

Messenger and Visitor.

THE CHRISTIAN MESSENGER, }
VOLUME LX.

{ THE CHRISTIAN VISITOR,
VOLUME XLIX.

Vol. XIV.

ST. JOHN, N. B., WEDNESDAY, OCTOBER 26, 1898.

No. 43.

A Wonderful Century. Much is said of the present century. Some things said and written have been wise and some otherwise. Its superiority over every other century in all that makes for human progress and civilization is often spoken of in a somewhat boastful manner. So much is this the case that it must occur to thoughtful minds to ask whether all these achievements of the present century are not overdrawn, and whether other centuries have not seemed as noteworthy in achievement to those living in them as ours seems to us. In a review of a recently published volume by a distinguished scientist, from a scientific point of view some light is thrown upon the question. A comparative summary of great discoveries in this and preceding centuries are given, which makes it clear that the century just closing is by all odds the most important. Of inventions and practical applications of science of the first importance the writer credits no less than thirteen to the present century. These are: Railways, steam navigation, electric telegraphs, the telephone, friction matches, gas lighting, electric lighting, photography, the phonograph, the Röntgen rays, spectrum analysis, the use of anaesthetics, and the use of antiseptics in surgical operations. The eighteenth century yielded but one discovery worthy to be ranked with these, namely, the development of the steam engine; the seventeenth century but one, the telescope; the sixteenth century none; the fifteenth one, printing; the fourteenth one, the mariner's compass; and then back to prehistoric times only two others, the Indian or Arabic numerals and alphabetical writing. Here are only six discoveries, according to this writer, in all previous centuries to be reckoned as of first rank in comparison with the thirteen of the present century. A similar comparison of theoretical discoveries shows twelve of the first rank in the present century, as compared with eight in the preceding centuries. It is possible that all scientific men might not reach the same conclusion as this writer has done. But even if this should be so there would remain enough which would be universally acknowledged, to establish the great pre-eminence of the nineteenth century. Such a comparison should exclude boasting. Opportunity should be the measure of responsibility in every department of life, and if it be true that we have appliances and conveniences such as none of our ancestors have had, so much the more reason why we should make a right use of our larger opportunities.

The Donkhobors. This is the name of a sect in the south of Russia, 7,000 of whom are expected to make their home in the Northwest in the near future. It is expected that 2,000 are about ready to immigrate. It is always a matter of interest to know who one's neighbors are. It is equally a matter of interest to know who one's fellow-citizens are. The Donkhobors, or spirit-wrestlers, had their origin in a village of the Ukraine, in the middle of the seventeenth century. Their religious views are based upon a study of the Scriptures, and which they interpret in the most literal sense. Like some of the earliest Christian sects, they practised "community of goods." The chief doctrine that marks off the Donkhobors from other religious bodies is their doctrine of "internal revelation." "They believe that the Spirit of God is present in the soul of man and directs him. They understand the coming of Christ in the flesh, His works, teaching and suffering, in a spiritual sense. The object of the sufferings of Christ they hold, was to give us an example of suffering for truth. Christ continues to suffer in us even now, when we do not live in

accordance with the spirit of His teachings." Holding these views they do not regard as of importance any of the forms and ceremonies of the church. They have no clergy, and no places set apart for religious worship. "The church is where 'two or three are gathered together' in the name of Christ. They pray inwardly at all times, while on fixed days (for convenience corresponding to the holy days of the Greek church) they assemble for prayer meetings, at which they read prayers and sing psalms, and greet each other with low bows, thereby acknowledging every man as a bearer of the Divine Spirit." They refuse to become soldiers because they do not believe that it is right to go to war. This tenet of their faith has brought them into collision with the Russian Government, which has required universal military service since 1887. In consequence they and their families have been subjected to the most cruel persecutions, which have resulted in the death of many, especially children and the aged. Homes have been broken up, property destroyed and the means of earning a livelihood hampered in every possible way. It is difficult to imagine that such a state system of extermination exists in Russia today, but if Count Tolstoi and friends in England and America are to be believed these peoples have been subjected to the most cruel tortures, because they are unwilling to enter the army to engage in war. The privilege of emigrating to a foreign country has been granted them, and what is Russia's loss is Canada's gain.

England and France. The conflict in Africa may be regarded as a fight for the control of the Nile. The interest of Great Britain is plain. Egypt is to all intents and purposes a part of the British Empire, and the Nile is its nerve centre; while the idea of establishing an unbroken line of British communication from the Mediterranean to the Cape is no longer a dream, but well-nigh a reality. It is certainly within the range of the practical. France has also a strong interest in obtaining an outlet to the Mediterranean from her central African possessions. She has always looked upon the movement of England with a jealous eye, and this feeling has been intensified by the fact that she has put herself in her present position with regard to Egypt and the Nile. She can scarcely be expected to be a passive onlooker while her rival becomes complete master of the historic stream and all the region which it traverses. But France will think twice before she throws down the gauntlet of battle to her rival for African supremacy. Britain is in possession of the disputed territory in strong force, and commands the only approach by which large numbers of troops can be brought there, and could not be deprived of her advantage unless she was driven from the seas. And France is unable to do this just now. "Britannia rules the wave," and France will withdraw from Fashoda unless internal complications, and an alliance with some great European power should tempt her to try the hazardous experiment of war. It may be, however, that France is willing to give up Fashoda for a consideration, the fertile Province of Bahr-el-Ghazel being the object sought.

Mohammedan Loyalty. The Turkish success in the Turco-Grecian war has been hailed with great satisfaction everywhere in the Mohammedan world. The faithful at Kurrachu, India, recently sent a memorial to the Porte, signed by all their chief men, congratulating the Turkish troops on their victories. Among the statements of the address was one "that

although seemingly under the political government of England, they, with their hearts and souls, really belonged to the Sultan." An address of a similar character was received from Colombo, the capital of the Island of Ceylon. The old saying that "straws show which way the wind blows" is here afforded a good illustration. India has a large number of Mohammedans within her border, and loyalty to the Empress of India is not one of their characteristics. It is fortunate for Great Britain that the bulk of India's population do not regard Mohammed as a great prophet, and so Islamism cannot have it all its own way in India as in Turkey. Besides, the Gospel of Christ is exerting its beneficent influence over the mind and heart of the peoples of that vast dependency of Great Britain. Still, such expressions are very significant and indicate what perplexing problems confront English Statesmen.

Porto Rico and the United States. On Tuesday of last week Porto Rico passed under the control of the United States. On that day the flag of the neighboring republic was hoisted and the island passed from the control of Spain. Henceforth that island, one of the largest and most valuable on this continent, will be no more a European colony, but an American territory—the territory of Porto Rico. This change is a momentous one for the island and for the United States itself. There can be no doubt that the people will gladly welcome the change. Trade with the United States will be largely increased. New industries will be established. Better laws will be enacted, and life and property will be more secure. Indeed, already many of the best citizens show no disposition to resent the change, but rather a satisfaction with their new rulers. Of course there are elements of disorder which was to be expected from a people under Spanish misrule for so many years, but a just enforcement of just laws will soon persuade the unruly to respect authority and become law-abiding citizens. To the people of these Maritime Provinces the transfer to this island of the American flag will involve some changes. The trade with the Spanish West India Islands was considerable. Now that Porto Rico has become a part of the United States, the laws of that country will govern her territories, so that the trade of Canada, and especially of these provinces by the sea, will be more or less affected by the transfer of flags. It would be a great blow to the cities of St. John and Halifax if there could not be, at least for a time, some arrangement by which the trade which these provinces has enjoyed for so many years could be retained. It looks now as if other markets must be sought by our enterprising merchants. Perhaps this may lead to a closer union between Great Britain and her colonies for mutual protection and benefit. To the United States the acquisition of Porto Rico is an experiment, but to a people who have made the Republic what that country is today, is an experiment which can be made with confidence. Porto Rico has entered upon an era of great prosperity.

"The field is the world," says Dr. O.P. Gifford. "Every member of the church should be interested in the city, the state, the world, as an opportunity for service. Sell your microscope; stop magnifying the insects on your farm; buy a telescope, let the uttermost parts of the earth be the horizon of your thought and knowledge. Christ is our force; the world is our field." How narrow our conception of Christ's work and world when we only think of our immediate surroundings as the field of endeavor. And what a magnificent conception of life it is to have ever in mind the fact that this world is to be sought and won for Christ.

Omachi and its Gods.

REV. C. K. HARRINGTON.

No. V.

THE GODS OF OMACHI.

In the third shrine on the god shelf is the *fuda* of the local divinity, Uji-Gami. Each town has its Uji-gami, and each village either has one or a share in one; for if the villages are small they club together and have their Uji-gami and his temple in common. The word *uji* denotes a family stock or line, and Uji-gami may denote that this god is in some way the founder and forbear of the community. The local divinity of Omachi is Wakaaji, which may mean "the young prince." He is said to have been the son of an emperor, and to have founded Omachi, or made preparation for the settlement of the place, by reducing to subjection or destroying the savages or rebels who then infested the region. His temple is just beyond the north limit of the town. Here stands a magnificent grove of cryptomerias, their tall, straight, smooth trunks forming noble rows of pillars. In the midst of the grove is an open square, in which stand the various buildings that go to make up the temple, which we may not enumerate and describe at present. His festival falls on the 10th of August, and is a great occasion in Omachi. The people flock in from the neighboring villages. Fantastic structures several stories in height, mounted on wheels, are drawn through the principal streets of the town by crowds of men in holiday attire, with much noise. In the first and second stories are crowds of children, or men playing on various instruments. In the top storey is some gay looking image of a woman, or an old man perhaps. These *koshi* move lumberingly along, several succeeding one another, amid great throngs of people, with a policeman here and there to preserve order. One part of the festival is a great gathering at the temple grounds. A number of children, ten or a dozen, of tender age, are mounted on horses. Both they and their steeds are gaily decked out. Each child has a bow and quiver. Each horse is led by a man in special dress. A lane is opened through the crowd leading up to the gateway in front of the temple, and up and down this lane the children ride, their horses kicking and prancing, and taxing the skill of the grooms to keep them from inflicting damage on the people near. After a few turns up and down the children are led one by one to a spot near the gateway, where each shoots an arrow at a mark and makes way for his successor. When all have had their turns there is a second round, and a third, after the same manner. This shooting of arrows by the brightly dressed children, mounted in state on their gaily caparisoned steeds, may be in memory of the exploits of Wakaaji, the young prince, whose arrows discomfited the barbarians or the mountain robbers, so many hundred years ago. Wakaaji is believed to exercise a kindly watch-care over the town, to contribute toward the abundance of the harvests and to prosper trade and commerce. He is also a special patron of the children, if indeed they are not considered as in some way his gift. When a babe reaches its thirty-first day, if a boy, its thirty-third if a girl,—that is when the period of its ceremonial purification has been completed,—it is taken by a relative and presented before the temple, with gifts of money for the priests and offerings of food for the god. The child's mother may come to worship when seventy days have passed after the birth of the child. One is strongly reminded of the regulations in Leviticus, chapter 12. Wakaaji is also thought to have the power of healing diseases. His worship in the home is like that of the deities already mentioned, and need not be described.

Without tarrying longer at the *Kami-dana*, or shelf of the Shinto gods, let us now take a look at the *Butsu-dan*, or altar of the Buddhist idols. This will commonly be found in an interior or rear room, usually that occupied by the head of the house. The altar, or stand, or temple, which ever you may choose to call it, looks like a small cabinet, being about 4½ feet high, 3 feet wide and 1½ feet deep, to give average dimensions. It is of wood, stained or lacquered. It is placed on the floor in an alcove of the room. The lower portion of it is simply a base, the upper part alone being occupied by the idols. This upper part is shut in by swinging doors, which, when open, disclose an interior made rich with gilding. In the foreground are various utensils of worship, and in the rear, on a higher level, are seated the gods. These are usually three in number, like the *Kami* on the god-shelf. The centre and most important one is commonly either Amida or Shaka. Shaka is he whom we call Buddha,—though he is but one of countless Buddhas,—the great sage of India, Sakya-muni, the founder of Buddhism, and himself the Buddha par-excellence. Amida is merely Shaka in an earlier incarnation, or we may say if we prefer that Shaka is a later incarnation of Amida. To worship one is to worship the other, though I imagine the mass of the people think of them as distinct deities. But I do not intend to take my readers into the abysmal depths of Buddhist philosophy. One of the side idols in the *butsu-dan* is that of the founder of the sect of Buddhism to which the family belongs. If the household is of the Monto sect, the image is that of its founder, Shinran; if of the Jodo sect, that of Honen,

and so forth. These great disciples of Buddhism, and developers of its tenets, are themselves now buddhas, and worthy of worship. The remaining place on the *dan* may be bestowed on any one of a number of Buddhas, or gods, according to the fancy of the worshipper. It is not uncommon to give this third seat in the tritheon to the founder of one of the other sects. For example, while the family may be of the Monto sect, and place its founder, Shinran, at one side of Amida, the other side may be given to Honen, the founder of Jode, with a fine absence of sectarianism. Or the goddess Kwan-on, said to be one of the incarnations of Amida, and a god in great repute in Japan, may gain the situation. She is a sort of goddess of mercy and benevolence, and even the wicked may hope for her help. In token of her character she is usually represented with many hands, and is spoken of as the thousand-handed Kwan-on, though I have never seen an image of her with so many. It was she who, when all this plain of Matsumoto was one wide and barren lake or marsh, mounted upon a *Sai*, a kind of unicorn I take it, and caused it to plough a path through the mountains, to the Shinano river, by which the waters might reach the sea. That this plain was once a lake I suppose no geologist would doubt, and it is now rich in rice-fields and mulberry plantations, and if one needs further evidence of the historicity of the story, here is still the *Sai-gawa*, the river of the Unicorn, for corroboration. Under these circumstances Kwan-on is held in just esteem by the people of the valley. Several stone images of her are among the most common objects of devotion one sees by the wayside, and she has an ancient and widely celebrated temple about an hour's walk from Omachi. One of the five or six temples of Omachi is also sacred to her worship. This very night her festival is observed there by crowds of people.

Not to mention at present other divinites who may share the *butsu-dan*, let us notice briefly the arrangements for worship and the method thereof. In front of the three idols, upon the same level on which they sit, are various bronze dishes, for ornament only I am told. Below, on the first floor so to speak, is the incense dish, the light-stands, the vases for flowers, and so forth. Offerings of food are made before the family begins to eat, a little rice usually, to which may be added tea, soup or other accompaniments, according to the devotion of the worshipper, and the sacred or secular nature of the day. When the family has finished its meal, some of the older members eat the material portion of the feast, of which the gods have imbibed the essence. Worship before the shrine is usually performed by the superannuated members of the family, if there are such, who have leisure for such pursuits. Kneeling before the shrine, and striking a small bell, which rests in a cushion before the idols, the old man goes through many prostrations and repetitions of "Namu Amida Butsu," or portions of the Buddhist scriptures, as the case may be, probably with little, if any, idea of what his words may mean. Some thirty minutes is necessary to a satisfactory performance of this service, but if one is in a hurry he merely strikes the bell, lights a taper or incense stick, makes his bow and goes about his work.

Let it not be supposed that we have seen all the household gods when we have examined the *Kami-dana* and the *Butsu-dan*. Home piety is here not such a simple matter. Properly we should have begun with the gods whose pictures or titles are pasted up beside or over the entrance, the Gods of the Threshold, who ward off diseases and evil spirits, who bless the going out and the coming in of the family. Then there are the gods that dwell in the *loko-no-ma*, the raised alcove in the best room. And there are the gods who have special relations to the kitchen, and have a secondary god-shelf near that useful part of the home. And we should not forget the departed members of the family, who are now numbered among its gods. In Shinto, as Percival Lowell says in his "Occult Japan," "anyone may become a god, and it is of the entailed responsibilities of greatness, that the very exalted must do so." If one does not become outright a *Kami*, he at least is advanced to the dignity of a *Rei*, or divinity, and as such must be revered. If one is a Buddhist he becomes after certain funeral rites have been performed, and the sacred writings intoned on his behalf, a *hotoke*, that is a Buddha, and worthy of worship, and receives his *hotoke* name from the priests. This name is inscribed in gilt letters—Chinese characters—on a black tablet, which in shape bears some resemblance to the entrance to a shrine, and this, which is called his *ihai* represents him, and bears the same relation to him that the *fuda* does to a Shinto god, or an image to a buddhist deity. There may indeed be several *ihai* of the same person. One is preserved in the temple, where it stands with hundreds of others in the *ihai-dan*. One is kept in the family, and placed in the *butsu-dan*, to share the worship paid to Amida or Shaka. Others may be distributed to his sons, who have set up homes of their own. The *hotoke* which the deceased has become, may dwell in some sense in all these different tablets, and so one man may be transformed into many gods. As nearly all Japanese are both Shintoists and Buddhists, it would seem that at death a man might become both a *Rei*,—or a *Kami*,—and a *Hotoke*, and

practically as many of each as his friends chose, but I have no data on this subject.

So far we have only made acquaintance, and that of the scantiest sort, with the household gods of Omachi, or rather with the household worship of a few of these gods. We have not noticed the wayside gods, Fudo, and Jizo, and Daikokuji, and Koshin, and Dozogen, and the rest of them, the account of the deeds and worship of each of which might fill a volume. We have not visited the shrines of the deities who preside over the different sections of the town. We have merely glanced at the temple of Wakaaji, the patron god of the town. We have not explored the several other temples which stand just outside the town, each with different gods, and different rites, nor gone on pilgrimage to the larger or more famous ones farther off, beside or within the mountains, the Reishoji, and the Daitakuji, and the temple of Kwan-on at Hotoke-zaki. These all in some measure are Omachi places of worship, and their gods Omachi gods. The gods of the wayside and the temples, and the forms of their worship, we would find equally interesting with those of the household, but we must postpone our study of them to some future time, for I have already trespassed far beyond my original intention in the columns of the MESSENGER AND VISITOR.

Who, and what, are the gods of Omachi? Their name is legion, but the God of Omachi is but One, and he is God of all, and His glory will He not give to another, nor His praise to graven images. All the idols He will utterly abolish. Though those who acknowledge Him in the town, are but two or three, though the preaching of the gospel all these years has had but little apparent effect, though the hearts of the people seem hard, and their ears dull of hearing, and their eyes closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and God should heal them, yet in Omachi, too, and in all the towns and cities of Japan, He shall yet be acknowledged. The god-shelf, and the *butsu-dan* shall give place to the Christian family altar, and the gods of Shinto and of Buddhism, shall be remembered only as we remember the gods of Egypt, and Babylon, and Greece and Rome, and of our Celtic or Saxon forefathers. He will bring it to pass in His own time, who is the blessed and only Potentate, King of kings, and Lord of lords. For this we work, who are fellow-laborers together with Him, and to that day, far off perhaps, we look. When we look merely at the gods and the ceremonies of their worship, there is a ludicrous side to it, the absurdity of much of it almost prevents us from taking it seriously. It is such a burlesque on what we consider religion, such a mass of contradictions and childish credulities. But there is something infinitely pathetic about it, too, for it is all of religion that forty millions of human beings know. We feel like smiting at the gods, but who can think of their worshippers without sorrow? And what Christian can be unmoved with indignation, that before such things as those a whole nation should offer that worship which is due only to our God and to His Anointed? But in Japan, too, the desire of the Lord shall be satisfied, and the prayer He taught His disciples answered. Omachi, Shinano, Japan.

A. M. J.

Apostles of Missions.

BY REV. R. OSGOOD MORSE, M. A.

NO. 5.

Ansgar, the Apostle to Scandinavia.

The earliest efforts to Christianize Jutland and Scandinavia were practically fruitless. In 826, God's hour for that work struck and Ansgar was sent on his noble mission to those northern lands.

Ansgar was born in 801. He was the son of a Frankish nobleman. Educated in the monastery of Old Corbir, Picardy, on the founding of New Corbir, in 822, he was placed at its head. His mother died when he was but five years old, and in this event he received his first religious impressions. He was a lad of thirteen when it was told to the empire that the great Karl was gone. Anew he was summoned to the Christian life and this time he obeyed the summons. Vision succeeded vision with the meditative monk. Finally his missionary call came in a vision as of God speaking to him in tones inexpressibly sweet, "Go hence and return to me with the martyr's crown." The missionary call and the missionary training were complete. The missionary work was ready.

In 826, Harold Klok, of Denmark, was on a visit to Louis of France, in the interests of his own succession to the Danish throne. Here he was baptized. He desired missionaries to return with him to convert the fierce sea kings of Jutland and Scandinavia. Ansgar volunteered readily; Antbert, reluctantly. Antbert asked Ansgar if he really intended to venture upon so perilous an enterprise. Ansgar replied, "When I was asked whether I would go for God's name to the heathen to establish the Gospel, I could not decline such a call. With all my power I wish to go hence, and no man can make me waver in this resolution."

Ansgar at once established a school at Hadeby, bought Danish boys to train for the ministry, redeemed prisoners of war, and preached throughout the country. He spent two years in Denmark, but over his difficulties and successes here, his biographer passes with unsatisfactory rapidity.

But the more opened to the ze Sweden pronounce receive the Gosp His trip across and rough pira In Sweden he four still, full liberty to successful wor the Frankish Sweden.

