowers appear.

Peppermint, or Mentha peperita, and spearmint, or Mentha viridis, are the only mints mentioned in medical lists. Spearmint is generally used for mint sauce, though peppermint is sometimes sold in market. Spearmint is nearly as innocuous as balm peppermint is powerful. The gathering of the peppermint for oil is a thriving industry in England and this country, especially in New-England, Michigan, Western New-York, Ohio and New Jersey. Peppermint grows by brook-sides and small streams, and may be distinguished from other mints by its terminal spikes of flowers and the stem or petiole of its leaves, as well as its peculiar, strong fragrance. The spearmint is nearly smooth, the peppermint is more hairy. Gather both plants in August, after the flowers begin to appear, but before they go to seed. Gather all herbs on dry days. All our seven mints, except one, are naturalized in this country from Europe.—Ex.

**A CHEAP MEAL ON A GAS RANGE.**

A young house-wife has found that a good, wholesome and appetizing dinner could be prepared by careful use of a steam cooker, with but one burner. To do this, she explained, thought must be brought to bear in selecting foods for the day.

"A broiled fowl with rice, and offered with mashed potatoes and some green vegetables such as asparagus or spinach, is a favorite combination of mine," she said, "and will serve as an example of this point of economy. Fill the lower section of the cooker with water and bring the water to a boil. Then put in your fowl. When the meat is within three-quarters or half an hour of being done, fill the other portions of the cooker with the rice and the vegetable. The rice should occupy the middle section and the vegetable the top. When the meat is done, the rice will

be ready to be wreathed around it, and the vegetable can be served at the same moment. With this menu I often serve a clear pea soup, which requires a second burner for a quarter of an hour or even less. Five minutes of the second burner will make a cream sauce for the vegetable. These two additions use the second burner for not more than twenty minutes all told. As a desert I serve a pie baked to utilize the oven heat while the breakfast meat, toast, etc., require the broiling flames. Until you have tried confining the menu to one burner you will not realize how small your gas bill can be, if you so desire at the end of the month. The dinner I mention is given as an example only. Great variety can be introduced, using the same plan. A simple dinner of one meat, one vegetable or a combination of vegetables, may be supplemented by a boiled dessert such as apple dumplings, bag pudding and the like, all courses being prepared in the steamer. Instead of fowl, the foundation of the meal may be boiled mutton, corned beef, or fish."—Good Housekeeping.

If you have some black lace that looks hopelessly rusty, soak it for some hours in a solution of vinegar and water (two tablespoonfuls of the former to a pint of the latter is about the right proportion), then rinse in cold coffee and iron while damp in two pieces of flannel. It is wonderful how this treatment improves shabby lace.

An Austrian anarchist named Clavenovitch was arrested on Sunday while loitering about the Vatican. It is reported that he was aiming to murder the Pope and Cardinal Rampollo. He carried a razor.

**Growing Girls.**

OCCASIONALLY REQUIRE A TONIC MEDICINE.

It Will Keep the Blood Rich, Red and Pure, Strengthen the Nerves and Prevent Decline.

Mrs. Hiram Rinkler, the wife of a respected farmer in South Pelham township, Welland county, Ontario, says:—"It is with great pleasure that I give this tribute to the health restoring virtues of Dr. Williams' Pink Pills. When my daughter Lena, (now thirteen years of age) began the use of your medicine, a little over a year ago, she was in a most wretched condition. In fact we were seriously alarmed lest she might not recover. The first symptoms were a feeling of languor and weakness, gradually growing worse. She became pale, lost flesh, had little or no appetite and was apparently going into a decline. Finally the trouble became complicated with a persistent sore throat, which gave her great trouble in swallowing. I gave her several advertised medicines, but they did not benefit her. Then she was placed under the care of a doctor, who said her blood was poor and watery, and her whole system badly run down. The doctor's treatment did not help her any, and then acting on the advice of a neighbor, I began to give her Dr. Williams' Pink Pills. The confidence with which this medicine was urged upon me was not misplaced, as I soon noticed a distinct improvement in my daughter's condition. The use of the pills for a few weeks longer seemed to completely restore her, and from that time she has been a cheerful, light-hearted girl, the very picture of health. I will always recommend Dr. Williams' Pink Pills to other sufferers, feeling sure they will prove quite as efficacious as they did in my daughter's case.

Mothers with growing daughters will make no mistake if they insist upon the occasional use of Dr. Williams' Pink Pills; they will help them to develop properly; will make their blood rich and pure, and thus ward off disease and decline. The genuine pills are sold only in boxes bearing the full name, "Dr. Williams' Pink Pills for Pale People" on the wrapper around each box. None other is genuine, no matter what some self-interested dealer may say. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be mailed postpaid at 50 cents a box, or six boxes for \$2.50.

**In the Night**

Sudden disease, like a thief in the night, is apt to strike confusion into a household. Croup, cholera morbus, cholera infantum, cramps and colic, come frequently in the night. Are you prepared for midnight emergencies? The remedy for inflammation whether used internally or externally, is

**JOHNSON'S Anodyne Liniment**

The quickest, surest, safest cure for colic, cramps, diarrhoea, cholera morbus, bites, bruises, burns, stings, chafings, colds, coughs, croup, catarrh, bronchitis, la grippe, lameness, muscle soreness, and pain and inflammation in any part of the body. Get it from your dealer. 70c and 25c bottles, 25 and 50c. The larger size is more economical.

**J. S. JOHNSON & CO.,**  
200 Custom House Street, Boston, Mass.  
Write for free copy "Treatment for Diseases and Care of Sick Room."

**In the Clutch Of Consumption.**



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

**DR. WOOD'S NORWAY PINE SYRUP.**

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

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

USE THE GENUINE

**MURRAY & LANMAN'S FLORIDA WATER**

THE UNIVERSAL PERFUME FOR THE HANDKERCHIEF, TOILET & BATH. REUSE ALL SUBSTITUTES.

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**S. KERR & SON**  
Oddfellow's Hall.



The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Fourth Quarter, 1901.

OCTOBER TO DECEMBER.

JOSEPH AND HIS BRETHREN.

Lesson IV. October 27. Gen. 45:1-15.

GOLDEN TEXT.

Be not overcome of evil, but overcome evil with good.—Rom. 12:21.

EXPLANATORY.

I. JOSEPH MAKES HIMSELF KNOWN TO HIS BROTHERS.—Vs. 1-4. THEN, when Judah makes his noble and unselfish plea that he be kept as bondsman, so that Benjamin may return to his old father (Gen. 44:18-34), so touched was JOSEPH by this plea that he COULD NOT REFRAIN HIMSELF, i. e., keep himself from manifesting his love for his brothers BEFORE ALL THEM THAT STOOD BY HIM, the officials and the members of his household, AND HE CRIED, CAUSE EVERY MAN TO GO OUT FROM ME. For two reasons: (1) Delicacy forbids the presence of strangers at this unrestrained outburst of emotion among the brothers. Besides (2) the recollections of the past, and the errors, to which some reference is now unavoidable, are not to be unveiled to the public eye. AND THERE STOOD NO MAN WITH HIM, WHILE JOSEPH MADE HIMSELF KNOWN. "It was a transaction so tender and sacred, that the presence of an observer could not but be regarded as a profanation, a mutual outpouring of hearts, which, beside God, who knows all things, no one ought to hear, and indeed no one was capable of understanding."

AND HE WEPT ALOUD. Tears of emotion, joy more than sorrow. This is the usual way in which Orientals express excited feeling. THE EGYPTIANS AND THE HOUSE OF PHARAOH HEARD. The sound of Joseph's weeping. The news that his brothers had come, as in vs. 16. "The Egyptians outside heard it, and the news that some extraordinary occurrence must have happened soon reached Pharaoh's palace."

I AM JOSEPH. The natural voice, the native tongue, the long-remembered features, would all at once strike the apprehension of the brothers. DOES MY FATHER YET LIVE? This question shows where Joseph's thoughts were. THEY WERE TROUBLED AT HIS PRESENCE. The memory of all the wrong they had done to their brother came upon their souls like an avalanche. They would have as soon expected lightning to flash its bolt from a

BOXES OF GOLD

Sent for Letters About Grape-Nuts.

330 boxes of gold and greenbacks will be sent to persons writing interesting and truthful letters about the good that has been done them by the use of Grape-Nuts food.

10 little boxes, each containing a \$10 gold piece, will be sent the 10 writers of the most interesting letters.

20 boxes each containing a \$5 gold piece to the 20 next most interesting writers, and a \$1 greenback will go to each of the 300 next best. A committee of three not members of the Postum Co., will make decision between Dec. 1st and 10th, 1901.

Write plain, sensible letters, giving detailed facts of ill-health caused from improper food and explain the improvement, the gain in strength, in weight, or in brain power after using Grape-Nuts food.

It is a profound fact that most ailments of humanity come from improper and non-nourishing food, such as white bread, hot biscuit, starchy and uncooked cereals, etc. A change to perfectly cooked, predigested food like Grape-Nuts, scientifically made and containing exactly the elements nature requires for building the delicate and wonderful cells of brain and body, will quickly change a half sick person to a well person. Food, good food, is Nature's strongest weapon of defense.

