

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LXI.

THE CHRISTIAN VISITOR
VOLUME I.

Vol. XV.

ST. JOHN, N. B., WEDNESDAY, SEPTEMBER 13, 1899.

No. 37

By persevering application of the protective principle our British Markets. Cousins to the South have managed to discourage pretty effectually the competition of the Canadian farmer in United States markets. But this northern land breeds a people with a fair proportion of iron in their blood. They do not easily succumb to difficulties, and now our Yankee cousins are discovering that the Canadian farmer represents a force to be reckoned with in transatlantic markets as well as in America. It is interesting to read in a Washington despatch that the sharp competition being waged by Canadian and American exporters for control of the English market in forest and farm products has been made the basis of a special report to the State Department by U. S. Consul James Boyle, at Liverpool. Consul Boyle draws the attention of American exporters to the fact that they are being supplanted in the British market by their Canadian competitors, and urges them to new endeavors to prevent a total loss of an attractive market. The report is one of the most comprehensive and exhaustive which has been brought to the attention of the Department of State on the subjects discussed, and it is to be given a wide circulation among American farmers through the agencies of the department. "The statistics of the British Blue Book on the trade for 1898 presents two striking facts," says Consul Boyle, "which are—that the notable increase in American imports last year was chiefly in manufactures, and that Canada is the leading competitor of the United States in the forest and farm products. The Canadian competition in the British market is now keener than ever it was, and American farmers and shippers would be wise to appreciate the fact that the outlook is that it will increase. That there should be a competition is inevitable, owing to the similarity of the natural and farm productions of the United States and Canada and the equi-distance of the two countries from this market. But during the past two years the Canadian trade has been given a great impetus through the operation of a system of Government supervision and subsidies. Possibly influenced by the Canadian example, Russia is shortly to introduce the experiment of subsidizing a cold storage service on ships bringing dairy products to Great Britain, and already Russia sends enormous quantities of these products to this market." It is evident that the Canadian producer will have plenty of competition, and of a keen sort in the British markets, and if he is to hold his own with others, it must be by furnishing articles which are second to none in quality, and by knowing how to cater to the needs, the tastes and the whims of the British consumer.

The question of Sunday observance has lately been brought to the front by the publication of certain correspondence between Rev. Dr. Wilson, on behalf of a committee of the St. John branch of the Evangelical Alliance, and the Hon. A. S. White, Attorney General of New Brunswick. Dr. Wilson, on behalf of the Alliance, asks a number of questions as to the application of the law to the running of steamboat and railway excursions on Sunday for the ostensible purpose of carrying persons to religious services. Such excursions have been run on the river during the summer and it appears to be a fair inference from the questions asked that the members of the Alliance believe that in this matter there has been an evasion of the spirit if not of the letter of the law. The reply of the Hon. Attorney General is of course cautious and guarded in expres-

sion, and its general effect is to indicate the extreme difficulty of enforcing any regulative legislation in this matter, which stops short of absolute prohibition of Sunday excursions. "In reference to the enforcement of the law in the city," Dr. Wilson writes to the Attorney General, "I may say for a couple of Sabbaths things were pretty quiet, but that has not been continued, and it has been intimated that the police authorities have been given to understand it would not be displeasing to the powers that be 'not to push matters.'" Replying to this Hon. Mr. White says:

"I note what you say in reference to the enforcement of the law in the city. There is, as I stated to you, a question as to the power of the Local Legislature to pass section one of the act. I pointed this out to you before framing the measure, but as the Dominion Legislature refused to pass a law designed to meet the evil, as they would undoubtedly be able to do, I thought we had better enact the measure which we have passed and let the court settle the question of jurisdiction. The police force have, I understand, made complaints for violation of section one of the act, and I was informed by the Surveyor General that it was proposed to try out the validity of the act by an appeal in one or two of these cases. If the appeal is *bona fide* pressed without any unnecessary delay, it would not, I think, be well to attempt to obtain convictions and imprisonment of the offenders under section one, as the result might be that the act would be held *ultra vires*, in which case actions for false imprisonment could be brought in each case where the person convicted had been arrested, and an action for damages where his goods had been seized. . . . If the combination, which as I understand has been formed among the cigar dealers for the purpose of fighting the act do not *bona fide* and with reasonable expedition carry up an appeal to test its validity, it might then be best to go on obtaining convictions, letting them stand without attempting to enforce them until a large number of fines had been imposed; then a case could be taken up on appeal by the alliance, or in some other way, and if the act was sustained the convictions could be enforced. If this were done the cigar men would have as much interest in having the question of the validity of the act determined speedily as could those in favor of the act."

The Prospects of If the predictions of Mr. Henry Sydney, C B M. Whitney, President of the Dominion Iron and Steel Company, are to be realized, the town of Sydney, C. B., is about to enter upon a wonderful career in connection with the development of the coal and iron industries of Cape Breton. A few days ago the citizens of Sydney tendered to Mr. Whitney a grand reception, in connection with which an address was presented by Major Crowe, which called forth from President Whitney a speech in which he dealt at considerable length with the development of the business which his company has in hand and the effect which it must have upon the fortunes of Sydney. In connection with the expression of kindly feelings toward Mr. Whitney personally, interest in the work of his company and the desire of the people of Sydney to co-operate with him in promoting the best interests of the country, the address of the Mayor voiced the expectation that as the outcome of the great industrial enterprise which Mr. Whitney represents and controls "this part of Canada by reason of its mineral wealth, commanding position and other advantages, will within a few years become the seat of extensive manufacturing industries, and that the whole of the Dominion of Canada will profit largely by the operations recently commenced by your company at Sydney. With a large portion of the output utilized in the neighborhood of the mines for manufacturing purposes—especially for the manufacture on a colossal scale of

iron and steel and their products—the various mineral resources of Cape Breton will, we feel assured, now assume their true economic value; and, with the requisite skill, capital and enterprise applied to the favorable conditions and circumstances by which we are fortunately environed here, we cannot but realize that we are on the verge of a period of commercial and industrial activity unparalleled in the history of this country, and it is fairly due to you to say that for all this we have largely to thank yourself, sir, your long-sighted and practical business instincts, your careful study of economic and industrial conditions and your laudable ambition to be always thoroughly progressive and to the very forefront in every commercial and industrial venture with which you have to do."

In the course of his speech in reply to the address, Mr. Whitney expressed his satisfaction at the provisions which the people of Sydney had made for the location of the projected works. He believed that the foundation of this huge industry would be ready before the close of the year, and that next summer the immense buildings which would be necessary in connection with it would begin to rise rapidly. Those interested in the enterprise, Mr. Whitney said, were largely citizens of Canada, the capital also was largely drawn from the Dominion and the personnel of the directorate was Canadian. Speaking of the development of the enterprise which the company has in hand, and the anticipated results, Mr. Whitney said: "I believe that the establishment of these iron works will be the means of introducing the town of Sydney to the length and breadth of the whole world. I cannot control my enthusiasm when I think of the future. The dormant energies of the country will be awakened. Here, right at our very doors, is the basic resource of all prosperity. We know that on yonder spot all the elements that go to produce iron and steel, can be assembled cheaper than on any other spot on the face of the earth. We have limestone almost at our feet, immense coal fields right at hand, and magnificent iron areas within a few hours' sail from the centre of production. It has been demonstrated that Cape Breton coal is the best in the world for metallurgical purposes. Let me assure you that I am especially glad of my connection with this enterprise. The establishment of the iron and steel works signifies more than the works alone. Industries that depend upon the production of these metals are bound to follow. I have no doubt that there will be a gradual extension from one thing to another, and, unless I am greatly mistaken, before many years the production of this vast concern will stretch from the Atlantic to the Pacific, and the material manufactured be exhibited in all the marts of the world." Mr. Whitney proceeded to remind the people of Sydney, that whatever the great enterprise might accomplish for them in the development of industry and wealth, the future of their town in a very important sense, would depend upon themselves. "To me belongs the duty of expanding commercially the influence of these works. Another and more momentous duty is yours—the expansion of the influence of the home and social morality. I can assure you that there is nothing that affords me more concern than the character of your civic administration. You must demand through your suffrages a domestic government that will ensure virtuous homes and healthful lives. The direction of domestic conditions requires from you the utmost care and solicitude, for are not good moral laws purchased by that eternal vigilance which is the price of liberty? Enforcement of sumptuary regulations in your midst is of the first importance. Who is so strong that he can guard himself from temptation? The voice of fathers and mothers, and those to whose care is confided the protection of the home and the bedside, goes up to heaven laden with the prayer, 'Lead Us Not Into Temptation.' If you have laws which regulate the traffic in strong drink let the moral strength of the community manifest itself in a vigorous co-operation with your civic representatives in their endeavor to have those regulations enforced."

The High Priest of our Profession.

The Convention Sermon preached at Fredericton, August 20, 1899, by Rev. W. H. Robinson, M. A.

"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus," Hebrews 3:1.

Jesus the Son of God, the High Priest of our confession, is the golden point on which turn the glowing, awakening, hope-breathing and consolatory utterances of the great apostle in the epistle before us. For he writes in chap. 3:1, "Now of the things which we have spoken this is the chief point: We have such a high priest who sat down on the right hand of the throne of the Majesty in the heavens," (R. V.). The light of divine truth that shines so brightly and intensely in the doctrinal and practical facts of this letter converges on this theme. The priesthood, with its sacrifices, was at the very core of the Mosaic dispensation. Without a priest no sacrifice could be offered, no access to God. Was it asked by these Hebrew converts—has Christainity a priest? Paul answers: "Wherefore, holy brethren, partakers of the heavenly calling, consider the High Priest of our confession." The apostle in this letter unfolds with marvellous power and beauty the priesthood of the new covenant, and shows its vital relation as a stable and holy walk. Note at the outset that it is believers who are thus exhorted to turn their eyes upward to the throne and gaze upon the High Priest of their profession. The one great purpose of this epistle is to reveal to these vacillating Christians, in all His glory and greatness, Jesus Christ as their High Priest, and thus to restrain from apostasy. Christ's redemptive work for us is twofold,—what he accomplished on the cross and what he is now doing for us as our Mediator on the throne.

There must be no divorce in the believer's thought and life between these two parts of Christ's work as our Redeemer. These Hebrews had come to the cross and had found peace and joy through believing. Christians they were. They had made a good beginning, but they had now come to a standstill in spiritual things. In fact we see they were already lapsing into a state of indifference and unbelief, their inner life was losing its vigor, their faith was waning, their hopes becoming dim, and we learn from the apostle's exhortations and warnings that they were in danger of still further backsliding. These Jewish Christians knew Christ on the cross as the sacrifice for sin. They had received the elementary truths of the gospel, but they had not gone on unto maturity. They had not grown in the knowledge of the Lord Jesus Christ. They were still babes, needing to be fed with milk and not solid food, (chap. 5:12; 6:1).

Such was the spiritual condition of these Hebrew converts. Now see how the apostle deals with these unstable, these sluggish and backslidden Christians. See how he undertakes to draw them back from their wanderings, to establish them in the divine life, to inspire with fresh hopes, and to strengthen their languishing faith. The one great essential is for them to see Christ more clearly and know him more fully as their sacrifice, but especially as their High Priest who has sat down on the right hand of God.

Paul saw clearly the disease, he also saw clearly, by the light of the Holy Spirit, the divine remedy. The sinner must see Christ as his substitute on the cross, the believer must see not only Christ dying but Christ living, Christ reigning, Christ appearing in the presence of God on his behalf. This last, the great truth that the writer sets forth with such wondrous power and fervor in the Scripture before us, and uses it with marked skill to bring these wavering and slothful believers back to a steadfast and earnest Christian life, this truth, I believe, brethren, needs to be sounded out today, and to be laid with love and power upon the heart of the churches. How large a part of our membership is in the same state spiritually as these Hebrew Christians. Some are not holding the beginning of their confidence firm unto the end, some are indifferent, some still babes in Christ, though twenty years or more have passed since their spiritual birth, others are laying again and again the "foundation of repentance from dead works and of faith toward God," while others still are almost ready to give up the battle with sin, within and without. The same cause of weakness and declension in many cases—they do not know Jesus, the Son of God, in the completeness and efficacy of his atonement, but especially in his High Priestly office, as the one who lives to succor, to strengthen, to bring them into the presence of God and keep them there.

Christ's work as our sacrifice brings us pardon; his work as our High Priest gives us power over sin. It is the blood that brings us near to God, but it is the intercession of our Priest on the throne that keeps us near. If our lives are to be strong, joyous and steadfast, we must see and lay hold not only of Christ on Calvary, but of Christ "within the veil." Our text, in fact this whole epistle, bids us see Christ as our High Priest, in all his glory and greatness in the heavenly sanctuary.

Let us consider the High Priest of our confession— I. In His Person. If Christ Jesus as my Priest is to stand between me and the Infinite God, there are two

essential qualifications. He must be both man and God. He must possess and know the thoughts and feelings of the two parties he seeks to bring into reconciliation. Then he must touch in his nature both man and God, and touch them vitally. "If he is wholly God, he is far off from man; if wholly man, he is far off from God."

(1) As a man consider him. I want him for my High Priest, one in whose breast beats a human heart,—a real man like myself. He must be one "chosen from among men." But more, while I am on the way to eternal glory I must needs tread the path of suffering and of trial. I am often bowed down with sorrow and with care. I want for my High Priest one who has not only walked this earth as a man, but one who has trodden every foot of the road in which I am called to walk, one who has been bowed under the weight of life's sorrows, who has felt the suffering of temptation, one who has experienced just what I am now experiencing, one who can tenderly touch me with his hand of sympathy at every step of my journey heavenward. I have such a High Priest in Christ Jesus, my Lord. He has a human heart, he is "bone of our bone, and flesh of our flesh." Hear the apostle as he so clearly and forcefully proclaims the humanity of our Mediator. "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same." "For verily he taketh not hold of angels, but he taketh hold of the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God," etc. (2:14, 16-17). In his flight from the Godhead he stopped not till he reached Bethlehem's manger. "The Word was made flesh and dwelt among us." But still more, in order that he might truly suffer with man in every trial and conflict, God has caused our High Priest to tread the path of suffering. "For it became him in bringing many sons unto glory to make the captain (file leader) of their salvation perfect through suffering."

And again, "Who in the days of his flesh, when he had offered up prayers and supplications with strong-crying and tears . . . and though he were a Son, yet learned he obedience by the things which he suffered," (chap. 5:7-8). True sympathy can only come from the heart that has suffered what you have. The young mother, who has just lost her first born, wants a mother whose heart was once broken by the same sorrow to come and grasp her hand and look into her face. When Queen Victoria sent that message to widow Garfield, "My heart bleeds for you," the very wire that carried the message trembled with sympathy. The Queen on the throne had trodden that path of suffering. That, beloved, was why Jesus the Son of God, "was a man of sorrows and acquainted with grief," that was why he trod every inch of the way you and I have to walk, that he might be a merciful and faithful High Priest. One who can win your love and confidence, and bring you the sympathy and succor that you need.

"Touched with a sympathy within, He knows our feeble frame; He knows what sore temptations mean, For He has felt the same."

There are two essentials if a person is to be truly helpful to me—sympathy and power—a heart to beat in unison with mine, an arm mighty to uphold. As a man, as a man who has suffered and agonized, we find in our High Priest the sympathy we need, for in his humanity he touched man in every fibre and quivering nerve of his being. But we want a Priest Almighty to succor. Does the High Priest of our profession take hold of God?

This leads us to consider him (2) As God. As a sinner I want a Priest who is more than man, one who is immeasurably above man, one who is spotless, separate from sinners, who can go into the very presence of God and plead for me. I want for my Priest one who has power, and who has the right to absolve from sin, one strong to succor, one who is boundless in sympathy and compassion, whose patience can never be exhausted, whose love knows no change, whose depth I cannot fathom, whose height I cannot scale. I have such an one in Jesus the Son of God. See how his deity flashes forth with surpassing brightness in these passages. "God hath in these last days spoken unto us by his Son, by whom also he made the worlds, who being the effulgence (outshining) of his glory and the exact image of his substance and upholding all things by the word of his power," etc. (chap. 1:2-3). And again, "But unto the Son he saith, thy throne, O God, is forever and ever," (v. 8). "For such a High Priest became us who is holy, harmless, undefiled, separate from sinners and made higher than the heavens," (chap. 7:26). He is the infinite God as well as man. That is the High Priest our hearts yearn for. You can lean your head on his bosom and feel no fear, for you feel the heart-throbs of your Elder Brother. You can lean your head on his breast and feel no fear, for you lean on Him who keeps the worlds in balance and holds the waters in the hollow of his hands. There is no other being like the man Christ Jesus—the High Priest of our profession. We do well to hold fast the two facts of the incarnation and the Deity of Christ, for they are the two great columns which support the arch of his priesthood. Unless he had become a man he could not have tasted death, nor become a Mediator for man, and unless he was God there was no efficacy in his death and no power in his intercession. Seeing then we have a great High Priest, who has passed through the heavens, Jesus the Son of God, let us hold fast our profession," etc. (chap. 4:14-15).

II. Let us now turn our thoughts to our High Priest in

His Work (Office). It is the office of the High Priest to bring man to God and keep him in His presence in hallowed peace and fellowship. If it is the blood on the altar that makes us nigh to God, it is the High Priest in his ministry that keeps us nigh. We must remember that Jesus, the Son of God, is both the Victim and the Priest.

(1) Think of him for a moment as the victim on the altar. The apostle at the very threshold of his argument holds up before the eyes of these Christians, Christ as the bleeding sacrifice. He writes: "When he had by himself purged our sins, he sat down on the right of the Majesty on high," (chap. 1:3). The same comforting and stimulating truth is again held aloft in chap. 9:26, "But now once for all in the end of the ages hath Christ appeared to put away sin by the sacrifice of himself." The word used for the putting away of sin is most expressive—it signifies to annihilate, to so thoroughly put away it as though it had never existed. This complete purging of sin is bound up with Christ's atoning sacrifice. We are not unmindful of the fact, that one current of thought around us today sets strongly against the substitutionary aspect of Christ's redemptive work. But the author of this epistle makes that doctrine at once the corner-stone and the cap-stone of his magnificent structure. He makes no apology to his readers when he speaks of Christ's death as a sacrifice, but fearlessly proclaims it. The Holy Spirit has forever welded together the putting away of sin and Christ's death in our stead, and "what God hath joined together let not man put asunder." The question of sin then is settled, and settled irrevocably, as far as the believer's justification before God is concerned. But to be made nigh to God is one thing, to be kept nigh is another. It is one thing to stand accepted in the Beloved, it is another thing to live like a man accepted. We cannot hold our footing down here one hour, and live like saved men and women, unless we are held up by him who sits upon the Mediatorial throne. It is Christ as our High Priest that we must see and know clearly and intelligently. We see now the meaning of that passage (Romans 5:10). "For if when we were enemies we were reconciled to God by the death of His Son, much more being reconciled, we shall be saved by His life." That means His life on the throne, and by that life up there, we are saved in the fullest sense.

(2) Let us consider Him then as the One who has passed within the veil." Now hear the apostle as he presents this truth and seeks to strengthen and encourage the hearts of these suffering Hebrews. Speaking of the Christian's hope, he says, "Which hope we have as an anchor of the soul both sure and steadfast, and which entereth into that within the veil, whither the Forerunner even Jesus is for us entered," etc. (6:19-20).

That is the bringing in of a "better hope," for our High Priest was entered within the veil, and has taken the soul's anchor with Him to guard and keep it securely. The flukes of the believer's anchor take hold of the Rock of Ages which is within the veil in the heavenly sanctuary. That is safe anchorage ground.

(a) Our High Priest has opened the way into the Holiest once for all. For 1500 years that heavy veil shut in the mercy seat, and shut out the people. The command was, "Enter not, enter not, lest ye die." The high priest of old only lifted the veil and passed within, but did not dwell there, thus showing that the way into God's immediate presence was not yet opened up. But the High Priest of our confession has rent the veil from top to bottom, and has gone within to abide. He has entered as our Forerunner. That way is opened, and never can be closed.

