

# Messenger and Visitor.

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**British Politics.** The statement that Lord Rosebery is likely to resume the leadership of the Liberal party is received with some surprise, since he has not taken a generally active part in the recent elections and his one intervention, in the interest of Captain Lambton of the Naval Brigade, did not save that candidate from defeat. Moreover as a pronounced Imperialist it would seem inevitable that the leadership of Lord Rosebery should antagonize the Radical wing of the Liberal party as well as the Irish Nationalists. However it is said that Sir Henry Campbell-Bannerman, the Liberal leader in the House of Commons, is willing to follow Lord Rosebery's lead, and that the leadership of the party has been offered him unconditionally through Mr. Herbert Gladstone, the chief Liberal whip. In this connection it is noted that, in a speech delivered a few days ago before the Christian Social Union, Lord Rosebery struck a note grateful to the ears of those with whom questions of internal social reforms are of far greater concern than questions of Imperial expansion. "Imperialism," his lordship declared, "depends on the integrity and heart of the Empire for its virtue. What is an empire unless it is pillared on an imperial race? The heart of the empire is Great Britain, and the heart of Great Britain is London. You cannot afford to let the source and centre of the empire decay or be poisoned, and this is what you are doing if you allow this imperial race to be vitiated and poisoned in the dens of crime and horror in which too many of them are reared at this moment." . . . It appears that Lord Salisbury finding the double load which he has been carrying, as Prime Minister and as Foreign Secretary, too great for his strength, has decided to lighten his labors by transferring the work of the Foreign Office to other hands. It is also announced that Lord Lansdowne, the present Minister of War, is to succeed Lord Salisbury as Foreign Secretary. Lord Lansdowne is a statesman of recognized ability, but his administration of the War Office has not been a strong one, and his appointment to the Foreign Office is not well received. He will be less likely, however, to pursue a course not entirely in harmony with the views of the Prime Minister than would such a man as Mr. Chamberlain, and with Lord Lansdowne as Foreign Secretary, the foreign policy of the Empire will doubtless continue as really Lord Salisbury's as it has been in the past. This consideration will doubtless go far to reconcile the nation to an appointment which otherwise would be far from popular.

**London's Welcome to her Volunteers.** During the past week England has been welcoming home again from South Africa some of her volunteer soldiers, and the welcome has been a most enthusiastic one. Hardly since the Queen's Jubilee had there been such a demonstration as that in connection with the march of the Volunteers from Hyde Park to St. Pauls on Tuesday last. There were twelve bands in the procession, says a London correspondent of an American paper, and "Soldiers of the Queen" was a favorite marching tune. The crowds took it up with great spirit, singing verse after verse lustily until the blare of the trumpets could hardly be heard for the volume of vocal accompaniment in many keys. The battery first came into view, with its own Maxims, the remaining guns which were brought into effective use at Lindley, Bethlehem and Erasmus Camp having been left behind for further service. The two companies of mounted infantry were next seen, and they had, as they deserved, the warmest welcome, for they had fought in as many as 44 battles and skirmishes. Their faces were bronzed from protracted service, and they looked like the seasoned veterans who had been scouting and skirmishing all the way from

Jacobsdal to Komati Poort. The infantry battalion came next, in two divisions, and they marched like men who had covered their thousandth mile in South Africa. Their khaki suits had been renewed, and they were not battle-stained and in tatters, but their workmanlike color contrasted strongly with the spic and span uniforms of the crack regiments of Guards and volunteers, presenting arms as they passed, and so also did their wiry figures and weather-beaten faces with the sleek and well-groomed soldiers lining up for them. The machine gun section followed the battalion. The enthusiasm was intense in Pall Mall and Trafalgar Square, where the open spaces were densely crowded, and Lord Wolseley, Lord Lansdowne, Sir Evelyn Wood, and other prominent spectators looked on from the War Office with pleased faces. There was a short thanksgiving service at St. Pauls, which is described as simple and impressive, with a ten minutes sermon by the Bishop of Stepney. The national anthem and "Now thank we all our God," were sung with fine effect, the soldiers and spectators joining with the utmost heartiness. Unfortunately it has to be added that the impressive and patriotic demonstrations of the day were followed by scenes of rowdiness and disorder at night.

**Unworthy Jealousies.** It is a profoundly regrettable thing that in this age of progress and advanced civilization there should be between England and France a revival of old jealousies and animosities which long ago should have been buried past all resurrection. A member of the British Government cannot, it seems, go on a holiday trip to Gibraltar and Malta but that he is suspected by Frenchmen of being actuated by some secret purpose to work injury to their country, and in England, we are told, there is a deep distrust of France and a feeling that England must always be on her guard against her. Such a paragraph as the following which we clip from an American Exchange is not pleasant reading:

"The French government has just mounted a huge Creusot gun at Calais as a set-off to the enormous harbor works that are in progress for the British Admiralty at Dover. It is said that the new gun has a range of twenty miles; and as the Straits of Dover at this point are only eighteen miles in width, the gun will, if it proves satisfactory, be able to drop its projectiles upon British soil. The English government have mounted some exceptionally powerful ordnance at Dover within the last month or two. Several guns that have been placed upon the forts there have a range varying from fifteen miles to eighteen miles, so that Dover practically sweeps the Channel at this point. Great activity is at present being displayed all along the south coast. New, heavier, and modern ordnance is rapidly supplanting the obsolete muzzle-loading weapons, while several new batteries are being constructed."

It is surely a sad commentary on the invincible depravity and moral stupidity of men and nations, that, in spite of the influence of all the long centuries of Christian civilization that are behind us, two foremost nations, like Britain and France, should be found watching each other with armed front and jealous eye, instead of cooperating with the united heart and aim for the highest welfare of their own people and of the world at large. How long shall Satan deceive the nations?

**The Elections.** The present week will be one of much political excitement both in this country and in the United States. Tuesday is expected to decide the question whether for the next four years the government of the United States shall continue in Republican hands or whether it shall be administered by the Democrat party, with William J. Bryan as President. It appears still, on the eve of the election, to be the consensus of outside opinion that the result will be to give President McKinley a second term, but the candidature of Bryan is no longer regarded as altogether a forlorn hope, and the possibility of his election is freely

admitted. While such an event would not effect the body politic to the point of revolution, it would certainly, if Mr. Bryan's ideas should be realized, have certain quite revolutionary effects in regard both to internal and external policy, so that the success of the Democrats would naturally cause a measure of uncertainty and apprehension both at home and abroad. In our own country if we believe what each party is saying, through the press and on the platform, of its own prospects, we must conclude that both will certainly win in the election of Wednesday, and if we believed what each party is saying of the other's prospects, we must conclude that neither one has the ghost of a chance of winning the election. On the same ground we should also conclude that neither party is in any sense worthy to be entrusted with the administration of affairs, and that if either party shall succeed in its purpose the results to the country will be terrible to contemplate. We hope that it may appear that there is some misapprehension in respect to these matters, otherwise it would seem that a dead-lock is imminent. Our own conviction is that though the composition and character of either party is far enough from being such as to leave nothing to be desired, yet neither is quite so bad as it is painted by the other. We rather think that the country would survive the success or the defeat of either party, and that among the public men of either there is sufficient ability and political virtue to secure to the country a fairly good administration of affairs, provided always that the government shall be helped to walk in the path of virtue by a strong and vigilant opposition.

**The Men in Khaki.** The S. S. Idaho, with its four hundred officers and men of the first Canadian contingent, returning from South Africa, reached Halifax at an early hour on Thursday morning last. With few exceptions the men were found to be in the enjoyment of excellent health and are very glad of course, after their long voyage and after all their toils and perils on the march and on the battlefield, to find themselves upon peaceful Canadian soil and among their home friends once more. During the year of their absence they had been an object of constant and profound interest to the people of Canada, quickening immensely the interest—otherwise very keen—which the country generally felt in the South African conflict. Thousands of eager, sympathetic hearts had noted their movements and experiences, glorying in their brave and soldierly conduct, rejoicing in their successes and the praise won by them from their commanders and companions in arms, and sorrowing for the brave lads who fell in battle or no less bravely died in the hospital. It was to be expected, therefore, that our soldier lads would receive a royal welcome home, and the reception accorded them on their landing in Halifax appears to have been enthusiastic past all precedent. The whole city was moved with the patriotic purpose to do honor to the men in khaki. Such also was the reception which St. John accorded to the men of the New Brunswick contingent who reached the city on Friday. All that the decoration of public and private buildings, long and elaborately decorated processions, with tremendous cheerings, the singing of patriotic songs and the delivery of patriotic speeches, with banquetings, pyrotechnical displays, etc., etc., could do, was done to express the popular gladness and enthusiasm at the home-coming of the boys in khaki. It is to be hoped that this popular enthusiasm will find practical expression in making adequate provision for the families of some who have fallen in the war, for those also who have been permanently disabled, and in securing positions under wholesome influences for those who will now be returning to peaceful avocations. It should be remembered that a soldier's life has its peculiar temptations and that these young men who have fought so bravely against the Boers may need help to overcome foes of a more insidious character.

### "Christ in Creation and Ethical Monism."

By Agustus Hopkins Strong, President and Professor of Biblical Theology in the Rochester Theological Seminary.

REVIEWED BY REV. R. OSGOOD MORSE.

This is a great book. A great mind deals with the greatest of subjects in the best of English. The title at once challenges thought. We desire to sample it. Having begun to read we discover thought so strong, and style so lucid that the hours pass unnoticed as we pore over the 500 pages of the book.

Dr. Strong frankly confesses that the whole work has an auto-biographical air. It is a series of "guesses at the truth." The preface states:

"The author has come progressively to the conviction that a monism which makes room for the transcendence of God and the separate personality of man—a monism which recognizes the great ethical facts of freedom, responsibility, sin and guilt—affords the only key to the great problems of philosophy and of theology."

This book takes its title directly from the first three essays. The title is, nevertheless, the dominant thought of the entire book. The book is, as we shall see, of both theological and of homiletical import.

The introductory essay, "Christ in Creation," charmingly presents Christ's activity in creation. It affirms that God creates only through Christ, that Christ's creatorship is the antidote for subjective idealism, and for pantheism with its denial of the divine consciousness and will. Christ is the principle of interaction, both physical and mental, of evolution, and of moral unity. The universe is a continual manifestation of God and this God in nature is Christ.

"All nature is a series of symbols setting forth the hidden truth of God. Since Christ is the only being who can reveal this truth, the world is virtually the thought of Christ, made intelligible by the constant will of Christ. Nature is the omnipresent Christ manifesting God to his creatures. The sunset clouds are painted by his hand; the sun that lights those clouds is itself kindled by the Sun of Righteousness."

Nature, however, is but the partial and temporary manifestation of the Christ who is not only in all things, but before all things and above all things. One at all in sympathy with modern scientific thought finds little difficulty in accepting this.

Two essays are given to "Ethical Monism." These are the articles with which Dr. Strong threw the theological world into tumult a few years ago. Frankly I confess these articles to be the least satisfactory of the book. I have read them, carefully, half a dozen times and have failed to discover just what is meant by "Ethical Monism." The impression produced is that our author is struggling with a great truth which for a century has been singularly successful in slipping from the grasp of theological thinkers just when they were most sure they had captured it. Dr. Strong has a hold on some great new truth. It is not so clear that he grapples with it successfully. It seems still in the clouds. It may be possible that our author has misnamed his favorite child.

Perhaps the central thought of our author may be gathered from what he quotes with approval from Göschel: "Christ is humanity; we have it; he is it entirely; we participate therein. His personality precedes and lies at the base of the personality of the race and its individuals. As idea, he is implanted in the whole of humanity; he lies at the basis of every human consciousness, without, however, attaining realization in any individual [except the incarnate Redeemer], for this is only possible in the entire race and at the end of the times."

Dr. Strong well knows that the test of his teaching must be its ability to explain the fact of sin. He explains:

"When God breathed into man's nostrils the breath of his own life, he communicated freedom, and made possible the creature's self-chosen alienation from himself the giver of that life. . . . There has been given to each intelligent moral agent the power, spiritually, to isolate himself from God while yet he is naturally joined to God, and is wholly dependent upon God for the removal of the sin which has so separated him from his Maker. Sin is the act of the creature, but salvation is the act of the Creator. To permit finite creatures to sin is the ineffable act of self-limitation."

Other points of this fascinating teaching ask our attention but this review has limits. Passing on we find chapters entitled "God's Self-Limitations," "Christ and the Truth," "The Authority of Scripture," "Modern Tendencies in Theological Thought," "The Fall and the Redemption of Man in the Light of Evolution," "Fifty years in Theology," while of similar theological import are two later chapters,—"Jesus' Argument for the Resurrection" and "The Scripture Doctrine of Eternal Punishment."

The author's peculiar monism underlies them all. Is the development any more satisfactory than the earlier discussion? Frankly, it is. Gradually, surely, our author is grasping a great truth. Steadily it comes down from the clouds.

God self-limits himself to Personality, to Trinity, to Righteousness, in Revelation, in Creation, in Redemption. Love is the highest form of Self-Limitation. In God's self-limitation in Christ he joins himself to humanity, endures penalty for human sin. He continues his

self-limitation by re-incarnating himself in every believer.

The substance of "Christ and the Truth" is, Christ is the truth of God. God, the Father, is the source of truth; God, the Son, the Revealer of it. We must recognize in the progress of all truth the triumph of Christ. We must teach all truth in order to proclaim Christ.

In "The Authority of Scripture," "authority" is defined as "the personal element of witness added to the truth communicated." The word "Christ" sums up all we mean by God and Revelation. Christ speaks in Providence to the individual, and he speaks in history to the race. But in the Old and New Testament, Christ's words and works are most perfectly set forth. What relation, then, does the Bible sustain to Christ? The answer is twofold.

"On the one hand the Bible, like the earthly father and the civil ruler, like conscience and the church, has an authority which is divine. On the other hand this authority, like theirs, is delegated and subordinate, limited to the sphere in which it was meant to move, and to the purposes for which it was designed. It was not meant to teach us how the heavens go, but to teach us how to go to heaven. Through it the Holy Spirit leads us into all religious truth, the truth as it is in Jesus."