Include in letter the true names and addresses, carefully written, of 20 persons, not very well, to whom we can write regarding the food cure by Grape-Nuts.

Almost every one interested in pure food is willing to have his or her name appear in the papers for such help as they may offer the human race. A request, however, to omit name will be respected. Try for one of the 330 prizes. Everyone has an equal show. Don't write poetry, but just honest and interesting facts about the good you have obtained from the pure food Grape-Nuts. If a man or woman has found a true way to get well and keep well, it should be a pleasure to stretch a helping hand to humanity, by telling the facts.

Write your name and address plainly on letter and mail promptly to the Postum Cereal Co., Ltd., Battle Creek, Mich.

clear sky as to see their injured brother on a throne in Egypt. "Conscience makes cowards of us all." They knew they were in Joseph's power. If he should treat them as they once had treated him, there would be no hope for them.

COME NEAR TO ME. "Probably in the first impulse of terror they had drawn away from him, as if to hide out of his sight. Joseph seeks to reassure them by a gracious invitation." I AM JOSEPH YOUR BROTHER, WHOM YE SOLD INTO EGYPT. It was impossible to evade allusion to their early wickedness, and this Joseph does not in a spirit of angry upbraiding, but of elevated piety and tender charity. So Jesus reminded Peter of his sin in order to make the forgiveness more complete.

II. JOSEPH SHOWS HOW GOD BRINGS GOOD OUT OF EVIL.—Vs. 5-8. BE NOT GRIEVED, NOR ANGRY WITH YOURSELVES. How the nobleness of Joseph stands out as he comforts his brethren. FOR GOD DID SEND ME BEFORE YOU TO PRESERVE LIFE. God used their evil to accomplish his purpose. He did not need their evil. He has a thousand ways of accomplishing his ends. But he compelled bad men to carry out his purpose. "There is a divinity that shapes our ends, rough-hew them how we will." This is the joy and glory of perfect faith in the divine providence, that God overrules all men and all events, and will make all to aid in carrying out the purposes of his love.

TWO YEARS. The seven years of plenty had passed and two years of famine followed them. These were to be succeeded by other FIVE YEARS of famine, according to Pharaoh's dream. NEITHER BE MAKING. An old English word for plowing, derived from the Latin, arare, Anglo-Saxon; erian, "to plough." The R. V. gives the better term "plowing." Of course, if there were no plowing, there could be no harvest.

GOD SENT ME BEFORE YOU TO PRESERVE YOU A POSTERITY (remnant) IN THE EARTH. During the seven years' famine many races probably dwindled away, and the Hebrews, as mere sojourners in Canaan, would have been in danger of total extinction. BY A GREAT DELIVERANCE. That is, by a signal interference on your behalf.

SO NOW IT WAS NOT YOU THAT SENT ME HITHER, BUT GOD. The result was to accomplish God's will. They were none the less to blame, but they need not bear the additional burden of great evil consequences to others.

III.—JOSEPH SENDS FOR HIS FATHER TO COME INTO EGYPT.—Vs. 9-13. HASTE YE. For two reasons: (1) the sorrow of Jacob has been continued long enough. (2) Joseph's love for his father had been restrained long enough. GOD HATH MADE ME. Notice Joseph's recognition of the hand of God in his elevation. Pharaoh had only been the agent of the Lord. LORD OF ALL EGYPT. "This will not only be welcome news to Israel, but will explain why Joseph does not go to his father, instead of asking his father to come to him." TARRY NOT. Think of the twenty-two years of separation!

THOU SHALT DWELL IN THE LAND OF GOSHEN. "It probably was an unsettled district, but rich in pastures, and belonged in a very loose way to Egypt." It was known as the "Land of Rameses."

AND THY HOUSEHOLD. In vs. 18 Joseph speaks of "their households," showing that each of the patriarchs had now his own body of dependents, besides the still larger clan which belonged to Jacob.

AND, BEHOLD, YOUR EYES SEE. There is no doubt of my identity, and you can thus prove to father Jacob that there is no danger in accepting this invitation. BENJAMIN. "Who as a witness Jacob would more readily believe." MY MOUTH THAT SPEAKETH UNTO YOU. At the former interviews, Joseph spoke to his brothers through an interpreter, now he addressed them in their own language.

AND YE SHALL TELL MY FATHER OF ALL MY GLORY. Why? Not from pride, but (1) to make him sure that his promises could be carried out. (2) To comfort his father in the good fortune that had come to his long-lost son. (3) To make it easier for the ten sons to confess to their father the crime and deceit of the past. The present good would reflect comfort and hope from the past evil, so that the evil would be little noticed in the radiance of the good, as a black coal in the sunlight does not seem black, but radiates the glowing rays of the sun. HASTE AND BRING DOWN MY FATHER HITHER. "But one object Joseph had now in view; to bring his father and all his family to be near him that he might nourish them."

"Native reports assert," says a despatch to the London Times from Simla "that the accession of Habib Ulla Khan has been officially announced in Jalalabad and that the announcement was received quietly."

Dr. Seward Webb, while in Quebec, gave an explicit denial to the reports from Halifax that he intended building railway lines in Cape Breton to compete with the I. C. R. and C. P. R. His railway interests in Cape Breton are purely local and depend to some extent on the good will and business favor of the I. C. R. and C. P. R.

The present situation in Peking and Northern China is satisfactory, says a despatch to the London Times from the Chinese capital. The consensus of opinion is that the Chinese are fulfilling their pledges and restoring order in a way that stands in welcome contrast to the chaos created by Count Von Waldersee's spasmodic railings.

The three masted British barque Giffel was damaged by fire and sunk while lying at her dock in the East River, New York, Tuesday. At the risk of their lives firemen and policemen went into the hold and removed two hundred and fifty cases of gunpowder, which were part of the cargo. The cases were thrown overboard. Loss about \$150,000.

PURE REFINED PARAFFINE. Don't tie the top of your jelly and preserve jars in the old-fashioned way. Seal them by the new, quick, absolutely sure way—by a thin coating of Pure Refined Paraffine. Has no taste or odor. Is air tight and acid proof. Easily applied. Useful in a dozen other ways about the house. Full directions with each cake. Sold everywhere. Made by IMPERIAL OIL CO.

FIRST AID TO THE INJURED POND'S EXTRACT. FOR BURNS, SPRAINS, WOUNDS, BRUISES OF ANY SORT OF PAIN. Used Internally and Externally. CAUTION: Avoid the weak watery with Hazard preparations, represented to be "the same as" Pond's Extract, which easily sour and often contain "wood alcohol" an irritant externally and, taken internally, a poison.

Gates' Certain Check -FOR- Summer Complaint

Bayside, June 21, 1901. DR. A. B. GATES, Middleton, N. S.

DEAR SIR.—I received your kind letter some time ago but was unable to answer it until now. I am selling quite a lot of your medicines and consider them wonderful remedies for sickness. About two years ago I was very much RUN DOWN and in poor health generally. I began using your Bitters and Syrups and at once noticed a marked improvement in my health and soon was as well as ever. My son and daughter have both used your CERTAIN CHECK with the most wonderful results, and in the case of the latter I believe it was the means of saving her life after everything else had failed. One gentleman, a doctor of Halifax, bought a bottle of your Certain Check for his little daughter, who was suffering from dysentery, and it made a speedy cure. These and numerous other instances show what wonderful medicines yours are. Trusting that you may be spared many years to relieve the sick and afflicted, I am yours very truly, MRS. NOAH FADER.

Middleton, N. S. For sale everywhere by C. Gates, Son & Co

Wanted Everywhere

Bright young folks to sell Patriotic Goods. Some ready, others now in preparation in England.

Address to-day the VARIETY MFG CO., Bridgetown, N. S.

Society Visiting Cards

For 25c. We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 2c. for postage. When two or more pkgs. are ordered we will pay postage. These are the very best cards and are never sold under 50 to 75c. by other firms. PATTERSON CO., 107 Germ n Street, St. hn, N. B.

Wedding Invitations, Announcements etc., a specialty.

Its True Character.

Catarrh is Not a Local Disease.

Although physicians have known for years that catarrh was not a local disease but a constitutional or blood disorder, yet the mass of the people still continue to believe it is simply a local trouble and try to cure it with purely local remedies, like powders, snuffs, ointments and inhalers. These local remedies, if they accomplish anything at all, simply give a very temporary relief and it is doubtful if a permanent cure of catarrh has ever been accomplished by local sprays, washes and inhalers. They may clear the mucous membrane from the excessive secretion but it returns in a few hours as bad as ever, and the result can hardly be otherwise because the blood is loaded with catarrhal poison and it requires no argument to convince anyone that local washes and sprays have absolutely no effect on the blood.

Dr. Ainsworth says, "I have long since discontinued the use of sprays and washes for catarrh of head and throat, because they simply relieve and do not cure. For some time past I have used only one treatment for all forms of catarrh and the results have been uniformly good, the remedy I use and recommend is Stuart's Catarrh Tablets, a pleasant and harmless preparation sold by druggists at 50c, but my experience has proven one package of Stuart's Catarrh Tablets to be worth a dozen local treatments. The tablets are composed of Hydrastin, Sanguinaria, Red Gum, Gualacol and other safe antiseptics and any catarrh sufferer can use them with full assurance that they contain no poisonous opiates and that they are the most reasonable and successful treatment for radical cure of catarrh at present known to the profession."

