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The Alaskan Boundary. The *modus vivendi*, by which a settlement for the present of the Alaska boundary question has been effected is of course satisfactory to the United States, since it has evidently proceeded upon the principle of conceding most, if not all, the claims of the American Government to territory in that region. The South African war and its contingencies make it exceedingly desirable for Great Britain that, as far as possible, all subjects of irritation with other nations, and especially with the United States, should be removed from the arena of discussion. The present arrangement in reference to the boundary question will hardly be satisfactory to this country, even as a *modus vivendi*, though a cordial acquiescence in it under present conditions is doubtless the duty of Canada. It is of course understood that such acquiescence in no way prejudices the claims of either country in the matter, and Canada will no doubt continue to demand that, if the British claims are not conceded by the United States, they shall at least be so far recognized as to be made the subject of international arbitration. According to the text of the agreement the provisional boundary line established by the *modus vivendi* is as follows:

"In the region of the Dalton Trail, a line beginning at the peak west of Porcupine Creek, marked on the map No. 10 of the United States Commission, December 31, 1895, and on sheet No. 18 of the British Commission, December 31, 1895, with the number 6,500; thence running to the Klehini (or Klafheela) River in the direction of the peak north of that river marked 5,020 on the aforesaid United States map and 5,025 on the aforesaid British map; thence following the high or right bank of the said Klehini River to the junction thereof with the Chilkat River, a mile and a half, more or less, north of Klukwan; provided that persons proceeding to or from Porcupine Creek shall be freely permitted to follow the trail between the said creek and the said junction of the rivers into and across the territory on the Canadian side of the temporary line wherever the trail crosses to such side, and, subject to such reasonable regulations for the protection of the revenue as the Canadian Government may prescribe, to carry with them over such part or parts of the trail between the said points as may lie on the Canadian side of the temporary line such goods and articles as they desire without being required to pay any customs duties on such goods and articles, and from said junction to the summit of the peak east of the Chilkat river, marked on the aforesaid map No. 10 of the United States Commission with the number 5,410, and on the map No. 17 of the aforesaid British Commission with the number 5,490. On the Dyea and Skaguay trails, the summits of the Chilkoot and White passes."

United States Politics. On Thursday of next week elections will be held in eleven States of the American Union. These States are Massachusetts, Iowa, Maryland, Kentucky, New Jersey, New York, Ohio, Pennsylvania, Virginia, Mississippi and Nebraska. In some of the States the elections include more than in others. In Iowa, Massachusetts, Maryland, Mississippi, Kentucky and Ohio full State tickets are to be elected. Though the present is what is known as an "off year," the elections are exciting keen interest, and this is especially so in respect to those of Ohio and Nebraska, since in each of these States the contest is expected to be close and the result may have much to do with determining the chances for re-nomination of the two men whose names are now most prominently before the country as candidates for the presidency. While it appears to be generally conceded that the Republicans are likely to carry Ohio, a result adverse to the now dominant party is regarded, in some quarters at least, as possible, and

to meet such a reverse in his own State could hardly fail to damage seriously Mr. McKinley's prospects for re-nomination. There appears, however, to be less reason to expect that the Republicans will meet defeat in Ohio than that they will be victorious in Nebraska. The more prosperous condition of the west affords a much less congenial soil for the propagation of the political ideas and doctrines which led to a populist victory in Nebraska in 1896, and if the result of next week's election shall demonstrate that in spite of his best efforts Mr. Bryan is unable to hold his own State, it will be an added proof of the hopelessness of his candidature for the presidency.

The News from South Africa. Very eagerly and anxiously English despatches have been read from day to day during the week past for information concerning the situation in South Africa. At the close of the preceding week the news of victories won by the British over the invading Boer forces in Northern Natal, at Glencoe and at Elandslaagte, had aroused great enthusiasm. But as further information was received, it became evident that, though the Boers had suffered a severe repulse, the victory of the British army was less decisive than had been supposed, and had been dearly purchased in the loss of General Symon, the brave and able commander at Glencoe, with a very large number of officers of lower rank, besides a heavy loss of men in killed, wounded and prisoners. The immediately objective point of the Boers was Dundee, and the repulse which they suffered at Glencoe, which is but a few miles from Dundee, did not prevent their advance upon the latter place in strength against which the British force was inadequate to defend the town. General Yule, who succeeded General Symon in command, accordingly relinquished the defence of Dundee, with his wounded, and marched southward, toward Ladysmith, with the purpose of forming a junction of forces with General White, who commanded the British force which had successfully engaged the Boers in the battle of Elandslaagte. For a few days much anxiety was felt in reference to General Yule and his contingent, as it seemed very possible that he might be attacked by an overwhelming force of Boers, but such apprehensions have been relieved by the announcement that he has formed a junction with General White at Ladysmith. In the situation, as far as known here at present writing, there is no cause for elation. The military forces of the Transvaal and the Orange Free State are united against the British army, and the Boers are not only greatly superior in numbers to the British forces now in South Africa, but they evidently have lost none of their old-time stubborn courage and fighting ability. They are ably officered, and armed with the most effective equipments of modern warfare. European experts direct their artillery fire, nor does it appear that the Boer of the present is greatly inferior to his father in his ability to handle the rifle. Their chief commander, Joubert, is a general of acknowledged ability and well versed in military science. All the facts indicate that the subjection of South Africa will involve for Great Britain a mighty struggle. But if the present situation does not justify elation, it affords ground for thankfulness. The British forces are now concentrated under General White at Ladysmith, and he is probably being strengthened by reinforcements lately arrived from England. Sir Redver Bullers, who is to take general command of the British forces in South Africa, is now on his way from England with large reinforcements. He is expected to reach the seat of war within a few days, and then the decisive work may be expected to begin. Meantime it is not unlikely that Joubert will use the present opportunity to make a strong attack upon the British forces at Ladysmith, with the hope of inflicting a defeat upon them before Sir Redver Bullers and the reinforcements from England arrive.

The Scene of Conflict. Those who desire to have any clear idea of the events taking place in connection with the South African war should carefully study a good map of the country. It will be seen that the extremity of the continent is occupied by the British possession of Cape Colony. To the north, on the shores of the Indian Ocean, is the colony of Natal, to the west of which is the Orange Free State. To the north of the latter, and beyond the Vaal river, lies the Transvaal, or South African Republic. Ladysmith, a town of about 4,000 inhabitants, is in Natal, about 40 miles from the Orange Free State border. Here the great body of the British forces in South Africa is gathered under the command of General Sir George White. His army is believed to number about 12,000 men. Here, also, the Boer Commander, General Joubert, is gathering his forces, and a great battle is expected. Nearly due west from Ladysmith, right across the Free State, is Kimberly, famous for its diamond mines. Kimberly is on the line of railway which, running northward from Capetown, skirts the western border of the Free State and the Transvaal and has a terminus at Bulawayo, in Matabilland or Rhodesia, far to the north of the South African Republic. This railway has been broken up at various points by the Boers. Kimberly is held by a British force and so also is Mafeking, about 200 miles farther north on the western border of the Transvaal. These places are beleaguered by Boer forces, and whether or not they can hold out until help shall reach them is problematical. The latest received news from them is, however, encouraging. It appears that at both places the Boers have been successfully engaged by the defenders, and that in a battle fought in the vicinity of Kimberly on Tuesday last a superior force of Boers suffered a severe repulse.

It is to Ladysmith that all eyes are now turned as the point of supreme interest. Here the Boer commander has massed his forces for attack upon General White's army, and as the Boers are probably as well armed and equipped as the British and greatly superior in numbers, the latter can hope to win only by virtue of superior discipline and generalship. Up to present writing (Monday) there is no news of a battle at Ladysmith, though it is probable that one is now in progress; unless indeed General White has deemed it best to move his forces southward and avoid a decisive engagement until the arrival of Sir Redver Bullers and reinforcements from England, expected during the present week.

—The latest news from the seat of war, received just as we go to press, is to the effect that an engagement of an indecisive character was fought in the vicinity of Ladysmith on Monday, in which General White's whole force was engaged against a greatly superior force of Boers, believed to constitute their main army under General Joubert. The Boers were advantageously posted upon a ridge of hills having a frontage of about 16 miles. Their artillery and rifle fire proved very effective, and as they were in greatly superior numbers, the British troops which had advanced upon the Boer position were after some hours fighting withdrawn, but this was accomplished in good order. The loss on the British side in killed and wounded is estimated at 90 or 100, and the Boer loss is believed to be larger. Toward the end of the fight a British naval brigade arrived from Durban and bringing their heavy guns into play quickly silenced the artillery of the enemy. These guns, General White expects, will be of great advantage in enabling him to contend against the heavy artillery of the Boers. On the whole the result of the engagement of Monday is reassuring, since it goes to support the hope that General White will be able to hold the Boer forces at bay until the arrival of the army corps from England, which is due now to arrive in Africa within a few days. Commander-in-Chief, Sir Redver Bullers has already arrived at Cape Town.

Thanksgiving for the Privilege of Service.

I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service, 1 Tim. 1: 12.

A sermon preached by Rev. Z. L. Fash at a Union Thanksgiving service in the Tabernacle church, Halifax, N. S.

Man shall not live by bread alone, said the Great Teacher. In this surging, struggling, sinful world our thanksgiving is in danger of not getting beyond what we eat and what we wear. We should devoutly thank God for these, but they are the low ground and not the heights of Christian thanksgiving. When man stops there he is little in advance of the cattle of the fields and the beasts of the forest, who wait upon God and receive their meat in due season. Bowed to earth with pressing toil, perplexed with business uncertainties, racked with pain and sorrow, the toiling, troubled, tearful child of God faintly thanks for daily food but forgets to pause beside the way to hear the angels' song, "Glory to God in the highest, and on earth peace among men in whom he is well pleased." Thanksgiving merely for bodily wants fails to satisfy the soul. Neither can praise for the reception of spiritual food give peace unless the strength derived is used in the service of Christ. The very task is ennobled, every care lightened. Instead of looking at work as drudgery it becomes joy and culture because it is done in his name and for his sake. Our task has become sanctified, our thanksgiving heaven like. Paul gives us the keynote of gratitude. Our text rings with thanksgiving for the privilege of service, "I thank him that enabled, me even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service."

I. First, thanksgiving for appointment to service.

It is a high honor to be selected the ambassador of a king. When an official goes from Washington to represent the President of the United States at a foreign court, he feels the dignity of his position. Paul, too, received an appointment. While it brought no earthly emoluments except danger, persecution, peril, death, he gloried in his embassy. The representative of an earthly king is most jealous for the interest of his Lord. Paul had a higher commission. He was the representative of the King of Kings and Lord of Lords. He was appointed in the service of the King of the universe. With such distinction what wonder he was unceasing in his endeavors. Paul knew that he was appointed for service, he was thankful for the privilege. But just as Paul was called to service, so every one of the redeemed is called. You are called, not to the same service, but to service. Devoutly should we thank God for this appointment. Highly has he honored the fallen sons of Adam.

Appointment to Christian service comes through the Second Person of the Trinity, Jesus Christ our Lord. It was Jesus who spoke to Saul in heart-searching words. "Saul, Saul, why persecutest thou me?" The dazzling light of heaven quenched the rays of his earthly vision. But with blindness came prayer, and then Paul became a Christ filled apostle. Once appointed for service he let the Christ light shine. The roadside near Damascus was holy ground, because there he met Christ and received his commission. We are beginning to touch the secret of Paul's success. Martin Luther feared not to face popish error at the Diet of Worms. He was the appointed ambassador of Jesus Christ to preach justification by faith to waiting, enslaved Europe. When formality and stagnation of religious life had nearly stifled religion in England, Wesley kindled a spiritual fire which inflamed the English speaking world. So powerful was the preaching of Whitfield that he is said to have received in a single week no less than 1000 letters from those distressed in conscience under his preaching. Truly these men received appointment from the Lord Jesus. Carey, the cobbler, burning with a desire to give the gospel to the heathen, found that his fire met ice, but persistently he kept up the contact, and then began the great work of modern missions. Spurgeon keenly felt, and men felt that he had a message for sinful London and for the world. Thus it is with every true child of God. He is commissioned.

The apostles were delicate about receiving Paul as a fellow worker. But he affirms he received his commission not from men but from Christ. In due time they acknowledged the sign. The Christian receives his commission, not from the pastor, not from his dear friends, who has been solicitous for his salvation, but from Christ. There are far too many whose allegiance is to the church building, or to a certain pastor, or to sentimentality rather than to God. Once appointed by him nothing should move us. Our allegiance is not to man but to Christ.

But while we are selected by him, it is upon the ground of our faithfulness, "for that he counted me faithful, appointing me to his service." Daniel as a faithful child of God dared the lions' den. Far from Jerusalem his prayers went to the city every morning, heavy with the dews of heaven. God used Daniel because he was faithful. It was on these terms that Paul was sent to the Gentiles. It is always the same. The one who is faithful in little is made ruler over much. He that keepeth his own heart is greater than him who taketh a city.

The moment that a subdued sinner cries, "O, Christ save me, I cannot save myself, I give myself to thee," that moment he has expressed the desire to be a child of God. If the cry is sincere before the last word has fallen from penitent lips God has adopted him as a son. Then in his new relation the "new man" will show his love by faithful attention to every duty. A true son will not be disobedient. His one desire will be to express the depth of his love. A Russian man of war lay in the harbor of one of the American cities. On board was the Czar's son, the Grand Duke, heir to the throne. The Admiral was asked how the Grand Duke was addressed by the officers and men "Just plain lieutenant," was the answer. "Does the Duke do the work of the ordinary lieutenant?" "Yes, only he is more faithful in every duty." The child of a king is more faithful than the ordinary officer because he knows a father's love. Adopted because of the possibilities of faithfulness, we are now sustained in the exercise of that faithfulness.

But Christ adopts us into his great family for his service, "appointing me to his service." The work is not done when we have surrendered ourselves to him. It is not completed when we have united with the church. Then we have just begun his service, and the vow we take is life long. But someone says, "The young and enthusiastic ought to be thankful indeed for this privilege of service but my days are over. The past will have to suffice. Those who have years and cares must be excused." It was Paul, the aged, in fetters who preached Christ in a Roman prison. Never did he give up one privilege of service to his Lord. Our text forms part of his song to the youthful Timothy. Listen to the melody of the dying apostle and judge whether he desired to be free from his Master's work: "I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service." Still he felt young and enthusiastic. We cannot grow old in Christian desire. The service of Jesus Christ is youth preserving. Some of the most youthful and hopeful Christian workers have the snow of age for a crown, and a face radiant with joy, expressive of the purified, rejuvenated heart within. Every year makes us younger in the service of Jesus Christ. Here we find the elixir of life. Ponce de Leon sought in vain for the fountain of perpetual youth in the forests of Florida. He carried it with him and knew it not. We have discovered the secret of turning dross into the finest gold. Paul knew the secret, you know it, service to the Lord Jesus Christ.

While he expects of every follower personal service, this finds expression in service for the salvation of our fellowmen. When he has filled the heart with love, the recipient is sent to bestow that love upon others. God has thus ordained to save the world. Men are to be saved through men filled with the word and led by the Holy Spirit. A Christian cannot live to himself. He has a debt to Greek and barbarian, to wise and unwise, and he must be anxious to pay that debt. Troubled hearts are waiting for sympathy. If God has put any music into your soul it is for them. Your harp must not stand unstrung. It should be ready for the gentle touch of the triumphant strain. A German Baron stretched wires from tower to tower of his castle to make a great aeolian harp. Then he waited for the music. For a while the air was still and no sound was heard. The wires hung silent in the air. Then came gentle breezes and the harp sang softly. At length blew the stern winter winds, storm-like in their forces. Then the wires gave forth majestic music which was heard near and far. There are human lives that never in the quiet days yield the music that is in them. When the breezes of ordinary cares sweep over them they give out soft murmurings of song. But it is only when the storms of adversity blow upon them, that they give answering notes of noble victory. It takes sore trouble to bring out the best that is in them. God may have made your life just such a harp to gladden the lives of those in sorrow. Refuse them not the music.

Emerson says, "If our lives flowed with the right energy, we would shame the brook. The stream of zeal sparkles with real fire, and not with reflex rays of sun and moon." Ever singing, ever flowing, ever refreshing, joyfully it goes "to join the brimming river." The brook is a living example of service.

Did you ever try this life of grateful service for the Lord Jesus Christ? If not, begin to live in God's appointed way. Thank him for this glorious privilege.

But with throbbing heart and quivering nerve you look at your duty and say, "who is sufficient?" Certainly you are not in your own strength alone. But God says, "Fear thou not for I am with thee; be not dismayed for I am thy God: I will strengthen thee; yea, I will help thee; yea I will uphold thee with the right hand of my righteousness. . . . For I the Lord thy God will hold thy right hand." That should still every doubt. The child does not fear when the father holds its hand.

II. There should be then, second, thanksgiving for sustaining strength in service.

God has not left us alone to battle in his service. The strain may be severe at times, but quickly we hear the promise, "my grace is sufficient for thee." Man is not

dependent for support upon himself, but upon God. That source is never-failing. We may draw continually and yet the supply is inexhaustible. Not only does he provide man with strength to labor, but he gives the impulse as well. The circuit is complete only when it comes from God to man and thence back again to God. As long as man breaks not the connection, he has the current directly from the eternal throne of God. With such power nothing can resist. Like Paul we should be thankful that our appointment to service means the sustaining and quickening strength of God.

Now just as the appointment came from the Lord Jesus, so it is he who sustains those called to this noble life.

It was Christ who infused strength into the Apostle to bear up under the severest trials. What wonder, then, that the Christian looks toward Christ for help in times of struggle. The rose in the darkened room turns its face towards the least ray of light. The golden daisy crowned with snowy petals, lifts its head to kiss the rising sun, and droops not till the dew of evening chills its upward gaze. Flowers turn to the sun for life. God is our life. As instinctively as the daisy turns to the great sun in the heavens, so does the earnest Christian heart look up to God for strength. He is our confidence.

In a humble cottage in the little Saxon town of Pulnitz, near Dresden, about the close of the 17th century, a Christian mother had gathered her children about her deathbed to bid them farewell. The family was of the poorest, but the dying mother astonished her children by saying: "I have laid up a great treasure for you, a very great treasure." Impatient to possess it, one of the little ones asked, "and where is it, mother?" "Seek it in the Bible, my children, and you will find it; there is not a page which I have not wet with my tears." In that household group there was a lad to whom that mother's tears and prayers were the beginning of a childhood pentecost. He passed through the deepest spiritual struggles till at last, "the joy and comfortable light of the gospel shone into his soul." We next meet him at Berlin and Halle, training under the powerful spiritual influence of Franke, and Lange, till, with whatever other university honors he gained or lost, he went forth with the noted degree of "Pietist," attached to his name with all the spiritual power for which that name stands. Bartholomew Ziegenbalg is the renowned name by which we know this young man. He was the first Protestant missionary to step on the shores of India. After 13 years of missionary activity he passed away, singing "Jesus Meine Zuversicht," "Jesus my confidence." That is strength which Christ gives in his service. It may be yours.

It is possible, however, to have strength and yet be without power. Strength must be utilized. "I thank him that enabled me," that is, empowered me; filled with spiritual power. On the day of Pentecost the Holy Spirit came down from on high; now he is among men, waiting for them to allow him to manifest himself. Paul refers to this enabling power of the Holy Spirit. That spirit made him the mighty preacher. Chrysostom, the golden mouthed orator, was carefully educated, a man of culture and devoted to his calling, but the early years of his ministry were not a success. At one time he had what seemed to be a vision. He thought he was in the pulpit. In one chancel round him were holy angels. In the midst of them and directly before him was the Lord Jesus Christ. He was to preach to the congregation assembled beyond. The vision affected him deeply. The next day when he ascended the pulpit he became intensely earnest, and from that time forward a wonderful power attended his ministry. He was endowed with power. Martin Boos was the Luther of his period. He lay for weeks upon the cold ground for penance, clothed in hair cloth and scourging himself in blood to attain a holy life. All was in vain, till the secret of justification by faith alone was discovered to him by a pious woman. Then came peace and such an anointing of the Holy Ghost, his biographer tells us, that as he began to preach "flames of fire darted from his lips and the hearts of the people kindled like straw." The prayer of Bishop Simpson was, "O God give me power; give me power." Brethren that is what we need in the pulpit and in the pew. He has promised to give it to those who ask. Let us thank God for such glorious possibilities in service.

Here we find God. By coming into closer relations with those around us in terms of kindness, politeness, truth, sacrifice and service, we find ourselves growing rich in sympathy and tenderness and love. At first we have to do with persons, but they are infinite, spiritual facts. Persons are the children of God. Serving them, denying ourselves for them, we find when the days of childhood are over that we have come into something more than human sympathy. Our hearts have come through the process to be large and wealthy in the possession of infinite love. Serving God's children we have come into spiritual commerce with the good Father of us all.