(b) Every follower of Christ then has the right to enter in—yea more is invited to enter boldly. There is now no veil between the believer and his God. The Christian's true place of worship is ever within the veil." There is now no outer-court fellowship—no worshipping God at a distance, but communion close and abiding. "Having therefore, brethren, boldness to enter into the Holiest, let us draw near with a true heart in full assurance of faith," etc. (10:19). Every believer—the weakest and most unworthy under the new covenant, can go with confidence and abide where the high priest of the old, only trod once a year. The way is clear to the Holy of Holies—the very presence of God. The captain of our Salvation has passed ahead and rent the veil in twain. If, when the American fleet, in the late war, lay before Havana, Admiral Sampson, with his flagship could have sailed in to the harbor, tore up every mine and silenced every gun in the forts, it would have been an easy thing for the other ships to have followed their leader. They could have entered boldly. But what the Admiral of that fleet could not do in opening a way to deliver the oppressed, the Almighty Son of God as our Forerunner, with hands and feet and side dyed in blood, has done for our deliverance. He has entered the haven of God's presence, has met and subdued every foe, has removed every obstruction, and now invites every poor sinner to enter boldly into the harbor of abiding fellowship with Him. God's purpose then is, that while we spend these three score years and ten on earth, we should come into the innermost chamber of communion—that we should have heaven in the heart, and feel its uplifting, hallowing and sanctifying power. This matter of our communion with God is a most vital one. Our walk on earth and our strength for service depend on our fellowship with God. Much of the coldness and deadness of the believer's life, of the hollowness and formality of the services of the sanctuary, is due to the fact that Christians do not see and lay hold of the quickening truth, that God now calls every worshipper to enter within the veil, in his communion, whither his great High Priest has passed. Let a Christian but see that it is his birthright privilege to enter into the Holiest at all times, and you have lifted that soul above the world with its allurements and its fascinations. He thinks and lives in a purer and higher atmosphere. Here, beloved, is the true secret of dominion over the flesh and the world—it is the soul seeing its privileges to draw near to God and hold unbroken communion with Him, and thus be filled with His peace, and purity and love. In the old legend we are told that the ship which bore Orpheus and his companions, passed safely the home of the Sirens, for when they began to sing in their bewitching strains, Orpheus struck his harp and brought forth such sweet and inspiring music that the song of the Sirens lost its power to charm. So let the Christian's heart be filled with the

joy and re- seat and y- tation has Orpheus a- members into a Hig- High Pri- has pass- the very (c) St- "Whithe etc. Aar- the out- entered- God, not- the child- seat to b- and stre- and stron- in triumph "For Ch- hands— to appea- We may- behalf," in our p- truth th- might "He min- He is ev- our beh- minister- and not- as the- what is- temptat- nectio- their w- to these- all He- Hear hi- this epi- from th- sheep." I well r- live an- my Hig- His ver- me. I- Father- half my- courage- and say- am Lor- that I- and sel- So the- things- glory a- triumph- is more- lives to- the cro- the fac- brethren- power- domin- (d) priest- without- Atoner- his har- through- sprink- into th- mercy- comes- the al- God's- our gr- and of- into th- for us- in the- into th- section- brethren- of Jes- Calvar- true w- staine- pleads- behalf- blood- our pr- epistle- and e- has b- the ve- you c- hymn- no w- despa- Great- pence- every- our b- Isiah- a vess- Well Or (3) sat d- heart- ferenc- that

Joy and rest that come from communion at the mercy seat and you have made him dead to the world. Temptation has lost its power over him, he has the Divine Orpheus within. We cannot by our entreaties draw the members of our churches upward, we cannot scold them into a higher life, but we can reveal to them what the High Priest of our confession has done for them, as He has passed "within the veil," and opened the way into the very presence of God.

(c) Still more, He has entered on our behalf. "Whither the Forerunner even Jesus is for us entered," etc. Aaron clad in white, once a year passed through the outer court, in through the holy place, and then entered within the veil. He went into the presence of God, not for himself alone, but as the representative of the children of Israel. He went within to the mercy seat to bring the people with all their needs, their sins and sorrows to God, and to bring God in all His fullness and strength to them. Now listen to Paul as he speaks in triumphant tones of the High Priest of our profession, "For Christ is not entered into the holy place made with hands—the type of the true, but into heaven itself, now to appear in the presence of God on our behalf," (9:24). We may well emphasize the words "for us" or "on our behalf." We readily accept of the fact that Christ stood in our place at the cross, but do we as firmly grasp the truth that He now stands for us in all His love and might "within the veil?" Do we as firmly believe that He ministers for us in the heavenly sanctuary, and that He is ever presenting the merit of His atoning work on our behalf? Paul says, "We have such a High Priest, a minister of the true sanctuary, which the Lord pitched and not man." Many are ready to say we believe Christ as the world's High Priest is on the throne, but what is that to us struggling down here with sin and temptation and trials? They do not see the vital connection between Christ's presence within the veil, and their weak and unstable lives. But the apostle proclaims to these Hebrews the glorious fact, that all Christ is and all He does before the face of God is on their behalf. Hear him in that beautiful benediction at the close of this epistle, "Now the God of peace that brought again from the dead our Lord Jesus, the Great Shepherd of the sheep," etc. He is our Lord Jesus "within the veil." I well remember when the Holy Spirit made that truth live anew to me. I saw it as I never did before—Christ my High Priest appearing in the presence of God for me. His very presence, with the marks of Calvary on Him, meets my every need, and answers every demand against me. Is He "crowned with glory and honor" at the Father's right hand? He wears that crown on your behalf my brother, and as you, in your weakness and discouragement, look up to Him, He points to that crown and says, "I have conquered sin and death for you, I am Lord of all, draw on Me for all you need—this crown that I wear is the guarantee that you too shall tread sin and self under your feet, and sit with me on my throne." So the apostle hopefully exclaims, "We see not yet all things put under man, but we see Jesus crowned with glory and honor," and that is the pledge of man's triumph, and man's exaltation. Christ "within the veil" is more than our pattern, He is our power as well. He lives to make us like Himself. He is our Redeemer at the cross, He is none the less ours as He appears before the face of God in heaven. There is power in that truth, brethren, to break the chains that bind us earthward—power to fill the struggling soul with hope and give dominion over evil within and without.

(d) Now see for a moment the only way the high priest could ever pass within the veil. We read, "Not without blood." Call to remembrance the great day of Atonement, see the high priest with a vessel of blood in his hands as he leaves the altar of sacrifice. As he passes through the holy place the golden altar of incense is sprinkled with blood, and as he lifts the veil and passes into the most Holy place, he must needs sprinkle the mercy seat seven times with blood. The nearer he comes to God, the more the blood is seen. The way from the altar of burnt offering to the Shekinah—symbol of God's presence—was marked with blood. So we read of our great High Priest, "Neither by the blood of calves and of goats but by His own blood, He entered in once into the Holy place, having obtained eternal redemption for us." As those who follow our Forerunner we enter in the same way. Christ's blood is the only passport into the presence of God. So Paul sums up the doctrinal section of this letter in these words: "Having therefore brethren boldness to enter into the holiest by the blood of Jesus, let us draw near," etc. The bleeding Lamb of Calvary is the only basis of our access to God, and of all true worship. I love to think of the way to God being stained with blood. That blood has a tongue, and it pleads with an omnipotence that cannot be resisted on behalf of sinners: If we want to eliminate salvation by blood, or the "Theology of the Shambles" so called from our preaching and our creed, we must steer clear of the epistle to the Hebrews, for the great apostle magnifies and exalts the blood in the eyes of these Christians. It has been truly said "That the blood is to the gospel what the vowels to our language." Strike out the vowels and you can speak no word of comfort, you can sing no hymn of praise. Take away the blood and you can utter no word of pardon to the guilty, no word of hope to the despairing. We may be content with Christ as our Great Teacher, our Example, our Divine Philosopher, when we feel ourselves to be Pharisaic sinners—"fifty pence debtors,"—but when we feel the poison of sin in every vein, when we feel its defilement in every fiber of our being, when we get a vision of ourselves as Job and Isaiah did, then it is our hearts cry out for a Priest, with a vessel of blood in His hands from the altar of sacrifice. Well may we sing,

Thou dying Lamb thy precious blood,
- Shall never lose its power,
Till all the ransomed church of God,
Are saved to sin no more."

Or again,

"Thy blood" dear Jesus thine alone,
Hath sovereign virtue to atone;
Here will we rest our only plea,
When we approach great God to thee."

(3) Let us consider Him now as the Priest who has sat down on the throne. To impress this truth upon the hearts of his readers, the apostle repeats this fact at different stages of his argument. That was a new sight,—that the high priest should sit and minister in the sanctu-

ary. Under the old covenant the priest was ever standing and ministering at the altar: That the High Priest of our confession has sat down proclaims the fact of a perfected redemption. He is a Priest for ever after a new order—that of Melchisedek. "For the law maketh men high priests who have infirmity, but the word of the oath which was since the law, maketh the Son who is perfected for evermore." The offering of Himself then was a final sacrifice, and final because a perfect one. Under the Mosaic dispensation the work of the high priest was never finished, for every sacrifice was stamped with imperfection. But the perfect victim has at last come. "But this man after He had offered one sacrifice for sins for ever, sat down on the right hand of the Father." He will not rise till all His enemies be made His footstool. Look up then brethren and behold the attitude of your High Priest before the face of God. Not another sin to be expiated, not another drop of blood to be poured out, not another groan to be uttered, not another tear to be shed, all is finished, your salvation is secured, your peace purchased, your ultimate triumph is assured. The Lamb of Calvary is seated on the throne.

(4) But more, our High Priest is seated at the right hand of God. This speaks to us of His complete acceptance, and of our acceptance in Him. When Christ Jesus went back to the throne from Olivet, and took His seat at God's right hand, He did so, no longer as the Eternal Son of God, but as the sinner's Substitute and Surety, as man's High Priest. Has God accepted of Him who died in the sinner's place, and who has gone into heaven as the sinner's Intercessor? Then He has equally accepted of the man who says, "I take Christ as my Substitute and my Priest." You are thus with Him, my brother, and as much accepted as He. When the Jewish worshipper of old put his hand on the head of the lamb and said, I take this lamb as my sin-offering and substitute, henceforth he and the lamb were looked upon as one, and what was done to the lamb, as though it were done to him. It is ever so with the Lamb of God and the man who lays his hand by faith on His head. Has God accepted of Christ, and placed Him at His right hand? Then if you trust Him, you are likewise there at God's right hand. Believers are one with Christ in His death, but none the less in His resurrection and ascension to the throne. As every believer in the mind of God was somewhere sheltered in His side on the cross, so now is every one hidden in Him as He has sat down on the right hand of the Majesty on high." "For ye died, and your life is hid with Christ in God," (Col. 3:2, R. V.) This hope-inspiring truth is very clearly set forth in the epistle to the Ephesians, "God has raised us up together with Christ, and made us sit together in the heavens." These verbs express a definite, past act. It is not that we hope one day, to rise, and sit with Christ, but that even now, in God's thought and purpose, we are there with our great High Priest.

Was not God teaching His chosen people this wondrous truth by type and symbol, when Aaron stood before the Mercy Seat, under the wings of the Cherubim, in the Holy of Holies? For we read, "And Aaron shall bear the names of the children of Israel in the breastplate upon his heart, and upon his shoulders, when he goes into the holy place for a memorial before the Lord continually." The names of all the tribes of Israel glistened in precious stones on his breast and on his shoulders. The breastplate and the Ephod, on which the names were engraven, were an essential part of his dress. He must not come into the presence of God without them. They were a very part of him. Thus the high priest, and the people with him stood accepted in the symbolical presence of God, but the High Priest of the new covenant, and the redeemed with Him, stand accepted in the immediate presence of God in heaven.

"So near, so very near to God,
Nearer we cannot be,
For in the person of His Son,
We are as near as He."

Is it any wonder that the apostle exclaims, "Seeing then we have a great High Priest, who has passed into the heavens, Jesus the Son of God, let us hold fast our profession?" Here is a truth to nourish our faith, to invigorate hope, to establish the wavering steps, and put new power into the whole spiritual man. Such a High Priest, appearing before the face of God on our behalf, in the power of an endless life, calls for a heavenly walk on earth.

Let us ask in closing—

III. What should be our attitude toward this High Priest? The Holy Spirit speaking through the apostle gives the answer, "Wherefore holy brethren, partakers of the heavenly calling, consider the High Priest of our confession." It is not enough to have such a High Priest, we must needs consider Him. Attentively behold Him, concentrate your thoughts on Him, study Him as the original word suggests. Consider Him as the astronomer studies the heavens, and gazes patiently and fixedly into the blue vault above him.

We want today in our churches more steadfast Christians, Christians as Drummond has said, of a "higher type." Now is it not possible for us to work along wrong lines to bring about the desired end? There is much said and written these days about the Holy Spirit—about the Baptism of the Spirit, about His indwelling, and His endowment with power for service. We need clear and Scriptural views on this subject, and I do not wish for a moment to seem to minimize the need or the work of the Holy Spirit. True, this is the dispensation of the Spirit, but for that very reason it is a dispensation in which Jesus the Son of God must be exalted. For we must remember that it is the work of the Holy Spirit "to take of the things of Christ and show them unto us." He speaks not of Himself, but of our risen Lord. The Holy Spirit can only strengthen and enrich the life, as He reveals Christ at Calvary, and on the throne in His Priestly ministry. Do we want a more unwavering faith, more abiding peace, a deeper fellowship, a more triumphant life, then we want to know more of Christ "in whom dwells all the fullness of the Godhead bodily." The Holy Spirit brings power and rest to the soul by making Christ a blessed reality to us. The Spirit is the telescope which reveals the glory of the crucified and ascended Redeemer.

But if we do not see and know Christ in the completeness and fullness of His work for us,—if we only know Him on the cross, and not in all His might and sympathy

and love "within the veil"—then the Spirit can only reveal to us a half Christ. But you and I must needs see a full-orbed Redeemer.

If, in our conception of truth, Christ is only a little twinkling star, then the Holy Spirit can only give us a small measure of light and joy, but if, on the other hand, in our view of divine truth, He is like yonder sun, then the Christ the Holy Spirit makes real to us will bring abundance of light, of warmth and of strength to our lives. We see then the great need of the study of the doctrines of the word, that we may "grow in the knowledge of our Lord Jesus Christ." Is it not quite possible then to day, to lay so much emphasis on the work of the Holy Spirit,—to so turn the thoughts of Christians inward, and to set them watching their hearts to see if the Spirit is there in power, that they grow weak rather than strong, and walk in darkness rather than in the light? And why? Because they have turned their eyes away from Christ—the light of the world. It is as though an astronomer, night after night should sit in his observatory, and pollish the great lenses of his telescope, and peer into it with much earnestness, and yet never turn the instrument upward to the sky, when worlds of wondrous beauty are waiting to reveal themselves.

It is the upward look, it is the prayerful contemplation of the High Priest of our confession that is emphasized in our text. The apostle throughout this whole epistle proclaims to these wavering Christians, that if they would hold fast the confidence and rejoicing of their hope firm unto the end, if they would run with patience the race set before them, they must look off unto Jesus—they must see him as he has entered within the veil as their Forerunner and has sat down on the throne. This outward, upward look is absolutely essential for growth in holiness, and for a strong and overcoming life. An old Christian monk used to say to Martin Luther, "Do you want to know what God thinks of you? Then look at the wounds of Christ." We want more looking to the objective side of Christ's redemptive work. One great need of the church today is to see with clearer vision the High Priest of their profession—what He is to them and what they to Him. And when we get this view of Christ, we will not need the spur to goad us to holier lives or enlarged liberality, but as plants brought from the darkness and cold of the cellar, into the light and the warmth of the sun, burst spontaneously into bloom and beauty, so will we with hearts warmed and cheered by this clearer vision of Christ gladly open our whole being to Him and "present ourselves a living sacrifice, holy, acceptable unto God which is our reasonable service."

Prayer's Life-Giving Power.

Prayer is a breath of fresh air,—much else, of course, but certainly this. Must a man working under water come to the surface to breathe, or have the diver's supply of upper air? As surely must we who breathe the exhalations of evil, the germs of sin, the floating dust and decay of society. "Shut thy door" on smoke and soot and fog as often as may be, and on the hilltops with Christ take deep breaths of "ample ether and diviner air." Such inspiration will send you with shining face into the world. But we can not be there always, nor most of us long. What then? We can "look up," can breathe for a moment the breath of aspiration or trust, penitence or praise, and find another atmosphere about us, tho surrounded by infection, and new power to do or bear, tho fagged and almost faintest a moment before. Isaiah speaks of the Promised One as "drawing his breath in the fear of the Lord." By the purity and peace and changeless love of his unbroken communion with the Father may we be summoned to mix more and more "vital breath" with mortal, till no inhalation of worldly air can infect our thought, chill our love, or rob us the voice of melody.—Sunday School Times.

How Christ Makes Something of Us.

An English preacher used the following illustration: "Once there was a brier growing in a ditch and there came along a gardener with his spade. As he dug round it, and lifted it out the brier said to itself, 'What is he doing that for? Doesn't he know that I am only an old worthless brier?' But the gardener took it into the garden and planted it amid his flowers, while the brier said, 'What a mistake he has made, planting an old brier like myself among such rose trees as these!' But the gardener came once more with his keen-edged knife, made a slit in the brier, and, as we say in England, 'budded' it with a rose, and by and by when summer came, lovely roses were blooming on that old brier. Then the gardener said, 'Your beauty is not due to that which came out, but to that which I put into you.'"

This is just what Christ is doing all the time with poor human lives. They seem to be of no use, with no hope that they will ever be of use. Then Christ takes them in hand, pours his love upon them, lifts them up out of the dust, puts something of his own life into them, and by and by they begin to be like him, little branches of his own beautiful life.—Ex.

McClure's Magazine for September opens with a poem on the Dreyfus affair by Edwin Markham which proves that the mark reached by Mr. Markham in "The Man with the Hoe" was not beyond his reaching again. It is truly a high and noble strain which he strikes here, exhibiting in apt, strong, rhythmic phrase the inner, universal import of the most singular episode of recent history. Following this comes a character sketch of Admiral Sampson, by Ray Stannard Baker, giving many interesting incidents and anecdotes of the Admiral's life as boy and young man in his home town of Palmyra, New York, and estimates and reminiscences of him by his associates in the navy. It is illustrated with a series of portraits of Sampson and various other pictures. The S. S. McClure Co., 141-155 East 25th Street, New York City.

Messenger and Visitor

The Maritime Baptist Publishing Company, Ltd.

Publishers and Proprietors

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

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

Printed by PATERSON & CO., 105 and 107 Germain St.

Acts and Motives.

Discussing the observance of Sunday our esteemed neighbor, "The Globe," says: "There is no doubt that the Sunday collection is a purely business operation—a piece of work of the most secular kind, carried on during a pause in the worship on the Sabbath and in the sanctuary." This does not appear to us a correct view of the matter, and we should hope that it is not in accordance with the conception of Christian worshippers generally as to the character of their acts as they present their contributions in connection with the religious service of the Lord's Day. The Old Testament Scriptures certainly enjoin upon the people the duty of honoring the Lord with their substance and with the first fruits of their increase. And when Christians assemble together on the first day of the week, and each one lays upon the plate as it is passed him, an offering to be used in promoting the cause of God, why should that be considered simply "a piece of work of the most secular kind," or indeed as less really an act of worship than any other in which the worshipper engages in the sanctuary? It may be said that by some who place money on the plate the act is not recognized as one of worship and has nothing of the spirit of worship in it. The same might doubtless be said of a good deal of the singing and perhaps a good deal of the praying in some churches, but that does not disprove the fact that both singing and praying and the presenting of offerings in a religious service are, according to the right conception of them, a part of the worship. It may be said that many of those who present their contributions on Sunday, do so, in fulfilment of a desire to undertake which they have entered into with the church, but if that fact gives the act a secular character, then the minister's prayers and sermons become a matter of secular business also. It seems to us therefore quite absurd to hold that the taking of an offering for the promotion of religious work in a church service, is an act of essentially the same character as the collecting of an admission to a pleasure ground or any other purely business transaction. The Globe seems to think that its view is supported by some remarks of the Hon. Attorney General in his reply to certain questions respecting the Sunday law, put to him by a committee of the Evangelical Alliance, but in fairness to that honorable gentleman, we must say that we do not find in his words anything to indicate that he holds such an opinion. We are not here discussing Sabbath legislation, either in general or particular. But in the interest of clear thinking a distinction should be recognized between things that differ, and it should be considered that the significance of an act is determined by its underlying purpose. The giving and receiving of money, riding in a carriage, rowing in a boat and similar acts performed on Sunday or any other day, will have a character accorded to the motives out of which they spring. The man for instance who takes a drive of 20 miles on a Sunday, in order to preach the gospel to his fellow men, is performing an act which in its purpose, as well as in its influence upon himself and others, is vastly different from that of the man who drives 20 miles for the sake of a day's fishing or in order to buy and sell and get gain. It should be considered too, that the common law constantly recognizes the significance of motive. The man convicted of having killed another with intent and without provocation, occupies in the eyes of the law a position vastly different from that of the man who has killed another, but with the motive of protecting himself or his family from murderous assault. In law or out of law an act is not to be divorced from its motive.

