

Messenger and Visitor.

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A Fashoda Blue Book. The condition of affairs in Central Africa has been regarded as involving some peril to the continuance of peaceful relations between Great Britain and France. In view of this, the publication of a Fashoda blue book, giving correspondence between the two governments respecting their respective claims to African territory, is a matter of considerable interest. The correspondence begins with a despatch, dated December 10, 1897, from Sir Edward Monson, British Ambassador at Paris, to Lord Salisbury, referring to the rumors of the massacre of the Marchand expedition and expressing the Ambassador's satisfaction that he has been allowed to acquaint M. Hanotaux, French Foreign Minister of that day, with Lord Salisbury's view that, if other questions are adjusted, Great Britain will make no difficulty regarding the French claim on the northern and eastern shores of Lake Tchad. The despatch shows, however, that the Ambassador made it clear that this concession must not be understood as admitting the right of any European power except Great Britain to occupy any part of the Nile Valley. This is followed by a despatch from M. Hanotaux, protesting respectfully against Lord Salisbury's views. On August 23 of the present year, however, Lord Salisbury wrote Lord Cromer, British diplomatic agent at Cairo, giving him instructions that after the capture of Khartoum two flotillas should go southward, the one to Fashoda, the other up the Blue Nile as far as it should prove navigable for steamers. Under these instructions the Sirdar (General Kitchener) was personally to command the Fashoda flotilla and to take a few troops, if he should consider it desirable, to assist Great Britain's sphere of influence in the Nile Valley. On September 7, Sir Edmund Monson reported to Lord Salisbury a conversation in which M. Delcasse, French Foreign Minister, announced that Major Marchand had no authority to decide on questions of right, and had been instructed to abstain from any action likely to lead to local conflict. M. Delcasse further expressed a conviction that the matter was susceptible of arrangement by means of discussion. To this Lord Salisbury replied, on September 9, that Great Britain regarded the operations of the Sirdar (Gen. Kitchener) as placing all the territories of Khalifa Abdullah by right of conquest in the hands of the British and Egyptian Governments, and insisted that the contention admitted of no discussion. On September 15—still following the blue book—the Sirdar reported the results of his expedition to Fashoda, fully confirming the announcements already cabled to the Associated Press, including the fact that General Kitchener's arrival there prevented a second Dervish attack on Marchand. Though not prepared to resist the hoisting of the Egyptian flag at Fashoda, Major Marchand assured General Kitchener that he had concluded with the Shillook chiefs a treaty which placed the country under French protection, that the treaty had been sent to France for ratification and that he had orders from the French Government to occupy Fashoda. The statement of the French officer as to the treaty was, however, contradicted by the Shillook chiefs, who, the Sirdar reports, "came to our camp and positively denied that they had concluded any treaty with Marchand, while all the Shillooks declared their allegiance to the British Government. Moreover, Marchand was in such a precarious position that nothing could have prevented his annihilation by the Dervishes had we been a fortnight later in crushing the Khalifa." Other despatches indicated that M. Delcasse declined Great Britain's request for the immediate recall of Major Marchand, and that Great Britain agreed to despatch a message for the French Government as a matter of courtesy, without accepting

any responsibility for the results which it might entail, and still maintaining that the matter admitted of no compromise. In the final despatch appearing in the blue book, Lord Salisbury, under date of October 3, instructs Sir Edmund Monson to inform M. Delcasse that the latter's message to Major Marchand had been sent, but that Great Britain views the Marchand mission as having no political significance whatever.

The International Conference. The Conference which is charged with the duty of framing a treaty for the adjustment of certain matters of international interest between the United States and Canada has adjourned for a few weeks, and when it reassembles the place of meeting will be Washington instead of Quebec. Newspaper correspondents report statements from a number of the United States Commissioners indicating their expectation of valuable results from the Conference. Ex-Secretary of State Foster is reported as saying: "The outlook is that nearly every subject mentioned in the protocol will be embraced in the treaty." Hon. Nelson A. Dingley, of Maine, is credited with the remark: "The negotiations of the Conference have been carried on in a fair and honorable spirit. I am sanguine that the treaty will mark a new epoch between the two countries." Senators Faulkner and Fairbanks are said to have given expression to similar sentiments, and Hon. Jefferson Coolidge said: "This Anglo-American Conference will settle many points that have caused friction between the two countries." Lord Herschell, the British Commissioner, is reported as declaring himself "delighted with the present outlook." The Canadian Commissioners do not appear to have expressed themselves in so optimistic a vein in reference to the results of the Conference. Sir Wilfrid Laurier indeed declined to pronounce any opinion on the subject, either good or bad, which, considering the contingencies of the situation and his responsible position, was no doubt a prudent thing to do. Sir Louis Davies, however, is reported to have said: "I am not without hope that there will be a settlement of most of the subjects," and Mr. John Charlton considers that good progress has been made toward a fair and reasonable treaty. There is little doubt that the Commissioners, if left to their own judgment as to what is for the general interests of the two countries, would be able to reach an agreement as to most, if not all, points in dispute and to frame a treaty which would be greatly to their mutual advantage; but how much can be accomplished in the face of sectional interests and the influences which are being brought to bear by corporations and individuals is quite another matter.

The Paris Peace Commission. The joint Commissioners appointed by the United States and Spain for the purpose of arranging the terms of a treaty of peace between the two countries have been at work for the past fortnight in Paris. The fact that the proceedings are secret does not, of course, prevent the sending out of many reports which can be little more than guesses at what is taking place. It may or may not be true, therefore, that certain of the demands of the United States Commissioners are so obnoxious to Spain that a deadlock has been threatened. The two chief points of difficulty are the disposition of the Cuban debt and the ownership of the Philippines. The debt question may probably depend somewhat on what the United States intends to do with Cuba. If the island is to be independent, it could not of course be expected that the United States would assume responsibility for its debt, but if annexation

is the policy decided upon the case would be different. The expense of carrying the debt would probably be to the United States not more than half of what it is in Spain, by reason of the better rates of interest which the richer country can command. The Spanish Commissioners may be expected to contend strongly against the surrender of the Philippines, but if the United States government has made up its mind to assume the responsibilities involved in the acquisition of those distant islands, it is not probable that Spain can command any influence to prevent. Great Britain will strongly favor the claim of the United States to the Philippines. Germany appears disposed to co-operate with, rather than to oppose, the Anglo-American interests in this matter, and France, though not favoring the transference of the islands to the United States, will hardly be able, if disposed, to make any effective opposition.

The Plebiscite. The returns from the Plebiscite have come in very slowly, and it is said the official figures will not be available for some time to come. Anti-prohibitionist papers have been claiming a larger and larger negative majority in Quebec, until, as some of them have declared, there was enough to turn the scale against the other provinces and show for the whole Dominion a majority against prohibition. But if such an expectation is being cherished it will doubtless be disappointed. There seems to be no doubt whatever but that the result of the vote will show a substantial majority for prohibition, though estimates differ considerably as to the size of the majority. It is stated to be the opinion of the Clerk of the Crown in Chancery that the majority will figure up from ten to fifteen thousand. Mr. F. S. Spence, Secretary of the Dominion Alliance, has, however, sent out an estimate of the vote, which makes the majority for prohibition very considerably larger. Mr. Spence's figures—giving the majorities for each province—are as follows:

	For.	Against.
Ontario	37,344	
Nova Scotia	29,199	
New Brunswick	17,372	
P. E. Island	8,333	
North West	2,259	
Manitoba	12,270	
British Columbia	1,184	
Quebec		66,208
Totals	107,961	66,208

Majority for prohibition, 41,753. The figures given for the Maritime Provinces and Manitoba are understood to be official, while those from the other provinces are estimates. After the above was in type, the Montreal Witness of Saturday last, was received in which was published a statement from Mr. Spence, making the total majority for prohibition 102,228, the negative majority in Quebec 93,511, making the net majority for prohibition 8,717.

The deliverance of the Archbishop of Canterbury in his charges issued last week to his clergy appears, according to the despatches, to concede almost everything that the extreme ritualists have claimed. The Archbishop is stated to have declared plainly that the doctrine of the real presence, as embodied in the doctrine of consubstantiation, is permitted, though not expressly taught, by the Church of England; that though compulsory confession is absolutely illegal, voluntary confession is legal, and no clergyman is justified in refusing to hear confession. Prayers for the dead are also commended. The Primate judges, however, that invocation of the Virgin and the saints, and the elevation and reservation of the sacraments are not permissible. While the Archbishop's manifesto will doubtless give comfort to the ritualists and disappoint the low church party, it cannot but give added impulse to the agitation which the ritualistic movement in England has induced, and tend to weaken the faith of the people in the established church as a bulwark of Protestantism in England.

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Omachi and its Gods.

REV. C. K. HARRINGTON.

No. IV.

THE GODS OF OMACHI.

In the lengthy but necessarily incomplete description which I gave in my last number of things "In Omachi," I purposely omitted all mention of the matters which a missionary would ordinarily devote most attention to, the objects of worship which are to be seen, the religious festivals, the attitude of the people toward Christianity, and so forth, because I wished to bring all these together in something of an orderly way in my closing article, my closing letter I should say, for these papers are intended to be of a most familiar tone, like the descriptive letters one sends from a far country to his personal friends. I have still many such friends, I trust, in all parts of the Provinces by the Sea, who will read these letters with an interest into which a personal element will enter, and as for the Gentle Readers who have not seen my face in the flesh, they also are my kith and kin, for I am of the seed of the Loyalists, of the clan of the Cape Bretonians, a Blue Nose of the Blue Noses. And while I cannot expect the Maritime Baptists to take that interest in things Japanese which they do in things Telugu, for where their money is put there their hearts will be,—and by that same token not a few of them have very little heart in Telugu land even, to judge by the reports of the mission treasurer—I may hope that all will remember that Japan is also a part of that "all the world," the evangelization of which the Master laid upon His disciples. We who are here from the Provinces do not seek to draw off men or means from your great and needy work in India, which may God abundantly prosper, but no Christian heart should be so narrow as not to embrace in its love and faith and prayer every nation of men which God hath made to dwell on the face of the earth.

May I correct one error in my last letter before taking up the subject of this. I said that the shade-roofs from the top of the first storeys, in the Japanese houses in Omachi, projected some ten feet out over the street. I found afterward that half of this roof is a roof of the fore-part of the lower storey, which itself projects several feet farther from than that above, and that the shade-roof proper, overhanging the street, is but four or five feet projection. I fell into the error from looking at the roofs from above as I wrote. This is a trifling matter, but I mention it for the sake of veracity which is no trifle. For that same sake I will say that while I have taken pains to render my descriptions accurate, photographic as nearly as possible, I may have fallen into other errors of detail, but none I think that will render the picture as a whole misleading. I had simply to tell what I could see with my eyes and hear with my ears, right around me. In the present letter I will give the most faithful representation I can, but cannot vouch for its accuracy in all particulars, as the Japanese whom I interview for information do not always agree among themselves either as to facts or explanations. And in regard to religious matters in Omachi, as in regard to its social and domestic affairs, I can hope to give but a glimpse, for any full description of the temples, idols, festivals, etc., would need many letters much longer than the present one will be.

Who, or what, are the gods of Omachi? There is but one God, and He is God of Omachi, and God of all; but the gods of Omachi are many. The human population is about 5,000, but a census of the gods would foot up a much larger total. Each house has its little pantheon, or rather polytheon, and there are temples and temple gods not a few. The gods of Shinto, the native home made religion, are commonly spoken of as the "Eight Hundred Myriad Gods," but if we should take account of all the representations of the Shinto deities which are practically gods to their worshippers, we would need to add a good many myriads to this, and in addition to these there are countless images of the gods introduced by Buddhism from India, and still many other gods which have been borrowed on one pretext or another from China. The Japanese like to speak of their Sunrise Kingdom as Shinkoku, "the Country of the Gods," and if it is the number of gods that is in point, the phrase is an apt one, for as in Athens of old, there are more gods than men.

Let us look first at the household gods, after which if we have time we will consider those that stand out under sun and rain by the wayside, and those that sit in state in the temples. In my description of a Japanese dwelling I passed over the god-shelf, to which I must now invite my readers' attention. It is set up in a conspicuous place, usually well up on the wall of the kitchen-place and general living and work room, facing the entrance of the house. If you lift your eyes on entering the *doma* that serves for hall-way, you will notice on the opposite wall a substantial shelf upon which stand what will appear to you to be toy-houses, such as Japanese children might be expected to use for their dolls. There are several of these, usually three, and their size and elegance depend on the worldly estate of the householder, or possibly on the fervor of his piety. There are also a number of *fuda*, their tablets of wood covered with

paper, on which are inscribed, from top to bottom, a series of Chinese characters. In front of these and of the little houses are tiny saucers, cups, jars, and lamps perhaps. These doll-houses are really miniature temples, quite elaborately made, and in each of them, hidden perhaps by the lattice, dwells one of the household gods, or goddesses. He or she is represented by a *fuda*, which a Shinto priest has transformed into a god, or the visible sign of the presence of a god, by placing upon it in large Chinese characters the name of the said god, and offering certain priestly stamps and signs. This transformation is completed by the recitation, at the temple where the *fuda* are prepared, of certain prayers or sections of the sacred writings, by virtue of which the god in question enters in a measure and in a sense into each of the thousand or ten thousand *fuda* that have been made for distribution among the faithful. This is a good deal like the transformation the Roman Catholic priest is supposed to bring about in the holy wafer, but the Shinto priest is the more modest in his claims and only pretends to a spiritual presence of the deity, not a veritable corporeal transubstantiation. The *fuda* are sold to the people at very reasonable figures. Half a cent of our money will buy an ordinary one, and a cent and a half one of the more valuable. These are distributed new every year, those of the former year being preserved for a while as having still a certain sacredness, but finally cast away. In each of the little temples on the god-shelf is placed the *fuda* of the god whose shrine it is. The other *fuda* we see are either those of former years, or the *fuda* of other gods, for whom temples are not prepared. Before the shrines or *fuda* offerings are made at set times of rice, *sake*, lights, twigs of certain trees or plants, and so forth, and it is the cups, saucers, etc., used for these offerings which we see standing on the shelf. I suppose there is no Japanese family, except those that are Christian, that has not this god-shelf, however rude, and it is not easy always to persuade those who become Christians to abolish it, even though they refrain from making the offerings, and no longer believe in the gods. The god-shelf has been an heir-loom in the family, and an integral part of the home, so long, that they often wish to let it remain "just for ornament."

The deity enshrined in the largest of the three temples on the shelf, is Amaterasu-Oo-Kami, otherwise Ten-shō-kō Dai-jin-gu. The first of these is the Japanese reading of the characters on the *fuda* which represents the deity, and the second is the Chinese reading of the same. The literal translation is, "Heaven-Enlightener Sovereign-Great-God." This goddess, for it is a female deity, is believed by the Japanese to be the original ancestress of the nation. From her, in direct descent, is the line of the Imperial House, that line of Sacred Majesties who have held the throne in unbroken succession for ages eternal, and from her, in indirect or mixed descent, has sprung the nation as a whole. The Shinto gods, or Kami, who are only the apotheosized emperors and other notabilities of former ages are therefore also her offspring, and she is the great mother "of gods and men," at least of Japanese gods and men. Some, I believe, identify her with the sun, and her title of "Heaven-Enlightener" would agree very well with that view. The following legend would also seem to bear it out: "Now it came to pass, during the age of the gods, when they dwell upon the earth, that the younger brother of Amaterasu, whose manners and morals were most unbecoming, behaved with grievous rudeness to his elder sister, who in high dudgeon hid herself in a cave and refused to be propitiated. Thus the whole land was in darkness, to the consternation and affliction of all who dwelt thereon. At length, when all were in despair, a little circus or variety concert was extemporized in front of the cave, in the course of which a certain charming young goddess danced before the assembled gods and goddesses, even as the daughter of Herodias before Herod and his guests, and caused such merriment and won such applause that the sound thereof was heard even within the cave. Whereupon the feminine curiosity of the Sun-goddess prevailed over her indignation, and she peered forth to behold what might be the occasion of such mirth and clamor. Instantly an elder brother who was in readiness seized her hands and drew her forth from the cave, and a rope was stretched across its entrance to prevent her return. Thus the land had light again, and all who dwelt thereon rejoiced. And in the memory thereof is the straw rope hung at the caves of the dwellings of men at the great festival of the first moon. Howbeit, the younger brother was exiled to the island of Kyushu, where he delivered a fair maiden from a mighty dragon, and there his temple is unto this day. It will be seen from this that Amaterasu was 'only one of a large family. One must go back several generations of gods earlier, even to Izanagi-no-Mikoto and Izanami-no-Mikoto, for the original pair, the true original ancestor' of gods and men, but the gods before Amaterasu do not 'cut much ice' in Japanese worship, and practically Amaterasu fills that position. She is regarded as the Patroness and Protectress of the whole empire, and therefore is worshipped by all the people, and holds the first place in the national pantheon. Especially is she the Ancestress and Protectress of the Royal Family. Her chief temple at Isé, special sanctuary

of the imperial household. Every 20 years this temple, which dates back to the misty past, and which enshrines the most sacred heir-loom of the royal line, is taken down, and rebuilt in exactly the same style and proportions of the finest woods from the imperial forests in Shinshu, another name for Shinano. Part of this temple was destroyed by fire this spring, and the calamity was as much taken to heart by their magistrates as the destruction of Westminster Abbey would be by the people of England. Well, Amaterasu has her chief seat there, and every year in the 10th moon,—October—she holds a grand *duébar* or conference of all the Shinto gods. This month is accordingly termed *kaminashi-tsuki*, "the no-god moon," and it is useless then to spend time in prayer and worship. Only the god Kompica, who has his chief temple in the land of Sanuki, is not admitted to this *duébar* at Isé, because in the days when he was in the flesh, after he had abdicated the throne, he opposed the succeeding emperor, and was banished to Sanuki. Accordingly the 10th moon is the time for the festivals of the famous god Kompica. Of course the Buddhist and Chinese gods are still on duty during this month.

The temples of Isé, as the chief seat of the chief deity, are considered peculiarly sacred. "In 1887 Mori Seizōri, one of the most advanced Japanese new-lights, then minister of state for education, went on a certain occasion to the Shrines of Isé, and studiously treated them with disrespect. It was alleged, and apparently on good authority, that he trod with his boots on the mat outside the portal of the palisade, and then poked the curtain apart with his walking-stick. He was assassinated in consequence; the assassin was cut down by the guards, and then Japan rose in a body to do honor, not to the murdered man, but to his murderer. Even the muffled press managed to hint on which side it was, by some as curious editorials as were ever penned. As for the people, there were no two ways about it; you had thought the murderer some great patriot dying for his country. Folk by thousands flocked with flowers to his grave, and pilgrimages were made to it, as to some shrine. It is still kept green; still today the singing-girls bring their branches of plum blossoms, with a prayer to the gods that a little of the spirit of him who lies buried there may become theirs: that spirit which they call so proudly the Yamato Kokou, the heart of old Japan."