The universe is one great loom which God has produced for weaving a marvellous fabric, a perfect and holy humanity. Human beings are the threads of which this

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the Apostle to ... wonder, then, ... help in times ... room turns its ... golden daisy ... to kiss the ris- ... evening chills ... for life. God ... y turns to the ... nest Christian ... our confidence. ... a town of Pul- ... 17th century, ... dren about her ... ily was of the ... her children ... ure for you, a ... s it, one of the ... er?" "Seek it ... nd it; there is ... my tears." I a ... to whom that ... nning of a child- ... deepest spirit- ... mfortable light ... next meet him ... powerful spirit- ... with whatever ... he went forth ... ed to his name ... t. name stands. ... wned name by ... e was the first ... shores of India. ... e passed away, ... Jesus my confi- ... gives in his ser-

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fabric is to be woven. But it is only when we are in perfect relation to our fellows that God finds it possible to weave us in as parts of this wondrous texture. When we come into right relations with all human beings we have come into right relation with the universal man, who is the Son of God, who was the embodiment of the mind of God; and thus we have connected our hearts with the lines which run through the human race, through Jesus Christ, straight to the heart of God.

While we are going about doing good, often weary and heavy hearted, serving our fellows, relieving their wants and seeking to assuage their sorrows, the divine shuttles are flying, and the great loom is in constant motion, but never forgets to deposit in our lives the very hues and figures which are necessary to make us beautiful and complete. Isolated and alone we are nothing. It is when we stand in terms of service and love with humanity that we become great and strong and perfect. Jesus became a perfect man by perfect relation with humanity, and perfect sacrifice for humanity. Touch humanity perfectly and you touch God's Son, you touch God's heart, and you get all that is gracious and tender and sweet and holy that God has to give.

Should we not, then, devoutly thank God today for this glorious privilege of service. "I thank him that enabled me, even Christ Jesus our Lord, for that he counted me faithful, appointing me to his service." Our thanksgiving for the privilege of service to follow in the apostles' way should be: (1) Thanksgiving for appointment to service; (2) Thanksgiving for sustaining strength in service.

Glance back over the past year. There have been many riddles, but an Aedipus is at hand. There have been many wounds, but the fields of nature abound with the little blue flowered brunella, or self heal. There are many things for which we ought to be devoutly thankful today. In this loved Canada of ours we scarcely know what it is to suffer want. We have been kept from pestilential scourge. We have enjoyed continued peace. God has showered his temporal blessings upon us. From Cape Breton to the Klondike the wave of prosperity has set in. The young sleeping giant Canada is beginning to bestir himself, and we look forward hopefully to greater things. We are not unmindful of this, and devoutly thank God for it; but with the apostle we would gather all these notes of thanksgiving into one lofty strain. Let us in mighty unison render thanks that he has sustainingly appointed us to use these blessings in the service of Jesus Christ.

The delightful French artist, Millet, used to say to his pupils: "The end of the day is the proof of the picture." He meant the twilight hour, when there is not light enough to distinguish details, is the most favorable time to judge of a picture as a whole. Now in the twilight of the past year do you see in your life the picture of grateful service to the Lord Jesus? If not, resolve with God's help that you will be more thankful in the coming year for this great privilege. Then the churches of this city will thrill with spiritual life, sinners will be converted, and Jesus Christ will be King. Amen.

Contemplations Crystalized.

The pastor said his people were living in the third heaven, but they soon came down when he asked them for a large collection.

The Lord made use of an ass to rebuke a prophet. How much more can he use a man to rebuke sin and preach righteousness.

Christian character is to be estimated by the whole trend and bent of the man, not by any particular act.

However great a man's talents may be, if he is truly great the man must transcend the talents.

The religion of Jesus begins in the human heart, transfuses the whole being and finds an end in society.

The ancients sought to discover how the universe was made, the medievalists how to get to heaven, the moderns study how to stay here.

Modesty in the individual is to his merit what proper shading is to the characters of a painting, it gives it strength and prominence.

The great work of redemption has an outer and an inner sphere. The former represents the greatest possible extent of salvation, the latter its actual operation.

In the battle of life there are no cases or exceptions for which the grace of God is not suited and equal.

The trial of our faith pays us well when by it God's Providence is revealed to us.

"If I were rich," says one, "I would live among the poor and help them," but could a man have wings and not fly?

The Christian should make a hobby of no book but the Bible. It is at the bottom and top of all.

The backbiter is the devil's wasp, who flies about only to sting.

The talebearer is bad enough, but the one who receives his tale and passes it on to others is worse.

To be clamoring for "power for service" smacks of Simon Magus. Better pray to be in the will of God.

The world lives largely on one of three realms, that of pleasing others, of selfish interests and that of doing the will of God. The realm which yields the threefold result of perfection, happiness and perpetuity is the only right one.

J. HARRY KING.

Toronto.

Arrow Points.

BY PASTOR J. CLARK.

If your own loaf is small somebody else's may be smaller.

The human tongue gets no shorter by being used.

Wit needs to be joined to wisdom.

Those who have felt the storm value the shelter.

Endeavor to be straight yourself, even though others remain crooked.

By beginning to meddle you may end in a muddle.

Your neighbor's fault may only be an oblique reflection of your own.

If you cannot win new friends, be worthy of the old ones.

Even apart from reward or penalty, it is better to do right than wrong.

More hand on the plough and less in the pocket!

Little do the reapers,
Gathering golden store,
Grieve o'er seed they planted
Weeks or months before.

Westchester Station, N. S.

O, Reaper.

The harvest fields are white
And yellow in the sun;
The reaper's face is bright,
The work has just begun.

The rustling fields are wide,
O, reaper, and thy heart?
Is strong; I can abide
The heat and every smart.

The day will soon be done,
O, reaper, and thy will?
Is steady as the sun,
And soon I'll top the hill.

The threat'ning night is near,
O, reaper, and thy mind?
Is like the morning clear,
I cannot look behind.

A something in me turns
My gaze towards the east,
And, oh, my spirit burns
To join the harvest feast.

-A. D. W.

A Precious Old Hymn.

"How firm a foundation, ye saints of the Lord."

BY JENNIE M. BINGHAM.

This familiar hymn appeared in London in 1787, in a little volume entitled, "A Selection of Hymns from the Best Authors." The authorship was designated simply by the initial "K.," and it was assigned in turn to three different writers. But now compilers have agreed that it should be credited to George Keith, a publisher and bookseller in London, who for many years led the singing in his own congregation. In that little old volume this hymn bore the title "Precious Promises."

The last line of the last stanza,—

"I'll never, no never, no never forsake."

was doubtless suggested by the Scripture, "I will never leave thee nor forsake thee." In the Revised Version this is translated, "I will in no wise fail thee, neither will I in any wise forsake thee." There are in the Greek text five negatives, and each adds its meaning with accumulated force. The line of the hymn is thus a correct translation of the text.

Dr. C. S. Robinson gives this reminiscence: "Once in the old oratory, at evening devotion in Princeton Seminary, the elder Dr. Hodge, then venerable with years and piety, paused as he read this hymn preparatory to the singing, and in the depth of his emotion was obliged to close his delivery of the final lines with a mere gesture of pathetic and adoring wonder at the matchless grace of God in Christ, and his hand silently beat time to the rhythm instead, 'I'll never, no never, no never forsake.'"

Frances Willard in her book, "Glimpses of Fifty Years," makes this note:

"Mother says that at family worship in her home they were wont to sing together 'How firm a foundation,' and her parents used to say it would never wear out, because it was so full of Scripture. When mother came back to us after being confined in her room six weeks, we sang that hymn for her at family prayers, and she broke in at the verse about 'hoary hairs,' and said, 'How I enjoyed that for my old grandmother, who lived to be ninety-seven! and then I enjoyed it for my dear father, who was eighty-six when he passed away; and now my daughter enjoys it for me, who am eighty-four; and perhaps she will live on to be as old as I, when I feel sure she will have friends who will enjoy it just as tenderly for her.'"

A clergyman in recording a visit to General Jackson at the Hermitage, in 1843, says, "The old hero was then very frail, and had the appearance of extreme old age; but he was resting with calmness and confidence on the covenant of God." During the conversation General Jackson turned to his visitor, and said: "There is a beautiful hymn on the subject of the exceeding great and precious promises of God to His people. It was a

favorite hymn with my dear wife till the day of her death. It commences thus: 'How firm a foundation, ye saints of the Lord!' I wish you would sing it now." And so the little company sang the entire hymn in its seven stanzas.

At the close of the Christian Endeavor Convention held in Chicago a large number of Eastern delegates returning by the St. Lawrence River were overtaken by a terrific storm. For a few minutes there was grave peril; and, had the gale struck the vessel four minutes sooner, while in the Lachine Rapids, no skill could have saved her or the hundreds of precious lives. But the Lord held the tornado and thunderbolt in His hand. As the storm cleared away, a chorus of a hundred voices broke forth into singing:

"How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
Who unto the Saviour for refuge have fled?"

In a little Western village whose population had suffered from drought and blight and failure till they were ready to lie down in despair and die, a few faithful ones were met one Sabbath in the little schoolhouse for worship. The pastor, an aged man, talked to them for a little of the richness of God's promises, and closed by relating an incident in the life of the missionary Fidelity Fisk. When she was in the Nestorian mission, in feeble health and much discouraged, she sat on her mat on the chapel floor one very warm, uncomfortable Sunday afternoon, without support for her weary head or aching back. The woes of life and her lonely position pressed upon her like a great burden, and she was ready to sink beneath it, when a woman came and sat down on the edge of the mat at her back, and whispered to her, "Lean on me." Miss Fisk scarcely heeded the request, and still longed for support to help her bear her burden of weariness. Presently the words were repeated, "Lean on me." Then she divided the weight with the gentle pleader, but it did not satisfy. In earnest, almost reproachful, tones the voice again urged, "If you love me, lean hard."

At the close of this touching incident, the pastor left his people to make the application, and sat down. And an old saint in quivering tones broke forth into singing:

"The soul that on Jesus hath leaved for repose
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

One after another took up the song till the walls of the little room rang with the melody. Then with tear-dimmed eyes they clasped one another's hands and separated to their homes, feeling sure that the Lord's promises would carry them through.

It is interesting to note that the tune, "Portuguese Hymn," to which these words are sung, was composed by Marcus Portugal, who was a chapel-master to the king of Portugal, and died at Rio Janeiro about 1831. It is known by Romanists as "the midnight mass," and used to be sung to the words of a Christmas carol in the procession of priests and nuns on their way from their houses to the church on Christmas morning. Thus Romanism and Protestantism, Portugal and England, have been laid under tribute to produce this grand old hymn.—Endeavor World.

The World's Progress.

A recent statistician presents the following figures as indicating the physical condition and suggesting the moral condition of the human race. He says:

"The human family living on earth today consists of about 1,450,000,000 persons in round numbers. Of these only about 500,000,000, or one-third, are properly clothed; 250,000,000 habitually go naked; 700,000,000 have only the middle part of their body covered; only 500,000,000 live in houses, 700,000,000 in huts or caves, while the remaining 250,000,000 have no home or shelter whatever."

These figures suggest that the world is yet a long way from its final state, if indeed we are to assume that the final state of the world is to be a kingdom completed in righteousness, peace and blessedness. As a matter of fact we are as yet in the earlier part of the world's progress; and this we ought to assume in indulging of current conditions, notwithstanding the accelerated rate of present moral movement. We are in danger of under-estimating the influence of masses of degradation upon the structure of our judgments and the type of our moral acts. Even in the midst of enlightenment our spirits breathe in the malarial air arising from the uncleaned masses, and the tone of average life is vastly lowered. Mr. Stabley tells us that the pigmies he found in the jungles of Africa are the equals in intelligence of the lower third of the population of New York city. That this submerged third is not without its influence on the general life, even the more cultured portion of it, no thoughtful person can doubt. Slavery barbarizes the slave-holder more than it degrades the slave; so dense masses of ignorance and vice degrade the sentiments and taint the life of those that are lifted above them. In the present condition of the world we have great need to scrutinize our judgments about prevalent social facts and practices, lest a more advanced age cover them with ridicule.—Rx.

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The Matter of Union

A short article which appears in another column from the pen of Judge Johnston, evidently expects some editorial reply. Alluding to an editorial note which appeared in these columns some weeks ago respecting the desirability of a union between the Baptist and Free Baptist bodies in these Provinces, our correspondent agrees with us that such a union is highly desirable, provided it be a union in spirit as well as in name, and that it can be effected without sacrifice of principle on either side. In this Judge Johnston believes—and no doubt correctly—that he voices the general sentiment of the Baptist body in Nova Scotia. But he is disposed to question whether such a union of the two Baptist bodies could be effected, since he apprehends that union might involve the surrender by one or both of something in creed or practice which they hold to be essential. We are, therefore, asked to say what it is we expect to be sacrificed in order to union.

Now it appears to us that, provided that each body is really desirous of union, there should be no serious difficulty in finding ground upon which they could unite without any sacrifice of principle. The points upon which there is any difference as to creed or practice are very few and are not of a character to interfere with Christian fellowship and active co-operation in Christian work. It is probable that the greater number of Baptists hold to the Calvinistic view of Christian doctrine, and the greater number of Free Baptists to the Arminian view. But the distinction between the two views no longer has the significance for church relationship that it once had. The acceptance of Calvinistic doctrine is not now, if it ever was, a condition of admission into a Baptist church, and we suppose that no Christian would be in any danger of exclusion from the Free Baptist communion because of being a Calvinist.

If any difficulty were experienced in harmonizing the views of the two bodies sufficiently to admit of the fullest ecclesiastical fellowship it would probably occur in defining the relation of baptism to the Lord's Supper. While Free Baptists are in entire agreement with Baptists as to what constitutes New Testament baptism, they dissent from the Baptist view that baptism is an indispensable prerequisite to Communion. But their difference on this point, we believe to be more theoretical than practical. It is well known that in many Baptist churches—perhaps the majority—the custom which formerly prevailed of giving an invitation to the Lord's table in terms which by inference excluded all but members of regular Baptist churches has been discontinued. It is not, we suppose, that Baptist ministers are generally less pronounced in their view of the proper relation of the two ordinances, but they consider that if members of other denominations wish to partake of the Lord's Supper in a Baptist church, and if, knowing the Baptist position, they are willing to take the responsibility of doing so, it is no part of the duty of the minister of the church to deny them the privilege. Just what the custom in the F. B. churches in respect to this matter is—whether any invitation is given or not—we do not know, but probably the number of persons of other denominations present at Communion services is not much larger in Free Baptist than in Baptist churches. We should not, therefore, expect that at this point there would be experienced any friction sufficient to disturb seriously the harmony of the united body. The difference of opinion on this one point, and, as we have indicated, it is the only point on which there is any difference which can be regarded as important, ought not, as it seems to us, to stand in the way of a union which for many and obvious reasons is to be desired.

It will be remembered that some twelve years ago this question of union was seriously considered and indeed seemed upon the point of consummation. A joint committee, appointed on the one part by our Maritime Convention and on the other by the F. Baptist Conference of New Brunswick, formulated and adopted a basis of union. This basis was submitted to a large and representative meeting of the two denominations in St. John and was approved by the almost unanimous voice of the meeting. It was subsequently submitted to the Baptist Convention, and with a few amendments, which, however, were not considered to be of a radical character, was adopted. When the basis was presented to the F. B. Conference, it failed to obtain the endorsement of that body, but this, perhaps, was owing more to other reasons than to any difficulty felt respecting the conditions of union. However, that may be, it was evident in 1887 that the time for the Union of the two bodies had not yet come. Perhaps it is not sensibly nearer now, and we certainly have no desire to press the matter unduly. But we feel sure that the Baptists of these Provinces are quite as ready for union with their Free Baptist brethren now as they were twelve years ago.

The War.

The subject of absorbing interest in Canada today, as in the Motherland, is the war in South Africa. The interest of the people of Canada in the war has been greatly quickened by the setting out for the scene of the conflict of a thousand Canadian volunteers. These men represent the flower of Canadian manhood, and great is the enthusiasm which their going has aroused. Nowhere has there been a more enthusiastic demonstration of popular feeling than in St. John. Seldom, if ever, has the heart of this city been so strongly stirred as it was over the departure of about a hundred of our young men who, last Wednesday evening, bade farewell to home and friends that they might go forth to uphold the honor of the nation's flag on far distant battle fields. One cannot think, unmoved, of our brave Canadian youth, the choicest bone and sinew of the land, full of youth's adventurous spirit and of patriotic fervor, going forth from happy homes and the peaceful pursuits of life to the stern and awful business of war and the terrible experiences which war involves. And when one thinks of how much each soldier's going means to dear friends left at home, how many ties are rudely wrenched, how many there are who in the weeks to come, with trembling hands and apprehensive hearts, will scan the news from the scene of conflict, one may be pardoned if he desires to be assured that this war is absolutely just on Britain's part and that the cause of righteousness and the honor of the nation's flag demanded the sacrifice of so much of the best blood of the nation. No doubt the Transvaal Government has pursued a policy most narrow and unreasonable. The Boer position as represented by President Kruger and his government was an absurdity and an impossibility at this stage of the world's history. But still, it is to be asked, was war the only or the best remedy? War is a terrible method of settling difficulties, and the worst of it is that when it has been applied the condition of affairs may not be greatly improved. It is evident that there are a very large number of intelligent Englishmen who believe that, with honor and with great advantage, their nation could have avoided war at this time with the Transvaal. But whatever may be the truth as to that, the time for conciliation is past, the presumptuous folly of the Boer Government has precipitated the conflict and the British nation is practically a unit as to the course to be pursued. Since President Kruger has made the appeal to arms, the question must be settled, so far as it can be, at that terrible tribunal. The war must be prosecuted with the utmost vigor, that, as speedily as possible, its issue may be reached and a foundation secured upon which government may be established in South Africa in accordance with the British principle of full and equal liberty to all classes of citizens.

Editorial Notes

—The S. S. Sardinian, bearing away from our shores the one thousand brave Canadian lads who have so promptly responded to the nation's call to fight its battles in South Africa, sailed from Quebec on Monday evening. They were given a royal send off, and the old French-Canadian city joined enthusiastically in the patriotic demonstrations. The going of the Canadian regiment is significant of much—for those who go, for the homes they leave, for the country, for the empire and for history. God bless our soldier boys, and keep them safe from those perils of war more to be dreaded than all the artillery of the enemy.

—Intelligence of the death of Deacon George W. Chipman, senior deacon of Tremont Temple church, Boston, will have been heard with regret by thousands of Baptists all over New England and Canada. Deacon Chipman had long been one of the spiritual pillars and chief financial supporters of the Temple. He was also a member of the Board of the Missionary Union, deeply interested in Sunday School and Mission work, and a promotor of many philanthropic enterprises, a man of unselfish purpose and strong, effective character. Mr. Chipman fell dead on Tremont Street, just in front of the old Granary Burying Ground, nearly opposite Tremont Temple, on Tuesday of last week. It is stated that he was 79 years of age.

—We desire to call attention here to the note which appeared in the MESSENGER AND VISITOR of Oct. 18,—and which we reproduce in this issue—from Rev. F. H. Beals, chairman of the Convention's Committee on Temperance, suggesting to the pastors and churches of the denomination the propriety of observing Sunday, Nov. 26, as Temperance day, with certain suggestions as to the means by which, in connection with the services of the day named, this important subject may be pressed upon the attention of the people in our churches and the younger folk in the Sunday Schools. We trust that Mr. Beals' suggestion and his remarks in connection with this subject will not pass unheeded. It is certain that the words of Dr. Cuyler, quoted by Mr. B., are not inapplicable to conditions in this country. Our people need to be educated from their childhood up, in home and day school, in Sunday School and church, as to the baneful effects of alcoholic drinks and the tremendous evils of the liquor traffic. A prohibitory law effectively enforced would be a great thing for the country, but we can expect such a law to be so enforced only when it is supported by a strong and intelligent public sentiment which is the result of wise and persistent education.

—One of the lessons which our Bible study of the present week should teach us is that which our Lord impressed upon his disciples by a parable—"that men ought always to pray and not to faint." For the pious Nehemiah the outlook seemed most discouraging. The cause of God was at a low ebb. The powers which opposed seemed tremendous. Little apparent success had attended the efforts of those who had attempted to rebuild Jerusalem. To one whose thoughts dwelt upon the dark side of things it might appear that the true religion was perishing from the earth. But Nehemiah believed in God and in his faithfulness; therefore he prayed. His attitude before the mercy-seat is not that of one who esteems himself holier than his brethren or who would call down Heaven's vengeance upon the unfaithful. His people's sins rest upon his heart, he identifies himself with them and confesses their transgressions as his own. Nehemiah's prayer had its answer. Such supplication can never be in vain. And such grace of prayer and supplication the church needs today more than the most profound thought, the most eloquent speech or the largest bestowment of worldly goods. There are many who can point out and deplore the evils of their day, there are many who can criticize, and denounce the sins and unfaithfulness of Israel, many to utter forebodings of evil. But all this does little enough to build up the walls of Jerusalem. We need more praying Nehemiahs, who can so fully identify themselves with the cause of Christ that the sins of the people of God are felt and humbly confessed as their own personal transgressions. When the spirit that breathes through Nehemiah's prayer pervades the prayer meetings of a church we may be sure that showers of blessings are about to come.