Meanwhile the founded. About invested with M ern missions. No Hamburg, ravage from Sweden. A for he lived by pr Ansgar was a m for the sick at missionary and th sick. He thus ascribed to him such power in th "If I were thou I would beseech by His grace He Prayer and pa apostle, John E of Denmark an intolerance, so fa and to allow the

Ansgar was in his time. Not o but he was forem and black, until force. For thirt in the sense of h dant, and sufferi words of Stephe hope, to be hono not realized. Bu patience and self a martyr's crow fruitage nearly great King of En of heathenism to the North to Canute, himsel, doms to the feet

Since my last VISITOR, I have magnificent pro with so many No of whom are doi in various walks cover city are make themsel cities on the cor and stability. C simplicity and e attractive and de in the First Chu and soon, we ho Mount Pleasant, ment, and the p Thence I went to five to six thous doing a good wo place here, and near future. At where we are se is opening up th for Baptists.

The next plac two good churc Good work is b forward movem couner, some fir East. Their w gave evidence o who come to th dition, but mus encouraging. a good thing in of a thousand most shortly b The Japanese a considered hea Mrs. Trotter a greeted us kind permeate Victo recent vote ag was royally ent ing wife, and regret and gra Emmanuel chu

ends chose, but I

ance, and that of gods of Omachi, of a few of these side gods, Fudo, and Dozogin, and deeds and worship. We have not visited over the different ly glanced at the of the town. We mple which stand ifferent gods, and to the larger or ide or within the Daitakuji, and the These all in some p, and their gods le and the temples, ould find equally old, but we must uture time, for I original intention

D VISITOR. Their name but One, and he is give to another, the idols He will know Him in a the preaching of but little apparent e seem hard, and es closed, lest they ith their ears, and nverted, and God o, and in all the e be acknowledged. give place to the of Shinto and of as we remember Greece and Rome. He will bring blessed and only of lords. For this ither with Him, ok. When we look of their worship, ridity of much of it usly. It is such a n, such a mass of ies. But there is too, for it is all of beings know. We who can think of and what Christian before such things at worship which Anointed? But in e be satisfied, and answered.

ONS.

M. A.

dinavia.

Jutland and Scan- 826, God's hour was sent on his

son of a Frankish ury of Old Corbir, ir, in 822, he was ed when he was e received his first of thirteen when it at Karl was gone. tian life and this n succeeded vision is missionary call g to him in tones return to me with ary call and the

The missionary

t, was on a visit his own succession ized. He desired convert the fierce a. Ansgar volun- Antbert asked upon so perilous hen I was asked e to the heathen decline such a call- ence, and no man

at Hadeby, bought redeemed prison- the country. He his difficulties and with unsatisfactory

But the more remote regions of the north suddenly opened to the zealous missionary. An embassy from Sweden pronounced many of their countrymen ready to receive the Gospel. Ansgar at once obeyed the call. His trip across to Sweden encountered rough seas and rougher pirates, from whom he barely escaped. In Sweden he found many Christian captives, and, better still, full liberty to preach the gospel. After two years of successful work Ansgar returned to France, while the Frankish monk Ganzbert was sent as Bishop of Sweden.

Meanwhile the archbishopric of Hamburg had been founded. About 834, Ansgar was raised to this see and invested with Metropolitan power over all the northern missions. Now the Pagans are roused. They sacked Hamburg, ravaged the see, and expelled the Christians from Sweden. Ansgar escaped; his faith never wavered; for he lived by prayer.

Ansgar was a man of resources. He opened a hospital for the sick at Bremen. With the skill of a medical missionary and the tenderness of a woman, he healed the sick. He thus won the hearts of many heathen who ascribed to him miraculous power. He disclaimed all such power in the following humbly noble language.— "If I were thought worthy before my God of that, I would beseech Him to grant me this miracle, that by His grace He would make me a holy man."

Prayer and pains prevailed, as another missionary apostle, John Eliot long after taught, King Horik of Denmark and King Olaf of Sweden ceased their intolerance, so far as to recognize the Christian's God, and to allow the building of churches.

Ansgar was in many ways ten centuries ahead of his time. Not only was he the first medical missionary, but he was foremost as the friend of the slaves, both white and black, until our own century produced its Wilberforce. For thirty-four years he was a martyr for Christ in the sense of his prototype John. After labors, abundant, and suffering, many, he died in 865 with the dying words of Stephen upon his lips. His dearly cherished hope, to be honored with the crown of martyrdom, was not realized. But a life so full of toil, privation, sacrifice, patience and self-denial, was surely more Christ-like than a martyr's crown. The seed which he sowed had its fruitage nearly two centuries later when Canute, the great King of England and of Denmark, forbade the rites of heathenism, and himself sent priests and bishops to the North to complete the conversion of his realm. Canute, himself, bore the homage of two Teutonic kingdoms to the feet of the Romish Pontiff.

In British Columbia.

LETTER THE SECOND.

Since my last to the readers of the MESSENGER AND VISITOR, I have seen more of the Baptists work in this magnificent province. It has been delightful to meet with so many Nova Scotians and New Brunswickers, all of whom are doing well and holding important positions, in various walks of life. The three churches of Vancouver city are full of promise, and in a few years will make themselves felt, in one of the most aggressive cities on the continent. Everything betokens progress and stability. Our work is in good shape and there is a simplicity and earnestness about the people, that is both attractive and delightful. Bro. Stackhouse is doing well in the First Church, Bro. Matthews in Jackson Avenue, and soon, we hope, Bro. Rose from N. S., will be in Mount Pleasant. There is plenty of room for enlargement, and the people mean that it should take place. Thence I went to Nanaimo, a coal mining town, of from five to six thousand people, where Pastor Van Sickle is doing a good work. Considerable improvement is taking place here, and we are full of hope for self-support in the near future. At Chewavias there is a small church, where we are sending a student pastor at once. A field is opening up that bids fair to become an important one for Baptists.

The next place visited was Victoria. Here we have two good churches, two missions, and a Japanese mission. Good work is being done in all these, but a still more forward movement is necessary. Here I met, as in Vancouver, some fine Christian men and women from the East. Their welcome was exceedingly refreshing, and gave evidence of the kind of greetings others may expect who come to these parts. The work is in a good condition, but must be enlarged. The Japanese effort is very encouraging. Bro. Trotter, of Calvary church, has done a good thing in fostering this movement and has upwards of a thousand dollars in hand towards a building which must shortly be erected if the work is to be overtaken. The Japanese are a fine people and must in no sense be considered heathen here. They make good Baptists. Mrs. Trotter and her father, the Hon. T. R. Black, greeted us kindly. Easterners better come out here and permeate Victoria Society with good principles, as the recent vote against prohibition indicates the need. I was royally entertained by Bro. Beckwith and his charming wife, and left the city for New Westminster with regret and gratitude withal. A pastor is wanted for Emmanuel church and we hope soon to find a well-

balanced and pushing man. Near Victoria Rev. H. H. Saunders is to labor and will have charge of a wide field. His location presently will be Sanwich. I have just returned from Chilliwack, some distance up the Fraser River. It is a very pretty town and adopted prohibition long ago. Here is a unique little church building and a people earnest and diligent. Pastor N. Mitchell has charge of the work with two out stations. The valley is a charming district and given to farming. Their products are of a high order, and there is plenty of room for farmers if they would only come. Prices are good and the market is to hand. The Baptist church here is small but vigorous. It is delightful to see small communities of our faith and order holding their own, and making headway in spite of denominational prejudices.

Thus it has been my privilege to hold twenty-seven meetings in fifteen days and to have seen a good deal of what is being done. I am profoundly impressed with the vast importance of our laying hold of this country now. The people are coming in; towns are rising up all over. The Kootenay is full of them where we have some good work going on. But it is impossible to go ahead without men and money. I hope the Maritime Convention will give a place to British Columbia in their gifts. It is imperative, brethren, that we act immediately. Five new men are coming into the country at once, three of these are your own, brethren Saunders, Rose and Vincent. They have a claim upon your sympathy as they are working upon mission fields. It is only right that the Maritime Convention should care for her sons here, as well as in India. I say the same to Ontario. We must not pass by the good opportunities presented to us in our Dominion for from these very fields ere long we are going to find substantial aid for our Foreign work. The salvation of our own people must be paramount; but see the indirect results that must accrue from doing our duty here. Five out of eleven pastors are your men—that they may do their work well and that others of your brethren may find encouragement, I beg for consideration of this country's need. It is like the parents giving attention to the early training of the children. Mr. Wm. Marchaul of Victoria, is the trustee Treasurer of the Home Mission Board, and will acknowledge any help sent him. They do not go into debt any more, nor overdraw their account, nor will they make any grant to any church which erects a building in debt, so that no debt is written large on their constitution. Under these circumstances and with five Maritime pastors in British Columbia, I shall not plead in vain for help in mission work. In writing this it must not be supposed that I am at all wishing to interfere with your present plan of missionary support, but only plead for a place in your future programme, and I am sure if any are inclined to make any special and extra offering no one will find fault.

Dear pastors and churches, do what you can in this matter. We need money for New Westminster; we need money for twelve mission fields and seven more we ought to open at once. Not only shall we be glad of financial sympathy, but if any able bodied, and energetic pastors are willing to come West, I shall be glad to hear from them also. Men who are fitful and incapable in the east are no good here. They must be men of good education, grit and gumption, with a sustaining spirituality that brooks no departure from a life of devotion to Christ and his cause. It is marvellous how the country is opening up. Letters may be addressed to me, care of Rev. W. T. Stackhouse, Vancouver, B. C. Oct. 7th. D. SPENCE.

Presence of Unseen Light.

Man can see only what he has eyes for seeing, and his eyes can see only what falls within the range of his vision. As you ride over the water on a moonlit night, you observe a long line of light upon the water, in the direction of the moon. It seems as though the moonlight fell upon just that narrow strip of rippling water, leaving all the rest in complete or comparative darkness. The fact is, of course, that not a ray more falls on that strip than all the rest. Indeed, as the vessel moves onward, your eye passes from one strip to another, finding each in turn lit up by the moon, while what lies next is in the darkness.

Just so it is in the spiritual world. We are constantly deceived as to the extent of the shining of the light, because we see only what comes at the angle of our personal vision. This is due in part to our necessary limitation as beings of finite perceptions. We have not the divine range of vision with which God gazes into every heart, watching the struggle of essential light with its moral darkness. The highest and the holiest creature in the blessed life cannot measure the reaching and shining of the divine love, in its quest for the answering love of the spirits He has made. It can but guess it from the flash of joy that lights up the heaven of heavens when the love finds its response, and "there is joy in the presence of the angels of God over" a sinner that has repented, and come at once to itself and to its Maker.

But we also fall short of seeing the shining of divine light in the spirits of our fellowmen to the extent that

we might if we made the best use of our opportunities. If we were more in sympathy with God, and less self-centered, we should see far more of it. If we could put ourselves where the sun or moon is, and look over the waters, we should see the light shining upon every wave on the ocean, not merely on the narrow strip of our ordinary vision. And if we were more able, by sympathy with God and by a profound sharing of his desires and purposes, to put ourselves in so far into his place, we should have a like vision of the outgoing of his light and love to men.

It is not in the times of coldness and indifference to the well-being of our fellowmen that we get the largest and truest vision of what God purposes for them, and is doing for them. It is not when we are nearest to God that we are most hopeless about man. If we can look back to the days of our first love, we shall find that not only were all men closer and dearer to us in those joyful days, but we had an especial sense of God's nearness to them and his helpfulness toward them. We were quick to see and warm to welcome every sign of good in them as an evident of God's grace in them. We now look back, possibly, to that state of feeling, as the warmth of delusion and of over-confidence. May it not, rather, have been the hour of vision, when we caught a glimpse of God's actual presence and working in men's hearts, and saw the light where we have ceased to see it, but where it still shines?

Another cause of the narrowing of our vision of the light is found in our egotistic attitude toward our brethren. We fall into the habit of seeing them, not as they are, but as they affect us, suit our plans, or get in our way. We do not even try to see all round people, but are content to catch a glimpse of the angle which lies nearest us, and to form our judgment from that. So we fail entirely of that sympathetic insight that Shakespeare was sent to impart to us. Our neighbors are not rounded human beings to us, with the same inner life, the same round of joys and sorrows, as we ourselves experience. They are like the Norse Huldres, solid seeming on the side turned to us, but hollow on the other side. And because we care to know so little of them, and are content with but a fragment of vision, we miss the sight of much goodness that God is working in the earth and in the hearts of men. We come to the dark fancy that there is no light of love in hearts where we have taken no pains to seek any, and that the world is cold and dreary for want of a divine presence to warm and light it up. It is the illusion of the inward vision which corresponds to the optical illusion that seems to show the moon shining on but a narrow strip of a darkened sea.

The more intense a man's love of his fellow-men, and the keener his sympathies with God's great purposes of love, the more the light and joy in the spirits of men will be disclosed to him. It is the man who has the true vision of these who is able to "rejoice always," as the Apostle bids the Thessalonians do. The spirit which inspired that command, has a larger acquaintance with the world's evil than we can have. He is grieved by evil and sin even in the saints whom he loves and is training. Yet he bids us rejoice on solid and lasting grounds, in view of the war the light is waging with the darkness, and of its continual, solid, and lasting victories. Nature shrinks from the demand; grace enjoins it, because the Spirit sees farther and truer than man can.

To nature it often seems as if the spiritual light at most balanced the darkness, as day and night balance each other though the round year. But night, after all, is but the tiny shadow of our petty planet, which contracts in its outward sweep from the sun until it becomes a mere point, and then vanishes. Day is our share of the great sea of light which floods the solar system, and sweeps on to meet the answering floods from still other systems and suns.—S. S. Times.

Christian Perseverance.

BY PASTOR J. CLARK.

Pray on! pray on! believer;
Thy God will hear thy prayer;
Midst wildest storms and tempests
He makes thy soul His care.
His aid is always timely,
His mercy rich and free;
His love has many a blessing
And sweet surprise for thee.

Press on! press on! believer;
This world is not thy rest;
Thy home is with the Saviour,
Among the pure and blest.
Thou canst not wish to linger
Where sin and death are rife;
No faithless, earth-bound spirit
Can win the crown of life.

Trust on! trust on! believer;
The word of truth must stand;
Thy Saviour, Friend, Redeemer,
Is always near at hand.
On His sure word of promise
With confidence rely;
His arm shall be thy safeguard,
His goodness thy supply.

Toil on! toil on! believer;
The hours are flying fast;
And soon thy time for service
In this life will be past.
Thou would'st not leave unfinished
The work thy Lord assigns;
Each lowly, faithful effort
With deathless lustre shines.

Wait on! wait on! believer;
Thou shalt not wait in vain;
The mysteries that perplex thee
Will soon be all made plain:
All earthly mists and shadows
Will shortly flee away;
And o'er thee burst the splendours
Of everlasting day.

Bass River, N. S.

Messenger and Visitor

The Maritime Baptist Publishing Company Ltd
Publishers and Proprietors.

TERMS } \$2.00 PER ANNUM.
 } \$1.50 IF PAID IN ADVANCE.

S. MCC. BLACK, EDITOR.
A. H. CHIPMAN, BUSINESS MANAGER.
85 Germain Street, St. John, N. B.

Printed by PATERSON & CO., 92 Germain St.

Ability, Opportunity, Responsibility.

These three words sustain vital relations to each other. There is no opportunity where there is no ability, and no responsibility where there is no opportunity. To the Christian they are most significant. He who has the ability for service, or who may be able to acquire it by study and service, will find ample opportunity for the use of all his ransomed powers. If there be ability and opportunity then there is responsibility. Only those who have no ability, and consequently no opportunity, are free from the responsibility of Christian service. Who then are freed from this service? Only the helpless, infirm or foolish. It is not the strong or rich or wise only who can do efficient work for Christ. The young, even a little child, may help another. The ignorant, the poor, the very weak may, by kind words and deeds, comfort some troubled one or give a cup of cold water to a thirsty soul. Whoever will, may, by cheery word, kindly deed or helpful act, bless some life, gladden some home or be a benediction to some community. Almost everybody can do one or more of these acts. If he *can*, there is the ability.

Opportunities for practical help to others are abundant. And it does not require special gifts or graces for this work. Those whom God has blessed with ability, small or large, can do it. The man who had the two talents and used them had the same thing said to him that was said to the man of five talents. We often forget that, and so often sigh for ability to do some great thing. We do not bear in mind that it is the men of small gifts rightly used who do the work of the world. Where there is one man of commanding ability there are one hundred of ordinary gifts. And to these there are opportunities everywhere. If these things are so responsibility rests somewhere. The man who is able to do and does not do anything to benefit and bless his fellows and so honor his Lord, is not only a failure but a criminal. He has committed three wrongs,—to himself, to his fellow-man and to his God.

Who is responsible if the Lord's work is not done? Why, those who have ability and opportunity. If souls are not saved, if believers are not built up, if a life of service is not rendered to God, why the men who knew the Master's will and did it not are responsible. It cannot well be otherwise. If our Home Mission work is not done, if men are not sent to tell the heathen of their lost condition and give them a knowledge of the truth as it is in Jesus, if our educational institutions are not sustained, if our infirm ministers and their widows and orphan children are not cared for, if the poor are not fed and clothed, if the sick are not visited and comforted, and if the fallen are not reclaimed, somebody is responsible for the lack. Who can these be but those who have both ability and opportunity. Each man is responsible for himself, and as far as his influence goes. No one can do the work of another, and if each did his best how the cause of Christ would flourish both at home and abroad.

We are living in marvellous times. Our schools and churches and newspapers and books furnish splendid facilities for equipment for service. Some one has well said, "The next twenty years present the most glorious opportunity for work and results which the church has ever had." Better, far better to live today than to die and go to heaven. Bishop Taylor has said that he would rather spend the next twenty years in Africa than in heaven. Let the young men and maidens in all our churches feel the throbbings of a noble ambition and seize their glorious opportunity.

Editorial Notes.

—The Christian Intelligencer speaks of "Christian Science, as it is sometimes called, or Faith Cure, as it is more correctly termed." This confusion of two sects radically opposed to each other might be avoided by remembering Mr. Charles Dudley Warner's saying that to practice the mind cure you need no faith, and to practice the faith cure you need no mind.

—God is bounteously rewarding the labors of the United Presbyterian missions in Nyassaland, Africa. In a land where 20 years ago missionaries entered at the peril of their lives, 4,000 converts recently gathered, spent five days in meditation, prayer and song, and one day 284 converts were baptized.

—Rev. A. B. Simpson and his associates of the Christian Alliance secured cash and pledges amounting to \$112,000 from attendants at their meetings in Carnegie Hall, New York city, last Sunday. The event is an object lesson to all mission workers. It is evident that there are some people who believe in missions, and believe in them to such an extent as to give unreservedly for their support. Some of this money ought to have gone to denominational Boards struggling with debt and unable to meet the constantly increasing needs of the work under their control. Baptists especially will see that their own work does not suffer by gifts bestowed upon other organizations in the management of which they have nothing to say.

—"They that feared the Lord spoke often one to another." They could not help doing so. It gave them great satisfaction to know that they had something of eternal moment to talk about. They could not keep silent if they would, they would not if they could. It was good for those who spoke as well as for those who were spoken to. Would that Christian men spoke more of their hope and trust to others. If we say nothing, it looks as if we had nothing to say. "I hope your master has gone to heaven," said some one to a Southern slave in the old-time days of slavery. "I see afraid he has not gone dare," replied Ben, "for I never heard him speak of dat. When he go to de Norf or to de Virginny Springs, he always be gittin' ready for weeks. I never see him gettin' ready for goin' to heaven." That simple negro's words have a weight of wisdom and solemn admonition to us all.

—In the Sunday School lessons of the past few weeks there have been references to the way the kings of Israel began their reigns. It is recorded of the best of them that *he began right*, and it was not until he had reigned some time that he went astray. And this was true of nearly all of them. They grew worse with the passing years. The possession of influence or power was too strong for them. They do not seem to have had the moral stamina to hold to the right and keep holding to it under all circumstances. Success makes more shipwrecks than failures. The same thing is true today. Sometimes you will find men whose path is a shining one, shining more and more unto the perfect day. The reverse is too often the case. The majority of the men who fill positions of trust and defraud their employers are men who have reached middle life or even old age. Many of them were counted as models of purity and honor. They were trusted and esteemed. They were not inexperienced young men with responsibilities thrust suddenly upon them, but men who had seen something of life and knew of its temptations and difficulties. In the churches a similar experience is found. The first days of a believer are often his best days. How frequently the heart of the pastor is saddened as he sees one after another of those who "began well" forsaking the Sunday School as teachers and the prayer meetings as helpers. Why is this? There must be a cause. The believer is to "grow in grace." And this growth is to be *up and out*,—toward God and man. Instead of being less interested, and less zealous and active, he should become more so. There is no doubt that our environment has much to do with our life. Unless watchful care is maintained, conscience will lose its sensitiveness and moral impulse will grow feeble. The spirit of the world will creep in and there will be less striving against sin. There is such a thing as growing strong in the Lord and the power of his might, and where this obtains nothing is more impressive and beautiful. Old age

which retains the dew of youth upon its head, and the freshness of love and zeal in the heart, and in which truth and righteousness are ever unfolding, is a crown of glory to any church. It is a great thing to see men stand firm and true amid the shocks of time. They are pillars, and give stability and strength to the cause which they represent. Such men are greatly needed. They are always in demand. But it must be confessed that in too many instances the people of today are very much like the Kings of Israel—their first days are their best days. This ought not to be.