While the chief temple of Amaterasu is at Isé, there are many of less importance in all parts of the land. That in Omachi is very small. It stands beside a narrow alley, back from the road, just opposite the house of one of the Christians. In a small enclosure, surrounded by a high paling fence, is a plain wooden building, perhaps 10 feet square, and 10 or 12 feet in height. Her temples are I believe always small and unpretending, and placed in secluded spots. In addition to these out-door temples are the shrines sacred to her on the god-shelf, whether we must now return. The household worship consists in placing on the shelf before her shrine, a small quantity of *saké*—rice brandy, the national beverage, a light, usually a small wick burning in a saucer of rape-seed oil,—and leaves of the Sakaki. These in the case of the very devout are offered each morning, but the less zealous are content to observe this duty on the 1st, 15th and 28th of each month, the sabbaths of Shinto. The offerings are made usually by a servant, but after they have been presented the head of the house offers his prayer for the welfare of his family, the increase of his posterity, and the peace of the land at large. The rice and *saké*, after being left a while for the deity to inhale their essence, are removed and eaten, when it is noticed, as a proof that they have been accepted, that their taste has sensibly deteriorated.

In one of the smaller shrines on the god-shelf, flanking that of Amaterasu, is the *fuda* of the second in importance of the Shinto pantheon, Ichi-no-Miya, the patron deity of the province, for each province has its special god, chief of the gods resident therein, as the Ichi-no-Miya indicate. These provincial chief gods are usually deified members of the royal line, of a past age, or other great men who have been promoted to the rank of the Kami. Such an one becomes the Ichi-no-Miya of a certain province, by virtue of having lived therein, performed certain exploits on its behalf, or allowed his august bones to be interred in its soil. The people of the province may elect him to his high position, but it is from the Emperor he must receive his rank, and his election confirmed. The Emperor, by the way, is himself a deity, and while on the throne is the head of all the deities, as well as of the nation of corporeal men. Perhaps Amaterasu, as the Mother of the Gods, and Jimmu Tenno, as the first of the line of emperors, should be considered as apart, and as of equal or greater rank, but with those exceptions the Mikado is at the head of the pantheon. He alone, of all mortals, save the priests, may enter the most holy place in the temple of Isé. It is within his power, if sufficient reason be forthcoming, to deprive one god of his rank, and bestow it upon another more deserving. For example, a certain Ashikaga managed to get the better of his rival, Kusunoki, a faithful vassal of the crown, and usurp a high position, as Shogun perhaps, which remained in his family for 13 generations. He became a Kami of course, after death, and had a fine temple at Kyoto, and an image. But in the 13th generation the fortunes of his family turned, and not only was their power taken away, but Ashikaga, after having enjoyed the rank of a god for 13 generations, was degraded by command of the Emperor, and his image and temple destroyed, a temple to the faithful Kusunoki, who had dropped all this time in obscurity, being erected instead, at the Minotagawa.

The patron god, or Ichi-no-Miya, of Shinshu, and therefore the one worshipped at Omachi, is called Suwa Myojin. Suwa is the name of a lake in the province, and a town beside it. Here is the chief temple of this god, and from it he gets the first part of his name. The latter part, Myo-Jin, means, to guide by the Chinese characters, the shining God or, the illuminating God. He is of the imperial lineage, but when he flourished, or what was his name when in mortal form, or what led to his adoption as the head Shinto god of this province, I have not been able to learn. Probably he performed deeds of martial prowess, for he is worshipped as a god of war, and while the Chino-Japanese war was in progress his temple at Suwa was a place of much resort, especially for those whose friends were in the army. Two festivals are held yearly in his honor, spring and fall, at which times Suwa is doubtless thronged with worshippers. At Omachi these festival days are only observed in a

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rank, and be- For example, a er of his rival, a, and usurp a remained in his Kami of course, Kyoto, and an fortunes of his wer taken away, ank of a god for emmand of the roved, a temple ed all this time e Minotagawa. of Shinshu, and is called Suwa in the province of this his name. The by the chinese inating God. He e flourished, or to, or what led to this province, I y he performed nipped as a god r was in progress resort, especially y. Two festivals fall, at which worshippers. At observed in a

moderate degree, and I have not found any temple to this god in the town. Some strange things are told and commonly credited, about this god and his worship. For instance it is said that immediately prior to the celebration of the semi-annual festival at the main temple at Suwa, there are presented there by some mysterious, superhuman agency, the heads of 75 horned beasts. Until this number has been presented the festival cannot proceed. It would be interesting to know if these 75 heads are seen and handled by the laity, or if the word of the priests is taken as sufficient testimony, and, in case the heads are really in evidence, whether there is not an unusual amount of fresh beef in the Suwa market at that time. It is said, again, that when the lake freezes over in the winter, it is not safe to attempt to cross it, until the god has indicated where the weak spots in the ice are. He does not exactly bush the ice, as we do in our rivers and harbors in Canada, but marks it in some equally effective fashion. I have been told that a great serpent issues from the temple, and unseen by profane eyes, whether because hidden by the shades of night, or because he has the power to make himself invisible I cannot say, glides here and there across the lake, leaving an unmistakable trail which shows where the path of safety lies. I suspect that this serpent is none other than Myo-jin himself, thus transformed for the occasion. Snakes and dragons play a large part in Japanese religion. In Ikeda, my next station to Omachi, there is a temple to Hachiman, of the imperial line, now widely worshipped in Japan. This god is described, in the title over the entrance to the temple as "The Nine Headed Dragon." At one of the temples in Nagano, capital of this province, there is said to be resident a great serpent which requires for his daily offering five quartas of rice. This he always manages to consume without human observation. Usually the gods are content with the spirit or essence of the offerings and leave the substance to the worshippers, or to the birds, rats and insects. It is told that in the days of the great Buddhist saint Nichiren, 600 or 700 years ago, there dwelt a great serpent in a cave beside the sea in Echigo, the province just north of Shinano. When Nichiren, who had been exiled to the island of Sado, 20 miles out from the coast of Echigo, walked across the sea to the mainland, this serpent came forth to devour him, but by the devout intoning of the holy writings he overcame the serpent, which thenceforth became his humble attendant and servant. Now the serpent had originally been the daughter of an emperor, and when Nichiren expounded the sacred books to the people, the serpent, reassuming his original form, appeared as a beautiful woman, sitting close by Nichiren, and drinking in the words that fell from his lips. Which when his disciples beheld they were much disturbed in their minds, for the Buddhist priests are sworn to celibacy, and Nichiren in particular had taken very high ground in regard to the softer sex, whom all men who aspired to saintliness were exhorted to leave severely alone. So some said one thing and some another, and the faith of many was shaken. But Nichiren when he became aware of this gossip, one day when all the people were assembled, and the fair woman sitting at his feet as usual, suddenly by his incantation changed her back into the great serpent, before whom all men fled in fear. So the tongue of scandal was silenced, and men worshipped the great saint Nichiren and the serpent more and more. And there is a temple unto the serpent, beside the cave on the shore of Echigo, unto this day.

It would seem from these stories that it is a common belief that the Shinto gods who were all originally members of the royal line, or men of noble rank and deed, are rather fond of assuming, for their second state of existence, the form of a serpent or dragon. But whether Suwa Myo-jin, the patron god of Shinano, is looked upon as now existing as a serpent, and whether the 75 heads of horned beasts offered at his shrine are supposed to afford a dinner to his Snakeship, I cannot surely say.

Though Myo-jin has no temple at Omachi, and no festival is observed there in his honor, he is not forgotten in the household worship, but receives his share of rice, saké, sacred lights, and so forth. In each little temple set for him on the god-shelves of the town he is mysteriously present, and partaking in a spiritual way of the essence of the food and drink that are provided for his entertainment, he accepts the worship and hears the requests of the household.

Sights and Sounds in India, for Boys and Girls in Canada.

DEAR GIRLS AND BOYS.—The two coolies stood at the top of the hill, gazing, in open-mouthed amazement, at the runaway bicycle. This is where our letter left them last week. But they did not stay there long. The wheel jolted over the little bridge across the brook. The sight of this purling stream, with its grassy banks and its musical flow, was like the face and voice of an old friend. It was more like our brooks at home than anything else I had seen for months. While climbing the hill on the other side, the coolies came up laughing and puffing. All the way up the hill, their tongues ran streams of backwoods Telugu, while they jabbered about the neat way the knowing machine slipped away from them, before they knew it. When we reached the level road again, the passenger leaped into the saddle, the coolies sprang into position, and we were soon spinning along as if we had been used to running a bicycle in this style all the days of our life. Presently, we gained a commanding spot in the highway, whence we could see some of the world. Ahead of us, on the left, there loomed in sight the white walls of some respectable looking building. It is the Police Station and Sub-magistrate's Office, standing guard on the outside of a large village. On our arrival, we turned to the left and rode down the main street, in royal style. Dismounting at the Telegraph Office, I went in and sent a telegram to Marion in her own name. It would take her mind off

the pain that she was suffering, and do her more good than medicine. This is the message which the lightning conveyed along the wires to Bimli: "Chain broken Meridam. Coolies pushing bicycle. Great fun. Hope arrive dinner tonight." Meridam is the name of the village near which the accident occurred. Our regular hour for dinner is half-past seven o'clock in the evening. With this explanation the despatch will be as plain to you as it was to Marion. It was less than an hour after this in Bimlipatam, that a Telugu messenger started out from the Telegraph Office with a reddish brown envelope in his hand. He passed, hurriedly, through the streets of Bimli and turned in at the Mission House gate; for the address on the envelope, in his hand, was "Miss Marion Morse, Mission House, Bimlipatam." When he hastened up the front steps, his coming was as sweet to her as the flight of the carrier dove. "How beautiful are the feet of him that bringeth good tidings!" Her mother says that she forgot her sufferings from that moment, and spent the rest of the day singing and telling all who came near that Papa was coming home.

After sending off this telegram, we called two new coolies. When they had refreshed themselves at the family board, (or rather on the family floor), they came forth with their loins tightly girt, and said that they were ready. Before leaving the village, I went to call upon a Telugu preacher, named Jackcayya. He came out of his house with a broad and happy smile upon his face, and seemed delighted to meet a Christian brother, amid the wild forest of heathen, in which he dwelt. He is one of the native helpers on the Vizianagram field. I bade him Good Morning, but he said he was coming with us across the river. It is now nearly dry. Where the flood roll in the rainy season, there is, now, only deep sand instead of deep water. Yet a stream is still running, here and there, in branches like so many fingers, spread out upon the broad river bed. Here is a place with only two brooklets to cross, and two leaps land us safe on the southern side. We are followed by a crowd of idle Telugus, who seems to have nothing to do but to hear or see some new thing. The bicycle is led to the top of the hill. Beneath overhanging trees, the level road stretches away to the south, inviting us onward. "Salaam! Salaam!" "Good bye all!" "All abroad!" The car starts, and the passenger takes his seat. "Push! Push!" The new coolies, having been previously drilled, fall into line, one at each end of the stick, and we are off for Vizianagram. The motor on my right is an old man. We have not gone far, before he begins to puff like a locomotive. Poor old man! How cruel to let him come at all! Indeed, I objected to his coming, before we left the village. But he declared that he was as supple and tough as a boy. Here is a group of coolies coming towards us. We will get one of them to take his place. "No! No!" pleads the old man. "Let me come with you!" By his entreaties, this chance to get a substitute is allowed to slip by, until it is too late. He soon begins to puff worse than ever. Now the rider has the benefit of two sorrows: First sympathy for the tired old man; secondly, sympathy for himself, because the team has slowed down to a walk. When we reached the next village, I called a man in his place without consulting his wishes. The fresh coolie girded himself, for the race, by tying his suit of clothes tighter about him, and we left the old man, sitting on the grass, on the side of the road, glad enough to stay there and get his breath. With this valuable reinforcement, we were soon spinning along at a brisker rate. When we came to the foot of a hill, I decided to get off and walk. "Stand back! I am going to get off! Stand back!" This was the order; but they, evidently, thought I must mean just the opposite; for surely, if they should let go, the whole team would upset. Then the rider should be killed and the coolies hanged. Therefore, the brave man on the left darted forward, like an arrow, and caught the handle bar in both hands, as if it had been the horn of a Spanish bull. In spite of his assistance, however, I succeeded in getting my feet on terra firma, without any serious accident. Our hero was then informed in as plain Telugu and as calm tones as I could command, that there was a division of labor on board this ship; that he and his colleague were the engine and the engineers, and that I was the passengers, the captain, the helmsman, and all the rest of the crew. If he undertook to rescue me again, we should all be wrecked in a heap, in the bottom of the ditch. He declared that he understood this solemn warning, and promised to obey next time, to the letter.

It seems that the old coolies had failed to warn these men that this machine sometimes took a freak to run away. Therefore, they pushed along towards the top of a steep down-grade, all unaware of the fact that the wheel was about to play them a trick. When we began the descent, they were jogging along half asleep. At first, by imperceptible increments, the silent steed began to steal away from them; then as the grade suddenly became steeper, it bolted clear out of their reach, and before they could believe their eyes, it was shooting down the hill, like a runaway gazelle. They threw up their hands, uttered a suppressed war-whoop, and started in pursuit.

One thing has been left out of this epistle, thus far. Nevertheless, it was, by no means, the least of the sweet providences that blessed my pathway from Bobbili to Bimli. When the sun arose and shone upon my broken chain, I had the unwelcome prospect before me of a long slow journey through the storm of his unmerciful beams. But we had not gone far before God rolled bank after bank of thick clouds between me and my fiery foe. A cooling breeze sprang up and freshened all my path, so that I knew not whither it went nor whence it came, but from the mercy of heaven. Not another ray smote upon my sun-helmet, until the bare feet of the coolies were pattering along the hard, smooth road of the military cantonment, within five minutes trot of the Mission House gate, at Vizianagram. God may have had many reasons for making it cloudy that day; and I believe He made it cloudy for me as much as for anything else. I saw in this providence, a token of His love; and felt its power. He crowned the whole day with His loving-kindness and tender mercies.

Mr. Sanford was at home. After a wash and a chat and a few minutes breathing spell, he took me out with him to his table, and we sat down to an eleven o'clock breakfast. Such was the urgency of my errand, that I had to be like the beggars, eat and run. The new coolies were ready, and the old ones paid off, with a little extra, sent to the old man, whom we left puffing on the side of the road. A hearty grip of the hand and a hasty "Good bye," and we leave Mr. Sanford standing under the veranda to see us off. I can see him standing there now. There he is, with his suit of white drill; for white is the best color to wear in the sun. He is dressed in white, from head to foot. His face also is white, from the effects of this Indian clime, which steals the blood and bloom from the cheek of the youngest of us. His head and beard also are whiter than they used to be; for he is no longer a young man, though it may seem but yesterday to him, that he was like you and me. The eyebrow too is gray; but the eye is light with that peace, which tells that eternal youth is in his heart.

All aboard for Bimli! It is only sixteen miles more. My first attempt at mounting, however, is not very successful. One of the coolies seeing me about to spring into the saddle, leaped to the front, grabbed the monster by the horns, and nearly sent me headlong, into the arms of mother earth. We might call this man's name Uzzah. Poor Uzzah! He thought he knew better than God! God had said that no man should touch the ark or any holy thing, lest he die. I suppose God understood why He did not want Uzzah to steady His ark, as well as I understood why I did not want the coolie to steady my velocipede. It does not require much humility for me to believe that God is as far above me, as I am above the coolie; and yet there are people in the world, today, who seem to think that if God differs from them, He must be wrong! Uzzah's conceit cost him his life. He dropped dead on the spot! Are there not some others who, at least, do not feel their ignorance keenly enough to make them eager to read what God has written to save them from their ignorance? (Chron. 13: 9, 10; Num. 4: 15 Remember Uzzah! As soon as you begin to think you know better than God, you are a dead man! When God differs from you, "Let God be true, and every man a liar," including yourself. While I have been preaching this sermon, the coolies have pushed me half way to Bimli. A sudden clap of thunder was the first warning we had of a rain storm coming up behind us. Or which direction it came from, I know not. I only know that before we could gain the shelter of some thick mango trees, it was pouring down in earnest. Soon, even the dense foliage of this friendly roof began to leak. I remember the plan of the man, who said that when one tree got wet through, he would run to another. But all the trees are leaking here. Driven forth from this shelter, we run the gauntlet of the streaming clouds, and take refuge under the low, leafy eaves of a neighboring mud hut. Here we have close fellowship with a half dozen other storm-stayed victims, one of whom gives me his big bundle of cotton for a seat. He is a weaver, and has bought this yarn at the bazaar in Bimlipatam or Vizianagram. The woman of the house thrusts her unkempt head out of the door, and scolds her nine-year old son for not getting things in out of the rain. Soon, the fury of the shower is overpast, and saying "Salaam" to our hosts for their hospitality, and to the weaver for the use of his bundle, we go on our way, rejoicing. The thunder rolls over our heads as if the clouds were a mighty battle field, and we could hear the rumbling of the mammoth chariot wheels. It soon began to rain a little again, and we finished our trip to Bimli, in a gentle shower.

When we reached the front gate of the parsonage, I crept up quietly to a side door, so that my arrival might be announced to Marion before she saw me. Her cot had been moved out under the punkah in the front room. When her eyes met mine, her pale thin features lighted up with so much joy, that I would have been paid for coming, if I had walked all the wayhome in the rain. I knelt down at the side of her cot, and she flung her wasted arms around my neck, and would not let me go until I promised to come back as quickly as possible with dry garments. Every day since that, she has been getting better, and stronger. Today, she is running about the house, playing with the Telugu children and building houses and Hindu temples, with her kindergarten blocks. This is the second time, during the last three months, that she has been very ill; and it has been God's sweet will to make her well again. Surely, "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth," so great has been his mercy towards us.

Yours truly,

Bimlipatam, India, Sept. 3.

L. D. MORSE

Messenger and Visitor

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Editorial Notes.

—"The Devil's Auction" is the name—more suggestive than beautiful—of a theatrical performance which doubtless will draw crowded audiences in St. John this week, as it is reported to have done last week in Halifax. Judging by the advertisements, the name of the performance is quite as good as the thing itself. We only mention it here to warn Christian parents that such theatrical exhibitions represent one of the most insidiously immoral influences to which young people can be subjected.

—Dr. Henry S. Burrage has just completed twenty-five years of faithful and able service as editor of Zion's Advocate, the Baptist newspaper of Maine. The Advocate was founded seventy years ago by Dr. Adam Wilson. Besides Dr. Wilson, its first editor, the paper has had as editors Joseph Ricker, Samuel K. Smith, John B. Foster, W. H. Shailer and the present editor who has presided over its interests for a longer period than any of his predecessors. The Advocate, its editor says, has been twice enlarged during the past twenty-five years, and is now nearly twice as large as in 1873, when Dr. Burrage became its editor. We can testify that our appreciation of the Advocate has increased with our acquaintance with it during the past eight years, and in congratulating Dr. Burrage upon the completion of so many years of valuable service to the denomination and to the cause of Christ, we would unite with his hosts of friends in wishing for him a long continuation of life and usefulness.