"Modern Tendencies in Theological Thought" is a self-confessed vindication of the current phrase, "Back to Christ." Not, however, to Christ the mere ethical teacher would Dr. Strong take us back. It is especially to the Christ of the prologue of John's gospel, and of the great Pauline epistles, that our author invites us. He writes:

"I would go back to Christ as to that which is original in thought, archetypal in creation, immanent in history; to the Logos of God who is not only omniscient reason, but also the personal conscience and will, at the heart of the universe. I would go back farther than the birth of the son of Mary, namely, to the ante-mundane life of the Son of God. I would go back to Christ, but I would carry with me and lay at his feet all the new knowledge of his greatness, which philosophy and history have given. I would reach the true Christ not by a process of exclusion, but by a process of inclusion."

Again, "Let us go back to Christ with the new understanding of him which modern thought has given us. We propose to go back from Deism to Christ, the Life of Nature; from Atomism to Christ, the Life of Humanity; from externalism to Christ, the Life of the Church."

"Fifty years of Theology" holds that reaction from Deism has been the great characteristic of the past half century. The truths newly apprehended are:

1. God is immanent in his Creation.
2. This immanent God is Christ.
3. Christ's method is the method of evolution.
4. Evolution is predominantly ethical.
5. The ethical meaning of the universe is summed up in the historic Jesus whose cross is the revelation of God's eternal suffering for sin.
6. The supremacy of Righteousness in the nature of God—while love provides the Atonement, holiness requires it.
7. This principle of evolution is to be applied to the understanding and interpretation of Scripture.

Dr. Strong has fully accepted Evolution. His, however, is no atheistic evolution. His evolution is not a cause but a method. God is the constant cause. We quote:

"When I speak of evolution as the method of God, I imply that the immanent God works by law; that this law is the law of development; that God makes the old the basis of the new, and the new an outgrowth from the old."

Such evolution depends on "increments of force plus continuity of plan." New creations are possible because the immanent God has not exhausted himself.

It is with such a conception of evolution that Dr. Strong writes "The Fall and the Redemption of Man in the Light of Evolution." This article is of supreme interest. It is the one which the evangelical preacher will read with bated breath. In it many will think they discover things more new than true. But do not offer ready-made condemnation. Read carefully. Dr. Strong's evolution teaches that when man appears, he should not be brute but *man*, with brute instincts under the control of reason, conscience, and will, able to live for holiness and for God. The fall then was the revolt of the human will from God.

"The act of will by which man turned his back upon the life and love of God and set up an independent sovereignty in this universe was an act which not only changed his moral environment but deprived him of all moral sustenance. Here is a cause for atrophy, corruption, death. Here is a change which affects the very roots of being. As regeneration is the new creation of man's moral nature by God, so the fall was man's own creation of an evil nature by self-will and disobedience. . . . The changed nature was transmitted, for there was no other nature to transmit. Evolution became the evolution of a dwarfed and degraded humanity, in other words evolution became degradation."

This is the explanation of "The Fall" in the light of evolution—an explanation which commends itself to me.

In considering the explanation of the atonement man's original and natural relation to Christ must be borne in mind. In him the race was created and he has been the constant source of its physical and moral life. Man's fall did not, because it could not, sever his natural connection with Christ. From this our author argues that

Christ's vicarious suffering began from the very instant of the fall. "The Cross of Christ was the historical manifestation and proclamation of the age-long suffering of the Son of God."

Along with this teaching is the doctrine which in Ethical Monism," Dr. Strong boldly calls Christ's responsibility for us sinners. If by "responsibility," "liability to consequences," be meant, there can be no room for doubt. God is not an irresponsible being and results must come from all his doings. But Dr. Strong includes in "responsibility," a compulsion resting on Christ to make an atonement. It may be so. But I would not care to teach that we could have claimed from Christ all he has done for us. He who alone knew has not told us. A reverent agnosticism is becoming here. Where God has spoken we may know. Where he is silent let speculation beware.

Other articles of special theological import are, "Jesus' argument for the Resurrection," and "The Scripture Doctrine of Eternal Punishment." The former is a closely reasoned sermon from Matt. 22:31, 32. The thought is,—1. There are certain men upon whom God has set a peculiar love. 2. God's love can never let go its own. 3. God's love embraces both body and soul, and will therefore reunite them. The resurrection body will be a body suited to the uses of the spirit.

The thought of the latter article based on Mark 3:28, 29, is,—1. There are some men who, through eternity, will not cease to sin against God. 2. This eternal sinning against God will involve eternal misery. 3. This misery will be the appointed vindication of God's law, and so will be an eternal punishment.

It is very clear that Dr. Strong is neither Universalist nor a Second Probationist. Still it will not be surprising if some one of Dr. Strong's pupils who has not the teacher's clear conception of law and of justice, may push some of the arguments of this article all the way to Restorationism.

Baptist readers will find special interest in the two articles, "Church and State in 1492 and in 1892," and "Our Baptist Advantage in America." Both are worthy of their author, the former, as an historic survey, the latter as a prophetic outlook.

The student of missions will find great inspiration in Dr. Strong's three addresses as President in 1892, 3, 4, of the A. B. M. U. Their titles, "The Decree of God, the great encouragement to Missions," "The Love of Christ the great motive to Missions," and "The Holy Spirit the one and only power in Missions;" indicate that we have here an admirable epitome of the Theology of Missions. A study of the articles confirms this indication.

The studies of "Ernest Renan" and "Charles G. Finney," reveal on the one hand a character devoid of any conviction of duty, and on the other hand one profoundly convinced of but two things, God and duty. The article, "Qualifications for the Ministry," should be read by all students for the ministry.

The closing section of the book is of special Homiletic import. It consists of twelve addresses to classes graduating from Rochester Theological Seminary, 1888 to 1899. Where such uniform excellence is maintained it is difficult to select any address for special mention. However, the address entitled, "Preaching a self-revelation," delivered in 1897, seems to the reviewer to reach the zenith of President Strong's power.

In an earlier volume entitled, "Philosophy and Religion," fifteen earlier addresses to graduating classes were given to the world. When the good doctor is done delivering addresses to graduating classes—and may the day be distant—it is to be hoped that all his "Addresses," may be published in one volume. They would form as admirable a treatise on Pastoral Theology as is his now famous text-book in Systematic Theology in its own department. This article is a Review, not a Critique. It has aimed to present the teaching of this book. But no review can do justice to this epoch-marking book.

Some of the views advanced may appear to many more new than true. Indeed, though the present writer enjoyed three years in Dr. Strong's classroom, he finds he must pause before accepting all of his teacher's conclusions. Some of them, to say the least, seem forced interpretations of Scripture. In other places the reviewer has too little light to form an intelligent judgment. But as to most of the teachings of the book, he confesses that their study has been very helpful, and following the author all the way to his conclusion, has brought a light and a certainty to which not long ago he was a stranger. This is especially true of those parts dealing with the Inspiration and the Authority of Scripture.

The impression left by the careful study of this progressively satisfactory book is that the author sees, in the distance, a great truth. He has tried earnestly to lure it to earth. He has been more than half, but not wholly, successful. Those of my readers who know the powerful analysis which Dr. A. W. Sawyer always brings to his work may probably feel with me, that had Dr. Strong brought to his task the keen analytic power of Dr. Sawyer combined with his own constructive ability, he had succeeded better in his exposition of "Ethical Monism."

I have spoken of the book as epoch-marking. It is more. It is also epoch-making. Dr. Strong is pioneering in that new Theology which is to be constructed during the next quarter century. His utterances are prophetic. Some may discard the book because of the very newness of its thought. But those who will have no share in the theology now in making will, at no distant day, find themselves stranded upon the lifeless beaches of worn-out systems.

Mechanically, the book is a specimen of the best work of the modern printing press. The excellent table of contents combined with a twenty page general index make the work a model reference book.

"Christ in Creation and Ethical Monism," is not a book for those unused to theological thought. But the man who reads and thinks along these lines will find it a great stimulus. Every pastor should have the book. Get it. Read it. Read it all. It will bless you. But for the largest blessing, read it with your eyes open. Guysboro, N. S.

### The Opening Leper

Friday, the 7th for the lepers of the valley. It will be the day of the opening of India between the two efforts, in the without which it and for that care condition of the days of a life which less suffering are.

The town of R. delta or the God south of the canal from Rajahmundry miles. It is situated capital of one of presidency. The combed with leprosy have been founded the taluk. The District showed of 2,000,000. In relation of one-quarter about 125 lepers, proportion to the correct. The statement made in the first a cloud of doubt.

Besides being the Government officers, local Zemindar and Baptist Mission.

To the west of rising swell of land surrounded by water.

home of hope for evening at five o'clock or more from the Rev. John E.

took the chair. Sri Bahadur Garu, the asinham Pantulu prominent official.

Davis in explaining that Miss S. Isabella, had discovered

vants three years providing him with a nurse, but he had at their hopeless condition.

to end their misery Miss Hatch. In one she vividly described

made a profound impression doctor with means consonance with a determined to develop

erection of building asylum at Ramachandrapeta rupees. With rooms in all, with

Egesu wood and M. cement, have been care-taker's house new ward of five rooms which will be used

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Miss Hatch has of the present number for them. Her ability to extend it to other begging admission, offerings of a general

The home will. Mission to Lepers stations all over North Edinburgh is the scene

At the conclusion Mr. Narasimham and spoke. The humble beginnings situation if it at all

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At a distance from on the grass were the home. They sang. They are all outcasts made to receive

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## The Opening of the Dr. Kellock Home for Lepers, Ramachandrapuram.

Friday, the 7th of September, was a day of good hope for the lepers of the Ramachandrapuram Taluk, Godavari. It will be remembered in the Taluk capital as the day of the opening of the Dr. Kellock Home for Lepers. No other such home is known to exist on the East Coast of India between Madras and Calcutta. This is the pioneer effort, in these parts, to provide for that segregation, without which it is impossible to stamp out the disease, and for that care and provision which so ameliorate the condition of the sufferers and brighten all the remaining days of a life which would otherwise be given over to helplessness and vagrancy.

The town of Ramachandrapuram is situated in the rich delta or the Godavari, midway between and a little to the south of the canal that runs in an almost straight line from Rajahmundry to Cocanada, a distance of forty miles. It is surrounded by wet cultivation and is the capital of one of the richest revenue bearing taluks in the presidency. The villages round about seem to be honey-combed with leprosy. As many as twenty-three cases have been found in only a few of the many villages of the taluk. The census returns of 1891 for the Godavari District showed only 1000 lepers out of a total population of 2,000,000. In that proportion this taluk with a population of one-quarter of a million would seem to contain about 125 lepers, that is, if the distribution of lepers is in proportion to the population, and the census returns are correct. The startling revelations of the leper census made in the few villages referred to above, seems to cast a cloud of doubt on the official figures.

Besides being the taluk capital with the regular government officers, Ramachandrapuram is the home of the local Zemindar and one of the stations of the Canadian Baptist Mission, Ontario and Quebec Board.

To the west of the town three-quarters of a mile on a rising swell of land three acres in extent, and completely surrounded by wet cultivation, is the site of the new home of hope for the lepers. Thitherward, on Friday evening at five o'clock, a little company of one hundred or more from the town wended their way for the opening. The Rev. John E. Davis, the missionary of the station, took the chair. Sri Rajah Vatchavaya Roy Jagapatirazu Bahadur Garu, the Zemindar, Mr. Rykadambari, Narasimham Pantulu Garu, B. A., the tahsildar, and other prominent officials and townsmen were present. Mr. Davis in explaining the genesis of the undertaking, said that Miss S. Isabel Hatch, the lady missionary at the station, had discovered leprosy in one of her household servants three years ago. She at once discharged the man providing him with a little house and a monthly allowance, but he and his sister, similarly afflicted, in despair at their hopeless condition, threw themselves into a tank to end their misery. This sad occurrence deeply moved Miss Hatch. In one of her letters to a Canadian paper she vividly described the leper's woeful lot. The letter made a profound impression. The widow of a Canadian doctor with means was, in turn, deeply moved, and in consonance with a life-long effort in relieving suffering, determined to devote a moiety of her inheritance to the erection of buildings for Miss Hatch's proposed leper asylum at Ramachandrapuram. She has sent six thousand rupees. With these, two small buildings of five rooms in all, with verandahs front and back, roofed with Egeus wood and Mangalore tiles, and to be floored with cement, have been erected. One of these is used as a care-taker's house, the other as a ward for women. A new ward of five rooms for men, and a little dispensary, which will be used as a chapel too, will be erected at once. At present there are four women and nineteen men living in leaf-roofed wattle sheds till the permanent buildings are ready for occupancy. The institution will be named "The Dr. Kellock Home for Lepers," in memory of the late husband of the lady whose generosity has made the erection of the buildings possible.

Miss Hatch has become responsible for the support of the present number of lepers with funds on hand for them. Her ability to continue this labor of love, and to extend it to others coming daily in ones and twos begging admission, will depend entirely upon the freewill offerings of a generous and helpful public.

The home will be connected with the well known Mission to Lepers in India and the East, which has stations all over North India and of which Mr. Bailey of Edinburgh is the secretary.

At the conclusion of Mr. Davis' remarks, the Tahsildar, Mr. Narasimham and the Rev. H. F. Laflamme of Cocanada spoke. The meeting then closed. These are the humble beginnings of what must come to be a great institution if it at all meets the requirements of the loathsome and fearfully afflicted community for whose good it will exist.

At a distance from the assembled company and seated on the grass were the twenty-three lepers already in the home. They sang very sweetly during the meeting. They are all outcasts or Christians; but provision will be made to receive caste lepers. The proportion of the sexes is four women to nineteen men. This is not the proportion that generally holds throughout the pres-

idency; that is 337 females to 1000 males. But there may be no significance in the proportion of the sexes as now existing in the asylum.