Ordinations.

DEAR EDITOR.—While there have been some utterances in reference to ordinations, in the recent issues of MESSENGER AND VISITOR, kindly grant me space for a few thoughts in this connection. When I read the resolution, passed by the N. B. Western Association, I then thought it would cause friction. I am not surprised that some of our churches have rebelled. It did seem like a long stride towards the "assumption of ecclesiastical power" by the body, even while we know that such was not the motive of the brethren. But that our churches need to be cautious, and to be repeatedly cautioned, and that as a denomination we need some safeguards is too apparent to all. The expression, "he never should have been ordained," frequently heard, whether true or not I cannot say, is proof of this. Just what safeguards we shall erect, what standard we shall set up is a question which seems to be demanding the attention of the denomination. The chief thought the associations have had in mind—where I have heard the question discussed—in passing resolutions touching this matter, or appointing committee to be conferred with, seems to have been to guard against an uneducated ministry; emphasizing the fact that he, who comes into the ministry, should avail himself of all possible educational advantages before he seeks or a church asks for his ordination. This is as it should be, yet, at times, one cannot help but feel that education has been unduly magnified, while more important qualifications have been ignored, or at least passed over without so much as an emphasis.

In several instances, where councils have been called to consider the advisability of ordaining a brother, the first question has been, "What have been his educational advantages," *i. e.*, when the brother has not been known to be a B. A. Little groups of ministers and laymen may be seen, about the church grounds or in some corner of the vestry, discussing this matter while scarcely a question is asked about his living or his ability to preach the Word and lead the church. That there are qualifications which stand ahead of education, I think, we all admit. Have we not been passing over them too lightly? Would it not be well for us to put as much emphasis on them as we put on education? I do not mean that less stress should be placed on "mental training," but more, on more important requisites for the work. I have often thought that it would be well if we were to give more attention to the following qualifications:

1. The conversion of the man to be set apart to the work. It would not hurt him to be asked a few questions. Why should a council be satisfied with a mere statement? Any one in this day can give a good clear statement about conversion though he be the greatest sinner who ever lived. The air is full of grand experiences, any one may voice them who will.
2. His call to the ministry. If it is true as we repeatedly hear it said, that there are men in the ministry who were never called of God to this work, it is very important that we move with great care just here. It is boldly stated, by ministers and laymen, that the ministry is fast coming to be a profession, the same as that of a lawyer or physician. If these things are so, is it not time we should call a halt! There rises in the heart of every true child of God a desire to tell others of Christ and to be useful in winning souls to him, but this is far from a call to preach the gospel. He who enters this sacred office should do so only because he feels: "Woe is me if I preach not the gospel." And before hands are laid upon the head of any man he should give unquestionable proof of his call to the work. If a man thus enters the ministry under the pressure of the Divine hand, and feeling in his very soul that the disapprobation of God must rest upon him unless he give his life to this work. I cannot understand how he can so easily lay aside his sacred calling, after a few years to give his time and ability to some other work, even if it pertain to the extension of Christ's kingdom in the earth. There is surely as distinct a difference between a man called of God to be a preacher of the gospel and a man called of God to be a college professor, an editor, a secretary of a Board, etc., etc., as between a man called of God to preach and one called of God to be a blacksmith. In view of these things and many more which ought to be mentioned the "call to preach" is one of the most important things to be considered before ordination.

3. His ability to preach, he just work as he calls him to college to obtain ability his mind that it was so God he heard calling I trainer; education is I or impart that God-giv the preacher. Many a college course has no sermon on the most sin because he was certain that a man should be a I fully realize that one he learns anything else time he should be there as well show that there 4. He should be kno Ghost." To much st creation of life. Hav hands for service? Is command, "Go ye," salaries as well as to a year? Does his life o to the Lord prove th truth he preaches to o its level. The people plane of Christian liv the preacher. Theref vital godliness in our pulpit.

5. His knowledge of intelligent idea of t Word, at least. I ha councils, at the great ledge of Bible doct graduates of "our things I should like trespassed on your s thing, Mr. Editor, on this question in th exchange of thought matter of so much im be productive of muc North Brookfield.

The Senora's Daugh
By Janie Prich
Price, \$1.25. Ar
Philadelphia.

We have here a st
thing of the life of m
the fortunes of two
belonged to an arist
a peasant girl. Bot
were infants. One o
proud grandmother
other, having been s
was brought up in th
Protestants. The an
a desire to secure th
able for her grandda
ant Mission School.
also a student. By
ship, and the long le
home. Partly throu
who had been brou
partly through the i
Catholic grandmoth
Protestants. One a
exhibit the teaching
upon the people. T
found in the book.
Mexican life we mu
is pretty told, and
be considered a se
phrases are constant
to the reader: The
very attractive settin

The Boys of Prince
By A. C. Hobbs
Allen, 12mo.
can Baptist Pub
Philadelphia.

"The Boys of P
narration of facts an
personal knowledg
narrative is "one
away from the railr
or thirty houses ga
ity." What is bro
liquor-business of t
ance sentiment of
Princeville the evi
groggery, brought
reader who has se
will easily recogni
well written in an
boys, and well des
library and the hon

Pastor's Companion
Robert G. Seyn
cloth, 25 cents.
Publication Soc

Something of th
o a minister. Wh
uitable and help
strongly bound lit
pocket. Three fo
besides the beautif
The Protestant Epi
the dead is also gi
sages appropriate
acknowledges his i
the use of two marri
or Ministers."

October 26, 1898.
 upon its head,
 and zeal in the
 truth and right
 is a crown of
 great thing to see men
 rocks of time. They
 and strength to the
 such men are greatly
 demand. But it must
 instances the people
 the Kings of Israel—
 says. This ought not
 have been some utter-
 in the recent issues of
 grant me space for a
 . When I read the
 Western Association, I
 n. I am not surprised.
 rebelled. It did sur-
 mption of ecclesiasti-
 we know that such
 thren. But that our
 and to be repeatedly
 nation we need some
 The expression, "he
 d," frequently heard,
 is proof of this. Just
 at standard we shall
 be demanding the
 the chief thought the
 here I have heard the
 solutions touching this
 to be conferred with,
 against an uneducated
 that he, who comes
 himself of all possible
 eeks or a church asks
 could be, yet, at times,
 ation has been unduly
 at qualifications have
 er without so much as
 cils have been called
 gaining a brother, the
 ven been his educational
 has not been known
 isters and laymen may
 or in some corner of
 while scarcely a ques-
 is ability to preach the
 here are qualifications
 think, we all admit.
 m too lightly? Would
 emphasis on them as
 mean that less stress
 ining," but more, on
 work. I have often
 ere were to give more
 tions:
 be set apart to the
 asked a few questions.
 with a mere statement?
 clear statement about
 est sinner who ever
 eriences, any one may
 is true as we repeat-
 n in the ministry who
 rk, it is very important
 st here. It is boldly
 en, that the ministry
 the same as that of a
 gs are so, is it not time
 s in the heart of every
 hers of Christ and to
 but this is far from a
 ho enters this sacred
 feels: "Woe is me if
 before hands are laid
 ld give unquestionable
 man thus enters the
 Divine hand, and feel-
 orobation of God must
 life to this work. I
 easily lay aside his
 to give his time and
 a if it pertain to the
 the earth. There is
 een a man called of
 and a man called of
 ditor, a secretary of a
 man called of God to
 be a blacksmith. In
 re which ought to be
 is one of the most
 before ordination.

3. His ability to preach the Word. If God calls a man to preach, he just as surely gives him ability for the work as he calls him to it. The man who has to go to college to obtain ability to preach had better make up his mind that it was some other sound than the voice of God he heard calling him. The college is an excellent trainer; education is needed, but it cannot take the place or impart that God-given ability which insures success to the preacher. Many a man who has succeeded in taking a college course has not been able to preach an intelligent sermon on the most simple theme in the Bible, simply because he was wanting in ability. I do not mean to say that a man should be a great preacher at the outset, for I fully realize that one must learn to preach the same as he learns anything else, by practice, but at the same time he should be able to give evidence of such ability, as well show that there is so nothing in him to develop.

4. He should be known as a man, "full of the Holy Ghost." Too much stress cannot be laid on his consecration of life. Has he fully placed his life in God's hands for service? Is he ready to heed the Master's command, "Go ye," into the poorer fields with small salaries, as well as to the fat pastures, with a thousand a year? Does his life of faith and trust and deep devotion to the Lord prove that he himself really believes the truth he preaches to others? Water will not rise above its level. The people will not be helped to any higher plane of Christian living, than is set forth in the life of the preacher. Therefore, if there is to be an increase of vital godliness in our churches it must begin in the pulpit.

5. His knowledge of Bible truth. He should have an intelligent idea of the principal truths taught in the Word, at least. I have been pained, as I have been on councils, at the great ignorance of the candidates' knowledge of Bible doctrine, even though they have been graduates of "our own Acadia." There are other things I should like to mention, but I have already trespassed on your space. Would it not be a good thing, Mr. Editor, to have an "open conference" on this question in the MESSENGER AND VISITOR? An exchange of thoughts, by pastors and laymen, on a matter of so much importance to the body, would surely be productive of much good.

G. C. CRABBE.
 North Brookfield.

New Books.

The Senora's Daughters. A Tale of Modern Mexico. By Janie Prichard Duggan. 12mo, 328 pages. Price, \$1.25. American Baptist Publication Society, Philadelphia.

We have here a story which assumes to reflect something of the life of modern Mexico. It is concerned with the fortunes of two girls, twin sisters, whose father belonged to an aristocratic family and whose mother was a peasant girl. Both parents died while their children were infants. One of the girls was brought up by her proud grandmother in the ancestral home, while the other, having been separated in fancy from her relatives, was brought up in the home of a peasant family who were Protestants. The ambitious grandmother, influenced by a desire to secure the best educational advantages available for her granddaughter, is led to send her to a Protestant Mission School. At this school the other sister was also a student. By and by they discover their relationship, and the long lost one returns to her grandmother's home. Partly through the influence of this grandchild who had been brought up in the Protestant faith, and partly through the influence of the school, the Roman Catholic grandmother, as well as the other sister, became Protestants. One aim of the author is evidently to exhibit the teachings of the two religions and their effect upon the people. There is, of course, nothing very profound in the book. How far it is a true picture of Mexican life we must leave others to judge. The story is prettily told, and the style has merits, though it must be considered a serious fault that Spanish words and phrases are constantly introduced without any advantage to the reader. The publishers have given the work a very attractive setting.

The Boys of Princeville; or, Temperance in the Fifties. By A. C. Hobbs, D. D. Illustrated by Jane Hovey Allen. 12mo, 152 pages. Price, 75 cents. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

"The Boys of Princeville" assumes to be largely a narration of facts and events of which the author has had personal knowledge. The principal scene of the narrative is "one of those little villages of the West, away from the railroads, where a cluster of twenty-five or thirty houses gave a neighborliness to the community." What is brought prominently into view is the liquor-business of the place in conflict with the temperance sentiment of the community and the law. In Princeville the evil business, though confined to one groggery, brought forth its normal fruit, and every reader who has seen the monster—and who has not?—will easily recognize his horrid features. The book is well written in an entertaining style, a capital book for boys, and well deserving a place in the Sunday School library and the home.

Pastor's Companion. For weddings and funerals. By Robert G. Seymour, D. D. 16mo, 42 pages. Price, cloth, 25 cents; leather, 50 cents. American Baptist Publication Society, 1420 Chestnut Street.

Something of the kind here supplied is indispensable to a minister. What is here given will be found very suitable and helpful, and it is contained in a thin, strongly bound little volume, very convenient for the pocket. Three forms of marriage service are given besides the beautiful service of the Episcopal church. The Protestant Episcopal church service for the burial of the dead is also given, and a number of Scripture passages appropriate for funeral occasions. Dr. Seymour acknowledges his indebtedness to Dr. E. T. Hiscox for the use of two marriage forms taken from the "Star-book or Ministers."

History of Sussex Baptist Church 1871—1898.

In 1865 a number of people in Sussex and vicinity, feeling anxious to have Baptist preaching, obtained the services of J. E. Hooper, licentiate, for one half the time, with the assistance of the N. B. Home Missionary Society. Bro. Hopper preached very acceptably for six months, when he was called to the charge of the New Brunswick Seminary at Fredericton. A few months later the services of Rev. W. A. Corey were obtained for quarter of the time, services being held in the Mechanics Hall. In 1866 steps were taken to erect a church building which was completed and dedicated in October, 1870, with a debt of \$1,000. George H. White largely contributed to the funds for building purposes. Two persons were soon after baptized by Pastor Corey. On July 1st, 1871, after the entire debt had been provided for, a council to organize a Baptist church was convened. Rev. I. E. Bill, Chairman; Rev. E. C. Cady, Secretary; Rev. George Miles, dedicatory prayer; Rev. E. C. Cady, charge to the church; Rev. W. A. Corey, the hand of fellowship. The following by letter and experience were organized as a regular Baptist church: Jas. Titus and E. White, deacons; S. Wilbur, clerk; Mrs. Mary A. White, Mrs. Sarah Titus, Mrs. S. Wilbur, Mrs. Maria Sinnott, Mrs. C. Chestnut, Mrs. Mary A. Willigar, Mrs. Joana W. Stubbs and Shepard Dryden. In January, 1872, our pastor resigned, to give his whole time to the Springfield church, and Rev. E. C. Corey was then called to the pastorate for half the time and he continued with us one year and was succeeded by Rev. Thos. Todd, who entered upon his work the first Sunday in May, 1873. On that Sunday our Sunday-School was organized with Rev. Thos. Todd, Superintendent. James Titus, Chas. H. Stubbs, E. H. White and Sister Sarah Titus, Hattie Stubbs and Mrs. A. Williger as teachers. There were 35 scholars present the first Sunday and the school increased till it had a membership of 120. Several were added to the church during Bro. Todd's pastorate, which lasted until July, 1875, when Rev. J. F. Kempton was called. Under his ministry the church still continued to prosper. Sister Kempton took a deep interest in home and Foreign Missions. This was very stimulating to the church. Our pastor visited Ward's Creek section and held regular cottage meetings. These were abundantly blessed. In the winter of 1876 Evangelist Earl aided in special services with our pastor and a deep interest was awakened, a goodly number confessed Christ and were added to the church. During Rev. Mr. Kempton's charge, which terminated Sept. 29, 1876, some 70 persons were added to the church by letter and baptism. On Dec. 5th, following, Rev. R. D. Burgess accepted a call to the church. His preaching was much appreciated, our congregations were good and the interest kept up. The baptismal waters were frequently visited. Our pastor continued his labors till June, 1878, and resigned his charge. During the year 1877 the church building at Ward's Creek was erected and dedicated to the worship of God in November of that year.

Again our pulpit was supplied for four months, when Rev. W. A. Corey assumed the charge of the church much to the delight of the church and people. Large congregations greeted our pastor. On Sunday, Oct. 6th, at the close of the evening service, the Lord's Supper was administered, there being some forty-five members present. Our pastor's labors were highly appreciated and abundantly blessed. The number of members at this time was 142. Our pastor continued his labors till April 2, 1880, and resigned much against the wish of the church.

Revs. J. E. Hopper, D. H. Simpson and others supplied our pulpit most of the time for two months. These seemed to be days of discouragement, but brighter days soon dawned upon us. On Sunday, May 2nd, we had a visit from Rev. J. H. Foshay, who supplied our pulpit and preached to large congregations. An invitation was extended to him, which he accepted, and took up the good work on June 6. His preaching had the good gospel ring in it and the work prospered under his pastorate. During the year 1882 our vestry was built, which added very much to our convenience for social meetings and Sunday School purposes. Our Sunday School at this time was very large and deeply interesting. Our pastor's labors were much appreciated and the church was strengthened and increased in numbers, by baptism and by letter. He continued his labors till March 25th, 1883, and resigned.

Again we depended on supplies for several weeks, and Rev. S. Welton was asked to supply our pulpit for one month. He was then called to the pastorate of the church. His preaching seemed to please the church and people. The congregations continued good and the general interest in the work of the church was well sustained. He labored for nearly five years, during which time there was quite a number added to the church. Our pastor closed his labors on May 1st, 1888. On June 17th, 1887, our hearts were made sad when our brother, Gilbert White, was called away from us, to the mansions above. He was a brother dearly beloved by all, and manifested a deep interest in the cause of God. Our dear brother very generously donated to our church, a valuable lot of land and a parsonage. This gift was highly appreciated by the church.

Rev. A. F. Brown was then called to the pastorate and entered upon the work on June 17th. His preaching drew large congregations, and quite an interest was maintained. The interest in our Sunday School was kept up, and we had a good attendance. Our pastor continued his services with us till Aug. 2nd, 1889, and resigned.

Our pulpit was supplied till Nov. 1st, when Rev. E. J. Grant accepted the call to the church. His preaching was full of gospel teaching and doctrine. He continued sowing the good seed and we believe that many were pointed to the "Lamb of God, who taketh away the sin of the world." During the year 1892, our church building was very much improved by putting in new pews, a baptistry, and inside decorations, painting outside, etc., at an expense of about \$1,000. The church was re-dedicated on Sunday, Sept. 25th. The Rev. C. H. Martell, preached the dedicatory sermon in the morning. Rev. Dr. Saunders preached in the afternoon and Rev. Geo. Howard in the evening. All the services were very largely attended. It was a grand day for our Lord, our church and the community. Our pastor manifested a deep interest in the cause of temperance and by his earnest efforts much interest was awakened. He continued his faithful labors till June 1, 1895, and tendered his resignation.

Rev. J. B. Champion, having accepted a call, began his labors with our church on July 1, 1895. He took quite an interest in the young people, and after a few weeks organized our B. Y. P. U. with 14 Active and 9 Associate members. The members of the Union became quite interested in the work and their numbers soon began to increase. During November special meetings were held by our pastor and several came forward for baptism. In February, 1896, Bro. Gale, the evangelist, came to Sussex and held union services at our church. Great crowds attended these services and a gracious revival followed. A great many came out on the "Lord's side," some 32 being added to our church by baptism. During this year our church list was revised and some 41 names, non-residents who could not be traced, were dropped from our list. Bro. Champion continued his services with us till Nov. 1st and tendered his resignation. For five months we were without a pastor.

During this period our pulpit was supplied by Rev. E. J. Grant and others. Rev. W. Camp, having accepted a call, came to us on the first Sunday in April. His preaching has been very acceptable and he has gained the esteem of the church and people. We trust he may be spared many years to labor with us in our Master's service. Since our pastor came to us here has been ten added to our number by letter and one by baptism.

STATISTICAL.

The officers for the present year 1898 are: Pastor, Rev. W. Camp; Deacons, W. H. White, Josiah Anderson, J. W. Foster, C. Davis, J. S. Trites; Treasurer, G. Mills; Clerk, J. S. Trites; trustees, G. H. White, Joshua Prescott, Jos. Barnes, J. W. Foster, C. Davis, G. Mills and J. S. Trites. Sunday School officers: C. Davis, superintendent; R. Hunter, assistant superintendent and treasurer; Burpee Gillespie, librarian; teachers, C. H. Perry, W. A. Alward, Mrs. H. Friars, Miss Annie Dryden, Miss Lucinda Friars, J. S. Trites. Our present church membership is 163. Number of scholars on roll 72. We have in connection with our Sunday School a Home Class Department of 30 members.

At the Ward's Creek branch Sunday School, there are 16 scholars enrolled with Bro. Josiah Anderson and two teachers to assist him. They have had quite an interesting school here this summer.

Our Officers for the B. Y. P. U. for this year are: Alfred Hunter, President; Peter Pitfield, Secretary; Alfred Jenner, Corresponding Secretary; C. H. Perry, Treasurer; with a membership of 33.

During last winter our sisters organized a sewing circle, which has been continued with much interest. They have been successful in raising a considerable amount of money and have renovated and improved the parsonage at a considerable expense; also they have contributed towards the support of the church.

In concluding our history of these 27 years it is fitting for us to record the fact, that from our membership there have gone out to proclaim the blessed gospel of our Lord Jesus Christ, viz., Rev. J. H. Jenner, who while attending our Sunday School, was brought under the influence of the gospel and gave his life to the service of God. We are glad to know that God has so abundantly blessed his labors. The Rev. G. J. C. White also felt that God spoke to him and called him into the ministry. He is devoting his life to the Lord's service in proclaiming the good news with much acceptance, and God has blessed his efforts.

Rev. G. R. White also was led by the Holy Spirit to yield himself to the service of God, and preach His blessed Gospel. Bro. White has had pastoral charge of several of our large churches and God has owned and blessed his labors abundantly.

We desire to express our gratitude to God, who has inclined the hearts of several friends, to aid us so liberally towards the improvement of our church buildings on various occasions. During this year G. H. White has at a large expense put a stone foundation under our church and vestry. C. T. White and Bro. W. H. White have also contributed very liberally to our church improvements and support, and we feel deeply indebted to these friends for their many acts of kindness shown to our church.

In reviewing the history of our church we surely have abundant reason for gratitude and thanksgiving to our Heavenly Father for such gracious manifestations of his mercy and loving kindness which have attended us during all these years of church life. For the faithful preaching of the Word by the several pastors; for the privilege of attending the prayer and conference meetings, where we so often have felt the manifest presence of our Lord and Master; for the Christian fellowships that have been so largely ours to enjoy; for the privilege of uniting our efforts with our dear Saviour in winning souls who have been brought out of darkness into His marvellous light and for the large number who have found Jesus precious. We desire to acknowledge God's goodness, love and mercy, and to praise Him for all the blessings and privileges we are still spared to enjoy.