—Apropos of the announcement that the United Ireland newspaper, of Dublin, has been discontinued, a writer to the British Weekly recalls the stormy debates in Parliament with which the name of the now defunct newspaper was frequently connected. "One saw the Irish benches crowded again with passionate members led by a man of genius, cries of anger and hate or exultation were raised from these benches, Mr. Forster or Sir George Trevelyan read with fierce denunciation passages from United Ireland, the editor of which was probably in prison, and Mr. Gladstone sat beside Lord Hartington, looking the picture of sadness. Those were exciting times, when the pulse of Parliament beat very quickly, when debate was almost always at fever heat, when reputations were lost and won. Ireland seemed to be, as it were, a wild beast which could never be controlled and could only be caged. That was only some fifteen years ago or less. And now Irish nationalism is no longer feared. It no longer speaks with one voice either in Parliament or the press. The great fighters of those days have almost all disappeared from the scene. Gladstone, Parnell, Churchill and Forster are dead, and Sir George Trevelyan has become a private country gentleman, with literary tastes. And where is Mr. William O'Brien, the once fierce and powerful editor of United Ireland? Nobody knows—or cares."

—There are many places in Europe outside of Russia where the lot of those who dissent from the established religious faith is a hard one. A letter recently published from an Englishman who had paid a visit to a Baptist pastor in Dresden, Saxony, shows how far our brethren in that country are from enjoying the liberty of worshipping God according to the dictates of their own consciences. "We sat on chairs in the pastor's modest home," writes this correspondent, "on which was the yellow seal of confiscation, and looking round saw other articles of furniture having the same seal, and to be carried off and sold to meet fines and other invented offences. The three principal offences were the singing of a hymn, the offering of audible prayers at a religious meeting and the presence at the meeting of persons not formally separated from the

MESSENGER AND VISITOR.

State church. We were present at a lecture in the hall of the Baptist church, for which formal permission had been granted by the police. In accordance with the terms of the certificate, we dared neither to sing nor pray. We saw two police detectives watching and taking notes, and we knew that, while the terrible offences of praise and prayer were not committed, there were present some one hundred and fifty persons, not declared dissenters from the Lutheran church, for whose presence there a fine of fifty marks for every one might be imposed by the Lutheran authorities. We read with our own eyes the latest judgments given in such cases, dated in August, and signed by a Minister of Worship, to whom appeal had been made against the action of the police. The Minister of Worship declares therein that the Baptists in Saxony are persons 'without existence,' and therefore without legal rights; that their assemblies are not meetings for 'pious purposes,' and that therefore no provisions as to liberty contained in the laws of the kingdom of Saxony apply to them."

—It will be seen by an article which appears elsewhere in this paper that Mr. Cohoon, the treasurer of denominational funds for Nova Scotia, has made an estimate as to the amount which each church in the Province might be expected to raise, if the contributions from all shall amount to the \$15,000 named by the Convention's Committee on Estimates. Now it is to be understood clearly that neither the Convention nor Mr. Cohoon nor anyone else has said that the figures placed in connection with the name of each church certainly represents the sum which that church ought to raise as its share of the \$15,000. The Convention has said that in its opinion the churches of Nova Scotia may reasonably be expected to raise \$15,000, and the denominational treasurer has endeavored to assist the churches to fulfil that expectation by calculating what would be each church's fair proportion of the whole. It will be generally admitted that, considering Mr. Cohoon's long and intimate acquaintance with the churches of the Province, his estimate is probably more valuable than that which any other man among us could give. The drawing up of this detailed estimate too, it is evident, must have cost not a little labor. But neither Mr. C. nor anyone else will claim infallibility for the estimate. In some cases the figures may be too high, in others they may be too low, but in most cases the amount named is probably a reasonable and fair proportion. If each church will immediately take the matter in hand and do its best to realize the estimate, there will probably be few cases of failure, and the result will be a large increase in the aggregate of funds raised, with a corresponding up-lift in each department of our denominational work. These estimates will doubtless be considered at the several District Meetings, where, if some revision is found necessary, it can be effected, and the pastors and other representatives of the churches can unite to encourage and assist each other in the good work, and thus each church be stimulated to do according to its ability. Let each district and each church then promptly take hold of this matter, with a grand determination to do its best, and we are sure that the result will be not only an important increase of funds for the Lord's work, but also a large blessing to each of the churches which earnestly endeavors to do its share.

From Halifax.

Since Reporter last appeared in the MESSENGER AND VISITOR, several events of more than ordinary interest have arrested the attention of the city. The provincial exhibition was one of them. The skies were unfriendly. Pelting rains, winds and a temperature to make them well remembered, added to the discomfort especially of the visitors who came in large numbers. But these conditions were varied with some good weather.

"The Times," that tyrant that never slumbers nor sleeps, demands of the exhibition committee that the patrons of this provincial show shall not only be instructed, but entertained as well. What utility, enquires the utilitarian, is there in seeing a negro in a cask with a plume on his head bobbing up and down, dodging the balls thrown at him by boys who pay for the sport; or a woman floating away heavenward in a balloon, and hanging in mid air and doubtful whether her landing will be on terra firma or in the soft waters of the harbor; or in a mock siege of Lucknow in which cannon thunder and other parts of such a performance are reproduced? Like the stale joke about the postscript, of a lady's

letter, the Halifax exhibition seems in danger of running largely into entertainment.

Well what better has the pulpit done in many spots in America? Its legitimate purpose, like that of the exhibition's, is to instruct and profit the hearers. But what means that gilded rhetoric, that well fashioned extraneous matter of which the sermon is largely made? It is not the way of life expounded. It is food for neither the saints nor the sinners—food that will profit withal. But oh, the people will not come unless they are entertained! The harvests of sea, land and forest; the products of the artists and artisans will not draw the people to the exhibition. Give them negroes in casks, sieges of Lucknow, swimming women and balloon flying-women! Why, to entertain them of course. The people will forsake the houses of worship. Give them entertainment, exhilarating, dashing solos, chucked right into between the reading of God's Holy Word and the long prayer, so as to give variety to the pews. Entertain the audience! It is an intelligent one! Make the people say that was a fine sermon. Send them home comfortable, and they will come again. So says the exhibition committee; so says many a pulpit, many a choir.

The Presbyterian Synod of the Maritime Provinces came together in St. Matthews church and between Tuesday the 4th and Friday the 7th, transacted its business and took its departure. The two hundred ministers and elders, seen in the body of the church from the gallery, was a sight most gratifying to the Christian. Rugged health in many forms, individuality, orthodoxy, purpose, courage, devotion and several other elements and excellencies were there plain to the eye and to the ear. Not more than a stone's throw from the place in which this Synod held its meetings, is the Academy of Music. On Tuesday evening, "The Devil's Auction" was on the Academy boards, and the Rev. Mr. Chase at the same time was preaching to about six hundred people before the Synod. Take your choice! The Rev. Mr. Dugan, Presbyterian, attacked and Reporter thinks righteously, "The Devil's Auction." He, judging by the pictorial representations by which the city was placarded, denounced the "Auction" as gross and lewd in its tendencies. The moral gulf between St. Matthews on that certain Tuesday evening and the Academy of Music was not so deep nor so black as hell; but still it had depth, width, and sombre color. Well dressed, fine looking people went to both places.

A Baptist might profitably sit and observe the doings of this Christian body. Frank, open speech and every member's right to enjoy it, makes Presbyterian Synod and Baptist Convention in this particular as like to each other as any two peas that come from the same pod. As to the patient hearing of a longwinded discussion the Synod is first. The Rev. Mr. Mullan's case seems to have been on the hands of the church courts for four years. Stanley's and Nashwaak's large majority have pressed for the withdrawal of this aged minister. He had a different judgment, hence the prolonged trials. The St. John Presbytery at length dismissed the minister. He and his minority appealed the case. The Synod granted a commission. The Presbytery appealed to the General Assembly. The temper and patience of the Synod was good—fair play and according to synodical law ruled. The members are drilled to the slow processes of the church courts. If a Baptist convention were to be held for four years engaged in settling a case of that kind, and sacrificing to it days of time, it would be taken down with nervous prostration. Right or wrong it would be settled by a majority vote at a local church meeting. Missions at home and abroad, the College and the Infirmary Ministers Fund received due attention. Presbyterians are united and are in marching and fighting order.

Halifax or rather the no-run part of it feels quite comfortable over its work on the Plebiscite. To the credit of our friends, the enemy, they did not exert themselves much. The sentiment now expressed is, push on in a direct line for prohibition. The Laurier Plebiscite has united Canadian sentiment, and nationalized the temperance business. The Dominion has spoken. The Dominion, as a whole should continue to speak. Every movement after this should be a movement of the whole and not of single parts.

Rev. Dr. Kempton is at Cornwallis among his old friends cooperating with Dr. Trotter in the Forward Movement matter. Rev. W. E. Hall, after making the acquaintance of Cumberland county, came home to vote. His Pastor, Rev. W. E. Bates, made a special and powerful appeal to his congregation in Acadia's interests. Mr. Hall was on hand to gather up the results which were good. He is now in Yarmouth county. Anything that Bro. Hall puts his hand to has the habit of going forward. Dr. Trotter understood his business when he sent Mr. Hall abroad.

Revs. G. A. Lawson and A. C. Chute gave last Sunday to St. Margaret's Bay. The neat little church built at Black Point was dedicated. Rev. A. E. Ingraham fortunately secured Mr. Chute to preach the dedication sermon. Mr. Lawson followed him in the afternoon and evening. Mr. Chute says the house is "a gem." It cost \$1,000 and is not in debt. The congregations were large, morning, afternoon and evening. Mr. Chute on preached Friday at Mill Cove and on Sunday afternoon at the Head of the Bay. Great was the day for Mr. Ingraham and his people.

A feeling prevails among the churches in the city that special efforts should be made for the salvation of sinners. Zeal and faith are enlarging. Mr. Chute has baptized one, Miss Fuller. A few weeks after her baptism she writes from New York city for admission to unite with a church there. Cooperation is now on a broad field.

The Rev. P. S. McGregor is now assisting Rev. G. A. Lawson in special services at the West End church.

REPORTER.

Denominational Funds.

For three or four years the Convention on the recommendation of the Committee on Estimates has been asking the churches of Nova Scotia for \$15,000 for our denominational work. As only about two-thirds of this amount has been contributed from year to year, it would seem that the Convention was asking the churches for an amount above what they are able to give. In order to satisfy myself on this point, I have gone over the list of churches in the three associations and placed opposite each church the amount which, it seems to me should, on a fair distribution of this \$15,000, be appointed to it. An

examination of the churches. I believe which I wish to own opinion of placed before the believing that gathered, if the work.

Annapolis Roy
Arcadia,
Argyle,
Bridgetown,
Barrington,
Bay View,
Brookfield,
Caledonia,
Carleton,
Clemons,
Central Cheboi
Clementsport,
Digby,
Digby Neck 1st
Digby Neck 2d
Digby Neck 3d
Dalhousie East
Dalhousie West
Forest Glen,
Freeport,
Granville Ferr
Greenfield,
Hampton,
Hebron,
Hillsburg 1st,
Hillgrove,
Jordan Bay &
Jordan Falls,
Kempt, Queen
Lake George,
Lawrencetown
Litchfield,
Liverpool,
Lockeport,
Lewis Head,
Lower Granvi
Middlefield,

Aylesford,
Aylesford Low
Berwick,
Biltown,
Bridgewater,
Brooklyn,
Burlington,
Cambridge,
Cunard,
Canning,
Chelsea,
Chester,
Dartmouth,
Dayspring,
Fall River, Ea
Fall River, Ea
Falmouth,
Gaspereaux,
Halifax, 1st
Halifax, 2nd
Halifax, 3rd (Tab
Halifax, West
Hammonds Pl
Hantsport,
Indian Harbor
Jeddore,
Jeddore, East
Kempt,

Amherst,
Amherst Shor
Avocate Har
Acadia Mines,
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Wolfville, C

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REPORTER.

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examination of these figures has strengthened the conviction that the \$15,000 is quite within the ability of the churches. I believe it would be helpful if these figures, which I wish to be understood as nothing more than my own opinion of the fair appointment of the \$15,000, were placed before the churches and so venture to give them, believing that in every case the amount named could be gathered, if the church would heartily undertake the work.

WESTERN ASSOCIATION.

Table listing Western Association members and their contributions. Includes locations like Annapolis Royal, Acadia, Argyle, Bridgetown, etc., with amounts ranging from \$10.00 to \$100.00.

CENTRAL ASSOCIATION.

Table listing Central Association members and their contributions. Includes locations like Aylesford, Aylesford Lower, Berwick, etc., with amounts ranging from \$25.00 to \$100.00.

EASTERN ASSOCIATION.

Table listing Eastern Association members and their contributions. Includes locations like Amherst, Amherst Shore, Alvoate Harbor, etc., with amounts ranging from \$700.00 to \$40.00.

This amount divided according to the scale would give us \$4,950 for Home Missions; \$3,750 for Foreign Missions; \$3,000 for Acadia College; \$750 for Ministerial Education; \$1,200 for Northwest Missions, and \$600 for Grande Ligne Missions.

A. COBURN, Treas. Den. Funds N. S.

Wolfville, October 11.

Up the River to Jemseg.

We left behind the painted buoy That tosses at the harbor mouth, And hills and scarlet mingled woods Glowed for a moment as we passed. How fresh was every sight and sound On open main or winding shore, We knew the merry world was round And we might sail forevermore!

Autumn was burning along bordering wood of lake and stream, and spread up slopes of mountain heights on either hand. How refreshing its glorious brilliance, how satisfying to vision and hearts.

One kindly old gentleman on board our boat knew all its scenes as we passed up the River. His boyhood days were spent here, the years of his early manhood. Now he is a prosperous resident of the city at its mouth. He was returning for a visit to his relatives "up river."

"Up along" is the phrase in many country districts,—office, store, meeting-house and school, all in that shifting spot—you are yourself up along, from below. And what better speecher are we in the city! I hear constantly its words up street, down street, eliminating the definitive between as completely as they who say up river.

"How ever do those people exist, over there?" asks an American tourist, pompous, sleek, self-assured, as we steamed in view of a dozen or more houses scattered along a little bend in the rugged hills at our left, not cottages of the summer pleasure seeker, but homes of toiling men and women. "Why, man, there is not even a road to the shore! How do they get enough to eat, let alone the paint to put on their houses?"

"You'd be surprised," said our kindly old gentleman, a champion against the tone, more than the mere words of the questioner, "surprised, sir, to know how much they have over and above the paint on their houses! They lack the thousands you own, doubtless, but inside their homes is as much comfort as is good for anyone, with passing breath, sir! They've thin-soiled farms, that's true, but all of them have a little interest on the water, a barge, or tug or a wood-boat; and most of them an interest in the mansions above. They've far to drive to meeting, that's the worst feature, they can't get there regular in winter."

"That's small loss," interjected the American. "Don't you attend meeting, home?" queried K. O. G. "No, I don't. I'm a free thinker, trammelled by no man's beliefs, and those people up there, and you and I, best take all the comfort we can on this earth, for we've no other life."

"Yes?" said the K. O. G. reflectively. "I suppose you expect to die, some time, don't you?" asked the American. "This body will die." "Fah," interrupted the stranger, "You will die yourself, as I will, and that ends us." "O, well!" said our Kindly Gentleman, "of course, if you put yourself down with the dogs and the horses, and the pigs, and the cats, all right,—but as for me, I'm going to live! and LIVE! and LIVE!—and the great voice swelled with each enunciation of the word, the broad shoulders straightened, the cheery kind old face was fairly illumined with the glow, that told better than words how lighted was his life with the vital spark of heavenly flame."

The American pulled out his big gold timepiece, and judged we must be getting into Gagetown soon, and he must see to his luggage, and without further word disappeared into the cabin below.

Bless the dear Kindly Old Gentleman! That stranger will never forget those words, and some day when the earthly house of the tabernacle is nigh dissolving, the brave triumphant assurance may help him too, to see the vision of the Life Eternal.

A crowded boat of youths from Grand Lake came to our side, and we slowed up to let down with them a young fellow, who had sailed with us from one of the ports below. They would all board the larger steamer, bound for the lumber woods at the north. A rollicking crew they were, singing, smoking, swearing,—long bags full of their effects, heaped in the boats centre, one trunk and a box or two—the boat loaded almost to the water's edge. You could not but think of their possible peril, for the wind was high and strong, and you thought of perils, attendant upon the long absence from home or church restraint. A little lass in black called a tearful goodbye to the lad we had just added to their number, a brother doubtless, for some one who knew her told her not to cry, that he would take care of himself all right. A gay lass in smart attire, en route for "the States," trolled a jolly farewell to them all, and we steamed around the bend and left them far behind.

"I like to see these islands, I've watched them made," said the K. O. G. as we came opposite several large bodies of land, stretching along the river, a broad extent of marsh, datted with numberless hay stacks. Had he indeed lived forever? here he was linking himself with aeons and was it this that so assured him of a life yet ahead? "You see this land has all been what we call reclaimed," he explained as we drew nearer. "I can remember when it was not half this size, and my father remembered when it was only a bunch of sedge-grass, where you could hide a boat to lay for ducks. Ice floes, spring after spring, bring saw-dust and dirt, and so it grows. Now they cut eight hundred tons of hay, and up on the side nigh shore there's quite a ridge of bushes. Another fifty years and this island will join the mainland."

letterings on the stones was filled with lichens and moss, and the roadway was sunken and impassible. We so full of life, and up there all so stilled!

The K. O. G. told us, that way back in times of the American Revolution, many of the settlers up around Grand Lake, were sympathizers with the rebels. Word reached them that over in Cumberland, Nova Scotia, where also were settled many men who had emigrated from the colonies, there was an uprising, and the rebel force was in command of Fort Cumberland, once the famous Beausejour, the arena of much French tragedy. The rebels were being hard pressed by the Royalists, so these Grand Lake settlers concluded to go to their aid.

They gathered secretly at a small cove or bay, on the north shore of the lake, and with supplies and ammunition on their back, started out by night for Fort Cumberland, blazing a trail, direct as compass could guide, through the dense trackless forest. 'Twas a hard march.

When within a half day of their destination, they learned from a fugitive soldier that the rebels had pressed, and short of rations and men, had surrendered, and the Royalists held secure possession of the fortress.

These Grand Lake settlers took into consideration their own strength, their likelihood of being imprisoned if discovered, the knowledge that only their women folk were at home on their big grants to hold them, and wisely decided to retrace their steps.

The affair was never made public, but by one and another of the men, the story of the march was perpetuated. The little cove where they gathered for the start, has ever since been known as Cumberland Bay, and the trail in the forest is now a turnpike road, and can be travelled all the distance.

"A good lot of churches about here," said a man over the rail, as several spires rose to sight on either side of river. "A lot of good ministers, too," said K. O. G. "Many of them giving their life, up this river laboring for the Lord."

"They may be a good lot," interpolated another, "but ministers haven't got much of what I call horse sense, as a rule. We'd one up river once, could preach what you call 'fine.' Folks said he sat up every night till twelve o'clock studying! But Lord, for all that, he knew nothing—couldn't split a stick of wood for his stove—couldn't harness a horse—why I've known him hitch the bits under his mare's neck, and drive way to Gagetown, and wonder why he couldn't guide the beast! Used to get the mare ahold of his wagon somehow, and bring the concern up to the parsonage door, to ask his woman if she judged it would hold together! Couldn't bring a pail of water from the spring, without slopping more than half out—couldn't—"

But here we stopped at Gagetown and the speaker left us hurriedly. We will never know the full list of that minister's delinquencies. "He studied till midnight, but he didn't know anything?" What is knowledge?

Here we are at the Jemseg, lovely, lonely, Jemseg! At its mouth, on a side hill at the east, is the field where once stood the Jemseg fort.