In this connection it is interesting to note that in the twelve coast districts of this presidency, seven show a higher proportion of lepers on the seaboard than in the inland taluks, whereas the reverse is true of the other five districts. The Godavari is one of the latter. The disease is generally prevalent to a greater extent in provinces with a high rainfall and a damp climate, while on the other hand dry climate seems to favor exemption from leprosy.

The prevalence of leprosy increases with the advance of years up to the 55-59 period after which the proportion falls, this fall being attributed to the fact that lepers do not live so long as other people.

Cocanada, India, 12, 9, '00. H. F. LAFLAMME.

## The Fire and the Hammer.

BY REV. S. E. WISHARD, D. D.

Such is the Word of God when the Holy Spirit uses it upon the human heart. Under another figure, it is "quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." It is the mighty instrument which the Holy Spirit has used in the transformation of this world. All the changes in the individual life, all the uplifts of nations and peoples have been wrought by the power of the Word of God. No other instrument can take the place of this mighty agency. "Is not my Word like a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?" Why should we turn to the feeble instrumentalities of our own invention, when God has put in our hands the hammer of his truth? It has smitten to death all the vain philosophies, the lusts and idolatries of the world. It has dragged from their concealments all the deceptions of the human heart, reduced them to powder and dust and scattered them to the winds.

The Word of God has power, in the hands of the Spirit which gave it, to enlighten the ignorance of the mind. The God of this world has blinded the minds of them that believe not, and hung the pall of ignorance over all the heathen world; so that men have changed the truth of God into a lie. "Professing themselves to be wise they became fools, and changed the glory of the uncorruptible God into an image made like to corrupt man."

The same Word that is able to enlighten is able to instruct, to lead us on, step by step, out of the mental and moral darkness that has enshrouded us. For we need instruction as much as illumination—"line upon line, line upon line, precept upon precept, precept upon precept, here a little and there a little. It is all found here in this treasury of truth. What is to be known of God, of ourselves, of sin, of redemption, of service, of glory, of the eternal future and its preparatory present—all this is here made known to us.

With its light and instruction, this Word of God is able to convict men. They may hide for a little season, may try to run away from the truth, as did the first sinner. But it is able to overtake the fugitive and arraign him at the bar of his own conscience. It is able to thrust him through, wound him unto death. Three thousand souls were slain by the truth on the day of Pentecost, when Peter wielded the sword of the Spirit. It was not the power of Peter's oratory that wrought the glorious victory, but the keen edge of the truth, when he showed them from the Scriptures that they had slain their long-expected Messiah. Their bitter prejudices vanished, their obdurate hearts were broken under the hammer of God's Word, and they turned for healing to him whom they had crucified. For God's truth not only convicts, but converts. It has regenerating power; is the instrument of regeneration. By it we are "Born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth forever." The Apostle James declares that "With his own will begat he us with the Word of truth." Here the new life begins, the life of Christ within us, who was himself the Incarnated Word.

Every true work of grace is wrought by the truth of God, used by the Holy Spirit. Genuine revivals of religion, that are not gotten up, but come down, are the result of preaching the truth in demonstration of the Spirit and of power. All human machinery is futile, is incapable of making one hair white or black. "Power belongeth unto God," and he makes it manifest through his Word. "The law of the Lord is perfect, converting the soul." And when the work of regeneration is accomplished, this truth is able to feed and nourish the new-born soul. We turn to this Word for sustenance, desiring the sincere milk of the Word. The child of God turns to this source of help and strength as certainly as the opening flower to the sun. We cannot feed on feelings, emotions, excitements, frames of mind. These are only passing incidents, coming and going, but not spiritual nourishment. Said the old prophet, "Thy words are found, and I did eat them; and thy word was

unto me the joy and rejoicing of mine heart; for I am called by thy name, O Lord God of hosts."

This Word of God has also keeping power. The strong Christian is the kept Christian—strong in the strength which God supplies. He stands fast in the new life, kept unspotted from the world; because he can say, "Thy word have I hid in my heart that I sin not against thee." The declaration of God is that because "The law of his God is in his heart, none of his steps shall slide." He stands on the promises; he walks in faith, and therefore walks securely. Then all Christian hearts learn the lesson of the power of God's Word, and go to it continually for strength and sustaining power, a new era will dawn in church life. Many who are feeble will become strong in the Lord and in the power of his might. This is the truth that we are giving out in our gospel tent to many who have not known it, except in corrupt and perverted forms. It is the fire and hammer with which all false religions are yet to be destroyed, and Christ's kingdom established in all the earth.—Herald and Presbyterian.

## Minister and Audience.

Despite the increasing power of the press, the dominant force in the Christian church today is the pulpit. Its influence in convincing, in molding, in training the minds and hearts and lives of Christian people is beyond estimate. For the due exercise of its influence the minister is popularly supposed to be, and is to a very large degree, responsible. This popular view of his relationship is not wrong. The pulpit is the minister's place of power. It is his throne. He is the one to determine whether its position shall be high or low, and whether or not it shall touch its audience as it ought. If he regards it as something by which he may entertain or amuse, or as a medium by which to expound his own peculiar views, or as something which he may use professionally, without, as Martineau says, the "flow of soul that is not professional," he and he alone will be held responsible for the failure that inevitably must follow. The minister therefore must have high conceptions of his position as the occupant of a pulpit in the church, and he must to the utmost of his power prepare himself heart and mind and spirit for the most efficient exercise of its functions.

But the results flowing from the contact of minister and audience do not depend alone upon the former. The audience itself has something to do in determining whether success or failure shall be the result of any single service. A celebrated actor has just been telling in the public press of the influence of the audience upon him and others of his profession. Many a "first night," he says, has been a total failure because of some special manifestation on the part of the people. Many a play has been killed almost before it was born, by the same cause. Chill, disaster, defeat have emanated from the audience whom it was the actor's desire to please. The same influence exactly may not be exerted upon the minister by those before him. He is, if he is in his place rightly, God's messenger. He has in his keeping his truth and for the time he is its exponent to the people. This therefore to some extent puts him in an attitude of independence occupied by no other speaker. Lack of sympathetic response, antagonism, it may be unexpressed but real indifference, etc., communicate themselves to him who has upon him the burden of conducting public worship. The more sensitive a man is the more emphatic is this reaction. There is a mental atmosphere that communicates itself, even as there is a material one all about us. Sometimes it imparts sympathy and help; sometimes the reverse. Everyone knows, who has experience in this public ministry, the help of a single intelligent, sympathetic, responsive face. This one multiplied by numbers will make almost the dull speaker eloquent. There are ministers who do not look at their audience. They are impeded rather than inspired. But even they will be responsive to the mental and spiritual atmosphere surrounding them to their help or to their hindrance. While, then, the minister is the chief factor in the production of uplift, or the reverse, in his relation to the audience, we who hear have reason to heed the New Testament injunction: "Take heed how ye hear." Oftentimes when there has been comparative failure we should share the blame and not load it all on him. At both ends of the line all this is "worth thinking about."—Ex.

Do not regard iniquity in your heart; if you do, the Lord will not hear you. Keep that before you always. Wait on him. Believe on him. Expect great things from him. Faint not if the blessing tarries. Pray, pray, pray! And above all, rely only and alone upon the merits of our ever-adorable Lord and Saviour, that according to his infinite merits, and not your own, the prayers you offer, and the work you do, will be accepted.—George Muller.

Difficulty, struggle, progress—this is the law. By this we conquer, by this it is that the spirit gradually obtains ascendancy over the flesh, by this we aspire to be children of God.—J. Walker.

## Messenger and Visitor

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### The Day of Rest :

ITS CIVIL SANCTION.

The recent organization in different parts of Canada of Lord's Day Alliances, with the purpose of promoting a stronger interest in the observance of the Lord's Day and of securing the enforcement of existing legislation enacted to that end, has not unnaturally had the effect of stirring up in some quarters opposition to the principle of Sunday laws designed to secure the first day of the week from the intrusion of servile labor and from whatever would destroy its character as a day of rest and quiet. Among those who have taken in hand to write against Sabbath legislation and its enforcement, there appears to be quite general agreement in the assumption that there is involved therein the absurdity of attempting to make men religious by an act of Parliament. It is argued that as the keeping of Sunday is a religious act, the Sabbath Observance Law therefore represents an attempt to make men religious whether they will or no. Thus, some one who has been writing over the signature of Thinker—though one would think he might have found a much more appropriate pseudonym—delivers himself as follows:

"'Whatever is not of faith is sin.' This is Scripture and it may be assumed that every person claiming to be a Christian believes in it. All such will admit, therefore, that it is better that a person should not perform a religious act at all than to perform one without faith. 'Without faith it is impossible to please Him,' to whom every religious act is performed. Without faith any religious act is but a piece of sham and hypocrisy, mocking Him by whom faith has been ordained. And yet, plain as is this truth, vast multitudes of religious people in this land today are working diligently for the enactment and enforcement of laws to compel people to perform a religious act, to observe Sunday; causing them to perform the act without faith; compelling them to commit sin!"

Such argumentation as this will no doubt find acceptance with persons whose desires or supposed interests lead them to seek a reason for violating and opposing the law which sanctions a day of rest, but it does not require a very acute mind to perceive that the alleged thinker has constructed his major premise out of his own imagination, for the observance of Sunday, as far as the law compels such observance, is not a religious act at all. If the law enacted that men should go to church, that they should sing psalms or hymns, repeat prayers, listen to sermons or engage in any other act of worship, there would then be some ground for the assertion that the object of the law is to compel men to the performance of acts which can be acceptable to God or of value to themselves only as they are acts of faith and free-will. But as everybody knows, the law does nothing of the kind. The people are as free under the law to go to church or not to go, to read the Bible, to pray, to sing praises, to preach and listen to sermons or not to do any of these things on the first day of the week as on any other day. In short, the laws respecting the observance of the first day of the week in this country do not at all interfere with the liberty of the people in respect to worship. What the law does is to provide for a day of rest and quiet, forbidding therefore whatever, in the way of work or amusement, would interfere with its being observed generally by the people as a day of rest or quiet recreation, and, by the very large number of people who desire so to observe it, as a day of worship.

If it is asked why do we have Sunday laws and what is the ground of justification for making the first day of the week a rest day by legislative authority, we answer that we have these laws for the same reason that we have other laws, because they are believed to be good and wholesome in their effect, and the justification of their existence and enforcement is the popular will. There is, as we believe—and as probably a large majority of the people of this country believe—excellent reasons why the first day of the week should be observed

religiously, but such observance to be of any value must be an act of faith or at least of obedience to parental authority. The civil government has no right to compel the observance of the first day of the week on the ground merely that the Jews were commanded to keep holy the seventh day and that the religious observance of the first day of the week is as obligatory for Christians as such observance of the seventh day was for the Jews. But the civil government has a plain right to enact and enforce laws which are in accordance with the popular will, provided always that such laws do not outrage the moral sense of any section of the people by commanding that which they cannot conscientiously perform. And of our Sunday legislation we believe it cannot be successfully maintained that it requires any man to violate the dictates of his conscience.

In saying what has been said above, it is of course not meant to assert that our Sabbath legislation is founded upon mere popular caprice. It is, like other laws, founded upon principles which have commended themselves as true and wholesome to a sober, intelligent and predominantly Christian people. But that which gives these principles authority as civil enactments is the will of the people acting through properly constituted legislative channels. The existence of our Sunday laws then does not signify that certain religious views or behests of ecclesiastical authority are being imposed upon the people of this country whether they will or no, as such writers as "Thinker" would have us believe. It means that the people of this country are generally agreed in the desire to have the first day of the week kept sacred as a quiet day of rest, because they believe that it is an institution which, in one way and another, contributes vastly to the common welfare of the people.

If we ask why the people want the first day of the week kept from the intrusion of servile toil and other disturbing influences, the answer is not one but many. Those who labor constantly with hand or brain want the day as a respite from incessant toil. Some value the day for its opportunities of social or intellectual culture. The devout Christian not only values Sunday as a day of rest, but holds it sacred as the day of his Lord's resurrection and regards it as above all price for the opportunity which it affords for worship and for the promotion of religious truth. If any one believes that the Christian Sabbath is not a good and wholesome institution, worthy of being protected by civil enactment, it is of course his privilege to convince the people and the government of their error if he can, but so long as our Sunday laws remain on our statute books as an expression of the popular will there would seem to be the best of reasons for their enforcement.

### Here and Hereafter.

Does death end all? . . . If a man die shall he live again? For many ages human philosophy has been wrestling with such questions and without finding any satisfactory answer. For the ancient philosophy said "It is not in me," and the modern scientific philosophy says, "It is not in me to satisfy the eager questioning of men in respect to a life beyond the grave." "It may be," say the wise men, but we have no sure word, we cannot tell." But that is not the answer of Jesus Christ. With him there is no doubt; his teaching is clear and positive. Death does not end all, and the man who dies shall live again. Those who enter the gates of Death do not cease to be, but continue to live a conscious existence of bliss or pain. The good man dying lives again. So also it is with the evil man. The rich man dies, and amid pompous ceremony his remains are given costly sepulture: the beggar dies, and his despised body is thrown into a pauper's grave, but that does not end all with either of them. For according to the teachings of Jesus death is an incident, not a finality, in human existence.

The parable of the Rich Man and Lazarus, which forms our Bible lesson for this week, teaches also very clearly that a man's status and happiness in the world to come are not determined by his outward circumstances here. Death makes short work of purple and fine linen and sumptuous living. So it does also of rags and hunger and all physical miseries. These facts are so true, so obvious, that we ought never to be in any danger of ignoring them

or the great consequences which for a life beyond hang upon them. And yet how true it is still that man considereth the outward appearance while God looketh upon the heart. The rich man clothed in his purple and fine linen, living in his palace with his luxurious table, his retinue and equipage, and all the material accessories to that life of mirth and splendor which he lives every day, seems to human vision and to human judgment worthy of vastly more consideration than the beggar, helpless and diseased, who is laid daily at the rich man's gate in order that his wretched life may be sustained by the refuse scraps of food which might be thrown to him from the rich's table. But some day death will come to these men and it may make a great change in their condition. In the twinkling of an eye the change comes. The beggar's rags and wretchedness, and all that makes his life hard and bitter, are gone, angels are his ministers and his home is in the mansions of the blest. Just as suddenly and inevitably the change comes to the rich man and he who revelled in pleasure and luxury, finds himself instantly stripped of all that had won for him consideration in the eyes of men and doomed to hopeless woe.