What an inspiration is afforded us to seek to consecrate our lives and our efforts the more earnestly in promoting the cause of God in our midst. May we all gird on the "whole armor of the Lord and go forth to the battle to do more earnestly the Lord's work." Let us "lift up our eyes unto the hills from whence cometh our help," and go forward in the name of the Lord, ever bearing in mind that it is "not by power nor by might, but by spirit, with the Lord."

J. S. TRITES, Clerk.
 Sussex, N. B., October 9.

* * The Story Page. * *

The Minister's Children.

BY MARY M'CRACKEN CULTER.

"Do you s'pose we'll like 'em?"

Jessie asked the question as anxiously as if she had not already asked it twenty times, and been answered as often in the same words.

"Of course we will. Don't we just love Mr. Andrews? An' do you s'pose his children won't be nice, too?"

"But then he is a minister. An' they say ministers' children are always bad."

Jessie was inclined to torment her honest little soul with doubts and unpleasant forebodings. It was well for her that her twin sister Bessie took an opposite view of life, and was able at all times to discover the golden grain of "good in things evil." So now, in reply to her sister's rather doleful remark, she answered cheerily:

"I don't believe anybody could be bad who lived in the same house with Mr. Andrews. Besides, mamma asked them to come here and stay till the parsonage paint gets dry; so she must think they're all right. You know mamma is very particular who we s'ciate with."

"Well, I do hope they are nice," said Jessie, drawing a long breath, "cause I'd hate to think that we'd given up our pretty little room for children that weren't nice. I don't like sleeping on the couch in mamma's room."

"An' they'll be in our Sunday-school class, for Lila's just the same age as us, and Carrie's ten, for Mr. Andrews told me so. There's the train whistle. Now they'll soon be here," and Bessie smoothed out her clean gingham dress, and tucked in the perverse strings of her low shoes.

It was not long till a well-loaded carriage rolled down the street, and at sight of it the twins cried joyfully, "Here they come."

Yes, there they were at last—Lila and Carrie on the front seat with Papa Maxwell, and Mr. and Mrs. Andrews, five-year-old Katy and Baby Jim in the back. Mamma and Grandma Maxwell came hurrying down the walk, and then, such a time as there was unloading. A sudden shyness had taken possession of the twins, and they hung in the background until Mr. Andrews looked for them.

"Where are my little ladies? Aren't you going to be glad to see me this time? Come and let me make you acquainted with my two girls. They have been wondering and asking about you ever since we left Orangeville this morning."

It was not very long till the visitors were fairly settled in their new abiding place. The children's dresses had been changed for comfortable gingham, and the four girls went out on the great front piazza to get "acquainted."

"Did you have a nice time on the train?" Jessie asked, by way of a beginning.

"Yes, very nice. The train was a little crowded because so many people have been down to the State Fair," replied Carrie, quite as politely.

Silence fell over the group.

"Is Orangeville a very big town?" asked Jessie, when the silence was beginning to be painful.

"No. Not as big as this town looks to be," again answered Carrie. And again silence fell. This time it continued so long that Lila giggled. Carrie looked at her in reproachful surprise at her lack of manners, whereupon Lila promptly giggled again, and in her amusement wriggled around so much that she fell off the end of the step upon which she had been sitting. Even propriety might laugh now, so the others joined merrily in the fun. In a flash Lila was on her feet again.

"I can beat you down to the gate, Bessie Maxwell," and in a twinkling they were off, with the other two not far behind. Dignity was laid aside, and a hearty romp followed. Down the garden paths they ran, through the orchard and back again to the arbor, where grapes hung their tempting clusters within easy reach from the broad seats.

"How soon does school begin?" asked Carrie, when they had sat down to rest.

"One week from next Monday," Jessie returned.

"What grade are you in?" was the next question.

"We don't have grades here; we just have rooms," replied Bessie. "There's the big room, and the lower room, and the kindergarten; that's all."

"What Reader are you in?" asked Lila, anxiously.

"Fifth," answered Bessie.

"So'm I. An' I can spell kitchen. Can you?"

Having satisfactorily settled the question of her attainments to this extent, Bessie added, "An' I'm to the Tables in Compound Numbers, an' to the New England States, an' in Reed an' Kellogg's Language Lessons. Where are you?"

"I'm in fractions," returned Lila, with a little superior toss of the head. "An' I've been through the little geography twice, an' I've spelled half way through the A's in the dictionary. But I haven't studied Language Lessons at all. What are they about?"

"Oh, nouns an' pronouns an' things. Yes, an' diagramming. That's nice." It was Bess' turn to look superior.

"What's that?"

"Oh, you write your sentences all crooked, an' draw lines under the words. I don't know what it's for, but the teacher says it's very important."

"I should think if it was that, they'd write them crooked in the first place to save trouble. I don't like trouble," said Lila.

"Oh, well, but it takes lots of trouble to get educated," said Jessie.

"Do educated people write their sentences crooked?" asked Lila.

"No," hesitated Jessie.

"Then I'll just leave that out," returned Lila, cheerfully. "I'm not going to waste time learning what's of no use. I'll study Latin. Carrie's in Latin. She began the day she was nine years old, and papa says I may begin when I'm nine. We don't go to school. We study at home, an' papa teaches us."

"I don't believe I'd like that. You don't have any recesses, an' you have to answer all the questions yourself, an' there isn't any blackboard. I just love to work on the blackboard," and Bessie smiled happily over the advantages of her educational system.

"What's the use of education, anyway?" asked Lila.

"One has to study ever and ever so many things, and we forget them right off, an' they ain't any use after we learn them; so I don't see why we do it. I learned to spell "Abracadabra" a year ago, an' I haven't said it yet, an' I haven't heard anybody else say it, so what was the use in learning to spell it? An' it's just that way with lots of things they make us learn. I don't see why education has to mean a whole lot of things that's hard to learn and easy to forget, an' no use anyway." And Lila sighed disconsolately.

"It's just because you don't understand," began Carrie, patronizingly; but Bess interrupted her.

"Maybe we'll find out some time, when we get big. An' there's one comfort in it. If the big folks have forgotten these things we know, why, then we know more than they do. If we have it to learn, we might as well hurry an' get through so we won't have to be bothered with it any more."

"Miss Stevens is our teacher," said Jessie, "an' she makes things real int'resting. I don't believe she ever forgot anything. I expect she knows that word you was telling about, Lila."

"Are there boys in your school. I don't like boys," said Carrie.

"Yes, about half the school is boys, but then they have a playground to themselves, so they can't bother us at recess, and Miss Stevens makes them be polite to the girls in the house," answered Jessie. "There's some nice boys like Cousin Eddie, and some hateful boys, like George Brown, and some naughty boys, like Johnnie Carter. He's awful. He's the Methodist preacher's boy, an' you know preachers' children are always bad. No—not always," with a sudden remembrance of whom she was addressing. "Not always—but sometimes. He throws paper wads, and whispers, and he has red hair, an' pretty near always his knees stick out through his stockings, an' when it's real warm days he wears his overcoat, an' when it's cold he most always forgets it. An' he hardly ever walks on the sidewalk, but runs down the middle of the street. An' he hollers—dreadful."

"Why, he must be pretty nice," said Lila.

"Well, you'll find out, 'cause you're going to live right next door to him, an' there's only a little narrow valley between the yards," returned Jessie.

"Are there any more of them?" questioned Lila.

"Any more of what?"

"Carters."

"Oh, yes; there's Mr. and Mrs., and then there's Rose. She's a dear little thing in the kindergarten. She's about as big as your sister Kitty. Johnnie isn't a bit good to her. He teases her dreadful. Why, one day he played he was Herod, an' cut her doll's head off. An' when she cried, he said that was all right, 'cause the Bethlehem women cried when their babies were killed. But Mr. Carter whipped him, an' he hasn't played Herod any more."

"Why should he?" asked Lila, whose sympathies seemed already enlisted on the side of the "dreadful" Carter boy. "Herod didn't kill the babies but once, so I shouldn't think he'd want to play it but one time."

"Who is your Sunday-school teacher?" asked Carrie, who was not interested in the Carter boy.

"Miss Grayson teaches our class, an' she's real nice. We learn verses, too. They've offered a prize Bible to the one that learns the most verses before Christmas. I've learned five hundred already," and Jessie smoothed down her dress complacently.

"I like to learn verses," said Carrie. "We always say verses round for prayers every night, instead of read-

ing. And papa don't allow us to say the same old one every time. We have to learn one new one every day."

"I tell you it ain't fun, either," interposed Lila. "It's awful hard to think up three verses, an' maybe the one sitting next to you repeats the very one you were going to say. Sometimes I can't think of anything but 'Come thou fount of every blessing,' an' that ain't a verse," and Lila giggled, whereupon Bess giggled, too, and then for some unknown reason they felt obliged to take another race-around the garden, which lasted till the tea bell sounded.—Journal and Messenger.

* * *

Successful.

Seated at a corner table at the Waldorf-Astoria Hotel, in New York, one evening, was a portly old country gentleman with his family. He leaned back, beaming on the crowd, but his wife and daughter studied the menu anxiously. This was their yearly glimpse of the splendors of the city, and they were breathless to think how short it was.

"We can't taste half the dishes on the bill of fare, Jenny," sighed Mrs. Welby.

But Jenny was looking at the superb gowns of the women near her—the happy women, as she thought, who could wear such costly, beautiful dresses every day of the year!

The squire whispered excitedly, "Do you see that old man alone in the corner? That is Felix Grey, one of the railway kings!"

"O father! that little wisp of a man that you said was worth many millions? And you used to go to school with him?" said Jenny, in an awed whisper.

"Yes; and I've worked with him. Many's the turnip patch we've weeded together. Hello! He recognizes me! He's coming here! How do you do, Mr. Gray?" The lean little man took him by both hands. "Have you forgotten Felix?" he said. "And this is your wife? And your daughter?"

"Yes; all of my family. My dear, this is Mr. Gray, of whose triumphs you have heard. Our native town is proud of you, sir. Yes, when the crops turn out well we treat ourselves to a day or two in New York; so here we are. Won't you—will you sit down with us?"

"I hoped you would ask me." Gray's weak and rather rasping voice had a quick note of pleasure in it. "I take only a cup of beef tea. Adolph knows. He takes care of me the year round."

"And where is your family?" asked the squire, presently.

"They are in Paris. My daughter is to have her first London season this year, they tell me."

"You have a son?" ventured Mrs. Welby.

"Yes; Louis is on his yacht, cruising somewhere along the coast with his young friends. I went over to see the family a year ago. They are not fond of this country."

He sipped his beef tea, listening as they talked. Their soft, peculiar accent brought back his boyhood to him. The great, quiet peach-farm, the kindly neighbors, one or two people who had chosen him out of all the world to love best—the little church where he used to sing in the choir, and sometimes to pray in its little weekly gatherings.

Were there still such things in the world? It seemed to him that he could hardly realize it. Simple homes where contented, refined people could be happy on a few hundreds a year? Where there was love and simple faith in God?

Well, well! He was too tired to-night even to think of them. He rose, presently.

"Must you go home?" the squire said, taking his hand. Is it far? You do not look strong."

"I have a room in this house. It is not exactly a home but it does well enough."

Mr. Welby held his hand. He felt elated, as though he touched a diamond mine. "Do you remember," he said, "the day I told you I was going to marry Jane here, and farm the old place on shares? You said, 'Go in for love and hard work if you like; I'm off to town to make money. Money,' you said, 'is the one thing in life. I'm going in for it.' Well, you succeeded; you have it!"

"Yes, yes; I went in for it and got it," Gray said, with a shrill, half-scornful laugh.

He escaped at last. One or two strangers in the halls stared at him. It always enraged him to be noticed as a rich man. He fancied they whispered, "Twenty million!" "Is there nothing for me but twenty millions?" he muttered.

He reached his chamber and sat down by the gilt radiator. It was all white and gilt glitter about him. He thought of the old parlor at home; the big wood fire; the chairs he had known since he was a baby; the dear old dingy hunting pictures on the wall. No doubt Welby had such a home now, with those two women who loved him.

He was very tired.

wasting disease t

"When Welby g

make much of hi

rried Jane for love

different. Mrs.

wholly devoted to

his own. But hi

to London and

He jumped up

again, the smile

crossed the clear

down to Brighto

friends. She wa

and he soon felt

His boy had r

yacht, which he

were both eviden

on the deck of th

He understood.

He sat with br

the white and

week.

"I went in for

it has given me!

He slept awhil

If it only would

body would com

determination t

wished somebod

body who loved

The world was b

And as the hor

world and still

He called once,

thought of him!

no conscious res

Squire Welby

Felix Gray died

said. Then aft

had an iron will,

He succeeded.

things of life he

share, it is hard

How little the

of the truth that

enoble the soul

Maker!—Select

"Dear me!

of these men."

Felix said it o

good men until

was lying on a c

come very early

week after week

would be year a

ever getting up

bless other boys

As he watched

quite the pain w

that he never co

loved, for Felix

anxious to do s

to seek for amu

He talked it

admiration and

his favorite her

"I would do"

hands. "I wou

had to give up.

Mamma smile

to smile, and F

behind it.

"You can be

"You're fool

little smile."

and strong."

"No, dear. C

to let you be gr

in taking your

power of being

hard to lie here

"Oh, why—"

what he felt imp

mother's pain

"That is, of co

"Now, my bo

as they did or t

and to fight aga

or to lie as you

"Then, dear,

and you bear it

any one of your

The idea was

Felix could not

but lay gazing

"I mean it,"

more to give up

and give up wit

those you read

She went qui

wonderful thou

He was very tired to-night. A diet of beef tea and a wasting disease takes the sap out of a man, he thought. "When Welby grows old how those two dear souls will make much of him!" he said, sadly. Welby had married Jane for love. His own marriage—well, that was different. Mrs. Gray had been a fashionable widow, wholly devoted to society, with great wealth to add to his own. But his daughter—why should he not run over to London and see his little girl?

He jumped up; but the next moment he sat down again, the smile gone from his face. Last year, when he crossed the ocean to see his little girl, she hurried him down to Brighton so that he should not meet her English friends. She was annoyed by his manners, his accent, and he soon felt that she was ashamed of him.

His boy had not once asked him on board of the yacht, which he had bought him in England. They were both evidently relieved when they parted from him on the deck of the steamer which was to take him home. He understood. They cared only for his money.

He sat with bright, scornful eyes, looking around at the white and gilt splendor which he hired by the week.

"I went in for money. Yes, yes, yes! And this is all it has given me!" he said.

He slept awhile, and woke looking at the closed door. If it only would open and some kind face appear! Nobody would come. He had made no real friends in his determination to be rich; but he was so tired! He wished somebody would come to take care of him; somebody who loved him a little, and did not seek his money. The world was big, but how empty it was to-night.

And as the hours passed, spaces opened beyond the world and still beyond. It was all empty and lonely. He called once, "Oh, my God!" But he had not thought of him for so many years that the cry brought no conscious response to his hungry soul.

Squire Welby opened his weekly paper. "My dear, Felix Gray died the very night we dined with him!" he said. Then after a moment's silence he said, "Well, he had an iron will, and determined to be a wealthy man. He succeeded. When I think how many of the good things of life he had, and how few have fallen to my share, it is hard to understand the dealings of providence."

How little the good squire knew of human nature, and of the truth that riches in themselves do not satisfy or ennoble the soul, or fit it to enter the presence of its Maker!—Selected.

One Kind of a Hero.

"Dear me! If only I could get up and be like some of these men. If I could be a real hero."

Felix said it often to himself as he read of great and good men until his heart glowed with admiration. He was lying on a couch, this poor little boy to whom had come very early in life a sad, sad injury. He lay there week after week, and month after month, and soon it would be year after year, for there was no hope of his ever getting up from it in the health and strength which bless other boys.

As he watched their play he felt it keenly, but without quite the pain which might have come with the thought that he never could do anything to be like the heroes he loved, for Felix had a brave little soul, and was more anxious to do something which he felt to be great than to seek for amusement.

He talked it out with his mother one day; all his admiration and all his longing to follow the example of his favorite heroes.

"I would do anything," he said, clasping his thin hands. "I would not care how I had to suffer or what I had to give up."

Mamma smiled as she listened. She was always ready to smile, and Felix never knew the heart-ache which lay behind it.

"You can be a good deal like them," she said.

"You're fooling me, mamma," he said, with a sad little smile. "How could I ever? I shall never be big and strong."

"No, dear. God does not see best, in his great wisdom, to let you be great through strength of body or limb, but in taking your strength he has not taken from you the power of being a hero. Listen, Felix; you think it very hard to lie here all the time—"

"Oh, why—rather, mamma—" hesitating between what he felt impelled to say and a desire to share his mother's pain which lifted him far towards heroism.

"That is, of course, I'd rather be well."

"Now, my boy, which do you think the harder, to do as they did or to be as you are? To be strong and well and to fight against hard things and bear great hardships, or to lie as you do?"

"Then, dear, if you have the harder thing to bear, and you bear it well, why are you not as great a hero as any one of your great men?"

The idea was so new, so great and so astonishing that Felix could not take it all in at once. He did not reply, but lay gazing at his mother with large thoughtful eyes.

"I mean it," she said. "If you have more to suffer, more to give up, why are you not, if you bear it patiently, and give up without murmuring, more of a hero than those you read of?"

She went quietly away, leaving Felix to think out the wonderful thought by himself.—Ex.

The Young People

EDITOR, J. B. MORGAN.

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

Prayer Meeting Topic—October 30.

B. Y. P. U. Topic.—Leaders and Triumphs in Japan. Alternate Topic.—A cry for revival, Psalm 85:5-8; Hosea 14:1-8.

Daily Bible Readings.

Monday, October 31.—Michi 1. Idolators fall before Jehovah, (vs. 7). Compare 2 Kings 19:25.

Tuesday, November 1.—Micah 2. Workers of iniquity in desperation, (vs. 3). Compare Jer. 8:3.

Wednesday, November 2.—Micha 3. The prophet's power, (vs. 8). Compare John 3:34.

Thursday, November 3.—Michi 4. The attractive power of Zion, (vs. 2). Compare Isa. 2:2.

Friday, November 4.—Micah 5. The "peace" to come, (vs. 5). Compare Isa. 9:6.

Saturday, November 5.—Micah 6.—What the Lord requires of thee, (vs. 8). Compare Isa. 1:17.

Prayer Meeting Topic—Oct. 30.

A cry for Revival: Psalms 85:5-8; Hosea 14:1-8.

A standard lexicographer defines "revival" as "recovery to life from death, or apparent death." Thus we see the correctness of the use of the term to designate a season of spiritual quickening when the church is brought back to the activities of life, and those hitherto "dead in trespasses and sins" are "quickened." Actual death or its symptoms is pre-supposed. The conditions and consequences of a genuine revival are clearly indicated in the passages before us.

1. *There must be repentance or a turning from sin back to God.* The Psalmist cries out "Turn us, O God," and the Prophet shouts, "O Israel return unto the Lord thy God." John the Baptist with his "Repent ye" only repeated the gospel of the centuries.

2. *The real power and blessing must come from God.* The sons of Korah sang "Wilt thou not revive us again?" and through Hosea God promises "I will heal their backsliding." To speak of "working up a revival" is about as absurd as to talk of "working up" God. The soul "turns" itself, but God "revives" it.

3. *A revival means rejoicing.* "That thy people may rejoice in thee" is regarded by the Psalmist as a legitimate fruitage of the Lord's work of revival.

4. *A genuine revival means future faithfulness.* "Let them not turn again to folly." Some like to breathe David's prayer in Psalm 51:12, without entering into the covenant of the verse that follows. The revival is but a means to the greater end of service.

J. B. M.

Chipman N. B.

On Monday evening, Sept. 5th, a B. Y. P. U. was organized in connection with the Lower Salmon Creek church, with a membership of twenty active, and four associate members. The following officers were elected: President, Ada M. Small; Vice-President, J. W. Boyd; Rec. Secretary, Hattie D. Lloyd; Cor. Secretary, Mrs. Milton McLean; Treasurer, Mrs. Hiram Briggs; Organist May Chase.

The meetings are quite largely attended, and a good interest manifested. We now number thirty-one active and nine associate members. We have our roll called, the first Sunday in each month, this we consider a very interesting meeting, especially as some of our members are absent during the winter months, and we wish to keep in touch with each other. We hope with Christ's help, to make our Union a complete success.

SECRETARY.

Liverpool N. S.

DEAR JUNIORS.—After a vacation of two months, which has filled us with lots of energy for the winter's work, we recommenced our meetings Sunday, Sept. 24th. Our new officers are as follows: President, Winnie Kempton; Vice-President, Mattie West; Organist, Libbie Kempton; Secretary and Treasurer, Blanche Howe Trelick; Assistant Secretary and Treasurer, Delilah Kempton. Our leaders I am pleased to say are Miss Kate Clements and Miss Nettie Hemeon, you will notice they are the same as last year, and we think it would be hard to replace such faithful workers. Twelve of our Juniors passed the examination in Sacred Literature, and received diplomas and seals. Our meetings are held Sunday afternoon at 3 o'clock. At each meeting of the Union we have a roll call, and each Junior is supposed to respond to their name with a verse of scripture. Our average attendance is forty. Our pastor Rev. H. S. Shaw,

visits us often and helps and encourages us in our work. I do hope that our strength may increase with our membership, during the coming season.