Louis d'Amours de Chauffours, the eldest of four brothers, who held grants on the St. John river, was entrenched at this little fortress, over two hundred years ago. His wife was good and lovely Margaret Guion, of Quebec. Up the river at Fort Nashwaak, Villebon was established with a garrison of 100 men.

On one of the Benjamin Church's pirate raids upon the coasts of Acadia, after destroying utterly the villages about Beaubassin, he conceived the happy thought of attacking Villebon at Nashwaak. To reach there he must pass by or near the little stronghold at Jemseg.

Word was brought by Indians of the pirates' approach. Louis d'Amour was absent in France. His wife and their two children, were at the fort. The chief charge was entrusted to a young English lad Gyles by name, a captive, whom Louis had bought from Indians, for servant or slave. So faithful had he proved, that his master had left him in care of family and fortress.

Margaret Guion wishing to save the lives of her two children, decided to flee up the Jemseg to the Big Pond, now called Grand Lake. She conferred with the captive youth, told him of her decision, desired him to nail on the door of the house a paper, urging protection from Church, for her fortress and possessions,—her claim for his mercy, in that she had ever been kind to English captives. She assured the youth of her confidence in him, and urged him to follow up the river, with the others of her household, promising him that if he proved faithful at this juncture, Louis d'Amour would give him his freedom, on his return from France.

She well knew, though, that he could more speedily procure this freedom by betraying them and giving over the fortress to Church. But Gyles proved his faithfulness. He followed her instructions, and joined the fugitives up the Big Pond. After a few days in hiding they sent down scouts to investigate, and to their joy learned that the little fort was unspoiled, its cattle safe—an act of mercy which must have haunted the grizzly Church all the remainder of his days as a lost opportunity for cruelty and ravage.

The captive youth received his freedom on the following year and went to Boston. At a later date he wrote an account of his captivity. This story was published and edited by Hannay in 1885. A new edition is being brought out by Palstits of New York. This will be most valuable for record as the author is making great research in that connection.

So runs the tale. You can picture it as you sit on the spot and let eye and fancy rove free. People living here two hundred years ago, hoping and fearing and enduring as we do now—a mother fleeing with her children—a captive struggling with his honor—the grizzly pirate Church and his men in their flat bottomed boats at anchor in the little river—garden, wheat fields, store and houses—all past now, and so utterly past. The grass grows green over the site.

And the steamer calls and on we go up the Jemseg. At the right bank, houses and farms, on the left, solitude—a brilliant, silent reach of forest, thin at the river's edge, sloping to the great hills above, stretching to the shores of the Big Pond.

Not a roof breaks the loneliness of the long reach far as eye can see, and it was restful to feel its silent beauty, to watch it dip away and up to the cloudy heights, to be in it and a part of it, to wander among the great trees and to feel them making you strong of spirit—where is a human efficacy like it?

Lovely, lonely Jemseg, beautiful lake and forest, I would I could sing your praises. G. M. R.

* * The Story Page. * *

Unto the Third and Fourth Generation.

BY FRANCIS E. CLARK, D. D.

Some families seem to be chosen of God, as some men, to accomplish a unique and notable work in the world. Such pre-eminently is the Murray family of South Africa. It is not often, indeed, that God honors a family by committing to it the evangelization of a continent: but it is scarcely too much to say, that this is the high and unusual honor bestowed upon Andrew Murray the First, of Scotland, and his descendants. I say Andrew Murray the First, for there is now Andrew Murray the Second, the most famous of the succession, whose devotional books are read every day in such a multitude of homes, and Andrew the third, who has devoted his life to the natives of Nyassaland. Several Andrews the fourth are on the way, if I am not mistaken, though they are not yet out of knickerbockers. Every part of South Africa has felt the influence of the Murray family, from the Zambezi and beyond to Table Bay. Every church calls them blessed, while the Dutch Reformed church, the most influential of all throughout the continent, has been rejuvenated and actually transformed by their influence.

But to begin our story at the beginning with Andrew the First. Seventy-five years ago the Dutch Reformed church, of South Africa, becoming alarmed at the spread of rationalism and indifferentism in its midst, and, distrusting the clergymen that came from Holland, most of whom were avowed Nationalist, sent to Scotland for some godly and learned young ministers, who might break the Bread of Life unto the Boers, in the great continent which they had chosen for their home. Most fortunately for South Africa, one of those chosen for this great work of spiritual nation-building, was a young man, Murray by name, no other than Andrew Murray the First. It had not been in the past annals a distinguished family, as the world counts distinction. The father was a farmer, and the grandfather, and it was not a luxurious living that they wrung from the unwilling soil of Scotia. But as God counts distinction I think it must have been a famous family for never was the promise to "the third and fourth generation" more literally fulfilled. One of the yeomen ancestors gave to his descendants this verse, which has been the covenant promise of the South African branch of the family.

"As for me, this is my covenant with them, saith the Lord; my Spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and forever."

"I was much surprised," said the Rev. Andrew Murray, of Wellington, "when visiting Canada a few years ago, to find that another branch of the family who emigrated to the Dominion, about the time my father came to Africa, had a similar covenant verse for their own, though neither branch of the family had previously known anything about the other." Their covenant was recorded in Deut. 7:9: "Know, therefore, that the Lord thy God he is God, the faithful God which keepeth covenant and mercy with them that love him and keep his commandments, to a thousand generations."

See how similar are the covenant verses, though the wide Atlantic, and eighty degrees of latitude, stretched between the two branches of the family.

Well, Andrew Murray the First came to Cape Town, about the year 1820, and was very soon assigned to the pastorate of the important church in Graaf Reinet, then as now one of the most important towns of Cape Colony. But before he started for his new pastorate, which then involved a serious journey of several weeks by horse or bullock cart from Cape Town, a romantic event occurred, which was destined to have an influence incalculable, upon the destinies of the Murray family of South Africa. This event was nothing else than a case of genuine love at first sight. The young dominie, while in church at Cape Town (whether in the pulpit or the pew deponent saith not), was struck by the fresh and lovely face of a young Dutch girl of Huguenot extraction. He made inquiries, found that she was as good as she was pretty, and (we pass over the easily supplied preliminaries) carried her off to the Graaf Reinet parsonage, his sixteen-year-old bride. Before she was seventeen she was the mother of John, afterward Prof. John Murray of Stellenbosch, a revered and beloved professor of theology, recently deceased. Then followed in rapid succession sixteen other children, of whom I think twelve lived to grow up. The following is an incomplete roster: Andrew the Second, famous now the world around for his saintly life and writings. William, the greatly beloved pastor of Worcester, Cape Colony; Maria, the wife of pastor Neethling of Stellenbosch, the university town of South Africa; Charles, honored as was his father, whom he succeeded in the pastorate of the beautiful church of Graaf Reinet; Jemima, now Mrs. Louw, the wife of a minister, and mother of other ministers; Isabella,

(Mrs. Hoffmeyer), a name beyond most others revered in South Africa; James, a farmer brother whose health alone prevented him from studying for the ministry, and who now has charge of the old homestead at Graaf Reinet; George, the pastor of another important church of Cape Colony; Helen, the efficient principal of a splendid school for young ladies, at Graaf Reinet; and Eliza (another Mrs. Neethling), a widow, who with her accomplished daughters has opened another flourishing school.

Our space will not allow us to call the roll of the third generation. If we could do so more than a hundred grandchildren would respond, many of whom are active and earnest ministers, or missionaries, or ministers' wives. Even the fourth generation already has not a few representatives, and all with their faces Zionward. Each married child of Andrew the First, has blessed the world with about a dozen children, and some with more. Thus John has had sixteen, Andrew eleven, William twelve, Mrs. Neethling eleven, Charles fourteen, and George fifteen. I have never seen a more attractive photograph than the family group of the Rev. George Murray and his wife, and their fifteen hearty, stalwart, handsome boys and girls. An example this for the puny, degenerated families of the present, in old England and New England alike, where a little brood of two, are sometimes counted two too many.

But to return to the old Dutch parsonage of Graaf Reinet, to which Andrew Murray the First brought his sixteen-year-old bride, when the century was so young. Never were children more fortunate in their mother, than the numerous Murray children. Not that this is particularly to their credit, perhaps; but it was greatly to their advantage. Hers was one of those sweet, persuasive natures which mold and guide and bless, without seeming to know it themselves, certainly without conscious effort. When asked how it was that her children had all turned out so well: How did you bring up such a wonderful family? she answered: "Oh, I don't know; I didn't do anything." But everyone else knew, if she did not. She just lived herself the life she wanted her boys and girls to live. Her life was hid with Christ's in God, and they through her saw the beauty of holiness. Much of the mystic element which appears in the life and writings of her famous son, was undoubtedly derived from his mother, who, while in the world, was not altogether of it. "Her chief characteristic," said one of her children to me, "was a happy contentment with her lot." She was always exactly where she wished to be, because she was where her Father in heaven had placed her. She outlived her husband, Andrew Murray the First, by many years, and only a few years ago was laid in the grave by the hands of loving children and grandchildren. Many are the stories still extant concerning this sweet and tender little mother in Israel. One day one of her children found her helping her grandchildren in some charades; they were playing, making masks and dressing themselves up in grotesque fashion. "Why, Grandma," said this daughter, in feigned surprise, "are you helping in such worldly things as charades? I'm shocked at you." "Yes, my dear," she replied, "I think the Lord Jesus would like me to make the children happy in this way." She was very fond of good stories, and would often sit up half the night when interested. She was half ashamed of this weakness, as she considered it, and did not realize that it was but a natural craving of her sympathetic nature. But all her children realized that her serenity and gentleness and loveliness of character, came not a little from the hours of long communion, when she looked up into the face of the Invisible, and thus learned to endure as seeing Him.

If the Murray children were fortunate in their mother, they were scarcely less fortunate in their home. Imagine a beautiful oasis in a stony, forbidding desert, and you have a mental picture of Graaf Reinet, where they were all born and brought up. The Karoo, as it is called, is a famous district of South Africa, arid, parched, streamless, the natural home of the ostrich and hardy breed of sheep that live on the Karoo bush. It has, to be sure, a certain barren beauty all its own, a beauty which Olive Schreiner has best described. But Graaf Reinet does not need the pen of an Olive Schreiner to describe its beauty, for it is indeed the "Gem of the Karoo." A fertilizing stream flows through the town making every street green with trees, and every garden laugh with luxuriant bloom. Around it tower the curious, square-topped hills, typical of South Africa, and on every side is the desert. Perhaps the finest garden in Graaf Reinet is that of the old Dutch parsonage. In this parsonage all the Murray children were born, and in this garden they all grew up. In the garden are forty different kinds of grape-vines, all loaded with luscious bunches when I saw them. At one time, before the phylloxera did its deadly work, there were sixty varieties. One of these vines is fully three feet in girth, and is said to be the largest vine in South Africa, if not in the world.

So abundant is the fruit that a "Christian Endeavor

Grape Social," is one of the distinguishing features of the Graaf Reinet social year. Once a year all the Christian Endeavorers of Gaaaf Reinet, at the invitation of the Rev. Charles Murray, the present proprietor, turn themselves loose in the garden and eat their fill; but after the hungry boys and girls have gone, Mr. Murray tells me you would scarcely know the fruit had been touched, so much is there of it. Besides grapes, you will find in this famous garden peaches, apricots, plums and pears and cherries, tamarinds and loquats, pomegranates bursting their too full sides, and displaying their ruby contents; date-palms throwing down a shower of yellow fruit, almonds and walnuts, and I do not know how many other luscious fruits and nuts. "Help yourself," said my hospitable host; "there is no forbidden tree in all this garden." Besides, the more useful trees are also found—bamboo and cypress, glossy-leaved rubber trees, as big as English oak, Norfolk pines, and many another which at home we cultivate as rare exotics in our green-houses.

Such was the garden of the Lord, for why should we hesitate to apply this title to the parsonage compound at Graaf Reinet, in which, as I have said, the Murray family grew up. "The chief characteristic of the household at Graaf Reinet was reverence"; said Mrs. Neethling, the eldest daughter who kindly gave me many of the facts of this article: "We all revered God and God's Book and God's day. The children revered their parents, and the servants revered their master and mistress. We revered God's Day by keeping it strictly. We did not do our own deeds or think our own thoughts. The meat for the Sunday dinner was cooked on Saturday; the raisins for the "yellow rice" (a kind of curry which is a favorite Sunday dish among the Boers) were stoned on Saturday. The grapes were picked and the house swept and the boots were blackened the day before, and when Sunday came, we all, down to the seventeenth little toddler, expected to go to church—all the older children three times a day, under the blistering summer sun (and it knows how to blister in Graaf Reinet), as well as when the cooler breezes blow." "And did this strictness and this churchgoing disgust the coming Murrays with religion?" Let the stalwart, devoted lives of the dozen children that reached maturity, and their hundred grandchildren answer this question, and forever silence the namby-pamby religiosity that fears to expect too much of the children, lest they be turned away from the church. It is not the Sabbath strictness, but the unkindly and ungodly life of many a professed Puritan, that has turned the children from the faith.

But the world is especially interested, perhaps, in one of the boys that grew up in the Graaf Reinet garden, Andrew Murray the Second. When he came to sufficient years he was sent to Scotland for his education; graduated in the arts and then in theology, went to Holland a year or two to perfect himself in the Dutch language, and then returned to South Africa, where his great life work has been accomplished, and his many books have been written. He was a mere, beardless boy, when he first returned to Africa, only twenty years old and still more youthful in appearance. The rules of the Church forbade his being ordained until he was twenty-two, so he was sent as a missionary to the Orange Free State, and the Transvaal, a little parish about twice the size of England.

Still it was large enough for a boy. And well did this beardless boy cultivate it. "Why they have sent us a girl to preach to us," said one of the old Dutch farmers. But fragile as his appearance then was, there was no end to the endurance of this young preacher. He would go off for weeks at a time on horseback, holding services in some convenient centre on the Veldt, to which from scores and even hundreds of miles around, the Boers would come. A temporary church of reeds would be erected, backed and surrounded by hundreds of the big Dutch farm wagons. In this the boy preacher would discourse with all the fire and fervency and spiritual power which so live and breathe in his books.

"I could shut my eyes and it seemed as though an angel from Heaven were preaching," said Mrs. Neethling, the sister, who for eighteen months kept house for him in Bloemfontein, when he was the pastor of the Orange Free State and the Transvaal.

It is very much the same with us, is it not, my reader, as we peruse his books, which so throb with the spirit and power of God? We open our eyes to read, and it seems as if an angel from heaven were speaking to us out of the printed page.

This is the plain unvarnished tale of one of the most remarkable and one of the most influential families, which this generation or any other has known. Never was there a more remarkable fulfilment of the promise: "Instead of the fathers shall be the children." Never was the constancy of the covenant-keeping God more wonderfully demonstrated.—Independent.

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BY NAOMI.

Miss Brighton was a young school teacher, quite young. She was teaching up among the mountains in California. Her boarding place was some distance from the school-house, so, in order to shorten her walk, she was in the habit of going through Mr. Green's yard and barn-yard.

Mrs. Green was a very peculiar woman, so peculiar, in fact, that the neighbors said she was a little crazed. She disliked most people, but fortunately she took a fancy to the little school teacher, and so made no objection to her going through her yard.

Miss Brighton was always careful to look toward the house and say a pleasant "good-morning," if she saw Mrs. Green at the door or window, or anywhere around, and she nearly always saw her.

One morning she looked toward the house as usual, but saw nothing of Mrs. Green. She looked all around and wondered where she could be. "She must be gone away," she thought, "but that is strange, for she never goes anywhere."

She went on to the barn-yard and was just reaching out to open the gate, when she heard a coarse voice say, "Stop, or I'll kill you." She stopped, not knowing whether the voice were addressed to her or someone else, and looked around, but there was no one in sight. Again she put out her hand to open the gate, and again those awful words, "Stop, or I'll kill you!" Then she heard sounds of struggling in the little shed just inside the barn-yard; oaths in the same rough voice; a blood-curdling shriek, and again, "Stop, or I'll kill you!" By this time she was thoroughly frightened. What in the world could it mean? It must be a tramp tying and gagging Mrs. Green, for that shriek sounded like some one who was being gagged, and perhaps he was going to kill her. What should she do? If she went on she would be obliged to pass the shed, but she must have help, so, summoning all her courage, she opened the gate, flew past the shed and ran with all her might for the school-house.

She arrived at last, trembling from the fright and her long run, only to find that she was too early, not a scholar had come. It was too horrible! What should she do next? Then she thought of the mine where Mr. Green worked; she would run up there and tell him, so she started again.

When she came in sight of the mine she saw that there was no one around, all of the men had gone down to work.

She entered the shaft, found matches and a candle, struck a light and started down. Mr. Green, seeing a light in the shaft, came up to find out what was the matter.

"Oh, Mr. Green!" cried Miss Brighton, "I heard the most dreadful noise as I came through your place. Some one must be trying to kill Mrs. Green. Do come quickly!"

"Mr. Green turned pale and hurried after her as she ran back along the road, and, in her excitement, went on telling him what she had heard.

"It must be a tramp, for he swore, and his voice was so coarse and dreadful, and he kept saying, 'Stop, or I'll kill you!' They were in the little shed; I could hear them struggling."

Suddenly Mr. Green stopped and burst into a loud laugh.

"What in the world are you laughing at? Why don't you come on?" Miss Brighton said indignantly. Then the thought struck her with new horror. "He is going crazy; the shock has been too much for him," and she stood watching him helplessly.

"Are you sure the sounds came from the little shed?" Mr. Green asked, when he could control himself enough to speak. "Of course I am. Do come on! She may be killed before we get there." But Mr. Green had gone off into another fit of laughter.

At last he said: "There is no use going on. I know what it was. My wife told me this morning that she was going to pick her geese today—she always picks them in the little shed—and that was what you heard. She was struggling with a goose and threatening to kill it, and the goose was doing the shrieking."

Then they both laughed until the little teacher had to sit down beside the road.

After a little she thought, "I have told him I heard his wife swear; how dreadfully mortified he will be when he thinks of it." So she said: "I'll make a bargain with you, Mr. Green. If you won't tell any one about this I won't." And he thought, "Poor girl! she is afraid of being teased. It's an awful joke on her; she would never hear the last of it." What he said was, "All right, I won't say a word about it."

And so they parted, Mr. Green going back to his work in the mine and Miss Brighton going on to the school-house, where she taught all day as though nothing unusual had happened, but every now and then she felt a shudder pass over her, and then an almost irresistible desire to laugh.

The children wondered why their teacher looked as if she wanted to laugh so many times that day, but they never knew.—W. Recorder.

The Young People

EDITOR, J. B. MORGAN.

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

Prayer Meeting Topic—October 23.

B. Y. P. U. Topic.—Rites and righteousness, Isa. 58: 5-11.

Daily Bible Readings.

- Monday, October 24.—Isaiah 61. The anointing of the Spirit, (vs. 1). Compare John 1: 32, 33.
Tuesday, October 25.—Isaiah 62. "Gentiles shall see thy righteousness," (vs. 2). Compare Isa. 49: 6.
Wednesday, October 26.—Isaiah 63. "I will mention the loving kindness of the Lord," (vs. 7). Compare Psa. 51: 13.
Thursday, October 27.—Isaiah 64. "We all are the work of thy hand," (vs. 8). Compare 2 Cor. 5: 5.
Friday, October 28.—Isaiah 65. The joy of God's servants, (vs. 13). Compare Phil. 4: 4.
Saturday, October 29.—Isaiah 66. The new heavens and new earth, (vs. 22). Compare Rev. 21: 1.