—Mention has previously been made in these columns of Rev. G. Campbell Morgan, of London, who has been with Mr. Moody this summer at the Northfield meetings and has since accompanied him on an evangelistic tour in Canada and the United States, in the course of which they have visited Montreal, Toronto, Detroit, Chicago and a number of other cities. Within the past few weeks they have held meetings in Boston and New York. It was the writer's privilege to be present at two of the meetings held by the evangelists in Tremont Temple, Boston. Mr. Moody had general charge of the services and introduced Mr. Morgan as the chief speaker. The contrast between the two evangelists physically, as

well as in other respects, is very striking, the Englishman being very tall and somewhat gaunt, with large features and a clean shaven face. He appears to be about 35 years of age. In Boston Mr. Morgan preached a short series of sermons on doing the will of God, and was heard not only with deep interest, but doubtless also with corresponding profit. He deals with his audience in a wholly serious way and handles his great themes with becoming reverence. Everything in the way of coarse witticism and extravagant expression is happily absent, though an occasional gleam of humor is permitted to lighten the preacher's discourse. Mr. Morgan's appeal is not primarily to the emotions. His aim is to convince and to edify by the application of Scriptural truth, and he seeks—and we judge with much success—to reach the heart through the understanding and the conscience. In manner of speech and tone of voice Mr. Morgan reminded us of our President Trotter more than any preacher we know. In Boston Mr. Morgan addressed himself to the professors of religion; and to serious, thoughtful minds his sermons could not fail to be instructive, inspiring and permanently helpful. Mr. Moody declares that he has been greatly blessed through Mr. Morgan's preaching.

Nehemiah's Prayer.

"That Hanani, one of my brethren, came, and he and certain men out of Judah" (v. 2). This might be almost called an accident. For some reason, we know not what, Hanani had made this visit and returned. But out of this slight incident sprang all of Nehemiah's beneficent and heroic ministry. God has control over what we call small happenings. Try to discover God's will even in little occurrences. Narrow doors are often entrances into wide duties.

"And I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem." Some people go through life unasking about their fellows. I have known church members who never much troubled themselves to ask how their church, or the poorer and lowlier members of it, were getting on. They were in some shining Shushan of fortune or position; they never cared to know concerning others outside their own special palace walls. Your prosperity is sadly hurting and belittling you if you are in such a case. Want of interest in others is the surest and quickest sign of a shriveling soul.

"The wall of Jerusalem also is broken down, and the gates thereof are burned with fire. . . . When I heard these words, . . . I sat down and wept, and mourned certain days; and I fasted and prayed before the God of heaven" (vs. 3, 4). If you are a real Christian, the saddest news you can hear is that injury is smiting the cause of God. If foreign missions are not advancing, if home missions are not making triumphant way, if the religious press is getting feeble, if your church is not nobly prosperous, if religion is lagging in your neighborhood,—these things are your own personal grief, and call to special diligence and prayer. Dr. Lyman Beecher tells how, when in East Hampton, and the cause of Christ seemed to be somewhat losing, he called upon a bedridden saint, who told him that, lying on his bed, he had been going, in thought, into every house in the village, earnestly praying for each dweller in it. "I went home expecting," said Dr. Beecher. Nor did he expect in vain. A mighty revival soon swept the village. Let any breakage of any sort in our Jerusalem be personal grief to us, and force us, as Nehemiah was forced, to special prayer.

"That keepeth covenant and mercy with them that love him and keep his commandments" (v. 5). A young fellow was complaining to me how little he was getting out of life, how his pleasures palled upon him, how things seemed hostile to him. "I think God cruel to treat a fellow so," he said. "But you have just been telling me," I answered, "of dissipations and various low outbreaching sins in which you are indulging yourself." "Yes," he said, "that is all true." "But if God should make the way of such evil pleasant and prosperous to you, and so lure you on to it, would not that be cruel? Is it not rather God's very love to you which is hedging your way that you may be turned from evil?" I asked. "Yes, I see it," he said. "I had not thought thus about it before." God cannot bless us in evil. He could not be the good God and do that. When we turn from evil, then we become conscious of his covenant and mercy.

"Which I pray before thee at this time, day and night" (v. 6). Do not pray just once, and have done with it. Keep on praying. Continuance is the note of earnestness. If the answer tarry, wait for it, but wait praying. I heard George Müller, of the Bristol Orphan House, say that he had continued praying for some things for thirty years.

*From Illustrative Applications on Nehemiah 1:1-11, by Dr. Wayland Hoyt, in the S. & T. Times.

"Remember, I beseech thee, the word that thou commandest thy servant Moses" (v. 8). The potent arguments in prayer are the divine promises. In the Psalms, throughout the whole Scripture, you find God's saints pleading his promises in their prayers. The prayer of faith is the prayer that lays grip on the promises.

"Who delight to fear thy name" (v. 11). Get true notion of this fear. It is not the fear of dread; it is the fear of filialness which so loves that it is even troubled lest it offend. Such fear, such consciousness of oneness with God, is supreme delight.

"But grant him mercy in the sight of this man." Nehemiah's prayer focused itself in distinct purpose. He would not simply pray generally for his people, he would himself attempt for them. When our prayers mean our own service, sacrifice, action, there is vast push in them.

"Now I was cupbearer to the king." And because he held such a high position, therefore he would serve God's people. It is a great and gracious thing when we make our gifts, positions, opportunities, not dissuasive from difficult and noble duty, but suasive and reasons toward it.

From Halifax.

The ceremony of dedicating a Baptist place of worship is plain form, compared with the consecration of a Roman Catholic cathedral. Not until last week was St. Mary's, Halifax, at the corner of Pleasant street and Spring Garden Road, fully consecrated. Invitations had been sent west as far as Toronto, and as far south as the New England States. A large number of eminent priests and bishops responded, and took part in the elaborate ceremony. The readers of the MESSENGER AND VISITOR may get some idea of the performance by the following statement of what took place. Relics of the martyrs Saint Lucy and Saint Evaristus, were enclosed in a silver case, and placed by Archbishop O'Brien in the oratory of the Glebe house, close by the cathedral. There a religious service took place. "The office of martyrs was said by several priests and vigil kept."

The following day the clergymen all assembled in front of the cathedral, and there read prayers and litanies. After this Archbishop O'Brien passed around the cathedral three times, sprinkling his pathway with holy water. Then he and the rest of the clergy entered the building where they continued for a time in prayers, reciting litanies and psalms. Then the archbishop walked around the inside of the building three times, sprinkling the path of his feet with holy water as he did in his walk around the outside when he encompassed it. Then he wrote the alphabets of the Latin and Greek languages from one end of the building to the other in lines crossing each other on the floor. This part of the service over the archbishop and clergy formed a procession, and went to the house where the priests live, got the relics and in solemn procession brought them into the cathedral, and placed them in a receptacle on a marble table of the altar and sealed it with a marble slab. After this the congregation was admitted. Then there was a long ceremony of consecrating the marble altar. The twelve crosses on the walls, four on each wall, were then anointed with chrism. These crosses, I suppose, represent the twelve apostles. Before each cross a burning wax candle was placed. After this, pontifical high mass was celebrated and a sermon preached by the bishop of Charlottetown. In the evening pontifical vespers and the benediction of the blessed sacrament took place. Father Ryan of Toronto preached in the evening.

By this brief account of the consecration of the Cathedral church of Halifax, the Baptist can get some idea of the manner of dedicating sacred edifices by our Roman Catholic neighbors.

The other notable event is one to which Halifax, or a portion of it, is looking forward. It is the meeting of the Canadian W. C. Temperance Union. About eighty delegates are expected to invade the city on the ninth of November. They are to be entertained in private families. No little anxiety is now burning in the hearts of the good women of the W. C. T. U. in the city, about the caring for this band of sisters in private, and about directing their ways in public. The Province building has been put at their disposal. If they meet in the assembly room the late J. W. Johnston and Joseph Howe will look down upon this assembly of women. It will not scare their pictures out of their gilt frames. Were they alive both would accord these ladies a hearty welcome, and their welcomes would be seasoned with grace and humor. It would be a treat to hear the eloquence of the late attorney general and to observe his courtly manner. How the ladies of the W. C. T. U. would shake their sides at highly spiced wit of the great Joe Howe. But the ladies will get a welcome from Mayor Hamilton, Bishop Courtney and others. When meeting in Boston the pulpits were opened for them on the Lord's day. Some of the pulpits of Halifax may receive them, others may decline their ministrations.

The Tabernacle has invited Rev. W. G. Schurman, of Bear River, to become the successor of Mr. Bates. Some correspondence has taken place in regard to salary, which, no doubt, is satisfactory to both sides. I have heard that Mr. Schurman has accepted the call. He will find a large sphere in which to labor. He has the reputation of being a stirring, energetic evangelist as well as good pastor. Well, Halifax is a good field for a laborer of that type.

The Rev. F. O. Weeks continues his work at the West End. Large congregations listen to his sermons. Since July the church has declined the help they have been receiving from the Home Mission Board. This was done at the instance of their pastor. He told them he never had accepted such help and did not want it now. Last Sunday evening Mr. Dicketts read the quarterly financial report. The treasury is not empty. On that evening Mr. Weeks preached a sermon on giving. "The two mites" was his text. He took a broad view of his subject—give to support themselves and all the enterprises of the denomination, all give, give as you are able, give as to the Lord and not to men. Any pastor would be glad

to have Mr. Weeks preach that sermon to his people. The good brother has not yet consented to preach in the other Baptist pulpits in the city. That will come along later. He also owes it to the Association to give them a share of his labors. This too we hope will come at a day not distant.

The other ministers are at their work, faithful and loving brethren they are. The churches ought to cherish holy pride that they have such men of God to lead them.

The Rev. J. W. Bancroft, supplied for the Tabernacle last Sunday. The Rev. R. Osmond Morse when in the city told us of his labors in Guysboro. This brother is no section man. He takes the whole field and work of the denomination into his heart. On his own field he does not spare himself. His labors and time are given to a number of places far from his centre. It is an inspiration to see men who have spent so much time and money in preparing for the ministry, both in this country and in the United States, finding their joy to labor in these large fields on a very small salary, small because the people are not able to make them large.

The Rev. Mr. Snelling's coming to Sackville and Hammonds Plains is a source of satisfaction to the pastors of Halifax County. It is hoped he may give a part of his time to the new church at Bedford.

The wife of Rev. E. A. Ingraham, of St. Margaret's Bay is ill. The family have the sympathy of their many friends.

The Rev. C. S. Stearns has left Jeddore. That field is now vacant. The Rev. P. S. McGregor has an invitation to go to Woodstock, N. B., to supply for a time. He is inclined to go and help that church. REPORTER.

Please Explain.

MR. EDITOR—Under the editorial notes in your issue of September 13, speaking of a union between the Baptists and Free Baptists you say that these bodies "are so nearly one in doctrine and practice that they might well be one in name and in organization"; and further on: "There are many good reasons why the two bodies should unite, and no sufficient reason why they should not."

I pen these lines in no controversial spirit. I think that I voice the opinion of the Baptists of Nova Scotia when I say that a union of these two bodies is in every way desirable if it can be an organized union in more than name, sincere and hearty, and can be consummated without a sacrifice of principle on either side. But how this can be accomplished is the difficulty that presses on me and others on this side of the Bay, and my object in this writing is to obtain for myself and others your views as to how and in what manner this union can be effected.

Do you ask the Baptists to give up any of the doctrines and practices which they have been so long taught and in accordance with the teachings of God's Word, and which very many of them hold so tenaciously? and, if so, which of them?

Do you expect the Free Baptists to abandon any of their creeds? and, if so, which of them?

In the settlement of difficulties in secular matters the principle of give and take obtains, but where revealed truth is concerned can there be any compromise? Do you desire an organic union—each party clinging to its own peculiar tenets? If so will not this lead to much confusion and be the occasion of endless friction, notably where a Free Baptist minister shall be called as pastor by a Baptist church and vice versa?

If you will kindly reply to these queries through the MESSENGER AND VISITOR you may be able to quiet the fears and remove the doubts and apprehension of many Baptists as well as of Yours,

J. W. JOHNSTON.

Pastoral Visiting Again.

I have read your editorial of October 25 on "Pastoral Visiting," and agree with your exhortation to attend to this duty. Permit me to add an observation or two. You say that if the flock is too large for the pastor to visit, then it is too large for him. Now suppose it to be too large for him, what then? Manifestly for such a church to return to the normal method of having more than one elder. From long experience I have found that it is simply impossible for one man to do all that is needed as pastor of one church. In our largest churches all the visiting that one can attend to, is that of the sick and dying. This, with our long funeral services, is alone a heavy draft upon one's time. Be therefore reasonable, brethren of the larger churches, with your minister, or supply him needed assistance. Remember that the captain of a ship cannot pull every rope. My next observation is, that if you do visit, visit everybody. Go into the homes of the people generally. They must not be allowed to make the significant remark, "He could not get beyond Blank's." If you are too tired to go further on that day—and no one knows better than the writer the exhausting nature of this occupation—go on another day and finish up on that road. Visit the influential members of the church just as frequently as those who sit on the back seats—no more and no less.

And now the third remark is: Try to let a little of the light of your own soul into the darkness of the home you are in. Few—very few—houses do not need more of the light. You are the man to take it there. Take the passage of Scripture on which your own soul has been feeding, and at the risk of anticipating next Sunday's sermon, break the bread of life right there, to all that are in the house. Of course be pleasant, and talk about other things, but do not forget that you are the servant of Christ, to carry a portion of food to the fainting. "Comfort ye, comfort ye my people saith your God." Thus much strength will come to your own soul, and parents and children will hear you with ever-increasing interest. And last, but not least, if there is any house which all the ministers pass by, because—well because—go into that house, for that is where your master would have gone, and there say a kind word to the inmates about Jesus and his love for sinners.

I know my young, cultivated, hard-working brethren, will receive these additional advices from one who has spent his days in beating up the bush, but not in beating around it. Who am I? One who also am

AN ELDER.

* * * The Story Page * * *

The Imp of The Wheel.

"And you really will not go?"
The words were courteous enough, but Jack's tone held a touch of contemptuous impatience that made Helena answer stiffly and very decidedly:
"No, I will not go!"

She looked unusually pretty with her cheeks so flushed and with her head at that defiant poise. It suddenly occurred to the young medical student that his pretty girl cousin was not exactly the proper person to quarrel with, especially as they were both away from home, and, in a measure, dependent upon each other's society! He reminded himself, also, that he was three years older than she, and much clearer-headed, of course; and as for the absurd notion that occupied her brain at present—well, why was a woman's inalienable right.

"My dear child, you don't need to be so loftily heroic," he remarked with a laugh, which Helena mentally characterized as more exasperating than his previous show of temper. "You are not holding a warrant for your execution in your hand, nor a cheerful summons to appear before the Inquisition; it is only a simple invitation to a riding party."

"Then, if it is so simple a matter, why may I not decide it as I please?" she retorted. "Why do you urge me to go against my will?"

"Because I believe you are refusing against your will and against your common sense, too. Just look at it, Helena. You own a wheel, you ride well, and are fond of the exercise. You always enjoy our little excursions, and wish we could have more. Yesterday you were wishing we were not so busy with our studies, and had time to go far enough for a good breath of country air. Today I bring you an invitation to go for a day's outing with half a dozen pleasant people whom you have met, and like—just a fifteen mile ride, a dinner in the country, and back in the cool of the day—and you act as if I had proposed your joining in a burglary."

"But Jack—it's Sunday!"
"Exactly, or we wouldn't have time to go. You needn't be so fierce about it."

Her face softened. After all, he had only intended bringing her a pleasure, and her manner must have seemed ungracious.

"I didn't mean to be fierce," as you call it. Really I think it was not so much with you that I was waging combat, Jack, as with—the imp of the wheel." She hesitated a little over the last words, though she spoke them with a laugh.

"The imp of the wheel?" Jack repeated wonderingly.
"Yes; it's a quotation from Uncle Roger. I had wanted my bicycle so long, you know, but as it was rather an expensive luxury, I didn't believe father would feel that he could afford it. So, when he gave me one, it was a surprise, and I was so delighted that I had to exhibit my treasure to all our kith and kin. I rode up to Uncle Roger's, of course, and the old gentleman seemed wonderfully interested—just as he always is in every thing that pleases us, bless his dear old heart! He examined it, praised it, watched me ride it, and then he said:

"Well, it looks nice, and I might think it good, wholesome exercise, just as you say, if 'tweren't that I'm afraid of the things."

"O they are safe enough," I said. "There are very few accidents if one is careful." But he shook his head.

"Tain't that I mean, child; it's the imp in 'em that I'm afraid of. They look nice and innocent; but there's an imp hid in 'em somewheres, for I've watched him work. I've seen so many of our young folks that have begun to ride 'em—good, right-minded young folks, always in the habit of going to church and Sunday school—and in a little while the imp of the wheel has changed all their notions about such things. Before they got their wheels they wouldn't have thought of going off on a Sunday excursion anywhere; they wouldn't have dreamed of doing it any more than I would. But afterwards they began to think it wasn't any more harm to ride a little way on Sunday than to walk, and then, of course, it wasn't any worse to ride two miles than one. Then what was the harm of several riding off somewhere together? And so, before anybody knew how the change came about, they had dropped out of any regular place in the church and school, and were spending the day a-pleasuring here and there. I tell you, little girl, there is an imp in the wheel, and he's doing a deal of bad work these days in teaching our young folks to be Sabbath-breakers."

"I promised him that the imp should be exorcised from my wheel, Jack, and I mean to keep my promise. I can't go tomorrow."

"O, well, if you feel that way about it, there is nothing more to be said."

And Jack took his leave rather coldly.
Helena went back to her room with tears in her eyes. How she had bungled everything just when she meant to do right! If Jack were vexed and left her to herself,

she should miss him sorely, for he had been like a brother to her while she was here among strangers. But that would not be the worst of it; she was sure he needed her quite as much, and she had so wanted to help him. She remembered Aunt Ruth's parting words: "I shall feel so much safer and happier about Jack when you are near him, dear." And now she had made him think her puritanical and disobliging. Had she thrown away her influence foolishly?

It was a lonely and homesick girl who was dressing for church the next morning when a maid brought her a message:

"Ver cousin's in the parlor, ma'am, awaiting to go to church with ye."

Sure enough there was Jack; a trifle kinder in a manner than usual, perhaps; but making no illusion to yesterday's talk until she ventured to ask:

"Did I spoil your day's pleasure for you?"

"O I'd have enjoyed the day's trip, I suppose," he answered carelessly; but I could hardly go off and leave you with a battle with imps, dragons and nobody knows what darkness on your hands."

She had to be content with that for a time; but a few weeks later she heard him quietly decline a similar invitation for himself.

"No, thank you; not today. A wheel is all right for recreation, you know; but one has to draw the line somewhere, or it will run into dissipation and desecration. I draw mine at Sunday excursions."—Forward.

A Text With No Water In It.

BY ANNIE A. PRESTON.

"Mrs. Jenkins' brother is comin' on Saturday to stay over Sunday on his way to New York State," said Mary Jewett, a beautiful young woman of twenty, coming in from a call upon a sick neighbor. "He's a minister, you know, and Mrs. Jewett says he'll preach in the school-house if we waster have him."

"We'd a orter waster hev 'im," said Grandpa Jewett from his splint armchair in the corner of the huge fireplace, "but I've a-heerd tell as he's a Baptist."

"I've heerd so too," said grandma who was winding indigo blue woolen yarn from off the square body of a "swift," "but Miss Jenkins says he's gifted, an' will preach right off from any text anybody will give 'im—"

"That so?" interrupted grandpa; "then ask him ter preach, by all manner er means, an' I'll give 'im a text that hain't no water in it; you see if I don't."

"I'll bet my best cow that granther'll give 'im a stick-er," said Cap'n Burdick when he heard the news that was being noised about by every tongue, as such news was one hundred years ago in any country community.

"I do no how many'll come in stiff January weather an' deep snow," said Mrs. Jenkins, as she and her brother set out on Sunday morning, "but with no meetin'-house in ten mile folks oughter be thankful ter hear the gospel, and they say old Granther Jewett has picked out a text for ye with no water into it."