Editorial Notes

—Rev. G. Campbell Morgan who is announced to hold some services this week in Montreal, has made a strong impression as an evangelist. He is thirty-five years of age, a native of Tetbury, Gloucestershire, England. His father was a Baptist minister, but he is himself pastor of a Congregational church in London. Mr. Morgan visited America first about three years ago. On that occasion he preached once at Northfield, and Mr. Moody was so much attracted by him that he secured him for his Northfield Conference the next year. His preaching was so highly appreciated that Mr. Moody insisted that he should come again this year and remain in the country at least three months. Mr. Morgan is carrying out the arrangement, and it is said invitations for his services have come from cities as far west as the Pacific Coast.

—The removal from these provinces within the year of such men as W. B. Hinson, H. H. Saunders and J. A. Gordon, creates big gaps in the ranks of our ministry, and makes us feel distinctly poorer. It is a satisfaction, however, to know that these brethren have not gone beyond the bounds of Canada, and if their going has meant loss to the Baptist cause in this part of the Dominion, it has meant corresponding gain to that cause in other parts. But, after all, we have no reason to complain, for we have got two good new men from Ontario—Ira Smith of St. John, who is becoming recognized as a tower of strength among us; and P. G. Mode of Yarmouth, from whom excellent things are confidently expected. Besides there have come back to us two strong men whom we had lent to Ontario for awhile—A. T. Dykeman of Fairville, and F. O. Weeks of Halifax. Then it is to be considered that these changes have an influence to promote a mutual interest and knowledge between the Baptists of all parts of the Dominion, and thus to develop a stronger feeling of fellowship among the Baptists of this far-stretching land.

—The editor of the Religious Intelligencer quite electrified the Convention at Fredericton by his oratory. He made us feel—well some of us have had such a feeling for a good while—that Baptists and Free Baptists are so nearly one in doctrine and in practice, that they might well be one in name and in organization. When Dr. McLeod said that the Baptists and Free Baptists should become the united Baptists, the approving response which his words called forth was prompt and hearty. We hope we shall hear more of this matter. There are many good reasons why the two bodies should unite, and no sufficient reason, so far as we can see, why they should not. The Baptists seemed ripe for union twelve years ago, and we have no reason to suppose that they would be of a different mind today if the question were seriously broached.

The N. B. Baptist Convention.

The New Brunswick Convention met last week with the Second Cambridge church, in the parish of Cambridge, Queens County. The house of worship in which the meetings were held is situated at the Narrows on the banks of the far-famed Wasbadaoak and in the midst of a picturesque country. The place is reached most conveniently from St. John by taking the Steamer Star at Indiantown. Under favorable circumstances about six hours sail, including the numerous calls, brings the traveller to his destination. The fare is only seventy-five cents, and a comfortable dinner is served for thirty cents, to say nothing of the feast of beauty which lasts all the way and for which no additional charge is made.

The party which left Indiantown for the Narrows at 10 o'clock on Tuesday included Rev. J. H. Hughes of St. John, Rev. M. Addison of Albert County, J. S. Titus and wife of St. Martins, T. H. Hall, Esq., and Deacon T. L. Hay and wife of St. John. The day was brilliant with sunshine and the air was clear and bracing, with an intimation of autumn in it which made wraps agreeable. The steamer had to face a strong northerly wind, so that it was getting on toward evening, when we were finally landed at the Narrows. Here we found good friends who soon made us comfortable in their pleasant homes.

The New Brunswick Sunday School Convention met on Thursday afternoon, Sept. 7. The attendance at this meeting was small, owing it would seem, to some misunderstanding as to the day on which the Sunday School Convention was to meet. After a time spent in devotional exercises, the Convention opened, with Rev. S. D. Ervine in the chair. The enrolment of delegates and election of officers were postponed until Saturday

morning. Reports of an encouraging character were heard from a number of Sunday Schools. A resolution was offered by Rev. R. M. Bynon, providing for the appointment of a Board of Examination, to prepare a series of Normal lessons and to examine Normal students in Sunday School work. This was tabled for further consideration.

In the evening a public service was held at which there was a good attendance, and interesting addresses were delivered as follows:

Rev. A. B. McDonald spoke on the benefits to be derived from the Sunday Schools; Rev. W. E. McIntyre spoke of the benefits to be derived from systematic study of the Scriptures; Rev. M. Addison spoke on the qualifications for a teacher; Rev. J. A. Cahill on the benefits of Sunday School Conventions, and Rev. S. H. Cornwall on how to study the Bible.

The N. B. Baptist Convention met on Friday morning at ten o'clock, Rev. S. D. Ervine, Vice President, in the chair. An hour was spent in devotional exercises, and a very gracious spirit seemed to pervade the meeting. The remainder of the morning was occupied in the enrolment of delegates and the election of officers. Rev. S. D. Ervine was unanimously elected President, Rev. A. B. McDonald, J. H. Hughes and Dea. S. E. Frost, Vice-presidents; Rev. W. E. McIntyre, Secretary; W. E. Nobles, Asst. Secretary; F. W. Patterson, Statistical Secretary; J. S. Titus, Treasurer; N. B. Cottle, Auditor. At the afternoon session the Home Mission work of the Convention was before the meeting, in connection with the reports of the Secretary and the Treasurer. Before receiving these reports, however, the Convention proceeded to fill vacancies in the Board of directors.

The directors appointed to take the places of those whose office expires the present year are: Rev. C. W. Townsend, G. O. Gates, D.D., C. N. Barton, Messrs. John McIntyre, Wm. Lewis, L. H. Thorne, and M. S. Hall. Also Rev. Ira Smith was appointed in place of Peter McIntyre, resigned, and Rev. W. Camp in place of Rev. M. Addison, resigned.

Printed copies of the Secretary's report on Home Missions being in the hands of the delegates, it was voted to consider it as read and to proceed to its consideration clause by clause. In its opening sentences the report says:

"Another year of anxiety and of sustained effort in our Home Mission Department is closed. What its possibilities have been and how we have utilized them eternity alone will reveal. With great needs continually pressing upon our attention and with scanty means to meet those needs, your board has striven faithfully to do that which commended itself as best in the judgment of the members. To recite at length the many painstaking deliberations over the work of the year would not here be in place; suffice it to say that month by month these domestic interests, vital to our denomination and to the cause of God at large, have received our most careful and prayerful consideration."

The report presented information in reference to the following fields: *Buctouche*, where Rev. R. Barry Smith is laboring; the *Harcourt* field, the several stations of which have been occupied during the year by Rev. I. N. Thorne. *Shediac*, where the services of Rev. E. C. Corey have been retained during the year; *Calhoun*, where Rev. C. C. Burgess of Dorchester has performed some labor; *Cape Tormentine*, where Bro. H. G. Colpitts labored a part of the year; *Upper Cape and Port Elgin* which also for part of the year received assistance from the Board. It is considered that the grouping of fields in this part of the country is not the best possible, and it is hoped that in time a better arrangement may be effected. At *Hilsdale* and *St. Martin's Second*, Rev. R. M. Bynon is laboring with much encouragement, assisted by the Board. *Jerusalem* has had the services of Bro. W. E. Carpenter for a time, and later of Rev. W. J. Gordon. The first and second *Keswick* churches have been assisted during the year and have enjoyed the services of Rev. George Howard. The *Doaktown* field has continued to have the services of Rev. M. P. King, and his labors have been blessed. On the *Andover* field Bro. R. W. Demmings, a student from Acadia, has spent the summer with good results. In the *Tobique Valley* field Bro. D. F. Millin is laboring hopefully. *Grand Falls* had the services of Rev. N. P. Gross for a part of the year. During the summer Grand Falls has been connected with Andover. During a part of the year Rev. J. W. S. Young labored in connection with the Board as general missionary. Since July 1st Bro. F. W. Patterson has been employed in that department of work and Rev. J. H. Hughes was appointed to supply pastorless churches, and to induce them to maintain the ministry of the Word. The report also notes that Colportage work has been carried on through Bro. D. A. Branscombe.

The report of the Secretary having been considered section by section, was adopted as a whole and without amendment.

The report of the Treasurer, Mr. J. S. Titus of St. Martin's, was then presented, showing in detailed statement, the receipts and expenditures of the year. The total receipts for Home Missions for the year amount to \$1636 38 (less \$1436 carried over from last year.) Of

this sum about \$520 is credited as contributions from the churches; \$497.87 was received from the Jewett estate, and the balance is made up of individual donations, collections taken at meetings of the Convention, Associations, contributions of W. B. M. Unions, etc. Besides the moneys received for H. M. work, the Treasurer's report shows that there has been received for Newfoundland Mission \$111; for Foreign Missions \$155.74; for the Annuity Fund \$27; for Northwest Mission \$4, and for Grand Ligne \$10.25, making the total receipts during the year \$1844.37. The Convention expressed its appreciation of the Treasurer's work by passing a hearty vote of thanks, and the labors of Secretary McIntyre were acknowledged in like manner.

The Secretary read a letter from Rev. Ira Smith of St. John, expressing his regret at not being able to be present at the Convention, and declaring his deep interests in the home mission work. A similar letter of regret was read from Rev. Dr. Gates, in which he expressed his strong desire for harmonious action in home mission work, in order to its largest prosperity.

FRIDAY EVENING.

The evening session was given to a platform meeting in the interests of Home Missions. Rev. W. E. McIntyre was the first speaker. He spoke of the efforts which have been put forth in the province in Mission work as being prompted by the spirit of the gospel and in harmony with Christ's great commission. The fathers went from settlement to settlement in the early history of the country, doing the work of evangelization without any missionary organization. That method was best for that time, but as time went on organization became necessary. Now we are making much of organization. The Board is a necessary intermediary between the churches which are able to help and the mission fields. It is a business of great seriousness for those who direct it, involving much anxiety, especially at times when appeals for help are coming from this quarter and from that, and the treasury is empty. People say Mission Boards should not run in debt, but under such circumstances it seems impossible not to do so. If all our churches were alive to the work as they should be there would be no need either to refuse requests for needed help or to run in debt. If the Home Mission work were supported as it should be prosperity would be carried into every branch of our denominational work. Therefore the speaker pleaded for a larger place for Home Missions in the hearts of the people. Freely we have received and freely we should give.

The next speaker was Mr. E. C. Barnes, a student missionary who has been preaching recently at Cardigan, York County. Mr. Barnes is a young man of good parts and pleasing address who gives promise of great usefulness. He spoke first of the needs of H. M. work which he knew frequently to be very great in rural districts, and in some of these places there is an eager desire for the preaching of the truth. In the next place the speaker dwelt upon what was necessary in order that those needs might be supplied. We need a deeper appreciation of the gospel, a better understanding of the Word of God, to know and feel the inspiration of the life of Christ, that we may learn his great lesson of love. Then *thirdly*, when we have understood the needs and obtained the qualifications for work, the results will come, and they are of the most valuable character.

Rev. I. M. Thorne spoke briefly. He said that in order that a man be a success in mission work, he must be a man with a mission. When we look at the difficulties we are sometimes discouraged, but God has always been with his preachers, as he was with Noah and with Jonah. Jesus Christ was himself a missionary. The work of the missionary involves hardships but the missionary is not working for money but for the crown which his Lord will give by and by.

Rev. George Howard was heard as he always is with keen interest. To be a Christian, he considered, involved being a missionary. If one was not in some sense the latter he had no right to claim that he was the former. It is inconceivable that a Christian can be indifferent to the spiritual welfare of others. God's orders for his servants are marching orders. Not spasmodic efforts, but steady all-the-year-round work is what is needed in the mission cause. It is a great thing to be a missionary. It seemed to him that men were finding it too easy to get out of the ministry. He regarded the call to the ministry as an exclusive calling. While he was in full sympathy with the foreign work, he considered that it would be folly to neglect the heathen at home in order to send the gospel to the heathen abroad.

Rev. C. W. Townsend had just arrived and was weary, but made a vigorous speech. He emphasized three things in connection with mission work. 1. *Conviction* as to the value of the truth we have to impart. 2. *Compassion* for the unsaved. 3. *Enthusiasm* in the work.

The music furnished at this service by the choir added much to its interest.

SATURDAY MORNING.

The report of Committee on Colportage was read by Rev. J. A. Cahill. The report pointed out the evil influence of much of the floating literature of the present and

dwelt upon the importance of the Colportage work as a means of supplying literature which is wholesome, edifying, Christian and adapted to make Baptists intelligent in respect to the views and principles of the denomination. In view of the benefits arising from the work, it was advised that it should be continued another year. After a short discussion the report was adopted.

The report of the Committee on Temperance was presented by Rev. R. M. Bynon. The report referred to the year past as the most important in reference to the temperance cause that Canada has seen. It noted the fact that in Baptist communities a large majority of votes had been cast in the Plebiscite in favor of prohibition, denounced strongly the forces opposed to prohibition in the Plebiscite, criticised severely the methods employed in Quebec in opposition to prohibition and strongly deprecated the failure of Government and Parliament to bring forward and enact a prohibitory law. As it was evident that the report would provoke difference of opinion and prolonged discussion it was resolved to table it until other important business should be disposed of. Later in the morning, the subject was taken up and a lively discussion took place. The report was vigorously defended by a number of the brethren on the ground that it presented facts and that the circumstances were such as to call for strong expression. It was as vigorously opposed by others on the ground that in some points of fact it was questionable, that its violently denunciatory language was undignified and that it was not the province of the Convention, being a religious body, to instruct Governments or Parliaments as to their duties. It was finally resolved to commit the matter to an enlarged Committee. At the afternoon session this Committee presented the report in an amended form and it was adopted without discussion.

Rev. W. E. McIntyre moved the following resolution: In view of the fact that a proposal is to be submitted to the three associations, asking them each to elect six members on another Home Mission Board for the Province.—And in view of the fact that unanimity in the administration of this important work is very desirable:

Therefore resolved, that this Convention, in event of the formation of such Board by the Associations, agrees to hand over its home mission work at the end of the present year, provided such Board shall make an annual report of its affairs to this body to be incorporated with its minutes from year to year.

In connection with this resolution Mr. McIntyre explained at some length what the action was that was taken at Fredericton, and the understanding that had been arrived at by a number of the members of the Board of the New Brunswick Convention in conference with members of the Maritime Convention Committee on Home Missions. The members of that Committee had been willing that the management of Home Missions for the Province should be taken out of the Maritime Convention and be vested in a Board to be appointed jointly by the three Associations of the Province. The members of the N. B. Convention Board had not been altogether unanimous in this matter, but generally they had favored it. He had himself considered that since the proposal would give the management of the home mission work of the Province to the churches of the Province, it conceded the principle for which he had contended, and for the sake of harmony and peace it was best to accept the plan proposed. When this plan was submitted to the Convention at Fredericton, it had met with general approval, and was adopted with little discussion. The motion to amend the Constitutions in accordance with this plan had been adopted by an almost unanimous vote. There had been this one condition on the part of those who acted for the Maritime Convention, that the H. M. Board which should be organized should make a statement of its work for the year to the Maritime Convention, in order that such statement might be incorporated in the records of the Year Book, and to this the representatives of the N. B. Convention had been quite willing to agree.

Mr. McIntyre's remarks were listened to very attentively by the Convention, and as there appeared to be no disposition to discuss the resolution, it was put and carried unanimously.

The report of the Committee on Publication presented by Rev. J. H. Hughes, showed that 1600 copies of the Annual had been printed at a cost of \$1 per page. Towards defraying the cost \$30 had been received for advertising.

A Discouraged Man.

BY REV. CHAS. MELANCTHON JONES.

Mr Moody has said that God cannot use a discouraged man. True as this may be, yet the victim of depression may become doubly discouraged by hearing such an assertion as this, because he may feel that he is not only hopeless, but useless. A great part of the waste of Christian power at the very period when it should become most rich and valuable comes doubtless in this way. An old proverb says: "Knows nothing, fears nothing," and youthful inexperience is sanguine and courageous. But with years and experience come a discount of probable resources and results, a distrust of plans and pro-

pects, a hesitancy to act, the exchange, in fact, for the optimism of youth the too common pessimism of old age. The writer has hitherto avoided this feature and secret of the ministerial "dead line," and rejoices in the privilege and disposition which would preserve to the Master's cause the unabated ardor and enthusiasm not only of those who are "ready" in youthful spirit, but also those who are "ready" by reason of ripest experience, "prepared unto every good work."

For a concrete example of a truly discouraged man, who yet was helped to resume his work and finish it with honor, we may take the case of the prophet Elijah.

Our first thought from this experience is, a worker may become discouraged by a too close application to the "one thing" he has at heart. It is true this does not help many of us, for we do not usually make this kind of a blunder. We generally glory in being "all around" men, into everything with no hobby or moral or spiritual specialty, not even the gospel of Christ wherefrom people may call us fanatics.

Elijah was hardly himself when he asked God that he might die. The tremendous day on Carmel, the "fervent effectual prayer" for ending the great drought, the fierce race in front of the king's chariot to Jazreel, the waiting of this overwrought workman of Jehovah for news of Jezebel's attitude, had altogether proved too much for even his stalwart frame and strenuous spirit. The apostle Paul was an illustration of an intense nature, concentrating his ardent endeavour upon his "one thing I do," through a prolonged life-work, and we read between the lines of his history the pathetic evidence of a spirit often cast down, yet always rebounding and rejoicing.

A second thought is that a discouraged man is often too self-conscious, perhaps self-important. There may be a seeming justification for this. Great men bear great burdens, are compelled to assume large responsibilities and come to consider themselves as indispensable. Then when they encounter personal opposition they lose hope for the cause. It was the misfortune of Elijah's early development that he was too solitary and unsocial, and thus came to be too self-reliant. His successor, Elisha, on the contrary was eminently social, and we never read of a note of discouragement from him.

A third thought is that a discouraged man seldom knows the most real facts. Elijah's lack of knowledge of human nature prevented him from discounting the voice of the people as they proclaimed Jehovah on Mount Carmel. So he over-rated the value of the new converts, and when he was disappointed in this he went to the other extreme, and underrated Jehovah's faithful following. Elijah's conclusion was that Israel's apostasy was complete and hopeless, and that further work would be unavailing, having no sympathizers of supporters. David confessed that on a time he had said in his haste, "all men are liars." This would have included Jonathan. So now Elijah says in like impatient haste: "I only am left." This would have excluded Elisha, "who poured water on the hands of Elijah," and it was this same Elisha, who when all around was dark, and his disciple was terrified, calmly averred: "They that be with us are more than they that be with them."

Still a further suggestion of our subject is, that a discouraged man has usually been a very useful one. This is a kind of indifferent inaction and complaint that may easily pass itself off as discouragement, but it is merely discontent. Many a man says he has lost heart in a cause who really never had his heart forces enlisted. But the genuine thing is a pitiful sorrow. It moves us profoundly to see a living interest paralyzed by a sense of failure. Eternity only will reveal the amount of sickening discouragement which the world's greatest workers have felt, but of which they have given no sign.