BLANCHE HOWE FRELICK, Sec'y-Treas.

October 6th.

Keep a Clean Mouth.

A distinguished author says: "I resolved, when I was a child, never to use a word which I could not pronounce before my mother." He kept his resolution and became a pure-minded, noble, honored gentleman. His rule and example are worthy of imitation.

Boys readily learn a class of low, vulgar words and expressions, which are never heard in respectable circles. Of course, we cannot think of girls as being so much exposed to this peril. We cannot imagine a decent girl using words she would not utter before her father or mother.

"Such vulgarity is thought by some boys to be smart," the "next thing to swearing" and yet "not so wicked," but it is a habit which leads to profanity and fills the mind with evil thoughts. It vulgarizes and degrades the soul and prepares the way for many of the gross and fearful sins which now corrupt society.

Young readers, "keep your mouths free from all impurity and your tongue from evil;" but in order to do this, ask Jesus to cleanse your heart and keep it clean, for "out of the abundance of the heart the mouth speaketh."—The Standard.

Faithful in the Little Things.

"This," said Deacon Hays, "is probably the last ship I shall ever build, and I intend to have her as perfect as possible."

So he selected a beautiful model, and, knowing that the owner wanted something very superior, he spared no time nor money, in procuring the best timber to be had and the best workmen to be found; and then he watched over every stick as it was hewn and fitted in its place, every plank that was spiked on the timbers, every spar that was prepared. When they came to put the copper sheathing over the bottom of the ship, the deacon watched it very closely. At one spot he found the head of a copper nail which fastened the sheathing split. The deacon's eyes were becoming rather poor, but he saw the broken head. "Jim Spiker, I see a nail broken; isn't there a little hole by its side?"

"Not a bit of it, I'm sartin. There couldn't a drop of water get in there in a century."

So the word of Jim was accepted; the ship was finished and launched, and made two or three prosperous voyages. During one of these she lay at a wharf in Calcutta. Now these waters swarm with the little pest, the ship-worm. They crawled all over the ship, but could not get through the copper sheathing. At length Mrs. Teredo lit upon the broken nail, found the little hole, and squeezed herself in. Then she began to eat the timber and lay her eggs in it. Soon they hatched and increased, till that timber was full of little Teredos, and then the next and the next, till every-stick in the whole ship was very badly worm-eaten. Still, the ship looked sound, sailed well, and made her long voyage. At length, when in the middle of the ocean a terrible storm met her. The wind howled through the rigging, as if singing a funeral dirge. The waves rolled up, and writhed as if in agony. Every spar was bent, and every timber and spike strained to the utmost. The cargo which filled the ship was of immense value. The crew was large and the passengers many. Worse and worse grew the storm, till at last a huge wave struck her with all its power. The poor ship staggered, groaned once, and crumbled up like a piece of paper. She foundered at sea, in the dark night, in that awful storm. The rich cargo all went to the bottom of the ocean. The drowned men and women sank down, down, miles, before they rested on the bottom. All done through the neglect of Jim Spiker, who was too unfaithful to mend the hole made by the broken nail.—From Our Scrap Book—J. E. A.

Little Boy's Wish.

When winter comes the people say,
"Oh shut the door!" and when,
As sometimes happens, I forget,
They call me back again.

It takes till summer-time to learn;
And then things change about,
And "Leave it open!" is the cry
When I go in or out.

I try to be a pleasant boy,
And do just as I ought,
But when things are so hard to learn,
I wish they might stay taught!

—Little Folks.

Foreign Missions.

W. B. M. U.

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

PRAYER TOPIC FOR OCTOBER.

For a revival of missionary zeal among our pastors and churches in the home land, and a great outpouring of God's Spirit upon our missionaries and native helpers, that this year may witness many won to Christ

Notice.

There is to be a Convention of the Aid Societies and Mission Bands of Kings Co., N. B., at Penobscus, Tuesday, November 1st. A meeting for delegates and sisters in the Baptist meeting house, at 2.30 p. m. A public meeting in the same place in the evening. We hope to see every Aid Society and Mission Band in Kings Co., represented at the meetings. Come praying for a blessing. M. S. COX, Prov. Sec. N. B.

MY DEAR FRIENDS.—Are you talking among yourselves, and wondering how that hospital project, in Chicacole is coming on? Do you think we better have one? Do you want to know what, we on this side have been doing, all these months of quiet?

We wrote our Ladies, and they expressed pleasure. We wrote the Board, and I trust you all read what Mr. Manning caused to appear in the paper. We also, have been busy, dropping a word here, and another there, till the hospital became a question of common conversation in this town. While at Ootacamund, I had an interview with Dr. Browning, the Secretary of the Lady Dufferin Fund, for this Presidency. He is well acquainted with medical matters in this district, and in this town, and was greatly pleased and interested in our plan, for a hospital for women and children. I told him the relation we wished the hospital to sustain to our mission work, how we hoped it would be supported; the kind of a lady we would be glad to have; while he asked questions and made suggestions. He assured me, that he would render every assistance possible, and that he would endeavor to secure a lady apothecary, who in his estimation and ours, would meet the need here.

Since our return home, matters have been coming to a climax, and last week we advertised well, in the town, that a public meeting would be held on Thursday, at which we would be glad to see all who would come. We had a good, representative gathering of the best citizens, who paid every attention to what was said. Our District Munsiff, or Civil Judge, presided, our acting Principal Assistant Collector was present, and manifested his interest by a donation of one hundred rupees. We had a paper ruled for subscriptions, donations and endowment, and in due time, the first columns received some attention, but the latter is still a blank. Since that evening, Mr. Archibald with one of our native friends, Mr. Narayappa, who is deeply interested, have visited several gentlemen, and now the figures stand on our paper, at the fair sum of eleven hundred and six rupees, several hundreds of which are in hand. This includes the gift of our former collector, Mr. Partridge, of four hundred rupees. Different ones in the town began to estimate the running expenditure, and decided that about eighteen hundred rupees would be required annually. This is three hundred more than our estimate, but we adopted theirs, instead of asking them to come down to ours.

We have thought that if we could raise half in this country, that friends at home would help us with the other half. How, will they? Perhaps some of you would like to put something in that rather lonely looking endowment column, while the subscription and donation columns are ever ready to receive attention. Surely there are those among you, who could together, contribute for this work, without drawing from the regular treasury, the sum of two hundred and fifty, or three hundred dollars. What would Jesus do for the unrelieved pain and suffering, were He among us here? What does he want you, His representatives, to do for Him, if He has saved you, if He lives in you, and has made you stewards of the everlasting Gospel, and has put into your hands the money, with which you may send this knowledge of eternal life, to those who are dead in trespasses and sins? One woman up in Ontario, lately gave \$1,500 for a house for the single ladies in Cocanada. We have rich women among us, and as this hospital is for women and children, will the sisters not be the Good Samaritans and pour in the oil and wine? We have told the people here, that you would help, and we feel sure that you will. When we have an assurance from you, we will take another advance step. One native gentleman here, a government servant, who may be transferred at any time, wrote opposite his name, "I will pay this wherever I go." Some of them, in talking the matter over, said, how would it do to have a committee of management, with some natives on it? Two of the leading men said in reply, we would never have started this ourselves, so just let it alone in the hands of the missionaries, and they will manage it all right. Narayappa advises, that we be a little easy about teaching religion at first, but later on do all we can. He also said that after that meeting, he could not sleep, as he was so busy

thinking who would give, and planning how to get hold of them. We would like to see the hospital opened about the beginning of '99, and we feel assured that before that date, we will have considerable more money on hand, from those about us, and if it gains favor with the people, its support is guaranteed. We want you to help with your money and with your prayers, that this may be a place, where many will find healing for their souls, as well as their bodies.

Yours in the work,

C. H. ARCHIBALD

Chicacole, Aug. 30th.

A union meeting of the W. M. A. Societies of St. John was held with the Brussels Street Society on Oct. 13th, Crusade Day. There was an unusually large attendance. A most delightful afternoon and evening was spent.

The afternoon meeting was presided over by Mrs. Wm. Allwood, President of Brussels Street Society. After a short season of praise and prayer a most interesting Bible reading was given by Mrs. Martin, wife of the evangelist now in this city. After singing, Mrs. Crandall, Secretary of the Brussels Street Society, read a very full report of the Convention at Truro, which was perfect in details; Mrs. Kelly, returned missionary from Burmah, addressed the meeting, telling of their work, its trials, difficulties successes. Mr. Kelly, who is now enroute for home broken down in health, will be remembered as a former pastor of Leinster Street church. Mrs. Kelly brought to the meeting a number of curios from Burmah which were beautiful in design and workmanship. After the collection, which amounted to \$5.89. Mrs. J. W. Manning spoke of the hospital at Chicacole.

The next hour and a half was spent in the exchange of social intercourse while the committee of ladies from the Brussels Street Society prepared tea for their guests, in the dispensing of which they were aided by members of the Senior Mission Band.

The evening meeting was called to order at 7.30. Dr. Carey in the chair. After devotional exercises Rev. M. C. Higgins addressed the meeting, in closing made a most stirring appeal for missions and missionaries.

Evangelist Martin gave the next address, which was very instructive and convincing, next on the programme was a missionary exercise by the members of the Junior Mission Band of Brussels Sabbath School led by Miss Smith. Rev. J. W. Manning made a few remarks in his usual clear, forcible and interesting manner and with the Doxology closed a most enjoyable and long to be remembered gathering of the W. M. A. Societies of St. John Collection \$5.30. M. A. GOLDING.

R-report from the Middle Sackville Mission Band.

A year ago our Mission Band was organized under the leadership of Miss Clark. Meetings are held every month. Since organizing we have raised about \$50 for Missions. On the 30th of last month an entertainment was held in the Town Hall. Ice cream and cake were served, and the Sackville band was in attendance. The programme consisted of music, recitations and dialogues, all of which were very interesting and well rendered. A total mission of ten cents was charged, and \$24 was taken. An interesting feature of the programme was the selling of the dish-cloths after the dish-cloth dialogue. These dish-cloths are knit of common candle wick and sell for ten cents each. They prove a very good way for the girls to invest their talent money. Great pains are taken by our leader and our meetings are interesting and instructive. T. MABEL BELVRA, Sec'y.

Foreign Mission Board.

NOTES BY THE SECRETARY.

SOME FACTS.

Population of the globe. 1,500,000,000.

Members of Protestant churches. 36,000,000.

Not members of Protestant churches. 1,464,000,000.

Thousands saved in the past have fallen asleep in Jesus.

It is said that the heathen die at the rate of 100,000 a day. Add to this the number who die without Christ, in gospel lands each day, in order to secure an approximate death rate of the perishing.

Power and Resources of Protestants.

First: Strength from Jehovah; and the use of the Word of God which is "the sword of the spirit." Second: Millions of living witnesses for Christ. Third: Estimated wealth of Protestant Christians. \$33,000,000,000.

LACKING.

Obedience to the commands of Christ.

Hospital at Chicacole for Women and Children.

A most interesting meeting was held at Chicacole on the 25th of August, under the leadership of Rev. J. C. Archibald and wife. The meeting was held in the High School Hall, and was largely attended by a very representative audience. Some of the principal residents of the town showed their interest in the movement by their presence. The meeting was presided over by the District Munsiff. After devotional exercises, conducted by Mr. Archibald, the chairman introduced Mrs. Archibald who stated the object of the meeting in a most admirable address, and appealed to the people for support. She

dwelt on the necessity of a Women and Children's hospital for Chicacole, because the peculiar position of women in India prevents them from seeking medical aid in a hospital where males are treated; that medical men are seldom allowed to visit Hindu ladies even at their homes, so that too often they are obliged to prescribe medicines for such ladies relying upon the statements made by their husbands or friends which are often inaccurate and misleading. Every individual has a right to be born into the world able and strong, and this can be expected only when women are strong and healthy. The people of Chicacole would be failing to do one of their most important duties to the present and future generations of their town and taluk if they did not exert themselves to establish a hospital for women and children. The speaker referred to the interest which the people of Canada are taking in this matter. It is expected that at least one half of the expense will come from that source, the entire cost will be about Rs. 1800 per year. She appealed to the citizens of Chicacole to respond as generously as they could, for that which all must regard as a great boon for the women and children of the place.

Dr. Browning had been consulted as to the enterprise, and promised to secure the services of a first class lady apothecary, trained under Lady Dufferin Fund. A building has been erected on the spacious compound which is admirably adapted for the hospital.

The address was well received, the speaker taking her seat amid prolonged applause. After a few words from the medical officer at the station and Rev. J. C. Archibald commending the proposition for the establishment of the enterprise, and a few questions being asked by different persons in the audience, it was resolved, "that a hospital for women and children be established at Chicacole under the auspices of the Canadian Baptist Mission. A subscription list was then sent round, and subscriptions amounting to Rs. 17, and donations amounting to Rs. 707, were subscribed on the spot, which have since been increased to subscriptions Rs. 804. The beginning is auspicious, the object is praise-worthy, and the need is certainly great—that it can be made a great blessing to the mission there can be no doubt. An extra lift all along the line will do the work; but it must be an extra, and cannot be a charge upon the ordinary income of the Board at the present time. There are many women in all our churches and some men who are not doing a great deal for Foreign Missions, who might feel it a privilege to help such an enterprise. May the blessing of God rest upon every effort made, to rescue the perishing and save the dying.

Was All Run Down

No Appetite and a Tired Feeling All the Time—New Brunswick People Tell What Hood's Sarsaparilla Has Done For Them.

"I was all run down and had no appetite. I had a tired feeling all the time. I was advised to try Hood's Sarsaparilla, and it benefited me so much that I would not be without it." MRS. G. I. BARRETT, Central Norton, N. B. "My father has been in poor health for a number of years. He took four bottles of Hood's Sarsaparilla and it has done him much good. It has relieved his cough and built up his system." EVA C. BRONSON, Seal Grove, N. B.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Price \$1. Hood's Pills cure nausea, indigestion and biliousness. Sold by all druggists. Price 25 cents.

BAPTIST BOOK ROOM,

120 Granville Street, Halifax, N. S. Some New Books of Superior Merit.

- "The Baptist Principle," by Prof. W. C. Wilkinson. 12 mo. 368 pp. \$1.50.—Revised and Enlarged Edition.
 - "Ideas from Nature." "Talks with Students." By Wm. Elder, A. M., Sc. D., Prof. of Chemistry, Colby University. 12 mo. 202 pages. 75c.
 - "A History of Anti-Pedobaptism." By Prof. H. H. Newman, D. D., LL. D. 12 mo. 426 pp. \$2.00.
 - "Messages of Today to the Men of Tomorrow." By Geo. C. Lorimer, D. D. 12 mo. 464 pp. \$1.50.
 - "The Argument for Christianity." By Geo. C. Lorimer, D. D. 12 mo. 486 pp. \$2.00.
 - "Hiram Goff's Religion or The Shoemaker by the Grace of God." By Geo. H. Hepworth. Cloth Ed., 75c. Paper 25c.
 - "The House Beautiful." By Wm. C. Gaunett. Cloth Gilt Ed., 75c. Cloth, 50c.
 - "Cruden's Complete Concordance to the Old and New Testament and the Apocrypha." By Wm. Youngman. 720 pages. Cloth. \$1.25.
- S. S. LIBRARIES.—
Present. 60 Vols. \$28.00. Star. 50 Vols. \$19.25. Royal. 50 Vols. \$16.50
All Guaranteed Books, and all Duty Paid. Hundreds of other publications. Give us your order.
Geo. A. McDonald, Sec'y-Treas.

Liver Trouble

When the yellow flag of quarantine is hoisted over a dwelling it means disease and danger. So when the yellow flag flies in the face—when the cheek is sallow and the clear white of the eye is dyed saffron—there is danger. It is liver trouble. The liver is one of the most important organs of the body. On the proper discharge of its functions depend human health and happiness. When the liver fails of its duty, poisons at once begin to generate, and other organs of the body become involved. Never neglect the liver if you value health. If you are suffering from liver trouble, begin at once the use of AYER'S PILLS and you will find prompt relief and permanent cure.

"I was so weakened by liver trouble that I could scarcely lift my head. While in this condition I began the use of Ayer's Pills, and finding almost immediate benefit, continued their use until I was cured of my complaint."

H. R. W. BENTLEY,
Towner, N. D.

Take No Chances With Your Liver AYER'S PILLS

Fiftieth Anniversary.

DEAR EDITOR.—Permit me to say through the MESSENGER AND VISITOR, that last Sabbath the 16th of Oct., was the fiftieth anniversary of my ordination, which occurred in Woodstock, where I now reside. The ministers present on that occasion were Revs. Samuel Robinson, O. Hammond, W. Harris, T. W. Saunders, Geo. Rigby, D. W. Fitch and G. F. Miles. Rev. Samuel Robinson preached the ordination sermon from 2nd Timothy 2:5. Rev. O. Hammond offered the ordination prayer. The other parts of the service were distributed among the other ministers present. I celebrated my fiftieth anniversary by preaching the dedication sermons of the new Baptist church edifice in Simonds Carleton Co., which makes the eleventh dedication sermon I have had the privilege of preaching. I have been permitted to baptize some seventeen hundred candidates, some eight or ten of whom have entered the Christian ministry. I have attended some seventeen hundred funerals, and have married over eight hundred couples. During my fifty years in the ministry, I have only lost one Sabbath from my pulpit because of ill health. By some mistake the date of my ordination is placed, October 1849, it ought to be 1848. I am therefore the oldest Baptist minister by ordination, in the Maritime Provinces. I have taken and paid for the Christian Visitor, (now MESSENGER AND VISITOR) ever since the first copy was published, under the Editorship of the late Rev. T. E. Verry. My faith is unshaken in the fundamental doctrines of the Bible, on which we as Baptists rest, and which give life and activity to our whole Christian character. These God given truths I love to preach even better than when I was younger, because I think I understand them more fully. How pleasant it is to remember the noble men of God who labored faithfully in the past fifty years, and have gone to their rest and reward, and that others have been raised up to carry forward the work committed to them. Wonderful progress has been made in education and missions in the Baptist denomination in the last half century. Dear brethren to whom these responsibilities have come be faithful to Him who hath called, and hath laid this work upon you. Remember that union is strength and division tends to weakness. Go forward in harmony, knowing that the foundation of God standeth

sure, having this seal, the Lord knoweth them who are His, and let every one who nameth the name of Christ depart from all iniquity. With love to all who are in Christ Jesus.

I am yours truly,
Woodstock, N. B., THOS. TODD,
Oct. 19th.

Notices.

The next Session of Yarmouth Co. Baptist Sunday School Convention will be held with Temple church, Thursday, Oct. 27th, at 9.30 a. m. A special effort is being made to have this session one of unusual interest and helpfulness to all Bible School workers. Will every Baptist Sunday School in Yarmouth Co. begin now to pray and to prepare for this session of our Convention, and be sure to be represented in it? A "question box" will be one feature of the excellent program being prepared. State your difficulties and perplexities in writing, and bring them to the Convention. Send me the names of your delegates by Oct. 25.

W. F. PARKER,
Oct. 4th Chairman Executive Com

The next Quarterly Meeting of the churches of Pictou and Colchester Counties will be held with the church at Lower Stewiacke, Oct. 31st and Nov. 1st. The first session, which promises to be a profitable one, will be on Monday evening and the meetings will continue through Tuesday, closing with an Evangelistic service on Tuesday evening. The W. M. A. Societies of Colchester County will meet in their annual Convention at this Quarterly, and on Tuesday afternoon an hour of the program will be devoted to the work of the Societies.

O. N. CHIPMAN, Sec'y.

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

S. D. ERVINE.

The annual session of Shelburne County Baptist Quarterly Meeting, meets with Forbes Point Baptist church on Tuesday and Wednesday, Nov. 1st and 2nd. The first session opens at 2 p. m. Tuesday; the Shelburne Co. W. M. Aid Society having charge of that meeting. This being the regular annual gathering the officers for ensuing year will be elected, and extra time will be given for reports and discussion of church work in the county. Effort is being made to have the programme a specially interesting one. Let all the brothers and sisters plan to come.

G. T. McDONALD, Sec'y-Treas.

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

H. C. HARRINGTON.

Mr. A. D. Provaud, M. P. for Glasgow, Scotland, is in the city on business with the government. He is trying to revive the Chignecto ship railway company's scheme.

Messenger and Visitor

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

The Date on the address label shows the time to which the subscription is paid. When no month is stated, January is to be understood. Change of date on label is a receipt for remittance.

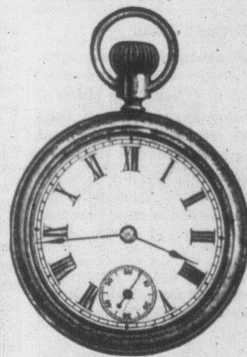
All Subscribers are regarded as permanent, and are expected to notify the publishers and pay arrearages if they wish to discontinue the MESSENGER AND VISITOR.

For Change of Address send both old and new address. Expect change within two weeks after request is made.

Remittances should be made by postal, or express, money orders—payable to A. H. CHIPMAN—or registered letters. Send no cheques.