"Must have had to go outside the Bible for it," laughed the preacher, "but I guess everybody wants to know and hear for themselves, for there seems to be quite a gathering."

"Wall, I should say so; everybody an' his neighbor, an' the house is chock full, even to the entry an' the wood-closet, an' more a-couin'!"

The "floor" was filled with children sitting in front of the roaring chimney fire upon round sticks and blocks of wood, their red cheeks resembling rows of baldwin apples, as they entered and the minister mounted the high desk and asked for his text.

"Work out your own salvation with fear and trembling," said Father Jewett from the "back seat."

"Phil. 2: 12-21," said the preacher; "and this is the connection," and he repeated the verses preceding. Then he began his discourse.

He preached from the text both morning and afternoon, saying not one word of baptism, but that there was water in the text the tearful eyes of his audience bore testimony. In leaving them he said, "I will stay over another Sunday with you on my return from New York state in March. Meantime read the New Testament faithfully."

Among those who followed this advice was Mary Jewett. She had experienced a thorough spiritual awakening, and one day as her grandfather was talking of the stress laid upon obedience by the preacher she said, "I wish he would preach next time from 'Follow me.'"

"That text has water in it," said the old man. "No one can follow Jesus without going down into Jordan, but I wasn't brought up to think that way. I should like to hear him set it out though."

So when the preacher came again, during an extremely cold snap in March, that was the text given for the day.

At the close of the morning services testimonies were called for, and Mary Jewett said:

"Since you was here first I have read my Testament through three times, and I am confident I can get no nearer Jesus until I am baptized."

"The pond is near; what hinders?" asked Cap'n Burdick, who was an unbeliever.

"Nothing, only that a path may be cut in the ice," was the reply.

"I will do that," said the man roughly, not believing that she was in earnest; but the beautiful young woman, the minister, and the whole congregation followed him to the pond.

It was so cold that the water skimmed over as soon as it was cleared of ice, and as the candidate came up out of the water the ice froze in a crown of stars all about the border of her close hood, that sparkled like a crown of gold in the bright noonday sun as the minister sang, in a voice like a bugle call:

"Christians, if your hearts be warm
Ice and snow will do no harm.
Jesus, whom the Jews despised,
In the Jordan was baptized.
'Follow me!' he calls today;
'I am the Life, the Truth, the Way!'"

That was the beginning of the Baptist church in that community, that for a century has been a power for good and is so still.

Grandpa Jewett and all the family were baptized, with many others, soon after, who said, that, although the preacher did not mention baptism in that first sermon, they knew he was a Baptist, and felt in their hearts that there was no other true obedience.

Mary Jewett's great granddaughter tells this story with love and pride. The mantle of consecration has fallen upon her, and she wonders that any seeker for salvation can evade the true path where our Saviour's footsteps are still leading all who believe through the baptismal waters.—Morning Star.

The Telephone a Teacher.

BY HELENA H. THOMAS.

Thoughts along this line suggested themselves after a visit from two of my wee friends, whose mothers are not only cultured women, but painstaking parents. I am inclined to think, however, that they would have seen themselves in a new light had they sat where I sat, and listened to what fell from the lips of their carefully reared children yesterday.

By way of explanation, allow me to first state, dear reader, that having no little sunbeams in our home, I dearly love to borrow the children of my more fortunate friends, and also that my guests feel such freedom under our roof that they play as unconcernedly as if "all by their own selves." Consequently, after wearying of other amusements, Susie said:

"Now let's play the library is your house an' the back parlor mine, an' then we'll play we're talking through a telephone."

This met with the approval of her playmate, and an instant later the "make-believe" telephone began, each child assuming her mother's tone and manner. So Susie, "cause I thought of it first," after a great ado about getting the number wanted, and scolding the "Central" for being so "horrid slow," began as follows:

"Is that you, Mrs. Palmer?"
"Why, yes; how do you do?"

"Oh, we're having a perfectly dreadful time!" was the doleful answer. "My cook's gone an' left us. The horrid thing got mad 'cause I give her fits for making bread that wasn't fit for pigs to eat. Then my second girl is crosser'n a bear 'cause she had so much to do, an'—an' I'm pretty near dead!"

Here Beatrice evidently wishing to outdo this tale of woe, without stopping to express any sympathy, assumed a tragic air, and made answer:

"I'm in a perfectly dreadful fix, too! Ralph got the—the amonia, an' Mary's coming down with something—I wouldn't wonder if 'twas smallpox! We've got two nurses, an' my goodness, we're in for it!"

"Oh, dear, it's dreadful! But, say, have you heard the latest news?"

"No. 'What is it?'"

"Well, Mr. Jones has skipped."

"My, my! That's perfectly terrible! I'm dying to hear all about it, an' so I'll run right over."

I am well aware that the foregoing loses force in the telling; still, I will make one more effort to prove that the telephone is a teacher before I close:

"Now, let's play you're the grocer an' I'm mamma," said Beatrice—whose mother, by the way, has little control over the "unruly member," which resulted in:

"Again you've sent me some horrid butter, an' I want you to know, sir, that you'll never see another dollar of my money!"

"Why—why—I'm very sorry," was the meek rejoinder, which called forth the spiteful retort:

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want nothing more to do with such a cheat! Last week you sent me bad eggs, an' now it's butter just fit for soap-grease! You, you!"

Here the "make-believe" telephoning had become so painfully real that I drew "mamma away from" our house, and suggested "hide-and-go-seek."

But could my mother readers have seen the flushed and distorted face of the one about whom I placed an encircling arm, the result of the passion into which she had worked herself, they would more readily understand why I am convinced that the telephone is helping to mold the characters of the children of the present generation.—Ex.

The Sunflower Christian—a Fable.

There grew last summer, in the back part of my garden, a row of sunflowers, standing from five to fifteen feet high, the flowers measuring from six to twelve inches across—a most pleasant sight to see.

One morning, as I had been feeding the chickens, I stopped and said, "Good morning, Brother Sunflower!" The tallest one, whose head was up among the branches of an apple tree, said, "Good morning!" with a most cheerful tone, and I went on to say: "I am happy to see you so bright and cheerful after the shower last night. What sort of Christians are you, wide awake so early, and up, when your neighbors, the potatoes, corn and all the rest are down, unless held up like the pole-bean family?"

"We belong," said he, "to the Independent Order of Sunflower Christians. Have you never heard, sir, that the Creator made every thing on earth to praise him?"

"Yes," said I. "Well, sir, that's the business we are attending to, according to our best ability."

Seeing how fully he was carrying out his idea, I asked: "How came it about that you are so much higher than some that are larger than you?"

He gave a little bow of his head as he replied: "I'm only obeying orders, sir. I'd no idea of ever going so high, but our family often grow tall. At any rate, I was told to do it, and this friendly old apple tree encouraged and helped me; so here I am."

"Looking at him, I said: "You make a brave show, Brother Sunflower, but your colors are very common—green, yellow and brown; they are not even in the flag of our country you see floating over the mountain yonder. I like you, but don't you think the mignonettes and sweet peas are better Christians than you, though not half so showy?"

He was not the least disturbed by my remarks, and answered: "The mignonettes and sweet peas are very lovely Christians, and show their colors well; but didn't God make yellow, green and brown as well as the more delicate shades? I know we are a prominent family, but we don't crowd anybody; the Lord made us as we are. Already an army of bees, wasps and flies have feasted on our faces, and pretty soon the sparrows and yellow birds will be here, and we shall all give up our lives to supply their wants. We are happy, and most of us now are bowing our heads in grateful praise that God has made and is using us."

"That's right, brother," said I; "I'm sorry I've not stopped and conversed with you before; it seems to me you are quite sensible."

Brother Sunflower looked down smiling and said: "Didn't you plant us for sunflowers and nothing else, and hasn't the Lord made us grow that way? We are doing one thing, and are thankful just to be. We praise God day and night."

Said I, "All these dark, damp, hot nights?" "Oh, yes!" said he; "our Maker said, 'Let your light shine,' and said nothing about putting it out nights."

Just then a happy little morning wind came along and shook hands with the band; joyful tears dropped from their faces, like those from the old class-meeting saints, and I looked up and said, "Are there any vacancies in your company?"

"Yes," said he, "there was a poor little brother down there who was discouraged because he wasn't a sweet pea; we stood by him, but he dropped and died. You may take his place if you care to." "Thank you, brother," said I; "I'll join."—Rev. Benjamin M. Adams, in Christian Advocate.

The Longest Word.

"Rob," said Tom, "which is the most dangerous word to pronounce in the English language?" "Don't know, unless it's a swearing word."

"Pooh!" said Tom, it's stumbled, because you are sure to get a tumble between the first and last letter."

"Ha, ha!" said Rob. "Now I've got one for you. I found it one day in the paper. Which is the longest word in the English language?"

"Incomprehensibility," said Tom, promptly. "No, sir; it's smiles, because there's a whole mile between the first and last letter."—Selected.

Wolfville, N. S.

The new officers for the B. Y. P. U. of the Wolfville Baptist church were elected at the last annual business meeting, held September 26, 1899. They are as follows: President, Miss Cobourn; Vice President, Miss Richardson; Secretary, Miss Hilda Tufts; Treasurer, Mr. Ralph Jones, HILDA A. TUFTS, Sec'y.

The Young People

EDITOR, R. OSGOOD MORSE.

All communications intended for this department should be addressed to its Editor, Rev. R. Osgood Morse, Guysboro, N. S. To insure publication, matter must be in the editor's hands nine days before the date of the issue for which it is intended.

Prayer Meeting Topic.

B. Y. P. U. Topic.—A New Name, Genesis 32: 24-29; Revelation 2: 17.

Daily Bible Readings.

Monday, November 6.—Genesis 40. Credit where it belongs (vs. 8). Compare Gen. 41: 16

Tuesday, November 7.—Genesis 41. Effects of God's wisdom in a man (vs. 39, 40).—Compare Dan 2: 47, 48.

Wednesday, November 8.—Genesis 42. Joseph's opportunity to show his mettle. Compare 2 Kings 6: 19-23.

Thursday, November 9.—Genesis 43. Joseph's dream materializing. Compare Gen. 37: 6, 7

Friday, November 10.—Genesis 44. Judah's pathetic plea. Compare Gen. 37: 26, 28.

Saturday, November 11.—Genesis 45. Joseph's dream now fulfilled. Compare Gen. 37: 9-11.

Prayer Meeting Topic.—November 5.

The New name, Gen. 32: 24-29; Rev. 2: 17.

Very appropriate are the two Scripture selections for this topic,—the change in Jacob's name and the new name which Jesus gives, known by God and not by man save by him to whom it is given.

It was a time in Jacob's life of great stress. His relations with his brother Esau were severely strained. The conditions of his life were discouraging and were attended with bitter uncertainty. Before him, had been sent presents to Esau; but from them no word had been received giving assurance of reconciliation and friendship. His household and his entire effects had been transferred to the other side of the brook.

In regard to the new name and its reception by Jacob, we note:

1. The significance attaching to names in connection with Bible events. Names stood for more than distinguishing appellations. They suggested the character of the individual. The change of name from Jacob to Israel is identical with the change of nature from the "supplanted" to "the prevailing one." He wrestled with God and prevailed. Henceforth he was to have power with God and thus with man. His whole view of life was changed, and with it his ambition and attainment. The new name, mentioned in the Revelation, means a new nature. There are no empty titles in the Kingdom of God. When we meet God face to face and are made conscious of our sins and repentant thereof, when we see in him our crucified and risen Saviour, when our souls lay hold upon him by faith and prevail, we are changed from love of sin to devotion, to holiness. The beginning of the Christian life is not reformation but regeneration. "Marvel not that I said unto you ye must be born again."

2. That the new name was given when the subject was alone with God. This is a matter which must be settled between the individual soul and his maker. Others can help us very really in the approach to God, but the great transaction whereby the new name is received is distinctly personal. Its beneficent results cannot be secured by proxy. Others may wish it but they cannot accomplish it for us. This complete change can come only through a voluntary and individual relation with the High and Holy One. Thankful every one of our young people should be that it is our privilege to be united with a body which has ever stood for the Scriptural teaching on this vitally important subject. Let us heartily pray that the time may soon come, when every practice that perpetuates inattention to the soul's relations to the personal Christ may be abandoned, and when due emphasis will be given to personal faith in the Lord Jesus, and individual responsibility to him with whom we have to do.

3. That God knoweth his own by name. "He giveth them a new name." He that overcometh will not have his name blotted out of the Book of Life, but will be confessed before the Father and the angels. The Lord knoweth his own by name. The new name is engraven on the palm of his hand. "I am the Good Shepherd and know my sheep and am known of mine. . . . My sheep hear my voice and I know them and they follow me."

4. That the new name is given to those who, through conviction of sin, have given up every other hope and are trusting in the merits of the blood of the everlasting covenant. To all those who "have fled for refuge to lay hold upon the hope set before us in the gospel," who have beseeched the mercy seat and have refused to take their eyes from the Cross until pardon and peace should be theirs, Jesus say, "I will write upon them my new name." A. F. NEWCOMB.

Amherst.

Bible Readers' Course.

We would urge upon all the advantages of faithfully pursuing the Bible Readers' Course. No young Christian should allow a day to pass without a draught from God's Word. Many of our readers have the family altar in their homes. More should have it. We cordially commend this Course as admirably adapted to use at the family altar.

Rev. F. M. Young, Bridgetown, N. S., has consented to prepare the comments on the prayer Meeting during the month of December.

Reports from Societies.

If we are to judge the activity of our Unions and Societies from the number of reports received we must write them as practically dead. Do not let our determination to edit reports discourage any about sending them. We shall edit only to improve. These reports can and should be made the most readable part of our column. Give us a chance and they shall be.

The Young Christian and His Recreation.

Let a man, young or old, accept Christ as his Lord and the lordship of Christ must touch every point of his life and so wide will be the sweep of such sovereignty that he shall not, he cannot look upon anything in his new life as small or trifling. The Christian life elevates and magnifies and sanctifies the whole being, so that not a thought, a feeling or an action but becomes of infinite value. And so time, that precious gift from God, is not something to be endured or wasted, but a probation for which we are to give an account, and the time for recreation is as much God's time as any other.

Not even the prodigal can truthfully say, my time is my own and I shall spend it as I please, much less can he who has been redeemed give utterance to the old lines,

"Live while you live, the epicure would say,
And seize the pleasures of the present day."

This is not God's rule for his young disciple. No! God has a higher principle for life than was ever dreamed of in ancient philosophy. "Whatever ye do," strikes in each heart the highest and lowest note and every note between. And every young Christian's first hymn has in it those inspired lines,

"Take my moments and my days,
Let them flow in ceaseless praise."

In the Christian vocabulary it seems that the word recreation has been abused by wrong associations. With its poor back loaded with every conceivable error, let the young Christian with the impulse of his new life upon him substitute for it the word consecration. "Spare time" was an unknown term in the life of Jesus, and why should it be coined in the life of his followers? Now such a thought is not puritanic but Christian; as much Christian as John 3: 16.

If we think that our recreation is a trifling matter, to be flung if we will to our own gratification, then let us think of the effect of such gratification upon our Christian characters. Let us be jealous for our own reputations. Everything, good or bad, in thought in word or in action reacts upon character. I fear such a truth in most lives is too common. Let us suppose the young Christian entering the ranks of card players. What of it? From the standpoint of personal character what of it? In all your life did you ever hear of, or in the widest range of your imagination did you ever conceive of an ardent Christian card player? Or did you ever hear of a graceful Christian dancer? The voice within and voices without ring out sharp and clear an emphatic, No. By the very nature of our Christianity an ardent Christian card player would be a monstrosity. "Like produces like," is an old law that meets us at every turn of our Christian lives and stamps its mark upon us whether we will or not.

We have been looking in upon ourselves let us now look out upon others. If everything rebounds, everything reacts upon others as well as upon ourselves. It would be highly gratifying if in some matters this were not so. But one of the truths in life is, that "No man liveth unto himself."

Watch then your hours of recreation. A man is watched most keenly and judged most mercilessly when he throws off the restraint of duty and takes what he calls his recreation.

A thousand faults are overlooked when one is pressed by fearful necessity. But what kind of a man is he outside of business? What kind of a boy does he show himself outside of school hours? The world takes its cue from the Christian at leisure. Let us see to it that our off-time be on-time, and that we consecrate the playground and drawing-room to the service of God.

Sometimes a soul is more hopelessly wounded in the Christian's gymnasium, than by the fire of the devil's heaviest artillery.

You may say to yourself the card table cannot harm me—perhaps it cannot, but I very much doubt it—but the devil can use it for kindling-wood to burn the soul of your partner. There is no harm in a dance says a young disciple.

"On with the dance let joy be unconfined."

And while you recite to yourself,
"No sleep till morn when youth and pleasure meet
To chase the glowing hours with flying feet,"

the devil constructs your parlor into an avenue to hell. We have been looking into ourselves and out upon others, and now let us look up to him who redeemed us. We have been redeemed. We have been bought with an infinite price. Does nothing follow? Yes, does not everything follow from that one great fact? "Therefore glorify God in your bodies and spirits which are his."

After all, the question of questions is not expediency, taste or custom, but the glory of God. The question of his glory goes to the heart of things, to the bottom and top and the length and breadth of life.

Shall I dare to say that the question concerning our recreation is not even that popular question, "What would Jesus do?" I fear sometimes we degrade our thought of Jesus by such a question.

To exalt Christ is the privilege, the duty, and the business of the young Christian, and such exaltation will come when at every turn of life—at the desk, at the bench, in school, in the home, in hours of toil and in hours of recreation—we say from the deepest depths of our hearts, "For the glory of my Lord"

Boston, Mass. NEIL E. HERMAN.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER MEETING TOPIC FOR NOVEMBER.

For the Northwest Mission and Indian work, that this year may bring a great harvest of souls. For the officers of our Unions and Missionary Societies.

The Missionary Aid Society of the Fredericton church held its annual re-union October 18, in the church parlors, which were tastefully decorated for the occasion. Notes of invitation were sent to members and contributors, to which was given a general response. Reports of the year's work, as submitted by Secretary and Treasurer, were very encouraging, the latter showing that \$158 had been raised. Sisters being present from Marysville, reported their Aid as holding on its way, and that a Mission Band had recently been organized from which they were hoping much. Information was given by our President concerning the good work of the Band in Brookway, under the fostering care of Mrs. Smith. The Secretary, Miss Brown, reported encouragingly of Fredericton Band. The time of our reunion had been made to correspond with the date of Mr and Mrs. Archibald's visit to the city, so we were greatly cheered by having them with us. After a hearty welcome had been accorded them by our President, Mrs. Archibald gave an instructive and entertaining address, dwelling especially upon the lady missionaries and their work. At the close of the meeting, as the result of crusading, six new members were enrolled with the promise of more. The time from five to seven-thirty o'clock was spent socially, and in partaking of a sumptuous tea, presided over by Mrs. Havelock Coy and a band of willing, efficient helpers to whom much credit is due. Among the eighty-five who sat at the tables were about one dozen gentlemen who thus availed themselves of the privilege of adding to our funds. On separating we felt that of a truth the work of rescuing the women and children of the Telugus was finding a lodgment in the hearts of more and more of our sisters each year, and if we are faithful the heaven will work until the whole is leavened. Much prayerful thought had been given this meeting of which the Father only is cognizant, and he can best measure the results. On the afternoon of the 11th inst. Mrs. Archibald gave a highly instructive talk at the regular meeting of the W. C. T. U. She spoke of the growth of the liquor business among the Telugu since she went there as a missionary twenty years ago. The traffic was introduced and is strengthened and fostered and controlled by the British government. Not being afraid of having too much of missions Mrs. Archibald gave a live address on this live subject in our vestry on Friday evening, 13th inst. She left a very vivid conception of the awfulness of heathenism on the minds of her audience. R. A. B. P., Sec'y. Fredericton, Oct. 21st.

The Women's Missionary Aid Societies of Colchester County, Nova Scotia, have been holding a session in connection with the Ministerial Quarterly for some time and have found the plan a good one.

The first Quarterly for this convention year was held in Bass River, Colchester County, on October 16 and 17. On the afternoon of the 17th, at 3.30, Mrs. Gunn, County Sec'y, took the chair and opened the women's session with short devotional exercises.

We all regretted the enforced absence of Miss Williams but rejoiced that it was preparing for India that kept her away from us.

The first business, was the appointing of a recording secretary, and the duties of this office were laid upon the writer. Mrs. Gunn next read the statistics of each society in the county with a few comments, in which we were told of the departure from life of two Aid Societies. Can they not be resurrected by His help who is the "Resurrection and the Life?"

The delegates then reported verbally as to the health of their local societies. The usual moan was made, viz: the lack of interest and in consequence small attendance at the meetings.