Stuart's Catarrh Tablets are large, pleasant tasting 20 grain lozenges, to be dissolved in the mouth and reach the delicate membranes of throat and trachea, and immediately relieve any irritation, while their final action on the blood removes the catarrhal poison from the whole system. All druggists sell them at 50c. for complete treatment.

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TROOP OIL LINIMENT

FOR Sprains, Strains, Cuts, Wounds, Ulcers, Open Sores, Bruises, Stiff Joints, Bites and Stings of Insects, Coughs, Colds, Contracted Cords, Rheumatism, Neuralgia, Bronchitis, Croup, Sore Throat, Quinsy, Whooping Cough and all Painful Swellings.

A LARGE BOTTLE, 25c.



From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches in 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.

The Treasurer for New Brunswick and Prince Edward Island, to whom all contributions from the churches should be sent, is REV. J. W. MANNING, ST. JOHN, N. B.

CAMPBELLTON, N. B.—On the sixth inst., six candidates were baptized upon confession of their faith in Christ and were given the hand of Christian fellowship into the Campbellton Church.  
J. W. KRISTEAD.

HAMPTON STATION, N. B.—A very pleasant college vacation spent on this field has just passed. The work was begun under discouragements but the interest gradually deepened during the summer months until we were well assured that God was blessing us. Our congregations in the five churches increased to a satisfactory degree. The prayer services received the promise of the Master and some found Christ. The people everywhere were very kind and hospitable and contributed over \$200 as salary. Now the field is pastorless. Will not some man of God come to the rescue and carry on the good work where the promise of a rich harvest is so manifest.  
D. J. NEILY.

FAIRVILLE BAPTIST CHURCH.—Dear Editor:—A few notes from Fairville might be of interest to your readers. I have just entered upon my fourth year's pastorate with this church. The three years spent here have been of a pleasant and harmonious character. The people have been exceptionally kind and sympathetic to me and family. During these three years there has been a fair measure of prosperity in the church, both in spiritual and material things. There has been an addition of sixty-seven to the membership. Last year we were able to reduce the debt to the amount of four hundred dollars, and in August of this year we made another payment of three hundred dollars. There is an old place of worship at Grand Bay that I found in a dilapidated condition. As a result of the kind donations of Messrs. Randolph and Baker, C. Woodman and Mr. Jordan, of lumber, and Mr. T. Wilson and A. Fair of nails, we have now a respectable place in which to worship God, with new foundation, new roof, new coat of paint and new blinds. I have recently finished a series of illustrated sermons on the "Tabernacle," which have been very instructive to myself, and I have reason to believe, to the congregation also. There are nine beautiful maps that go with the series, thus making an impression through the eye as well as the ear. I would heartily recommend the use of these maps to pastors in teaching the wonderfully significant symbolism of the Mosaic Tabernacle with its furniture. Three new members were received into our church by letter last Sunday morning. In the evening we held our Sunday School "Rally Day" concert. About five hundred people were present, all of whom must have felt the importance of Sunday school work. The outlook for the Fairville church is very hopeful.  
"Mercy drops round us are falling,  
But for the showers we plead."  
A. T. DYKEMAN.

Fairville, Oct. 10th, 1901.  
BROOKFIELD, COLCHESTER COUNTY, N. S.—Rev. J. J. Armstrong, who resigned his charge of the Baptist church here last June, and has been supplying elsewhere since, has been with us for a few weeks preparatory to removing his family to Wolfville. He occupied his old pulpit on Sunday morning, and a large congregation gathered anxious to avail themselves of the opportunity of once more hearing him. Mr. Armstrong's resignation and removal is looked upon as a serious loss both to the church and community. As a preacher, pastor, citizen, he is held in high esteem, and his departure is universally regretted. On Monday evening a reception was given him at the home of Mr. and Mrs. Peter Stevens. After a social time and refreshments, Mr. W. A. Hamilton acting as chairman, called on Mr. W. A. Sutherland, who in a short speech pre-

sented Mr. and Mrs. Armstrong with a purse containing some of our good wishes in dollars. In replying, Mr. Armstrong spoke tenderly of his six years residence here and of the many kindnesses received which would never be forgotten. Miss Armstrong was next presented with a sum of money from the young people for her services as organist and leader of the choir. Rev. R. I. Coffin, Presbyterian, who was present, spoke expressing his sincere regret at the departure of Mr. Armstrong and family from our midst. "God be with you till we meet again" was sung, and the good-byes were said.  
H. P. C.

The Twentieth Century Fund.

AMOUNTS RECEIVED SINCE CONVENTION.  
Manchester church, \$1; Guysborough church, \$37.50; Amherst, \$147; Portauque and Upper Economy, \$120.80; D. S. Kempton, a member of Milton church, Queens county, \$10; Mrs. F. Hamilton, Dartmouth, \$10, v. z. \$5 to place the name of her father, Judge J. W. Johnston, on "Memorial Roll" in Amy Johnston's name, and \$5 to place the name of Amy Johnston, Mrs. F. Hamilton as donor; Mrs. George Keeler, \$5, to place the name of Mr. Isaac Hume, her father, on the "Memorial Roll."—\$331.30. A. COHOON, Treas. 20th Century Fund, N. S. Wolfville, N. S., Oct. 5th.

Home Mission Board Meeting.

At the recent meeting of the Home Mission Board of N. S. and P. E. I. the following report from the committee appointed for the purpose was received and ordered to be incorporated in the records of the Board and that a copy be sent to the MESSENGER AND VISITOR for publication:

"It is with deep regret and painful sense of loss that we, the Home Mission Board of N. S. and P. E. I., are called upon at this time to record the retirement of A. Cohoon, M. A., from the membership of the Board and from the position of Secretary-Treasurer.

"The sole cause for such retirement being the fact that our brother feels that the increasing labors which his connection with Acadia University involves, renders it impossible for him to carry also the burden which he has hitherto carried in connection with this Board.

"For twenty-three years Bro. Cohoon has been the able and efficient Secretary-Treasurer of the Board, and to his ability, untiring energy, wise counsel, and faithful labor is to be attributed in a very large measure the growth, organization and prosperity of our Home Mission work in the Maritime Provinces.

"No man in the Baptist body is better known and more implicitly trusted than is Bro. Cohoon. His thorough knowledge of the whole field, and his great ability in grappling all the details of the work, gave him ever a front place in the councils of the Board, and renders it exceedingly difficult to fill the place thus made vacant.

"We feel that we owe it, not only to the retiring Secretary-Treasurer, but to ourselves as a Board, and to the whole Baptist body, to put on record and to express in some public way our grateful appreciation of his ability and faithfulness in this work, as well as to express our thankfulness to God for the many years of efficient service given, and for what, by the blessing of God, he has been enabled to accomplish in the cause of Home Missions in these Provinces.

"While deeply regretting the necessity for this severance of Bro. Cohoon's relations with this Board, we nevertheless fully recognize that necessity, and hence our brother bears with him as he leaves us, the highest esteem and Christian love of all the members of the Board, and our earnest prayer is that he may long be spared to the service of our common Lord in connection with the convention of these Provinces."

We also wish to make grateful mention of the long and faithful service rendered this Board, and the denomination generally, by our late lamented brother, Deacon A. C. Robbins. For fifteen years or more this brother served the Board as chairman, and was ever most deeply interested in all the work and enterprises of the body, which interest was evidenced by his contribution of ten thousand dollars to Acadia University and his hearty sympathy with and support of all departments of our work. Such men are not over-plentiful, and we think it fitting to put on record our thankfulness for and our appreciation of those whom God has graciously given to the work in connection with our own denomination. Bro. Robbins has gone to his rest and reward, but his works will, through God, continue to bless those who still remain.

Another brother (whom we are thankful to say is still with us) is deserving of the commendation and grateful esteem of all who are interested in the Lord's cause. We refer to our beloved brother Deacon W. R. Doty of Hebron, who was for many years a member of this Board, and who, on the retirement of Bro. Robbins, succeeded him in the chairmanship, a position he filled faithfully until increasing years and decreasing strength rendered it necessary for him to retire from the Board.

Bro. Doty, in his working days, was a man looked up to and trusted, and now that he is no longer able to bear the burdens of labor, he is beloved and highly esteemed by those with whom he served on this Board, and by all who have the pleasure of knowing him. We deeply sympathize with our brother in his physical infirmities, and earnestly pray that to him may be verified in fullest measure the sure promise that "the path of the just is as the shining light that shineth ever more brightly unto the perfect day."

E. J. GRANT, Chairman of Com. (W. F. P., Recording Sec'y., pro tem.) Yarmouth, N. S., Oct. 8th.

KNRW HIS FEELINGS.