On this account the Lord is very kind to the discouraged man. To Elijah an angel came and said: "Arise, eat." The first care of the Lord was that the overloose servant should have physical and mental recuperation. Later and finally and gently the Lord asks: "What doest thou here Elijah?" There is no reproach, but refreshment, rest and recommission.

Discouraged fellow-worker, may we give you some pointers from these old-time experiences which have a world of help in them for you?

1. Your work has not been so great a failure as you have supposed. The best workers in the world have cherished high ideals, hard to reach; have been modest often, and diffident; too hard at work to count the returns; but God keeps the count, if you do not; be of good cheer.

2. Do not inform God that he has no more which you can do. He has not commissioned you to be successful, but to be faithful. Your crown of life is not to depend upon a statistical, but upon a moral conquest. Paul said he was "led in the triumph of Christ," and Christ triumphed upon the cross. Disappointment is no indication that the Master is through with you.

3. Do not insist upon planning God's work for him. There were three plans: Elijah's plan, Jezebel's plan, and Jehovah's plan. It goes without saying that Jehovah's plan was the best. Because your plan is not adopted by Providence do not conclude that the Lord has given your adversary a free hand.

4. Admit of a partnership and fellowship in doing the Master's work. Train some one to some day fill your "room." (1 Kings xix. 16.) Moses and Joshua, Elijah and Elisha, Paul and Timothy, Luther and Melancthon, were pairs, different in manner and spirit, but divinely complementary. (—Journal and Messenger.

* * The Story Page. * *

The Coals Of Fire.

BY ANNA D. WALKER.

"If thine enemy hunger, feed him; if he thirst, give him drink, for in so doing thou shalt heap coals of fire upon his head, and the Lord will reward thee." Thus read Freddie Morris from his Sunday-school card, as he walked home upon a beautiful Sabbath day.

"Oh," he said, "I do like that part about heaping coals of fire upon his head, for it seems to me that I would be glad over my whole body if Rob Martin had coals of fire on his head. It's so mean of him to treat me scornfully just because he's rich and I am poor. He often makes me feel like leaving school altogether."

Then Freddie further refreshed his memory on Rob's misusage of him, until he felt a delight in imagining the coals taking effect, and Rob's head being in a flame of fire.

Being a sensible little boy of twelve, he knew that the words did not mean literally coals of fire, but he did not very fully understand what they did mean.

Freddie was not hard-hearted, but it was all true that Rob had treated him very badly, and for the base reason that he was poor and the other wealthy. For instance, when Freddie wore a patch upon his knee, Rob pointed it out to his mates, and set the others to laughing at the boy who had to wear a patch or stay at home from school. Again, when Freddie had only a very meagre lunch at noon, Rob brought it forth and displayed it to his companions, thus bringing the poor boy into painful notice.

Freddie had experienced many other annoyances from the cruel lad, but the greatest trial was that Rob had just had a party and invited all the members of his class but the poor boy.

Oh, how hard this was to bear—to miss all the games and all the feast! And they even had ice cream and candy! It was a trouble to be not soon forgotten, no, not in a boy's life.

Freddie pleased himself by further imaginings about Rob dancing about with a head full of fire, and when he reached home he let out some of his feelings to his mother.

"Why, my son, you know the verse does not mean real coals of fire, don't you?"

"Yes, mamma, I do; but I can't think what it does mean."

"If thine enemy hunger, feed him; if he thirst, give him drink," repeated the mother.

"Rob Martin hungry or thirsty! The idea! Why, mamma, he could have ten loaves of bread and a gallon of milk, if he wanted it; indeed he could!"

"Yes, but isn't there some way in which you could heap the coals upon his head, Freddie?"

"I don't want to, mamma, but our teacher asked us to work on our texts all this week, and I'll try to do something for Rob if I can."

The mother smiled at this, and the subject was dropped.

And now the thoughtful little boy was alert about the matter, ready for any opportunity to help Rob.

It was not till Wednesday that a chance came to his notice. On that morning before school, he noticed that Rob sat under a tree, arithmetic in hand. His face wore a look of perplexity, and Freddie at once divined that Rob was in trouble over the lesson. He was particularly bright in arithmetic, while the wealthy boy got on better with other studies. The instructor in that branch had been forced to threaten young Martin with punishment if he should continue to appear in his class with imperfect lessons. At length Freddie saw Rob throw down his book and bury his face in his handkerchief.

It had been to him a satisfaction that in the arithmetic he was so far ahead of his enemy. Now all such feelings were cast aside, and he timidly went to his foe to ask that he might render him assistance.

"It's none of your affairs?" began Rob, roughly; but suddenly bethinking himself, he changed his tone.

"Oh, it's this old lesson," he cried, "I can't make head or tail of it, and papa won't take me to Boston with him if I fail today!" And now the sobs broke forth afresh.

"Rob, you know I'm pretty good in arithmetic, and if you will let me, I'll help you; but you must wipe your eyes so that you can see the slate and give your attention, you know. Will you let me help you?" and Freddie spoke anxiously.

"I'd be only too glad, but you won't help me 'cause I've been so ugly to you."

"Yes I will, gladly. Here goes," and Freddie took the slate and pencil and ciphered and explained, and then set Rob at the work and presently the examples were done, and the pupil so puzzled before declared that he understood it all now and could explain it, too.

The grateful Freddie and the ashamed, but equally grateful Rob went into school together. "I've heaped the coals on Rob," thought Freddie, "and I am so glad!"

and the other's thoughts were something like this, "I've treated Freddie so badly, and now he's saved me from punishment and gained me the trip with papa, what can I do for him?"

Suddenly it came to Rob's mind that papa had told him, if it would add to his pleasure, he might have one of his schoolmates go with him to Boston. "But Freddie's clothes are so shabby," he answered to the suggestion that came to him from within.

"You have a pretty outgrown suit in your closet mamma said you might give him, and you were too mean to do it, remember," cried conscience.

Ah, that was so, and the coals of fire burned deeply. And now Rob, all repentance and eagerness, went home, sought his parents, explained and confessed, and was allowed to work his will. And so Freddie, arrayed in a handsome suit, went on a delightful journey. Afterwards he said to his mother, "Oh, mamma, it was those coals of fire that did it all, and Rob says he'll never, never be mean to me any more."

Try it, children, try heaping the coals of fire; you will find it pays. Obeying the Word always pays.—Christian Intelligencer.

Effie's Visitor.

"Has anybody been here today, while I was gone?" Effie had been away all day, since breakfast; and now daylight had faded out of the sky, and the moon's "silver sickle" was hanging above their heads.

"Let me see," said mother, putting on her thinking cap. "Yes, I have had one visitor."

"O! I have you mother? Who was it?"

"She did not tell her name," said mother, with a quizzical little smile.

"Did not tell her name! How very queer! Where did she come from?"

"She did not say."

"What did she come to our house for?"

"Ah! for several reasons. For one thing, she cured my headache; she brought me a letter from a dear friend; she gave me a new book to read; she put a red rose on my table; she finished a piece of sewing for me, and gave me some sweet new thoughts."

"What a strange visitor! murmured Effie. "Was that all?"

"No, she wanted me to do many things for her. She asked me to make broth for a sick girl, to write two letters offering to help two people, to pay a visit, to make a pudding, and several other things."

"And did you do them for her?"

"I did some of them, and some I left undone. I wish now that I had done them all!"

"I would give anything to see her, mother. Will she ever come again?"

"No," said mother, "she cannot come again, because she died at sunset."

"Died, mother? How dreadful! And yet you are smiling. I think you are joking somehow—are you?"

"Not joking, exactly, Effie dear; but I am talking in a little parable which I think you can guess when I say that her sister is coming tomorrow at sunrise—her twin sister—so like my visitor that no one could tell them apart, though some of her gifts and some of her desires will be different from today's guest."

"You say you don't know her name, mother?"

"I didn't say that. I said she did not tell me her name. But I do know it—it is Thursday."

"Thursday!" cried Effie, laughing. "You just mean today, then."

"Yes, today."

"And your visitor tomorrow will be named"—

"Friday, of course."

Effie was very much amused at the idea of the Thursday visitor and the Friday visitor; but when she woke up in her little bed the next morning she said softly to herself, "How do you do, Mrs. Friday? I wonder what you have brought me today! At any rate, I am going to do all the things you ask me, 'cause you have got to die at sunset, you know."

And right away Mistress Friday asked the little girl to get up and dress in time for morning prayers—North-western Christian Advocate.

"Two are Better Than One."

Dwight was very anxious to start to school.

"I wish I could go now," he said; "Sanford has just gone by."

"Oh, well," said his mother, "you know the way as well as Sanford does."

Yes, mother; but 'two are better than one,' you know. What if Sanford should fall down and have no fellow to lift him up?"

Mrs. Crawford laughed. She understood this somewhat bewildering sentence. Dwight had been learning

his "junior" verse for the day, and had repeated it to her in wonderment; he had not known there was such a verse in the Bible: "Two are better than one; because they have a good reward for their labor. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth; for he hath not another to help him up."

"Very well," said Mrs. Crawford, after a moment; "if the case is urgent, go ahead; you can do the errand at noon. Only see to it that it is not you who fall, instead of Sanford."

Then Dwight kissed his mother and made a rush for the door. It was easy to overtake Sanford. They jogged on together after that at an easy pace. They were just entering the school grounds when Sanford nudged his friend's elbow.

"Look there," he said, "up in that tree. That is Joe Burke's paper with his corrected sentences on, that they made such a fuss about. They blew out of the window when he opened it yesterday, and have lodged in that hollow. Let's get a look at them."

The boys made a dash for the tree. Sanford went up its bare branches like a squirrel.

"Yes, sir! he called out; these are the very papers. Good for him—mean scamp! He is always cheating or doing an ill turn of some sort to a fellow. I wouldn't steal his papers, though he glared at me as if he thought I did; but I'm awful glad he hasn't got 'em. It's the only lesson he is sharp in; he won't beat me now."

"I'm glad, too," began Dwight. "Isn't it a lucky thing he had the window open when he ought not to have had? We'll come off with flying colors this morning, if he hasn't written them out again, and I don't believe he could get anybody to dictate for him to copy. We'll keep dark until after"—and Dwight came to a sudden pause. "For if they fall, the one will lift up his fellow." Were they two on the very edge of a tumble?

"Look here, Sanford," he said; don't let's do it. That would be putting ourselves on a level with Joe for meanness. Let's take them in and tell him we found them; they are all wet and muddy, but he can copy them before class."

There was a short argument, but Dwight prevailed, and the two marched into school, rescued papers in hand.

"I wouldn't be a bit surprised if you put them there yourselves," was Joe's ungracious reply to this kindness.

"That's gratitude for you!" said Sanford, as he moved away.

"Never mind," said Dwight; "we know we didn't; but, do you know, old fellow, you came pretty near a tumble this morning?"

"What, from that tree? Nonsense! I never thought of such a thing as tumbling."

Dwight laughed; he knew what he meant, and he said to himself that mother would understand, but boys weren't so quick as mothers.—Pansy.

The Cook-Stove.

BY CELIA M. STONE.

"Grandpa, the big folks have had you all day, and now you belong to us."

"Well, children," said grandpa, smiling; "what do you want? Some birthday cake?"

"Oh, no! We've had plenty of that. We want a story."

Just then mamma came in, and, passing over to grandpa, she laid her hand lovingly upon his head, and said, "You must be very tired, father, you have seen so many today. Let me take the children, and tell them one of my stories. The boys say mine are pretty good, but not half so good as grandpa's."

"No, Mary; let them stay a little while. It rests me to be with them."

"At any rate, I will carry off the baby; and, boys, do not lean against grandpa, so as to tire him."

As she looked back, when leaving the room, a lovely picture met her eyes. Her white-haired father, whose eighty years had been one long service of love to others, formed the centre of the group. His arm was thrown around her Isabel, and, standing around their grandfather, were her sturdy boys.

"Now what shall the story be about?" asked grandpa, when they were again alone.

"Oh, something you did when you were a boy, or something you saw."

Grandpa thought a moment, and then said, "I am going to tell you about the first cook-stove I ever saw."

"Didn't they always have stoves? How could they cook without them?" came in a chorus from the children.

"No. We had a large open fire-place in our kitchen, and in it was an iron crane, that had hooks of all sizes upon it. Mother would swing it out, and hang the tea-kettle or potato-kettle on one of the hooks, and then swing it back over the fire."

"But, grandpa, didn't you have anything to eat but boiled things—no bread or cake? How could you live without pies?"

"Most likely," said Tom, "they put the pies right down on the sticks of wood."

"Oh, Tom! What is the sticks burned out and broke when the pies were half done? Then where'd they go to?" said Dick.

"Of course we had biscuit and pies," said grandpa. "Mother had a tin baker"—

"A tin baker! Was he like our baker who goes around with a cart?" interrupted Tom.

"Hardly! Ours was a kind of tin box, with a shelf in it, and one side was open. Mother put in the pies or cake, and put it very near the fire. She had to keep turning the things in the baker, or they would scorch. One day, when something had scorched, father said, 'Patience, wouldn't you like a cook-stove?' And mother said she did not know, she had never seen one, and she did not know as she could learn to cook in one. 'Well, dress up Charlie, and I will take him down to the tavern,' said father, 'for they have a new one there, and I want to see it.' So mother put on my cap, and I took father's hand, and trudged off to the tavern.

"Of course they had stoves in the cities some time before this, but my home being in a small country town when the first one came, it was quite an event. So a number of men had gathered around the stove, and they were wondering how the heat could be carried to the oven so as to heat it. Finally the cook said it was his opinion that you would have to put a fire directly under the oven to heat it, and that was what those little doors were for."

"Not those little doors where the soot is cleaned out, grandpa?"

"Yes, he said the fuel must be put in there."

"Why, they couldn't put in more than three shavings at a time! Oh, I wish I could have been there! I would have told them all about the stove," said Tom.

"No doubt," said grandpa, with a smile. "But they studied it out without you. They put a fire in the fire-box, and when the oven was hot, the cook put in a pan of cookies to bake. In a few minutes they were baked and passed around, every one pronouncing them just as good as if baked before the fire."

"In a few days our stove came, and it was such a wonder that the people came from the country all around to see it. I remember the day it came, for it was my birthday,—just seventy-five years ago today,—and I was five years old."—Sunday School Times.

Family Influence.

BY AMELIA BARR.

The family influence is a powerful thing between husband and wife. If a husband has any strength of character, he is sure to bring his wife to his way of looking at things. If this was not the case, what a wall of separation there would often be between married couples.

But as a general thing, the young wife nestles comfortably in her husband's beliefs. It is not his arguments that work her to this voluntary agreement, but the silent force of a stronger or wiser character acting upon her daily life; and there is really something very fine and sweet in this adaptability and unconscious acceptance of a superior influence. Much has been said and written about the duty of "setting a good example" in the family; but there is no necessity to worry about our example, for the only example worth anything is that shown by being really ourselves. If a father is upright, a mother is loving, a brother brave and truthful, and a sister gentle and tender, those who live with them know it and are influenced by these virtues. Parents and kindred who deserve to be honored and loved are honored and loved as a matter of course; and it would be a wretched world if this were not so. For when every other anchor drags, the one that binds us to home and family holds firm.—Christian Herald.

Kid-Glove and Coal-Oil Men.

Mr. Frank Thomson, the president of the Pennsylvania Railroad, who died a few weeks ago, was known as one of the foremost of living railway managers. There was no part of the business with which he was not familiar, from the control of its great moneyed interests to the fitting of a screw into an engine.

A wealthy man once brought his son to him, saying, "My son has gone through college. Can you make a place for him where he will succeed?"

Mr. Thomson was silent a moment, and then said: "That depends on whether he wants to take a kid-glove course or a coal-oil course."

"What do you mean?"

"If he takes a kid-glove course, he goes in as a clerk, to perform a certain amount daily of writing, for which he will be paid a salary. In the other course he goes into the shops, and learns the whole business, from the lowest drudgery up. When he has finished, he will know his trade, a valuable one, but his hands will be stained with coal-oil."

Mr. Thomson himself, when a boy, chose the "coal-oil course." He worked for years in the car shops at Altoona, barely earning his living, but learning the mechanical details of the business.

The Young People

EDITOR, R. OSGOOD MORSE.

All communications intended for this department should be addressed to its Editor, Rev. R. Osgood Morse, Gaysboro, 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.—Unhesitating Confidence in Christ. 2 Tim. 1: 1-12.

Daily Bible Readings.

Monday, September 18.—John 13: 1-38. "A new commandment" (vs. 34). Compare 1 John 3: 11.

Tuesday, September 19.—John 14: 1-31. "Another Comforter (helper)" (vs. 16). Compare John 16: 7.

Wednesday, September 20.—John 15: 1-27. "I choose you" (vs. 16). Compare John 13: 18.

Thursday, September 21.—John 16: 1-33. Our Guide into all the truth (vs. 13). Compare John 14: 26.

Friday, September 22.—John 17: 1-26. "Thy word is truth" (vs. 17). Compare Ps. 119: 160.

Saturday, September 23.—John 18: 1-27. Jesus' willing surrender (vs. 4). Compare John 13: 1.

Prayer Meeting Topic.—September 17.

Unhesitating Confidence in Christ. 2 Tim. 1: 1-12.

The above topic is suggested by vs. 12 of the lesson. The verse assigns the reason for the apostle's unhesitating confidence in Christ. It was simply that he knew Christ. Notice:

1. Paul knew Christ. "For I know whom I have believed." Paul's introduction to Christ never needed a repetition. The very moment Christ appeared to Saul near Damascus he recognized Him as Jesus of Nazareth and of Calvary, and as the risen Christ. From that day the two never parted company. Thirty years had passed with their labors incessant, their perils often, their journeyings frequent, their five shipwrecks, their many stripes, their long imprisonment, yet no day had passed when the most sweet and intimate communion had not passed between Paul and the Christ of his consecration. Well may Paul the aged write to youthful Timothy, "I know whom I have believed." This ringing utterance assures us that we, too, may know Christ Jesus. Tennyson once sang:—

"We have but faith, we cannot know,
For knowledge is of things we see;
But yet we trust it comes from thee,
A leam in darkness let it grow."

His utterance but shows how becalmed he was at that time by philosophic doubt. Well was it for himself and for the world that he lived forty years longer and wrote,—

"For tho' from out this bourn of time and space
The Lord should bear me far;
I hope to see my pilot face to face
When I have crossed the bar."

He lived and learned that faith knows the kernel of which all things else known are but the husk.

Doubt is a destroyer. It dooms its victim to doleful damps beside which the horrors of Calcutta's "Black Hole" are as the delights of summer evening twilight. It is yours to know Christ if you will so open your life to him as in all things to seek His will. As you do and bear his will you know whom you have believed.

2. Paul's unhesitating confidence in Christ. Paul's knowledge of Christ gave him an unhesitating confidence in Christ. "And I am persuaded that he is able to guard that which I have committed unto Him against that day." "Paul had deposited all with Christ. His soul, his life, his destiny, were given completely into the hands of his Lord. He had literally done as he enjoins others in Rom. 12: 1, 2. Having made such an absolute surrender Paul had no doubt whatever of the safety of his deposit. Nor need we doubt. I am persuaded to this through,—

(a) His omnipotence. "All authority hath been given me in heaven and on earth." In that lies the secret of his power to keep. It was His to heal the sick, to give sight to the blind, to cast out the demons, to rebuke the winds, to bid the waves "be still." Above all it was His to lay down his life and take it again that he might give life to those believing him. Sure then am I that he is able, etc.

(b) His promise. But we have greater assurance than His omnipotence. We have his own promise. "And this is the will of him that sent me, that of all which he hath given me, I should lose nothing, but should raise it up at the last day." John 6: 39. "He that eats my flesh, and drinks my blood, has eternal life, and I will raise him up on the last day." John 6: 54. Add to these Romans 8, with its no Condemnation and no Separation. What do you want stronger than a promise from omnipotence to which to hitch your faith. There can be no greater incentive to faith. Test Christ in all things, temporal and spiritual, and you too will be persuaded of His ability to keep.