Some discouragements and some encouragements all through the county. The reports finished, some remarks were made, some parts of the work talked over, and after a paper by the recording secretary on "Our Duty to Home as well as to Foreign Missions," the session closed with the benediction by Pastor Dimock. We sisters would like if more of the brethren would remain to this session at these Quarterly meetings.

EFFIE A. JOHNSON, Rec. Sec'y.

Truro, October 19th.

Chipman, N. B.

We were obliged to defer our regular Crusade Day owing to the dedication of the new Baptist church in this place. It was deemed advisable to observe Thursday, Oct. 19th, it also being Thanksgiving. In the afternoon all the sisters in the church were visited by the committee appointed, resulting in an increase of twenty-five new members, thus making a total membership of fifty. In the evening a public meeting was held with a good attendance. We were pleased to have with us Rev. J. W. Manning, Secretary F. M. Board, who spoke with great earnestness and power. The meeting was also addressed by Rev. J. B. Anderson and our own pastor, Rev. W. E. McIntyre. Much interest was manifested and at the close a thank-offering was taken, amounting to \$14.08 besides a special offering of \$12 for Foreign Missions. We are hopeful and encouraged.

L. HAY, Sec'y

Lockport, N. S.

There is a prosperous W. M. A. Society in this town. Mrs. Georgiana Kempton is President, and Mrs. Woodland, the pastor's wife, Secretary. Monthly meetings are regularly sustained and fairly well attended. A few evenings ago, a committee of the society paid a visit to the home of Mrs. Maria Chadsey, the oldest and one of the most faithful and honored members of the society, and presented her with an address on her 71st birthday, and a Life Membership Certificate of the W. B. M. U. Our dear sister has given long years of faithful toil, earnest prayer, and generous giving to this branch of the Master's work, and is deeply loved by all the mission workers in the town. The amount raised for the Life Membership Certificate, is of course in addition to the regular annual contribution of the society. There is also a Mission Band in the Sunday school here, which contributes \$30 per year towards the support of Rev. L. D. Morse, Bimlipitam, India. It is just now gathering new enthusiasm for the work.

Granville Centre.

We are pleased to report our W. M. A. S re-organized with fourteen members. Mrs. W. B. Withers, president, Mrs. H. A. Goodwin, secretary. We have every reason to feel encouraged as again we take up the work. Several of our members have never before belonged to an Aid Society and they come to us anxious to work and learn. We pray for wisdom and strength from on high to enable us to carry on the work of this society successfully, and to interest those of our sisters in the church who as yet are not members.

CARRIE E. GOODWIN, Sec'y.

The W. M. A. Society of St. Martins observed their annual thank-offering service Wednesday, Oct. 18th. This was also taken as our Crusade day. Prayer in the homes in the morning, visiting in afternoon, followed by a public missionary meeting in the evening. Although the night was very rainy and a small audience in consequence, a programme of rich variety was well rendered, and a collection of \$9 taken from envelopes and plates. As a result of Convention in August last a Mission Band has been organized and is doing excellent work under the efficient leadership of Miss Annie L. Vaughan and Miss Jennie Davis. Though scarcely two months old this Band has attained a membership of 46, and we trust may be the means of educating the young in the great missionary movement. Already they are planning for a public missionary meeting to be held November 2nd, and would be pleased to greet a large audience.

MRS. A. W. FOWNES, Sec'y. Aid Society.

Amounts Received by Mrs. Ada G. Fownes, Treasurer Mission Bands, from Oct 7 to Oct. 24.

First Yarmouth church Mission Band, \$20.70, towards Mr. Morse's salary; Lewisville, \$12, to Chicacole hospital; North River, \$10.60; Forbes Point, \$3, for Mr. and Mrs. Gullison's work; Upper Point de Bute, \$4.50; Tanook, \$3.50, towards Mr. Gullison's salary; Sidney "Light Bearers," \$4.84; "Willing Gleaners," mite boxes, \$4.71.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The Foreign Mission Board of the Southern Baptist Convention of the U. S., carries on its mission work in China, Japan, Africa, Italy, Mexico and Brazil. There are 82 missionaries and 128 native assistants. 100 churches have been established with a membership of 5,347. Last year there were 845 additions by baptism.

Some people are very fond of looking at missionary work from a mathematical point of view. They say that so many thousands of dollars are expended, and so many hundreds of converts have been won. Then they divide

the one sum by the other and with a great flourish they say, "to save one soul costs \$—". What a waste!" A writer in the C. M. S. Gleaner puts the matter in this way: Let x equal the amount of money spent by the society in the year; and let a equal the number of baptisms in the year; then x-a equal the cost of each convert.

For 1898-99 this question for the C. M. S. would be x-a equal to £330,000, 10,000 converts, equal to £22 each.

Not a very large sum of money, but is it correct? No, certainly not, and a real mathematician would at once see where the fallacy lies. There is another factor which ought to be taken into consideration, viz., 'b,' equal to the immense amount of work done, which, while perhaps not resulting in direct conversions, is yet steadily breaking down cruel, hellish, awful heathen customs; it is raising the position of women, saving life, healing the sick, lessening the immorality, teaching the doctrines of Christianity—in short, work which is slowly, but none the less surely, civilizing the world—teaching that there is no true, real, permanent civilization which is not based on Christian principles. If some of our good brethren would stop and think a little, they would have far less to say about the cost of missionary converts.

It might be a more healthful occupation, if they must do a little figuring, to endeavor to compute how much it costs to save a soul in some of our large city churches, with all the machinery at work for such an end. The fact is, we cannot reckon after this manner, because no man can tell how many nor how varied the influences which are at work anywhere, under the direction of the Holy Spirit in saving lost sinners. A more helpful thing to do would be to set to work personally, in trying to get hold of somebody for Jesus, or to provide the means to enable somebody else to do what these cannot do. Try it, brother, it will be well worth your while. Your own heart will be greatly cheered, your faith strengthened, and your zeal quickened, and the souls which you may save from death (instrumentally,) "will hide a multitude of sins." Send along your offerings to the Treasurer of the Foreign Mission Board, who will find a place where your money can be put to its highest and best uses.

Dr. Pentecost, who has visited the mission fields in India, and speaks from personal knowledge says: "The Foreign Mission enterprise is not an incident, but is fundamental to the mission of a Christian church. The only justification for the existence of its various ecclesiastical organizations is, that they send the gospel to the whole world."

This is what the writer of these notes has been saying all along. A few people agree with him; but there are a goodly number who hold aloof from this great work. It is high time that they fell into line.

Supt. Vining and the West.

In a short time Supt. A. G. Vining will be in the Maritime Provinces, in the interests of God's work in the Great West. At the July Convention of the B. C. Baptists, Bro. Vining was appointed to present the claims of this province, in conjunction with those of Manitoba and the Northwest, during his Eastern Campaign.

Both Conventions are of the opinion that one man should represent the West from Manitoba to the coast, when we appeal for help to our Eastern churches, and thus reduce the expense of the canvass, as well as bring about a great unanimity in our Western work. We trust that our Brother will receive the heartiest sympathy of all the churches whose privilege it shall be to hear him; and that such a generous response may be made to his appeal, as shall greatly aid us in the large work God has called us to in the West.

Bro. Vining commands the fullest confidence and highest esteem of his brethren from the centre to the circumference of the great field where he serves. Bro. Vining is a man who possesses great faith in the future of God's work in Western Canada; and believes that no mission field on the face of the earth is more important than the one to which his life is given. He has grasped the idea of a Great Canada for God, and seeks to carry his idea into effect. In all this we are with him, and we ask your kindest consideration of the great cause he shall advocate. Our work moves forward hopefully in this province, and we are looking into the future which is fast becoming the present, to marvellous victory for Christ and his church.

Through your kindness, Mr. Editor, I will shortly furnish your readers with some interesting facts regarding our work in this province. W. T. STACKHOUSE.
Rossland, B. C., Oct. 1899.

BILIOUSNESS

Do you get up with a headache?
Is there a bad taste in your mouth?
Then you have a poor appetite and a weak digestion. You are frequently dizzy, always feel dull and drowsy. You have cold hands and feet. You get but little benefit from your food. You have no ambition to work and the sharp pains of neuralgia dart through your body.
What is the cause of all this trouble?
Constipated bowels.

Ayer's PILLS

will give you prompt relief and certain cure.

Keep Your Blood Pure.
If you have neglected your case a long time, you had better take

Ayer's Sarsaparilla
also. It will remove all impurities that have been accumulating in your blood and will greatly strengthen your nerves.

Write the Doctor.
There may be something about your case you do not quite understand. Write the doctor freely; tell him how you are suffering. You will promptly receive the best medical advice. Address, Dr. J. C. Ayer, Lowell, Mass.

Sabbath School Convention.

The Baptist Parish Sabbath School Convention of the parishes of Kars, Springfield and Studholm held its third session at the Beulah church at Kars, Kings County, N. B., October 17th 1899. The day was all that could be desired and both afternoon and evening sessions were well attended, which proves that the people take a strong interest in Sabbath School work. Pastors G. W. Springer, S. D. Ervine, E. K. Ganong and W. J. Gordon were present, also quite a large number of delegates from the various Sabbath Schools throughout the above mentioned parishes.

At the beginning of the afternoon session a short devotional service was led by Pastor Ervine, after which the president, J. W. Toole, took the chair. Elder Springer was cordially invited to a seat in the convention. The following officers were elected for the ensuing year: President, Bro. A. D. G. Vanwart; vice-president for Springfield, Bro. Martin Freeze; vice-president for Studholm and missionary for the three parishes, Bro. J. F. Kierstead; Secretary-Treasurer, W. A. Toole. Executive Committee: Bros. Andrew Leonard D. A. Branscomb, O. E. Davis, Daniel J. Urquhart and J. W. Toole. The delegates present reported very favorably from their Sabbath Schools. It was truly encouraging to learn that such a large number of schools were evergreen. All present were disappointed to find that Studholm had sent no delegates to represent their schools. The primary lesson was taught to a class from the Bethel Sabbath School by Miss W. A. Toole.

The evening session opened at 7 o'clock with music, followed by prayer by Elder Springer. The programme carried out was indeed highly interesting. It consisted of recitations, music, essays, the teaching of a Bible class from the Bethel Sabbath School by Deacon Vanwart, which was done in a highly creditable manner and was instructive to all, and speeches

by each of the pastors in attendance, in the course of which they strove to impress upon the minds of their hearers the necessity of more faithfully studying the Word of God, and for the parents to co-operate with the Sunday School teachers and superintendents. After the benediction and singing the Doxology the meeting adjourned.
W. A. TOOLE, Sec'y-Treas.

Notices.

The Shelburne Co. Quarterly Meeting will D. V., hold its next session in Shelburne, Nov. 7th and 8th, '99. A good delegation is expected, especially of the Sisters, as the W. M. A. Societies are to the front in this session. All delegates expecting to attend are requested to forward their names to the undersigned.
G. T. McDONALD, Sec. pro tem.

The Yarmouth County Baptist S. S. Convention holds its next session with the Argyle church, November 14. Owing to the absence of the Secretary the Sunday Schools will have to make up their reports without the usual form being supplied them. Let no school be unreported. Programme for the Convention: 10 a. m., Conference, led by M. W. Brown; 10.30, Business, reports, etc.; 11.15, Address: "Sunday School Needs," N. B. Dunn; 11.50, A ten minute Normal Lesson, W. F. Parker; 2 p. m., Devotional exercises, C. P. Wilson; 2.30, "The Home Department," F. G. Mode; 3.15, "The Normal Class," E. Miller; 4, "How to conduct a session of the Sunday School," E. A. Allaby. The evening service will be arranged for at the Convention.

W. F. PARKER,
Chairman of Executive.
Yarmouth, N. S., October 21.

The Annapolis County Conference of Baptist churches meets Nov. 6 and 7 at Spa Springs. The following programme has been arranged: Monday evening, 7.30, Address, The Value of Christian Education, Rev. J. W. Brown; address, Does the Sunday School receive the Attention it Merits, Rev. J. T. Baton; address, Our Obligation to Support our Missionary Enterprises, Rev. F. M. Young, Tuesday, 10, Devotions and business, 2.30. Devotions, business, open discussion on the pastor's relation to temperance reform, opened by Rev. J. O. Vince Tuesday evening Meeting for organizing a B. Y. P. U. 1 The B. Y. P. U. and the Church, Rev. L. J. Tingley; 2 Work of Organizing; 3 The B. Y. P. U. and its Officers Rev. H. N. Parry; 4 The Value of C. C. Work, Rev. E. L. Steeves.

L. F. WALLACE, S-c'y.

The Kings County, N S district meeting will convene with the church at Casperaux village on Tuesday, November 14th at 10 a. m. Will churches send delegates and will ministers attend.
B. N. NOBLES, S-c'y Treas.
Kentville, N S., October 27.

A BLACKSMITH AGAIN

Writes From Prince Edward Island That Dodd's Kidney Pills are a Boon to Mankind.

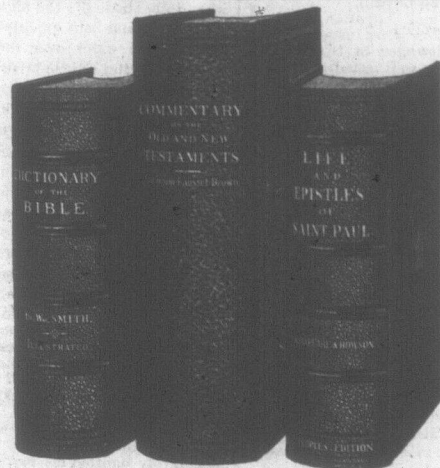
Untold Agonies for Nine Years—A Paralytic Case to Mr. Connick's—Dodd's Kidney Pills Brought his Sufferings to a close.

AUBURN, P. E. I., Oct. 30.—A parallel case to that of Mr. M. B. Connick, of Middleton, this province, is that of Mr. P. J. McAntee, of Auburn, Queens county. Mr. Connick, it will be remembered, was cured by Dodd's Kidney Pills, and suffered Bright's Disease, which has always been considered incurable in this province. While Mr. McAntee's case was not the same form of kidney disease, it entailed the most intense suffering, and had not Dodd's Kidney Pills been used, would no doubt have ended his life. Mr. McAntee was afflicted with weak back, which is kidney disease's most common form. Weak back means weak, unhealthy kidneys, and if neglected other forms of kidney disease develop. Dodd's Kidney Pills have made a wonderful reputation for curing backache throughout the Maritime Provinces; and Mr. McAntee's letter is only one of ten thousand such that could be written by those cured of this troublesome and painful complaint by Dodd's Kidney Pills.

"I was attacked," says Mr. McAntee, "with weakness in my back, which rendered me unfit to attend to my work. Doctors' medicine and numerous advertised remedies were applied, but the best relief I ever got was only temporary until I tried Dodd's Kidney Pills, of which I have used three boxes, with the result that my trouble has entirely disappeared, and I can now work all day as hard as I like and never feel the least symptom of my old trouble."

A well chosen Reference Library should be in the possession of every church, either in the name of its Sabbath School or its Young Peoples' Society. This need not contain more than ten well chosen books. As a beginning for such a library here is a suggested list:

- Smith's Bible Dictionary.
- Cruden's Concordance.
- Edersheim's Life and Times of Jesus the Messiah. [2 Large Volumes.]
- Jamieson, Fausset & Brown's Commentary.
- Life and Epistles of St. Paul.



These books make good foundation stones upon which to build. Recently they have been issued in large editions at prices but a fraction of those formerly charged. They are bound in cloth, printed on good paper; contain a vast amount of the best help within easy reach.

Our terms are:

Ten new subscriptions to this paper.

What Church would fail if it tried to raise this Club?

Let us see how many will respond!

SHERIDAN'S CONDITON POWDER

It is absolutely pure. It costs only one-tenth cent a day per hen if you buy it in large cans. It will increase the profit from your poultry this winter. To be profitable your pullets should lay now. All your hens should be in condition to lay daily while eggs are high. It assures perfect assimilation of the food elements needed to produce eggs.

If you can't get the Powder send to us. One pack, 25 cts.; five, \$1. Large two-lb. can, \$1.20. Six cans, exp. paid, \$6. Sample copy best Poultry paper free. L. S. JOHNSON & CO., Boston, Mass.

CATES'
Invigorating Syrup,
 Well known throughout the country,
 is an excellent
TONIC, PYHSIC and APPETIZER.
Safe and Reliable
 and should be in every house.
 For Coughs, Colds and La Grippe a
 little night and morning will soon
 break them up.
 DYSPEPTICS will find great relief
 by taking a little after eating.
 For Irregularities of the Bowels
 nothing can be found to excel it, as it
 causes no griping or pain.
 For Asthma and Palpitation of the
 Heart one swallow gives instant relief.
 It is an invigorator of the whole
 system, has been well tested already,
 and will do all that we say of it.
 Put up in large bottles at 50 cents
 each and sold everywhere.

RHEUMATISM CURED

Sufferers from Rheumatism have found great benefit from using

Puttner's Emulsion
 the Cod Liver Oil contained in it being one of the most effective remedies in this disease.



Always get
PUTTNER'S it is
 THE BEST.

Largest Foundry on Earth making
CHIMES BELL & PEALS
 Purest copper and tin only. Terms, etc., free.
MOSHANE BELL' FOUNDRY, Baltimore, Md.

Hale Old Age.



Sad to see people advanced in years suffering from Backache, Lame Back, Urinary Troubles and Kidney Weakness. A hale old age, free from pains and aches, can only be attained by keeping the kidneys right and the blood pure.

DOAN'S KIDNEY PILLS
 befriended the aged by freeing them from pain and correcting all Disorders of the Kidneys and Urinary System.

Mr. Thomas Ash, an old resident of Renfrew, Ont., spoke as follows:
 "I am 72 years of age, and have been troubled for a number of years with pains across my back. When I would stoop over it gave agonizing pain to straighten up. I was so bad that I could scarcely walk. I have taken many kinds of medicines, but got nothing to help me. Being recommended to try Doan's Kidney Pills I got a box. After taking three doses I noticed a great change for the better, and I can now get around as smart as a cricket. I can split my own wood and am, in fact, just like a new man."

The Home

The Morning Bath.

"Of all forms of prevention of disease," says a well-known physician in Health Culture, "none appeals so directly to common-sense as that of baths." Yet thousands of intelligent men and women go through life with the conviction that the Saturday night "scrub" is all the bathing that is required for either cleanliness or health. This limited use of water on the part of those living in the country is no doubt largely due to the lack of bath-rooms in their homes. Indeed in many American families the habit dates back to the old colonial times when the severe winters and fireless bedrooms made the morning bath an impossibility. But to-day there are very few farm-houses and village homes where there is not some provision made for warming the sleeping-rooms sufficiently to at least "take off the chill," and where this is done, one can indulge in a morning bath through the entire winter in safety—that is, if properly taken. "I have had to give up my morning bath," remarked a visitor the other day; "I became so chilled from standing in the water." But why stand in the water at all? Begin the bath at the feet, on first stepping out of bed, using either cold or tepid water, and rubbing them vigorously until they are thoroughly dry and warm; then, when fully shod, slip the night-wrap down to the waist and bath quickly—with a good dash of cold water over the throat and chest—and after a little brisk friction with a knitted mitten or towel, put on a flannel vest or wrapper before finishing the bath. When this plan is followed no part of the body is exposed long enough for one to run any risk of becoming chilled, and though at first it may seem a task, it will soon, if persevered in, come to be regarded as a luxury. For a bath of this sort a flannel mitten is much more satisfactory than a sponge, and an ordinary wash-bowl answers quite as well as a bath-tub.

"But I have no time for a morning bath," pleads the hurried housewife, and the equally hurried business man. Yet one can easily bathe from head to foot in ten minutes, and it is well worth one's time to rise ten minutes earlier for the sake of accomplishing it. "For twenty-five years," said a lady, in discussing the subject not long ago, "I have rarely omitted my morning bath for a single day; and during all that time I have but once had to call a doctor." Yet as a girl she was so delicate, and so subject to a cough, that consumption was feared. "If I had a dozen children to bring up," she added, "they should all be trained to take a daily bath, for it not only dissipates half the ills that flesh is heir to, but sweetens one's temper for the whole day."

Deep Breathing.