I remember once a party of us sitting in Delarey's tent discussing Lord Roberts. One of the fellows was saying his lordship had done very well out of the war—got an earldom, a hundred thousand pounds, the highest position in the British army and a world-wide fame. Delarey listened for a long time, and then said: "You, gentlemen, all speak of what Lord Roberts has gained and seem to envy him, but do you ever think of what he has lost? None of you have lost a son in this war, but Lord Roberts and I have, and I can sympathize with him. He is a field marshal certainly, but he is a father also. I know what his feelings were when he heard his son was killed. I have drunk of the same bitter cup, though he has drunk deeper than I, for in his case he lost his only son, and I have others left. To him his earldom must appear a very barren honor. To an old man like him what is the position of head of the army other than a source of work, worry and anxiety? This war has not made him a great man; it has reduced him to the position of one who has very little to live for; his thoughts now are of the past, and what might have been; the future has nothing to give him that he desires; the whole British nation cannot give him anything that he values, other than their sympathy. You look at those pictures of his reception in London and think how nice it must be in his place, but I tell you during it all his heart was aching, and he was thinking of a grave in this country, and saying to himself: "My son, my son, would to God that I had died for thee, my son."—(London Mail.

Pan-American Excursions via Canadian Pacific.

Arrangements have been made for a very low rate to the Pan-American Exposition, in effect on Tuesdays, Thursdays and Saturdays from 15th to 26th of October, both dates inclusive. One can purchase tickets from St. John to Buffalo and return at the remarkably low rate of \$17.50. Those who avail themselves of this rate, and travel by the Canadian Pacific from St. John, will have only ONE NIGHT ON THE ROAD en route to Buffalo, with excellent trains. In addition to the sight at the Great Fair and Electrical Wonders at Buffalo, you must remember that Niagara Falls is only twenty miles away—about 50 minutes ride in the electric car. Any one who has thoroughly seen the Falls and the many attractions in its vicinity will tell you that the opportunity of seeing the Falls alone is worth the price of an excursion ticket. We trust that many of our young Maritime Province people will take advantage of the above excursions, as the educational wonders of the trip are something that should not be missed by anyone who can afford the trip.

Dear Sirs,—This is to certify that I have been troubled with a lame back for fifteen years. I have used three bottles of your MINARD'S LINIMENT and am completely cured. It gives me great pleasure to recommend it, and you are at liberty to use this in any way to further the use of your valuable medicine.  
ROBERT ROSS.  
Two Rivers.

ACADIA UNIVERSITY WOLFVILLE, N. S.

FOUNDED 1838 as a Christian College. Arts' course marked by breadth and thoroughness. Wide range of electives in last two years. Eleven professors, specialists in their respective departments. Standard of scholarship high. Quality of work recognized by Harvard, Yale, Cornell and Chicago, as equal to that of best Canadian Colleges. One hundred and forty students pursuing arts course last year. Elective course in Pedagogy recently added to curriculum. Students desiring to take only partial course may select studies, subject to the approval of the Faculty. A partial course in Biblical and Theological studies is also provided for ministerial students to which two professors devote all their time. Expenses reasonable. A considerable number of scholarships available. Next session opens Wednesday, October 2nd. For Calendar, or further information, send to

T. TROTTER, D. D. President.

HORTON COLLEGIATE ACADEMY 1828-1901.

A CHRISTIAN SCHOOL for young men and boys offers the following courses: Articulation course, Scientific course, General course, Business course and Manual Training course. There are nine teachers on the staff, four of whom are in residence. The Academy Home is undergoing repairs and will henceforth be heated by hot water and lit by electric light. In connection with the school there is a Juvenile Department for boys under fourteen years of age. School re-opens on the 4th of September. For further information apply to H. L. BRITAIN, Wolfville, N. S.

Acadia Seminary WOLFVILLE, N. S. FOR YOUNG WOMEN. Offers FIVE regular courses,—Collegiate, Vocal Music, Piano Music, Art, Elocution,—under the skilled direction of the best University and Conservatory Graduate of unquestioned ability as instructors. Violin instruction by resident teacher, Graduate of Royal Academy of Music, Munich. Special instruction in Typewriting and Stenography. Easy of access, unsurpassed location, modern and sanitary in equipment. Deeply Christian in Association and Influence. Fall term begins September 4th. For Calendar and further information apply to HENRY TODD DeWOLFE, Principal.



## MARRIAGES.

**DORRY-ADAMS.**—At Gold River, Lunenburg county, Sept. 14th, by Rev. W. B. Bezanson, Benjamin Dorey and Mary Adams.

**GARDNER-GARDNER.**—At Liverpool, by Rev. C. W. Corey, on Oct. 1st, Henry Gardner of Brooklyn, to Mariam Gardner of the same place.

**FERNANDES-GODFREY.**—At Brooklyn, Oct. 4th, by Rev. C. W. Corey, Capt. Emanuel Fernandes to Hannah Godfrey, both of the same place.

**FIELDERS-McRAE.**—At Campbellton, N. B., Oct. 3, by Rev. J. W. Keirstead, B. A., Jane McRae, of Campbellton, was united in marriage to Geo. A. Fielders, commercial traveller of Montreal.

**McKINNON-DOLLNER.**—In Bridgewater, N. S., Sept. 19, by Rev. C. R. Freeman, Frederick W. McKinnon and Ethel Dollner, both of Bridgewater, N. S.

**DAVISON-BENJAMIN.**—In Bridgewater, October 2, by Rev. C. R. Freeman, M. A., Archie F. Davison and Lena Benjamin, both of Bridgewater, N. S.

**LANG-YOUNG.**—At the parsonage, 51 Queen St., St. John, Oct. 7th, by Rev. J. D. Freeman, William Arthur Lang and Mabel Louise Young, both of St. John.

**WILSON-MAGUIRE.**—At the parsonage, 51 Queen St., St. John, Oct. 8th, by Rev. J. D. Freeman, Andrew Wilson and Hattie Frances Maguire, both of Pisano.

**McNEILL - MCGREGOR.**—At North Range, Digby county, Oct. 9th, by Rev. J. W. Bancroft, William A. McNeill and Arabella L. McGregor.

**DREW-COPP.**—At the residence of the bride's parents, Apple River, N. S., on Oct. 10th, by Rev. O. E. Steeves, Percy Drew of Springfield, Kings county, N. B., to Lucy A. Copp, daughter of Mr. and Mrs. J. E. Copp of Apple River, N. S.

## DEATHS.

**HEBB.**—In Lapland, Lunenburg county, N. S., Sept. 27, Dorothy H. Hebb, aged 4 months, only daughter of Aaron and Lillie Hebb.

**BURGOINE.**—At Mahone, Sept. 3rd, while fishing over the wharf, Harold G. Burgoine, eldest son of Mr. and Mrs. Robert Burgoine. Missed in Sabbath School, Mission Band and home. We commend the sorrowing to the care of our Heavenly Father.

**HURST.**—At Canso, N. S., Oct. 10th, William E. Hurst, of consumption. For years the dread disease had been fastening itself upon him until finally the exhausted system gave way to its power. During the last few months there was much suffering but through it all there was a desire to yield to the Lord's will. A wife and seven children mourn the loss.

**BROWNELL.**—At Jolicure, Westmorland county, Sept. 12th, Sarah Helen, daughter of Edgar and Maude Brownell. Though but in her seventh year, it seemed as if Helen had been with us a much longer time. She was a lovable child and had endeared herself to a large circle. Two little girls comprised the children and the separation is very severe. But the Good Shepherd has taken this lamb to his own fold. A touching service was held at the home, participated in by Rev. Messrs. Steele and Marshall.

**CHURCH.**—At Fort Lawrence, Cumberland county, on Oct. 4th, Thomas Church, a much respected man and an old member of the Amherst church, passed on to the heavenly country, aged 82. Dr. Steele conducted a funeral service at his old home. Mr. Church leaves one son, Charles, who occupies the homestead, and one brother, Jeremiah, of San Jose, California, who is the last member of a large family.

**ROSS.**—On Sunday morning, 6th inst., Deacon Alexander Ross of the Bear River Baptist church, passed into rest, aged 81 years. Brother Ross was a native of Ireland, but his parents came to this country while he was yet young, and settled at Broad Cove, Digby county. For many years he was a successful school teacher. He was twice married and an aged widow survives him. Though reared in the Presbyterian faith, his convictions led him to our views, and he was baptized by Rev. J. C. Morse, while yet a young man. He was ordained a deacon in the Digby Baptist church, and afterwards came to Bear River. He was widely known and highly respected: one of those who put to shame the gainsayers, because they had no evil thing to report concerning him. He was tenderly beloved by the whole community to whom he was ever and only "Uncle Sandy," and the aroma of his beautiful Christian character will long linger with us.