Lesson thoughts.

- 1. Blessings of a godly ancestry, vs. 3-5.
2. Use your gift, vs. 6.
3. The kind of men Christ makes, vs. 7.
4. Our suffering hardship in the gospel our Lord's testimony, vs. 8.
5. Our calling and God's purpose, vs. 9-11.

The Christian Culture Courses.

The study period for the C. C. C. is upon us again. To insure success in this work our societies must take time by the forelock for he is bald behind. Oct. 1 marks the beginning of another comprehensive course covering four years. Experience has shown the weak points of the earlier courses. In the new course these have been guarded against, so that the one now presented is better than any of the past. "Better farther on" is the implied motto of these courses.

An important improvement of the B. R. C. begins Oct. 1. In addition to the daily readings and the historical and analytical notes on "The Book we are reading," careful analysis of the Pentateuch and the Book of Joshua, the portion read during the study period, Oct. 1, 1899-May 1, 1900, will be given. This will be the basis of the annual examination. It insures a knowledge of the parts read.

The Conquest Missionary Course

Is a series of studies in missions, setting forth the broad basis of the missionary enterprise, tracing in outline the genesis and development of the modern missionary movement, sketching the structure and work of the great Missionary Societies of the Baptists, describing the fields, at home and abroad, in which they carry on our work, and the manifold forms of that work, and making our young people acquainted with the history and service of many of our leaders in world-wide missions.

The work to be presented in this course during the first year is as follows:—

- October —The New Testament Basis of Missions.
November —Some Fore-runners of Modern Missions.
December —Carey and his Colleagues.
January —Baptist Beginnings in America.
February —Baptist Missionary Societies (Foreign).
March —The Story of Judson and The Mission to the Burmans.
April —Baptist Missionary Societies (Home).
May —Among the Freedmen.
June —Daybreak in Assam.
July —Our Missions in Mexico.
August —Gleanings from Mission Fields.
September—Baptist Missionary Societies (Sunday School and Publication).

Dr. Frank S. Dobbins of Philadelphia, writing in "The Examiner," of this course says:—"Beginning with October next, the Baptist Young People's Union of America begins a new course of missionary study. I have examined most carefully the outline which Dr. Chivers has sent to me, together with an explanatory letter. I am ready to praise it very enthusiastically. Indeed, I would go further than to commend it to all our Baptist young people's societies of every name; I would also recommend it to pastors as a sufficient plan for a series of monthly missionary meetings for the next four years. The scheme includes all of our foreign and home mission work, including that of the women. Its comprehensiveness and its detailed arrangement are admirable."

Dr. Dobbins is an expert in missionary literature. If you would know the spirit of Christ study his missions. There is no better revelation of that spirit.

The general subject of the Sacred Literature Course, (an abominable name) for the coming study period is, "Foregleams of the Messiah." The lesson will be prepared by Prof. Milton G. Evans of Crozer Theological Seminary. The name of Dr. Evans is a guarantee of good work. This course covers about the same ground as Christ took the two disciples over during that memorable walk to Emmaus. Let our young people study this course with the Holy Spirit as their teacher, and their hearts will burn within them as he talks with them by the way, as he opens to them the Scriptures.

General Secretary Chivers offers the following helpful suggestions touching the work.

- 1. Fence off from household cares and business activities, a little space of time daily for your readings. Half an hour a day will suffice, though more time could profitably be given.
2. Pursue the three courses. This can easily be done by the adoption of a simple method. The courses from a complete whole. To omit one is to miss an important element in the designed training.
3. Form or enter a class, wherever possible, that you may receive the stimulus and profit which comes from joint study and comparison of views.
4. Seek the Divine blessing, apart from which neither the enlightenment, nor the training for service desired, can be secured.

During the past two years our societies have fallen greatly behind in the C. C. work. Let all begin the new course with genuine, solid, old Teutonic pluck, giving as much prominence to the Bible Reader's course as to either of the others. Begin now, stick to it, and succeed.

A SYMPOSIUM.

We have intended presenting this week a symposium upon the conduct of the C. C. C. in which a number of pastors who have been very successful in this work give their experiences with the work. As all the material is not yet at hand it must be withheld until next week. If all the experiences are as suggestive as those now in hand, the symposium will be helpful indeed. In addition we hope the energetic Junior Superintendent may give helpful hints touching the prosecution of the Junior work.

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 TOPIC FOR SEPTEMBER

Thanksgiving for answered prayers and that the way has been opened for our missionaries to go to India this autumn. That the good impressions made at Conventions may be lasting and result in increased consecration and persistent work in the Lord's cause.

* * *

Notice.

Any one who has anything they wish to send the missionaries in India, please forward to Truro, N. S., care of Rev. George Churchill as soon as possible, paying all expenses to that place.

All monies from W. M. A. S. are to be sent to Mrs. Mary Smith, Amherst.

All monies from Mission Bands to be sent to Mrs. A. W. Fownes, St. Martins, N. B.

* * *

Crusade Day.

Are all the women of your church members of the Woman's Missionary Society? Are all the children in your congregation being taught and interested in missions in a Mission Band? If not, will you please awake to the necessity of this important work and begin at once to organize for the winter's work. Crusade Day with its grand opportunities, will soon be here, October 5th is the date. It was suggested at St. Martins, that we combine with the exercises of this day a Thank-offering service. Surely we have abundant reason for thanksgiving. The Lord has graciously heard our prayers and is providing the means by which our missionaries can go to India this autumn. Let us show our gratitude by a generous thank-offering on the evening of Crusade Day. My sisters if we have been blessed during the year in this mission work, if we have felt a spiritual uplift and a deeper sympathy with Christ in His redemptive work as we have joined in the devotional exercises of our society, then let us extend the same privilege and blessing to others. Let every woman in our churches be invited to join our ranks on Oct. 5th. Dr. Lorimer says: "The world's evangelization is not an easy matter to be effected by spasmodic enthusiasm or by drops of money percolating through the almost imperceptible seam created in the granite heart of selfishness by divine grace." We whose hearts have been touched by His Spirit and received the message "go tell" from the Master's lips, must go forth to bear His word to those less interested and thus hasten the coming of His Kingdom. We hope there will be a general response to the call this year, and that Crusade Day will be observed in all our societies.

Special and united prayer in our homes in the morning. Visiting each woman who is not a member of your society and asking her to join in the afternoon. This can be made easy by dividing the names among a number. There are always strangers moving in and sick ones to be called upon, whose interest and sympathy could be enlisted in this work. A public missionary meeting in the evening, accompanied with thank-offerings. The reports of W. B. M. U. will be out by that time, and these will furnish material for a good meeting with some nice music and a few recitations. Please send short reports of your meetings to MESSENGER AND VISITOR.

* * *

Needs of Our Lady Missionaries.

1. The Large Lesson Picture Rolls (urgently needed) particularly on the Life of Christ, but others very acceptable.
2. Small Picture Scrap Books. If each child in Mission Band would contribute a card one could be easily made.
3. Picture Cards—Advertisement cards if not soiled or torn, serve the purpose. But the kind preferred are "The Little Lesson Picture Cards" published by Harris, Jones & Co., Providence, R. I., for use in Sunday Schools. They are of uniform size—no small matter to a teacher distributing to a large class of children with a keen sense of justice. Another point in their favor is that they are light in weight requiring but little postage. If any one has none and would like to help this method of sowing the seed please buy from the publisher and forward. An other item: We paste paper on the back of each card upon which to print a text in Telugu. Now

all who will do that much for us will lighten our labors and besides have the pleasure of helping in this work for the children.

From ten to fifteen regular weekly children's meetings or Sunday Schools have been organized in Chicacole. Miss Ethel Powlesland gives special attention to this work and seems admirably adapted for the same. If you could see these naked, top-knotted, neglected children dancing to meet us, if you could behold their eager faces and hear their hearty (not melodious) singing, if you could get a glimpse of the many grown-up hearers which these schools attract, and if you could see the charm a picture card has for one and all, you would be specially interested in the evangelization of the children and do all in your power to bring about the same.

Do not be afraid of sending too many Cards, Scrap Books and Lesson Rolls, for the surplus will be passed on to the other missionaries. Send—for the joy they will give, for the message they will bear, and for the souls they will save, and believe me to be Yours with abounding love in Jesus,

Address: MABEL E. ARCHIBALD,
Mission House, Chicacole,
Madras Presidency India.

* * *

Amounts Received by the Treasurer of the W. B. M. U.,
from August 12th to September 5th.

Alert, \$8.50; Centreville, \$12; Bellisle Creek, \$3; Collections Annual Meeting, \$27.38; Donations toward Miss Blackadar's expenses, \$10; Murray River, \$5; Surrey, Tidings, 25c; Mahou, \$4; Pleasantville, \$3; New Annan, \$2; Hartland, \$3.75; MacDonald's Corner, \$4; Chipman, Mrs. G. G. King toward Miss Blackadar's support, \$20; Middle Sackville, Tidings, 25c.; West Devon, P. E. L. \$1.

MRS. MARY SMITH, Treasurer W. B. M. U.
Amherst, P. O. E. 513.

* * *

Foreign Mission Board.

NOTES BY THE SECRETARY

Soon after the Secretary returned from the Convention, there came to him by express a leather covered box containing various articles of jewelry, among which was a lady's silver watch, two hair pins silver pointed, a ring, two bracelets, one gold the other silver, a gold necklace, gold pin, a purse, a volume of Tennyson's poems, gold eye-chain and some other ornaments. The box was accompanied with this card upon which was written.

*Rev. J. W. Manning,

Kindly sell these articles and use proceeds for F. Missions.—No name attached. The box is silk-lined and comes from Nova Scotia. It is in possession of the Secretary of the Board, who would like to turn box and contents into money so that it might go on its mission of love and good-will to men. The box is a good one, and some of the jewelry came from that well known Halifax house of M. S. Brown & Co., and is good of its kind. Offers for box and contents will be gladly received by the Secretary.

* * *

It will be seen by the financial statement of the Treasurer which appears elsewhere, that \$451.53 of the amount pledged at the public missionary meeting at Fredericton, have been paid to the Treasurer. The total amount pledged was \$1485.47. To this amount a special offering from some friends in Lewisville, to pay travelling expenses of Mr. and Mrs. Churchill to India have been added, viz., \$17.20. As the missionaries are expecting to sail early in October, it will be a great convenience to the Board to have as many of the pledges redeemed at that date as possible. To make the Foreign Mission wheels run with comparative ease there ought to be another \$1000 raised in addition to the pledges already made. It is going to cost at least \$1,250 to get the five missionaries to India. Then there will be an additional \$150 towards Miss Blackadar's outfit, and the additional expense to the Board for the current year will be \$1000 salary to Miss Gray and Miss Blackadar. And this is not making any provision for the travelling expenses of Mr. and Mrs. Archibald from India to this country, which will be nearly \$550 more. Will the great bulk of our brethren who were not at the Convention, bear these facts in mind and let the Treasurer of the Board have their donations so as to round up the full \$2500 which was asked for at Fredericton. What we have gotten, with the handsome donation of \$3000 from that old and well tried friend to so many departments of our work, J. W. Barss of Wolfville, has not freed us entirely from debt. It has been, and is, a great relief, and has freed us from embarrassment; but we can make no further advance. We have gone as far as our funds will allow us to go.

Meanwhile there is the Tekkali bungalow to complete which will cost nearly \$1500 more. The Treasurer has to pay the missionaries on the field for salaries and for mission work nearly \$3000 at once. The money should be on its way at this writing. If all this is done then the missionaries will be paid in full up to Dec. 31st, '99.

The case then stands \$1500 in pledges of which nearly \$500 have been paid. Cash donation \$3000, against which place, travelling expenses to India and outfit allowance say \$1500. Salaries of missionaries, etc., about \$3000. Home coming of Mr. and Mrs. Archibald, \$500 and upwards, with an indebtedness due the Treasurer of \$3000 and upwards. The case is before you brethren and calls for enlarged contributions from many others. The time is most opportune, the call is urgent, the need is imperative and if all will help, there can be no doubt as to the result. And now brethren we await your response.

* * *

Foreign Mission Special Offering.

Hon A. F. and Mrs. Randolph, \$200; H. C. Creed, \$35; Rev. J. A. Gordon, \$4.86; Delegates, Fairville, \$10; F. S. Porter, \$5; Mr. and Mrs. W. S. Perkins, \$10; D. Mott, \$5; Rev. F. N. and Mrs. Atkinson, \$6; Wright Willing Workers, Mission Band Fredericton, \$10; R. L. Phillips, \$10; Mrs. Jas. Kelly, \$1; Grace R. Porter, \$8; Alice Esteve, \$5; A friend, \$1; H. B. Sloot, \$5; Mrs. Dr. Curry, \$5; H. A. Estabrook, \$5; L. Veritt Estabrook, \$5; Gen. Coll., at Mass Meeting, \$16.47; G. W. Christie, \$5; E. D. King, \$5; John Spidle, \$1; W. V. Mathew, \$1; Rev. I. A. Blackadar, \$5; Dr. Saunders, \$5; C. W. Roscoe, \$5; C. E. Burnham, \$5; S. McC. Black, \$10; James Gates, \$25; S. B. Kempton, \$5; R. O. Morse, \$5; Coll. at Lewisville, \$17.20—Total \$451.53.

GENERAL DONATION.

Mrs. Emily Trites, \$100; L. G. Hamilton, \$1; Paterson & Co., 95c.; 'a friend,' (Digby Neck) \$15; (per G. Churchill, Oxford church, \$3.30; Maccan church, \$6; Springfield 1st church, \$3.28; Springfield 2nd church, \$3.40; Gagetown Upper church, \$2.42; Total, \$135.35. For Mr. Gullison support—Rev. A. J. Vincent, \$5; Miss Evelyn Cox, \$5; Total, \$10; Total as above, \$707.38.
J. W. MANNING, Sec'y.-Treas.

* * *

For the Fall Campaign

We need in every locality active workers upon our subscription list.

To active agents who will give us all or a part of their time we have good inducements to offer.

To pastors and others of our friends who will help us between this date and the Christmas holidays to add to our subscription list we are prepared to give the best line of premiums yet offered and some remarkable book-and-paper, or combination offers.

While the MESSENGER AND VISITOR is in a sense a commercial enterprise and entirely independent of the denomination, it is nevertheless in the hands of its friends and these friends contribute always to its success or hinder its work.

It is not a money-making enterprise.

It will always be what its friends enable it to be. An enlarged subscription list means an enlarged field of usefulness. If this is desired there is abundant opportunity for all to help. And for all who help there is tangible and timely reward.

Write for particulars and prove our promise.

Yours truly,
A. N. Chipman

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Yarmouth...
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preside...
officers...
business.

Keep Your Youth

If you are young you naturally appear so.
If you are old, why appear so?
Keep young inwardly; we will look after the outwardly.
You need not worry longer about those little streaks of gray; advance agents of age.

Ayer's Hair Vigor

will surely restore color to gray hair; and it will also give your hair all the wealth and gloss of early life.
Do not allow the falling of your hair to threaten you longer with baldness. Do not be annoyed with dandruff.
We will send you our book on the Hair and Scalp, free upon request.
Write to the Doctor.
If you do not obtain all the benefits you expected from the use of the Vigor, write the doctor about it. Probably there is some difficulty with your general system which may be easily removed.
Address, DR. J. C. AYER, Lowell, Mass.

Notices.

The Guysborough County Baptist Quarterly meeting will meet with the Baptist church at New Harbor on the 19th and 20th of September. The first session will be held on Tuesday evening, instead of Monday as on previous occasions, to enable representations from the eastern parts of the county to reach in time the place of meeting. The churches are requested to appoint delegates to attend. A programme which cannot fail to interest all has been arranged by Committee.

EDWIN SIMPSON, Sec'y.

The Cumberland County Quarterly meeting will be held Sept. 19th and 20th with the church at Port Greville. All the Baptist pastors of Cumberland Co. and as many lay delegates as possible are earnestly requested to attend. This is the first meeting of the year; let us start in well.
C. H. HAVERSTOCK.

The next session of the Prince Edward Island Baptist Conference will meet with the Church at Summerside on Monday and Tuesday Sept 18th and 19th, 1899. Programme—Monday evening, a sermon by Rev. A. F. Browne. Tuesday morning—general business. Tuesday afternoon, paper by Rev. W. H. Warren. Tuesday evening, address on "Education" by Rev. G. P. Raymond, address on Foreign Missions by Rev. C. W. Turner, address on Home Missions by F. P. Dresser. (Lic.)

Owing to the unavoidable absence of Pastor Grant the Prince Edward Island Baptist Conference is postponed until Sept. 25, 26

G. P. RAYMOND, Sec.

Yarmouth Co. Baptist Quarterly Meeting.
The above organization will hold its regular sessions with the Pleasant Lake branch of the Tuskent church, beginning with a session followed by a social service, on Monday evening Sept. 18th at 7.30. Regular session Tuesday the 19th, at 10 a. m. with 30 minutes social service led by president. From 10.30 to 12 election of officers, reports from churches and other business. From 2 p. m. to 3.30 a paper

on "How to Study the Bible" by Rev. P. G. Mode followed by discussion. From 3.30 to 5 Yarmouth Co. W. M. A. Society led by Mrs. P. R. Foster. From 7.30 p. m. to 8 song service led by Rev. E. A. Allaby. From 8 to 9 sermon by Rev. E. I. Miller, followed by social service led by Rev. C. P. Wilson. Let the gathering be a large one.

N. B. DUNN, Secty.

The Carleton, Victoria and Ma'awaska Counties Quarterly meeting will be held with the Baptist church at Knoxford, Carleton Co., commencing on Friday evening, Sept. 17th, at seven o'clock. As it is the annual meeting a strong delegation is requested.

CALVIN CURRIE,
Chairman of Quarterly meeting.

★ ★ ★

St John Exhibition.

The St. John exhibition is now on, and in the general features surpasses all its predecessors. Every inch of space in the industrial and agricultural buildings is taken up. All the space for live stock is taken up, and new quarters for the entire sheep exhibition had to be provided. The poultry show is larger than last year.

A special feature is the C. P. R. exhibit of grains, grasses and other products along its line, occupying 2,000 feet of space. The Nappan experimental farm makes a fine exhibition. C. F. B. Rowe has an exhibit of trout and other fish from lakes and streams, and a complete list of New Brunswick reptiles and amphibians. These are in tanks and cages, all alive, and are publicly fed twice a day. It is a great drawing card.

Everybody in the provinces who possibly can will want to see Sanborn's famous string of fifteen horses, including the French coaching stallions that carried off the honors at Madison Square Garden and the Boston horse show. In the group are some half breeds, showing the splendid characteristics imparted by French coaching stallions to stock raised for the ordinary mares of the country. The stallions are shown on the long rein with mounted groom, and the others in various fancy hitches on the green every day before the grand stand. Mr. Sanborn brought a carload of carriages, etc., for parade purposes.

The live stock exhibit includes Senator Cochrane's famous shorthorn herd. R. H. Pope of Compton, P. Q., has horses, cattle, sheep and swine; and Guy Carr of Compton, P. Q., the same, besides poultry. Nearly all the maritime breeders have space. There are 31 entries of live stock from P. E. Island. C. W. Holmes of Amherst, besides shorthorn and other stock, shows a herd of 100 swine. There are more birds than last year in the poultry building, where much better facilities for exhibiting them have been provided.

In agricultural hall there are more entries than ever of grains, fruits and vegetables, for all of which this is a great year. There is a great dairy exhibit. The latest dairy machinery is shown in large variety in this building. There is a fine horticultural display. In every department of interest to farmers the show is excellent. The carriage building space is all occupied as usual.

DYKEMAN'S

Three Entrances

97 KING STREET
59 CHARLOTTE ST.
6 So. MARKET ST.

THE NEW FALL GOODS ARE HERE in all their beauty and condition. Their appearance dispels that feeling of regret that the warm, pleasant, summer days are quickly finishing. Never before have we made such preparations for Fall merchandising as now. We are looking forward to bigger business with bigger stocks, larger premises and better condition for handling goods and serving customers.