The art of inflating the lungs to their utmost capacity—in other words, the art of deep breathing—is an exercise that is more and more attracting the attention of those who realize the benefit and necessity of physical culture. Naturally, as the air makes food for the lungs, which make good blood, upon which depends the strength of the system, it is important to have good and abundant air for the lungs to utilize. It is a fact, however, attested by physicians, that the majority of people do not ordinarily fill the lungs in breathing. To overcome this tendency, the habit of taking deep inspirations daily should be formed. Blaikie goes so far as to say that as many as 1,000 or 2,000 deep inspirations should be taken every day; but if those who are not accustomed to this exercise would begin with twenty-five, or even ten, a day, it would be taking a step in the right direction. This number could be gradually increased. A tendency to consumption—that scourge of the human race may be overcome, indigestion, fever, sea-sickness and many other ills are declared to be helped, if not cured, by this treatment, and the benefit to all who persevere in the habit of taking deep and full inhalations of good air can scarcely be estimated. The method is a simple one. Draw in the breath slowly through the nostrils—never through the lips—until every air cell

in the lungs is full. Hold the breath for a little time without straining, and then slowly expel it. Repeat this many times a day.—Ex.

Household Items.

A simple disinfectant to use in a sick-room is made by putting some ground coffee in a saucer, and in the centre a small piece of camphor-gum. Light the gum with a match. As the gum burns, allow the coffee to burn with it. The perfume is refreshing, healthful and inexpensive.

Stockings, not socks, should always be worn by children, as it is not right to expose any part of the legs. Many mothers, however, prefer socks, as the children rub through the knees of the stockings so quickly, but this difficulty may be obviated by putting a neat patch over the knee of each stocking, the patches being cut from an old pair. Stockings with double knees may also be obtained from any hosiery's.

All mincemeat is better for being prepared some time before it is needed, provided it is kept in a cool place. Some old housekeepers prefer to allow their mincemeat to become icy, and thaw it out when it is needed. This is not a desirable thing to do. There is always some loss of flavor in any refrigeration. To have mincemeat at its best, it must be kept several weeks at just as cold a temperature as possible without freezing it.

Scotch cake was one of the familiar cakes of old holiday time. Beat a pound of butter to cream and stir in three quarters of a pound of powdered sugar and a pound and a half of warm flour which has been sifted together. The mixture will be in crumbs. Press it together with the hands, and when it is perfectly mixed mould it into thin oblong cakes. Scatter caraway comfits over them and lay them on papers in shallow baking tins. Bake them rather slowly. These cakes will keep a month.

Everlasting paste—Dissolve a teaspoonful of alum in a quart of water; when cold stir in as much flour as will give it the consistency of cream, carefully beating up all lumps. Stir in half a teaspoonful of powdered rosin, and pour on this mixture a teacupful of boiling water, stirring well. When it becomes thick pour into an earthen jar, cover and keep in a cool place. When needed for use, take some from the stock and soften with water. Paste thus made has been known to keep in good condition for at least twelve months, and can be made more pleasant by adding oil of cloves.

This is the Time for Making Old Things New.

Diamond Dyes are the True and Unfailing Agents.

In November thousands of women will be coloring dresses, skirts, jackets, coats, vests, pants, shawls, wool yarns and carpet rags.

The dyeing operation is an important one and demands great care. The principal point is to secure the right dyes—colors that are pure, bright and fast to washing and sunlight.

The Diamond Dyes—the only guaranteed dyes on earth—possess all the grand qualities that make perfect and true colors. Diamond Dyes have such a universal sale that unscrupulous dealers make efforts to imitate them. If you would be successful in dyeing, avoid all crude imitations. Promptly refuse all dyes recommended by dealers to be just as good as Diamond Dyes. The Diamond Dyes are the best in the world, and all dealers are aware of the fact.

C. C. RICHARDS & CO.
 DEAR SIRS,—I have great faith in MINARD'S LINIMENT as last year I cured a horse of Ring-bone, with five bottles. It blistered the horse but in a month there was no ring-bone and no lameness.
 DANIEL MURCHISON.
 Four Falls, N. B.



Raised on it

NESTLE'S FOOD is a complete and entire diet for Babies and closely resembles Mother's Milk. Over all the world Nestle's Food has been recognized for more than thirty years as possessing great value. Your physician will confirm the statement.

NESTLE'S FOOD is safe. It requires only the addition of water to prepare it for use. The great danger attendant on the use of cow's milk is thus avoided.

Consult your doctor about Nestle's Food and send to us for a large sample can and book, "The Baby," both of which will be sent free on application. Also ask for "Baby Birthday Jewel Book."

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The White Plague on the Increase.

A Cure Now Within the Reach of Every Sufferer.

The remarkable increase of deaths from Consumption (tuberculosis) within the last few years is now attracting the attention and earnest consideration and study of the leading medical authorities of Europe and America. And the most strenuous efforts are being made to check its further development. Many eminent men suppose that Consumption cannot be cured, but not so with the great scientist and chemist, Dr. T. A. Slocum, who asserts that this terrible malady has never been thoroughly studied in its various bearings, and says that consumptives are constantly being sent to sanatoriums with the hope of prolonging life for a short time, rather than for the purpose of effecting a cure. Dr. Slocum has made consumption a life-long study, and he claims that not only can life be prolonged, but a complete cure can be effected, even in the latest stages. The Slocum Cure is not an experimental remedy; but it is the result of laborious study and practice, each ingredient in its composition having been selected for a special and powerful bearing upon the cause of this dread disease. If his remedies (The Slocum Cure) are persisted in for a reasonable time, a perfect and a permanent cure can be effected.

If the reader is a consumptive, or has lung or throat trouble, general debility or wasting away, do not despair, but send your name, postoffice and nearest express office to the T. A. Slocum Chemical Co. Limited, 179 King Street West, Toronto, when there's large sample bottles (The Slocum Cure) will be sent you free. Don't delay until it's too late, but send at once for these free samples, and be convinced of the efficacy of this great remedy. When writing for the samples, say you saw this free offer in the MESSENGER AND VISITOR.

The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

Fourth Quarter.

REBUILDING THE WALLS OF JERUSALEM.

Lesson VII. November 12. Neh. 4: 7-18. Read Chapter 4. Commit Verses 15-18.

GOLDEN TEXT.

Watch and pray, Matt. 26: 41.

EXPLANATORY.

I. NEHEMIAH'S JOURNEY TO JERUSALEM.—We see in this lesson how the divine worked through the human in answering the prayer of Nehemiah.

A gloomy face might mean disaffection against the king.

But in Nehemiah's case the king was favorable. He learned the cause of his sorrow, and gave him leave of absence, appointment as governor, with letters commanding the other governors in the neighborhood of Jerusalem to give him all needful aid, together with a military escort.

Thus Nehemiah went up to Jerusalem, starting about the first of April, and reaching the city after three or four months' travel, some time in July. (Compare 2: 1 with Ezra 7: 9).

II. THE MIDNIGHT TOUR OF INSPECTION.—2: 11-18. Three days after his arrival Nehemiah went out alone with a few servants in the night to investigate the truth of the reports that had reached him. He had not told to any one his purpose in coming to Jerusalem. When he had ridden around the city, and taken in the situation, he summoned the leaders of the Jews, told them his plans, and they all agreed heartily to enter upon the work.

"Nehemiah," says Professor Adeney, "brought no new laborers; but he brought what was better, the one essential requisite for every great enterprise—an inspiration. He brought what the world most needs in every age."

III. THE BUILDING OF THE WALL.—Chap. 3. "The wall was parcelled out among forty-four working parties," some of whom were women, the daughters of the ruler of the half part of Jerusalem (v. 12), some nobles, others priests, Levites, merchants, the son of a goldsmith and of a perfumer.

IV. WORKING AMID THE BITTEREST OPPOSITION.—Vs. 1-12. A city was of little value in those days without walls. Enemies on every side could rob or destroy the inhabitants, no treasure was safe. If Jerusalem was to become the power that it once had been and still wished to be, it must be defended. Its site was originally chosen because it was a natural fortress, with "its singularly valuable ready-made defenses."

1. "Ridicule" (2: 19; 4: 1-3). The leaders of the heathen mocked them and laughed them to scorn. "Are these poor Jews going to do in a day what had taken their fathers years to do?"

2. "Slender" (2: 19; 6: 6). Their enemies said that the Jews were planning to rebel, and that Nehemiah was leading in the work that he might become their king. How did they know? "Gashmu saith it"; there was a report to that effect, and they believed it because they wished it to be true. "Gossip is a sort of smoke that comes from the dirty tobacco pipes of those who diffuse it; it proves nothing but the bad taste of the smoker."

3. "A general conspiracy" (vs. 7, 8, 11). 7. SANBALLAT, "who appears to be the governor of the city of Samaria." "He was a native of Horonaim, beyond Jordan (Neh. 2: 10), and probably a Moabite chief." TOBIAH, "A chief of the little trans-Jordanic tribe of the AMMONITES," and probably vizier or chief adviser to Sanballat. ARABIAN. The wandering Arabs of the desert. "The Arab would scent prey in the project of a war-like expedition." ASHDODITES. From Ashdod, a Philistine city near the Mediterranean coast. "The Philistines were always hostile to Israel." Thus "all the flosam and jetsam of humanity, the ragged edges of society swept up by the broom of the war god," were opposed to the rebuilding of the walls, and WERE VERY WROTE.

8. AND CONSPIRED ALL OF THEM TOGETHER, breathed together in unison, as in singing, whispered secretly. TO COME AND TO FIGHT AGAINST JERUSALEM. They planned to take Nehemiah and the city by surprise, capture and slay the workers, and thus put a stop to the work.

4. "Discouragement of the workers." 10. AND JUDAH SAID. The Jews from outside the city who had been in closer contact with the heathen element, and were tainted. THE STRENGTH OF THE BEARERS OF BURDENS IS DECAVED. "The work was hard, and the carriers had become worn. The novelty of it had passed,

The higher the wall rose, the harder it was to carry materials to the top. The more stone they used, the more difficult it became to get suitable stone from the rubbish."

5. "Bad advice from friends." 12. THE JEWS WHICH DWELT BY THEM. By Sanballat and the other adversaries. THEY SAID UNTO US TEN TIMES. Repeatedly, again and again. They either gave friendly notice to Nehemiah of the proposed attack, or tried to persuade their fellows from the surrounding towns to hasten home in order to escape the threatened danger.

V. PRAYING, AND WATCHING, AND WORKING.—Vs. 9, 13-18. 9. MADE OUR PRAYER. . . . SET A WATCH AGAINST THEM, opposite the places where they were proposing an attack, the lower, less finished places.

13. THEREFORE SET I IN THE LOWER PLACES BEHIND THE WALL, AND ON THE HIGHER PLACES. There is no "and" in the original. Nehemiah means that in the less elevated places, where the wall was least strong by nature, he had his men posted on conspicuous spots within the walls, where they could be seen from a distance, and so deterred the enemy from advancing. He drew them up AFTER THEIR FAMILIERS, that each man might feel he was fighting for his brethren, sons, etc.

14. AND I LOOKED. He saw the enemy coming. ROSE UP, to take command and give orders. AND SAID. He spoke a few words to encourage his men, telling them to remember whom they fought under,—namely, the Lord; and what they had to fight for—namely, their homes, and all they held dear.

V. 15. THE ATTACK WAS NOT MADE, however. Perhaps the attacking party received word from their allies within the walls; perhaps they saw for themselves that the surprise had failed, and the Jews were prepared. This was not the first nor the last time when thorough preparation for fighting removed the necessity of fighting.

16. HALF OF MY SERVANTS. His personal retainers, trained men, who had guarded him on his journey. They were divided into two companies, who alternately worked and acted as guard. They could not work in their armor. HABERGONS, Old English for coat-of-mail, from "halo" (neck) and "bergen" (to protect). THE RULERS, rather captains, WERE BEHIND, with the warriors, and in the best position to direct the work and lead the soldiers.

17. THEY THAT BARE BURDENS. The carriers who could steady their load with one hand and hold their weapon in the other.

18. THE BUILDERS required both hands in laying the wall, so that they carried their swords by their side, ready to be grasped at a moment's warning.

Practical. Faith and works went together. Watching and praying, weak when apart, are a Gibraltar of strength when united. Praying is not a substitute for the use of means, but the power that inspires zeal and activity, quickens the invention, sharpens the intellect. And on the other hand, as Dr. Crosby says, "All the natural means, whether of mind or matter, form channels through which God conveys his grace in answer to prayer. To stop these channels is to cancel prayer." The work was completed in the brief time of fifty-two days—on the 25th of Elul (the last of September). The walls must have been three or four miles long.

The new cabinet for Ontario was sworn in by Lieut. Governor Mowatt as follows: Premier and provincial treasurer, G. W. Ross; attorney general, J. M. Gibson; minister of education, Richard Harcourt; minister of agriculture, John Dreden; commissioner of crown lands, E. J. Davis; provincial secretary, J. R. Stratton; minister of public works, F. R. Latchford; ministers without portfolio, J. T. Garraw and Wm. Hart. It is positively stated ex-Premier Hardy has declined a seat on the high court bench.

Mr. William Fitzhugh Whitehouse, of Newport, R. I., accompanied by several Englishmen, will leave England on October 24 with an exploring expedition for Abyssinia. The British Resident in Abyssinia is helping in the arrangements, and the Royal Geographical Society of London has lent the expedition a number of valuable instruments. The expedition will go to western Abyssinia by way of Adis Abeba, where Mr. Whitehouse will be received by Emperor Menelik. Mr. Whitehouse will take sixty armed men, eighty Somali and Abyssinian porters, and ninety camels.

Admiral Sampson was presented with a sword at Trenton on Wednesday by Governor Voorhose on behalf of the State of New Jersey, as a mark of appreciation of his services during the Spanish war.



For headache (whether sick or nervous) toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure.

A CURE FOR ALL SUMMER COMPLAINTS, DYSENTRY, DIARRHOEA, Cholera Morbus.

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

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

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There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief. Price 25 cents per bottle. Sold by all druggists.

Radway's Pills

Always Reliable. Purely Vegetable

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles.

SICK HEADACHE,

FEMALE COMPLAINTS,

INDIGESTION,

DYSPEPSIA,

CONSTIPATION,

—AND—

All Disorders of the LIVER.

Observe the following symptoms, resulting from diseases of the digestive organs. Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, digest of food, fullness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flashes of heat, burning in the flesh.

A few doses of Radway's Pills will free the system of all the above-named disorders. Price 25 cents a box. Sold by all druggists or sent by mail. Send to DR. RADWAY & CO., 7 St. Helen St., Montreal, Can., for book of advice.

Dissolution of Partnership

The partnership heretofore existing between A. A. Ford and W. H. Snyder, as real estate and insurance agents, under the firm name and style of FORD & SNYDER is this day dissolved. The business heretofore conducted by the firm will hereafter be conducted by the subscriber.

A. A. FORD. Berwick, N. S.

A LARGE NUMBER OF FINE FARMS NOW OFFERED

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150... FIRE TUESDAY destroyed the brood mare stable on the stock farm of the racing firm of Gideon & Daley in Holmdell, N. J. Twenty-two mares and six fillies quartered in the stable were burned. Loss \$25,000.

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And you will have satisfaction

EVERYTIME

ERYSIPELAS.

This dangerous Blood Disease always cured by Burdock Blood Bitters.

Most people are aware how serious a disease Erysipelas is. Can't rout it out of the system with ordinary remedies.

Like other dangerous blood diseases, though, B.B.B. can cure it every time.

Read what Rachel Patton, Cape Chin, Bruce Co., Ont., says:

"I wish to state that I used Burdock Blood Bitters for Erysipelas in my face and general run down state of my health. I tried many remedies but all failed to cure. I then tried B.B.B. Two bottles nearly cured me and four bottles completely cured me."

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From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year.

CARLETON, ST. JOHN.—One was baptized on Sunday, Oct. 22nd. A rally of the Sunday School was held last Sunday in connection with which an interesting service was held.

DORCHESTER.—One young man and three young women were baptized here in the Baptist church, by the Rev. C. C. Burgess, last Sunday evening.

BALTIMORE, ALBERT Co.—It was our privilege to visit the baptismal waters in this place on Sabbath, 22nd inst.

WINDSOR, N. S.—We expect now to have everything in readiness for dedication Nov. 19th. Some are confessing Christ and awaiting baptism.

HOPWELL, N. B.—I thought perhaps a word from me might not be out of place I have been here now nearly two months.

1ST HILLSBORO.—The Rev. I. Bennett Anderson, of London, England, recently conducted two and half weeks' of special services here.

lecture on his Evangelistic Experiences Round the World. A large audience assembled, and for nearly two hours were entertained and instructed by our brother's thrilling life-story.

NEW GLASGOW, N. S.—Rev. A. J. Vining of Winnipeg, according to appointment, has just visited us.

Quarterly Meeting. The Lunenburg Co. District Meeting convened with the Chester church on Oct. 9th and 10th.

The first meeting was of an evangelistic nature, Rev. H. S. Erb preached the sermon from Zech 4:6, dwelling upon the necessity of the indwelling of the Holy Spirit in order that men be useful in the Kingdom.

The business of the session was conducted on Tuesday morning. No special interest has been manifested in the various churches during the last quarter.

After the business report, a paper was read by Rev. E. P. Churchill on "How to make the Prayer Meeting interesting."

Most of the afternoon session was devoted to W. M. A. S. work. In the evening Rev. J. E. Blakeney preached an enthusiastic sermon from Rev. 21:27.

The Baptist ministers of St. John, met in their usual weekly conference on Monday morning. Encouraging reports were received from the churches.

Temperance Day. In order to sustain and create temperance sentiment throughout the constituency, the Maritime Baptist Convention's Committee on temperance hereby recommends the churches to observe Sunday, November 26th, as "Temperance Day."

Dr. T. L. Cuyler, speaking with reference to the United States of America, recently said: "Let us have a fresh educa-

ROYAL BAKING POWDER

ABSOLUTELY PURE Makes the food more delicious and wholesome

tion against the deadly evil of the drinking customs. Christ's churches are neglecting this; Sunday Schools are neglecting this too much; parents are neglecting this; temperance societies have largely disbanded; moral effects are dying out; and fearfully are we paying for this wretched policy."

By way of method we would suggest (1) that pastors preach a temperance sermon in the forenoon; (2) that a special service be held in connection with the Sunday School in the afternoon, including the pledging of pupils.

In behalf of the Committee, F. H. BEALS, Chairman.

Canso, Oct. 9th.

Personal.

Rev. J. D. Wetmore of Hampton Station, begins on Nov. 1st his work as pastor of the Coldstream group of churches in Carleton County.

Rev. F. D. Davidson, late of Elgin, Albert County, has accepted a call to the pastorate of the Hopewell, church in the same county and has entered upon his work there.

Rev. I. C. and Mrs. Archibald, who lately spent several days in St. John, the guests of Rev. J. W. Manning, have gone to Halifax where they expect to make their home for a time.

The MESSENGER AND VISITOR was favored with a call from Rev. G. W. Schurman, of Bear River, N. S.

The pulpit of the Brussels Street church was occupied last Sunday most acceptably by Mr. Howard Roach, who last year completed his course at Acadia.

Cash for Forward Movement.

- Isaac Shaw, \$25; N. R. Westcott, \$1; Mrs. J. Woodley, \$1 25; Mrs. J. W. Higgins, \$2.50; Melinda Higgins, \$2.50; T. R. Black, \$1.25; W. A. Newcomb, \$2; Selden N Sanford, \$2 50; Rev. E. P. Churchill, \$3; H. O. Dodge, \$1; Nathan Langille, \$2; Cornelius Wentzel, \$1 25; Jordau DeLong, \$1 25; Ed. Kaulback, \$1; Alistair DeLong, \$1; Maud DeLong, \$1; S. Veniot, 50c; W. E. Read, \$3; L. M. Smith, \$2.50; J. B. Lutz, \$50; J. W. Dobson, \$20; Amos Nichols, \$4; Ira L. Giffin, \$1 25; A. Chip Giffin, \$2 50; Spurgeon McMillan, \$2; Samuel Cook, \$2; Walter Cook, \$2; Margaret C. Barsa, \$5; W. H. Robinson, \$10; Alice and Lavinia Bigelow, \$5; L. S. Payzant, \$25; L. K. Payzant, \$12 50; Saul Mosher, \$5; Carmina Flebb, \$1; Capt. B. Powell, \$1.25; J. H. Bentley, \$6 25; A. C. Layton, \$5. We are very thankful to all who are remembering Acadia in her needs.

93 North St., Halifax, Oct. 25

Quarterly Meeting.

On the seventeenth instant at the Baptist church, Dorchester, the Westmorland Quarterly Meeting was organized by the election of the following officers: Rev. C. C. Burgess, president; Revs. J. G. A. Belyea and J. E. Tiner, vice-presidents and F. W. Rimmerson, S. C'y Treas.

most able and interesting sermon from the text, John 1:14. The sermon was followed by an after meeting led by Rev. F. W. Paterson. The following morning there was a ministerial conference and in the afternoon, conferences on the needs of Westmorland County and one on revivals, both led by the President, Rev. C. C. Burgess.

At the Grand Division S. of T., meeting Thursday afternoon in St. John, the committee on the state of the order urged the Grand Division to exert itself to the utmost to make the coming year one of marked success.