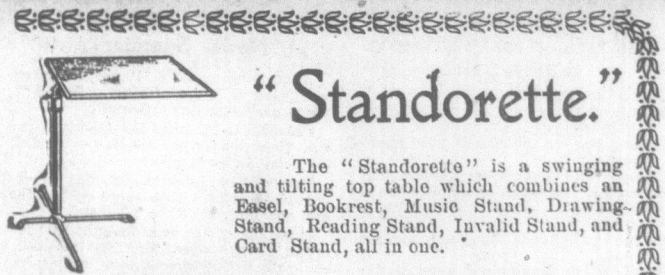
**FLETCHER.**—At DeBert River, Sept. 30th, 1901, Mrs. Henry Fletcher, in the 48th year of her age. She was the mother of ten children, four of whom have gone before her to that heavenly home. She leaves a husband and six children to

mourn their loss. Five years ago Mrs. Fletcher was smitten down by a stroke of paralysis, from which she never fully recovered, and for some months before she died was not able to leave her bed. Mrs. Fletcher was baptized by Rev. C. H. Martell in April, 1885, on a profession of her faith in Christ Jesus, and was received into the membership of DeBert Baptist church. During her long illness her faith in God became firmer, her love more mellow, and her zeal greatly intensified. She was a loving witness to him who is able to keep from falling, and to present faultless before the presence of his glory with exceeding joy. The funeral service was conducted in the church, Oct. 3, in the presence of a large number of relatives and friends. As they paid the last tribute of respect to the departed, all felt that a beautiful Christian woman had been taken out of the home, church and community. She loved her home and children very dearly and the loss is such as only the living, loving Christ can fill.

**BROWN.**—In Roxbury, Boston, August 19th, Miss Margaret Brown. Miss Brown was born in Hampton, Kings county, New Brunswick. She found the Saviour in her early womanhood, and was baptized into the membership of the Brussels Street Baptist Church, St. John, of which she was a consistent member until 1875, when she removed to Boston, where she identified herself with the Clarendon Street Baptist Church, of which she continued a member until her death. She was a firm believer in the doctrines of evangelical Christianity, and for many years illustrated them in an active, consecrated life. In her later years she became an invalid, and walked, like others of God's best children, in the shadows incident to the eclipse of faith: but there came at last the breaking of the day, and the flight of the shadows when she opened her eyes on the vision of the face of her Lord in heaven. She was the third daughter of the late John Brown, of Bellefleur, Kings county, N. B. Four sisters survive her—Mrs. Robert Miller, of Portsmouth, N. H.; Mrs. Caroline E. Walters and Mrs. Francis N. Simpson, of Dorchester, Mass.; Mrs. M. E. Hughes, of Providence, R. I.

**SANGSTER.**—At New Harbor, Guysboro county, N. S., Sept. 21st, James Sangster, aged 81 years. Mr. Sangster was the first male child born of white parents in New Harbor, and here the whole of his long life has been spent. He was a fisherman all his life until two or three years ago, when old age unfitted him to longer endure the hardships and dangers of a fisherman's life. He was twice married. Mr. Sangster early sought the Saviour, and joined the Methodist church about the year 1840. In Oct., 1896, he was baptized by Rev. Isaiah Wallace, and joined the New Harbor Baptist church, of which he was a member at the time of his death. Our brother was highly esteemed by all who knew him, as a worthy man, a good neighbor, a kind husband and father; and he will be much missed by the large circle of friends, who knew him only to love and respect him for those qualities of character, the memory of which will long live in the minds and hearts of those that knew him. He leaves a widow, seven children, twelve grandchildren, and twenty-two great-grandchildren, to mourn their loss. The large attendance at the funeral, held in the Baptist church, tells of the sympathy and sorrow of the whole community.

**ROBBINS.**—At his home, Yarmouth, N. S., in the 82nd year of his age, Abel C. Robbins, senior deacon of Zion church, Yarmouth. It is scarcely necessary to put on record in the columns of our denomina-



## "Standorette."

The "Standorette" is a swiveling and tilting top table which combines an Easel, Bookrest, Music Stand, Drawing Stand, Reading Stand, Invalid Stand, and Card Stand, all in one.

The top has four independent adjustable movements: Vertical, horizontal, tilting and rotating, and can be placed at any height, at any angle, in any position, and swung in any direction, and can be put to a great many uses.

The "Standorette" is especially useful as an invalid or sick bed stand, as it is designed so that the top extends over the bed.

The top of the "Standorette" is 18 inches wide and 24 inches long, made of quartered oak, highly polished, base in black enamelled, trimmings nickel plated.

Price, \$6.50.

Send for "STANDORETTE" Booklet.

*Manchester Robertson & Allison*

## CORRECT STYLES

Can only be had made to order. Anything "ready to wear" was made last season. Couldn't be otherwise.

Come and have your Fall Suit made right.

**J. P. HOGAN,** Ladies' and Gentlemen's Tailor.

Opp. Dufferin Hotel.  
Tel. 1251.

101 Charlotte Street.

tional paper anything expressive of our brother's standing in the denomination with which he was connected, inasmuch as it was only a few weeks before his death, that the brethren in Convention at Moncton, passed a unanimous resolution regarding their appreciation of the generous and efficient services of our brother Robbins. As expressive of the esteem in which Bro. Robbins was held, on behalf of the denomination of his choice, by the church in which he held membership, the following words selected from the records of Zion church speak for themselves:

"Our dear brother, Abel C. Robbins, senior deacon of this church, passed away this morning at the good old age of nearly 82 years. Our brother was baptized on Sept. 22nd, 1850, chosen deacon in Dec. 1875 and for many years preceding that was the treasurer of the church. Bro. Robbins was a man of generous impulses, giving largely to the church and denomination and also to missions. Regular in his attendance upon the means of grace, and punctual at all church business meetings, even when other claims were pressing upon his time. Our brother's upright walk and conversation, his sterling business integrity and energy, have been a stimulus to many young men in the battle of life." Bro. Robbins' death came somewhat suddenly, and yet had in it everything that could be desirable as the passing of one of God's own. Enjoying his usual health, he was suddenly smitten with a continued weakness, under the power of which, with no apparent suffering he gradually sank away. The funeral took place on Sabbath afternoon, Sept. 8th, from Zion church, where a large number of citizens demonstrated their respect for our brother's life and memory. The funeral services were conducted by Pastor Mott, assisted by Pastor Price of Milton, and Rev. Joseph Saunders, D. D., who gave the funeral address. In brief compass, Bro. Saunders reviewed the salient features of our brother's career, paying an eloquent testimony to his life. Two sons and four daughters are left to feel the absence of a faithful and loving father.

In Great Britain's reformatory children cost £16 a head to keep for a year; in Ireland, £21.

At Amherst Thursday W. J. Moran, who has been doing a large business for 30 years in dry goods and groceries, made an assignment to A. B. Sizer, official assignee. Liabilities are about \$27,000. The stock in stores is worth about \$1,000 and the good book debts will amount to \$1,000. The principal creditors are in Halifax and St. John.

## Did it Pay?

**COST** 4 Months Tuition \$34.00  
**SALARY** 1st Month \$35.00

We recommended this young man Stenographer to this his first position. There are others. We will prepare you on similar terms. Enter at once.

Send today for free syllabus to

**Maritime Business College,**  
Halifax.  
Kaulbach & Schurman,  
Proprietors.

In hunting for a switch with which to whip his horse, Farmer John Fuller, of Sherman, Pa., stumbled over what was apparently a big stick of peculiar formation yesterday. Its strange shape excited his curiosity, and upon examination he was amazed to find that the ten-foot stick was a petrified snake in an excellent state of preservation. It is thought that the snake was unearched by an explosion in a near-by stone quarry. It will be sent to the Syracuse University.

The casualty list shows that the total British losses in the attack on Col. Keke-wich's camp at Muedwill were 4 officers killed and 23 wounded, and 51 men killed and 115 wounded, numbers much greater than those heretofore reported. The Boers, under Delarey and Kemp, had 14 officers and 114 men wounded, after two hours' night fighting, when they were driven off.

It is said that the biggest Galapagos tortoise now in Bronx park, New York city, is at least 400 years old, and so must have been living when Columbus died. Dr. Hornaday, of the New York Zoological Society, rests his faith on Walter Rothschild, of London, who has a tortoise which he says is much older than that, and Rothschild has made tortoises his special study, so that he is recognized as an expert.

GOLD MEDAL, PARIS, 1900.

**Walter Baker & Co.'s**  
PURE, HIGH GRADE  
**Cocoas and Chocolates.**

**Breakfast Cocoa.**—Absolutely pure, delicious, nutritious, and costs less than one cent a cup.

**Premium No. 1 Chocolate.**  
—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc.

**German Sweet Chocolate.**  
—Good to eat and good to drink; palatable, nutritious, and healthful.

**WALTER BAKER & CO. Ltd.**  
ESTABLISHED 1780.  
**DORCHESTER, MASS.**  
BRANCH HOUSE, 12 and 14 St. John St., MONTREAL.

TRADE-MARK ON EVERY PACKAGE.



THE TALE OF POLLY WOG WOG.

BY EDWIN L. SABIN.

This is the tale of Miss Polly Wog Wog, who lived in the midst of the country of Bog. Of brothers she numbered one hundred and four; of sisters two hundred—or possibly more; no matter. Whatever the total might be she never was lacking for playmates, you see. So hide-and-go-seek and pom-pom-pull-away she played in the mud and water all day; for water and mud were the young Wogs' delights—They frolicked there, dined there, and slumbered there nights. Miss Polly was vain—though we hardly would call her face or her figure attractive at all. Like most of her family, be it here said, she was seven-twelfths tail, and the rest of her head. Yes, Polly was truly exceedingly plain—But the tail was the thing that was making her vain! Her father cried: "Shame!" And her mother cried: "Fie!" Her brothers said: "Goose!" And her sisters said: "My!" And dreadful misfortune would happen, they vowed, To a girl who was acting so silly and proud. But the more they entreated and threatened and warned. The more their advice and their efforts were scorned, And Polly went wiggling and wriggling about—Such airs! You would think she was some speckled trout! But, oh, she encountered a terrible fate, Which just as a moral I'll briefly relate: She kept growing ugly! But that's not the worst—She swelled so that one day she suddenly burst! And alas! she was changed to a common green frog. What an end to the tail of Miss Polly Wog Wog!