DRESS GOODS. If you cannot visit the store, send to us for samples. We have one of the largest stocks of Dress Goods in the Maritime Provinces, and it is well known throughout the country that our prices are under those prevailing in other stores.

BLACK DRESS GOODS WITH FANCY FIGURES are in great demand. The goods are shown in great assortment at from 58c. to \$1.50.

PLAIN BOX CLOTH FOR LADIES' SUITS. This is an excellent line 50 in. wide and only 67c.

PURE WOOL VICUNA SUITINGS. Daintily colored. This is a plain-faced material with a slight mixture of wools to give it a heather mixture appearance. \$1.10 per yard, 54 in. wide.

BLACK SERGES. Estimine Serges, 44 in. wide, brocaded pattern 39c. per yard. This is the goods we made a special purchase of in the spring and secured the lot from a manufacturing jobber at nearly half price. It was intended to retail at 70c. per yard.

PURE WOOL SERGE at 25c. per yard, 38 in. wide; soft, fine and guaranteed fast color.

JACKET DEPARTMENT. The styles this year are very dainty. Coats are short, sleeves are small, and many of the most stylish garments are made plain with the exception of cord work effect on the lapels and sleeves. Our prices range from \$2.90 to \$18.00.

STOCKINGS. A special sale of black cashmere stockings is now going on at our store. They are regular 30c. stockings, but this lot is being sold at 20c. Seamless feet, pure cashmere wool, fast dye, plain finish.

RIBBED CASHMERE STOCKINGS, with seamless feet, at 25c. per pair.

KID GLOVES. We are now showing our Fall importation of Kid Gloves. The leading line of the lot is a real French kid with two large clasp fastenings, gusseted fingers, at \$1.10 per pair. Black and colors.

F. A. DYKEMAN & CO., St. John.



FROST & WOOD PLOWS

OUR NEW
SIDE HILL PLOWS

Recently introduced, has given unbounded satisfaction in every locality where Side H. H. Plows are used. It has a long run, making it remarkably steady and easy to hold, a mold-board of sufficient length and breadth and of excellent model, making it a perfect furrow turner either on side hill or level land. The newly-invented adjustable, self-locking latch, the handiest and best, securely holds the mold-board in position on either side. The draft shift is most convenient, the material and workmanship are the best and it is

JUST THE PLOW YOU WANT
if you have side-hills to plow or wish to turn land all one way.



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For Sale by all Frost & Wood Agents.

Manufactured by THE FROST & WOOD CO., Limited.

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93 Germain Street, St. John, N. B.

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Tonight

If your liver is out of order, causing Biliousness, Sick Headache, Heartburn, or Constipation, take a dose of

Hood's Pills

On retiring, and tomorrow your digestive organs will be regulated and you will be bright, active and ready for any kind of work. This has been the experience of others; it will be yours. HOOD'S PILLS are sold by all medicine dealers. 25 cts.

GATES' CERTAIN CHECK CURES

DIARRHOEA
DYSENTARY
CHOLERA
MORBUS
CRAMPS and PAINS
and all SUMMER COMPLAINTS.
Children or Adults.

Sold Everywhere at

25 CENTS A BOTTLE.

C. GATES, SON & CO.

MIDDLETON, N. S.

NERVOUS INVALIDS

Find great benefit from using

Puttner's Emulsion

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

Always get
PUTTNER'S it is
THE BEST.

On the first indication of Diarrhoea or Dysentery a few doses of Dr. Fowler's Ext. of Wild Strawberry will promptly check the advance of these dangerous diseases.

It has been over 40 years in use and has no equal for the cure of bowel complaints of young or old. There are many dangerous imitations on the market, so it would be wise to see that the full name, Dr. Fowler's Ext. of Wild Strawberry, is on every bottle you buy.

FARM FOR SALE

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.

The Home

Steady Effort.

The value of systematic, steady effort in accomplishing the tasks of the household cannot be overestimated. The fable of the slow tortoise who overcame the swift hare applies in this case, as it does in so many others. Nothing is gained by rapid spurts of effort, because everything is lost by the nervous exhaustion that follows such work. The reason why so many women fail to accomplish their household work without suffering physically from it, usually is because they have not yet learned to do it in the simplest and most methodical manner. We have only recently learned to economize effort by doing all work of one kind at one time. In our factories and other places of work it has been found that there is a large gain in time by keeping employes each engaged in one portion of the task to be done. Not only do the workers thus become perfected in doing the special parts of the work assigned to them, but they do not lose time and nervous force by changing the work from one part to the other, as old time workers, who made an entire garment or accomplished any other piece of work in all its minutiae. Work that runs with the smoothness and system of a machine is not as exhausting as work done by starts, or, as housekeepers expressed it in old fashioned language, by "fits and starts."

The housekeeper who has so learned her business that it has become a second nature who calmly takes up the various parts of her tasks, doing each one in turn, as it should be done, does not become a nervous invalid. Above all things, the systematic housekeeper avoids dropping one task for another unless it is absolutely necessary to do so. There is a great deal of justice in the much criticised complaint of the poor servant who objected to being called away continually from one task to another, so that she never knew what her work was. The mistress who thus adds to her maid's burdens is not only a foolish manager, but a very unpopular person with help of any kind. With all deference to the mistresses' rights to respect, we do not hesitate to say a mistress cannot command as she should the respect of her household if she is unpopular. It pays to give them the chance to do their work in their own way. It pays, likewise, to be just to yourself, and to do your own work in a systematic manner, so as to save effort. A fidgety woman uses two or three times as much nervous energy in doing her work as a calm, deliberate worker, even if she has no untoward accidents to recover from, as she frequently has. The nervous worker invariably allows too little time for necessary work, and attempts to do things that are unnecessary, so that, like the hare in the fable, she is beaten in the race by the deliberate housekeeper, who never plans to do more than she can, and, like the steady, slow tortoise, persists until it is all successfully accomplished.—Sel.

A Cold Roast Chicken.

A French chafroid of chicken is literally a cold roast chicken, but is quite a different dish from the remnants of a dinner of the day before, served without garnish or grace of appearance. The French cold roast is not always an accident of leftovers. It is often roasted, or, better still, braised carefully for the occasion, though the chicken left from a dinner may be served in this way. To prepare this dish remove the skin from all parts of the chicken as soon as it is cold. Cut it up into neat joints and trim each into shapely form. Place them on a platter while you prepare a sauce. To make this sauce prepare some "velvetlike" white sauce. The adjective is the cook's way of describing the best of white sauces. Melt a teaspoonful of butter in a frying pan and add two teaspoonfuls of flour. Stir well, but do not let the mixture brown. Thin it with a cup of good veal or chicken stock. The gravy in which the chickens were braised will do if strained. Add to the sauce a spray of parsley, half a small bay leaf, a tiny sprig of thyme and a small bit of celery stalk; salt and pepper, and, if con-

venient, add one or two mushrooms and two tablespoonfuls of water. Let the sauce simmer slowly for about three-quarters of an hour. To half a cup of this sauce add half a cup of cream and a cup of stiff jellied stock. Simmer this sauce until it is reduced to one-quarter its former measure—that is, to say, half a cupful. If stiff jellied stock is not on hand, make a jelly by using a quarter of a box of English gelatine which has been soaked for two hours in three tablespoonfuls of cold water, and also a cup of rich, seasoned stock. For the latter a cup of the gravy in which the chicken was braised will do in this case, as it did for the other stock, providing it is strained. This cup of stock must now be added to the half cup of the velvet sauce prepared and half a cup of cream. The mixture must then be reduced to half a cupful. The soaked gelatine should then be added, and the mixture should be strained. Cool the sauce, but do not let it form. Dip each of the chicken joints into this sauce, coating them evenly, and put them on a wire gridiron to form. When cold they should be well glazed. Pile them in the centre of a platter. If there is any sauce left, melt it out by setting the dish containing it in a pan of hot water, and pouring it over the pyramid of chicken. If the sauce is melted out without heating it it will form the moment it is poured over the pieces of chilled and glazed chicken. But if it is hot it will melt the glazing already on the meat. Ornament this pyramid of chicken in any way that presents itself.

A picturesque way to garnish it is to arrange a border of stewed and stuffed olives around the side of the platter. As such stuffed olives may now be procured ready stuffed, their preparation does not take undue time. Inside this border and against the chicken arrange slices of seedless red tomatoes, alternating with tufts of watercress dressed with vinegar, salt and pepper, or lettuce dressed with oil, vinegar, salt and pepper. Serve a mullin sauce with this dish. This is a delicious as well as an ornamental sauce. Whip up a gill of aspic jelly. This can be made from the gravy of the braise when the sauce used to coat the joints is prepared. It should be whipped until it is stiff and frothy. Add a gill of stiff mayonnaise to it and a gill of stiffly whipped cream. Add a dash of cayenne pepper, a pinch of salt and a desertspoonful of tarragon vinegar or any delicately flavored salad vinegar. Whip the sauce well and chill it on ice. Serve it in a boat with the chicken, or pour it over the chicken.—Ex.

Crumbs of Bread.

Crumbs of bread are always valuable in breading chops and other meats for frying to spread over scalloped dishes, fried meats, fish and for other purposes, as well as for puddings and sweet dishes.

The secret of preparing these crumbs so they will keep indefinitely without mould is to dry them so that all moisture is removed from them. Spread the bread on a tin in the warming oven under or above the stove, as it is located, and after it is perfectly dry roll it out and sift the crumbs. Roll out those that will not go through the sieve, and roll and sift them again until there is merely a handful of crumbs in the sieve. These few coarse crumbs are valuable for frying in butter, when used to scatter over macaroni, noodles and other pastes prepared to serve with meats. For puddings dried crumbs should have boiling milk poured over them, and they should remain soaking in the milk for half an hour or longer until the milk has cooled, when eggs, raisins or fruit is added and seasoning is put in. Such puddings are excellent baked slowly or boiled in a form. For stuffing the soft crumbs inside a loaf of stale bread are used instead of dry crumbs. Dried crumbs make sweeter puddings. Toasts for use as a garnish to soup or to serve with game or chicken should be cut up in ornamental shapes in quantity while soft, dried thoroughly and stored away in boxes for use when required. When needed, brush them over with melted butter and brown them in the oven or fry them a delicate brown in hot fat.

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POPULAR BOOKS with WORLD and SCIENCE LIBRARY, sent by mail in one volume. A great collection of scientific, philosophical, political and comic. Price 15 cents, post-paid. Agents wanted for our superior 10-cent album made with popular art, painting and music. HIGGINS MUSIC CO., Toronto, Can.

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will be re opened, in all departments, and with a full teaching staff, on Monday, August 14th, 95 Barrington Street Halifax.

We are not able to supply the demand for young men who are Stenographers and Typewriters.

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WOLFVILLE, N. S.

The College will Re-open on WEDNESDAY, Oct. 4. Matriculation examinations will be held Monday and Tuesday, Oct. 2nd and 3rd.

THE COURSE is arranged on sound educational principles, providing at the beginning two years of prescribed work, and at the end two years of work largely elective. The electives offer a wide range of literary and scientific studies. Independence of thought and research is stimulated and encouraged.

THE ATTITUDE of the College is at the same time avowedly Christian. Character is emphasized as the highest product of a sound education. The life is wholesome and the safeguards the best.

THE FACULTY includes Ten able and efficient men, each a specialist in his department.

The number of students is increasing; the work is marked by vigor and progressiveness. Expenses very reasonable.

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The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

Third Quarter.

REVIEW.

Lesson XIII. September 24.

GOLDEN TEXT.

The angel of the LORD encampeth round about them that fear him, and delivereth them, Psa. 34:7.

HISTORICAL REVIEW.

EXTENT OF TIME.—Leaving out Lesson I, which is a prophecy of an earlier period concerning the kingdom of Israel, though it is applicable in principle to the period we have been studying, the period extends over about ninety years, from the beginning of the exile, B. C. 605, to the completion of the temple, B. C. 516, and dedication in March, 515.

PLACES.—Babylon, the river Chebar, near Babylon, Jerusalem.

PROPHETS.—Hosea, Jeremiah, Daniel, Ezekiel, Haggai, Zechariah, Isaiah 40-66, belong in effect to the exile, whatever view we may take of the date of their authorship.

CONNECTION WITH SECULAR HISTORY.—Their contact with other nations made a marked impression upon the Jews. The Oriental monarchs, Nebuchadnezzar, Cyrus, and Darius Hystaspes, are well known in secular history.

In Italy the Tarquins were reigning at Rome (616-510). The rape of Lucretia by Sextus, son of Tarquin the Proud, B. C. 510, five years after the completion of the temple at Jerusalem, led to the expulsion of the kings and the formation of the republic at Rome.

In Greece, the seven sages flourished about B. C. 500, during the siege and destruction of Jerusalem.

THE PAST.

From small beginnings the kingdom of Judea had been growing to a kingdom of power in the moral world.

But instead of keeping in the steady flowing stream of God's will for them, they kept turning toward the rapids of disobedience and idolatry.

Note how much God did to save them from the threatened ruin. He warned and entreated and encouraged them by his prophets. He sent punishments for sin. He gave prosperity that his goodness might lead them to repentance. The wreck of Israel was a solemn warning.

But in spite of all they went on to their own destruction, as a boat in the rapids hastens over the falls of Niagara.

THE EXILE DISCIPLINE.

For seventy years the kingdom was a wreck, floating on the stream of time, with only sandy wastes of hopelessness on every side.

But all this time God was disciplining and training them for better things. The prophets were their teachers. The people learned to hate idols, to appreciate their religious privileges, to long for the presence of God. The warnings were everywhere. Hopes were held out before them. They saw the need and blessing of new hearts and new lives.

THE FRESH START.

At the end of seventy years, when they had learned in some measure the exile lessons, God's providence made a return possible through a change in the nations.

About fifty thousand exiles returned to Judea. They slowly built up the city. They instituted religious services. They began to build the temple. The beginnings were very feeble and small. Amid poverty and opposition they went on till the temple was again built. Prophets came to them and opened visions of hope. They saw down the ages the glory that was to come. They saw the sun rising above the horizon, which should flood the world with glory. They saw the great tree which was to grow from the tiny mustard seed they were planting.

When People Catch Cold.

The "cold spots," meaning thereby the surface areas peculiarly susceptible to cold are principally the nape of the neck and the lower part of the back of the head, the front of the abdomen, and the shins. The acute discomfort and the sense of impending disaster which results of a speedy play of a current of cold air upon the neck from behind are well known. Curiously enough, few people are conscious of the danger they run by exposing the usually inadequate protected shins to currents of cold air. This is the usual way in which colds are caught in omnibuses. When driving, one takes care to cover the legs with a rug or waterproof, but on the more democratic conveyance, rugs are

not often available, and the reckless passenger by and by awakens to the fact that the iron has entered into his soul; in other words that he has "caught cold." People who wear stockings, such as Highlanders, golfers, and cyclists, invariably take the precaution of turning the thick woollen material down over the shins, the better to protect them against loss of heat.

It does not, of course, follow, because certain areas are peculiarly susceptible to cold, that a chill may not be conveyed to the nervous system from other points. Prolonged sitting on a stone, or even on the damp grass, is well known to be a fertile cause of disease, and wet, cold feet are also, with reason, credited with paving the way to an early grave.—London Medical Press.

The Land of Anyhow.

Beyond the Isle of What's-the-use, Where Slips'od Point is now, There used to be when I was young, The land of Anyhow.

Don't care was king of all this realm— A cruel king was he! For those who served him with good heart He treated shamefully.

When boys and girls their task would slight And cloud poor mother's brow, He'd say, "Don't care! Its good enough! Just do it anyhow."

But when in after life they longed To make proud fortune bow, He let them find that fate ne'er smiles On work done anyhow.

For he who would the harvest reap Must learn to use the plow, And pitch his tent a long, long way From the land of Anyhow.

Two Prayers.

Lord I have often prayed One deep wrong to forget, And thou hast granted me that prayer, And I should thank thee, yet—

Tonight, O God I kneel, Of conscience-torment free, And with a clearer knowledge make A better, stronger plea.

Let me remember, God, Though that drive peace from me, To rise above myself, I need The scourge of memory. —Ella Higginson.

His Lordship.

He was an oriole, with loveliest black and orange feathers. The children called him Lord Baltimore. I had seen him flying about my window for days, evidently looking for a place to settle.

It was a matter of great moment. He couldn't be hurried. Unlike most of the feathered tribe, this bird doesn't build every year, but makes his house last several seasons. A fresh lining of cotton, a few strong cords to tighten the hold on the limb, after the strain of the winter's storms—or in other words, a few needful repairs, and the house is as good as ever. His lordship was evidently a young bird, and must select his first home with great care. He hung around the window-tree by my window for days; then flew off and brought his wife.

They sat on the limb and talked a long time. Lady Baltimore seemed to make some objections to the situation; for after a good deal of twittering, they flew to the woods and were gone a day or two.

I had given up the idea of having them for neighbors, when they suddenly returned. Early one morning, while I was dressing, I saw them on the willow. Later in the day I noticed several ends of strong cord hanging from one of the swaying limbs near my window. The work of house-building was fairly begun. How hard they worked! and what a marvel of beauty the nest was! So strong and so compact! The tiny opening in the side nearest the window was perfectly made.

The wrens and bluebirds evidently thought it the handsomest house they had ever seen. They would come and sit on the willow branches for hours, and watch this strange structure going up. The titled folks took no account of them whatever,

Mr. G. O. ARCHIBALD'S CASE.

Didn't Walk for 5 Months. Doctors said Locomotor Ataxia.

Milburn's Heart and Nerve Pills Cure a Disease hitherto regarded as Incurable.

The case of Mr. G. O. Archibald, of Hopewell Cape, N.B., (a cut of whom appears below), is one of the severest and most intractable that has ever been



reported from the eastern provinces, and his cure by Milburn's Heart and Nerve Pills the more remarkable from the fact that he was given up as incurable by worthy and respected physicians.

The disease, Locomotor Ataxia, with which Mr. Archibald was afflicted is considered the most obstinate and incurable disease of the nervous system known. When once it starts it gradually but surely progresses, paralyzing the lower extremities and rendering its victim helpless and hopeless, enduring the indescribable agony of seeing himself die by inches.

That Milburn's Heart and Nerve Pills can cure thoroughly and completely a disease of such severity ought to encourage those whose disorders are not so serious to try this remedy.

The following is Mr. Archibald's letter:

MESSRS. T. MILBURN & Co.—"I can assure you that my case was a very severe one, and had it not been for the use of Milburn's Heart and Nerve Pills I do not believe I would be alive to-day. I do not know, exactly, what was the cause of the disease, but it gradually affected my legs, until I was unable to walk hardly any for five months.

"I was under the care of Dr. Morse, of Melrose, who said I had Locomotor Ataxia, and gave me up as incurable.

"Dr. Solomon, a well-known physician of Boston, told me that nothing could be done for me. Every one who came to visit me thought I never could get better.

"I saw Milburn's Heart and Nerve Pills advertised and thought I would try them anyway, as they gave more promise of helping me than anything I knew of.

"If you had seen me when I started taking those wonderful pills—not able to get out of my room, and saw me now, working hard every day, you wouldn't know me.

"I am agent for P. O. Vickay, of Augusta Maine, and have sold 300 subscribers in 80 days and won a fifty dollar prize.

"Nothing else in the world saved me but those pills, and I do not think they have an equal anywhere.

"The seven boxes I took have restored me the full use of my legs and given me strength and energy and better health than I have enjoyed in a long time."

G. O. ARCHIBALD.

Hopewell Cape, N. B.

In addition to the statement by Mr. Archibald, we have the endorsement of two well-known merchants of Hopewell Cape, N. B., viz.: Messrs. J. E. Dickson and F. J. Brewster, who certify to the genuineness and accuracy of the facts as given above.

Milburn's Heart and Nerve Pills are 50c. a box, or 3 for \$1.25, at all druggists, or sent by mail. T. Milburn & Co., Toronto, Ont.

evidently rating them as common people far beneath their notice.