All Correspondence intended for the paper should be addressed to the Editor; concerning advertising, business or subscriptions, the Business Manager.

GIVEN FREE
For disposing of 20 packages
Perfume.



GEM NOVELTY CO.,
GENTLEMEN,—I received the Watch yesterday in good condition, am pleased with it.

Address: GEM NOVELTY CO., Toronto, Ont.

FREE. No Money required.

We give free a nickle plated WATCH, stem winder and setter, American movement, warranted a reliable time-keeper; a full-sized VIOLIN and BOW; a ten key ACCORDEON, with two stops, double bellows, finely finished; A SOLID GOLD RING, plain or stone setting; or a CASH COMMISSION, for disposing of 20 packages of our ELITE BOUQUET PERFUME for us at 10 cents per package, among friends. Send us your full address on a post card, stating that you want to sell perfume for us and we will send 20 pkgs by mail postpaid, when sold send our money and we will send either of the above named premiums you select, or you may keep one half the money from what you sell returning perfume unsold. Read what others say.

CLARK'S HARBOR, N. S., July 28, 1898.

Yours truly,
EMMA GOODWIN.

Mr. E. T. Holmes, of the Minnesota agency for the Canadian Government left here to-night for western Canada with a party of seven heads of families from Iowa and Kansas. They comprise some of the best men in those States, and will settle in Manitoba or Alberta. They will be followed by others in a few days. During the present month 22 heads of families have left this State for Canada. Mr. Davies, the agent at St. Paul, has 43 sub-agents operating under him, covering the entire State. They are all meeting with great success.

The Peruvian Senate is now discussing a bill, already approved by the Chamber of Deputies, placing import duties on rice, lard and crude petroleum.

The postmaster at Buffalo, N. Y., received a letter from the authorities of Dayton, Ont., yesterday, in which was a dirty-looking yellow postal card. The letter and the card were addressed ten years ago to former Mayor J. B. Manning, of this city, on May 29, 1888, and in some manner had caught in the slide of the letter box.

Sir William Lockhart, commander-in-chief of the forces in India, has started from London for Calcutta to resume his duties there.

Some person made off with Lord Aberdeen's gold-headed umbrella while he was in Kingston on Tuesday. He has written the city clerk to look out for it.



Fit-reform Overcoats have gained a wide and very favorable reputation.

This fall and winter overcoat stock has done more than anything else to impress the virtues of this new make of clothing on the wearer's mind.

There are so many of them about—everybody wears them.

If only everybody knew as well as we do, they would cover this part of the world.

Overcoats \$10, \$12, \$15, \$18, \$20.

Sole Agents

Scovil Bros. & Co., Scovil & Page,
SAINT JOHN, N.B. HALIFAX, N. S.

Down

All the Time—
What Hood's
m.

I had a tired
Hood's Sarsapa-
I would not be
al Norton, N. B.
for a number of
Sarsaparilla and it
his cough and
Deal Grove, N. B.

Sarsa- parilla

urifier. Price \$1.
n and biliousness.
Price 25 cents.

ROOM,

fax, N. S.
Merit.

C. Wilkinson.
Enlarged Edition.
Students."

of Chemistry,
ism."
L. L. D.

Tomorrow."
D.

unity."
D.

aker by the Grace
epworth.
5c.

75c. Cloth, 50c.
the Old and New
pha."

Cloth. \$1.25.

50 Vols. \$19.25.
50
Paid. Hundreds
nder.

Sec'y-Treas.

Liver Ills

Like biliousness, dyspepsia, headache, constipation, sour stomach, indigestion are promptly cured by Hood's Pills. They do their work

Hood's Pills

Act easily and thoroughly. Best after dinner pills. 25 cents. All druggists. Prepared by C. I. Hood & Co., Lowell, Mass. The only pill to take with Hood's Sarsaparilla.

Home in Florida

Is there an individual in your family to whom the rigor of our climate is a merace and who would be benefited by a residence in the South? I can offer a good house with 120 acres of land, about three acres of Orange trees, a large Scuppernong Grape Arbor in full bearing, shade and ornamental trees, borders on a small but beautiful lake. Will sell or exchange for good property. Address, Box 75, St. John, N. B., where photograph can be seen.

The Value of a COMMERCIAL COLLEGE

education cannot be overestimated. A knowledge of business is absolutely necessary to success. Our course of instruction is thorough and graduates readily find positions. Send for circular to

S. E. WHISTON, Principal
95 Barrington St., Halifax, N. S.

NERVOUS INVALIDS

Find great benefit from using

Puttner's Emulsion

which contains the most effective Nerve Tonics and nutritives, combined in the most palatable form.

Always get PUTTNER'S, it is the Original and BEST.

DISAPPEARED!

Kidney Pains All Gone.
What Did It?
Doan's Kidney Pills.
How Do You Know?
A Kingston Man Says So.

Mr. W. J. Pappa, 112 Barrie St., Kingston, Ont., writes as follows: "Having been troubled with kidney disease for years, and not having received any permanent relief until I used Doan's Kidney Pills, I take great pleasure in letting others similarly afflicted know of the wonderful curative properties possessed by Doan's Pills. Before taking them I was troubled at night by having to rise, but can now sleep, and do not feel weary in the morning. I hope that this may induce other sufferers from kidney or urinary troubles to give Doan's Kidney Pills a faithful trial, for I know that no other remedy could have acted so well as they did in my case."

Doan's Kidney Pills are the only sure cure for Backache, Bright's Disease, Diabetes, Dropsy, and all Kidney and Urinary troubles. Price 50c., all druggists. The Doan Kidney Pill Co., Toronto, Ont. Ask for Doan's and refuse all others.

Children's Teeth.

"Let good digestion wait on appetite, and health on both," says Shakespeare. Health will fail to "wait" on either if parents will allow their own and their children's teeth "to become a mass of decay" at an early age.

There is no point on which people are so careless as the care of their children's first teeth, and those of the second set that erupt between the fifth and seventh years of age.

There is no condition that tends in a greater degree to produce good health and vigorous growth of the body than a good sound set of teeth.

People do not like the idea of being told they are careless or worse, but it would seem that a subject of such vital importance would receive the most careful attention.

Incalculable harm is done to the health of a child and to the integrity of the second set of teeth in allowing the temporary teeth to become decayed and abscessed, carrying pain and suffering and frequently indigestion and all its accumulated evils.

The number of children who have decayed teeth, and, in cases, part of the first set gone and the second set badly broken down, is too great.

"Neglect is the mortal enemy of the teeth." If the first set of teeth is lost before the proper time, the second set suffers much from their loss, and in some cases does not erupt at all. If decayed, the first should be filled with plastic filling material and let remain until their places are ready to be taken by the second teeth.

But a great deal of good can be accomplished by keeping the teeth brushed and clean. The patient should be taught to brush his own teeth and use the pick after every meal. It will do the parent no harm to practice the lesson himself.

In this manner one can save more teeth, using no instruments but the brush and pick (and, by the way, one should use nothing but a quill toothpick) and silk thread, than all the dentists can by performing their usual dental operations.

It must not be inferred that we can, by any means, always or in every case avoid the necessity of filling children's teeth. But when cared for properly, the defect would be detected at such an early stage that the operation for repair (filling) would be painless, not tedious, involving but little expense, and its durability beyond question.

If not filled then, while decaying, the mouth will be foul and unhealthy, the lips and tongue will be irritated, often severely, by the rough and ragged edge presented; the decay will be likely to reach the pulp, causing excruciating pain, the death and premature loss of the tooth and lasting injury to the jaws and position of the incoming set.

The child will not and can not chew on sore gums and teeth. The food will be put down and out of the way as soon as possible without the proper preparation of it for the stomach, and the result is early dyspepsia, with its train of horrors. The one point of paramount importance, which I wish to urge, is that the teeth should be kept clean from their first appearance through the gums, no matter how young the child may be, even if born with teeth, as some are.

They should be kept as scrupulously clean as the cheeks, the eyes or the ears, for they will suffer more from neglect, even though milk be the only food for the younger years. The brush is the only thing that will accomplish this.—The Healthy Home.

Beauty After Fifty.

A bright woman, when applauded recently for her goodness, begged her friend to let the matter drop. "For," she said, whimsically, "though I do not try to do good from some really high motives, yet I have a reason for trying which I am afraid is a low one." "What do you mean?" inquired her laughing friend. "I mean that I once heard, many years ago, that

beauty after fifty depended not on features, but on character. Like all women I desired to be beautiful, and, as Providence had denied me the 'features' necessary to secure that result in early life, I determined to make the attempt to be beautiful at fifty. I am eighty-five now," she concluded, merrily. "and I must confess that I see no signs of this Indian summer loveliness, but I will try to be good."

These friends treated the matter as a jest, but there is really sense and truth in the saying that beauty in later life, in either man or woman, is dependent upon character far more than upon form or color. It is a common experience for a young woman to say: "How fine looking Mrs. — is! She must have been a beautiful girl." And to hear the reply: "No, she was not nearly as good-looking in her youth as she is now. Her beauty has developed with her years. And it may have been observed that this is oftentimes true of women of high character. Nobility will tell upon the outward aspect. The carriage of the figure, the pose of the head, the expression of the face—these come to reveal more and more, with the lapse of time, the inner life.

There is something more than a mere pretty sentiment intended in that part of "The Little Minister" where we read of the beautiful face that God gives to all who love him and follow his commandments. Unselfishness, sincerity, thoughtfulness, refinement—all these graces of character, which are worth so much more than mere outward shape and color, lend their charm to those who have consistently cherished them, until at fifty they may really become beautiful.—The Churchman.

Every One Lives Two Lives.

It is difficult to know whom one ought to pity or envy, for one knows so little about the inner life. You have often been concerned about a neighbor because he had lost a child, or was in narrow circumstances, or suffered from weak health, or was out of society. Perhaps you would have saved your sympathy for some more needy case had you dwelt for an hour in the man's soul, which was closed against the vexations of the world, which was enriched with the gifts of God, where the divine peace ever rested, and the angels of God were frequent guests. You have in thought congratulated another friend because all things seem to work together for his good, and the sun is ever shining on his life. You had changed your mind after one glimpse into his soul, with its fierce passions, its unredeemed materialism, its dominant selfishness, its black unbelief. For each man lives two lives—the one in the outer court, where the world comes and goes; and the one within the veil—where he is alone, and the real joy of living is the light of God within and the sense of victory.—Ian Maclaren.

The Fears of Children.

President G. Stanley Hall, of Clark University, has been collecting facts concerning the fears of children. The fears of children, he says, are generally created by parents and servants. President Hall found that 1701 children had 6465 fears, the leading ones being the fear of lightning and thunder, reptiles, strangers, the dark, death, domestic animals, disease, wild animals, water, ghosts, insects, rats and mice, robbers, high winds, etc. A few of these fears are rational. In New Jersey no children were found to be afraid of high winds, but in the west that fear naturally leads all others. At Trenton, however, sixty-two children were found who dreaded the end of the world, a fear created entirely by adult teaching. His tabulation shows what education can do in this respect. No child was found to be afraid of the devil. Two hundred years ago and less that fear would have led all the rest. Few were found who were afraid of ghosts, a fear which would have stood high on the list not long ago. The fear of robbers and of wild animals is a survival, though robbers have not disappeared as completely as the wild animals. Forty-six New Jersey children were afraid of being burned alive, a monstrous thing to inculcate in the child mind. Fear will always be one of the strongest influences in human life, but at least it is possible by teaching what real danger consists of to eradicate groundless fears.—Boston Gazette.

The Home

If you cannot get beef, mutton will answer.

You may choose between milk, water, coffee or tea. But there is no second choice for Scott's Emulsion.

It is Scott's Emulsion or nothing.

When you need the best cod-liver oil, the best hypophosphites, and the best glycerine, all combined in the best possible manner, you have only one choice.

It brings prompt results in all cases of wasting, or loss in weight.

All druggists; 50c. and \$1.00. SCOTT & BOWNE, Chemists, Toronto.

ENGAGEMENT BIRTHDAY WEDDING RINGS

JEWELS, JEWELLERY.

GIFTS FOR BRIDES

Pudding Dishes, Fruit Dishes, Pitchers, Trays, Cake, Baskets, Bon Bon Dishes, Butter Coolers, Castors, Clocks, etc., etc.

WATCHES

Gold, Gold-filled and Silver.

SPOONS, FORKS, KNIVES.

Write for particulars if you want anything in the Jewellery line.

M. S. BROWN & CO.
Wholesale and Retail Jewellers,
HALIFAX,
N. S.

MONT. McDONALD

BARRISTER, Etc.

Princess St. St. John.

REMEMBER THE MAINE

Central R. R.

IS THE ONLY DIRECT LINE FROM ST. JOHN AND THE PROVINCES TO

Portland, Boston, and New York

BE SURE THAT

Your Ticket Reads Via MAINE CENTRAL R.R. VANCEBORO TO PORTLAND.

PALACE CHAIR and SLEEPING CARS

RUN ON THROUGH TRAINS

Service Unexcelled.

TRY IT AND BE CONVINCED

F. E. BOOTHBY, GEO. T. EVANS, G.P. & T.A. V.P. & Gen. Mgr.

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Fourth Quarter.

HEZEKIAH'S GREAT PASSOVER.

Lesson VI. November 6.-2 Chron. 30:1-13.

Compare 2 Chronicles 35:1-19. Commit Verses 10-13.

GOLDEN TEXT.

Yield yourself unto the Lord, and enter into his sanctuary, 2 Chron. 30:8.

EXPLANATORY.

A GREAT REVIVAL OF RELIGION; ITS METHODS AND RESULTS.

I. CLEANSING THE TEMPLE.—Beginning New Year's day of the first year of his reign (2 Chron. 29:3-9, 17). The closed doors were again thrown open. Repairs were made. The accumulated filth of years was carried out and cast into the Kidron valley. The altars were renewed, the lamps trimmed and lighted, and the whole service set in motion.

Christ's first work in converting a soul, in reviving the church, is to cleanse away sin. "He is like a refiner's fire, and like fuller's soap, and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver" (Mal. 3:2, 3).

II. THE COVENANT RENEWED.—29:10. Solemn renewals of the original covenant which God made with their fathers in the wilderness (Ex. 24:3-8) occur from time to time in the history of the Jews (in the name of Asa, of Josiah, and of Nehemiah). Renewing our covenant with God, and consecrating ourselves afresh to him from the inmost heart, is one of the necessary and ever-fruitful beginnings of a revival.

III. REORGANIZING THE TEMPLE SERVICES.—(29:11-36) describes the reorganization of the religious worship with its various offerings, with the music of the choir and orchestra to aid the people in worshipping while the sacrifices were being offered. "They sang praises with gladness, and they bowed their heads and worshipped" (v. 30). An era of revival is always an era of church-going, of worship, of new musical impulse.

IV. INVITATIONS SENT FAR AND WIDE.—Vs. 1-2. I. AND HEZEKIAH SENT TO ALL ISRAEL AND JUDAH. It was necessary that people should know that there was to be a renewal of the great religious festivals, because they had been neglected for a long time (v. 5). Whatever was good for Judah was good also for Israel. Israel was very near its end (or, if we take the later date of Professor Kent and others, the nation was destroyed, and there were only scattered and neglected people throughout Israel). Possibly Hezekiah had hope of uniting the kingdoms into one strong and glorious kingdom like that of David. The movement was noble, earnest, and hopeful. It was a sign of the right spirit. EPHRAIM AND MANASSEH. The leading tribes of Israel.

2. FOR THE KING HAD TAKEN COUNSEL. He was wise in making plans, and in getting so many to join with him in the work. The wise man takes counsel with many, so as to see each object from many points of view. KEEP THE PASSOVER IN THE SECOND MONTH. Because there had not been time to make due preparations of temple and priests, and to spread the invitations. This was allowable "in case of absence on a journey, or temporary defilement (Num. 9:10, 11). Hezekiah and his counsellors considered that this permission might, under the circumstances, be extended."

5. FROM BEER-SHEBA, the most southern town of Judah, TO DAN, near the sources of the Jordan, on the northern boundary of Israel. FOR THEY HAD NOT DONE IT OF A LONG TIME (or, as R. V., "in great numbers"), in such sort AS IT WAS WRITTEN, as the law prescribed. "Some few, especially those settled in the southern kingdom (2 Chron. 11:16; 15:9), had kept it; but the great bulk of the ten tribes had stood aloof since the separation of the kingdoms."

6. SO THE POSTS. Postmen, couriers. A post is a station, or series of stations, on a regular route, connected by messengers with relays. Hence, also the messengers, or carriers. TURN AGAIN. Because your misfortunes have arisen from forsaking God and his religion. THE REMNANT . . . THAT ARE ESCAPED . . . ASSYRIA. The Assyrians were at this time holding Israel as vassals. They had again and again overrun the country, and were even now preparing for the final overthrow. (See 2 Kings 18:35; Hosea 10:14). Or it may refer to a time after the fall of Israel.

8. BE YE NOT STIFFNECKED. Like oxen that will not submit to the yoke, nor be guided by their masters. YIELD YOURSELVES UNTO THE LORD, AND ENTER INTO HIS SANCTUARY. The nation had left the true sanctuary and the rightful worship of Jehovah, under Jeroboam, and

had set up another worship of Jehovah by images of young bulls, at Bethel and Dan. 9. COMPASSION BEFORE THEM THAT LEAD THEM CAPTIVE. Some of the tribes had been taken captive before this, in the reign of Pekah (2 Kings 15:29).

10. ZEBULUN. In Galilee, the tribe farthest away from Judah reached by Hezekiah's messengers. "Besides persons from these three tribes, we hear (in v. 18) of 'many' from Ephraim and Issachar. Thus five of the ten tribes certainly sent representatives. Two—Reuben and Gad—were in captivity. One—Dan—was absorbed into Judah. Simeon and Naphtali, which alone remain, seem to have been more than ordinarily idolatrous. (See chapter 34:6)."

Two Ways of Treating the Invitation. (1) BUT THEY LAUGHED THEM TO SCORN, AND MOCKED THEM. They threw away their only hope. They had no appreciation of their own danger, nor of the possible good that was offered to them. Within three years after the rejection of this invitation Shalmaneser had begun his great siege of Samaria, which ended within three years in the final captivity of the Israelites, and the destruction of the northern kingdom. They would not turn that they might be saved.

Compare the Parable of the Marriage Feast (Matt. 22:1-14); of the Great Supper (Luke 14:16-24); Christ's Lament over Jerusalem (Matt. 23:37-39); and his rejection by the Jews, and its results.

(2) II. NEVERTHELESS, DIVERS . . . HUMBLED THEMSELVES, AND CAME. It was humiliating to leave their own country, to find righteousness and safety in another. They doubtless had to suffer indignities and scorn from their neighbors. Practical. 1. It is our duty to carry the invitation to every person possible.

2. In order to do this we must know our field,—the wide world field and the field close at home. There are churches which study their surroundings. One I know has made an accurate map, with every house noted on it, and had blue print copies made for the pastor and each of the district committee. The districts are marked off by red lines. A card catalogue is then made, one card for each family; every member of the family is named upon it, with the age of the children; the church and Sunday School attendance is noted, and the church affiliations, so that other churches may be aided by this catalogue. Through this plan and the Home Department, it is expected that every one will receive an invitation.

3. We must expect that some will reject the invitation with scorn, but there will always be some who accept.

V. GREAT RELIGIOUS MEETINGS.—V. 13. The next month a great Passover feast was held for fourteen days, with an immense number of sacrifices, and with great gladness, so that "since the time of Solomon there was not the like in Jerusalem."

Practical. Continued meetings and great assemblies are the fruit and the means of revival.

The Truthful Boy.

Says Robert Burdette: "How people do trust a truthful boy! We never worry about him when he is out of sight. We never say, 'I wonder where he is; I wish I knew what he is doing; I wonder whom he is with; I wonder why he doesn't come home.' Nothing of the sort. We know he is all right, and that when he comes home we shall know all about it, and get it straight. We don't have to ask him where he is going or how long he will be gone every time he leaves the house. We don't have to call him back and make him 'solemnly promise' the same thing over and over two or three times. When he says, 'Yes, I will,' or 'No, I won't,' just once, that settles it!"—Sel.

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



THE ROMANCE OF THE SEACOAST

A series of thrilling articles of little-known phases of life along the Atlantic coast.

I—The Lights Along the Shore will describe the wondrous changes in lighting, and of the perfect system by which our Government takes charge of the thousand and more lighthouses of the nation.

II—When the Fisher Fleet Goes Out to Sea. The thrilling dangers of a class seldom heard of—the Nova Scotia fishermen in their daily lives, their hardships and sufferings.

III—With the Life-Savers Along the Coast will tell of the everyday lives of those brave men who dare death and darkness in their angriest forms—showing the workings of a system that saves thousands of lives yearly.

IV—The Men Who Wreck Ships. It is popularly supposed that wreckers no longer exist; this article will tell of well-organized bands of wreckers who lure on to rocks, by means of false signals, rich vessels for the sake of their treasures.

V—Perils of the Smuggler's Life. The risks that are taken nightly to circumvent the Customs officials—a business that is much larger to-day than it is supposed to be.

The illustrations in this series will be the most striking that have ever appeared in the Post.

MEN & WOMEN OF THE HOUR

Is the title of a weekly page that displays at a glance the panorama of people prominently before the public—portraits and paragraphs that tell the week's history among the notables.