—The Churchman.

A PRIMITIVE WAY OF LIGHTING A FIRE.

Sir Joseph Fayre, who served a long time in India as surgeon-general of the British army, gives an account of the method used by the Burmese natives in producing fire. Matches are unknown in many parts of the Orient, are not needed, in fact, for most Oriental people are skilled in ways of obtaining flame through friction. A Burmese messenger brought a note to Sir Joseph one day, and while he was writing the reply for the waiting man, he noticed an object somewhat like a boy's popgun suspended at his waist. In reply to an inquiry, the native told him that it was an implement for producing fire and gave a practical illustration of its working. A small tube several inches long and closed at one end, held a tightly-fitting piston; the later was hollowed slightly at the lower end and smeared with wax to receive a bit of cotton or tinder which adhered when pressed into it. Placing a small wisp of cotton upon the wax, the messenger fitted the piston into the tube and forced it down by striking it a sharp blow. When it was withdrawn the cotton was on fire, having become ignited by the sudden concussion of the compressed air.

Why Croup is Fatal.

When croup attacks your child you must be ready for it. It comes as an accompaniment to an ordinary cough, or it may attack without warning. All kinds of children develop quickly, and when any kind of cough appears there should be something at hand to stop it with promptness. Many a child has choked to death with croup because the right remedy was not convenient. Everyone should know that the right safeguard for a child's cough or any cough is Adamson's Botanic Cough Balsam. With this soothing compound in the house croup is always easily checked and relieved.

To give a child a "cough mixture" containing a narcotic is a very serious matter, yet most preparations contain something of this kind. Adamson's Botanic Balsam is prepared from the purest extracts of barks and roots and gums of trees, and is health-giving in every component part of it. Wherever it touches an inflamed surface, it heals and soothes it. Nothing ever compounded for cough is so harmless, and nothing so efficacious. Adamson's Balsam is an old remedy and has never lost a friend through failure to help. Keep it in the house. Try it on your own cough and do your child a good turn by being ready for any emergency. Price 25c. at any druggist's.

News Summary.

B. M. Britton, ex-M. P., of Kingston, was sworn in Judge of King's Bench division on Wednesday at Toronto.

Canadian sheep swept the boards at the Pan-American just as Canadian cattle did, capturing \$3,152 in prizes.

Mrs. William Johnston, of Mill Creek, Buctouche, had a foot amputated in the Moncton hospital on the 4th inst.

Three young men were drowned Monday in the Missouri river, near Murfreesboro, while attempting to cross in a leaky boat.

Ten thousand dollars was paid for a seat on the Toronto Stock Exchange, the record price, being \$3,000 more than the last sale.

Rudolphe Forget, the well-known banker, has agreed to give a new building to Notre Dame Hospital, Montreal, costing \$500,000.

There is little danger of the Duke of York being shot by an anarchist while in Toronto. The price of admission to the royal review is 50 cents.

An outbreak of civil war in Afghanistan is feared, arising from the claims of the fourth son of the late Ameer, Mohammed Umar Khan.

There have been 1,064 cases of smallpox in Ontario during the first nine months of the present year, of which six were fatal and forty not yet recovered.

The United States post office department has decided to put the late President McKinley's head on the new issue of postal cards which will appear shortly after December 1.

A despatch from Cape Town says: Martial law will be modified in its application to the ports by leaving the docks, railroads and harbors under the control of the civil authorities. Military rule will be mitigated in some other respects.

Captain and Brevet Major Charles MacPherson Dobell, of the Royal Welsh Fusiliers, son of Hon. H. R. Dobell, has been named companion of the distinguished service order for good work in South Africa.

A determined effort was made on Wednesday to rob Molson's Bank at Owen Sound, Ont. The robbers opened fire on Clerk Vandusen, who was on guard, and he returned it, hitting one of the burglars, who thereupon decamped.

Rev. C. W. Hamilton, now stationed at Berwick, Kings county, but who was formerly at Bayfield, met with a severe accident a few days ago. While returning home late in the evening he was thrown suddenly from his carriage and received a severe shaking up.

Fire in a small dwelling house at Yarmouth Tuesday morning burned off the roof of the eil of a house occupied by Joseph Roach, and owned by Louis Pothier. The damage amounts to about \$150, and is covered by insurance in the Athena of Hartford.

The director general of public health at Ottawa is of the opinion that vaccination should be general throughout Canada to protect the Dominion from the inroads of smallpox from the United States. The present outbreak of smallpox is directly traceable to the United States.

His Excellency the Governor General has shown a good example to Ottawans and Canadians generally by sending his eldest son, Lord Melgund, to a local school for boys. There are too many people in this country who both as regards schools and colleges appear to think there is nothing good enough in Canada for their boys.

If Kitchener would bundle home every officer he has, and take on a few score of our Canadian shanty foremen, the festive Boers would be boomed around, tailed up, and run through a sorting jack so all-fired suddenly that they wouldn't know what had happened.—Ex.

The I. C. R. station at Bel River, about four miles from Dalhousie, was totally burned Tuesday morning with all contents, consisting of a lot of freight belonging to Messrs. William Curry & Co., Joseph Lepage, merchants, and others. The highway bridge was also destroyed.

John G. Milburn, in whose Buffalo home President McKinley died, has for twenty years been a prominent lawyer of Western New York. Born in England fifty years ago, he went to the United States in 1869 and worked as a mechanical engineer. Then he studied law. A bill was passed waiving his apprenticeship and giving him full citizenship.

The St. John Board of Trade is calling attention to the special excursions which are to be run during the visit of their Royal Highnesses, the Duke and Duchess of York. A cordial welcome is extended to all merchants and their friends from country districts to make their new rooms 85 Prince William Street their headquarters during their stay in the city. This will be a great boon to out of town merchants and this thoughtful courtesy of the Board of Trade will be fully appreciated by the visitors.

THREE BOYS WHOM MISS WILLARD KNEW.

Let me tell you about three splendid boys I knew once upon a time. Their father died, and their dear mother was left to bring them up and to earn the money with which to do it. So these young fellows set in to help her. By taking a few boarders, doing the work herself, and practicing strict economy, this blessed woman kept out of debt and gave each of her sons a thorough college education. But if they had not worked like beavers to help her she never could have done it. Her oldest boy—only fourteen—treated his mother as if she were the girl he loved best. He took the heavy jobs of housework off her hands, put on a big apron and went to work with a will; washed the potatoes, pounded the clothes, ground the coffee, waited on table—did anything and everything that he could coax her to let him do, and the younger ones followed his example right along. Those boys never wasted their mother's money on tobacco, beer or cards. They kept at work and found any amount of pleasure in it. They were happy, jolly boys, too, full of fun, and everybody not only liked, but respected and admired them. All the girls in town praised them, and I don't know any better fortune for a boy than to be praised by good girls, nor anything that boys like better.

They all married noble and true women, and to-day, one of the boys is president of a college, goes to Europe every year almost, and is in demand for every good word and work; another lives in one of the most elegant houses in Evanston, and is my "beloved physician," while a third is a well-to-do wholesale grocer in Pueblo, Col., and a member of the city council.

I tell you, boys who are good to their mothers, and to their sisters in the house always grow up to be nice men. Now, I am not blaming you boys, nor anybody else. I know that any number of you are good and generous as you can be, and I know, too, that you have not been taught to think about these things.—Miss Willard, in Union Signal.

RATHER TOO LATE.

"If folks could have their funerals when they are alive and well and struggling along, what a help it would be!" sighed Aunt Jerusha, folding her Paisley shawl with great care.

"Now, there is poor Mis' Brown," she added, as she pinned her Sunday bonnet into the green veil. "How encouraged she'd have been if she could have heard what the minister said to-day! I wouldn't wonder one mite if she'd have got well."

"And Deacon Brown a-wiping his eyes and all of them taking on so! Poor soul, she never dreamed they set so much by her!"

"Mis' Brown got discouraged. Yer see, Deacon Brown, he'd got a way of blaming everything onto her. I don't suppose the Deacon meant it—'twas just his way—but it's awful wearing. When the things wore out, or broke, he acted just as if Mis' Brown did it herself on purpose. And they all caught it, like the measles or the whooping cough."

"And the minister a-telling how the Deacon brought his young wife here when 'twant nothing but wilderness; and how patiently she bore hardship, and what a good wife she'd been! Now the minister wouldn't have known anything about that if the Deacon hadn't told him. Dear, dear! If he'd only told Mis' Brown herself what he thought, I do believe he might have saved the funeral."

"And when the minister said how the children would miss their mother as though they couldn't stand it, poor things! Well, I guess it is true enough; Mis' Brown was always doing for some of them. When they were singing about 'sweet rest in heaven,' I couldn't help thinking that that was something Mis' Brown would have to get used to, for she never had none of it here."