One day, when the house was nearly completed and the owners off somewhere, a bluebird came, and after cautiously reconnoitering, went up to the door of the palace and looked in. Apparently surprised at what he saw, he gave vent to an expression which sounded like "Whew!" Then he flew off, and in a few minutes returned, in company with a robin.

They both peeped in very timidly, but growing bolder when they found the house empty, they stuck their heads far in and took a prolonged observation of this fine abode. Then they sat on the limb and talked for some time.

All the birds called. Wrens, sparrows, bluebirds, robins, and tomcats all paid their respects to the newcomers. They were received with cool politeness, but their visits were not returned.—Epworth Herald.

A Providence, R. I., despatch states that Miss Evelyn Johnson, a graduate of Brown University and a young lady of fine ability and scholarship, is to be the vice-principal of Acadia Seminary. Miss Johnson is expected to be in Wolfville to take part in the opening exercises on Wednesday the 5th.

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In every County for new, rapid selling Specialties. These are money makers. Any one who will work can make big wages. Enclose 2 cent stamp for circulars and terms.

W. F. SHAW, Yarmouth, N. S.

DR. FULTON, After 25 years' successful experience in Montreal is now in ST JOHN, N. B., and will cure all diseases Acute and Chronic, Functional or Nervous, Tumors or Cancers, within the bounds of possibility, by correspondence or interview. Drugs unnecessary. Haquary Free.

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Disparingly of our competitors. Some may be as good as ours, but the object of this is to get you to patronize

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

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CANADIAN TEACHERS WANTED

More vacancies than Teachers. Positions guaranteed. Placed 261 Canadian teachers in U.S. last term.

UNION TEACHERS' AGENCIES, Washington, D. C.

Advertisement for Bells, featuring a bell image and text: FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED THE CHURCHES, SCHOOLS & OTHER BUILDINGS IN THE PROVINCE OF QUEBEC & ADJACENT TERRITORIES. WEST-PROV. N. B. BELL MANUFACTURING & CO. CATALOGUE & PRICE FREE.

From the Churches.

Denominational Funds.

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

BEAR RIVER, N. S.—Baptized a brother Aug. 27th, who is 83 years of age. Miss Eva De Prazer gave us a most helpful address, Aug. 27th at which time the twenty-five dollars promised by our representative at Convention was raised. Does that indicate our anti-mission spirit? G. W. SCRURMAN.

MAUGHERVILLE, SUNBURY CO.—The Lord still remembers us. On Sunday, the 27th of August, we had the pleasure of baptizing two happy believers, making seven in all since we last reported. Four of this number were received into the First Sheffield, and three into the Second Sheffield churches. O. P. BROWN. Sept. 5th.

WHITNEYVILLE, NORTH ESK.—For the past ten days we have been holding special services in the North Esk church. While we did not see the results for which we had hoped and prayed, still we had the pleasure of baptizing four promising converts on Sabbath, September 3. This is the first time that there has been a conversion and baptism in this place for nearly sixteen years. Others are coming forward and we hope to baptize them in the near future. Several others will soon be added to the church by letter and thus we trust the church is being greatly strengthened and blessed. To God be all the praise. Newcastle, North Co., N. B. Sept. 7th.

Farewell Service.

A Farewell Service held in Main Street church on Tuesday evening last brought out a large number of Mr. Gordon's friends both from Main St. and from the other congregations of the city to testify by their presence to their high regard for the departing minister. Among the ministers present were the Revs. Messrs. Gates, Smith, Steel, Long, Higgins, Dykeman, Kelly and Appel. Revs. Messrs. Manning and Morse sent notes expressing their interest in the occasion and their regret at not being able to be present.

Mr. E. M. Sprague presided. After reading of the Scriptures by Rev. Mr. Appel and prayer by Rev. M. C. Higgins, Deacon W. H. White, on behalf of the Main St. church, presented to Mr. Gordon an address in which were expressed in fitting words the church's deep appreciation of Mr. Gordon and of his faithful and efficient services, so greatly blessed to the good of the cause and assuring him of an abiding interest in the prayers of the people of Main St. though engaged in another field of labor. The address also made kindly and appreciative mention of Mrs. Gordon.

Mr. Gordon replied to the address in fitting terms alluding to the changes that had taken place since his coming, the blessings that had been experienced, his desires on behalf of his people which had been in part fulfilled. He expressed the highest appreciation of the Main St. people and the hearty support which they had given him in the work. He knew that there were difficulties before him, but it had been the habit of his life to go, as he did now, where he believed that duty called him. In conclusion Mr. Gordon urged the people to rally round the new pastor when he should come and give him a hearty and undivided support.

Then followed addresses by Revs. Messrs. Steel, Long, Gates, Appel, Smith and Dykeman, all of whom expressed the kindest feelings toward Mr. Gordon, their regret at his departure from St. John and their earnest desire for his welfare and success. Mr. Gordon acknowledged on behalf of himself and Mrs. Gordon the kind words which had been spoken, and the congregation joined with the choir in singing "God be with you till we meet again." During the evening good music was furnished by the choir, and solos were sung by Miss Trueman, Miss McClaskey and Mr. Frank McClaskey. Mr. Gordon left for Montreal on Wednesday evening. Mrs. Gordon and family remain in St. John for a little time.

The Southern Association.

I have received from the Tabernacle Baptist Church, St. John, the following communications: "Whereas Bro. P. I. Stackhouse, a member of this church has offered himself to the work of the Gospel ministry and has been chosen by us as our pastor."

"And whereas the Southern Baptist Association recommend that all candidates for ordination should be examined by a council composed of delegates to the said Association.

"And whereas the Tabernacle Baptist Church wishes to act in harmony with the recommendation of the Southern Baptist Association:

"Therefore resolved; That the Moderator of the Southern Baptist Association be requested to call a special meeting of the Association to meet and council with this church at 3 o'clock p. m., Sept. 28, 1899. And if after examination by a council composed of delegates by this Association he be approved, that Bro. Stackhouse be on the next day set apart formally by public service to the Gospel ministry."

"Further resolved that John McRae, William McRae, Henry Jones, Hugh Parker, Deacon Bert and Deacon Morrell be appointed as our delegates to represent the church in the deliberations of the council and that Deacon Patterson be requested to present the candidate to the council on behalf of the church." C. W. MORRELL, Church Clerk.

In harmony with the above, as moderator of the Southern Association, I hereby call a special meeting of the above Association to take place on September 28th next at 3 p. m., for the purpose of carrying out the request of this church. All the churches in this Association are requested to send their pastor and two delegates to this meeting. I have requested the clerk of the Association, Mr. J. F. Black, to notify the different churches in the Association of this special meeting and to request the said delegation.

W. CAMP, Moderator of S. B. A. of N. B.

Denominational Funds N. B. and P. E. I. From August 1st, 1899.

NEW BRUNSWICK: John McKinnon, F. M., \$10; Hillsboro 1st ch., D. W., \$18.70; F. M. \$10.62—\$29.32; Johnston 2nd ch. per Miss Secord and others, F. M., \$5.50; Queens County quarterly meeting; F. M., \$5.00; J. H. Harding, \$1.00; Hillsboro 1st ch., \$4; per E. M. S. An. Fund—\$5; Dorchester ch. D. W., \$20; Carleton ch. S. S., F. M. \$15; ch. per N. B. Con. \$11.72; D. W. \$11.73;—\$38.45; Gorman St. S. S. Hand F. M. \$20; New Maryland D. W. \$5; Pennfield ch. F. M. \$2.58; T. M. Munro, F. M. 42c.—\$3; Leverett Estabrook H. M. \$3 F. M. \$3; N. W. M. \$2; Grande Ligne \$2;—\$10; Forest Glen ch. D. W. \$5; H. and F. M. \$8.30; F. M. \$5;—\$18.30; R. L. Phillips, N. W. M. \$5; Grande Ligne \$5—\$10; Musquash and Dipper Harbor ch. H. M. \$4; Springfield 1st ch. F. M. \$5 25; Main St. ch. F. M. \$5; Coll. at Mar. Con. D. W. \$26.08. Total, \$99.90.

PRINCE EDWARD ISLAND—Summerside ch. D. W., \$12.54; East Point ch. D. W., \$6; Belmont ch. D. W., \$6.80; Murray River ch. D. W., \$9; Souris ch. \$1; Bedeque ch. \$2;—Total \$37.34. Total N. B. and P. E. I. to September 1st 1899—\$257.24.

J. W. MANNING, Treas. Con. N. B. and P. E. I. St. John, Sept. 1st.

The plague appears to have been stamped out in Alexandria. Eighty-eight cases occurred, of which 43 resulted fatally.

Spurgeon's Tabernacle Re-Building Fund.

RECEIVED IN CASH AND PROMISES.

Previously acknowledged, \$16 50; James Blight, Esq., Hillsboro, N. B. \$1; George Christie, Esq., Amherst, \$1; A. F. Randolph, Esq., Fredericton, \$20; Rev. S. D. Ervin, Springfield, \$1; Peter McIntyre, St. John, \$1; per Rev. I. Clarke, Rev. W. H. Robinson, Antigonish, N. S., \$1; Rev. J. R. Munro, Antigonish, N. S., 25c.; Rev. I. Clarke, Westchester, N. S., 75c.; R. E. Steeves, Esq., Hillsboro, N. B. \$3; Archibald Steeves, Esq., Hillsboro, N. B., \$2. Dr. W. J. Lewis, Hillsboro, \$1; Jordan Steeves, Esq., Hillsboro, \$1; Rev. F. W. Patterson, \$1; Mr. C. H. Newcombe, Hopewell, 50c. Total \$51.00.

I desire to express my thanks to those who have so generously responded to my appeal. I shall be happy to receive amounts large or small, which will be promptly acknowledged and placed to the credit of the fund. \$30,000 are yet required to complete the new Tabernacle and open it free of debt. In the words of Ian Maclaren I say "Dinna forget Spurgeon!" C. W. TOWNSEND, Hillsborough, N. B.

Acadia Seminary. FURNISHING ACCOUNT.

During the year 1898-99, the receipts for this account were \$180. Of this sum \$100 was contributed by the Alumnae Association: \$40 by the class of 1883; and \$40 by the Kentville church and friends in Kentville. These two amounts were collected by Mrs. Ralph Eaton, the president of the Alumnae Association for the present year. The success that rewarded her efforts to collect these funds shows how much could be accomplished if the effort were made. Miss Eva De Prazer of India has just given \$40 to furnish a room. When the treasurer thanked her for the gift she replied "the seminary has done much for India in the daughters she has sent to us."

A. COHOON, Treas. Ac. Uni. Wolfville, N. S. Sept. 8th.

The man who, coming at the midnight hour, fires my dwelling, does me an injury—he burns my roof, my pillow, my raiment my very shelter from the storm and tempest; but he does me an injury that can be repaired. The storm may indeed beat upon me, and the chilling blasts assail me, but charity will receive me into her dwelling; will give me food to eat and raiment to put on; will kindly assist me, raising a new roof over the ashes of the

Our New Book, "Marvellous Discoveries in Bible Lands,"

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in all parts of Canada, to whom the most liberal terms will be given if agency is arranged for without delay.

This is one of the most timely and interesting books we have had for many years. It is of great value to Bible readers, and the low price we have placed it at brings it within reach of all.

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Safeguards the food against alum.
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old, and I shall again sit by my own fire-side and taste the sweets of friendship and home. But the man who circulates false reports concerning my character, who exposes every act of my life which may be presented to my disadvantage, who first goes to this, and then to that individual and tells them he is very tender of my reputation, enjoins upon them the strictest secrecy, and then fills their ears with hearsays and rumors, and what is worse, leaves them to dwell upon hints and suggestions of his own busy imagination—the man who thus "fiches with me my good name" does me an injury which neither industry, nor charity, nor time itself can repair.—Fraternal News.

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 Manufacturing Co., 577 Sherbourne Street, Toronto Ontario.

PRACTICAL ECONOMY
In buying clothing is in getting the best. Clothes that are to be relied on must be made of good cloth, have good linings, be sewn and stitched with best pure-dye silk, and be well tailored. Tailoring of this kind costs more but gives greater satisfaction than any other. Then good clothes always look well, while cheap clothes look well only when you are buying them. It pays to get good, good-fitting clothes, and to get them here.
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We offer for sale a property in Wolfville situated about a mile east of Post Office. Consists of 60 acres of land, 2 1/2 acres of dyke, has 200 apple trees, cuts 18 tons hay, has fine house, in commanding situation of 8 rooms, besides hells, pantry, etc., good cellar, good barn, stable, wagon house, etc. The situation of this place in close proximity to Acadia College, Horton Academy, Seminary, etc., makes it most desirable. Shall be sold at a bargain.

We also have properties in all parts of Kings County, ranging in price from \$450 to \$6,000.

For particulars, etc., address FORD & SNYDER, Real Estate Brokers, Bank Block, Berwick, N. S.

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Clothes Pride.
You'll be proud of your clothes if they are washed with SURPRISE Soap.
They'll be perfectly clean, sweet, dainty—free from streak, spot or odor.
No scalding, boiling, or hard rubbing either.
Only 5 cents for a large cake that will do better work and more of it than any other soap.
Remember the name—
"SURPRISE."
SURPRISE SOAP

MARRIAGES.

DEWOLF-SCHAFFNER.—At Truro, Sept. 5th, by Pastor Adams, Fred T. DeWolf, of Halifax, to Edith, second daughter of Col. C. W. Schaffner, Truro.

HAMILTON-HAMILTON.—At Truro, Sept. 5th, by Pastor Adams, Richard Hamilton, to Martha Hamilton, both of Truro.

SHEA-CROWELL.—At the Baptist parsonage, Parrsboro, N. S., Sept. 4th, by Rev. D. H. MacQuarrie, Wallace D. Shea, to Blanche Crowell, both of Port Greville, Cumberland County, N. S.

CHARTERS-GOUGH.—Married at the residence of Oliver Gough, Esq., Harvey, August 21st, by Rev. Trueman Bishop, Elmer Charters, of Moncton, and Nancy Gough, of Harvey, N. B.

COOK-ISONOR.—At the residence of the bride's father, W. H. Isnor, 2 Harris Street, Halifax, N. S., September 6th inst., by Rev. Z. L. Fash, George Andrew Cook and Jessie E. Isnor, both of Halifax, N. S.

WOODWORTH-JONES.—In the Moncton Baptist church, Aug. 23rd, by Rev. I. B. Colwell, W. Norman Woodworth of Seattle to Hattie May Jones of Moncton.

DEATHS.

RHODES.—At New Germany, August 18th, Charlie Rhodes, aged 6 years.

BAKER.—At Farmington (New Germany), Jacob Baker, aged 79.

MEIL.—At New Canada, August 7th, Joseph Meil, aged 62.

DAVIDSON.—At Elgin, Wednesday the 6th, child of Rev. F. D. Davidson, aged four months. Brother and Sister Davidson have the sympathy of their friends in their affliction.

WOOD.—At Linden, Cumberland County, August 27th, Lucy A., beloved wife of Bro. James Wood, aged 44 years. Sister Wood passed out of the body with a full and certain hope of a resurrection unto eternal life.

PERLEY.—Charles A. Perley, of Maugerville, Sunbury County, in the 59th year of his age. Bro Perley had been failing for some time, but the end came suddenly. He leaves a widow, one son and three daughters to mourn their loss.

DROST.—Daniel Drost, of Little River, Sunbury Co., in the 46 year of his age, of an acute attack of Kidney disease. Bro. Drost was a member of the Second Sheffield Baptist Church. He lived a quiet life, and died believing God's will (in his own words) "was right."

MCLEAN.—At Cumberland Point, N. B., on the 1st inst., Lauchlan S. McLean, aged 22 years. While yet in early life the departed fell a victim to consumption. He leaves three brothers and one sister to mourn his loss. He died with unclouded hope, trusting in Christ.

DUNN.—At New Germany, August 17, Mrs. James E. Dunn, aged 58. She was taken ill suddenly, and expired in a short time. She was a daughter of Rev. Mr. Taylor, a devoted Christian, a kind and loving mother. She leaves a husband and six children to mourn their loss. "Blessed are the dead that die in the Lord."

ALLAN.—At her late residence, Salem, Yarmouth, N. S., Sept. 1st, Phoebe E. Allan, beloved wife of Lewis Allan, aged 84 years, peacefully fell asleep in Jesus. Her remains were laid in the grave Sept. 4th. Again is the word fulfilled: "Blessed are the dead who die in the Lord."

MCLEAN.—At the residence of her only son, James Allen, 32 Willow Street, Halifax, Mrs. Sophia McLean, widow of the late Neil McLean, Goldenville, Guysboro County. She had a strong hope and after weeks of suffering passed peacefully to her reward. Her son and his family and her friends mourn the loss of this loved one, but look forward to the future meeting.

HEPBURN.—At Charlestown, Mass., July 28th, Charles Hepburn, aged 79 years. Mr. Hepburn's early life was spent at South Musquash, but some years ago he moved to Charlestown. He died very suddenly

but was prepared for the summons "Come up higher." He was converted quite a number of years ago and united with the South Musquash Baptist Church. Mr. Hepburn leaves a wife, seven sons and two daughters. This is the second time within seven months that death has entered the family but "Blessed are the dead that die in the Lord."

HIGGINS.—On the last day of August, 1899, in Truro, N.S., there passed away to his eternal home, Robert Higgins who had covered nearly the whole of the present century with his years. Having been born June 28th, 1804, he was ninety-five years, two months and two days old July 15th, 1827, he was married to Ester Hamilton, who preceded him to the Heavenly home in the 75th year of her age. They lived together very happily for more than half a century, and the olive plants round about their table were five sons and five daughters. Brother Higgins was baptized by the late Rev. Mr. Thompson, and was a genial and regular attendant at the house of God. He dearly loved the Bible, and daily meditated therein. He retained all his faculties till the day of his going home. The dear ones about him cared for him tenderly, and nothing was too good for grandpa. He lived with his son-in-law the last twenty years of his life, who with his wife and daughter attended most devotedly to all his wants. He died peacefully, trusting in Jesus and hoping for the blessedness of the redeemed in the land without a tear.

AIKMAN.—At his home in Parrsboro, N. S., J. Gresham Aikman, in the 69th year of his age. Brother Aikman had not been feeling well for some months, but it was believed that care and medical skill would effect a recovery until during the last of August he began to sink rapidly and passed away on the morning of September 2nd. Our brother was born near Berwick, on Tweed, England. Served in the Crimean war and received Crimean medals. After the war and previous to his coming to this country he was engaged in Railway Construction in Spain and South America. During the last seventeen years he has been Superintendent of the Cumberland Coal and Railway Company, which office he filled to the highest satisfaction both of the Company and the general public. The special train bringing the officials of the Company from Springhill, the exceptionally large funeral and the rich floral tributes expressed, in part, the high esteem in which the deceased was held. The funeral service was conducted by the pastor of the Parrsboro Baptist church assisted by Rev. R. Johnston, Episcopalian, of the same town. Many years ago Bro. Aikman became convinced as to the Scripturalness of the Baptist position and united with that body in England, and while liberal and respectful toward those whose views differed from his own, yet he held Baptist doctrines with an intelligent and unyielding conviction. He became a member of the Parrsboro Baptist church on a statement of his experience, having been for years absent from the church into which he had been received at first. He leaves a wife, six daughters and two sons to mourn their loss.

Acadia's Forward Movement Fund.

Fred E. Peck, \$1; Hains Sabeau, \$5; J. H. Sabeau, \$1; Mary S. Dexter, \$1.25; John S. Hughes, \$3; Thomas Corning, \$2.65; James Annis, \$2; O. T. Daniels, \$25; Mrs. Lavinia Curry, \$1; Miss F. G. Curry, \$1; G. A. Vassie, \$50; Mrs. Edward Anderson, \$2.50; Mrs. F. S. Harrison, \$2.50; Mrs. Andrew Patterson, \$1; W. H. Olive, \$3; Rev. S. B. and Mrs. Kempton, \$100; The Misses Isnor, \$3; David Reid, \$2.50; Alex. W. Reid, \$4.