POPULAR BIOGRAPHIES The Post will give, in the course of the year, thousands of brief biographies, and sketches of its writers and authors, illustrated wherever possible with photographic portraits.

THE BEST POEMS IN THE WORLD

The poems in this series will be admirably illustrated, and, wherever possible, there will be given a sketch of the life of the poet, with a portrait, and the story of how each poem came to be written. The poems will be selected, not from the standpoint of the ultra-literary man or woman, but for their appeal to lovers of sentiment. They will be poems of the emotions—those that appeal to the heart; poems that tell a story—those that are filled with human interest. They belong to what may be called the "pocketbook school of poetry"—those poems that one cuts from a newspaper and carries in the pocketbook till they are worn through at the creases.

THE SATURDAY EVENING POST WILL BE MAILED TO ANY ADDRESS FROM NOW TO JANUARY 1, 1899, ON RECEIPT OF ONLY TEN CENTS. THE REGULAR SUBSCRIPTION PRICE IS \$2.50 PER YEAR

THE CURTIS PUBLISHING COMPANY, PHILADELPHIA

From the Churches.

LIGBY, N. S.—Our work in Digby moves forward most hopefully. One candidate Miss Minnie Cowan was baptized last Sabbath. The first fruit of the new Convention year.

B. H. THOMAS.

LIVERPOOL.—Pastor Shaw, of Liverpool, reports three baptized on the first Sunday in October. He says: "We are very busy and yet exceedingly happy in our work here, and are expecting great things of God."

HAVELOCK, (BUTTERNUT RIDGE).—On Sept. 18th, baptized one; on the 25th, one; Oct. 19th, seven; 16th, two in all up to the present, eleven, six brethren and five sisters, and still there's more to follow.

FREDERICK T. SNELL.

BUTTERNUT RIDGE.—The good work of the Lord is gradually prospering with us. On Sabbath morning, Sept. 18th, it was our pastor's privilege to baptize one young man. The following Sabbath one young lady. Also on Sunday morning, Oct. 9th, our pastor again had the pleasure of visiting the baptismal waters, and in the presence of a large crowd, baptizing five young converts. Also last Lord's day two others followed Jesus in the same ordinance. We trust others will soon publicly profess Christ before the world. The Gospel ever proves to be "the power of God unto salvation to every one that believeth."

CLERK.

KAMLOOPS, B. C.—The standard of Christ was raised in Kamloops, B. C., by organization of a Baptist church. Rev. Dr. Spencer, superintendent of missions in B. C. on Sunday, 9th, preached three times in Ravens Hall, to large and attentive audiences, who were much impressed by the speakers force and eloquence, together with the simplicity of the manner in which the Gospel story was told. On the following evening, at the residence of Chas. S. Stevens, the First Baptist church was organized with a membership of fourteen. Deacons, Superintendent of Sunday School, etc., were appointed, so that on the arrival of the resident pastor from Nova Scotia, he will find the church ready for work. The first official work of the new church, was to vote the sum of \$8, to the Home Mission work.

WINE HARBOR AND PORT HILFORD.—On Sunday, Sept. 25, Bro. A. V. Dimock closed his evangelistic services in this district. He preached in the afternoon in Wine Harbor and in the evening at Port Hilford, the latter service being in the form of a farewell. Four candidates, viz:—Mrs. Doody, Mrs. McDonald, Miss Benoit and Mr. Simon Crooks, were baptized and received into the Wine Harbor church. Our young brother's earnest and faithful ministry during the summer has resulted in much good. Series of meetings have been held at Port Hilford, Sopora, Wine Harbor, Fisherman's Harbor, and Goldenville, besides a few meetings at Sherbrooke and other places. In each church there has been a genuine revival of spiritual life. Thirty-four have been baptized and added to the churches. Thanking God for the way in which he has blessed him to us, we wish Bro. Dimock the continued presence of the Holy Spirit and blessing of the Father upon his work wherever he may be called to labor.

R. B. KINLEY.

P. S.—On October the 2nd, Sister Emma Hingly was baptized into the fellowship of the Port Hilford church.

R. B. K.

MIDDLE SIMONDS.—The Middle Simonds Baptist church edifice was dedicated to the worship of God, Oct. 16th. The day proved to be very disagreeable, cold, wind and storm prevented many from being present. Notwithstanding these drawbacks, a goodly number from the different sections of the County with the residents of the place gathered in the new structure, which is a neat and tasty building, 36 by 24 finished and furnished in modern style, when Rev. T. Todd preached the Dedicatory Sermon from Math. 16:18. This being the 50th anniversary of Bro. Todd's ordination brought out the remarkable facts that during that time he had not lost any appointments through illness except one, and that during that time he had baptized over 1700 persons and buried as many more, and had married over 800 couples. At 2.30 p. m., Rev. S. Howard, a

former pastor of Simonds church, preached a most admirable sermon to a full house. At 7 p. m., Rev. F. N. Atkinson preached with much acceptance, this closing the dedicatory services. The building of this attractive and cosy church building, which makes the fourth that has been set apart on this field since the beginning of our pastorate, has taxed the ability and faith of the few who have put their shoulders to the work. The total cost of this building exclusive of the site, is about \$800, of which \$100 remains a debt. We are pushing our new building at Bristol and hope to have it ready for occupancy in the early winter. Lack of funds is our great draw back, if any of our dear readers have a dollar to spare and would kindly send it to us, it would be most thankfully received and faithfully expended. We are praying for an out-pouring of the Holy Spirit on all this section of God's vineyard. Lord Jesus come quickly.

A. H. HAYWARD.

Florenceville, N. B., Oct. 19th.

PENNFIELD.—In the MESSENGER AND VISITOR the most welcome news to me is that of the churches, but of late, I take notice, this department of our paper is not very full, and I ask why is it? It may be on account of neglect as much as anything else. This ought not so to be. Again, I know that in many of our churches revivals and conversions are scarce, and they cannot report what does not take place, but there are other matters we can report and I shall try to do my part in the future to keep up the church news department if nothing more. I am now on my third year with these churches. Our meetings are well sustained. Every fourth Sabbath by the Pennfield church is devoted to Foreign Missions, Sunday School and all collections all day. The following Thursday evening is also given to Missions now. We meet on that evening to pray for the cause and conclude with an offering for the cause we pray for. We believe that praying and doing should go together as much as possible. In the St. George church our esteemed Brother Lavers is holding the fort. He has the high esteem of all his people. He is a brother beloved. We are sorry that his wife and younger daughter are sick, but we hope and pray for their speedy recovery to health.

T. M. MUNRO.

JEDDRE.—It is now six months since we began work in this part of the Lord's vineyard. These have been months of delightful labor. There is much encouragement to work. The presence of the Lord continues with us and we expect much favor upon the work, although we are undeserving. The people are very kind. We are often reminded that we are not forgotten by them, as many small gifts are constantly finding their way into the parsonage. This river of kindness, however, overflowed its banks on Thursday last, 13th inst., when the people surprised us by marching into the parsonage, taking full possession of their minister, his wife and family and doing for us and with us as they willed. This was a genuine surprise, for, take notice, that a gentleman over threescore years of age, who has long served as elder in a church of a different denomination, was among the number. He brought friends and gifts with him. Surely the Baptist preacher must henceforth walk humbly before the Lord and His people for great are His and their mercies toward us. The day was most propitious, wind and tide were favorable. The very sunshine seemed to have heaven's benediction in it. Mark, the people left their work to do this, not in the evening but in the afternoon, and the Ruler of the winds and waves smiled upon them. More than one remarked this must be the Lord's work. The delightful afternoon was much enjoyed by all in and about the parsonage. After music, a sumptuous repast, prayer and words commendatory of such kindnesses, the people retired as the golden beams of the sinking sun shed their mellow light over hill and harbor, blending the autumnal hue of the forest with the deep blue of ocean water. But, hark! The sweet notes of Zion's songs are wafted back over the waters as from harps of gold. For the hearts of many of those were filled with that more blessed to give than to receive. Beautiful picture of what earth's journey, work and exit, ought to be.

C. S. STEARNS.

NORTH SYDNEY, C. B.—Now that the exciting experiences incident to first settlement, ordination, etc., are ended, it seems fitting that I should speak a word through your columns concerning Baptist interests

in this town. For about six months previous to my coming here, the church was pastorless, the pulpit being very acceptably supplied by Dr. Saunders, W. E. Hall, and others. The indefatigable zeal of my predecessor, D. G. MacDonald, found ample scope in this large and important field. His ministry here was abundantly blessed, and the warmth of his influence is still felt in the hearts of all the people. The one feature which would at all savor of discouragement for the present pastor, is the inevitable lapse on the part of a few whom Bro. MacDonald left rejoicing in the fervency of their first love. Deprived of that pastoral supervision and "instruction in righteousness," so essential to spiritual growth, the result upon the young convert's life, could be readily anticipated. Instead of the healthy, vigorous growth, which favorable circumstances would insure, stagnation, retrogression, would almost inevitably follow. The number of those in whose lives this backward tendency is at all apparent is, I rejoice to say, very small; and by the grace of God, these few will soon be brought into line, to join in the onward and victorious march. Altogether, the outlook for the future is very bright, and there is much to encourage pastor and people in their newly-formed relation. The utmost harmony and unity prevail, conditions favorable and essential to aggressive Christian work. Laboring thus in the unity of the Spirit our hearts are full of expectancy that God will richly bless us, and make us a blessing to this community. The interest in the services is steadily increasing. This we hail with joy as the mercy-drops from on high, but our prayer is for the copious shower.

M. A. MACLEAN.

Ordination.

Pursuant to an invitation from 2nd Grand Lake church a council met in the edifice of that church on Monday, 17th inst., to consider the propriety of setting apart to the ministry their pastor, Bro. F. W. Patterson.

The following churches were represented by delegates: 2nd Johnston, 2nd Cambridge, Jemseg, 1st Grand Lake, 1st Chipman, 2nd Chipman, Lower Newcastle, Upper Newcastle and 2nd Grand Lake.

Elders present: A. B. MacDonald, G. W. Springer, W. J. Bleakney, W. E. McIntyre, A. Freeman, J. W. S. Young and J. H. Hughes.

After enrolment of delegates, visiting brethren were invited to seats. The clerk of the church having read the proceedings of the church calling said council, Rev. J. H. Hughes was appointed to examine the candidate as to his call to the ministry, views of Christian doctrine and church order.

After a lengthy statement from the brother, and satisfactory examination on all points, it was unanimously resolved to proceed with the ordination at once. The following programme was carried out in accordance with this resolution: Preaching of ordination sermon, by Elder J. H. Hughes, an excellent discourse from 2 Corinthians 5:2; ordaining prayer, by Evangelist Young; charge to the church, by W. E. McIntyre; charge to the candidate, by Elder A. Freeman; right hand of

If you buy for cash

you naturally look for the store with the best values. Not the lowest price goods—it has been proven over and over again, that it is poor economy to buy a cheap article. It has always been our policy to sell a good article at a reasonable price, and to never—knowingly—handle trashy and unreliable stuff. On this basis we solicit your business. We have a long-established reputation for Black Sui's—every quality from \$20 to \$40.

A. GILMOUR,
Merchant Tailor.

68 King Street,
St. John.

IT is impossible in any kitchen to use with good results the cream of tartar and soda found in the shops, because they contain impurities and vary so greatly in strength that they cannot be mixed in proper proportions. Royal Baking Powder is uniform in strength and absolutely pure. Its results are perfect and always even. Dr. Valade, one of the public analysts of the Dominion, in reporting upon the different leavening agents, says Royal Baking Powder is superior and should be used in every household.

ROYAL BAKING POWDER CO., NEW YORK.

fellowship, by Elder W. J. Bleakney; address to the congregation, by Elder Springer.

Bro. Patterson has already proved himself an earnest and painstaking laborer on his field, and we trust the Divine blessing will accompany his future labors among this people. W. E. MCINTYRE, Sec'y.

News reached Vancouver yesterday by the steamer 'Garonne' that the Yukon river is freezing over and the steamers on the sand bars there are being hemmed in by ice.

Notice of Sale.

To Christopher J. Weldon, Eleanor P. Weldon and Emma G. Philips, and all other persons whom it may or doth concern:

Notice is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage, bearing date the Fourth Day of May, A. D. 1891, and made between the said Christopher J. Weldon, therein described as formerly of Dorchester, in the Province of New Brunswick, but now residing at Pasadena, Los Angeles County, in the State of California and United States of America, Gentleman, and Eleanor P., his wife, of the first part, Maria A. Street and Louisa E. Street, both formerly of St. Andrews, in the County of Charlotte, spinsters, of the second part, and duly registered in the Records of the City and County of Saint John in Libro 38 of Records, folio 541, 542, 543, 544 and 545, said mortgage having been duly assigned by said Maria A. Street and Louisa E. Street to the undersigned Alexander M. Philips, there will for the purpose of satisfying the moneys secured by said mortgage, default having been in the payment of the principal, interest and other moneys secured by said mortgage, be sold at public auction on SATURDAY, the TWELFTH day of NOVEMBER, next, at the hour of Eleven O'clock in the Forenoon, at Chubb's Corner, so-called, in the City of Saint John, in the County of Saint John, in the Province of New Brunswick, the lands and premises mentioned and described in said Indenture of Mortgage as follows, namely: "All that certain lot, piece or parcel of land situate, lying and being in that part of the City of Saint John, in the Province of New Brunswick, which was formerly called Portland, heretofore leased by one Ann Simon to one John Gregg, by Indenture of lease bearing date the first day of May, in the year of our Lord one thousand eight hundred and fifty-six, and therein bounded and described as follows: "Commencing at the junction of the Indian town Road (now Main Street) and Douglas Road, thence running westerly along Indian town Road thirty feet, six inches, thence southerly and parallel with said Douglas Road one hundred feet, thence easterly and parallel with the said Indian town Road thirty feet, six inches to Douglas Road, and from thence northerly along the western line of said Douglas Road to the place of beginning," together with all buildings, erections and improvements thereon being, and the rights, members, privileges and appurtenances thereunto belonging or in any manner appertaining, together also with the leasehold interest in said lands and premises mentioned and described in said mortgage and assigned to the undersigned Alexander M. Philips by said mortgages.

Dated this fifth day of August, A. D. 1898.

ALEXANDER M. PHILIPS,

Assignee of Mortgages

AMON A. WILSON,
Solicitor to Assignee of Mortgages.

MARRIAGES.

FINNAMORE-McCREA.—At the Salvation Army barracks, Woodstock, on Sept. 29th, by Rev. W. J. Rutledge, B. A., John H. Finnamore, and Fannie E. McCrea, both of Woodstock, N. B.

MARSHALL-CAMBER.—At the residence of the bride's mother, Mrs. H. Camber, Woodstock, on October 19th, by Rev. W. J. Rutledge, B. A., Alfred Marshall, of Marysville, York Co., and Nellie R. Camber, of Woodstock.

CROSBY-PATTEN.—At the home of the bride, in Hebron, N. S., Oct. 18th, by Rev. J. W. Tingley, assisted by Rev. J. H. Saunders, Clarence Burton Crosby, of Ashmont, Mass., to Katharine Flint Patten, of Hebron, N. S.

WELSH-HOLLEY.—At the residence of the bride's parents, on the 18th of Oct., by Rev. Isa. Wallace, A. M., Allan Welsh, of Country Harbor, and Fanny Holley of Isaacs Harbor.

RODD-McKINLAY.—At the residence of the bride's parents, Oct. 12th, by Rev. Addison F. Browne, Edmund B. Rodd, of North Milton, P. E. I., and Sarah A. McKinlay, of North River.

HUNTER-BOULTIER.—On the 16th inst., at the home of the parents of the bride, by Rev. A. E. Ingram, Lewis Hunter, to Elizabeth, daughter of Elias Boulter, of Tantallon, all of St. Margaret's Bay.

McVICAR-MATHEWES.—At the parsonage, St. George, N. B., Oct. 15th, by Rev. A. H. Lavers, George A. McVicar, of Mascarene, and Alda D. Mathewes, of Le Etete, Charlotte Co.

HARDING-STEVENS.—At the residence of Harold Perley, St. John, Oct. 5th, by Rev. G. O. Gates, J. Harry Harding, of Hardingville, St. John Co., and Irene E. daughter of the late Capt. William A. Stevens, of St. John.

DEATHS.

DAY.—At Chipman, N. B., on the 16th inst., of pneumonia, Solomon Day, aged 73 years, leaving four sons and two daughters, to mourn his decease.

PARSONS.—At St. John, West, on Tuesday, Oct. 11th, Roy, infant son of Mrs. E. O. Parsons. May the blessed Master comfort the sorrowing, by the sweet message of his love.

YOUNG.—At St. John, West, Sept. 18th, Edith, infant daughter of Mrs. Elmer Young, aged ten weeks. May the consolations of the God of all comfort be to the bereaved, in their deep sorrow, and great affliction.

CLARK.—At St. John, West, on Tuesday, Oct. 4th, Mrs. Timothy Clark, in the 65th year of her age. Our sister died in the full assurance of faith. Our sister was for many years a faithful member of the Carleton Baptist church, and a consistent Christian. Of late years she has been a great sufferer, yet she murmured not, but bore patiently her affliction, leaning upon the arm of her helper, God. A sorrowing husband, three sons and two daughters, mourn the loss of one devoted to the home, ever ministering to their needs. May He, who has been the mother's stay and support, comfort the sorrowing, in this, their hour of sore bereavement.

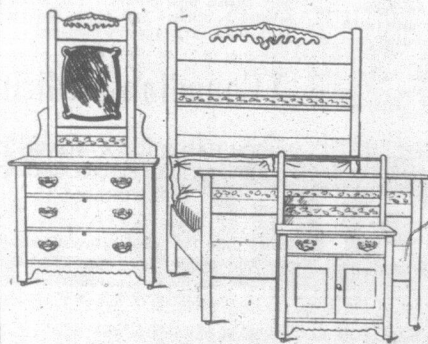
CHIPMAN.—At Middletown, Sept. 1st, Mrs. Robert Handy Chipman, aged 55 years, leaving her husband, one child and one daughter, and one brother to mourn. She had been a great sufferer for many months, with cancer which ended her life. She was divinely sustained through all her great suffering, and longed to depart and be at rest with the Christ she loved. She was converted in early life, after which she united with the Baptist church. From that time she proved herself to be a devoted child of God. Beloved and much respected in the church and in the community where she spent all her days. At her request her funeral was conducted by the Rev. J. L. Kead, assisted by brethren Sprange and Howhie, Methodist, and Porter and Baker, Baptist. The service was deeply impressive.

Letter From Rev. Isa. Wallace.

During the greater part of the past summer I was compelled by bodily indisposition to cease from active effort in the Master's service. In my inability to engage as formerly in preaching the glorious gospel, I am free to confess that I found it far more difficult to practice than to preach submission to the Divine will. Still I endeavored to be patient in my afflictions, and to rejoice that "all things work together for good to them that love God." I spent the month of August with Mrs. Wallace in the Town of Woodstock, N. B., enjoying the hospitality of my brother-in-law, I. P. Fisher, Esq., and found my rest in his delightful home exceedingly beneficial. On returning to Nova Scotia my health became sufficiently restored to warrant me in undertaking a missionary tour to the eastern portions of the province. In the early part of October I spent two weeks in Cumberland County. The first week I spent in Greenville and Millvale where in days gone by I have witnessed considerable revival power. At the former place it was my pleasure to meet and co-operate with my good brother, Rev. A. F. Baker, our General Missionary, and at the latter place to meet my esteemed brother, Rev. P. D. Nowlan, and to rejoice in the gratifying progress the church has made there since my first acquaintance with them, some 11 years ago. They have now a nice place of worship free of debt, and they have lately rejoiced in about a dozen additions to their membership, and others are now pressing into the Kingdom. It was especially pleasant to me to meet my venerable brother, Dea. John Purdy, and his excellent wife, and to enjoy their hospitality. At the urgent request of Bro. Nowlan I next spent a useful week in co-operation with him at Centreville and Mount Pleasant. Our united efforts were crowned with God's blessing. In our closing service 5 persons arose to say they had found the Saviour during our services, and a good many others requested prayer. On the second Sabbath in October I preached for Bro. Nowlan in three of his stations, Centreville, Little River and Oxford. At the latter place we met a large congregation, and, judging from appearances, I conclude the Baptist church there is enjoying considerable prosperity. Bro. Nowlan is in good favor with his people all over his large field and especially in Oxford, where his congregations have greatly enlarged during his 4 or 5 year's pastorate. The church and congregation are just now building a fine place of worship in the centre of their prosperous town, and hope to have it ready for occupation before the end of the year. It will have all modern improvements, and will be a great boon to the church when completed.

On leaving Cumberland County I yielded to the urgent request of the Isaacs Harbor Baptist church to make them a visit. I reached here much jaded from the long journey in train to supply the pulpit on the third Sabbath in October. I am meeting a most cordial reception among this dear people with whom about 15 years ago I enjoyed an extensive and gracious revival of religion, and humbly ask the prayers of the readers of the MESSENGER AND VISITOR that this, probably my last, visit to Isaacs Harbor may be abundantly blessed of God. The church is at present pastorless. Many greatly lament the recent departure from them of their former pastor, Rev. A. J. Vincent, but it is hoped the church may be in a position ere long to unite in calling an efficient pastor. Isaacs Harbor is becoming, increasingly, an important centre, and it is evidently more and more desirable that the Baptist church here be well equipped for earnest, aggressive effort. Isaacs Harbor, Oct. 19th.