They recommended the organization of District Divisions and the vigorous pursuit of young people's work.

CANCER And Tumors cured to stay cured, at home; no knife, plaster or pain. For Canadian testimonials & 150-page book—free, write Dept. 12, Mason-McCormack Co., 577 Sherbourne Street, Toronto Ontario.

Blue Serges Have you ever stopped to think why yachtsmen wear blue serge cloth? The reason is there is no tougher or dressier fabric than blue serge of good quality.

NERVES Are the electric wires of the body. Along them flash the magnets of life currents. When the nerves are out of order the current moves slowly.

MONTE... at the res... Clark, 157... the Rev. V... teith to Be... FIRTH-I... B. Woodla... Frank Alw... Co., and... daughter... port. HAMILT... the bride's... 7th, by Pa... ton and L... JOHNSON... Windsor, G... George Jo... Prevost of... KINSMAN... the bride's... Rev. E. O... of Billtow... of Den Ja... Scotia. PATRIQU... Neil Patri... M'CALON... Oct. 23rd... 31 years... mourn the... McCULL... Mrs. Hugh... husband a... privied of a... STRONG... Oct. 3rd, J... was highl... ber of the... daughters... father. WARD.—... October, R... Mrs. Fred... The parent... the sincere... munity. WALLAC... Oct. 22nd... death occu... aged 70 y... member of... for a numb... ing husban... their loss. FAIRWE... N. B., on t... illness, M... weather of... ed leaves b... and two da... She was 56... some ten y... uniting wi... WHITMA... of Charles... 22nd, in h... peaceful, a... were, "I... faithful me... gave prom... funeral was... spoke from... MINARD... Oct. 18th... For twenty... staunch fr... church, an... tinued to h... trust. Th... gave a fe... blood of Je... all sin." SIERSON... youngest... (widow,)... aged 12 y... child, but... Thursday... vey, and... which dev... only lived... conducted... attended.

MARRIAGES.

MONTRITH-AKERLEY. - On 19th inst, at the residence of Mr. and Mrs. Amion Clark, 157 Main St., St. John, N. B., by the Rev. W. J. Gordon, Kara, Milton Monteth to Bernice Akerley.

FIRTH-BENHAM - Oct. 10th, by Rev. J. B. Woodland, at Lockeport, N. S., Mr. Frank Alvin Firth, of Brighton, Shelburne Co., and Miss Jennie Locke Benham, daughter of Mr. Louis Benham of Lockeport.

HAMILTON-UPSHAW. - At the home of the bride's parents, Five Mile Plains, Oct. 7th, by Pastor A. A. Shaw, James Hamilton and Louise Upshaw.

JOHNSON-PREVOST. - At the parsonage, Windsor, Oct. 23rd, by Pastor A. A. Shaw, George Johnson of Falmouth, and Caroline Prevost of Five Mile Plains.

KINSMAN-CRAIG. - At the residence of the bride's father, on the 18th inst, by the Rev. E. O. Read, Mr. George E. Kinsman of Billtown, and Miss Jennie M., daughter of Dea. James Craig, of Cambridge, Nova Scotia.

DEATHS.

PATRIQUIN. - At Amherst, October 21st, Nell Patriquin, aged 63 years.

MICALONEY. - At Great Village, N. S., Oct. 23rd, Mrs. Andrew Micaloney, aged 31 years. A husband and five children mourn the loss.

MCCULLY. - At Belmont, N. S., Oct. 24, Mrs. Hugh McCully, aged 53 years. A husband and one daughter are thus deprived of a devoted wife and mother.

STRONG. - At South Waterville, N. S., Oct. 3rd, James strong, aged 59 years. He was highly esteemed, and a worthy member of the Baptist church. The sons and daughters mourn the loss of a loving father.

WARD. - At North Alton, on the 8th of October, Roy, beloved son of Mr. and Mrs. Fred Ward, aged 11 years and 6 mo. The parents in their bereavement, have the sincere sympathy of the entire community.

WALLACE. - At Greenwich, on Sunday, Oct. 22nd, after a lingering illness, the death occurred of Mrs. Charles Wallace, aged 70 years. Deceased was a faithful member of the Baptist church at this place for a number of years. Leaves a sorrowing husband and two children to mourn their loss.

FAIRWEATHER. - At Cumberland Point, N. B., on the 18th inst., after a lingering illness, Mary A., wife of Isaac Fairweather of Cumberland Bay. The deceased leaves besides her husband, two sons and two daughters to revere her memory. She was 56 years of age, and was baptized some ten years since by Elder Springer, uniting with the 1st Grand Lake church.

WHITMAN. - Sophie Whitman, daughter of Charles Whitman, Inglisville, died Oct. 22nd, in her 20th year. Her death was peaceful, and her last words to her mother were, "I am going home." She was a faithful member of the Baptist church and gave promise of great usefulness. Her funeral was largely attended and the pastor spoke from Luke 10: 42.

MINARD. - At Dorchester, Mass., on Oct. 18th, David Minard, aged 65 years. For twenty years he was a member and staunch friend of the Billtown Baptist church, and after leaving Nova Scotia continued to live a life of simple and earnest trust. The corner stone of his faith he gave a few days before he died. "The blood of Jesus His soul cleanseth us from all sin."

SHERSON. - At Albert, Oct. 23rd, Hattie, youngest daughter of Mrs. Sierson, (widow,) after only three days sickness, aged 12 years. She was a very quiet, nice child, but never very strong. The previous Thursday she attended the "Fair" at Harvey, and there contract d a severe cold which developed into pneumonia and she only lived three days. The funeral was conducted by the pastor and was largely attended. The school children marched

in a body to the grave, and there witnessed the burial of their playmate.

BROOKS. - At Freeport, Digby Co., N. S., Sept 25th, Hannah G., wife of Fred Brooks, and second daughter of Mr. and Mrs. William H. Powell, aged 24. Sister Brooks professed faith in Christ, March 10th, 1894, and was baptized into the fellowship of the Freeport Baptist church by the Rev. E. A. Allaby. She was held in high esteem by all who knew her. Her death has cast a gloom over her neighborhood. Much sympathy is expressed for Mr. Brooks in his sore bereavement. Her remains were interred in Freeport.

ROSS. - At Charlottetown, P. E. I., Oct. 23rd, Miss Frances E. Ross, aged 42 years. Miss Ross was the fourth daughter of the late Rev. Malcolm Ross. She had been a follower of Christ for more than twenty years, at the time of her departure being a member of the Charlottetown Baptist church. She was an active and energetic worker in the Sunday School and the Young People's Union. Her Christianity was of the practical type and made itself known in deeds rather than words. She leaves five sisters and two brothers. She is the first of Father Ross' grown children to follow their noble parents to the land of rest.

MCCLELAN. - At Boston, Sept. 30, Peter McClelan, aged 32 years. Several years ago Mr. McClelan went to the States, and for some time had been in the employ of the Street Railway. He was going into the car shed when he was caught by a car coming out, and crushed to death. His remains were brought to Riverside, Albert Co., where they were interred. He was a nephew of Governor McClelan and leaves three sisters and a large circle of friends to mourn. His funeral was very large. The services were conducted at the residence of his brother-in-law, Capt. Henry Turner, by the pastor, assisted by Rev. Mr. Comben and Rev. T. Bishop.

DOWNING. - At Elgin, Albert Co., N. B., Oct. 2nd, Michael Downing, aged 47 years. For about a year our brother had been ailing, but thought his trouble was due to indigestion. Later his physicians concluded that he was the victim of incurable disease. When he learned the worst, he at once set his house in order and resigned himself fully into the hands of God. Many years before he gave his heart to Christ, and now he found him all he needed in his sickness and death. His sickness was short but very severe, he bore his sufferings with Christian fortitude, and looked forward with longing for release. He leaves a wife and five children. One daughter by a previous marriage, is at Normal school. By request Rev. F. D. Davidson preached his funeral sermon.

WRY. - At Sackville, N. B., Sept. 28th, Albert D. Wry, in the 62nd year of his age. Our departed brother was taken with typhoid fever, and although a strong man he was unable to resist its ravages, and after a short illness passed away. He was baptized by Rev. D. G. MacDonald, when pastor of this church. Since that time he has proven himself a worthy member. He was a man highly respected in the community in which he lived for the sterling qualities of his character. In the last hours of life he found his Saviour with him. He leaves behind him a wife and three sons to mourn their sad loss. The sympathy of a large circle of friends is with them in their great affliction.

COOK. - At Canso, on the 17th inst., Mrs. T. C. Cook, widow of the late T. C. Cook, collector of customs. Mrs. Cook was the eldest daughter of the late W. J. Bigelow, Esq., of Canso, and leaves two brothers and two sisters four sons and four daughters to mourn her loss. The deceased was a most estimable Christian lady, and was beloved by all who made her acquaintance. Her children will rise up to call her blessed. Her type of piety was sweet and persuasive. In the varied duties of life as wife, mother and friend, she was a pattern for all. Her home was bright and sunny. It could not be otherwise with such a woman at its head. She was a devoted member of the Baptist church, a charter member of the W. M. A. S. in con-

Furniture.

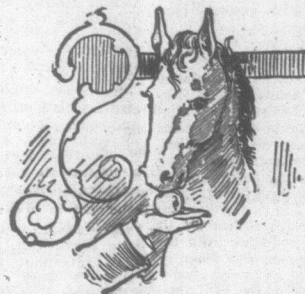
The newest designs are always to be found in the large stock of Household Furniture maintained in our warehouse.

We make it a point to sell only such goods as are strongly and thoroughly made and that will give the greatest satisfaction, and also at prices which will be found to give the best value possible.

In Bedroom Suits of three pieces, Dining Tables and Sideboards at a low price we are showing exceptionally good values, and it will pay to write for our photos of these goods.

Write us for anything desired in Furniture and we will furnish photographs and prices.

Manchester Robertson & Allison



How to treat your Horse

A good horse deserves good treatment. The handsomest poise of the head is that of pride. Instil pride in both your horse and yourself at the same time by selecting a new set of our handsome Driving Harness, a nice Blanket, or a nice Fur Robe. Our establishment for HORSE FURNISHING GOODS is the largest in the Maritime Provinces.

Orders by mail promptly attended to. H. HORTON & SON, 11 Market Square, St. John, N. B.

nection with the church, and for years its treasurer. She is gone to her reward. "Blessed are the dead who die in the Lord."

HETHERINGTON. - On Sept. 26th, at the residence of Capt. Starke, Main St., St. John, James G. Hetherington, of Johnston, Queens Co. Bro. Hetherington, accompanied by his wife, came to the city the day previous, apparently in good health and en route to Boston. He was taken suddenly ill while attending to business, and his son, Dr. G. O. A. Hetherington, Superintendent of the Lunatic Asylum, was hastily summoned. But medical aid could not avail. He entered into rest at 9 p. m., aged 77 years. In the Johnston Baptist Church he was a pillar of strength and a deacon for many years. He leaves a noble record as a faithful man of God. As a business man and citizen he has long been prominent in his community and country. He was well known and beloved and esteemed. A very large circle of friends mourn his loss. He was married twice, and leaves a wife and four children, viz. Dr. Geo. A. Hetherington, Superintendent of the Lunatic Asylum; Prof. E. M. Hetherington, Kansas City University; Robert W. Hetherington, Queens Co. and Mrs. A. B. Jones, of Kara, Kings Co. Appropriate religious service, conducted by Rev. E. W. Kelly, was held on the morning of the 28th, after which the remains were taken by Steamer S'art to Johnston for interment.

practiced medicine at Oak Bay. Her father and his brother, Rev. Henry Coulter, after being educated at Glasgow University came from their home in the North of Ireland. Her mother was Eleanor Randall of Bayside but whose family had moved there from Liverpool, N. S. Mrs. White was the eldest of a large family, all of whom she has survived, the last being Mrs. Robert Polley, who died May 23 last. During the life-time of her first husband, Alex. Gillis, she lived for ten years in Ireland, during which time she was intimate with the family of the late John Hall, D. D., who when preaching his first sermon before the Presbytery, stopped at her house. She was married to the late Gilbert White for many years a deacon of Brussels Street church, St. John, who died 12 years ago. She was baptized in 1869 by Rev. Timothy Harley. For the past six years she has lived most of the time with her son, Pastor G. J. Coulter White, at Annapolis Royal, N. S. The past summer she has spent in Sussex. Mrs. White was a noble Christian woman. She was kind, generous and thoughtful for others. Her faith was strong in her Saviour. During her last illness she frequently spoke of her assurance of a home with Christ in glory. She was buried from the home of her step-son, George H. White, the pastor of the Sussex church, assisted by the Rev. Mr. Sutherland, Presbyterian, conducted the funeral service.

WHITE. - At Sussex, N. B., October 22, Eleanor A. White, widow of the late Gilbert White, aged 79 years. Born in Charlotte County, daughter of late John Coulter, M. D., who for many years

According to the Berlin correspondent of London Daily Mail, Emperor Nicholas and Emperor William will meet at Darmstadt before the Kaiser goes to England.



Walter Baker & Co.'s Breakfast Cocoa.

"The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand."

A copy of Miss Parloa's "Choice Receipts" will be mailed free upon application.

WALTER BAKER & CO. LTD. ESTABLISHED 1780. Branch House, 6 Hospital St., Montreal.

The Right Kind of a Head.

Everybody has heard of President Lincoln's reply when asked the question:— 'How long ought a man's legs to be?' that he had 'always thought that a man's legs ought to be long enough to reach from his body to the ground.'

Somewhat similar was the answer given by a Western farmer who went to town one windy day in March. Seeing several men chasing their hats along the street at a considerable sacrifice of dignity, he remarked:

'If them fellers had the right kind of heads they wouldn't have no such trouble as that.'

'Do you have the right kind of head, uncle?' inquired a bystander.

'Yes.'

'Don't your hat never blow off?'

'Never.'

'Well, what is the right kind?' he was asked by several.

'Why,' rejoined the old farmer, 'the right kind of head is one that you can push up into a hat far enough to hold it on tight.'

There was more in his answer than appeared on the surface.—'Ram's Horn.'

A Veteran's Trials.

ATTACKED WITH KIDNEY TROUBLE IN AN AGGRAVATED FORM.

His Digestion Became Impaired and His Case Was Looked Upon as Hopeless— Dr. Williams' Pink Pills Restored Him When Other Medicines Failed.

From the Telegraph, Welland, Ont.

Among the residents of Port Robinson there are few better known than Mr. Samuel Richards, who has resided in that vicinity for some twenty-seven years. Mr. Richards came to Canada from Illinois, and is one of the veterans of the American civil war, having been a member of the 7th Illinois regiment. Mr. Richards is also one of the vast army who bear willing and cheerful testimony to the value of Dr. Williams' Pink Pills for Pale People. To a reporter who recently interviewed him he said: "I very gladly testify to the great merit of Dr. Williams' Pink Pills. A few years ago I fell a victim to one of the worst forms of kidney trouble. I was tortured with terrible pains across the back. I could neither sit up or lie down with any degree of ease. I consulted a doctor, and he gave me medicine which I took from time to time, but instead of helping me I was growing worse. My digestion became impaired and I suffered from additional pains in the stomach. I would feel cold along the spine and in the region of the kidneys; sparks would apparently float before my eyes, and I would have frequent headaches. I then began using a medicine advertised to cure kidney trouble, but to no avail; it left me poorer in pocket, while I grew worse in health. I fell away in flesh until my neighbors scarcely knew me. In my day I have undergone many hardships and a great deal of pain, having been through the American war; but in all this I never experienced the dread that I now have when I recall this sickness; not even the hour when I was captured and dragged within two miles of Libby prison. My sufferings were intensified by the stomach trouble. I could not eat and was bent almost double from pain, in fact I deemed myself a wreck. One day R. A. Abbey, general merchant, advised me to try Dr. Williams' Pink Pills, and as he highly recommended them I purchased three boxes, and before they were used I could feel improvement. I kept on taking them until I used twelve boxes and am now so well and strong that I can do two day's work in one and weigh 226 pounds. My cure was a surprise to everyone in the community, as all thought my case hopeless. I feel so gratified that I consider this testimony compensates only poorly for what this medicine has done for me, and I believe I would have been dead if I had not taken Dr. Williams' Pink Pills.

The experience of years has proved that there is absolutely no disease due to a vitiated condition of the blood or shattered nerves, that Dr. Williams' Pink Pills will not promptly cure, and those who are suffering from such troubles would avoid much misery and save money by promptly resorting to this treatment. Get the genuine Pink Pills every time and do not be persuaded to take an imitation or some other remedy from a dealer, who for the sake of the extra profit to himself, may say is "just as good." Dr. Williams' Pink Pills cure when other medicines fail.

News Summary

The hospital at Sagua la Grande, Cuba, collapsed Saturday. Of the forty-two inmates, four were killed and twenty-six injured.

Mrs. Susan B. Emory, of Salt Lake City, is said to be the largest woman mine owner and the richest woman of the Rocky Mountain region.

At Johnville, Carleton county, Monday James Sweeney, 70 years old was burned to death in his home. The other inmates escaped in their night clothes.

An investigation of the damage sustained by the Germanic at Liverpool on Wednesday showed that four of the starboard plates were smashed in and that the frames were broken and the stringer plate cut.

An Indian named Sabourn, of Slave Lake, charged with the murder of his sister-in-law, has been found guilty and sentenced to be hanged at Fort Saskatchewan, N. W. T., on Dec. 22.

In the House of Commons on Monday Patrick O'Brien, Parnellite, said the hands of Joseph Chamberlain were as much stained with blood as those of any murderer. The House by a vote of 316 to 26 suspended him.

The Dominion government has been formally apprised that the British and United States governments had finally accepted the provisional Alaskan boundary as fixed by Sir Louis Davies and Ambassador Choate.

Frank Maloe, an Italian, was killed at West Springfield, Mass., on Tuesday by the premature explosion of a charge of dynamite. Maloe's body was thrown nearly two hundred feet by the force of the explosion and was terribly mangled.

No rain has fallen for five weeks in sections of Pennsylvania and the forests of Centre county are being swept by fire. Thousands of acres of fine timber land have been ruined, and in many sections of the county people have had to fight to save their homes from the flames.

Schooner Phoenix, from Labrador, struck a rock off St. John's Saturday night and sank almost immediately. Her crew of eight men scaled a precipice five hundred feet high, but could not reach the summit of the hill beyond and remained exposed to the storm all night, not being rescued until Sunday morning.

Miss Eliza Livermore, who died at Melrose, Mass., Oct. 18, was a sister of Mrs. Mary Livermore, the well known leader in women's work. She was 90 years old. She leaves a brother Jonas Livermore, of Blackwood, N. J., who at 98 still attends to business.

The National Council of Women, in session at Hamilton, Ont., on Saturday, elected officers for the year as follows: Advisory president, Countess of Aberdeen; president, Lady Taylor; vice-presidents, Lady Laurier and Lady Thompson; provincial vice-presidents—Nova Scotia, Mrs. F. W. Bordon; New Brunswick, Lady Tilley; Prince Edward Island, Lady Davies; treasurer, Mrs. John Hoodless, of Hamilton; recording secretary, Mrs. Wilmoughby Cummings, of Toronto; corresponding secretary, Miss Teresa Wilson, of Ottawa.

The new cabinet for Ontario has been sworn in as follows: Premier and provincial treasurer, G. W. Ross; attorney general, J. M. Gibson; minister of education, Richard Harcourt; minister of agriculture, John Dryden; commissioner of crown lands, E. J. Davis; provincial secretary, J. R. Stratton; minister of public works, F. R. Latchford; ministers without portfolio, J. T. Garrow and Wm. Hart. It is positively stated ex-Premier Hart has declined a seat on the high court bench.

It is reported that the Duke of Connaught was very anxious to take his place among his brother officers fighting for his Queen mother. General Sir Redvers Buller felt in a quandary, and tried to persuade His Royal Highness against it. The Duke after much pleading, prevailed upon the Queen to ask Sir Redvers, but the General was equal to the occasion. "Madam," he said, "you have many gallant officers, but only three sons. Keep them at home." The Queen gladly acquiesced, and there the matter ended.

The annual meeting of the Canadian Bankers' Association opened at Montreal on Wednesday. There was a large attendance from all over the Dominion. The committee on prize essays awarded prizes as follows: Best papers on Insolvency Legislation, 1st prize, Thos. G. McMaster, teller Canadian Bank of Commerce, Toronto; 2nd, A. Gordon Tait, ledger clerk, Merchants' Bank of Halifax, Montreal. Best papers on Protection of Bank from External and Internal Ruining, 1st, H. S. P. Deane, Bank of British North America, Brandon, Ont.; 2nd, P. C. Gomery, ledger keeper, Molson's Bank, Quebec.