W. E. HALL.

Halifax, September 6.

David Colquhoun, a brother of James Colquhoun, former city treasurer of Glasgow, who was arrested recently charged with defalcations amounting to more than a million dollars, has also been taken into custody.

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.

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Diamond Dyes No Other Man Can't Be Washed Out With Soap suds. When any article or garment is dyed with the Diamond Dyes no amount of washing with soap suds can in the slightest degree weaken the color. No other dyes in the world are as strong, brilliant and un fading as the Diamond Dyes. Plain directions on each package tell how each dye is used, and the whole work is so simple that even a child can use them with profit and success. As there are vile imitations of Diamond Dyes, see that your dealer gives you exactly what you ask for.

No Other Man in New Brunswick can claim the honor of starting so many young men on successful careers as the principal of the St. John Business College. Almost every clerical position here, worth having, is held by his graduates. - Daily Telegraph. Catalogues containing terms, courses of study, etc., mailed to any address. NOW IS THE TIME TO ENTER. THE ST. JOHN BUSINESS COLLEGE S. Kerr & Son Largest Foundry on Earth making CHURCH BELLS CHIMES & PEALS Purest copper and tin only. Terms, etc., 1708. MUSHAW BELT FOUNDRY, Baltimore, Md.

News Summary

Six hundred lives have been lost by the flooding of a copper mine at Beishi, Island of Shikoku, Japan.

Mrs. Annie Gosselin, of Hintonburg, was struck by a train on the C. P. R. near Ottawa and instantly killed.

The Queen Regent of Spain on Friday signed a decree calling out 60,000 men of the 1899 class for military service.

Schooner Liagar, of Toronto, has been lost about sixty miles from Buffalo, N. Y. It is feared the crew are all lost.

The yacht Ahadia, owned by Dr. John H. Steadman, was capsized in Sheepscott Bay, Maine, on Monday, and five persons drowned. The victims were: Dr. John H. Steadman; Wm. Mason, aged 19; Harry Higgins, 10 years, and Frank Avery, 24 years all of Georgetown, and Jas. A. Martin, 24, of Boston.

About noon Monday fire broke out in the lumber yard of Messrs. Price Bros. & Co., at Amqui, Rimouski, Que., on the Intercolonial Railway. A great quantity of lumber was consumed. Seven buildings were also burned. The loss will reach \$100,000. Railway ties and telegraph poles in the vicinity were burned, causing the stoppage of trains and interrupting the wires for some hours.

Steamship Governor Dingley, of the Boston and Portland line, was launched at noon Tuesday from Roach's shipyard, Chester, Pa. The Dingley will about the first of November take the place of the ill-fated Portland, which was lost in the gale off the New England coast last fall. She is a large passenger and freight-steamer, 315 feet in length, and will register 3,000 tons.

As the end of the Dreyfus court martial trial comes within sight, the French government is beginning to display a fear that the verdict may give rise to troubles, and orders have just been issued by two regiments of infantry and one cavalry regiment already within hail of Rennes, to hold themselves in readiness to march on the town at the first sign of disorder. A Vienna paper declares that no such family exists as Cernuschi, that the alleged descendant of Servian royalty, who testified at Rennes on Monday, claims as his ancestry.

Dr. Ellen A. Wallace, State Superintendent of Hygiene, of the New Hampshire W. C. T. Union, writing in reference to the use of a common cup, whether for drinking purposes or at school or in the communion service, says:

"There is no question that many diseases can be transmitted by the secretions of the mouth; in the present manner of communion these secretions enter the cup and also adhere to its edge, to be removed by the later communicants. At a recent meeting of the Monroe County Medical Society, in New York, an epidemic of diphtheria was reported by one of the health officers. This epidemic was confined to a single school district, twenty-four families being afflicted. The contagion was traced back to the drinking-cup used in school, and used by diphtheritic children, microscopic examinations revealing the diphtheritic microbes adhering in great quantities to its rim. Another epidemic has been reported from California, in which it was believed the communion-cup was the cause of the spreading of the disease."

Nature Study in the Home.

Show your children the beauty of fatherhood and motherhood as it is shown in nature, and respect and reverence for their own parents will increase. When they become men and women they will not enter lightly upon their duties as fathers and mothers, but with wisdom and reverence.

With little children the object of nature study is to lead them to see and to love the beautiful things around them, not to tear flowers into bits, kill bugs and butterflies, and rob the world of its music by making collections of birds' eyes. It is to train their eyes to see the beautiful colors, their ear to note the call of the birds, and to make them sensitive to the delicate perfumes that float through the air. With the senses thus awake, life becomes a living fairy tale.

We do not know what great possibilities are sleeping in our children; one may be a poet, another an artist or musician—only waiting, as the form within the marble waits for the sculptor's hand to set it free.

Dainty bits of poetry, charming songs, and beautiful pictures used in connection with nature work develop a taste for the best literature, music and art. Fill the mind with choice flowers, and there will be no room for weeds. Teach the child to love the beautiful, and he will avoid evil.—Martha Crombie Wood, in New Crusade.

Sir Wilfrid Laurier will remain at Arthabaskaville until the 10th inst.

A forgery involving about three thousand dollars was discovered by the managers of Molson's Bank, Montreal, on Tuesday. An employe of the bank is suspected of the crime.

James Isbester, the well-known railway contractor, died in Winnipeg on Sunday evening. He was on his way to Ottawa from the Crow's Nest section of the C. P. R., where he had a contract.

The Hoepfner American Zinc Refining Company have purchased ten acres of land at Hamilton, Ont., and will immediately erect buildings thereon. The buildings and plant will cost \$200,000.

Robertson Copeland, the sixteen-year-old son of E. K. Copeland, Montreal, was instantly killed by a train when driving across the Canadian Pacific track near Montreal on Saturday.

According to reports received at the Department of Marine and Fisheries, a number of captains of ocean vessels lately leaving Montreal harbor have been overloading their steamers. The government will take steps to stop this practice.

Major Girouard, who won fame in the Soudan, was tendered a public reception on Tuesday and presented with an address of congratulation on behalf of the citizens of Montreal. The major was banqueted Tuesday night by the local militia. Among the guests was Dr. Borden, Minister of Militia.

M. Fabre, the Canadian commissioner, Sunday afternoon attended the ceremony at Honfleur, France, of placing a tablet in honor of Samuel de Champlain, the navigator, who was governor of the first French settlers in Lower Canada, and who left Honfleur to found Quebec.

Another bull fight took place at Boulogne France, Sunday afternoon, at least a third of the spectators being English. Six bulls were butchered, and the spectacle is described as extremely degrading. Matador Llavertito was tossed and badly lacerated in the thigh, but he continued the fight and killed his bull.

Having read in the Bible that passage which says, "Out of the stem of Jesse there shall come forth a branch," John B. Branch of Waterville, Me., now asserts that he is the Messiah, and is to effect the evangelization of the world in ten years. He already has twenty-five followers, who were baptized secretly because of threats of riding him on a rail.

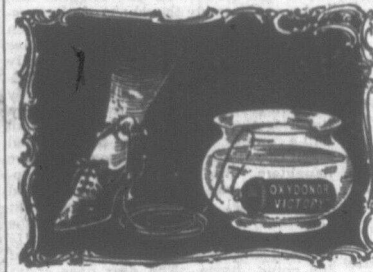
A new race has just been run in France the Grand Omnium handicap, in which the contestants were pedestrians, horses, ridden and driven; cycles, motorcycles, and automobiles. The course was from Paris to Tourville. The pedestrians started at 9 o'clock in the evening, the horses at 3 the next morning, the cyclists at noon, the motorcycles at a quarter to two in the afternoon, and the automobiles at 2. Marcotte, a mare, driven, arrived first, and Masca, another driven mare, second. Then came automobiles, wheelmen and pedestrians in more or less of a bunch.

In the shoot off on Saturday of the tie in the D. R. A. match the handsome tea service fell to Private Smith, 21st Batt. The Maritime Province men have been good winners. Gr. Burns, 1st C. A., took thirteen prizes out of fourteen entries, and Lieut. Blair, 78th, captured twelve prizes. Among the winners declared Saturday were: In the Hutton match, five shots in one minute, \$1 60, Capt. Wetmore, 74th, with 24, and \$2.20, Lieut. Blair, 78th. In extra series "A," at 600 yards, Gr. Burns, 1st C. A., and Lieut. Blair, 78th, won \$4 with 33. In the extra series aggregate Lieut. Blair, 78th, won \$3 with 103.

A terrible accident, resulting in the loss of seven lives, occurred off Halifax harbor Monday evening, Aug. 4th. The victims were members of a picnic party which had spent an enjoyable day on McNab's Island and were returning to the city in a yacht, with a strong wind blowing from the north. A tremendous gust of wind struck the yacht, with all sail set, and tore the mast from its box. A second gust forced the heavy timber back, and striking the bottom it knocked a gaping hole through the bottom. The party included Robert Davison, aged 25; his wife, 28; his sisters, Mabel 12, Florence 23, Alice 24, Bertha 24, and Louise 29; Wm. H. Hamilton, of the city clerk's office, 29; John Hancock, 30; J. Poole and Edward Jurdy, officers of H. M. S. Talbot. The young people were prominent in social circles and young Hamilton and Bertha Davison were to have been married in the near future. Poole and Jurdy caught Bertha and Louise Davison in their arms and started for the shore. For nearly a quarter of an hour the brave officers fought against terrible odds, and were at length picked up by a passing steamer. The women were almost gone, and it was only after careful medical attention that they were resuscitated. The body of Alice Davison was picked up this evening.

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The following convincing expressions from prominent and progressive persons are kindly given us for publication for the benefit of humanity:

Mr. George P. Goodale, Secretary of Detroit Free Press, writes:

Detroit, Mich., May 2, 1897. By means of the Oxydonor I was magically cured of a severe case of Spinal Neuritis from which I suffered painfully, and after years of failure by sealous and affectionate friends in the medical faculty. Oxydonor is the choicest single blessing with which I have made acquaintance on this earth, and I would not voluntarily forego its benefits for a deed in fee simple of Greater New York. Faithfully yours, GEORGE P. GOODALE.

J. Crawford Bradley, M. D., 34 Wynard Sq., Sydney, N. S. W., Australia, November 21, 1898.

Dr. H. Sanche. Dear Sir:—I may say that the severe tests to which I have subjected the Oxydonor and Anmafor No. 4, leave no room for doubt as to their therapeutic value, and so thoroughly satisfied am I (after seven months' practical trial in my practice in a wide range of diseases) that I am prepared to abandon all other forms of treatment, electric and otherwise, in favor of your system. J. CRAWFORD BRADLEY.

Former United States Consul Writes: Hamilton, Ont., Canada Sept. 2, 1899. It is to me a serious deprivation to be without the Oxydonor even one day. C. F. MACDONALD, U. S. Consul.

Rev. Isaac Naylor, the Noted English Evangelist, writes: The Oxydonor had a marvellous influence over me. With incredible quickness it brought me round, substituting strength for weakness, vigor for languor, ease for pain, and health for sickness. I shall take an Oxydonor back to England with me, and shall feel it a duty to recommend it to my friends. (REV.) ISAAC NAYLOR, Island View, Hornsea, near Hull, England.

Hay Fever. McMaster Hall, Toronto, Ont., November 24, 1898. The night I had the Oxydonor applied to me was the first night in three weeks that I had been able to sleep. Three days later the Hay Fever entirely left me. I will recommend those suffering from Hay Fever to try Oxydonor. W. M. WALKER.

Sciatica, Erysipelas. Thessalon, Ont., March 7, 1899. I have much pleasure in testifying to the worth of your Oxydonor, No. 2. I had been suffering untold agonies from Sciatica, and purchased one of your valuable instruments, and I have been improving ever since. The Oxydonor also cured one of my children of Erysipelas. THOMAS LECLAIR.

Asthma. Wawanassa, Manitoba, March 1, 1899. I have been using my Oxydonor on a neighbor who was suffocating with Asthma, and in three applications she is on the road to cure, and the relief is wonderful. W. T. HARTWELL.

PRICE NOW \$10

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United States Offices: NEW YORK, DETROIT, CHICAGO. MONTREAL, P. Q.

The Art, Th

The chief a not allowing wilful way, b we want the make despera of a bush of t and the low series of nake to trellises, r versed. We close to the p per portion o they are sup er understande "The grow to know how would have p and nowhere principle to as to his g grapes in th matter, with could be few wh'er one wof in shee whether he grow in crov the piazza fr are of equal ground. "And vet, cludes Meeb to pinch out ing shoots t and leave th alone. The checked by shoots, has just as the s forced thro It is divert shoots, whic is over, as st "In the h gracevine tr part of its at the apex do we see th how simple

The fruit the cold str ledged by s storage. T fruit must wasted in cold storage keep fruit f it must be for this. D of fruit in cold storage from rotting very differ fruits for a fruit is not pears, appa away in col winter T sold for fa dealers suff to the dete transit in grape distr growers ha they hav from the cold storage longer th cities. Th the middle from waste

The pos farm will l eration, an have its co any tcehou ice can be season. I from any l dered hel air proces storage is costs more ammonia has once b taining it dry cold a cold stor than the house. T storage ho one local and in th would pay cities ha worth of l of any s would suc able value advantage serve as a out of sea

The Farm.

The Art, Though Important, is a Very Simple One.

The chief art in gardening consists in not allowing our plants to have their own wilful way, but to make them behave as we want them to do.

The grower of grapes under glass has to know how to do it as otherwise he would have grapes in the apex of the roof and nowhere else.

"And yet, the art is very simple," concludes Meehan's Monthly. "It is simply to pinch out the apex of the strong growing shoots that want to get up still higher and leave the struggling shoots at the base alone."

"In the hands of a good gardener, a grapevine trellis will have fruit over every part of its surface and have as fine fruit at the apex as at the base."

Cold Storage on the Farm.

The fruit farm is the proper place for the cold storage of fruit. This is acknowledged by the best authorities on cold storage. The reason for this is that the fruit must of necessity be injured and wasted in handling before it reaches the cold storage in the cities.

The possibilities of cold storage on the farm will be appreciated by another generation, and every large fruit farm will have its cold storage house.

One day, many years ago, a woman was walking one of the country roads in England, with a baby in her arms.

ways rule high. At present the merchants in the cities reap all this profit.—(S. W. Chambers, in The Massachusetts Ploughman.)

Five Splendid Shrubs.

Five rare but extra fine shrubs for farmers' homes would include:

First—The Prunus triloba, a hardy bush or small tree, bearing double crimson flowers, like small double roses.

The name Thorn is against one of the most glorious families of shrubs (small trees) that we have. If only one can be planted, select the double-flowering scarlet. This is the grandest in blossom of anything that adorns our lawns.

Third—The American Judas tree when grown at its best is one of the finest shrubs in existence. It is entirely hardy.

Fourth—The Eriogonum grandiflorum I should place in any collection of shrubs, however small it might be.

Fifth—The altheas are worthy of being among the first shrubs to find a place. They are not pretty until spring, for the leaves do not appear till the end of May.

A Grasshopper Story. One day, many years ago, a woman was walking one of the country roads in England, with a baby in her arms.

climbed back to the road again, walked rapidly away, leaving the baby alone there to die.

Some time afterward, a little boy coming along that road on his way from school, spied a grasshopper by the roadside.

The little boy hurried home and told his father and mother what he had found. They came, found the deserted little baby, and took good care of it.

For Neuralgia.

Boil a handful of lobelia in half a pint of water, strain, and add a teaspoonful of salt. Wring cloths out of the liquid, very hot and apply till the pain ceases.

John Y. McKane, the ex-Coney Island "boss," who served four years' imprisonment for election frauds and was released a few years ago, died on Tuesday.

Perfect Tools Necessary For Perfect Work.

A Perfect Medicine is Required For the Building up of Nerve Tissue and Flesh and for Cleansing the Blood.

Paine's Celery Compound the True Disease Banisher and Best Health Giver.

As well made and perfect tools are necessary for the construction of the perfect working machine, so is a perfect medicine necessary for the establishment of a healthy appetite, complete digestion, regular action of the bowels and other excretory organs.

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MILLER BROS.

101, 103 Barrington Street HALIFAX, N. S.

News Summary

Over one hundred pupils from the Maritime Provinces are attending the School for the Blind at Halifax.

There are now six vacancies in the Senate. When they are filled the Liberals will have thirty seats out of eighty-one.

Two farmers were attacked by footpads at Cornwall Ont. and the town policeman was driven off with revolvers when he attempted to interfere.

Two boys attempted to burn a wasp's nest in a barn on Mr. Cleary's farm in Arthur, Ont. As a result of their efforts the barn and contents were burned.

A fierce gale along the Labrador coast has wrecked eleven vessels, which were driven ashore at different points while fishing.

Mr. J. K. Stewart, of the Ontario License Department, has returned from a tour of inspection. He reports that in his opinion drinking in Ontario is steadily decreasing.

H. M. Whitney, of Boston, has offered the mayor of Sydney, Cape Breton, to contribute \$25,000 towards the erection of a general hospital in Sydney, provided he is one of the board of management.

The Paris exhibition commission have received a request from the British Columbia authorities asking that the mineral exhibits of that province be kept separate from the other provinces.

About a year ago the daughter of D. Vienot, complained of a pain in her nose. Dr. Andrews, of Middleton, recently cut out a growth from the nostril and in the middle of it found a boot-button.

Another big delegation of Kansas, Missouri and Nebraska farmers were to arrive in Winnipeg last week to visit the West, with a view to settling a large number of farmers from these States.

A despatch from Hammerfest, Norway, says that all the vessels of the Yenesel expedition are returning to London. They are badly damaged by the ice and unable to reach the Obi, Siberia.

The Belgian chamber of deputies on Thursday rejected a motion to review the constitution, the vote standing 59 against 31. The motion was intended to pave the way for a universal suffrage bill.

Aubrey Landry, of Memramcook, has been notified by the Harvard Institution that he is entitled to a \$300 scholarship. This is the third scholarship which has been awarded to him, amounting in all to the sum of \$750.

John Livingstone, sr., died at his home at Listowel, Ont., on Wednesday, aged 89. Mr. Livingstone was the last surviving member of the family of Dr. Livingstone, the African explorer, and was two years older than his famous brother.

Matthew Jones, a prominent English insurance man who is in Montreal, says the present high rates of marine insurance on shipping by the St. Lawrence route will be lowered within a short time to approximately their own basis.

In the Dreyfus case a verdict of "guilty," with extenuating circumstances, was returned, the court standing five to two against Dreyfus, who was then sentenced to ten years' imprisonment. The crowd outside greeted the verdict with cheers for the army.

In the case of Hesse vs. the Street Railway Co., Judge King, on Friday granted an extension of the time for filing the case on appeal, and an order for transmission of the affidavits on which commissions to take evidence were granted to the registrar of the court at Ottawa, so that they may be referred to on the argument of the appeal.

When Senator George L. Turner, of Washington, lost his fortune a few years ago there came to his law office some miners from British Columbia who wanted some papers drawn up. As they seemed poor, Mr. Turner refused to accept a fee, whereupon they insisted that he accept stock in their claims. The claims turned out well and made them all, including Mr. Turner, millionaires.

One is sure to find in the pages of the "Cosmopolitan Magazine" some topics of immediate interest, and in all the output of the September magazines no article so holds the reader as M. Saint-Just's Service. The writer knows his subject, as he was Chief of Division in the intricate organization. The reader lays the article down bewildered at the conception of the web which has been woven closer and closer around the French people since the days of Napoleon.

C. C. RICHARDS & Co.

DEAR SIRS,—For some years I have had only partial use of my arm, caused by a sudden strain. I have used every remedy without effect, until I got a sample bottle of MINARD'S LINIMENT. The benefit I received from it caused me to continue in its use, and now I am happy to say my arm is completely restored.
Glamis, Ont. - R. W. HARRISON.

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" 2 "	6.00,	" "	3.50
" 3 "	6.50,	" "	4.00
" 4 "	7.00,	" "	5.00

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