The Bible in the Prayer Meeting.

Topic, October 23: Rites and Righteousness. Isaiah 58: 5-11.

It seems that at the time these words were spoken, Israel was exceedingly earnest in seeking God daily (vs. 2) and was quite anxious to know God's ways. Yet at the opening of this chapter God calls upon Isaiah to cry aloud and spare not, and to tell the people of their transgressions.

What was the matter? It was the same old story. Even nowadays men mistake formality for religion. Rites are by the majority thought to be righteousness. We lay great stress upon forms, just as these people did. They had set days for fasting. They spread down their sackcloth and sprinkled it with ashes, and took thereon their humble seats. But their hearts were as proud as ever. They were not so intent upon fasting but that they could, and did, oppress their laborers. God despised their fast days and refused to consider their sacrifices.

What is religion? All men want the same thing—peace with God and happiness. The only difference in men is the way they go about to possess it.

There have always been among men two ideas of God—one that he is a God of anger, another that he is a God of love. Now, the way in which a man will seek peace with God depend upon which of these opinions he holds. If he looks upon God as a God of vengeance and justice, fear will be his life-motive, and a service to God will show itself in sacrifices. If to him God is love, his fear will be of a different sort; love will beget love, and sacrifice will change to service.

Now in all ancient religions, there was much of sacrifice, and the law, which was the tutor to lead the world to Christ, adapted itself to the needs of men in that, the infant age of the world. But God, even in the Old Testament, was manifested as not only a God of justice, but also a God of love, and so behind the sacrifices of the Mosaic ritual, there was a deeper teaching, insisting upon the loving heart surrender of the one who sought peace with God. Moses from the first emphasized the fact that sacrifices were but the types of something better, and that God demanded righteousness rather than ritual (Deut. 10: 12). The same is true of Samuel (1 Sam. 15: 22), David (Ps. 51: 16), and all the prophets. But the Jews misunderstood God's law, and partaking of the heathen idea that God was a God of vengeance that needed to be appeased, they valued the sacrifices for what they were rather than for the grace they typified, and the Saviour to which they pointed.

Formality is not worship, nor do sacrifices take the place of loving service. Yet, rites of different kinds are useful if kept subordinate, as God's word keeps them. But the natural tendency is to over-rate them and depend too much upon them. Baptism is useful as a sign of the new life, but it is sinful when used as a vehicle for saving grace, and is blasphemous when, looking upon God as a God of anger, we baptize an infant lest it die and go to hell!

How were the ancient worthies saved? By sacrifices? No. Through faith in God, in virtue of the coming death of Jesus.

How are we saved now? By baptism? No. Through no formality, but by the grace of God through faith in Jesus Christ.

Not rites, but righteousness. Not any form of ritual, but a life of self-denial, a humble following of Jesus, the Redeemer and a growth in grace day by day. It is far easier to do good than to be good, but God had far rather that you would be good than to do good. Though, if you are indeed good, that will lead to your doing good things.—Junius W. Millard, in the Baptist Union.

Among the Societies.

AYLESFORD.

A Sacred Literature class has been again organized by Pastor Morgan, with an initial enrolment of over 20 members. Considerable enthusiasm is manifested in the work already. Mrs. Morgan also has the Juniors in hand again. The Junior paper is proving a great help and is much appreciated by the Juniors.

KINGSTON, N. S.

We have taken up the study of the Sacred Literature Course, with a pledged class of over 15 members, under the direction of Pastor Morgan. We look for a doubling of this number before the month is out. We sympathize with the effort to recapture the International Banner for the Provinces, and will try hard to bring it to this little church.

BRIDGEWATER.

Although our Union has not been heard from, for some time, still we are in a prosperous condition. We have a number of active members; we have kept up our meetings during the summer months, observing the conquest meetings once a month. At our last meeting Mrs. Archibald of Lunenburg (whose daughter is in the foreign field) gave us a very pleasing and profitable address, on customs and manners of the people of India, at the same time showing some of their idols, and numerous other things which were sent to her from India. We hope and pray, that these meetings may awaken more interest in foreign and home mission work. We are now looking forward to our Bible study, which will be taken up next month for the winter, knowing it will be a pleasure and help to us. We study that we may serve. May our Union prove a help to the church, and be useful to the Master.

KINGS COUNTY B. Y. P. U.

The first annual session of the Baptist Young People's Union, of Kings County, N. S., will assemble at Waterville, N. S., on Monday, Oct. 24th. Every Young People's society connected with a Baptist church, and every Baptist church having no such society, are entitled to send delegates. Please see to it that you are fully represented. The provisional programme as thus far arranged, is as follows:

MORNING.

- At 10 o'clock, A Model Prayer Meeting, led by J. P. Neily, Berwick.
10.45. A Worker's Conference—The Prayer Meeting.
(a) Ten minute paper: Preparation of the Leader, W. H. Dyas, New Minas.
(b) Ten minute paper: Preparation of the Members, Irad Hardy, Wolfville.
(c) Ten minute paper: The Holy Spirit in the Prayer Meeting, Pastor Nobles, Kentville.
(d) General discussion.
11.30. Business. (a) Reading of Minutes. (b) Appointment of Nominating and Credential Committees. (c) Reports of Officers. (d) Reports of Nominating and Credential Committees. (e) Election of Officers.
12. Adjournment.

AFTERNOON.

- At 2 o'clock, Devotional Exercises, Pastor Read, Waterville.
2.10. Business: (a) Minutes. (b) Reports of Delegates. (c) New Business.
3. Worker's Conference—The Junior Union.
(a) Twenty minute address: Value of the Junior Union to the Life of the Church, Pastor Lawson, Halifax.
(b) Twenty minute address: How to conduct a Junior Union, Pastor White, Hantsport.
(c) Twenty minute address: Illustrated Talks in the Junior Union, Pastor Morgan, Aylesford.
(d) General Discussion.
4.15. Business resumed.
5. Adjournment.

EVENING.

- At 7 o'clock, Praise service led by Waterville Choir.
7.20. Devotional Exercises, Pastor Freeman, Billtown.
7.30. The Buffalo Trip, Miss Jennie McLatchey, Canard.
7.45. The Buffalo Convention, Pastor Morgan, Aylesford.
8.15. The C. C. C.—The Distinctive Feature of the B. Y. P. U., Pastor Hutchins, Canning.
8.45. General Discussion, led by Pastor Simpson, Berwick, How can we increase the interest in C. C. C. Work.
9.15. Roll call of Societies and Responses.
Doxology.
Benediction.

Delegates will enroll and receive badges and programmes at the door. The usual one way rate is being arranged for with the D. A. Railway. Buy a single ticket to Waterville and ask for a standard certificate, which when signed by our County Secretary, will return you free. J. B. MORGAN, President.

Mrs. G. L. BISHOP, Sec'y

Character is a unity, and all the virtues must advance together to make the perfect man.—Henry Drummond.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"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 OCTOBER.

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

A Visit Among the Aid Societies in Cape Breton.

Having just returned from a tour of three weeks among the Aid Societies in Cape Breton, I think that the readers of the column will be interested in the work of the W. B. M. U. there.

Miss Harrington is our Secretary for the Island, and she has done grand work. Her request for a visit from me was so urgent that it did not seem wise to refuse and the end has shown she was right. The only hesitation of course was the expense. Travelling costs more in Cape Breton than elsewhere. Yet if our work is to grow, our Union must not hesitate to expend a little. No letters or reports can ever take the place of a personal visit.

On September 5th, I left home for Sydney. Mrs. Churchill joined me at Truro, and we were welcomed at the end of our journey by our County Secretary and a number of friends.

Tuesday and Wednesday were spent in the Convention in Sydney, of these meetings you have already heard, from Miss Harrington. On Thursday, Mrs. Churchill and I went over to North Sydney where we were very kindly received at the "Festo" by Mr. and Mrs. Musgrave who not only entertained us, but gave us a carriage to drive three miles over to little Bras d'Or. Here we met the sisters in the afternoon. This is a grand society. Every sister in this section is a member of the society, and they averaged three dollars per member last year. That evening we drove back to North Sydney and had quite a large meeting in the church. Good work is being done here.

On Friday we attended the monthly meeting in Sydney, and had the pleasure of helping the sisters in the election of officers. Mrs. A. R. Crawley being President.

Saturday saw us on our way to Glace Bay, where Mr. Beattie met us. On Sunday, Mrs. Churchill spoke to the Sunday School in the afternoon. They have a fine Mission Band here. In the evening we had a full house.

On Monday morning, Mrs. Churchill left to return to Truro. Perhaps I may say that Mrs. Churchill's travelling expenses were all met by a sister who chose this way to advance the work, but who does not let her left hand know what her right hand does."

On Monday evening, by request, I again addressed a meeting of the sisters in Glace Bay and on Tuesday morning, started for Mira Bay, and that evening organized an Aid Society with nine members. The President is Mrs. James Nichol, and the Secretary-Treasurer, Miss F. Martell. I had heard that if this society was begun, it would do work that would tell, and the future looks bright. On Wednesday, a meeting was held in Port Morien, the society here has gone down, partly owing to the depression caused by the closing of the mines. But we are hopeful that the work will again go on in the near future. Thursday evening, drove over to Holmeville with Brother and Sister Spidel. The church was very prettily decorated, and quite a number were present. The Aid Society here is fully alive to the needs of the hour. They will soon start a Mission Band. The next morning, the journey commenced at 7 o'clock with a drive of six miles; then thirty miles by boat, up the Mira river; for most of the way, it poured rain. From the head of the river by carriage, to Fourchi, a distance of twenty-six miles, over the worst roads imaginable and in a pelting rain storm. The sisters at Fourchi are deeply interested in the advancement of the Saviour's kingdom; but are so isolated they are seldom able to attend our annual gatherings. On Sunday evening, the church was filled with an interested audience. The Mission Band took part in the service, by singing very nicely.

On Monday morning, I was off early for Gabarous, by by coach, the proprietor of which would make no charge for the drive. Held a meeting in Gabarous that evening. The sisters here are holding the fort amid some difficulties, but bravely.

On Tuesday morning, drove again into Sydney, and on Wednesday morning, left by train for Orangedale. From this point, Rev. W. E. Snelling kindly drove me; the first meeting was at Mabou. Here the sisters are so scattered and live so far from the church, you wonder how they ever keep up their meetings. But they are interested and do not want to give up.

A drive of thirty-six miles the next day brought us to N. E. Margaree, where we have a good society. The meeting was held the evening we arrived there, and the next day the sisters of the Aid Society kindly sent me in to Baddeck, a distance of thirty-eight miles. Even beautiful scenery falls when the rain comes down as though it had never rained before, during a drive of that distance. A night's rest at Baddeck was one of the good things of life, and in the morning, I started again by boat, rail and boat to Canso, a spot sacred to all members of the W. B. M. U., as the cradle of our Aid Societies. Sunday was spent here, and on Monday morning travel commenced again, this time all by boat, for Port Hawkesbury. A day and evening of rain did not prevent the sisters from coming out that evening, and the result of our meeting was an Aid Society with seven members and a prospect of more in the near future. The President is Miss Annie Campbell, the Secretary-Treasurer, Miss Lizzie Reeves.

Tuesday morning saw me on the way home, having spent just three weeks in the interests of our work. A great deal might be added of the new friends made in, and for the work, and of kindnesses all along the way, but my notes are I fear, already too long. Let me just add that when leaving Fourchi, Brother and Sister Leverage, one eighty-four and the other eighty six years of age, put into my hand \$2 to "help in the work."

We have now in Cape Breton eleven Aid Societies and three Mission Bands. We have only one church where one could be formed now; and we think that will soon fall into line. Our County Secretary is greatly beloved, and is doing a work which will receive the Master's "well done" but these societies are far apart, and travelling is difficult. Let us join our petitions with these workers in Cape Breton, that the Kingdom of our Lord may be hastened through our Union.

Yours in His Name,
AMY S. JOHNSTON, Prov. Sec'y, N. S.

Briggs Corner, N. B.

On Oct. 9th, with the aid of Mrs. W. E. McIntyre, we organized a Mission Band with seventeen members, superintended by Miss Ada M. Small. We now number thirty. Our Band is called "The Golden Rule." The meetings are interesting and the members are gradually becoming more interested in this great work, and will in future we believe, be active workers in the cause of missions. We are only infants in this work; but we pray God will use our little gifts to His honor and glory.
Sec'y.

Amounts Received by the Treasurer of the W. B. M. U. from Sept. 30 to Oct. 11.

Acadia Mines, Tidings, 25c; McKenzie Corner, F M, \$2; Truro, Prince St, Mr and Mrs Olive, to constitute Mrs Foshay, mother of Mrs Olive, and relict of the late Rev E F Foshay, a Life Member, F M, \$25; River Hebert, F M, \$8, H M, 30c; Chelsea, F M, \$1; Windsor, F M, \$7, H M, \$6.20; Windsor, to constitute Miss Rachel Cochrane a Life Member, H M, \$25; Eldon, F M, \$4.18; Gabarus, F M, \$3.37; Kingston, F M, \$5.50, H M, \$5.50; Jeddore Mission Band and Sunday School, F M, \$1.60; for Tekkali building, 72c; Fourchie, Mr and Mrs Leverage, F M, \$2; Dartmouth, F M, \$3; Hopewell Cape, F M, \$5.75; New Castle, F M, \$6.38, H M, \$3.12; New Castle, Mission Band, proceeds of a concert, toward Tekkali building, \$20; Falkland Ridge, F M, \$3.40, Tidings, 25c.

Amherst P. O. B., 513.

MARY SMITH,
Treas., W. B. M. U.

Foreign Mission Board.

NOTES BY THE SECRETARY.

When an advance in our Foreign Mission enterprise is spoken of, the statement is made, that we are doing about all that we are able to do, that if we do so much for the heathen there will not be anything left for work at home, and expressions of a similar character.

To this it may be replied, Christ requires of His people no impossible tasks and if He has laid this upon us as a part of our duty to our fellowmen, it is not for us to stand looking at the Red Sea before us and Pharaoh's host behind us, and impotently cry: "We are not able," but in reverent faith, accept God's great command to "Go forward." The waters will part before our advancing march.

God's people have the money, and there are men and women ready to step into the ranks, and carry blessing and life and light to the multitudes living in the darkness of superstition and error. Indeed they are saying to the Missionary Board: "Here we are, send us."

Men of faith wonder why the conquest of the world is so slow, men of the world taunt us with the fact that after a century of missionary endeavor, there are more heathen in the world today than there were 100 years ago, and say, "What has all your effort amounted to?" There are some who say, that "God so intended it." "The world will go on getting worse and worse until the second coming of our Lord." Others piously say, "We need not trouble ourselves about results, God will take care of them," and there the matter ends so far as they are concerned. But, friends, would it not be more creditable to their faith and sense if they ask the question, "Have we done our part in this great business? We read that "Paul planted and Apollos watered, and God gave the increase." Here is the divine order. It cannot be changed or reversed. The planting and the watering logically precedes the increasing. This is true in nature, it is also true in grace.

Brethren we must trust God now, but we must also give Him something on which He can bestow His blessing. Our achievements do not fill out His promises. The failure is not up there, it is always and ever down here. Let us study our "marching orders" more closely, another example of our Lord and Master, as well. Read what follows and then think and pray about it.

THE "POLICY OF FAITH."

Forty-five years ago the Church Missionary Society of England, laid down this policy for its future action.

"It is the work of Christ to call and send forth laborers. The committee still wait for the exercise of this divine prerogative. They will send out any number, trusting to the Lord of the harvest, whose is the silver and the gold, to supply their treasury with the funds for this blessed and glorious undertaking."

In five years following, twenty University graduates offered their services for the missionary work. The like was never known up to this time. Occasionally there were deficits, but in response to appeals from the committee they were promptly met. No men were kept back, and in twelve years 233 new missionaries were sent out. In 1865 the Society seemed to be in financial straits and it was intimated that unless special gifts were forthcoming, some men must be held back from the field. They were not kept back for the means were forthcoming to send them.

In 1870 there was a deficit of \$75,000. It had never been as large as this before. Men were held back who had offered themselves for service, and heavy retrenchments abroad were ordered. The supply of men then failed. In 1872 there was not one University graduate who offered his services, and the Missionary College had only half as many students as in 1864. In twelve years only 172 new missionaries were sent out, or 61 less than the preceding 12 years, and the total number of missionaries fell from 242 to 230. This led the Secretary of the society to policy: "The inference seems plain, that so long as the policy of faith was boldly followed the Lord honored the society, raising up the men and providing the means. But so soon as the committee were frightened by deficits, and began to retrench in one way or another, the blessing was withheld, and both men and money failed." Then there came a revival through united and definite prayer.

A day of intercession was appointed, and the next few months the society received more offers of service than it had in as many years previously. The next year the income of the society was the largest in its history, and the years following witnessed great enlargement.

Again in 1878-1880 there were fresh financial troubles and men were held back from the field, but this policy did not last long. In 1887, without the previous resolve in mind, apparently the committee again resolved to send out every well-qualified and accredited missionary applicant. The number of missionaries has arisen from 230 in 1872 and 309 in 1887, to 777 at the present time.

The Baptists of these Provinces should ponder these facts. They are worthy of the prayerful consideration of all our people. The Lord says, "Them that honor me, I will honor."

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Geo. A. McDonald, Sec'y-Treas.

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Explanatory.

The Ordination Council, invited by the 2nd Kingsclear church, for Sept. 15th, was postponed to Oct. 12th, for the following reason.

Out of five ministers expected two only arrived. Rev. Peter Knight being called to attend the funeral of Rev. W. D. Manzer's step-father, both were detained. Rev. G. Howard also in consequence was absent. Rev. J. W. S. Young and Rev. P. O. Reese were here. Under the disappointment the council adjourned to Oct. 13th, finally to 12th, as an agricultural exhibit was reported for 13th.

Other and more decided measures were now taken. The roll of ministers whose presence, under pledge or otherwise, was assured for the 12th, consisted of the following gentlemen, viz.:

Revs. Thomas Todd, Calvin Currie, J. W. S. Young, George Howard, P. O. Reese, Peter Knight, W. D. Manzer, W. J. Bleakney. Rev. F. S. Todd, of Lubec, was also expected, and Rev. J. C. Bleakney if able, he being unwell. Letters of approval were received from Revs. W. E. McIntyre and A. F. Brown.

After an ample denominational representation of ministers thus secured, to our surprise, on Oct. 2nd, Pastor Seeley announced that he would not come forward for ordination, and that he would not attend the meeting. Consequently, each of the rev. gentlemen invited, was at once apprised of the adverse state of the affair. No further action will be taken.

G. A. HAMMOND, Church Clerk.
October 7th.

Explanation.