Of course we are not to understand the parable as teaching that a man enters into happiness in the next world simply because he was poor and despised and physically miserable in this, and that a man is consigned to perdition, simply because he was rich and honored and in possession of the good things of this life. But the parable does teach that one may live here in a condition of the most abject poverty and wretchedness, and still be a child of God and an heir of the kingdom of heaven, and that on the other hand, a man may have all that wealth can purchase in this world, and find himself in a condition of abject misery as soon as he shall leave it. The beggar was saved not because he was a beggar, but because he was a child of God. It is doubtless not without significance that the beggar is called Lazarus. It is the only instance in which our Lord gives a name to a character in a parable. Lazarus is the Greek form of the Hebrew name Eleazar, which means, "God a help" or "God is help," signifying therefore one whose trust is in God, or one who has obtained help of God. It is the man who turns to God in repentance and faith that is helped and blessed, whether he be beggar or prince, and the man who does not so turn to God and receive help, whether prince or beggar, must remain eternally unblest. A great deal is heard in these days of the need of bettering the condition of men physically, mentally and socially. The effort to bring about better conditions in these respects is certainly worthy of the sympathy and co-operation of all, but it is vital to consider that according to the teaching of Jesus, comparatively little has been done for a man by improving his worldly condition, even though he should be clothed with purple and fine linen and fed on the fat of the land, if withal he has not been brought to know and trust in a divine helper and Saviour.

There are two other thoughts of great importance in connection with this parable; but which can be dealt with only in the briefest way here. The parable seems to teach plainly the hopeless condition in the world to come of those who in this life neglect the opportunities of salvation. The lost man who seeks relief from his consuming pain, is informed that between him and the abodes of the blest a great gulf is fixed and that no ministries of mercy can reach him. He is bidden also to remember that he had his choice and determined his own destiny. He sought the things that seemed good to him. The wealth which he might have used in gracious ministries and thereby laid up treasure in heaven he squandered on himself, and now his wealth has perished and there are none to receive him into everlasting habitations. . . . The other thought is, that men who have the Bible are under all the responsibility which a full knowledge of the truth imposes. Those who would not recognize and obey the voice of God speaking to them through the Old Testament Scriptures, would not hear though one went to them from the dead. For the people of this day the assertion becomes even stronger. If not only Moses and the Prophets but the Lord Christ himself fails of a hearing, by what means shall men be brought to hear and obey the voice of God?

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Although c some time th the Maritime columns, esp the sympathy to a summon came to Nel vacated on a The church l able to get hi cide not to re

## Editorial Notes.

—The Congregationalist says that Dr. John G. Paton, who was taken ill last September while holding meetings in Canada, is in Glasgow, Scotland. While he was benefited by his voyage, he is compelled to give up public speaking but expects to continue to help the mission in the New Hebrides by his pen.

—Many readers of the MESSENGER AND VISITOR will doubtless feel obliged to Mr. Morse for the lucid and excellent review of Dr. A. H. Strong's book, which we print on another page. As a thinker Dr. Strong is vigorous and original. He is also devoutly reverent and thoroughly Christian in spirit. His positions and arguments, as Mr. Morse shows, will not always command the assent of the thoughtful and independent student, but such students will doubtless obtain large benefit from a careful consideration of his views.

—We have on different occasions made mention of the benevolent and Christian work which is being undertaken in connection with the missionary operations of different denominations on behalf of the lepers of India, and of other parts of the world. An article by Rev. Mr. Lafamme of the Canadian Baptist Mission, giving an account of the Kellock Home for Lepers, recently opened at Ramachandrapuram, India, will be found upon our third page, and will doubtless have many interested readers. This is a work which must appeal strongly to the sympathies of people who live in a Christian land, and to whom Christianity has brought deliverance from so many ills, both physical and moral, with which the masses of India are afflicted.

—It is not a matter of indifference what a man thinks and what he believes, for thought and belief influence conduct and character and destiny. It is therefore of immense importance that one shall think rightly and believe the truth. But it is certainly of not less importance to consider that apostasy from the faith manifests itself in living as well as in thinking. For men to subscribe to and solemnly proclaim their unreserved adherence to the most strictly orthodox standards counts for nothing, if without their lives are heathen rather than Christian. The profession of a man's faith consists not merely in what he says in the church, but in what he does in the world. The man whose social or business life evinces an habitual disregard for the precepts of truth and righteousness, is really denying the Christian faith, whatever may be the profession of his lips.

—It has been truly said that when each one of us comes to read his own life's story as God sees it, and as an all-knowing mind would write it, it will be a far more wonderful story than any men have ever seen in print. "Every religious life if we could tell it all, would be just as marvellous as the life of David or of Paul. We have been led we know not how. Our best thoughts have been fashioned in darkness and mystery. Our aspirations and hopes, our repentances and regrets, convictions and conversions have come from secret touches of God, and quickening of his spirit manifold and most mysterious. Our lives have been shaped not as we planned but as God disposed. It is a wonderful thing that we are Christians; that we have kept the faith; that we have resisted evil; that we have not been dragged down by our dead selves. It is because God has worked in us throughout both to will and to do of his good pleasure."

—The death of Professor Max Müller of Oxford, which occurred Oct. 28th, removes one of the world's most eminent scholars. He was by birth a German, and while yet a student in the University began to devote himself to those oriental studies in which he was to achieve so great distinction. The mark which he had made in those studies led to his being called while yet a very young man to Oxford. His first volume of the Rig Veda, the sacred hymn of the Brahmins, was published in 1849, when he was only 26 years of age. Professor Max Müller was distinguished not only by great thoroughness in the department of study which he had made a specialty, but by a breadth of scholarship and of sympathy with general affairs which is not common in those who attain to eminence as specialists. He is described as a man of winning personality, and his recently published "Reminiscences" show that he held friendly intercourse with many of the eminent men of his time.

—The Rev. Charles Merle d'Aubigné, now in the United States in the interests of French Protestantism, regards the political condition of France as full of hope. President Loubet is popular and respected, the Waldeck-Rousseau ministry is strong, and a thrifty peasantry affords a basis for economical prosperity. In religion there is a pervasive interest manifesting itself partly in a quickened interest on the part of the Roman Catholic clergy in the concerns of the people, and partly also in a desire on the part of the people to know some other form of Christianity than that of Roman Catholicism. Hence the large demand now made for Protestant missionaries and pastors. There are, however, only six hundred thousand Huguenots in France out of a population of thirty-eight millions, while the Roman Catholic church has sixty thousand regular clergy, fifty thousand male members of religious orders and a hundred and forty thousand Sisters of Mercy, while one-tenth of the landed property of France is held by the religious orders, their holdings being valued at two billions of dollars.

## Letter From British Columbia.

Although out of your constituency I have felt for some time that as one who so long lived and worked in the Maritime Provinces I should report myself in your columns, especially as Baptist work in these parts has the sympathy and support of your churches. In answer to a summons by telegram in the latter part of March, I came to Nelson, B. C., to supply for a time the pulpit vacated on account of ill health by Bro. C. W. Rose. The church hoped for some time that they would be able to get him back, and were sorry that he had to decide not to return. He was loved and respected by many

outside of the church as well as the members. Nelson is a beautiful city on the mountain side with a fine lake along its base. Although the city is but a few years old it is substantially built with beautiful and commodious homes, and large places of business. The population is estimated at six thousand, the city is provided with water and sewerage systems, gas and electric light plants, electric street railway, etc. There are no roads out of Nelson, all travel in and out being either by steamer or railway, so as there is no place to drive except on the city streets or up the mountains to the mines, there are very few horses kept by private parties for light driving. The steep grades of the streets are not attractive to bicyclists so they are few. The lake affords one of the favorite means of exercise and recreation, so the boat houses are well stocked with nice boats and are liberally patronized. Although but a few years ago building and city work went on Sunday and the shops were open on that day this has almost completely changed, even the barber shops are closed on Sunday, but I fear that quite a business is done with closed doors by the saloons. The city is supplied with Presbyterian, Methodist, Episcopal, Roman Catholic, Baptist and Congregational churches. The latter is the last comer having started their services in the opera house this summer, and now have a fine meeting house nearing completion. We have about the largest and pleasantest meeting house in the city, although we are not yet the strongest body. Others who came earlier built when the city was smaller, and have had to enlarge so that their houses are of awkward proportions. We have recently changed our lighting from electricity to gas, which gives us a better light at reduced cost. Our church contains quite a proportion of consecrated and talented members, but it has been passing through a time of trial which has greatly hindered growth and advancement. Happily, however, the clouds are clearing away, and I believe that all will be prepared to so take hold of the work, that when our energetic brother, J. B. Morgan, assumes the pastorate the first of December, a new era of prosperity will come and great progress be made. My family came out here the last of May, and we have greatly enjoyed living here for the last five months. On the first of November we leave for Lethbridge, Alberta, where we hope to be able to establish a Baptist church, having felt called to the West to commence new work in some of the numerous towns where our cause, the Lord's cause we believe, is not now represented.

Will be glad to have the MESSENGER AND VISITOR and other friends note the change in our address. This letter is already sufficiently long, but should you desire it I would be pleased later to give you some further account of this part of the interior of B. C., which I have quite largely travelled over this summer, as well as the new field we are to try and work. G. J. C. WHITE.  
Nelson, Oct. 24th, 1900.

## New Books.

Manual of Christian Theology, by Alvah Hovey, D. D., LL. D. New York: Silver, Burdett and Company.

Ex-President Hovey has been recognized for many years past as one of the ablest of American theologians. He is strong both as a scholar, as an analytical thinker and as a teacher, and any work on the subject from his pen is sure to merit the close attention of all students of the most exalted of the sciences. This revised edition of The Manual of Christian Theology embodies the results of the ripest thought of its author upon the great subjects with which it deals. It may be said to comprise the winnowed and compressed substance of the author's teaching, for he tells us in a preface that it has been his hardest task to bring into the compass of a volume of 470 pages what he had written in *extenso* for his own satisfaction. But the lucidity of the author's thought and style make it easy for the reader to follow him in spite of the condensation, and especially so as in this revised edition technical language has been as much as possible avoided in speaking of theological questions. The whole subject is discussed under six general divisions, namely, GOD: MANKIND: JESUS CHRIST, HIS PERSON AND WORK: CHRISTIAN LIFE: CHRISTIAN SERVICE: ISSUES HEREAFTER. Dr. Hovey stands, as is well known, in the ranks of the conservative theologians. He has not been insensible to the drifts and tendencies of thought and belief around him. But while he has had a judicial ear open for what the advocates of a newer theology are saying, he has not seen reason to modify his belief and teaching in essential particulars, for, having compared the old and the new, he holds that the old is better. Those therefore who accept this manual as a guide for their studies in theological subjects will not thereby be putting themselves under any temptation to forsake the old path.

The Spirit of God, by the Rev. G. Campbell Morgan, Toronto: Fleming H. Revell Company. Price \$1.25.

The author of this book was for a time associated in evangelistic work with Mr. Moody, who placed a very high value on Mr. Campbell Morgan's preaching. His sermons at Northfield during the past and previous summers have been regarded as strong and helpful. Mr. Morgan is not only an eloquent and effective preacher but a scholar and an author of considerable merit. Among his previously published works are "Life Problems," "The True Estimate of Life," "God's Methods with Man," etc. The work now under notice deals with its subject quite elaborately, and while the theory presented of the office and operation of the Holy Spirit seems to us in some respects mechanical and arbitrary, it contains much which should be found practically helpful to the Christian life. The parts of the book dealing

with the relation of the individual, whether as unbeliever or believer, to the Holy Spirit are especially impressive and instructive.

China's Only Hope. An appeal by her greatest Viceroy, Chang Chih Tung, Viceroy of Liang Hu. With endorsement by the present Emperor, Kwang Su. Translated by Rev. S. I. Woodbridge. Introduction by Rev. Griffith John, D. D. Illustrated, 12mo, Cloth, 75c. Toronto: Fleming H. Revell Company.

This is really a remarkable book. To everyone who is striving to obtain a correct apprehension of the Chinese problem it is a book of exceeding interest and value, as showing how the problem appears to the eyes of one of the most able, intelligent and progressive men of the Chinese Empire. The portrait of Chang Chih Tung which appears as a frontispiece, indicates a man of large intelligence and force of character. He is a man of eminent scholarship, and a fine stylist, "from a Chinese standpoint, a man possessing also, as his book shows, an extensive acquaintance with the affairs of the Western world and a high appreciation of the modern civilization. Chang Chih Tung is often called pro-foreign, but the word is not accurately descriptive of the character and attitude of the man. For while he appreciates the value of modern ideas and methods in reference to the promotion of popular intelligence, military strength and national greatness, "Chang Chih Tung is" as Dr. Griffith John says in his introduction, "a Chinese to the backbone. To him there is no country like China, no people like the Chinese, and no religion to be compared with the Confucian." His criticism of the Westerners is severe, and though containing much truth is sometimes prejudiced through insufficient knowledge. When the distinguished author comes to speak of Republics and Parliamentarism—of which he will have none—he betrays a measure of that ignorance of modern civilization which he elsewhere deplores as existing so generally among his fellow countrymen. The hope of Chang Chih Tung for his country, lies fundamentally in the cultivation of national strength by the promotion of popular intelligence through ideas and methods which are abreast of the age. In the Chinese education there is much which he would retain, but much also which is out-worn, effete and worse than useless. He sees that his country perishes through lack of knowledge. The complacent ignorance and stupidity of her people place her at the mercy of foreign nations. If China is to avert utter disaster she must add to the curricula of her schools the modern education, and she must educate her people through schools, newspapers, the translation of western books and other educative processes. The nation must develop military and commercial power which shall place it in these respects on a plane of equality with other nations. It is said that the book has been very widely read in China, and that indirectly it has been an important factor in bringing about the present situation in that country, since the *coup d'état* which involved the deposition of the Emperor, the placing of the Empress Dowager upon the throne and the Boxer uprising, may be regarded as a revolt against the policy of the Emperor as indicated in the book of his favorite Viceroy. "The Hope of China" is a book which we cordially commend as worthy the attention of all who feel an interest in the great Eastern problem.