How many people realize the vast possibilities of Siberia? The lands in the Amoor and Siberian regions are rich beyond belief. Their 5,213,956 square miles are inhabited by only 4,000,000 soldiers. In recent years, however, the number of immigrants (400,000 last year) has been equalled only by the tide which poured into the United States in the past. This vast territory, long looked upon as a barren waste is destined to be one of the world's richest and most productive sections. In northern France wheat ripens in 137 days; in Siberia in 107. Even strong night frosts do not injure the young seed. Under such conditions the possibilities of agriculture are practically unlimited. The building of the trans-Siberian railway has already added to the Russian empire's wheat product.

The Farmer Boy.

Pulling the weeds from the garden,
Driving the cows home at night,
Dropping the corn in the springtime,
Nailing a pale on tight;
Hunting for eggs in the barnyard,
Looking for turkeys astray,
Carrying lunch to the reapers,
Tossing the new mown hay;
Riding the horses to water,
Feeding the chickens and cows,
Throwing the hay to the mangers,
Down from the fragrant mows;
Whitewashing corn-cobs and fences,
Gathering fruit from the trees,
Covering flower beds in autumn,
For fear of an early freeze;
Pumping the clear, cold water,
Chopping an arm-load of wood—
These are the farmboys gymnastics;
They're cheap, but none the less good. —Ex.

Are You Easily Tired?

Just remember that all your strength must come from your food. Did you ever think of that? Perhaps your muscles need more strength, or your nerves; or perhaps your stomach is weak and cannot digest what you eat. If you need more strength then take

SCOTT'S EMULSION

of Cod-Liver Oil with Hypophosphites. The oil is the most easily changed of all foods into strength; and the hypophosphites are the best tonics for the nerves. SCOTT'S EMULSION is the easiest and quickest cure for weak throats, for coughs of every kind, and for all cases of debility, weak nerves, and loss of flesh.



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

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of a remedy depends largely upon its acceptance and retention by the stomach. Cod Liver Oil is, perhaps, the most nauseating and objectionable, and at the same time the most valuable agent employed in the treatment of wasting diseases.

PARKS PERFECT EMULSION

of Cod Liver Oil, with Hypophosphites and Guaiacol, is so prepared and emulsified that this disagreeable tendency is entirely eliminated. It has a prompt and valuable specific action in the treatment of Consumption, Bronchitis and all wasting diseases. It is especially prescribed as a tonic for weak and delicate children and adults. It is retained by the most capricious and delicate stomach.

Price 50 Cents per Bottle of all Druggists.

Manufactured by Hattie & Mylius, HALIFAX, N. S.

CANADIAN PACIFIC RY.

Travel in Comfort —ON THE— PACIFIC EXPRESS.

Lv. Halifax	7.00 a. m.	Mo	Tu	W	Th	Fr	Sa
Lv. St. John	4.10 p. m.	Mo	Tu	W	Th	Fr	Sa
Ar. Montreal	8.35 a. m.	Tu	W	Th	Fr	Sa	Su
Lv. Montreal	9.45 a. m.	Tu	W	Th	Fr	Sa	Su
Ar. Vancouver	12.30 p. m.	Su	Mo	Tu	W	Th	Fr

A TOURIST SLEEPER

On above train every Thursday, from MONTREAL and runs to SEATTLE, without change. Double berth rates from Montreal to Winnipeg, \$4.00; to Medicine Hat, \$6.00; Calgary, \$8.00; Vancouver and Seattle, \$8.00. For passage rates to all points in Canada, Western United States and to Japan, China, India, Hawaiian Islands, Australia and Manila, and also for descriptive advertising matter and maps, write to

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On account of change of condition and decline of life, I offer for sale my FARM of 100 acres, admirably situated in one of the most productive and beautiful sections of the Annapolis Valley, 2 1/2 miles from Kingston Station—one of the large fruit centers. Two churches, school and new hall, all within one mile. Description, terms, etc., on application.

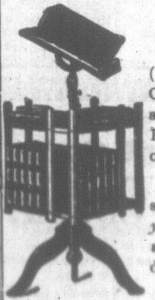
JOHN KILLAM, North Kingston, N. S.

Mrs. F. X. Bourdon, of Montreal, is the mother of thirty children.

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Sent prepaid to any address for Six New Subscriptions to the MESSENGER AND VISITOR. This would make a most beautiful gift.



The Farm.

In a Hurry to Get Rich.

I have in mind the case of a young man who had a good business and was doing well. Just when he was feeling particularly anxious to do a little better, however, an agent of a real estate improvement company persuaded him to take a small amount of stock in the concern. He thought he knew the man he was dealing with, and, having confidence in his judgment and relying upon his veracity, he became an easy prey to this dangerous form of speculation.

The old story of the camel which thrust its head into the tent of its master only to demand admittance for his entire body was speedily repeated in the case of this unfortunate young man. The hundred dollars which he originally invested was shortly followed by a hundred more, which the agent declared had been expended in improving the property, so that it would sell for more in the near future. Demands now came thick and fast, and the young man was compelled to borrow in order to keep up his payments. His farm was soon mortgaged, and still no signs of getting back what he had put in. Once he had a chance to dispose of his interest in the company so that he would have realized about 50 per cent of the amount he had invested. But he thought he would hold on a little longer. The last I knew he was trying to raise another \$100, and the agent had assured him that the prospect was very bright. I do not expect he will ever realize a tenth part of what he has sunk in the venture, saying nothing about the fortune he hoped to gain.

Almost the most harassing thing I ever had to do was to get rid of a man who wanted me to become a partner with him in the placing of a new kind of oats for which he claimed wonders. The trouble was that I had known the man for years, and had always respected him as an honest man; The plan of operation was so evidently crooked and so palpably called upon me to take part in a grand swindling scheme that I lost all sort of patience with the man and had all I could do to keep myself in control until I saw the last of him. The man who for the sake of getting rich a little faster will deceive his neighbors is not much better than a highway robber. I have always tried to believe that the fellow who tried to work me into this scheme was honest himself, his great fault having been that he had succumbed to the mania of these latter days to accumulate property faster than he could in the ordinary way.

It seems to me that a good many fathers have a good deal to answer for. They are continually holding up to their boys this man who has become wealthy by sharp dealing or that one who has reached a degree of success in politics, or something equally as questionable. Instead of encouraging their sons to be faithful in the calling to which they have undoubtedly been chosen, and by following which they may be happy and truly respected and respectable citizens, they seek to inspire them to imitate the men who, while they may be wealthier than most men, are, as a matter of fact, of small worth to society.

It is not the dollar we get which makes us happy, but the way we get it and the use we make of it after we have got it. If there is any one thing I have tried to teach my boys it is that there is only one way to succeed in this life, and that is by following the plain, though sometimes narrow, path of honest toil. This may seem like a plodding gait. So be it. If it takes us to the haven of happiness, well and good. We are not sure where the road of speculation will lead us to. It has proved to be the everlasting ruin of many and many a good man.

I suppose all men who enter upon the life of a speculator think they will not fall where others have. They are impressed with the idea that they will profit by the failures of their neighbors and cannot help succeeding. I think every one ought to think well of himself. That is right. But unless we have discovered some infallible

way of keeping from getting burned, why should we be conceited enough to believe that we can stick our fingers into the fire with safety?

Teach the boys that the way of the speculator is exceedingly hard. It ends in many a heartache and leads to wrecked happiness. Patient industry never has failed to bring happiness and a reasonable degree of success. It never will if coupled with right habits and honest dealing with God and man. Don't be in too big a hurry to get rich.—Edgar L. Vincent.

Old Hens and Moulting.

Much has been said against the keeping of hens that are over two or three years old, and there is only one point against them, which is that each year a hen will moult later in the season, and the older the hen the later in the season will she moult. When winter comes it many times catches her before she is fully covered with feathers; as a result she will be set back and suffer from the cold, and perhaps not commence laying before the spring.

A little judicious treatment with nitrogenous food not only benefits the fowls, but shortens the period of moulting, and in addition to that the growth of plumage is stronger and heavier, the fowls being then better able to stand the cold winter. The appearance of the fowls is also improved. The feathers look better and the fowls take on fat and meet the cold weather of winter with a vigorous constitution and in good health, which otherwise might not have been the case.—(Mirror and Farmer.

Killing Lice on Farm Stock.

Rub the frying from salt meat along the backbone and about the head of the animals troubled with lice. If this is repeated a few times they will be killed. There is no danger from using this, and as every farm has plenty of salt meat, the remedy is not expensive. Use this for horses and cattle. For hogs I make a strong soap and wash them with it. It keeps them very healthy.—(H. Manzey, in American Agriculturist.

A facetious correspondent submits this literary query and witty reply: "Which was the most industrious writer, Charles Dickens, Bulwer Lytton or Samuel Warren?" "Dickens, for he wrote 'All the Year Round,' while Lytton wrote 'Night and Morning,' and Warren wrote 'Now Then.'" True; But, in justice to the latter gentleman, it should be remembered that, while Dickens wrote some novels, Warren wrote "Ten Thousand a Year."

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Nothing Vague or Indefinite About Results.

There is nothing indefinite about the kind of "good health" that is promised by Paine's Celery Compound and that is so strongly vouched for by letters that come from our best people. Paine's Celery Compound among other blessings gives firmer and stronger nerves, perfect circulation, complete digestion, clear complexion, sweeter breath and more regular bodily functions. These blessings are always secured by Paine's Celery Compound when other remedies fail.

It is foolish and criminal to neglect daily aches, pains and the unmistakable symptoms of dangerous diseases, when it is well known that a few bottles of Paine's Celery Compound will completely banish every trouble and give a condition of health that guarantees a long and happy life.

Every man or woman whose nervous strength is overtaxed, or whose life is a busy one and full of mental worries, will soon feel the invigorating and vitalizing effects of one or two bottles of nature's health-giver, and see his or her health improve after the first dose of this greatest of all remedies.

The College Man's number of The Saturday Evening Post (of Philadelphia) though planned primarily to appeal to University men, past and present, will interest all who care for the short story at its best. Robert W. Chambers, in "The Spirit of the North," tells of the adventures of a party of Columbia naturalists and their quest of the dingee—hitherto supposed to be extinct—in the unknown country behind the Hudson Mountains. The story is a rather remarkable combination of exciting action in inimitable humor. Charles Macomb Flandrau (author of Harvard Episodes) contributes "Prince Protocoff and the Press Club," an irresistibly funny episode of Cambridge life. Jesse Lynch Williams (author of Princetown stories and the Stoien Story) chronicles "The Great College-Circus Fight" between Princeton students and a passing Wild-West Show; and Arthur Hobson Quinn (author of Pennsylvania Stories) tells the story of "The Last Five Yards."

Among other contributions to the number are President Benjamin Ide Wheeler, who discusses the regulation of college athletics; Thomas Wentworth Higginson, who describes the college life of our grandfathers, and President Nathaniel Butler, of Colby College.

The College Man's Number will be on all news-stands October 26.

Richard Carvel, by Winston Churchill, author of "The Celebrity." Published by the Copp, Clark Co., Limited. Price, cloth, \$1.25; paper, 75 cents.

When one considers the richness of the field of romance, of which Thackeray turned only the first sod in "The Virginians," it is difficult to understand how it has remained so long uncultivated, but the fact that the old cavalier colony of Maryland, with its old world aristocracy, has been hitherto closed to the world of fiction, merely adds to the value and delights of Mr. Churchill's masterly romance.

"Richard Carvel" is a love story first of all; of this the reader is never made unconscious. No matter how fascinating the development of character, no matter how absorbing and vivid the adventure, the history and the multitudinous distractions that the author introduces with consummate art, the reader never quite loses sight of the great patient love of the hero for the charming, coquettish little maiden, of whom even her old nurse vowed, "Clare to goodness, Marse Dick, I've nursed Miss Dolly since she was fat as high, and neber one minnit of her life is I knowed what de chile gwine t' do de next. She ain't neber yit done what I calculated on."

From time to time into the scenes pass personages that are more or less great, yet, strange to say, the majority of these are English not American. "Tis true we get a brief but convincing glimpse of Washington, and that in Paul Jones we find probably the most unique and complex character in the book, but, on the other hand, during 200 or more pages which describes the hero's stay in London, Richard Carvel is constantly in the society of the wild but witty coterie, of which the younger Fox was the acknowledged leader. The picture of Fox is inimitable, the gay, clever, warm-hearted young statesman, who gambled away thousands in a night, while his friends paid his debts and worshiped him, and his Hebrew creditors sat upon the hard benches of his "Jerusalem chamber" waiting in vain for an interview.

The spirit of the author throughout is most gratifying to a Britisher, for while he in no way minimizes the heroism of the Colonists, there is a thorough appreciation of the sympathy of the British people, and but little bitterness even against the blundering King. Altogether it is a book worth reading, for in these days of hurried and slipshod work, it is a rare thing to find so many and so varied good points in one story, and the whole so carefully finished and gracefully polished as "Richard Carvel."

Most of us have known people avowedly not Christian, the beauty of whose lives seemed in harmony with that love which "is the fulfilling of the law." Such lives are often blind to the true nature of their sinfulness, as is shown by the following illustration: A group of children wandered away from their home. They found plenty to interest them as the hours went by. Their play was sweet and happy and an onlooker at their games might have thought it a blessed sight. But there were aching hearts in the homes they had left, and their kindness to each other did not alter the anxiety and yearning of the parents from whom they had wandered.—Current Anecdotes.

Father Chiniquy's New Book

Forty Years in the Church of Christ, will be issued soon.

Sample Prospectus now ready. AGENTS WANTED AT ONCE. Best terms guaranteed. Those wishing to engage in the canvassing without delay should send 50 cents for outfit and full particulars. Address:

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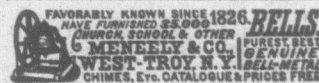
Cowan's

Royal Navy Chocolate and Hygienic Cocoa are always the favorites in the homes. The COWAN CO., TORONTO.

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Messenger and Visitor

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

The three great vital factors of this body of ours are the heart, the nerves and the blood. It is because of the triple power possessed by Milburn's Heart and Nerve Pills of making weak, irregular beating hearts strong and steady, toning up run down, shattered, nervous systems and supplying those elements necessary to make thin, watery blood rich and red, that so many wonderful cures have been accredited to this remedy.

Here is the case of Mrs. R. J. Arnold, Woodstock, N.B., who says:

"I was troubled for some time with nervous prostration and general weakness, feeling irritable, debilitated and sleepless nearly all the time. My entire system became run down. As soon as I began taking Milburn's Heart and Nerve Pills, I realized that they had a calming, soothing influence upon the nerves. Every dose seemed to help the cure. They restored my sleep, strengthened my nerves and gave tone to my entire system. I think them wonderful."

Vacation Notes.

At our August Conference my parishioners granted me a vacation, the second in four years. So on Sept. 26th I started for Toronto. After crossing the tumbling Bay of Fundy, I got on board the C. P. R. through train, and one day and night on the train found me in the Queen city of Canada.

Twelve years having passed away since I saw Toronto, I noticed many improvements, especially going from Union Station up to Bloor St., viz., Parliament buildings and Methodist College and a new street with the hum of the electric cars. The first building I entered was McMaster Hall, where the work of McMaster University is in full swing. Many changes were noticeable here. Rev. J. H. Castle, D. D., the beloved President, had finished his work on earth; also the founder of the University, Senator McMaster, and Professor McGregor, our teacher in Homiletics. Their portraits and cold marble gaze upon us, but they are not, for God has taken them home. But thank God "their works do follow them." Grand work is being done. Crowds of students through the buildings, dedicated to God by their noble founder. I attended the opening exercises of the University, there were many strange faces in the faculty, only three who were there twelve years ago when I was a student there, viz., Dr. Rand, Dr. Welton and Dr. Newman. Three others of the faculty I had met before, the Chancellor, Rev. O. C. S. Wallace, L. L. D., Dr. Goodspeed, and Dr. Farmer. Four of the above named are Maritime Province men, three of whom are from Nova Scotia. I heard two Nova Scotia pastors preach Sunday, Oct. 1st. Rev. W. W. Weeks, Walmer Road, and Rev. Chas. A. Eaton, Bloor St., two of the largest Baptist congregations in the city. I met Rev. J. H. King who is studying Theology, and who is also pastor of a Baptist church in the city. I found him in his study pressed with correspondence concerning his patriotic poem. There are several Maritime students studying here. A forward movement is on for extensive building operations, they have not room enough for the students that come. McMaster University gives the Bible a large place, and is in every sense of the word a Christian school, where God is revered and His word honored.

C. E. PINEO.

Westport, Oct. 17th, 1899.

Miss DePrazer.

Miss DePrazer arrived at Ottawa on Oct. 11th, and left on the 17th to fulfill her engagements in Toronto. To those who have made her acquaintanceship in the Seaside Provinces, I need hardly say she captured the hearts of the Ottawa Baptists. To say otherwise, would be equivalent to saying that the Baptists here have no hearts. I trust that the information and inspiration imparted by her visit, will create a new zeal in missionary work, and lead us to greater effort in that direction. It was like a revelation to hear of and witness the fruitage of the gospel, which the Baptists of Canada had sent to the Telugu Land, returned to us through this cultured Christian lady. Let us compare our average idea of the unconverted, uncivilized native of India, with what we have seen in the person, and character, and life of Miss DePrazer, and let us credit the difference to the Lord Jesus Christ. This will give us some idea of what the spirit of the Master can do and will do, if we only give him the opportunity.

Miss DePrazer came to Canada, not to receive homage, but to do good; and yet wherever she went, while she denounced the worship of idols she almost became idolized herself. She never tired telling of the many kindnesses of the Baptist people of the Maritime Provinces, and I am sure they will be glad to hear of her even though briefly and hastily.

Ottawa, Oct. 18, 1899. H. H. B.

News Summary

Two fresh cases of bubonic plague have occurred at Santos, Brazil.

The Western Grain Standards Board met in Winnipeg and fixed grades.

Thursday, Nov. 30, has been proclaimed Thanksgiving Day in the United States.

Florence Marryat (Mrs. Frances Lean), the well known author, died in London on Friday.

The Deutsche Colonial Zeitung, of Berlin, deprecates any suggestion that Germany should renounce her claims in the Samoan Islands.

It is stated that J. Pierpont Morgan, of New York, has bought a controlling interest in the publishing house of Harper & Brothers.

The Vancouver, B. C., City Council has passed a resolution to the effect that gambling in the city must cease or the chief of police will have to hand in his resignation.

Highwaymen held up the stage coach from Liverpool to Bridgewater Friday night, and robbed the passengers of all the money they had, about twenty dollars.

Burglars attacked the night watchman at Bixel's brewery, Brantford, tied him up and robbed him of \$70 and then blew up the safe, failing to open the cash department.

A large quantity of the delicious Breakfast Cocoa made by Walter Baker & Co., Ltd., of Dorchester, Mass., U. S. A., has been purchased for the medical stores of the regiment that Canada is sending to South Africa.

Hon. Peter Mitchell was found dead in his room at the Windsor Hotel Wednesday morning. Mr. Mitchell was a native of Newcastle, N. B., and was for many years one of the political leaders of the Province. He was one of the fathers of Confederation and was Minister of Marine and Fisheries in the first Dominion government. He was 74 years of age.

President Schurman's thoughtful address to the Cornell students on "The Problem of Territorial Expansion" appears in a revised and authorized form in the Review of Reviews for November. President Schurman's position as chairman of the Philippine commission just about to meet in Washington gives special importance to his expressed opinions on this subject.

Sir Alfred Milner, governor of Cape Colony, and Mr. W. P. Schreiner, the premier, have issued a proclamation declaring null and void the proclamation of the Orange Free State, asserting that a portion of Cape Colony is now Free State territory. Sir Alfred Milner's proclamation warns all British subjects in the colony of their duty and obligations to the queen.

G. H. Allen, of Kingston, inspector of agencies for the Standard Life Assurance Company of Edinburgh, Scotland, has completed an arrangement with the Dominion Government for placing one million dollars life insurance on the members of the Canadian contingent who are going to the Transvaal. This will give one thousand dollars insurance to the relatives or heirs of any officer or man who may die during their absence. Insurance will take effect from the time the contingent starts from Quebec and will be paid on all parties who die from any cause. The Government will pay the premiums.

The Globe's London cable says: The Queen's letter thanking Canada for the contingent raised for service in South Africa is given great prominence in newspapers. All the leading papers comment most favorably in their editorials upon the loyal attitude displayed by the colonies in this crisis. The Daily Mail editorially contends that Canada is not animated simply by a wave of hysterical sentiment, but is acting deliberately, after full consideration, and points to the resolution passed in parliament some time ago in support of this contention. A correspondent in the same paper suggests that on the first redistribution of seats in the Imperial House of Commons provision should be made for representation of the colonies.



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