Probably, a word from him who has been the means of late of causing, to say the least, considerable discussion, would not be amiss. As I heard some ministers say, after the Association, that the resolution would not be heeded, but councils would be called, and ministers ordained, the same as of old. I did not at first consider it much, if any different, from the committees that had been appointed from time to time, at the yearly gatherings, and had been unheeded by different churches. Still when the matter of my ordination was brought up by the church, I asked them, if they thought that since this resolution had been passed, there would be any

trouble caused, but they seemed to think not, one of the brethren saying, that if it did not come off at Kingsclear, it would at the Association. Then I was further encouraged to allow matters to proceed, by being told by a minister, who is very strongly in favor of this Associational movement, that, if the council was made real large, there would be no trouble. Being away on two weeks vacation, I did not receive letters of advice, urging me to give up the matter, until I returned, and then it was too late to recall the letters sent out. When the day for the convening of the council arrived, having at once refused to give my consent to proceed with such a small representation, in the afternoon in a private house, in the presence of two ministers and three lay brethren, I consented, although I demurred at first, to make the second attempt, but with the distinct understanding, that the church was to be consulted about the matter on the following Sabbath. However, I thought over the matter a great deal, and felt very uneasy, after I had given the second consent, and the more I thought of it, the more I realized that it did not look very becoming, to say the least, for a young man to take such a determined stand against the voice of the Association, and though there might have been some excuse for me upon the first occasion, there would be none upon the second. Therefore, since the church meeting had not been called, I concluded that if I had acted imprudently thus far, it was not too late to stop further action, so after consulting with some of the church members, and telling them I would go no farther in the matter, the church meeting was not called, and of course I concluded that the matter was settled, and was very much astonished when I heard, that without any further notice from the church, or myself, the second council was called. I said that owing to the stand I had taken, and owing to the fact that the council was not called legally, I would not be present.

Hoping this explanation will make everything satisfactory, I remain
Yours in the Master's service,
F. B. SEELYE.

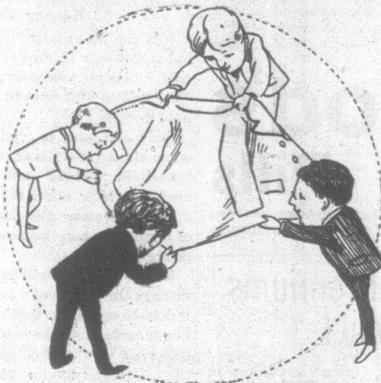
P. S.—Permit me to add, that although the Revs. were unanimous, in regard to my ordination, yet when the matter was fully explained, with the exception of a few, they were glad for the stand I took.
F. B. S.

[Since matters connected with the action taken by the 2nd Kingsclear church, looking to the ordination of its pastor, had—wisely or otherwise—been made public through our columns, it has seemed necessary to publish the above letters of explanation. The circumstances seem unfortunate, but, it will generally be felt, that no blame can attach to Brother Seeley in the matter, if, as he says, the second council was called without the authorization of the church, and without his own knowledge. We have received from Mr. G. A. Hammond, clerk of the 2nd Kingsclear church, another open letter to the pastor of the Gibson church, in reply to Mr. Champion's letter, in the MESSENGER AND VISITOR of Oct 5th, but we judge that nothing would be gained by continuing a discussion of this subject, in connection with the action of particular churches and individuals. If, however, Bro. Hammond or others, desire to discuss the main subject, whether it is wise, or in accordance with Baptist principles and practice, that the churches should agree to ask the Association to act as an advisory council in the matter of ordinations, our columns are open to them provided, of course, that the discussion be carried on in a calm and Christian spirit.

Five men were killed and eleven injured Thursday by an explosion of gas in colliery No. 8 at Coaldale, near Tamaqua, Pa. All the victims were married and leave large families.

Capt. McElhinney, of the Marine department, has returned to Ottawa after spending five or six months in Scotland, where he was contracting for a new steamer to put on the route between Prince Edward Island and the mainland. The new steamer will take the place of the Stanley and be ready about the 1st of September, 1899.

Great Britain, Russia, France and Italy have decided to reject the Porte's suggested modification in the ultimatum to the Turk-



Gather around these Fit-reform Overcoats some fine day, a lot of you men, and see what fault you can find with them. Examine them inside and out, from top to bottom. Bring the last overcoat your tailor made and compare it with these Fit-Reform garments; compare the cloth, the trimmings, the making, the fit—the price cannot compare.

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Beware of Imitations

ish government on the evacuation of the island of Crete. They have reminded the Sultan that every Turkish soldier must leave Crete within the time specified in the ultimatum.

The cranberry crop on Sable Island is this year the largest on record. The Newfoundland took down fifty empty barrels and those will be required to pack the crop.

James K. Thompson, aged 50 years, a native of Fredericton, and his son, Harry, 15 years old, were drowned recently while bathing in the Schuyllkill river, between Shawmont and Lafayette, Pa.

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"My little boy, aged 7 years and 15 months, was a victim of Scrofula on the face, which all the doctors said was incurable. To tell the truth he was so bad that I could not bear to look at him. At last I tried a bottle of Burdock Blood Bitters, and before it was half used he was gaining, and by the time he had three bottles used he was completely cured. I cannot say too much in recommendation of B.B.B. to all who suffer as he did." JOSEPH P. LABELLE, Maniwake P.O., Que.

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The Home

Keeping Cool.

It is an oft-repeated injunction of the old and wise, "In time of emergency keep cool." Do not lose your presence of mind. This applies with special force to household matters.

Only she who is "mistress of herself when china falls" is fit to be head of a household. There are always trifling mishaps which, under the management of a nervous woman who loses her presence of mind they may become the gravest of emergencies.

It requires as certain executive power to manage the details of a large household as it does to manage a ship. The duties of a housemother must be arranged as systematically as it is possible to arrange them, or the health and comfort of those she loves best will be sacrificed to her want of method. What woman but one with a misshapen mind and a distorted heart can long for any duties who already has the duties of a wife and mother to fulfil? These will fill her heart and hand; she will have no time for gossip, no time for clubs, if these duties are faithfully and religiously performed. Only women of great wealth can afford to employ that higher class of refined labor with which it is safe to intrust the welfare of a helpless child. The ordinary nurserymaid is merely a helper. No mother who sincerely acknowledges to herself what a risk to the child physically and morally she incurs when she intrusts it wholly to the care of an inferior person, and who sincerely loves her child, will do any such thing. She will allow the little one to sleep near her; she will be its companion, and the maid will only assist her. The mother who thus watches zealously over a family of growing children, whether she takes the entire care or merely has the supervision of them with help, has her time well occupied.

In addition to this there is the food supply of the house, which every house-mother must supervise and arrange not only in the interest of the health of her household, but in the interest of economy. There are the sewing and mending, and many other details, each one of them requiring cool, collected thought and that rapid intuitive judgment which a good, conscientious woman usually possesses in superior degree. A vast number of household tragedies are to be traced to the failure of the house-mother in the present generation to do her work, and to her delegating her duties to hireling hands. Whether it would be a desirable thing to give uneducated nurserymaids a perfunctory education in the care of little children so as to allow their mothers to devote their time to matters outside their home is a question to be decided. So long as the ignorant nurserymaid can get good wages and a home without being educated, the number who seek education will be limited. The same thing is true of all domestic workers; trained workers are, and are likely to remain, costly. There is the gravest danger in delegating authority to ignorant household hirelings. It is the danger of their losing presence of mind in trivial matters and creating danger by failing to keep cool.

October Suppers.

The chill evenings of October call for a change in the evening meal. At this season it is generally an acceptable thing to introduce one or two hot dishes on the table at this meal. Oysters are in the market, and may be advantageously introduced on the supper table in the form of oyster toast or a dish of simply fried or broiled oysters. For the oyster toast purchase a quart of oysters. Draw off the juice. Open six clams, drain their juice off, and add it to the oyster juice. Prepare six pieces of toast. Trim off the crusts and brown the toast delicately. Heat up the juice and season it with a little pepper. Add a teaspoonful of butter. Dip each piece of toast in the boiling juice and lay them all on a hot platter. Add to the boiling juice the oysters and clams. Skim them out the moment their edges curl, and

divide them between the six toasts, putting a clam on each slice of toast. Select the tenderest Little Neck clams for this dish.

Another good dish for supper is a finnan haddie baked in cream sauce. Take a finnan haddie, a smoked haddock prepared in Finland fashion. Lay it, skin down, on a baking pan, with a little water. Let it remain on the oven from fifteen to twenty minutes. At the end of this time the skin can be easily pulled off. Take it off. Scatter bits of butter over the fish, and pour in a cream sauce made by mixing a scant tablespoonful of flour with a tablespoonful of butter and add a pint of milk. Let the fish bake until it is well browned. It is very nice to bake it in a gratin pan, when it need not be removed to a platter, but simply served in the dish it was baked in. Serve walnut or butternut pickles with the dish of fish.

Fall Plumbing.

The plumbing of a house should be carefully tested in the fall before the winter season, with its danger of shut sewer gas as well as of frozen pipes, comes to put it to test. Impure particles of decaying matter often become lodged in the kitchen traps, which are not, perhaps, so systematically flushed out as they should be. It is therefore a wise thing to disinfect all sewer pipes with some simple chemical. Nothing is better than copperas to use in wooden or tile drains and in cesspools, but it will corrode iron sinks and pipes, so that something else should be substituted for it. Labarraque's solution, dissolved in proportion of one pint of the solution to five pints of boiling water, is a good preparation and let it remain several hours in the various traps without allowing anything else to pass down the drain. Then flush the pipes out. This is an easy way to purify the pipes. To test the pipes to see if sewer gas escapes into the house, the old peppermint test is one of the best. In a small house an ounce of oil of peppermint mixed in a pail of water and pouring into the drain pipe at the highest point in the house where it can be reached is sufficient. It is better for two persons to make this test. Let one mix the peppermint and pour it in, and another person examine all openings of the drain pipe below where the peppermint was poured in. If no odor of peppermint escapes it may be certain sewer gas will not.

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THE GREAT LIFE SAVER CURES EVEN AT THE ELEVENTH HOUR.

Mr. Belyea's Letter Should be Read by all Sufferers.

Gentlemen:—In the winter of 1884 I was taken with a severe attack of neuralgia in the head and shoulders. Since then it became seated, and I gave up the idea of ever being cured. Have taken medicine prescribed by different physicians, but all to no avail.

Some three months ago I was induced to try a bottle of Paine's Celery Compound. Before I had taken half of it I began to feel better. Sleep, which in my early days appeared so refreshing, has in these years of affliction been made up of frightful dreams; but not so now, as the medicine began to have a telling effect on my nerves.

I have taken three bottles of this glorious medicine, and to day I can say that it is the first time in eleven years that I have felt none of those piercing pains to which I had once been a victim. Let me say to any person who may read this testimonial, in this province or elsewhere, that if you discredit this statement, just write me and I will only be too glad to inform you of what has cured me of neuralgia and a shattered nervous system.

Yours respectfully,
LIVERETT A. BELYEA,
Rampstead, N. B.

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The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

Fourth Quarter.

MESSIAH'S KINGDOM FORETOLD.

Lesson V. October 30.—Isaiah 11:1-10. Read Chapter 2; and also 2:2-4; 9:1-7. Commit Verses 2-4.

GOLDEN TEXT.

The earth shall be full of the knowledge of the Lord, as the waters cover the sea, Isa. 11:9.

EXPLANATORY.

1. THE MESSIAH KING.—Vs. 1-3. I. AND THERE SHALL COME FORTH A ROD (a new shoot) OUT OF THE STEM (the stock or stump left when the tree has been cut down) OF JESSE (the family of David, from whom the Messiah should spring). Here again Isaiah beheld the glory of Jesus (John 12:41). The Messiah was to come when the kingdom was greatly humiliated; its powers, its glories, its prosperity, and its kingly family cut off, like the branches and ascending stem of a tree. Nothing but a stump was left of the true people of God. AND A BRANCH. The Hebrew means "a brilliant or shining bough, as though to imply it surpassed all others in beauty, while the passage should be translated more literally as in the R. V. "A branch out of his roots shall bear fruit."

2. The promised king and kingdom having appeared in vision, the prophet describes the character of the king. THE SPIRIT OF THE LORD. The Holy Spirit, with his personal power, as the central lamp of the Golden Candlestick, the sum and the source of the six other qualities described. SHALL REST UPON HIM. "They burn and illumine his soul." "God giveth not the Spirit by measure unto him" (John 3:34). THE SPIRIT OF WISDOM AND UNDERSTANDING. "This first pair denote intellectual strength and ability; clear discernment of truth in its broadest relations. COUNSEL AND MIGHT are the ability to plan and the ability to execute, neither of which can avail without the other." OF KNOWLEDGE AND OF THE FEAR OF THE LORD. "That is acquaintance with the true will of God, combined with the determination to carry out that will to the full (John 4:34; Luke 12:41; Heb. 10:7)."

3. SHALL MAKE HIM OF QUICK UNDERSTANDING in the sphere of the FEAR OF THE LORD. The fulfilling the duties which belong to the services of the Lord. Others, with the R. V., translate, "His delight shall be in the fear of the Lord." Several (as Ewald, Cheyne) regard the phrase as meaning, "He shall draw his breath in the fear of the Lord." "A most expressive definition of sinlessness."

Practical. 1. The Spirit of the Lord that rests on the king is by him given to all the people of his kingdom, according to the measure they are willing to receive (Matt. 13:12; John 7:38, 39; 14:16; 16:7; Acts 2:38). And these same qualities will be produced in them.

2. The Holy Spirit is the fountain of intelligence and truth. He not only changes the heart, but enlightens the mind. He is not only the Comforter, but the Spirit of Truth, "guiding to successful conduct of civil offices, and the fullness of intellectual learning."

3. Jesus is thus precisely the Saviour we need. Knowing all things in heaven and earth, he has also wisdom and power to save us under all circumstances, and to guide his people to victory and complete redemption.

II. THE CHARACTER OF HIS GOVERNMENT.—Vs. 3-5. The qualities of character just described fit the Messiah to be a true king.

3. HE SHALL NOT JUDGE AFTER THE SIGHT OF HIS EYES, etc. Brilliant or repellent external qualities do not determine his favor or disfavor. He is not misled by outward appearances or popular opinions.

4. WITH RIGHTEOUSNESS SHALL HE JUDGE THE POOR. The weak, the helpless, "who have no means of commending themselves to the eye." AND REPROVE. Do justice against the wicked on behalf of THE MEER, the humble, the afflicted, who cannot plead for themselves in his ear. The Beatitudes express Christ's fulfilment of this. HE SHALL SMITE THE EARTH. The anti-Christian world. The embodiment of the forces that are opposed to God and righteousness, equivalent to THE WICKED AT THE END OF THE CLAUSE. ROD (sceptre) OF HIS MOUTH. . . BREATH OF HIS LIPS. He had only to speak and it was done, as when he spoke, the worlds into being. Jesus, as the Word of God, is to conquer the world. His Word is the Sword of the Spirit. He gains his victories not by worldly weapons, but by the word of his mouth. The history of all true Christian progress is the record of the fulfilment of this prophecy.

5. RIGHTEOUSNESS SHALL BE THE GIRDLING OF HIS LOINS. The girdle is mentioned as an essential part of oriental dress, and that which keeps the others in their proper place, and qualifies the wearer for exertion. FAITHFULNESS. Absolute truth to his principles and his promises.

III. THE GOLDEN AGE HE WILL BRING.—Vs. 6-9. The natural result of such a king and such a government, when all are brought under its benign sway, will be the Golden Age, the millennial days the ages have looked forward to in hope and faith.

6. WOLF . . . LAMB, etc. It has been pointed out that whilst the WOLF, as a rule, attacks sheep-folds, a LEOPARD can follow the goat along precipices, where no wolf would venture; and the LION will carry off oxen, which neither leopard nor wolf could move. A LITTLE CHILD SHALL LEAD THEM. For man will still retain his relative superiority over the lower animals. May there not also be a reference to "the babe of Bethlehem," and the power of the Christ child over the world? A little child in our homes is God's benediction of peace.

8. ASP. A small, very poisonous serpent. COCKATRICE. The great viper, "a large yellow one called 'Daboia Xanthina (Tristram),' one of the most beautiful but venomous of the vipers of Palestine."

9. THEY SHALL NOT HURT OR DESTROY. Everything injurious or harmful shall be either removed or changed into something

TAIN. Either Mount Zion, the type of the helpful blessed. IN ALL MY HOLY MOUNTAIN, church, or the mountain region which covers the most of Palestine, as a type of the kingdom of God. In that day the mountain of the Lord shall fill the whole earth. (See Dan. 2:35). THE KNOWLEDGE OF THE LORD. Both theoretical and practical, both of the mind and of the heart. AS THE WATERS COVER THE SEA. Filling every part, so that no cave or recess is so dark, no depths so low, no places so distant, that the knowledge of God and his service shall not reach and fill it to overflowing. "This knowledge shall be as wide and deep as the ocean."

General Roca took the oath of office Wednesday as President of the Argentine Republic and sent his first message to Congress.

Notice of Sale.

To Christopher J. Weldon, Eleanor P. Weldon and Emma G. Phelps, and all other persons whom it may or doth concern: Notice is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage, bearing date the Fourth Day of May, A. D. 1891, and made between the said Christopher J. Weldon, therein described as formerly of Dorchester, in the Province of New Brunswick, but now residing at Pasadena, Los Angeles County, in the State of California, and United States of America, Gentleman, and Eleanor P., his wife, of the first part, Maria A. Street and Louisa E. Street, both formerly of St. Andrews, in the County

of Charlotte, Spinsters, of the second part, and duly registered in the Records of the City and County of Saint John in Libro 38 of Records to folio 64, 62, 64 and 65, said mortgage having been duly assigned by said Maria A. Street and Louisa E. Street to the undersigned Alexander M. Phillips, there will for the purpose of satisfying the moneys secured by said mortgage, default having been in the payment of the principal, interest and other moneys secured by said mortgage, be sold at public auction on SATURDAY, the TWELFTH day of NOVEMBER, next, at the hour of Eleven O'clock in the Forenoon, at Chubb's Corner, so-called, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, the lands and premises mentioned and described in said Indenture of Mortgage as follows, namely: "All that certain lot, piece or parcel of land situate, lying and being in that part of the City of Saint John, in the Province of New Brunswick, which was formerly called Portland, heretofore leased by one Ann Simon to one John Gregg, by indenture of lease bearing date the first day of May, in the year of our Lord one thousand eight hundred and fifty-six, and therein bounded and described as follows: "Commencing at the junction of the Indian-town Road (now Main Street) and Douglas Road, thence running westerly along Indian-town Road thirty feet, six inches, thence southerly and parallel with said Douglas Road one hundred feet, thence easterly and parallel with the said Indian-town Road thirty feet, six inches to Douglas Road, and from thence northerly along the western line of said Douglas Road to the place of beginning," together with all buildings, erections and improvements thereon being, and the rights, members, privileges and appurtenances thereto belonging or in any manner appertaining, together also with the leasehold interest in said lands and premises mentioned and described in said mortgage and assigned to the undersigned Alexander M. Phillips by said mortgages.

Dated this fifth day of August, A. D. 1898. ALEXANDER M. PHILLIPS, Assignee of Mortgages. AMON A. WILSON, Solicitor to Assignee of Mortgages.



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From the Churches.

HILLSBORO, N. B.—The first Hillsboro church held its annual Roll Call and Harvest Festival on Sunday, Oct. 9th. Large congregations were present. The collections of the day amounted to about \$80.