## Literary Notes.

Good Cheer: A monthly magazine for cheerful thinkers, made its initial appearance on Nov. 1st inst. Its editor or "redactor," is Nixon Waterman, and its publishers, Forbes and Company of Boston. The first issue of Good Cheer seems fully to justify its name and its existence. Its contents include "Poets who were laughed at," by Ezekiah Butterworth; "The Value of Mirth," by Opie Read; "Pessimism, its Cause and Cure," by Edgar P. Burns; "Which Hand," by Joe Cone; "A Doctor's Story," by Sterling Elliott; and "Redactional Radiations," by the gentleman who "redacts" the magazine. "Good Cheer" is small in size, but its paper and type are of the best. The price is \$1.00 per year, ten cents per number.

A department of Biblical study that has never received its merited attention, is the sacrifices of the Old Testament. This has arisen, not from any lack of appreciation for these fulfilled ordinances, but because of a general conviction that their significance is too difficult of access. There has been produced an extensive literature bearing on the subject, but much of it now can be considered only of historic interest. What is needed is something of a more popular character, that would translate the symbolism of these ancient institutions into the life and thought of the present day. It is this that is aimed at in a volume about to be published by William Briggs, entitled "Old Testament Sacrifices." There is shown first of all the universal necessity of sacrifice, and then the leading sacrifices of the Old Testament are examined in succession for the permanent instruction they were intended to afford. In the closing chapter, the sacrifice of Christ is expounded to the light of the preceding discussion. The author of the work is Rev. D. McKenzie, of Toronto.

A volume entitled "The Making of a Christian," from the pen of Rev. John Maclean, Ph. D., author of "The Indians of Canada," and other works, is about to be issued by William Briggs. In it the subject of holy living is dealt with in a simple and popular and yet thoughtful and deeply spiritual style of treatment. Such chapters as "The Music of the Will," "The Art of Pleasing God," "What to Let Go," "Reflectors of Christ," etc., are suggestive of helpful reading. Its teaching survives the Keswick movement in a new setting.

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

### Saying "If" to God.

BY THORN.

"I just tell you," he said, and a drawn, ashen look overspread his usually bright face. "It doesn't seem to be any use. I have tried honestly, and as hard as I know how, to exercise faith in God. I have tried to do his work, and for several years have had no other plan than to fit myself for the work to which I believed he had called me. But I never have had any satisfaction in Christian work. It has always been a drag. The truth is I never have done anything till I was just compelled to. I should like to be what I ought to be, and to do what I ought to do, but I can't keep up this struggle always. I must do something that I can do freely and with some satisfaction."

His voice was husky as, after a pause, he continued: "I've about made up my mind that if I can't get straightened out, and see things differently, by vacation, I will take myself away where nobody knows me, and turn my attention to other lines of study, and go into the law, probably."

There was a moment of silent struggle for self-control, and then he added, turning to go: "I do wish I could get right."

"Wait," said his friend. "Sit down here and look at this picture with me. Let me tell you what I see."

"I am looking about fifteen years into the future. It is evening, and I see a gentleman sitting alone in his library. Time has not made any very marked change in his appearance. He is still young and more handsome than ever. I have a feeling that it is something other than time that has added firmness and inflexibility to certain lines in his face, and his glance, instead of reminding one of mellow sunshine, carries just the faintest suggestion of steel, or something cold and hard. The smile has grown slightly mechanical, and is almost always in place and properly adjusted, except on the rare occasions when it is displaced by a frown. Somehow it is not a pleasant face to look at then."

"But there is no doubt that he is a prosperous, successful man. Everything about him speaks of culture, refinement and plenty. Indeed, in the past fifteen years his career has been remarkable. He has rapidly risen to eminence in his profession; he has made friends by the hundred; his business ventures have been unusually successful, and there are congeniality, love and peace in his home."

"But tonight, as he sits in the dim half light, something has, unbidden, touched a hidden spring in his memory, and involuntarily he has wandered into halls which, from choice, he seldom enters. He lives over the sacrifices and struggles of his student life. An expression of mingled pity and contempt passes over his face as he thinks of his religious conflicts, and he fain would hurry on to other scenes; but he seems powerless to resist the spell that is on him."

"He feels, with a curious sensation, the echo of that early pain, and is conscious that he is glad it is past. He moves slowly down the corridors, till he pauses insensibly at a day when he, with the arrogance of which only a human being is capable, stood up and offered conditions to the living God. He remembers how he said: 'If I can find some satisfaction and pleasure—a reasonable degree—in doing God's work, I will serve him.' Receiving no answer other than what is written, and feeling no thrill of joy as a reward for his self-abnegation (?), and as an earnest of future felicity, he turned on his heel, saying: 'Very well; I know where I can find satisfaction and success!'

"And he is a little inclined to congratulate himself at this point, for he has enjoyed his work. True, there have been times when he vaguely wondered whether success were worth half the price paid for it, and whether there were ever a draught so sweet that it had no bitter dreg; but, as the world goes, he has been a happy man."

"But tonight he sees again the look of anguish that came into his mother's face when it dawned upon her that he had actually turned his back on God. He hears again the groan that escaped his father's lips. He remembers that two of his brothers followed him out of the church and into the world; that one of them thus loosed from his moorings, suddenly developed reckless tendencies, and years ago lay down in a drunkard's grave. He remembers that a score of schoolmates who had looked upon him as a model had also followed him away from God, and some have made desperate shipwreck of their lives. Others are drifting still among the fog banks, while some have turned all the force of their splendid endowments to the destruction of the faith once delivered to the saints."

"He remembers how, as the years have passed, young men and young women have been wont to reply to their parents, pastors or teachers, who urged them to seek salvation: 'Don't talk to me. There is Mr. Clinton, who isn't a Christian, and you know he is better than nine-

tenths of the church members. If I can be half as good as he, I shall not need saving!'

"He recalls the hundreds of opportunities he has had to point men to a Saviour whom, he is still persuaded, the world needs above everything else, and to use the power of his magnetic personality for God, but his soul has no 'pleasure' in it. As he sits there tonight, what do you think all his 'satisfaction' and success are worth to him?"

"It is from no thought of his own soul that the veins are knotted in his forehead and his hands convulsively clench. That has given him no concern since the day when he unconsciously, yet deliberately, bartered it for 'satisfaction.' What do you think he would give tonight in exchange for the souls that have been lost through him—all this price that he has received for his own soul?"

"Ah, yes! This price multiplied by a hundred—a million—if he could. How contemptible tonight is the sound of the word 'satisfaction' and 'enjoyment!' How empty is honor, how hollow is fame!"

The low voice ceased; there was silence for a few moments; then rising, he quietly said. "Thank you, Mrs. Ward: good night," and he was gone."

Out in the fast-gathering darkness his hot cheek was fanned by the frosty December air, and he walked with rapid, nervous step, and Mrs. Ward, listening till the last footfall died away, could only pray and tremble. She had watched the struggle with an aching heart for weeks. She had seen the last trace of boyishness fade out, leaving a man's face, marked with a degree of strength and force of which she had not supposed him to be possessed. And now the struggle had reached its climax; he had deliberately declared the alternative, and he was not one to dally with a decision. No wonder she trembled; no wonder she prayed."

Three days later they stood for a moment side by side at the close of an evening service in the church. Speaking in a tone intended for her ear alone, he said: "I can't quite make up my mind to give up my Sunday school class, Mrs. Ward."

"I am very glad," she answered earnestly, and they passed on. Still, it was with some anxiety she glanced toward the corner which his class was wont to occupy, on the next Sunday morning, and it was with a sense of relief and profound thankfulness that she saw him in his place."

Vacation passed and still he was at his post. Teachers and fellow students accounted for his unwonted gravity and quietude by noting the fact that he was carrying a very heavy course in school. Such close application was enough to sober anybody. Only Mrs. Ward guessed that the Christian's cross, borne so quietly and unflinchingly, was studded with spikes which galled to the very bone. Only she read in his face the determination, "Though he slay me, yet will I trust in Him."

Commencement came, and Carl Clinton, having received his well-earned diploma, went out to take his place in the world. For a time occasional letters kept his friend informed as to his whereabouts and labors, and then, not because they lost interest in each other, but because the lives of both were very busy, this desultory correspondence ceased, and Mrs. Ward heard only indirectly and infrequently from the young man, for whom, nevertheless, she often prayed."

The years crowded with activities and crowned with blessings, passed rapidly, and one Sunday morning found Mrs. Ward in the beautiful college town in which Rev. Carl Clinton was a pastor. "I'm so glad," she mused, "that I shall see 'the laddie' again. Why, I believe it is fifteen years since he graduated at Afton, and I have not seen him once in all this time! He must be greatly changed."

The low, throbbing, worshipful notes of the voluntary had just begun when the pastor appeared through the study door and took his seat in the pulpit. Mrs. Ward was scarcely prepared for the face on which her eager eyes rested. He certainly did not look fifteen years older than when she last saw him, but a subtle change had taken place. Was he handsomer? No, that did not express it. Rather, the face had grown beautiful. The lines that had once vaguely suggested sensuousness and self-esteem had disappeared; all the old unrest was gone, and a wonderful expression of purity and tranquility had come instead. A strong, fearless face, but a wonderfully calm one. "It is not the calm of the shallow brook or the stagnant pool," mentally commented Mrs. Ward "but the calm of the great deep after the winds have exhausted themselves in the effort to stir the last drop at its lowest depth."

There was a note of solemn joy in the minister's voice as he announced his text that morning. "The eternal God is thy refuge, and underneath are the everlasting arms." It was not a great sermon that followed, but Mrs. Ward observed that the individual attention of the large congregation was given to the simple, fervid discourse. The transitoriness and instability of all things earthly and human were contrasted with the strength

and stability of things eternal. Among the young men in the gallery several pairs of eyes were fixed upon Mr. Clinton with an intense gaze, as he spoke of the doubts and questions which sometimes steal peace out of the heart."

"Child of God," he said, "perhaps you think your surrender to God is complete, and yet there is unrest. Wretched and hungry for the joy of which you have dreamed, and have read in his Word, have you almost said, 'I can bear this no longer. If he answer not, with joy I shall give up?' Oh, brother, do you not see that this is unbelief? Do you not see that you have suspended yourself in God's universe on an 'if'? Do you not remember the time when you said, 'If God will save me I will give myself to him'? But do you not know that before you could be saved you were obliged to reverse your proposition—you gave yourself to him and he saved you? Because all the power and all the future are his, he alone has a right to that word 'if.' He has said, 'If thou wilt, I will.' It remains for you not to offer new conditions to the Infinite God, but to meet his conditions; and just as you once said, 'Lord I believe,' knowing that belief involved obedience, say now, 'Lord, I obey,' without any reservation. Joy in Christian activity, like joy in all other phases of life, comes not for the demanding or the seeking. So long as it is an end it eludes the grasp, like the rainbow's gold. It is only when self is lost sight of, and Christ is all, that the joy of service overflows the being. Joy, like patience and meekness, is the fruit of the Spirit. Surrender to the Spirit, abide in him, and, in due season, the fruit will appear in your life. Withdraw your conditions; ask God to forgive you for offering him an alternative; let go your 'if,' and fall. The everlasting arms are underneath. Who falls on God can not be bruised or overwhelmed. Let go, and—fall."

Mrs. Ward glanced again toward the gallery, in time to see the sudden dimming of a pair of eyes, and the sudden flushing of pale cheeks, and knew that one young man, at least, had received a message."

Next day she sat in Mr. Clinton's study and listened while he told modestly, yet frankly, of his labors and successes; of the hundreds who, through him, had believed; of his unusual success with young people, and the large number of young men who had, through him, been led to give themselves to active Christian endeavor. Not boastfully did he speak, but to this friend who had known his conflict, he spoke without reserve and with a glowing face."

"I see," she said at last, "you have found 'satisfaction.'" A look of pain swept over his face. "Do you not know, Mrs. Ward," he replied, "I never think of those dark days without a feeling of humiliation and shame for my unbelief and obstinacy. But"—and his face was suddenly transfigured by a rare smile—"the Lord had a merciful purpose in suffering me to wander so long in the wilderness, in sight of the bubbling springs of joy, yet not believing them to be a mirage. That very experience has enabled me to understand, sympathize with, and consequently help many a young fellow who was unconsciously saying 'if' to God."

"That we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God," quoted Mrs. Ward.—Journal and Messenger.

### How Donald Won His Epaullets.

BY MARY L. C. ROBINSON.

Donald Graham's father was a major of militia, and when the United States declared war with Spain, he set out, at the head of his men, for the Cuban battlefields. They were very sad at home the day he went away, for there were only the three,—Donald, his father and his mother. Major Graham held Donald close, and said, "Good-by, my little man. You must be very brave, because you are a soldier's son; and take good care of mother."

"I will, papa; and you shall be my commanding officer, and send your orders when you write. Of course a major's son must be brave!"

To keep this promise meant hard work trying for Donald. He was only six years old, not at all fond of rough play, and very much afraid of the dark in the house and the moonlight out of doors. It is strange, but when he first saw the moon, as a baby, he cried with fright, and, from that time, hid his face and clung to his mother's hand if they went out on moonlight nights, and, when he went to bed, must have the window-shades drawn, if the moon could shine in at the windows."

Major Graham wrote long letters home from Cuba, and always sent messages to his small son. Once, when his mother had written how the little fellow marched off alone to bed one evening when she had company the postman brought a letter addressed to "Corporal Graham." It was only a note, saying that private Don-

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The Young People

aid Graham had been promoted to the rank of corporal for personal bravery, and was signed "Major Robert J. Graham, U. S. A." Donald was very proud, especially when his mother made for him a small military suit, with the badge of the corporal upon the sleeve.