"She'd have been awful pleased with the flowers they were pretty, and no mistake. You see the Deacon wa'n't never willing for her to have a flower bed. He said 'twas enough prettier sight to see good cabbage a-growin'; but Mis' Brown always kind of hankered after sweet-smelling things, like sweet peas and such."

"What did he think, Levi? Most time for supper? Well, so it is! I must have got to meditating. I've been a-thinking, Levi, you needn't tell the minister anything about me. If the pancakes and the pumpkin pies are good, you just say so as we go along. It ain't best to keep everything laid up for funerals."—Zion's Herald.



A Pain Remedy.

For over fifty years this wonderful remedy has proved itself the best, safest and surest antidote for pain in the world.

The True Relief, Radway's Ready Relief

For Internal and External Use.

In using medicines to stop pain, we should avoid such as inflict injury on the system. Opium, Morphine, Chloroform, Ether, Cocaine and Chloral stop pain by destroying the sense of perception, the patient losing the power of feeling. This is a most destructive practice: it masks the symptoms, shuts up and, instead of removing trouble, breaks down the stomach, liver and bowels, and if continued for a length of time, kills the nerves and produces local or general paralysis.

There is no necessity for using these dangerous and uncertain agents when a positive remedy like RADWAY'S READY RELIEF will stop the most excruciating pain quicker, without entailing the least danger in either infant or adult.

It instantly stops the most excruciating pains, always inflammation and cures congestions, whether of the Lungs, Stomach, Bowels or other glands or mucous membranes.

Pain Cured In An Instant

No matter how violent or excruciating the pains the Rheumatic, Bed-ridden, Infirm, Crippled, Nervous, Neuragic or prostrated with disease may suffer.

Radway's Ready Relief WILL AFFORD INSTANT EASE.

A CURE FOR

Summer Complaints, Dysentery, Diarrhoea, Cholera Morbus.

A half to a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure.

No bad after effects (which are invariably the sequel of doing with opium, etc.), will follow the use of Radway's Ready Relief, but the bowels will be left in a healthy, normal condition.

A half to a teaspoonful in a half tumbler of water will, in a few minutes, cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all internal pains.

Malaria, Chills and Fever, Fever and Ague Conquered.

RADWAY'S READY RELIEF

Not only cures the patient seized with this terrible foe to settlers in newly settled districts, where the Malaria or Ague exists, but if people exposed to it will, every morning on getting out of bed, take twenty or thirty drops of the Ready Relief in a glass of water, and eat, say, a cracker, they will escape attacks. This must be done before going out. There is not a remedial agent in the world that will cure Fever and Ague and all other malarial, bilious and other fevers, aided by Radway's Pills, as quickly as Radway's Ready Relief.

Sold By All Druggists.

RADWAY & CO., 7 St. Helen Street, Montreal.

It Hurt To Eat.

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

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

Here's proof positive:

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



There are now nearly forty cases of smallpox in Ottawa, twelve additional cases having developed since Tuesday.



The Farm

SOUND THINKING IN THE COUNTRY.

A city man went out to visit a farmer who lives among the hills, far from the centres of so-called civilization. They began to discuss public matters, and the city man was astonished to find that his country friend had strong and original thoughts and ideas about deep and living questions. He was a little careless in some of his statements of facts and figures, and Mr. Farmer caught him up at once, and corrected him. This astonished the city man, but it should not have done so.

The country is, as it ever has been, the place for deep and searching thought. In the city there is a constant rush and excitement. Men learn to read mechanically rarely thinking about what they have read. Life in the city is so full of change that there is little opportunity for true thought. All this is different in the country. Life is slower and saner. Fewer thoughts are presented to the human mind and the tendency is to analyze and search for the truth. The result is often an original view of the matter, crude and rough, perhaps, but strong and enduring. Yes, the country is now, as ever, the place for sound and healthy thinking.—(Rural New-Yorker.

TREATMENT OF PLANTS BEFORE SETTING OUT.

R. M. Kellogg, in acknowledging the receipt of orders for plants, makes the following suggestions: In opening the boxes always take the top cover off, where your name is painted, and be careful about mixing variation. If ground is not ready to set at once, open the box and pour in water until thoroughly wet, so the roots will be wet when they come in contact with the air, having previously dug a trench in sand or loamy soil. Then cut open every bunch of bush plants and heel them in separate layers so every root will be pressed firmly in mellow earth. Under no circumstances must they be left in bundles; the air is sure to get in and dry them out.

In strawberries, dig shallow trench as before, then open and wet the same way, and cut open every bunch, and spread them out so the moist earth comes in contact with every root clear to the crown. Some people make a mortar and dip roots. It causes them to water soak and injures them if not set at once; do not do it. The leaves need light; but do not permit the hot sun to shine on them, but keep them shaded while heeled in. Do not pour large quantities of water on them after

GOOD COFFEE MAKER.

Experience With the Berry.

"I have gained twenty-five pounds since I left off coffee and began drinking Postum Food Coffee in its place.

I had become very thin in flesh and suffered tortures with hemorrhoids, was a nervous wreck with headache, practically all the time until one dreadful day when the good doctor told me I must quit drinking coffee, as he had nothing left to try, to relieve me.

I could not drink tea and had tried everything else, even Postum, but put it by at the first trial, because it was tasteless.

Forced to it again, I determined to see if it could not be made palatable and found at once that when I followed directions and boiled it long enough, that I not only liked it but gave it to my husband for several days without his finding it out. I have the name of making splendid coffee, and we always used the best, but of late I have given Postum to guests many times in place of coffee and have never been detected yet.

Our four children have not drunk coffee for three years, and all have gained health and flesh since using Postum. One son, who was always sick, has been greatly benefited by its use, and as above stated, I have gained twenty-five pounds since taking up Postum. I am healthier to-day than I have been for years and give Postum all the credit. Please do not use my name in public."

This lady lives in Burlington, Iowa, and the name will be furnished by the Postum Cereal Co., Ltd., Battle Creek, Mich., to those interested.

they are heeled in; it will cause the ground to bake so plants will quickly dry out and die. It only needs to be damp and firm.

Do not fail to cultivate the same day, and if hot and dry cultivate immediately. The plants must not be allowed to remain in the boxes and packages in which they are sent, after you get them, a moment longer than is absolutely necessary. Plan your work so as to take care of them properly. Fit your ground as early as possible, but do not plough when too wet.—(Indiana Farmer.

SELECTING SEED.

Several years ago I was living on a farm adjoining my father's. I was planting a kind of corn called the Garland. It had been improved by Captain Garland, of our country. My father was planting a corn I will call Bracey. I insisted the Garland would outyield the Bracey. The Bracey was a very large ear corn, but rarely ever had more than two ears to the stock. The Garland would have from three to five ears to the stalk. I insisted the Garland would yield more corn per acre than the Bracey, and we agreed to test it. We planted one acre each of creek bottom, and I told father he could take his pick of land if he thought there was any difference.

We planted exactly alike, and it was worked exactly at the same time, and when the corn was matured we measured it as if we intended to sell it, and the Garland made seventy-five bushels and the Bracey sixty bushels. The Garland weighed sixty pounds to the bushel and the Bracey weighed fifty-six pounds. The Garland gained four pounds to the bushel, which was equal to eighty bushels to the acre. The Bracey corn was abandoned. Let us suppose every farmer in the United States had planted the Garland corn that year and see what the result would have been, and that too, with the same labor. We do not experiment enough, and it need cost but very little to do so.—(William H. Bracey, in Practical Farmer.

CARE FOR THE HOG'S HEALTH.

The germ of hog cholera lives indefinitely, and must be destroyed if it is to be prevented from causing further mischief. The safest plan is never to keep hogs where any have died with disease. In cleaning up infected quarters, burn every thing that will burn and scatter lime plentifully about. In sheds, on floors, etc., spray well with a spray pump, using a solution of water and carbolic acid. Use lime here and wherever possible. It is the greatest enemy of the disease germ.

When hogs are turned into the wheat or rye fields to clean up the waste after harvest, they quite often die of a mysterious disease. A post mortem examination would show a lodgment of beads in the throat, stomach and intestines. Quite often stock turned into the field where green cocklebur are growing will die. There is nothing poisonous about the green bur plants, but the burrs still clinging to them are eaten, and the sharp, rough prickles irritate the membranes, causing inflammation, and often death.—(J. L. I., in Farm Journal.

LIVE STOCK NOTES.

On cool nights the troublesome horn fly, which bites and annoys cattle so greatly, collects on ceilings and warmer spots in the barn. By using a cheap hand-spray, kerosene can be sprayed on them, killing them off in large numbers.

A farmer, in building a new hog house, made a second floor just above the first, high enough to clear a man's head. From each apartment he made a runway at an angle of about forty-five degrees, with strips to prevent slipping. The sleeping rooms for the hogs were on the upper floor. Most hogs will keep on the upper rooms very neat, dry and clean. Sometimes young hogs will get into bad habits, but you can soon break them of that by closing a trap door to keep them down a little longer after eating. Old hogs are very particular about keeping their sleeping room dry and clean.

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News Summary.