BEDROOM SUITES



We are now showing a splendid range of low priced BED ROOM SUITES, well made and finely finished in every way. Illustration above shows our \$10.50 Suit, Fancy Shaped Mirror 16x20 in. Write for Catalogue

Manchester Robertson & Allison

IT PAYS

to insure in the CONFEDERATION LIFE ASSOCIATION, because of its sound financial position, its moderate premium rates and its unexcelled profits to policy-holders—Policies unconditional—Guaranteed extended Insurance, paid up and cash surrender values—All claims paid immediately upon receipt of proof of death.

S. A. McLEOD, Agent at St. John.

G. W. PARKER, General Agent.

Forward-Movement Fund.

J K Hubly, \$3; Mrs E Hubly, \$2; Jas McDonald, \$5; G U Hay, \$25; J B Wood, \$10; Rev W E Hall, \$50; D Hawbalt, \$2.50; L K Payzant, \$12.50; Chas T Hermon, \$10; Miss A M Veinott, \$1; H T Ross, \$50; Clara A Colpitts, \$2; Alice M Haverstock, \$2.50; Wm J Lewis, \$10; I A Corbett, \$5; J C Dumaresque, \$25; C B Margeson, \$2.50; Kate A Lewis, \$4; Maud de Long, \$1; Nathan Langille, \$2; J M Wentzell, \$5; Nathan Conrad, \$1; E Kaulback, \$1; C Wentzell, \$1.25; S Wentzell, \$2.50; E M Reid, \$2.50; S T Moore, \$2; A L Lohnes, \$1; Mrs F M Verge, \$1.25; A Crandall, \$5; S Veinott, \$5; A D de Long, \$2.50; G Drew, \$50; H S Ross, \$5; A C Ross, \$5; Rev W N Hutchins, \$10; A B Rand, \$1; Rev Joseph A Cahill, \$5; Mrs Jas S Morse, \$20; Freeman Eaton, \$25; E D Eaton, \$40; Miss Fannie and A Eaton, \$5; Miss E Eaton, \$5; Bessie Eaton, \$5; Robt O Chisholm, \$5; Levi Eaton, \$10; Mrs C Campbell, \$1; N Holland, \$1; R Smith, \$1; M Edger Beckwith, \$1; E Griffin, \$1; Andrew Strang, \$3; Rev E N Archibald, \$10; J Freeman, \$1; Jas E Eaton, \$2.50; Rev H H Saunders, \$5; Mrs Sarah Welton, \$1.25; Mrs M Armstrong, \$1; Rev R Sanford, \$12.50; A Friend, \$25; Bessie Winchester, \$5; A N Whitman, \$25. Total, \$488.25. S. B. KEMPTON.

Dartmouth, Oct. 20th. CORRECTION.—In the previous list H. C. Creed should be credited with \$20 instead of \$10. S. B. K.

The captains, hunters and others engaged in the sealing business are framing a protest, to be sent to Ottawa, against the proposed sale of the business upon which they rely for their livelihood. They will claim compensation if the sale is decided upon.

The Hon. J. M. Gibson, Liberal and Dr. Coughlin, Conservative, were nominated at Fergus, Ont., yesterday for the vacant seat in the legislature for East-Wellington, vacated by the death of Mr. John Craig.

Menthol D&L Plaster advertisement with logo and text: 'We guarantee that these Plasters will relieve pain quicker than any other. Put up only in 25c. tin boxes and \$1.00 yard rolls. The latter allows you to cut the Plaster any size. Every family should have one ready for an emergency. DAVIS & LAWRENCE CO., LIMITED, MONTREAL. Beware of Imitations.'

Raw From Ear To Jaw advertisement with text: 'I have been for years more or less subject to eruptions on my skin. The left side of my face from the top of my ear to half way down my jaw was in a very bad state—being almost raw, making shaving very painful! I was advised to try Burdock Blood Bitters. One bottle perfectly cured me. I can honestly recommend B.B.B. to all who suffer from any skin disease.' G. WHITE, Carleton Place, N.W.T. B.B.B. cures Salt Rheum, Eczema, Tetter, Shingles, Boils, Pimples, Sores, Ulcers, and all forms of Skin Diseases and Eruptions, from the smallest pimple to the worst scrofulous sore. Burdock BLOOD BITTERS logo.

Walter Baker & Co., Limited advertisement for Pure, High Grade Cocoa and Chocolates. Text includes: 'Established 1760. Worcester, Mass., U. S. A. The Oldest and Largest Manufacturers of PURE, HIGH GRADE Cocoa and Chocolates on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A. CANADIAN HOUSE, 6 Hospital St., Montreal.'

Wife

OF THE PELLELS AND

at, Dunn- keeps a the best



citizens of ... of the ... and Nerve ... spells at ... I used ... and ... that I ... noise,

ed taking ... proved the ... shattered ... and ... to a ... regu- ... heart. ... better in ... end them ... did." ... Pills, soc. ... druggists. ... Ont.

Results

eeding

isa wide ... of oil ... about what ... stitutes a ... cow but ... about the ... ficial effects ... ting from ... se of

ifier



as the organs ... tract all the ... od and puts ... them in good ... strong heal- ... y-condition ... orthespring ... ime.

DICK & CO., Proprietors.

Package.

ts

ound

you the Nicest ... ces and Pastry.

GERMAN BAKING POWDER.

TO

The Farm.

When to Sell.

There really is more importance to be attached to the above three words than most farmers think. It requires as much thought and judgment to know just when to sell as it does to raise your product to sell. Of course, everybody is ready to admit that it does not require very much intelligence to know when to sell very many articles that are raised on the farm. All perishable articles should be marketed immediately when they are sweet and fresh. Once acquire the name of bringing fresh and wholesome vegetables and fruits to market, and it will cause you to make quicker sales as well as receive a better price for your products.

But your judgment and common-sense are called on when you have your grain, hay, straw, potatoes, apples, etc., ready for sale. I know a farmer in my neighborhood who had five hundred bushels of rye threshed and stored in his bin for sale. He was offered 75 cents a bushel, but, no, he wanted 80 cents. His next offer was 60 cents. "Well," said he, "I guess not. It will lie there a good while before I will take that." Rye kept dropping. After keeping it for about five years he sold his rye for 45 cents. That is what a little "spunk" did for him.

Now for the other side of the case, and this occurred personally to myself. One fall I kept in my cellar five hundred barrels of fine potatoes. All I could get from the field was \$1.25 a barrel. I kept them until spring and sold them readily for \$3.50—a lucky hit.

One of my neighbors, a good, honest German farmer, was watching me. He said: "You just know your business. I'll watch you after this a little." Sure enough, next year I could have drawn them from the field for \$2.25, but, no, they went into my cellar. My German neighbor treated his the same way. The next spring he and I both drew our potatoes to market for 75 cents a barrel. My German neighbor said, "That blankety-blank man makes me lose over \$500."

The foregoing only proves there is more satisfaction in every man using his own judgment. I believe there is economy in selling right from the field when it is practicable to do so.

Sell everything while fresh. Avoid shrinkage, avoid decay, avoid handling more than necessary, and I think you will be the gainer.—W. H. H., in Country Gentleman.

Export Trade and the Stock-Raiser.

The Dominion Minister of Agriculture, Hon. Mr. Fisher, through his statement to a representative of The Farmer's Advocate, extends a most encouraging message to Canadian farmers as a result of his late visit to Great Britain. He found that Canadian agricultural products are growing in popularity all over the British Isles, and it is satisfactory to know that this favor is grounded upon intrinsic merit. There is practically no limit to the possible expansion of our better and bacon trade, and there is a fine opening for a profitable poultry business. Mr. Fisher is disposed to encourage some experimental work in fattening poultry by the plan quite common at points in England and on the Continent, of confining and crowding the birds with feed for a few weeks—finishing them at high pressure, as it were. He found no prospect of an early removal of the British embargo against Canadian cattle, but confirms the view which The Advocate has steadily taken, that even under existing conditions the trade in live fat cattle can be successfully prosecuted, and it would be folly either to neglect any measures in regard to transportation, etc., that will tend to improve it, or for the Government to rush into the dressed meat trade on its own account. The latter is growing up now through private enterprise, and, as the Minister points out, will undoubtedly utilize a large class of fattened animals in the near future. The Government will make a mistake if it

does not see that such transportation facilities are provided and maintained as will preserve both strings for the bow of the Canadian stockman. We would also throw out a word of caution to the Government on behalf of the individual feeders who go across the Atlantic with their own stock. These men must have fair play in regard to space and rates and not be frozen out by the big dealers.—Farmer's Advocate.

Adulterated Cream.

No sooner does an article of food become widely used than a certain class of men begin to devise methods to falsify and adulterate it. The use of cream is spreading rapidly in the cities, and as a consequence methods for giving the cream a false richness are in demand. Fortunately the men who get up these methods of adulterations are almost invariably profoundly ignorant of the possibilities of chemical analysis, and the crude compounds which they put upon the market are easily distinguished if enough is used to make the adulteration profitable.

The latest method which has come to our notice is one for falsifying cream, giving it a richness not due to butter fat. The product is called "albuminoid," and is a mixture of boric acid and gelatin. This compound when added to cream makes it thicker and apparently richer, and also, owing to the boric acid, makes it keep longer. Fortunately both these compounds are easily detected by the chemist, and the dairyman who thinks to increase his profits by the use of such a mixture stands a good chance of incurring a fine that will make a hole in his profits, and the hole will be of sufficient size to make him think twice before running the risk a second time. The tendency at the present time is toward pure food products, and, although such compounds as the above appear on the market with great regularity, we notice that in a short time they disappear.—Hoard's Dairyman.

How to Make Good Bacon.

The secret of producing choice bacon lies in the feed trough. If any one doubts this, let him put two Poland-China, Berkshire, Chester-White, Duroc Jersey or any of our recognized breeds of hogs in two different pens, feed one all the corn he can eat until fat, and the other boiled potatoes, milk, barley or wheat ground fine and some peameal until fat (the old country way). Kill both, put in dry salt for six or seven weeks, then take out and wash and hang it up in the kitchen or drying house until thoroughly dried, then cut off a good big chunk and boil it, let it stand till cold, then cut off a few slices and you will see the corn fed meat is not so firm, is more oily and not so many streaks of lean as meat fed on barley, potatoes, milk, etc., and this is all the difference you or any one else can detect.—American Swineherd.

SAVES OUR WOMEN!

Paine's Celery Compound Banishes All Their Troubles. FULLY RESTORES EVERY WOMANLY FUNCTION. Fortifies the Entire Female Organism.

Gentlemen:—It affords me much pleasure to testify to the wonderful good that I have derived from Paine's Celery Compound. I was run down and greatly troubled with indigestion, and after using several bottles of your medicine I was completely cured, and can say that I feel like a new person, I trust this may be of some use to others who suffer as I did. Yours truly, ELIZA CRUISE, 391 Pine Ave., Montreal.

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

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

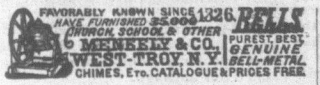


Selling off SURPLUS STOCK

Great Bargains Offered in Pianos and Organs New and Slightly Used Also in NEW RAYMOND, NEW WILLIAMS and WHEELER & WILSON SEWING MACHINES. USED SEWING MACHINES AT HALF PRICE DON'T KEEP BACK because you cannot pay more than \$3.00 per month on a PIANO, \$2.00 on an ORGAN and 50c per month on sewing machine. WE SELL so we can SELL to your friends after we have sold to you. MILLER BROS., 101 and 103 Barrington St., HALIFAX, N. S.

People

of refined musical taste buy their Pianos and Organs from the W. H. JOHNSON COMPANY, Ltd., 157 Granville Street, Corner of Buckingham, Halifax.



Agents Wanted at Once for The War With Spain

Including battles on Sea and land. This work, by a distinguished author, will be a large, handsome volume of nearly 700 pages, and will contain a complete record of the late Spanish-American War, including Terms of Peace and Final Settlement. Sold by subscription only, at the low price of \$1.75 in cloth, marbled edges, and \$2.50 in full morocco, gilt edges. Special discounts to Agents who act at once. Canvassing outfit by mail for 25c. Write for terms to, R. A. H. MORROW, 59 Garden St., St. John, N. B.

BERRIES Should be plainly addressed. Drop a Postal Card to the Up-to-Date COMMISSION MERCHANT D. G. WHIDDEN HALIFAX, N. S. And he will mail you SHIPPING CARDS.

Pain-Killer (PERRY DAVIS') A Sure and Safe Remedy in every case and every kind of Bowel Complaint is Pain-Killer This is a true statement and it can't be made too strong or too emphatic. It is a simple, safe and quick cure for Cramps, Cough, Rheumatism, Colic, Colds, Neuralgia, Diarrhoea, Grip, Toothache. Two sizes, 25c. and 50c. Keep it by you. Beware of imitations. Buy only the Genuine—Perry Davis'. Sold Everywhere.

Cruel Consumption Can be Cured Most people believe that consumption is incurable. Not so with that eminent scientist and chemist, Dr. Slocum, who stretches out the hand of help to those who suffer from this king of diseases and the kindred evils that belong to the consumptive family. Heretofore, wealth has been a necessary part of consumption cure, wealth to take you to far distant climes and expensive sanatoriums, but now, under the Slocum Cure, all have an even chance to be saved from the clutch of consumption, la grippe, lung or throat troubles. The Slocum Cure builds up the tired and worn out bodies of those who suffer. It drives out the germs that are living on the vital strength. It makes rich, red, rosy blood; and rich blood means health and strength. The Slocum Cure is fully explained in a pamphlet containing many testimonials, and will be sent to all persons suffering from consumption, lung or throat trouble, general debility or wasting away, with three free sample bottles of this remarkable cure. Just send you name, full address and express office to the T. A. Slocum Co., Limited, 186 Adelaide Street West, Toronto, and mention the MESSSENGER AND VISITOR, and the free samples will be sent to you at once. Don't delay, but give it a trial. Persons in Canada seeing Slocum's free offer in American and English papers will please send to Toronto for free samples.

Ayer's Cherry Pectral

promptly relieves the cough, stops the tickling in the throat, and induces quiet and refreshing sleep.

1-2 Size 1-2 Price.

Lord Hirschill, ex-chancellor of Great Britain and chairman of the joint commission which has been in session for several weeks past and which adjourned for a few weeks to meet in Washington early in November, has paid a visit to these Provinces. He has visited Halifax and St. John. Everything was done by the citizens of both these cities, to make the visit of the distinguished stranger a pleasant one. A public dinner was given in his honor, at which Lord Hirschill spoke. No information was given as to the results of the commission. Probably not much was expected at this stage. The gentleman was well received and made a good impression upon those whom he met. In St. John he was the guest of the city.

Ralph Waldo Emerson's son, Dr. Edward Emerson, himself a Congressman. Louisa Alcott was a girl in Concord, has written an article on "When Louisa Alcott was a Girl," which The Ladies' Home Journal is about to publish. Doctor Emerson gives a new view of the author of "Little Men"—as a mimic, and as the central figure of every dance and merrymaking in old Concord.

The twentieth century million dollar fund has passed the stage of fancy and become a matter of fact, says the 'Christian Guardian,' the organ of the Methodist Church. The fund is known as the 'Twentieth century million dollar thanksgiving fund,' and is to be divided among the educational institutions, missions, superannuation and supernumerary funds.

A stowaway on the steamship 'Empress of Japan' was arrested here yesterday, who was fleeing from Russian vengeance. He was Ivan Kraus, an officer of the Russian army, at Port Arthur. Kraus had maps and plans of the fortifications at Port Arthur made secretly. They were discovered, and he fled. He prefers a Canadian jail for a short time to the vengeance of 'The Little Father' at Port Arthur.

Home Failures And Serious Losses from Use of Common and Adulterated Dyes.

Diamond Dyes Are Used by All Wise and Economical Women.

The only pure, harmless and successful package dyes for home dyeing are the Diamond Dyes.

The imitation package dyes and the common soap grease mixtures are so largely adulterated with foreign substances that they are positively dangerous to use and handle. No lady who values her garments and materials will care to risk the coloring powers of these adulterated dyestuffs. Suffice it to say, the colors are dull, muddy and lifeless, and cannot stand the most ordinary washing.

The Diamond Dyes have a long record of triumphs and well-done work that has never been equalled in the history of home dyes. In every part of the world they give delight and satisfaction, and are hailed as true money savers.

Easy, pleasant and profitable home dyeing is only possible with the tested and popular Diamond Dyes.

As there are still storekeepers who sell inferior package and soap grease dyes for the sake of long profits, see to it that your dealer gives you the Diamond Dyes when you ask for them. Every genuine package has the name "Diamond."

It is poor judgment to pay ten cents for adulterated dyes when you can buy the guaranteed Diamond Dyes for the same price.

Send to Wells & Richardson Co., Montreal, for book of directions and sample card of 48 colors; free to any address.

News Summary.

Marion Brown, the one-legged tramp arrested in Washington Territory on the charge of shooting P. C. Toohy at London, in June last, has returned to London in charge of detectives.

Ottawa's total assessment this year is \$23,713,725, an increase of \$825,700 over the previous twelve months. The population has increased 1,659, the city now having a total population of 55,386.

The Rappel says that the hearing before the criminal section of the Court of Cassation upon the admissibility of Mme. Dreyfus' application for a revision of her husband's trial will be in public session.

Ex-Premier Turner of British Columbia passed through the city today en route to England. Mr. Turner predicts defeat for the new British Columbia Government when the House meets.

A letter has reached Vancouver from St. Michael's, saying that the balloonists sent out to search for Andree were there. They have given up their balloon trip and staked twenty-five claims.

The Turkish troops, with arms and baggage, started for Suda Bay this morning, where they will embark for turkey. The merchant ships in the harbor have on board many families of officers and officials who are returning to Constantinople.

The 'Matin' says that the health of the Premier, M. Brisson, is such that he wishes to retire from the Cabinet, and is considering with the President, the choice of his successor, which may possibly be M. Bourgeois, the present Minister of Education.

Mayor Stephens, of Halifax, headed a delegation to the government yesterday in connection with terminal facilities for the Intercolonial at that port. Mr. Halsey, M. P., Hants, is in Ottawa with another delegation about railway matters in Hants and Colchester.

Mr. George Wyndham, Conservative member of Parliament for Dover, has been appointed Under Secretary for War in succession to the Right Hon. William St. John Brodrick, recently appointed Under Secretary of State for Foreign Affairs in succession to Lord Curzon of Kedleston, the new Viceroy of India.

The remains of Harold Frederic, the newspaper correspondent and author, who died yesterday morning at Henley, will be cremated at Woking Cemetery. It has been learned that Mr. Krederic had been in the hands of Christian Scientists, and that a doctor was only summoned to attend him a few days ago.

Continued wet weather throughout the west has sadly darkened the prospects of Manitoba farmers. It is estimated that fully 60 per cent. of the wheat crop is still in stack or stook. The heavy rains have caused much of the grain to sprout, and the greater portion will not be in condition to thresh this year.

Mr. William R. Brooks, director of the Smith Observatory, recently discovered a new comet. Its position is right ascension 14 hours 33 minutes, declination north 60 degrees 26 minutes; motion southeasterly. The comet is large, round and bright. This is the twenty-first comet discovered by Mr. Brooks.

Donald B. McDonald, of Reno, aged 98 years, was united in matrimony yesterday to Mrs. Maggie Ann O'Regan, aged 84. The ancient bridegroom was married three times in Canada and was the father of fourteen children. The bride was married twice, once in Ireland, and once in New York, and is the mother of ten children. Mr. John R. McDonald officiated in tying the knot in the presence of the great grandchildren and great-great-grandchildren of both the bride and groom.

The Canadian Pacific Railway Company are improving their elevator facilities at Port Arthur, by adding an extensive drying plant. Work has already been commenced upon the foundation for the boilers and the drying machinery will probably be here next week. When this is done they will have the most complete cleaning and drying house in America.

There are now nineteen of the Behring Sea fleet in port with a total of 12,325 skins. Seven are yet to come, and it is conceded that their catches will bring the total catch of the fleet to about 16,000 for twenty-six schooners, an average of about 615, which is about 100 per schooner over that of last year.

Charles B. Montague, who has just returned from the Klondike, was robbed of seventy pounds of gold dust, valued at \$17,500, on a train coming from Portland. Montague had a 1 his treasure in one valise, which he kept concealed in the section of the Pullman car occupied by his wife and himself. As the train approached Mount Shasta, Montague and his wife went to the platform to view the scenery. When the train arrived at the next station the valise was found to be missing and no clue to the thief has been found.



Every Housekeeper

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

Surprise is the name of that kind of Soap.

5 Cents a Cake.

THE ST. CROIX SOAP MFG. CO. ST. STEPHEN, N.B.

Dykeman's Three Entrance

97 King St.
59 Charlotte St.
6 S. Market St.

A GREAT BARGAIN IN CLOAKINGS AND JACKET CLOTHS

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

SEND FOR SAMPLE.

FRED. A. DYKEMAN & CO.

St. John, N. B.

Every Farmer

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

Low prices at

FRASER, FRASER & CO.,

40 and 42 KING STREET,

CHEAPSIDE,

ST. JOHN, N. B.



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

In Canada the people produce fire by the use of

E. B. Eddy's
Matches.