One night, Mrs. Graham was awakened shortly after midnight by a sudden illness. See was suffering greatly and tried what remedies were at hand, but grew worse instead of better.

He did not sleep as soundly as children usually do, and answered at once, "Yes, mamma; is it time to dress for breakfast?"

"No, dear, but mother is very, very ill." "I am so sorry," said the little fellow, sitting up in bed; "can I get you a glass of water?"

"No, thank you, but I am afraid," Corporal," said his mother, trying to smile, "that you will have to dress and go down to Dr. Strong's, and tell him to come at once."

Mrs. Graham had raised the window-shades after Donald had fallen asleep, and the moonlight shone brightly into the room. The little corporal shivered, and said, "Couldn't Hannah go with me, mamma?"

"It is too bad, dear, but you know Hannah went home yesterday afternoon, and will not be back until morning. But perhaps I can wait—"

"Oh, no, indeed, mamma," said Donald beginning to dress very fast. "It is only three blocks. I can go in just a few minutes."

He was soon ready, and, kissing his mother, bravely ran down the long, dark stairway, through the hall, and out the front door, taking the latch-key that he might let himself in again.

The dreadful moon was shining brightly, and the poor little corporal felt very much like running back and hiding in his own little bed, but the thought of his sick mother gave him resolution, if not courage, and he hurried steadily on.

In one place, there was a large vacant lot to be passed, and close to the road Donald saw something moving in the bushes. His heart thumped so it seemed as if it would burst the buttons off his little reefer; he thought of his mother and his commanding officer, but he could not bring himself to face that awful object.

Suddenly he remembered the verse from the Psalms that he had learned that morning, and repeated aloud, "What time I am afraid, then will I trust thee," he marched bravely up to the mysterious creature. He almost laughed aloud when he saw it was only Deacon Griggs' white cow feeding in the moonlight.

He pulled the bell hard several times before Dr. Strong popped his head out of the window and called sleepily, "who's there?" When Donald had told his errand, the doctor said, "Wait till I get my clothes on, little man, and you can go back with me."

Donald wished that he might, but said, bravely, "Oh, no, doctor! I have to take care of mamma, and she might need me," and he set off, running as fast as his legs could carry him.

The way home did not seem so long; he grew very brave, and even looked the white cow and the dreadful moon full in the face. The doctor soon relieved Mrs. Graham's suffering, and, in about a fortnight, a small box came by mail to "Lieutenant Donald Graham."

The box held a small pair of epaulets and a note from Major Graham, saying that Corporal Graham had been promoted to the rank of lieutenant "for gallant behavior and faithful performance of duty," and when Mrs. Graham fastened the epaulets upon the shoulders of Donald's military coat, the little lieutenant felt brave enough to face a whole sky full of moons.—Sunday School Times.

Took Her to be a Governess.

People are very apt to believe that fine feathers make fine birds, and that if they see men or women surrounded by the external marks of affluence they have a good social position—a deduction which in nine cases out of ten is a mistaken one.

This is especially the case on the Continent, and Americans who lack worldly wisdom are often taken in by showy fellow travellers who in the end prove anything but desirable acquaintances, although they may succeed in palming themselves off on our credulous countrywomen as personages of rank and position.

On the other hand, shabby people often turn out to be persons of consequence.

"My dear," said a kindly American matron to her daughter, noticing the weariness of a plain looking little old lady travelling with a young girl in the same compartment as themselves, and having the appearance of a governess, "ask that lady if she will take this air cushion for her back. I am sure that it will rest you," she added pleasantly.

The civility was accepted, and a conversation followed which confirmed the American in her supposition, as the old lady spoke of having come to Italy to show her young charge the famous pictures by the great artists. On their arrival at Florence they lost sight of their fellow travellers, but a day or two afterward, in the Uffizi Galleries, Miss S— exclaimed: "Mamma, there is your nice old governess with her pupil! Suppose we go and speak to them?" Their salutation was returned graciously, and as the supposed governess proved to be a delightful critic they made the rounds of the pictures in her company, and when they were about to leave Mrs. S—, as a sort of recognition of her services, invited the governess to bring her pupil to luncheon at their hotel, an invitation which was declined with thanks.

"Perhaps you will let us join you to-morrow," persisted Mrs. S—, who recognized what an advantage it was to her daughter to have such an intelligent woman to discourse on the technique of the various painters.

"I am sorry," answered the instructress, a little stiffly, "but our plans are too undecided. But," she added, civilly, "I hope we shall meet again somewhere." As she neared the door a liveried footman who had been waiting with some traps hastened to call a carriage, and the valet de place, who was in attendance on Mrs. S— and her daughter, came up with an air of importance.

"Zat is ze English Duchess of A—," he announced, "and ze young demoiselle is ze Lady Margaretta B—, her granddaughter."—Ex.

EDITOR,

J. W. BROWN.

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—A Decision for Christ. Luke 14: 25-33.

Daily Bible Readings

Monday, November 12.—Psalm 37: 1-22. Worry not over evil-doers, (vs. 1.) Compare Prov. 23: 17.

Tuesday, November 13.—Psalm 37: 23-40. A life-long observation, (vs. 25.) Compare Job 15: 20-23.

Wednesday, November 14.—Psalm 38. My hope under persecutions, (vs. 15.) Compare Ps. 39: 7.

Thursday, November 15.—Psalm 39.—Bridle the mouth, (vs. 1.) Compare Ps. 141: 3.

Friday, November 16.—Psalm 40. "Thy law is within my heart," (vs. 5.) Compare Jer. 31: 33.

Saturday, November 17.—Psalm 41. "God's delight in me," (vs. 11.) Compare Ps. 1: 2.

Prayer Meeting Topic—November 11.

A decision for Christ.—Luke 14: 25-33.

The great truth here emphasized is this: Nothing but an absolute surrender to Jesus Christ will avail for our salvation.

1. No earthly relative or friend has such claims upon us as Christ. Our supreme loyalty must be to Him, even though we are thereby obliged to stand opposed to those most closely bound to us by the ties of nature. Jesus Christ must be the "Alpha" and the "Omega" of our lives.

2. We are cautioned against a mere formal profession. Those making such will surely be like him who began to build a tower and was not able to finish it; or like the king who went to war with another king without considering whether he was able with ten thousand to meet him that was to come against him with twenty thousand.

Jesus Christ does not hold out to us the prospect of victory without strenuous effort on our part. Cross-bearing is essential to discipleship. "No cross, no crown." He who fights in his own strength will most certainly fail.

A profession of religion is a serious matter, and should not be made without careful self-examination and earnest prayer. Yet if you are conscious of loving the Saviour and his cause, if, so far as you can honestly judge, you prefer the Saviour's cause to every other interest, and out of regard to that preference are willing to renounce earthly enjoyments and ease, you ought not to be deterred by a sense of your own weakness. Your very sense of weakness with prove your strongest security if it leads you to trust in the Lord: for in the Lord Jehovah is everlasting strength.

Our Unions will not forget that this space belongs to them. It is sincerely desired that you will at least shake hands with one another across this column and say—"how do you do?"

What are you studying? What special work are you doing for Christ this year? Don't let us have prayer-meeting pauses—long drawn out.

Let us hear from the Unions in alphabetical order so that all will not write at once.

The Unfailing Supply.

It is said that in the desert of Sinai, the slight streams are sometimes underground; and that often you trace their course, not by the gleam of waters, but by a trace of moss here, a fringe of rushes there, a solitary palm, a group of sweetly flowering acacias. But there, amid the sands, there must be the steady pulsing of the water underground, that the moss and the rushes may set their greenness upon the bosom of the desert, and the palm casts grateful shade, and the acacia dispense its smell. The life at the surface depends upon the life beneath. In religion, love to the personal Christ is the life-announcing water. When that fails, all the verdure dies.

The poet Southey tells a very tender story of a lady, whose affianced usually traveled by the coach to visit her, and who going one day to meet him, found instead of her betrothed an old friend despatched to tell her of her lover's sudden death. She screamed out, "He is dead!" then her reason broke, and she lost all consciousness of her affliction. But from that fatal moment, for fifty years, in all seasons and in all weathers, she daily traversed the distance to the place where she expected her lover to alight from the passing coach; and every day she said in plaintive tones, "He is not come yet. I will return tomorrow," and every tomorrow found her there. What kept the poor crazed creature steady against the accumulated disappointments of fifty years? What could keep her but a mighty love?

A steady love will make a steady Christian. "How

can I get it," do you ask? "That I do not have it is just my trouble." Real love is always careful about little things. Here is a very close question for you. Are you not allowing yourself in a good many little sins which a real love ought to consume out of your life? Yet you cling to them. You do not consecrate these things. Try a perfect consecration to the Lord of even doubtful things. You will be surprised how the Lord will take up his abode in you; how strongly and steadily he will cause your love to glow; how easy, unhindered, quietly constant your life will be.

A Pathetic Prayer.

The fishermen of Brittany, so the story goes, are wont to utter this simple prayer when they launch their boats upon the deep: "Keep me, my God; my boat is so small and thy ocean is so wide."

How touchingly beautiful the words and the thought! Might not the same petition be uttered with as much directness every morning and evening of our daily life: "Keep me, my God; for my boat is so small and thy ocean is so wide!" Keep me, my God, keep me from the perils and temptations that throng around me as I go about my daily duties. "My boat is so small"—I am so weak, so helpless, so prone to wander, so forgetful of thy loving kindness! I am tossed to and fro at the mercy of the world; I am buffeted about by sharp adversity and driven before the storms of grief and sorrow. Except thou dost keep me I must perish. Keep me, my God, for "thy ocean is so wide"—the journey is so long and the days and the years are so many. "In thee, O Lord, do I put my trust. Deliver me in thy righteousness."

A carpenter who is at work on a lofty scaffold, does not keep looking downward, measuring with his eye the distance to the earth and imagining the dreadful consequences of a fall. If he did he might soon become dizzy and lose his balance. But no; he goes quietly about his work, occupying his mind with its details, without the thought of falling. It should be so with the Christian. He should not be constantly examining his own spiritual moods, but should engage heartily and steadily in Christian work, which is the best cure for spiritual hypochondria.—Edward Judson.

The Still Hour.

God himself is knocking for entrance through our best thought, our finest feelings, our highest faith, our loftiest endeavor, promising to our quickened receptivity a power and joy immeasurable. To let Christ in upon your life means release from brutal conceptions, rescue from base passions, the crushing of the tyrant selfishness; it means an immigration of God's thoughts and loves, an importation of the eternal purity and joy. An open mind here is a free harbor to the fleets that sail in upon the soul of the divine strength and pity. Resistance here is to place under restriction the infinite love; it is to proclaim a quarantine against God.—Rev. G. A. Gordon.

Christ has a yoke for our neck as well as a crown for our heads; and this yoke he expects we should take upon us and draw in. To call those that are "weary and heavy laden," to take a yoke upon them looks like adding affliction to the afflicted; but the pertinency lies in the word "my." You are under a yoke which makes you weary; shake that off, and try mine, which will make you easy. There is nothing in it to gall the yielding neck, nothing to hurt us, but, on the contrary, much to refresh us. It is a yoke that is lined with love!—Matthew Henry.

The sins by which God's spirit is ordinarily grieved are the sins of small things.—Spurgeon.

It is astonishing how soon the whole conscience begins to ravel if a single stitch is dropped; one little sin indulged makes a hole you could put your head through.—Charles Buxton.

When we are oppressed by the impossibility of fathom-ing God's dealings with us and are face to face with mystery, as we sometimes stand face to face with a fog, we should remind ourselves that, if there were no mystery in God's dealings with us, we should very soon cease to be able to trust him. For if God's character and authority were wholly free from the element of mystery, he would be no God at all. If we could understand him he would be no more truly infinite than we. If we could penetrate the secret of his motives, the purpose and method of his actions, he soon would seem a commonplace being, and we should pay little heed either to what he does or what he wishes.—Sel.

Many Christians live and do in this world as if religion was but a by-business and this world the one thing necessary; when, indeed, all the things of the world are but things by the by, and religion only the one thing needful.—John Bunyan.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."  
Contributors to this column will please address MRS. J. W. MANNING, 240 Duke Street, St. John, N. B.

PRAYER TOPIC FOR NOVEMBER.

For Bimilpatam, its missionaries and native helpers. For the officers of our Union and Missionary Societies.

Notice.

The Executive meeting of W. B. M. U. will be held in the mission room, Germain St. on Tuesday the 13th of Nov.

DEAR FELLOW-WORKERS.—Will you turn your thoughts with me for a little while to our monthly meetings. I wonder if any of you get discouraged sometimes, when few attend and the interest flags, and feel the burden heavy, and are tempted to say: "What is the use of trying to keep these meetings up? Let them go." May I remind you today of some reasons why I am convinced these meetings should be maintained, even if no more than two attend.

I will put the least important and most selfish reason first,—the blessing we receive in our own souls. It seems to be true in a peculiar sense of these little gatherings that Jesus manifests himself there as he does not unto the world. Whether it is that the work in which we are engaged is so dear to him (for he gave his life for the world) or whether our very weakness and the fewness of our numbers appeal to his loving heart, we certainly cannot doubt his presence with us. I know you have all realized this. Have you not gone to the little meeting sometimes weary with the daily toil, and with life's cares pressing heavily upon you? but as you talked together of the Master and of the work he had given you to do, his own voice has spoken peace to your hearts, the burdens have been lifted, the weariness has been forgotten, and you have gone home with songs in your hearts, that have made all life's duties easier.

Or perhaps you have had trials and difficulties to meet, and in your discouragement you have felt that all things were against you, and that your lot was peculiarly hard, your way especially dark, but you heard the story of your heathen sisters, with no hope to brighten their sorrow, no Christ to carry their burdens, and, in some lands, none of the dear home ties and friendships that mean so much to us, and you went home with a heart overflowing with gratitude, realizing as never before, how precious are the things Christianity has given us. I wonder if anyone will read these lines who does not attend these Aid Society meetings. I wish I could make such an on long for the blessings there bestowed:—the companionship with Jesus and with those who love him,—the rest and peace, and joy of waiting at his feet.