SECOND ELGIN BAPTIST CHURCH, A. Co., N. B.—"Not unto us O Lord not unto us but unto thy name give glory for thy mercy and for thy truth's sake." We again visited the Jordan of our church on Sunday, 9th inst., to witness the Baptism of our brother George Beaman who is the head of his household. May the God of all grace restore to him health and make him a blessing to his church. We feel to record our high appreciation of the visits of the MESSENGER AND VISITOR to our homes, it should make a visit to every Baptist family.
Oct. 12th. I. NEWTON THORNE.

BUCTOUCHE AND ST. MARY'S CHURCH.—As I have finished my summer's work on the Buctouche and St. Mary's field, and have once more returned to my studies, thinking those who are interested in the field would be pleased to hear from it, I wish to report that there are six preaching stations on this field, all in the radius of fifteen miles. All the services have been well attended; and the people seem anxious to hear the Gospel. While the membership is small, and not blessed with much of this world's goods, yet they give liberally of their means. There are four Sabbath Schools on this field. Three of them are Baptist, and one a Union School. All of which are well attended and much interest taken. We trust the trouble in the Buctouche church will soon adjust itself, that the people in this church will be enabled to work together in brotherly love. We found this a kind and sympathetic people, and trust that God's richest blessing may rest upon them.
H. V. D.

CHARLOTTETOWN.—Having accepted a call to the church at Middleton we left Charlottetown Oct. 6th to take charge of our new field. The parting with the friends of 5 years ministry was not easy. The Junior Union introduced a series of farewell expressions. They presented us with an address, accompanied with a fountain pen for the pastor and a beautiful bouquet for Mrs. Corey. The various organizations of the church under the auspices of the B. Y. P. U. presented an address and an alligator purse with a heavy inlaid yellow lining. Addresses were also presented by the Y. P. S. C. E., of Zion church, (Presbyterian), the W. C. T. U., and by the Provincial and local branches of the Dominion Alliance. These kind words and deeds will not soon be forgotten. The five years of this pastorate have been full of struggle, yet not without fruit. The church raised annually about \$2,300. About \$1,200 was paid on the church debt. There were added to the church 89. Two young men were licensed to preach. My successor will find a united church, vigorous junior and senior unions, and a fine band of workers.
C. W. COREY.

MIDDLETON.—I began work on my new field of labor Oct. 9th. A most hearty reception has been accorded on every hand. Under the auspices of the young people, about 200 met on Wednesday evening, Oct. 12th, and extended a public welcome to the pastor and wife. The school room and associated class rooms were nicely trimmed with autumn leaves and potted plants, and by tables, chairs, rugs etc., were made most home-like. An appropriate programme of readings and music was rendered. Bro. R. D. Porter made a fitting address touching on the relations of pastor and people. This was followed by an address of welcome to the pastor and his wife on behalf of the congregation. Rev. Wm. Brown (Methodist) spoke kindly words on behalf of the community,—its religious and philanthropic work. Cake and coffee served to heighten the sociable features of the occasion. We are impressed with the manifest spirit of Christian cooperation on the part of this people. Many kindly words are heard of my predecessor Rev. E. E. Locke, who labored on this field for 10 years, and leaves substantial evidences of his arduous toiling. We pray for the divine blessing to accompany our efforts.
C. W. COREY.

SUSSEX.—Our Pastor, Rev. W. Camp has been with us now about six months and we are pleased to notice a very much improved condition of things in our church.

We have a united church, and harmony prevails. Our preaching services are largely attended, our prayer and conference services are seasons of refreshing. Our pastor has won the hearts of the people and his preaching is much appreciated. On Sunday last we held our twenty-seventh anniversary services. In the morning our pastor preached from Psalm 89-1: "I will sing of the mercies of the Lord forever; with my mouth will I make known thy faithfulness to all generations." It was a very interesting and helpful sermon. Services were also held at the Wards Creek Section in the afternoon, our pastor preached to a crowded house, at the close of the service one candidate was baptized, a large number being present to witness this ordinance. A large congregation assembled at our evening service. After the opening exercises by our pastor, the church history for the twenty-seven years was read by the clerk, after which the roll was called and eighty-nine members responded to their names, a large number by passage of Scripture, testimony, and by letter. The choir then sang "When the roll is called up yonder." The thankoffering was then taken which amounted to sixty dollars. Thus ending a very interesting and profitable anniversary service.
Oct. 12th. J. S. T., Clerk.

House of Worship Dedicated.

On Sunday the 9th, the Baptist people of Black Point, Halifax Co., and the regions round about, had a memorable day in their history. For some time they have been engaged in the erection of a house of worship, and at length their labors in this direction have been brought to completion. They now have a very neat and creditable meeting-house, which will seat one hundred and seventy-five persons. The cost of the building was about \$1000.00, and on the morning of the dedication, it was announced that a debt of but \$65.00 remained to be paid. By the offerings of that day the amount was reduced to \$38.00. The dedicatory sermon was preached by Rev. A. C. Chute, of the First Baptist church, Halifax, in the forenoon. In the afternoon and evening Rev. G. A. Lawson, of the West End church, Halifax, preached. The day was delightful, and the congregations were large, and manifested the deepest interest in the proceedings. In the evening

Mr. Chute preached at the head of the Bay. On the Friday preceding, he was engaged with Rev. A. E. Ingraham, the pastor, in visiting Baptist families at Mill Cove and vicinity, and in the evening of that day, preached in the church there.

Very much has been said of the "hard times" which have been endured around these shores, because of the failure of the fisheries, but it is hoped that the seven years of famine, which are now quite up, will be followed next year by the first of the seven or more years of plenty. It certainly speaks well for the little band at Black Point, that despite the little which the waters have yielded them of late, they have been able to erect a house of worship, so attractive in appearance, without and within, and of so substantial a character. Grateful mention was made on the day of dedication, of the gift of two pulpit chairs, from the First church of Halifax.

Bro. Ingraham is esteemed by the people, on this far-reaching field. No one can view the territory which he covers, without regretting that the many preaching stations, make it impossible to do very much work, at any one point. If it were possible to support two men instead of one, the spiritual returns would be greatly increased. Let those who read this communication offer a prayer to God, for his blessing to follow what faithful Ingraham is seeking to accomplish. When the delightful days of summer and early autumn have passed, and cold winter comes on, it means much to keep moving about these shores, over such wide distances publishing peace. Only the heart that is very warm toward Christ is equal to it.

An Appeal to the Churches.

Appeals for a collection for the ministers, widows, and children, whose claim for support is as good as that of acting pastors, have been sent to all the ministers. The urgent request is that they will take collections at once.

Will the pastors attend to this at an early day. The last Sunday in October is named as the day, if not then, as soon as convenient. The Rev. John Williams is the first to send in a collection. The need is great, the call is pathetic. Please do not neglect

Use in place of Cream of Tartar and Soda.



More convenient, Makes the food lighter and more healthful.

ROYAL BAKING POWDER CO., NEW YORK

this sacred duty. Please let us meet the righteous claims of these brethren and sisters. E. M. SAUNDERS, Sec'y-Treas. Halifax, Oct. 13th.

If you buy for cash

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

A. GILMOUR, Merchant Tailor.

68 King Street, St. John.



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THOSE who subscribe at once for the 1899 volume, will receive the remaining issues of 1898, including the beautiful Double Holiday Numbers, Free. Among the many famous contributors to these issues will be

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W. D. Howells Dec. 1st issue, "The Watermelon Patch." A story of fruit-loving boys.

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THE volume for 1899 will be the best THE COMPANION has ever published. Each of the 52 weekly issues will be full of delight and inspiration. Among more than 200 capital stories to be published during 1899 will be

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Illustrated Announcement and Sample Copies Free.
THE YOUTH'S COMPANION, - - 201 Columbus Avenue, BOSTON, MASS.

October 19, 1898.

TOMPKINS, B., Oct. 5th. Randolph A. to Della M. I.

McLAUCHLIN, N. S., Oct. 13. Blair Burton Margaret Ox W. Christi

SLIPP-B., Co., N. B., E. McIntyre Charles F. S Annie M., d of the Range

KING-OLI residence of N. B., by Alfred King Hattie Olive

CORKING- bride, Cheg Pastor C. P. Lynn, Mass Chegoggin,

COWAN-B. bury Co., O St. John, to the late Jo N. B.

ESTY-BAN Gibson, N. B. Cham Charlotte J. Co., N. B.

BENT-CRE bride, South Sept. 29th, by Rev. H Arlington, V

GOODSPER of the brides Nashwaak V R. Knight, Peniac, St. Nashwaak V

BAKER.—Mary, inf Irene Baker

BREWSTER Doretha, a daughter of HARPEL Harvey Har age, son of

TINGLEY Winfield M months, be Tingley.

BAKER.—N. S., Ang and Mrs. V month.

BLACK.—91st year of the late Am Landing.

RAMSAY, Sept. 27th, of Mr. and taken to th

ROCKWELL Mr. Gideon He was b about elev the end a c

OUTHOUS Oct. 2nd, of Arthur O The dear b May God b C. E. Pine funeral.

BAKER.—consumption Jorlah Bak her age, lo small child loving wife a member church, an her Redeer summoned

MARRIAGES.

TOMPKINS-FOSTER.—At Landsdown, N. B., Oct. 5th, by Rev. A. H. Hayward, Randolph A Tompkins, of Mount Pleasant, to Della M. Foster, of Landsdown.

MCLAUCHIN-CHRISTIE.—At Amherst, N. S., Oct. 12th, by Rev. J. H. MacDonald, Blair Burton McLauchin, of Truro, to Margaret Oxley, youngest daughter of G. W. Christie, Esq.

SLIPP-BARTON.—At the Range, Queens, Co., N. B., on the 12th inst., by Rev. W. E. McIntyre, assisted by F. W. Patterson, Charles F. Slipp, of Millville, York Co., to Annie M., daughter of George P. Barton, of the Range, N. B.

KING-OLIVER.—On Oct. 5th, at the residence of Mrs. Gideon Vernon, Harvey, N. B., by Rev. Trueman Bishop, Mr. Alfred King, of Ladner, B. C., and Miss Hattie Oliver, of Ladner, B. C.

CORNING-GOUDRY.—At the home of the bride, Chegoggin, N. S., Oct. 5th, by Pastor C. P. Wilson, Wm. H. Corning, of Lynn, Mass., to Annie G. Goudry, of Chegoggin, Yarmouth Co., N. S.

COWAN-BRIDGES.—At Sheffield, Sunbury Co., Oct. 12th, Harry T. Cowan, of St. John, to Margaret Eliza, daughter of the late Jonathan Bridges, of Sheffield, N. B.

ESTY-BANKS.—At the Baptist parsonage, Gibson, N. B., on the 7th inst, by Rev. J. B. Champion, George A. Esty to Miss Charlotte J. Banks, both of Durham, York Co., N. B.

BENT-CROCKER.—At the home of the bride, South Farmington, Annapolis Co., Sept. 29th, by Rev. R. P. Caldwell, assisted by Rev. H. H. Saunders, James Bent of Arlington, to Mrs. Maria Crocker.

GOODSPEED-DUNPHY.—At the residence of the bride's father, Odun Dunphy, Esq., Nashuaak Village, Sept. 21st, by Rev. P. R. Knight, Bertrand R. Goodspeed, of Lennox, St. Mary's, to Ella E. Dunphy, of Nashuaak Village, York Co.

DEATHS.

BAKER.—At East Jeddore, Oct 10th, Mary, infant daughter of Stanley, and Irene Baker.

BREWSTER.—At Harvey, Sept. 29th, Doretha, aged 1 year and 4 months, daughter of George Brewster.

HARPEL.—At West Jeddore, Oct. 8th, Harvey Harpel, in the second year of his age, son of Silathial, and Clara Harpel.

TINGLEY.—At Harvey, N. B., Sept. 28th, Winfield M. Tingley, aged 2 years and 7 months, beloved son of Otis and Hulda Tingley.

BAKER.—At East Jeddore, Halifax Co., N. S., Ang. 9th, Goldie, daughter of Mr. and Mrs. Walter Baker, aged 1 year, one month.

BLACK.—At Wolfville, Oct. 2nd, in the 91st year of her age, Charlotte, relict of the late Amos Black, formerly of Horton Landing.

RAMSEY.—At Summerside, P. E. I., on Sept. 27th, the little 17 months old daughter of Mr. and Mrs. John A. Ramsey, was taken to the home above.

ROCKWELL.—At Billtown, Sept. 28th, Mr. Gideon E. Rockwell, aged 78 years. He was baptized by Evangelist Young, about eleven years ago, and remained to the end a consistent member of the church.

OUTHOUSE.—At his home in Tiverton, Oct. 2nd, Howard O. Outhouse, only son of Arthur C. Outhouse, aged seven years. The dear boy was sick only a few days. May God bless the bereaved parents. Rev. C. E. Pineo, of Westport, officiated at the funeral.

BAKER.—At Marie, P. E. I., Oct. 1st, of consumption, Minnie, the beloved wife of Jorah Baker, in the twenty-fifth year of her age, leaving a husband, and three small children, to mourn the loss of a loving wife and mother. Sister Baker was a member of the St. Peter's Bay Baptist church, and died as she lived, trusting in her Redeemer. She was the first to be summoned from this little church, to join

the church above. May God sustain the sorrowing husband and children.

DURKER.—At Boston, Mass., October, George Duiker. Our brother made a public profession of religion when 13 years of age. He lived for some years previous to his death at Boston. He was sick but one week. He was not afraid to die, and said that he was happy. His remains was brought home to his sorrowing parents, Mr. and Mrs. John Duiker, Sanford, N. S. They have the sympathy of a large number of friends, who followed the remains to Fort Maitland cemetery, where he was laid beside his wife who, had gone before him.

CORBIN.—At Canard, Aug. 18th, John A. Corbin, aged 25 years. Our brother was in early years trained in the Roman Catholic church. While attending a few special meetings at Port Williams, in the winter of '96, he became conscious of his lost condition, and his need of Christ as Saviour. The following year, he visited his old home, New Ross, and there attended a series of meetings conducted by Pastor J. E. Bleakney. He was enabled to believe on the Lord Jesus Christ, and on Jan. 3rd, '97, he made a public profession of his faith. During his long illness, which he patiently bore, salvation through Christ, was his sure hope of heaven.

KEATING.—Elizabeth Keating departed this life on Wednesday, Oct. 5th, at the residence of the Rev. Stephen March, at Bridgewater, N. S., at the advanced age of eighty-five years. She was the daughter of Daniel Faes, Esq., of East Margareville, Annapolis County. When about fifteen years of age she was converted and baptized at Nictaux, during the progress of that historic revival of 1828-9, which swept through that portion of Western Nova Scotia, under the ministry of Rev. I. E. Hill, D. D. She subsequently became the wife of Mr. Thomas B. Keating, and after a few years removed from Nova Scotia with her husband, to St. Francis, Madawaska County, New Brunswick, where she became one of the constituent members, of the First St. Francis Baptist church, on its organization in 1855, her husband being ordained deacon. In January 1866, she became a widow, and shortly thereafter made her home with Rev. Mr. March, of Bridgewater, whose wife was her eldest daughter. She soon identified herself with the Baptist church in Bridgewater, and its interests and members, occupied a large place in her efforts and affections. She was a lover of all good men, and always a gentle and peaceable disposition. No one ever knew her to allow her temper to get the better of her judgment. The part she took in the prayer and conference exercises of the church, was an inspiration. It put to shame the miserable philosophies of doubt and unbelief:

"The sense that thou saw'at God when thou did'st pray, I never through the dimming years have lost,"

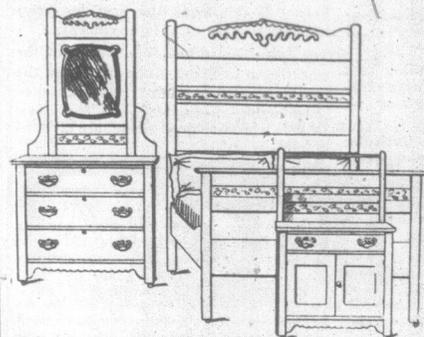
could as well be said of her, as Dr. Rand says of the late Silas Tertius Rand. She, too, "felt a presence that inspired her with a joy of elevated thoughts," in a nearer and more realistic sense than Wordsworth himself. Now that these seventy years of Christian conflict, well borne, are closed, who can doubt that she, too, has entered upon that "fulness of joy."

Pastors and Parents Attention!

Many young men and young women are continually coming from the Provinces to Boston, to make it their home. Many of them come to meet strange faces; to quickly forget, among the attractions of a large city, the influences of a Christian home.

THE FIRST JAMAICA PLAIN BAPTIST CHURCH—Centre Corner of Myre Street, Rev. Ralph M. Hunt, Pastor, desires to meet these young people, and therefore asks your aid. Jamaica Plain is one of the pleasantest suburbs of Boston, where one

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MAN'S THOUGHTLESS INHUMANITY

To His Stomach Causes Untold Suffering and Misery.

But Dodd's Dyspepsia Tablets Restore the Health and Strength the Creator Gave.—They Cure All Stomach Diseases Except Cancer.

A tired, weak, worn-out stomach makes a man a crank, a woman a scold, and life a misery.

You should not know that you have a stomach. If it is healthy and strong you won't know it, for it will never trouble you.

There is no wonder that the stomach so often wears out. From our earliest childhood we persistently abuse it, and overlook it.

We sicken it with "condies"; freeze it with ice cream; parboil it with scalding hot tea, or coffee; choke it up with tough, half-masticated meat; and abuse it in a hundred other ways.

No wonder it breaks down.

Why shouldn't it have a rest occasionally, as well as we do ourselves?

If it had, we would never be tortured by indigestion, Dyspepsia, Heartburn, Sick Headache, nor any other of the many complaints that result from abuse of the stomach.

Dodd's Dyspepsia Tablets give the stomach a rest by doing its work for it.

Dodd's Dyspepsia Tablets digest any and all kinds of wholesome foods rapidly and thoroughly. They are the most perfect digestive agents known to medical men. They contain the very same substances that a perfectly healthy stomach secretes to digest the food taken into it.

By ensuring perfect digestion, Dodd's Dyspepsia Tablets cure all stomach troubles except cancer.

By digesting the food they rest the stomach, allowing it to regain health, strength and vigor.

canlive cheaply and be removed from the vices of a large city. If you will send the name and address of any coming to this part of Boston, they will be visited and invited to our services.

Sugar Beet Leaves and Tops.

The beet leaves and that portion of the beet cut off in "topping" are considered very valuable for feeding. It has been discovered, however, as stated in the special government report on the sugar beet industry, that this course has a tendency to exhaust the soil, and it is better to allow the tops and leaves to remain on the field to act as a fertilizer and thus preserve the soil. Much of the more valuable portion of the elements contained in the sugar beet which the soil needs for recuperation is in the top and leaves. This fact has become so thoroughly well known to the factories in this country that some of them even stipulate in their contracts with the farmer that the leaves and tops shall remain on the ground, which seems to be a wise provision.

The final result of the United States naval losses in the war with Spain are most amazing. The summary shows that the exact number of men killed on their side in the naval war with Spain was 16, and 74 were wounded. All but one of the killed and nearly all of the wounded received the enemy's fire in the minor skirmishes along the coast of Cuba, particularly at Cardenas, where five lives were lost on the torpedo boat Winslow, and at Guantanamo, where six marines were killed. The dwelling house, barns, furniture, farming tools and machinery, as well as the gathered crops belonging to Mr. Edward Sheehan, of Burnt Hill, Charlotte county, were totally destroyed by fire Tuesday. Loss over \$3,000.