Thirteen of Kitchener's scouts have been captured in a Boer ambush.

In a fire in Montreal Thursday three boys, Albert Telesphore and Arthur Chapleau, were burned to death.

Four more small pox cases have developed in Ottawa and the medical health officer recommended that all schools be closed.

Church Point, N. S., has been changed into an outport of customs and a warehousing port under the survey of Weymouth.

The Allan line steamer Sicilian sailed on Friday from Montreal for South Africa with 818 horses for remounts for the British army.

George H. Brainerd, the convicted murderer of Isaiah H. Farnham, of Wellesley, Mass., was taken to the state prison at Thomaston Thursday to serve a sentence of life imprisonment.

Two men were killed and several injured in a boiler explosion at the saw mill of R. Butterworth & Bros., near Dewitt station, W. Va., on Thursday.

President Hanbury, of the London Board of Agriculture, emphatically refuses the Scottish grazier's request for the removal of the embargo on Canadian cattle.

The enquiry by Coroner B. S. Palmer at Hampstead into the mystery surrounding the finding of the skull of an infant was begun Friday, and will be resumed Monday.

The students of St. Andrew's University, London, have asked Andrew Carnegie to become Lord Rector of the university in succession to Prof. James Stuart, whose term expires in November.

Thus far reports have been received of the loss of some forty vessels in the North Sea during the recent storms. Many lives have been lost.

The German steamer Hueiva, bound from Stubes (Setubal), Portugal, for Rotterdam, has been overdue since Sept. 25, and it is believed is lost with crew of eleven.

Mayor Prefontaine says that his personal squabble with Tarte is ended, but Mr. Tarte had insulted the harbor board and that remains to be settled. He also denied that Laurier had interfered.

Returns so far received by the Department of Agriculture, Ottawa, indicate that the crops of Quebec province have shown a marked deterioration since July, owing to unfavorable weather and are, with the exception of fodder, turning out poorly.

The Carnegie Museum at Pittsburg has received from Andrew Carnegie a silver model of the Santa Maria, Columbus's flagship. Mr. Carnegie saw the model in Glasgow, where it was on exhibition. It cost \$3,000.

The London Daily News says it learns that the last voyage of the White Star Line steamer Oceanic was the most profitable ever made. From passages alone the sum of £25,126 was realized. The cost of running the vessel was £7,000.

Sentence of death has been passed upon Commandant Lotter, the Cape Colony rebel, whose commando, composed almost wholly of rebels, was captured by Major Scobell south of Petersburg early last month. Lord Kitchener has confirmed the sentence. Five of Lotter's comrades have been sentenced to the penitentiary for life.

The British submarine boat Triton had a trial in the open sea off Cherbourg on Wednesday, which proved very successful. She was under the water for an hour and a half, and those aboard of her suffered no inconvenience. She takes less than seven minutes to plunge out of sight.

Fire caused a loss of \$15,000 in the wholesale and retail furniture and crockery store of Redington & Company, of Waterville, Me., on Friday. Fire totally destroyed the building and contents of the St. Louis Sugar Company at St. Louis, Mo., on Friday. Loss about \$150,000.

United States authorities have made a big seizure of sealskins shipped from Montreal. They were seized because their importation into the United States is forbidden under the act prohibiting the importation of skins taken in the Northern Pacific.

"It is estimated," says the London Mail correspondent, "that twenty-four persons were killed and hundreds injured during the Hungarian election riots. In various places voters were coerced by threats of death or torture. At Uduressa, a prominent politician, together with his wife and three sons, was murdered by his fanatical opponents."



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WANTED—A Large Wholesale House intends to establish a branch office in New Brunswick and desires Manager for same. Salary \$150 per month and extra profits. Applicant must furnish good references and have \$1500 to \$2000 cash. Address Superintendent, P. O. Box 1151, Philadelphia, Pa.

At Sussex, Tuesday, S. G. More, manager of the Bank of Nova Scotia for a number of years, accepted the position of manager of the Bank of New Brunswick.

Sir Thomas Lipton's expenses up to date on account of his efforts to lift the cup are set all the way from \$1,000,000 to \$1,300,000.

Lorenzo Snow, fifth president of the Mormon church, died unexpectedly in Salt Lake, Utah, Thursday.

There are 165,000 Britons living in the United Kingdom at present who were born in the colonies.

The list of places in Canada at which raw leaf tobacco may be entered for importation has been added to recently and now embraces 53 ports. In Nova Scotia they are Halifax, Pictou and Sydney; in New Brunswick, Miramichi, Moncton, St. Andrews and St. John.

Hon. Mr. Tarte issued an order Thursday to the heads of all branches in the department of public works, instructing them to notify the officers and employes to become vaccinated without delay.

The bishops of the triennial convention of the Episcopal church of America, meeting in San Francisco, adopted on Friday a substitute for the proposed canon 37, providing for the discipline of persons marrying again after being divorced. The principle change made by the substitute is the provision that such persons may receive the sacrament on the written consent of a bishop.

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**LADIES' UNDERVESTS.**—The best value that can be procured. An excellent close woven, soft finish, fleecy lined Ladies' Undervest in four sizes, 28 to 34, at 50c. per garment. Drawers to match, 50c. per pair.

**LADIES' KNIT UNDERVESTS** with fleecy finish on inside, 25c. each. Other prices run from 17c. up to \$2.20.

**CHILDREN'S FLEECE LINED DRAWERS.** Loose down to the knees, with Jersey fitting leg from knee down, so they will fit neat under the stocking. Prices from 38c. to 50c. according to size.

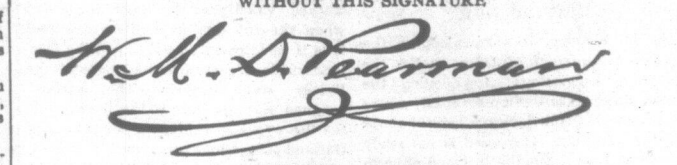
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Year	PREMIUM INCOME (NET.)	INTEREST INCOME	TOTAL INCOME (PREMS & INTEREST)	ASSETS	INSURANCE IN FORCE (NET.)
1873	\$45,922.28	\$3,814.64	\$49,736.92	\$115,298.60	\$1,798,690.00
1878	145,922.67	24,124.38	170,047.05	456,889.39	5,344,249.63
1883	309,376.60	64,006.01	373,382.61	1,149,427.40	11,018,625.00
1888	512,005.46	129,672.17	641,677.63	2,542,041.75	16,616,360.50
1893	796,505.04	185,894.86	982,399.90	4,520,133.04	24,288,690.00
1898	965,626.36	265,571.03	1,231,197.39	6,825,116.81	29,521,189.00
1900	1,063,748.59	329,121.84	1,392,870.43	7,799,983.89	32,171,215.00

Cash Surplus above all liabilities, Government Standard . . . \$505,546.25  
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**TOTAL SURPLUS SECURITY FOR POLICY HOLDERS . . . \$1,505,546.25**  
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In a belated Kew Bulletin an article, which is timely in spite of itself, deals with the way in which Western Australia is turning its vast resources of jarrah wood to account. The wood is unusually tough, workable and cheap—in fact, at the Glasgow exhibition there is an exhibit of it in the Australian section which takes the form of a tombstone of jarrah wood set up more than seventy years ago to commemorate the virtues of a bricklayer who was so unfortunate as to fall down a well at Perth. The tombstone is in good condition still and so is the inscription. Western Australia has appointed a department of woods and forests to care for its jarrah wood and has set apart a reservation of one million acres for its cultivation and growth.

If no further reports are received from Nova Scotia, pointing to the spread of small pox, it is now likely that the militia review will take place as arranged for. Two of the places from where the military were to be drawn to go to Halifax were Canning and Amherst. The provincial Board of Health reported small pox existed in these points. It has been decided to cancel sending the eight companies of the 68th from Canning and also the two companies of the 93rd at Amherst. This being done it will be safe to go on with the review should no further adverse reports be received. The points at which the provincial secretary of the Board of Health reported small pox existed were Halifax, Lunenburg, Meteghan, Kentville, Canning and Bay of Fundy.

**BAKED CHICKEN PUDDING.**  
 Cut a pair of young chickens, and season them with pepper and salt and a little mace and nutmeg. Put them into a pot with two large spoonfuls of butter and water enough to cover them. Stew them gently, and when about half cooked take them out and set them away to cool. Pour off the gravy, and reserve it to be used up separately. In the meantime make a batter, as if for a pudding, of a pound sifted flour stirred gradually into a quart of milk, six eggs well beaten and added by degrees to the mixture, and a very little salt. Put a layer of chicken in the bottom of a deep dish, and pour over it some of the batter, then another layer of chicken, then some more batter, and so on until the dish is full, have a covering of batter at the top. Bake it till it is brown; then break an egg into the gravy which you have set away. Give it a boil, and send it to table in a sauce-boat, to eat with the pudding.

The prize of \$200 offered some time ago by the Association des Industrielles of France for the best insulated glove for electricians was won by Franz Clouth, of Cologne. The prize-winning glove had an electrical resistance of 52,500 megohms and in a breakdown test it withstood a pressure of 11,000 volts for three minutes, and 12,200 volts for one minute before being penetrated.

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