Another benefit of our meetings, more important than the blessing received by ourselves, is the blessing received by our missionaries, and the native Christians. Do you believe the words of the Lord Jesus, when he said, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven?" Have we not a right to believe that blessings are granted our missionaries, because of our united supplication for them, that they would not otherwise receive? And yet sometimes we find it a task to go to the little meeting, or, when there, to lift our voice in prayer. If we could stand with the workers for a little while amid the darkness of India; if we could get a glimpse of the heathen among whom they live; and realize how much grace, how much of the love of Christ, and of the character of Christ they need to enable them to overcome the deadening influences around them, and to go among these people in all their filth and wretchedness, loving them in spite of it all, because Christ loves them, and seeing in them, rough though they may be, gems for Immanuel's crown;—if all this could enter into our hearts, we would long for the day of meeting to come, that the prayers which have gone up day by day from our own homes, might be supplemented by the added blessing promised to the two or three.

Then there are the native Christians, just stepping out of idolatry, with no Christian training to help them, with strong temptations, of which we know very little, all around them; cast out of their homes, despised by their friends; having, in a very literal sense, to forsake all when they follow Christ:—have we no sympathy for them; shall we not take them in faith, by united prayer to the One who is able to supply their every need, and make them strong, brave witnesses for Jesus Christ?

And what about the millions still in darkness—no Christ, no hope, no comfort in the time of sorrow and bereavement,—shall we not plead for them, that the Lord will hasten the time when all shall know him? A sentence in a letter written by Mrs. Archibald before she left India, struck me very forcibly, "For us there is an endless life—for these people without Christ, what is there?" Take the question into your hearts. When sorrow and trouble have come into your lives, what comfort would you have had if you had known nothing of Jesus Christ? When some day, you come down to the banks of the dark river, will you be willing to cross it without Christ? Would you like even to bear the little everyday crosses and trials with no hope of anything better beyond? Remember, thousands and tens of thousands in India have never heard that name which is so sweet and so precious to us. Shall we grudge one hour a month to

pray for them, to learn of the needs of the heathen world, of the life in those far-off lands: to come month by month into deeper sympathy with the work?

The day may come when these women's meetings will not be needed; when the church as a whole shall realize that her greatest and most important work is the evangelization of the world; when every prayer-meeting shall be a missionary meeting, and the successes and failures, the encouragements and discouragements on our mission field shall be as familiar to us as those in our own church; when the news of new converts in India shall call forth heartfelt expressions of praise, and every trouble and difficulty there shall be made the subject of earnest prayer here. But that time has not yet come. Let us hasten it by fostering in the women and children of our churches an intelligent and earnest interest in our mission work, and let us stand by our monthly meetings and strive to make them more and more a blessing to ourselves and others, remembering if two only are there, we can claim the blessing, and our Father will not disappoint us. S. H.

Sackville.

By the kind invitation of Mrs. John Humphreys, who opened her comfortable and cosy home for the purpose, our W. M. A. S. held a most enjoyable and profitable meeting on Thursday, Oct. 4th. Our president, Mrs. Daley, occupied the chair while Mrs. Arthur Dixon presided at the piano. After a short time spent in devotional exercises in which a number of sisters participated, Mrs. Gray, our delegate to the W. B. M. U. Convention at Windsor, gave a minute report of the meetings held by that body, and in doing so she reproduced the expressions of the various speakers in such a manner as to hold the attention of all present and we trust it will result in a reconsecration of effort and service during the coming year. A collection of \$5 was taken up, after which tea was served and a social hour was thoroughly enjoyed. We also held a similar meeting in another section of our Society at the home of Mrs. Grace on the 20th of July last at which a collection of \$4 was taken up, these extra offerings are given for Home Missions. We think "A Delegate" in the last MESSENGER AND VISITOR has struck the right chord. "Two cents a week and a prayer," was the keynote in the formation of our Aid Societies some 30 years ago. The one is as necessary as the other. Yes, we need to pray more earnestly. R. E. E., Secretary.

The Womens' Aid Society of the Baptist church at Westport held their annual thank-offering service on Thanksgiving day in aid of Home and Foreign Missions. Mrs. Payson, our president, conducted the service. An excellent programme was prepared of readings, recitations and music, all of a missionary character which was much enjoyed. Envelopes which had been distributed to the sisters in the church, with the request that they be brought to the meeting with an offering for missions, contained choice texts of Scripture and words of thanksgiving, they were read and listened to with much interest. The offering amounted to (\$20.28), which will be divided between Home and Foreign Missions. Four new members were added to our roll. We hope that our small efforts may be blessed to the salvation of many perishing souls in heathen lands. Sackville, Westport, Oct. 30th.

Foreign Mission Board.

NOTES BY THE SECRETARY.

It would be interesting reading to every thoughtful member of our churches, to note the progress made by our people in sustaining the work which has been undertaken an account of which was given in the issue of last week. It will not be necessary to start from the beginning of the work, but there must be a starting point.

In 1888	there was raised by the Convention Plan	\$2620.08	
	By donations	2326.71	
	W. B. M. U.	2618.85	
	Miss. Bands and S. S.	543.95	
In 1886	Con. Plan	\$3544.59	\$ 8109.59
	W. B. M. U.	2509.79	
	Donations	584.03	
	Miss. Bands and S. S.	793.45	
In 1887	Con. Fund	\$3696.70	\$ 7431.86
	W. B. M. U.	3000.00	
	Donations and Bible Fund	433.92	
	Miss. Bands and S. S.	789.82	
In 1888	Con. Fund	\$3408.48	\$ 7920.44
	W. B. M. U.	3500.00	
	Donations	527.23	
	Miss. Bands and S. S.	691.20	
In 1889	Con. Fund	\$3212.66	\$ 8136.91
	W. B. M. U.	3500.00	
	Donations	2220.75	
	Miss. Bands and S. S.	690.46	
In 1890	Con. Fund	\$3050.78	\$ 9623.87
	W. B. M. U.	4705.00	
	Donations	2194.93	
	Miss. Bands and S. S.	766.38	
In 1891	Con. Fund	\$3828.24	\$ 10717.09
	W. B. M. U.	4950.00	
	Donations	1185.85	
	Miss. Bands and S. S.	626.63	
			\$ 10590.72

In 1892	Con. Fund	\$3534.46	
	W. B. M. U.	5940.00	
	Donations	4022.38	
	Miss. Bands and S. S.	283.52	
			\$ 13780.36
In 1893	Con. Fund	\$4503.07	
	W. B. M. U.	6700.00	
	Donations	1068.40	
	Miss. Bands and S. S.	74.25	
			\$ 12345.72
In 1894	Con. Fund	\$7264.21	
	W. B. M. U.	6700.00	
	Donations	875.26	
	Miss. Bands and S. S.	18.12	
			\$ 14857.59
In 1895	Con. Fund	\$5223.54	
	W. B. M. U.	6450.00	
	Donations	1127.65	
	Miss. Bands and S. S.	49.94	
			\$ 12851.13
In 1896	Con. Fund	\$4847.83	
	W. B. M. U.	6200.00	
	Donations	1146.71	
	Miss. Bands and S. S.	100.71	
			\$ 12295.25
In 1897	Con. Fund	\$4652.27	
	W. B. M. U.	6700.00	
	Donations	2305.62	
	Miss. Bands and S. S.	99.90	
			\$ 13757.79
In 1898	Con. Fund	\$4124.91	
	W. B. M. U.	6125.00	
	Donations	2050.21	
	Miss. Bands and S. S.	756.67	
			\$ 12456.79
In 1899	Con. Fund	\$4310.34	
	W. B. M. U.	8200.00	
	Donations	1491.21	
	Miss. Bands and S. S.	135.30	
			\$ 14136.85
In 1900	Con. Fund	\$4211.97	
	W. B. M. U.	7175.00	
	Donations	1980.03	
			\$ 13367.00
	Special pledges		1431.52
			\$ 14798.52

From these figures it will be seen that the contributions for Foreign Missions in 1885 from the regular sources was \$8109.59, in 1890 these had risen to \$10717.09. In 1895 to \$12851.13, and in 1900 to \$13367.00, unless the special pledges made at the Convention that year are taken into account when the receipts would be \$14798.52. I do not think that this amount should be included if any fair comparison is to be made. As has been seen I have not included the two large amounts given by two individuals and which may be considered as extraordinary gifts, and not from the regular sources.

The large amount which appears in connection with the year 1894 under Con. Fund, is accounted for by the fact that a sum was received that year which should have been included in the receipts of the preceding year—and during that and the following year there were special offerings made towards liquidating the debts of the three Boards, viz., H. and F. M. and Acadia College.

As these figures are gone over carefully, it will be seen that the growth is largely due to the receipts from the W. B. M. U. In 1885 the amount received from this source was \$2618.85. In 1890, \$4705.00. In 1895, \$6450.00; and in 1900, \$7175.00. It will thus be seen that the W. B. M. U. have nearly trebled their gift during the last 15 years.

Our churches as such have made some progress but not as much as ought to have been made; certainly not as much as the work demands. It is scarcely a healthy condition of things when such a small portion of our constituency contributes one-half as much for this work as is done by the entire membership of our churches. The churches as such should put into the treasury of the Foreign Mission Board at least \$10,000 this year, apart from all other sources of income,—and when I say this the offering of the W. B. M. U. is not included.

We cannot enlarge our work unless the giving is largely increased.

"He Liveth Long That Liveth Well."

He that maintains "the perfect circulation of pure blood in a sound organism," or in other words, good health, may live both long and well. A great multitude of people say Hood's Sarsaparilla has lengthened their lives.

Heart Trouble—"I had heart trouble for a number of years and different medicines failed to benefit me. I tried Hood's Sarsaparilla and three bottles completely cured me." Mrs. C. A. Flynn, Wallace Bridge, N. S.



HOOD'S PILLS cure liver ills; the non-irritating cathartic.

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# All except bad ones!

There are hundreds of cough medicines which relieve coughs, all coughs, except bad ones! The medicine which has been curing the worst of bad coughs for 60 years is Ayer's Cherry Pectoral.

Here is evidence:

"My wife was troubled with a deep-seated cough on her lungs for three years. One day I thought of how Ayer's Cherry Pectoral saved the life of my sister after the doctors had all given her up to die. So I purchased two bottles, and it cured my wife completely. It took only one bottle to cure my sister. So you see that three bottles (one dollar each) saved two lives. We all send you our heart-felt thanks for what you have done for us."—J. H. BURTON, Macon, Col., Jan. 13, 1899.

Now, for the first time you can get a trial bottle of Cherry Pectoral for 25 cents. Ask your druggist.

President W. H. P. Faunce, of Brown University, is awaking high and confident hope by the enthusiasm and devotion with which he is taking hold of his new work. Last week he addressed the Y. M. C. A. of Providence, and gave expression to some of his ideals. We can well believe the statement that the young men scarcely moved a finger or took their eyes from him while he was speaking. Here are a few of his ringing and earnest sentences, from the report in the Providence Journal: "What makes a Christian college? What is a Christian college? Some folks say there is no such thing as a Christian college. They ask what are Christian mathematics, or Christian drawing? You can have Christian societies or organizations, but you can't have a Christian college.

There is one thing, and only one, that can make a Christian College. When you have a body of sincere, strong, Christian students, giving tone and atmosphere to a college, then you have a Christian college. I want more professors, more money for Brown University—but the one thing I want most is a genuine, free body of loyal Christian students. If the Christian atmosphere was to be wiped out of Brown, I would lose my loyalty as an alumnus of the University. What we want is men of backbone and Christian spirit in the heart of Brown.—The Commonwealth.

### Removing Superfluous Hair.

Dr. Neville Wood records in an English medical journal a case in which a large overgrowth of hair on a woman's face was removed by applying the X rays. The period of exposure was limited to ten minutes, and this took place ten times in one week, the face and neck being protected with a lead foil mask, except where

the rays were intended to fall. The distance between the vacuum tube and the skin was between six and seven inches. Five amperes of current were used at a rate of interruption of about 300 a second. After the rays had been applied 14 times the darker hairs appeared to be losing some of their color, and after another week they obviously lessened in number. They began to be brittle and pale in color and the skin began to slightly redden. After 45 exposures the whole of the very thick and downy growth had disappeared, except nine hairs, which defied destruction for at least a week after the total removal of the others. After the treatment was stopped only a few thick hairs returned, and these were easily removed by the well known process of the electrical needle. Dr. Wood differs from a great many X ray experts in believing that the X ray treatment can be adopted without either pain or disfigurement. He maintains that 20 applications will prepare the ground for the more effective use of the electric needle, and that between 30 and 40 exposures are enough to produce the permanent removal of the hair.

Failures in the Dominion last week numbered sixteen, against twenty-one in the corresponding week of 1899.

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### Notices.

The next session of the Shelburne County Quarterly Meeting will be held with the church at Lewis Head on November 13th and 14th. First meeting on Tuesday at 10 a. m. The services will be largely evangelistic. A good programme has been prepared and it is hoped there will be a full representation from the churches.

S. S. POOL, Sec'y.

N. B.—The above meeting is postponed from 6th to 7th to 13th and 14th on account of elections.

The Yarmouth county Quarterly Meeting is postponed till December in consequence of the occurrence of the Dominion elections on the date which would have otherwise suited our purpose.

W. F. PARKER, Sec'y.

The Cumberland county Conference will convene with the West Chester Baptist church at West Chester station on Tuesday, November 13th. The first session to begin at 2.30 p. m. Papers will be presented by the following brethren: Dr. Steele will discuss the Baptist pastorate of to-day. The Rev. W. E. Bates will preach the opening sermon. Bro. Parker's subject will be on Sabbath School work. Bro. McQuarrie will give us a Bible reading on Missions; Bro. Bancroft our Denominational work and Bro. Haverstock, the Quarterly Meeting. Hope there will be a large attendance.

A. F. BAKER, Sec'y.

Discipleship to Christ is not a long labor, or a long pathway, at the end of which we secure a reward in payment for what we have done. It is a life which has its inheritance, as its birthright, at the outset, and moves forward in the conscious possession of it.—Timothy Dwight.