Home in Florida

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

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News Summary.

Halifax merchants are talking of building a floating grain elevator of 70,000 or 80,000 bushels capacity.

The House of Bishops has selected San Francisco as the place for the meeting of the Episcopal Triennial Council in 1901.

Woodstock merchants are agitating for a sulphite pulp mill and have subscribed money to secure an expert opinion on the outlook there.

After a fourth joint session at Paris the American and Spanish peace commissioners adjourned until Friday without having reached a final conclusion as to any point in the protocol.

Rear Admiral Sampson has been given the full credit by the naval board of enquiry for the victory of the American navy at Santiago, because he was the commanding officer and the battle was fought under his plans.

Rev. P. F. Jernegan, of sea-water gold fame, has written to his father in Edgartown, Mass., that he intends surrendering himself and all his property to the directors of the Electrolytic Marine Salts Co., and standing for whatever punishment his actions have made him liable.

Tuesday was the day fixed for the sale at Paris of the house and furniture of M. Emile Zola to pay a judgment of 30,000 francs obtained against him in a libel suit growing out of the Dreyfus case.

The crew of the Monomoy life saving station picked up a boat full of water in Chatham bay on Monday in which were Charles Hamer, nearly lifeless, and the dead bodies of Joseph Hamer and Freeman Bassett, of Harwich, Mass.

At Montague, P. E. Island, Monday, a young man named Rounney, while shooting dogs that had been destroying his sheep, hit his brother, who was hiding behind a stump, also shooting dogs.

The long expected clash between the union miners and imported negroes took place at Virden, Ill., on Wednesday, when a special train bearing two hundred negro miners from the South arrived at the stockade around the Chicago-Virden Coal Company's mines and immediately terrific firing began.

A St. Catherine's, Ont., despatch of Oct. 12 says: Rev. Dr. Sexton, of New York, a well-known pulpit orator and lecturer and also author, dropped dead of heart disease at a farm house, where he has been visiting, yesterday.

It is feared that a life has been lost in connection with the destruction by fire on Tuesday of Mr. Stutley Yeo's barns at Traveller's Rest, P. E. Island.

Those cyclists who are periodically in search of something new or a little different to the machine which the ordinary wheelman possesses, will be accommodated next spring with bicycles having wheels of 30-inch diameter.

The Duke of Connaught, after his interesting experiences at the French army manoeuvres, where he displayed admirable horsemanship and took the greatest interest in the outfits and food of the soldiers, has again attracted attention by plucky conduct at Aldershot Camp, where he is in command.

The customs department has entered an action in the Exchequer Court against the Montreal firm of Fitzgibbon & Schafheitlin for \$144,352 customs duties and fines. It is alleged the firm for years has been defrauding the government.

It is estimated that one fourth of the wheat crop in Manitoba is ruined by the prolonged wet weather. Prices changed considerably during the last few days. Dealers who have good wheat are inclined to hold.

DEAR SIRS.—I was for seven years a sufferer from Bronchial trouble, and would be so hoarse at times that I could scarcely speak above a whisper. I got no relief from anything till I tried your MINARD'S HONEY BALSAM.

Fredericton.

J. F. VANBUSKIRK.

It Costs but 32 cents per pound

And will give you the Nicest Bread, Biscuits, Cakes and Pastry.

WOODILL'S GERMAN BAKING POWDER.

IS REFERRED TO

GATES' CERTAIN CHECK CURES

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

Sold Everywhere at

25 CENTS A BOTTLE.

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Canadian Pacific Ry.

Passenger Train Service for St. John, N. B.

In effect October 2nd, 1898.

LEAVING, Eastern Standard time at: A Yankee-week days—for Fredericton, St. Stephen, St. Andrews, Houlton, Woodstock and points north, Bangor, Portland, Boston and points south and West.

RETURNING to St. John from Montreal: 7.30 p. m.; Boston 8.00, X 7.45 p. m.; Portland 7.00 a. m. 11.00 p. m.; Bangor 4.30 a. m. 2.05 p. m.; Woodstock 5.20 a. m. 4.18 p. m.; Houlton 6.55 a. m. 4.30 p. m.; St. Stephen 7.40 a. m. 4.40 p. m.; St. Andrews 7.50 a. m.; U 7.20 a. m.; Vanceboro 8.52 a. m. 6.05 p. m.; Fredericton 6.00, 9.20 a. m., 7.20 p. m. Arriving St. John at 9.20, 11.50 a. m., 9.40 p. m.

Daily except Saturday, 8 Sunday only. X Daily except Saturday and Sunday, J Monday, Wednesday and Friday only. U Tuesday, Thursday and Saturday only. Other trains week days only.

BUY Coleman's Salt THE BEST

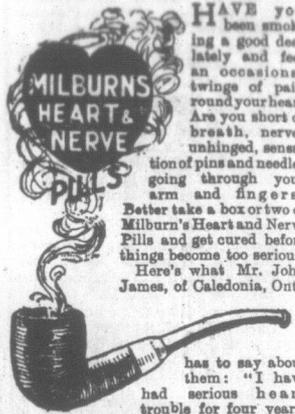
Dick's Blood Purifier For Horses And Cattle. PUT UP AS A POWDER. GIVES NEW LIFE. INCREASES THE FLOW OF MILK IN COWS. LEHMAN BROS & CO. AGENTS MONTREAL. DICK & CO. PROPRIETORS. 25 and 50 Cents a Package.

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DR. FOWLER'S EXT-OF WILD STRAWBERRY CURES DIARRHOEA, DYSENTERY AND SUMMER COMPLAINT. Price 35c. at all druggists. REFUSE SUBSTITUTES, THEY ARE DANGEROUS.

TOBACCO HEART.



HAVE you been smoking a good deal lately and feel an occasional twinge of pain round your heart? Are you short of breath, nerves untinged, sensation of pins and needles going through your arm and fingers? Better take a box or two of Milburn's Heart and Nerve Pills and get cured before things become too serious.

LAXA-LIVER PILLS cure Constipation, Biliousness and Dyspepsia. Price 25c.

Cruel Consumption. Can be Cured

Most people believe that consumption is incurable. Not so with that eminent scientist and chemist, Dr. Slocum, who stretches out the hand of help to those who suffer from this kind of diseases and the kindred evils that belong to the consumptive family.

Persons in Canada seeing Slocum's free offer in American and English papers will please send to Toronto for free samples.

Cramps, Colic, Colds, Croup, Coughs, Tooth-ache, Diarrhoea, Dysentery, and all Bowel Complaints. A Sure, Safe, Quick Cure for these troubles is

Pain-Killer. It is the trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes. Used internally or externally. Beware of imitations. Take note but the genuine "PERRY DAVIS." Sold everywhere. 25c. and 50c. bottles.

October Practical Aut Said a farm see that ther poultry busi pav." "Is there that you can thoroughly management "No," said know what y There is up-to-date lines of wor be to the for agricultural work are all end. Comin remark of r certainly got if poultry is your farm w No. 1 mak track of rec fowls are tho well housed, winter. As and his chick date his cock for market, a layers. His over, their n laying in N eggs is going No. 2 has kept no acco cannot say w hens had a and did not the spring w laying and e consequence, chickens are cockerels w thoroughbred be caught by are matured through the birds will mo will lay at th him about hi corner of a sl CULLING Quite a co tions of the But what is condition? his flock, shaped hens any are kno them. Fatte begin to mo Sell them fo the younger winter layer and sell the price to be I have not above partier gressive farm chickens of FATTENING I think I ing the abov the fattening market. H you think, three-year-ol let it slowly hour for ever it; let it bro dish up it being boiled the shape o Yes, dozens others who a friend came I kept Plymo and said, in do you do "Eat them, "I did not When I want poultry flavo hen, properly you know, chicken is u not endorse h to you as he be now met great majori thoroughbred moral is ob poultry.

The Farm.

Practical Autumn Hints in Poultry-keeping.

Said a farmer to me not long since: "I see that there is a lot to learn about this poultry business before we can make it pay."

"Is there any department of farm work that you can make remunerative without thoroughly understanding the details of management?" I asked.

"No," said he, "I guess you have to know what you are at."

There is no dodging this fact. The up-to-date farmer must be expert in the lines of work he handles or he will not be to the fore. Live agricultural journals, agricultural colleges and experimental work are all valuable means to a profitable end.

No. 1 makes his poultry pay. He keeps track of receipts and expenditure. His fowls are thoroughbreds, of the proper age, well housed, and they laid well during last winter. As a result he had early sitters, and his chickens were early hatched.

No. 2 has a mixed lot of birds. He has kept no account of their operations, and cannot say whether they pay or not. His hens had a cold habitation last winter, and did not lay, but began to do so in the spring when everybody's hens were laying and eggs were at low figures.

CULLING OUT AND PREPARING FOR WINTER.

Quite a contrast in the mode of operations of the two parties above, is there not? But what is No. 2 to do to improve his condition? His plan is to at once cull out his flock. Select his largest and best shaped hens of two years and under.

FATTENING OF OLD AND YOUNG BIRDS FOR MARKET.

I think I hear some one exclaim on reading the above: "Just fancy! He advises the fattening of the old birds to sell on the market. How dreadful!" Not so bad as you think. Take a properly fattened three-year-old Plymouth Rock hen, and let it slowly simmer in boiling water for an hour for every year of its age.

Scattering Weed Seeds.

In putting down the weeds the first essential thing is to stop the scattering of the seeds. In the late summer and autumn seeds are blown about freely by the wind, and are carried from one State to another by birds. The ideal way is to cut down the weeds before they go to seed; then neither birds nor wind can scatter them.

One of the most frequent methods of spreading weeds is through the use of manure that comes from unknown sources. Manure that comes from city stables is invariably free from all weed seeds, but such fertilizer that comes from the country is very apt to contain the seeds of noxious weeds that will germinate and spread as soon as applied to the land.

Perfect Satisfaction in Every Province.

DIAMOND DYES ARE TRUE HOME FAVORITES.

"I find great pleasure in dyeing with the wonderful Diamond Dyes. They make old clothes, dresses, silks, feathers and wool goods look as good as new."

"Have used the Diamond Dyes for many years and they have proved true and sure to color every time. They are without doubt the best of all dyes."

"I am a farmer's wife and have used Diamond Dyes for years, and am well satisfied with them. I highly recommend Diamond Dyes; they are the most valuable and surest of all dyestuffs."

"I have used a great many of the Diamond Dyes and find them the best for all kinds of dyeing; will have no other kind for my work."

"I have used the Diamond Dyes with great success. I recommend them to all ladies who wish to do their own dyeing. For coloring dress goods they are just perfect."

"The Diamond Dyes are a great success. I have used them several times and they always turn out lovely colors. I am delighted with them."

"We use the Diamond Dyes and find them fast and beautiful colors; they are the best."

"The Diamond Dyes are the best sold in the country; they always give me satisfaction, and I will always praise them."

The delicious "twang" of Monsoon Tea is one of the attributes of its peerless quality. The scent and pungency of most fancy package teas are as near like the natural flavor and "twang" of Monsoon Tea as the lifeless glitter of a paste diamond is like the flashing sparkle of a real stone. Test MONSOON with a trial.



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

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

FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED \$5,000,000 WORTH OF BELL METAL TO THE ARMY, NAVY, AND OTHERS. PUREST, BEST GENUINE BELL METAL. WEST-TROY, N.Y. CHIMES, ETC. CATALOGUE & PRICES FREE.

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

Thomas Organs In the "Tone," which has always been a distinguishing feature, in delicacy of "Touch," in ease of manipulation, in simplicity of construction and perfect workmanship, they stand unrivalled and never fail to give satisfaction. JAS. A. GATES & Co. MIDDLETON, N. S.

Winter Comfort MARRIAGE CERTIFICATES Make your house warm by putting on Winter Sashes. It will surprise you what a difference they will make. Printed on Heavy Linen Paper, 8 x 11 inches at 30c. per dozen. For sale by PATERSON & CO., Printers, 92 Germain Street St. John, N. B.

1898. ART. E you on smok- good deal and feel occasional of pain our heart a short of nerves and, sensa- needles gh your fingers? or two of and Nerve before before no serious. Mr. John nia, Ont., say about "I have heart our years. oacco. At rapidly ng only to rapidly. my heart kness and cines and but could read of a g cured by s. I went ght a box. I was so r box and r heart has I strongly heart and ve use of eart and rial." r \$1.25, all ronto, Ont. ticipation, ice 25c. be Cured onsumption is that eminent Slocum, who help to those diseases and to the con- g. wealth has umption cure, distant climes ut now, under a even chance onsumption, troubles. The red and worn er It drives g on the vital, rosy blood; and strength. explained in a testimonials, sons suffering throat trouble, way, with three remarkable cure. address and Slocum Co., West, Toronto. ER AND VISI- will be sent to but give it a Slocum's free ah papers will free samples.

roup, oughs, ooth- ache, mplaints. Cure for s is Miller friend of the, Planter, all classes, ternally. ons. Take ue "PERRY ywhere. bottles.

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Liver
Troubles**

and constipation AYER'S PILLS are invaluable, always affording immediate relief. They are

The Best Pill."

R. S. MAYO, Edna, Minn.

Notices.

The Queens Co. N. S. Quarterly meeting will convene with the North Brookfield Baptist church on Tuesday and Wednesday, Oct. 25th and 26th next. First session opens at 7.30 p. m., on Tuesday. A large delegation desirable.

W. L. ARCHIBALD, Sec'y.

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

W. F. PARKER,

Oct. 4th Chairman Executive Com

The Digby Co. Quarterly Meeting will be held with the Baptist church at Plympton, on Tuesday the 25th Oct. First session at 10.30 a. m.

J. F. SAUNDERS, Sec'y.

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

O. N. CHIPMAN, Sec'y.

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

S. D. ERVINE.

Pastors for British Columbia.

There are a number of openings in this Province for live and well equipped young men as evangelists and pastors. If any young men are prepared to go into some of our mining towns and establish a work, we shall be glad to stand by them as funds will permit. Men with evangelistic gift, plenty of push and able to hold their own with miners, some of whom have University Degrees are the men required. Let each write to me, care of Rev. W. T. Stackhouse, Hamilton St., Vancouver, B. C. Sept. 29th.

D. SPENCER.

Personal.

Rev. C. W. Townsend, pastor of the Hillsboro church, went last week to Boston for a short vacation. This is Bro. Townsend's first visit to the "Athens of America," and being a man of literary tastes, he will doubtless make the most of his opportunities and we trust will greatly enjoy his well-earned vacation.

A decrease in the birth rate is troubling English as well as Canadian ecclesiastics. It was brought up at the recent Church Congress in England by the Dean of Ripon, who said that "if this state of things went on it was a case in which the nation must go down. It would be a case of national suicide, which was all the more terrible to them as Christians because it meant the forsaking of the natural law of God. For the sake of what? For the sake of a wretched calculation and childless homes, where luxury and ease should dwell."

News Summary.

Fourteen deaths have occurred so far as a result of Wednesday's riot at Virden, Ill.

Mr. Arthur C. Fairweather, of St. John has presented the University library with a complete set of Ruskin's works, Rose-dale edition.

An earthquake at Visalia, Cal., Thursday rocked houses on their foundations, broke crockery and aroused many people.

Mr. Alex. S. Thompson, a well-known Fredericton house painter, died of blood poisoning Thursday evening.

Minnesota has asked for 500 Springfield rifles and 50,000 rounds of ammunition for the use of the people of that state in protecting themselves against hostile Indians. The request was ordered granted.

The residence and barn on the estate of the late George Hayward, Port Elgin, were destroyed by fire Saturday. The barns contained some sixty tons of hay. Very little furniture was saved.

Snow fell in Chicago for over an hour Thursday night. It was the first of the season and earliest in 26 years. A gale accompanied the snow fall, making navigation on Lake Michigan impossible.

Bertha Aahworth, aged three years, daughter of Geo. Ashworth, of Saylesville, R. I., died Friday from the effect of a fright in a pasture last Sunday. While playing she was chased by a bull, and from that time was a great sufferer from spinal meningitis, which caused her death.

Liverpool has started the idea of giving concerts in the courtyards of the worst quarters of the city. Musicians have volunteered and the people for whom the concerts are given have cleaned up and decorated the courts. The experiment has been initiated at Wolverhampton, and soon will be in Manchester.

The Alexandria police have arrested nine Italian anarchists since the 13th, and have thereby, it is believed, frustrated a plot against Emperor William, now on his way to the Holy Land. The first to be arrested is a cafe keeper, a well-known anarchist, in whose house the police discovered two wire-bound bombs of great strength, full of bullets.

The Vicar of Gorleston, England, in a recent sermon, stated that he believed in a future life for animals, and that he would far rather meet them in heaven than he would some human beings of his acquaintance. This doctrine proved too strong for his congregation, most of whom rose and left the church.

Fourteen new cases of yellow fever and one death in Jackson, Miss., is the record for Thursday. This is the highest number of cases yet reported. Natchez reports that six mild cases of yellow fever were found there. Madison reports five new cases. Starksville one new case. Oxford nine new cases and one death. Waveland two new cases and one death. Hattiesburg six new cases since Sunday. Harrison 16 new cases with three critically ill.

Lord Rosebery, Wednesday, presiding at an agricultural dinner at Epsom, referred to the critical situation on the Upper Nile. He said that behind the policy of the government in this matter there is the untiring and united strength of the nation, and no government that attempted to recede from it or palter therewith would last a week. He was perfectly certain that no idea of any weakening on this question has entered the heads of Her Majesty's present advisers. They have only to maintain the attitude revealed in the blue book and the nation will make any sacrifice and go on to any length to sustain their action.

The weekly winter service between St. John, N. B., and Liverpool, for which a subsidy of \$20,000 was voted at last session of parliament, will be provided jointly by the Allan and Dominion lines, the contract having been awarded to those companies. The arrangement provides that while the vessels shall start from St. John they shall make Halifax a port of call inward and outward. It is identical with that of last year in all important respects, excepting that the service will be performed by the Allan and Dominion lines instead of the Beaver line. The contract covers a period of six months, beginning with November and ending with April.

Pending the completion of an arrangement for the establishment of a fast line service, and for which the subsidy of \$126,553 is available, an effort was made by the Beaver, Elder-Dempster and other companies to have the time limit for receiving tender extended beyond October 21, but the Allan and Dominion companies opposed any extension.

The government will adhere to the time limit stated in the call for tenders.



Lasts long lathers free—
a pure hard
soap—low in price—highest
in quality—the most economical for every use.
That Surprise way of washing—gives the
sweetest, whitest, cleanest clothes
with easy quick work. **Follow the directions.** Saves
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Surprise Soap is the name—don't forget.

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A GREAT BARGAIN IN CLOAKINGS
AND JACKET CLOTHS

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

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**Every
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should have one of the good warm winter suits that we are selling now for \$5.00. Your breast measure with a five dollar bill enclosed will get you one. If not satisfied your money will be returned.

FRASER, FRASER & CO.,
40 and 42 KING STREET,

CHEAPSIDE,

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

In Canada the people produce fire by the use of

**E. B. Eddy's
Matches.**