Lieut. Col. Kitson, commandant of the Royal Military College, Kingston, has been appointed military attache to the British legation at Washington.

Warranted by Manufacturers

## FREE

By selling only 5 dozen Patent Lever Buttons at 10c. each. These Buttons are heavily Gold Plated, latest style, and are easily sold by any bright boy. Write and we forward the Buttons, free of all charge. Sell them, return the money, and we send postpaid this handsome Watch, with polished nickel case, ornamented edge, hour, minute and second hands, keyless wind and genuine American lever movement. It is thoroughly accurate and reliable. Watch, and with care should last for years. The Maxwell Co., 2 Richmond St. E., Dept. 31 Toronto.

### PEOPLE RECOVERING

From Pneumonia, Typhoid or Scarlet Fever, Diphtheria, La Grippe or any Serious Sickness



Require the Nerve Toning, Blood Enriching, Heart Sustaining Action of Milburn's Heart and Nerve Pills.

It is well known that after any serious illness the heart and nerves are extremely weak and the blood greatly impoverished. For these conditions there is no remedy equals Milburn's Heart and Nerve Pills. It restores all the vital forces of the body which disease has impaired and weakened. Mr. T. Barnicot, Aylmer, Ont., says:—"About a year ago I had a severe attack of La Grippe which left my system in an exhausted condition. I could not regain strength and was very nervous and sleepless at night, and got up in the morning as tired as when I went to bed.

"I had no energy and was in a miserable state of health. "Milburn's Heart and Nerve Pills, which I got at Richard's Drug Store here, changed me from a condition of misery to good health. They built up my system, strengthened my nerves, restored brisk circulation of my blood, and made a new man of me. "I heartily recommend them to any one suffering from the after effects of Grippe, or any other severe illness."

### For Immediate Sale at a Bargain.

A good, all purpose farm containing 80 acres,—20 acres in wood land. Orchard bears from two to four hundred barrels apples, 100 trees out four years. Cuts 50 tons hay, plenty of firewood, good dwelling and two barns with cellar. Three miles from Berwick Station in the Annapolis Valley. Good school within five minutes walk. Part can remain on mortgage. For further particulars apply to J. ANDREWS,

Real Estate Broker, Berwick, N. S. Several farms now on my list from one to six thousand dollars.

### A Great Clearance

Sale of SUNDAY SCHOOL BOOKS

A Strictly Cash Sale.—Only 5 Sets made up at this price.

100 Volumes for \$21.50 net.

10 Drinkwater list at	\$1.50 each.
10 D. L. & Co. "	\$1.00 " 1.25 "
10 Half Hour, "	1.00 "
10 Pansy's or Shelden's "	.30 "
20 Primary, "	.15 "
40 R. T. S., paper covers, "	.3 "

—OR—  
60 of those large Books for \$20.30 net.

For One Week Only 1/4 per cent. off all books in stock, including Teachers Bibles.

Send me your Catalogue and state the number required for each grade, and I will select the best for you. CASH WITH ORDER. Give nearest station and how to ship.

GEO. A. McDONALD,

120 Granville Street Halifax, N. S.

## CANADIAN PACIFIC RY.

### Tourist Sleepers

MONTREAL TO SEATTLE, WASH., WITH-OUT CHANGE.

Leave Montreal every Thursday at 9.30 a. m. Arrive Seattle following Monday 5.10 p. m. Cost of double berth, \$3.00.

### FOR PASSAGE RATES

To all points in the Canadian Northwest, British Columbia, Washington, Oregon, California, Japan, China, Around the World, etc., write to

A. J. HEATH, D. P. A., C. P. R., St. John, N. B.

# Frost & Wood Plows

are GOOD Plows

### Our New Side Hill Plow

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

### Just the Plow You Want

if you have side hills to plow or wish to turn land all one way.



For Sale by all Frost & Wood Agents

The complete line of FROST & WOOD PLOWS includes twelve different styles and sizes adapted to every condition of and all kinds of work.

FACTORY:

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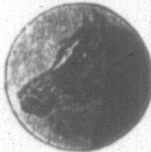
BRANCHES:

St. John, N. B. Truro, N. S.

## Tonight

If your liver is out of order, causing Biliousness, Sick Headache, Heartburn, or Constipation, take a dose of **Hood's Pills**

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



FOR Impure Blood, Thick Water, Swellings, Fever, Cough, Lost Appetite, Etc.

USE THE RELIABLE **GRANGER Condition Powder**

THE GRANGER COMPANY, Limited, Proprietors



Here's people free from pain and achie Dyspepsia's direful ills. It is because they always take

## Laxa-Liver Pills.

These little pills work while you sleep, without a gripe or pain, curing biliousness, constipation, dyspepsia and sick headache, and making you feel better in the morning.

**DR. WOOD'S NORWAY PINE SYRUP.** Heals and soothes the lungs and cures the worst kinds of coughs and colds.

## INDIGESTION CAN BE CURED.

An Open Letter from a Prominent Clergyman.

C. GATES, SON & CO., Middletown, N. S.

Dear Sirs, - Please pardon my delay in answering yours of weeks ago. Yes, I have no hesitation in recommending your

## Invigorating Syrup.

During the fall and winter of '98 and '97 I was greatly distressed with indigestion. I tried several remedies, each of which gave me no relief. I was advised to try your Invigorating Syrup, which I readily did, and have felt grateful ever since to the one who gave such good advice. The very first dose helped me, and before half of the first bottle was used I was completely cured. Have not been troubled with the disease since. I have taken occasion to recommend your medicine publicly upon several occasions, and heartily do so now. You are at liberty to use this in any way you please.

Yours truly, (REV.) F. M. YOUNG, Pastor Baptist Church, Bridgetown, N. S.

Sold Everywhere at 50 Cents per Bottle.

## 1900=1901

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## The Home

### Cold Puddings.

We give two delightful recipes for cold puddings, which are both especially adapted to summer days—a chilled ice pudding and a cold peach pudding.

To make a chilled ice pudding, use a quarter of a cup of well washed rice, a quart of rich cream, a quarter of a box of gelatine, half a lemon for flavoring and a half cup of sugar. Cook the rice in boiling water for five minutes. Meantime whip the quart of cream to a stiff froth. Set it away on the ice. Pour off into a bowl the thin cream or milk that drains from it. There will be about a cupful. If there is less, add milk to it. Pour the water off the boiled rice and put the rice in a double boiler, with a saltspoonful of salt and the thin cream. Add, after the rice and cream have cooked in the double boiler three-quarters of an hour, the grated rind of half a lemon, half a cup of sugar and the quarter of a box of gelatine, which should have been soaking in two table-spoonfuls of cold water for two hours. Stir the pudding well and turn it out in a tin basin to cool. As soon as it is barely cold set it in a pan of cracked ice and add the whipped cream, reserving a pint bowlful for the pudding sauce. The moment the cream is added, pour the pudding in a mould, pack it in cracked ice and set it in a cold cellar or in some equally cold place. The mould should be covered. In about an hour the pudding should be firm enough to be turned out on a low crystal platter and served. Make a strawberry sauce to accompany it by adding to the bowl of whipped cream reserved for the purpose half a cup of preserved strawberries, which have been rubbed through a fine purée sieve. Ripe strawberries require a little sugar added to sweeten the sauce, but sweet strawberry preserves require no such addition. Any other preserve may be used in the sauce of a chilled rice pudding, but a strawberry sauce is especially nice. A rich orange jelly is also excellent served with this pudding.

A cold peach pudding is easily made. Select luscious ripe peaches, peel and cut them into small pieces. Crack two-thirds of the stones, removing the kernels, and drop them into boiling water to take off their skins. Put three-quarters of a pound of sugar with a pound of peaches, and add the proportion of blanched kernels. Let the peaches cook until they are thoroughly soft. Press them through a fine purée sieve, having first stirred into the hot peaches a quarter of a box of gelatine which has been soaking in two table-spoonfuls of cold water for two hours. Add a pint of whipped cream to every pint of prepared peach purée. As soon as the purée has cooled a little, but before the gelatine causes it to stiffen, add the whipped cream, and set the dish containing it in a pan of cracked ice, but continue beating. Place a three pint mould in a pan of cracked ice to chill it. Put some shredded almonds in the bottom of the mould for decoration. As soon as the peach begins to thicken, as it will after it is beaten a short time, set it in the cracked ice, pour it into the mould decorated with shredded almond, and let it form. It will form in a mould set in cracked ice within an hour. Serve it with a cold Swiss sauce, which is made of a syrup flavored with orange extract and garnished with candied fruit. To make this sauce melt half a cup of granulated sugar in a pint of cold water. When the syrup boils add a teaspoonful of corn starch, which has been moistened to a paste in about a table-spoonful of cold water. Let the mixture boil for three minutes, stirring it all the time. Add a table-spoonful of orange extract and two table-spoonfuls of candied cherries and other candied fruits cut in bits. This sauce may be used in a hot boiled pudding, or cold, as it is on this cold peach pudding. —N. Y. Tribune.

### Food Value of Milk.

The last quart of milking, or the "strippings," taken immediately after milking before it has parted with any of the animal

heat is the most valuable thing known to build up a person who is thin and emaciated from any disease.

My theory for years has been that the "strippings" was nearly all cream, which I have demonstrated to be a fact. I also believed that when taken immediately after milking, while it contained all the animal heat and before any change had taken place, that it would be absorbed into the circulation at once without going through the ordinary process of digestion. This I have also found to be true.

I direct my patients to begin with one half pint and gradually increase the quantity until at the end of a week they are taking a quart at one time, or as much as they can possibly drink without causing too much discomfort. This should be followed up regularly twice a day.

I have known of persons who could not drink the cold milk, or even milk which had stood for an hour or two, and yet they could drink a quart immediately after milking without the slightest derangement of the digestive organs.

In consumption the patient steadily loses in weight, and although the old methods are used faithfully to try to build up the strength, yet the patient steadily loses flesh. It is no uncommon thing for my patients who have followed my instructions to gain five pounds a week in weight. No other plan I have heard of has proved so successful.

It should be remembered that it is very important to select a cow that is healthy, and one that gives very rich milk. Then it is also of very great importance that the very last of the milking, or "strippings," should be taken, and of equal importance that this should be taken immediately after milking while it contains all the animal heat. No other food is so natural, and none has ever proved so successful. The consumptive will soon find a change for the better if the above instructions are followed.

I have tested this plan in hundreds of cases during the last few years, and I know that there are thousands of cases whose lives might be saved if the above instructions were followed. Of course in most cases a certain amount of medical treatment is also necessary. —(B. J. Kendall, M. D., in Massachusetts Ploughman.

## TRAINERS and ATHLETES MAKE USE OF Paine's Celery Compound

The Only Medicine That Gives Nerve Force, Strength and Endurance.

Trainers and athletes in every department of athletics must be vigorous and healthy men if they would excel in bicycle races, football, running, jumping, skating and snowshoeing. The athlete should have a well balanced nervous system, blood fresh and pure, and the organs of digestion should at all times be in the best condition.

For many years Paine's Celery Compound has been the chosen health restorer of our best and most prominent athletes. It has done wonderful work and kept in condition men who have made world-wide reputations.

The celebrated John Graham who has trained athletes in Harvard and Columbia Universities, and who is now superintendent of Boston's famous gymnasium, says: "I have used Paine's Celery Compound to my benefit, and have no doubt that any person undergoing great physical strain will find it a grand strengthener."

J. R. Watson, Boston, holding the world's championship as jumper and pole vaulter, says: "The strongest of athletes often feel languid and drawn out. I have tried many things, but have found nothing that does me as much good as Paine's Celery Compound."

James Michael, the great bicyclist, Hjertberg, the champion steeple-chaser, and other great athletes have declared that Paine's Celery Compound is the great tonic, regulator, nerve bracer and strength-giver for all who are weak, rundown or suffering from any ailment.

## One Hen One Day One Mill

It costs a mill a day—one cent every ten days—to make a hen a lively layer when eggs are big, with **SHERIDAN'S CONDITION POWDER**. Calculates the profit. It helps young pullets to laying maturity; makes the plumage glossy; makes combs bright red.

## Sheridan's CONDITION Powder

Feed to fowls once daily, in a hot mash, will make all their feed doubly effective and make the flock doubly profitable. If you can't buy it we send you a pack. 25 cts. 1/2 doz. \$1. A two pound can, \$1.50. Sample poultry paper free. I. S. JOHNSON & CO., BOSTON, MASS.

## Professional Men.



It's the constant strain and worry under which the professional man labors, the irregularity of habits and loss of rest that makes him peculiarly susceptible to kidney troubles. First it's backache, then urinary difficulties, then—unless it's attended to—Bright's Disease and death.

## DOAN'S KIDNEY PILLS

Strengthen and invigorate the kidneys—never fail to give quick relief and cure the most obstinate cases.

Rev. M. P. Campbell, pastor of the Baptist Church, Essex, Ont., says: "From my personal use of Doan's Kidney Pills, which I got at Sharon's drug store, I can say they are a most excellent remedy for kidney troubles, and I recommend them to sufferers from such complaints."

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As an internal and external remedy.

We, the undersigned, have used the above named LINIMENT for COUGHS, LAMENESS, etc., in the human subject as well as for the Horse, with the very best of results, and highly recommend it as the best medicine for Horses on the market, and equally as good for man when taken in proper quantities: W. A. Randall, M. D., Yarmouth. Wm. H. Turner, Charles I. Ken, Joseph R. Wyman, ex-Mayor. R. E. Felters, Lawrenceport. Manufactured at Yarmouth, N. S., by

**Fred L. Shaffner, Proprietor.**

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Fourth Quarter.

THE TEN LEPERS CLEANSED.

Lesson VII. November 18. Luke 17: 11-19.

Read for Connection John 11.

Commit Verses 17-19.

GOLDEN TEXT.

Be ye thankful.—Col. 3: 15.

EXPLANATORY:

I. THE LEPERS. LEPROSY A TYPE OF SIN AND ITS EFFECTS.—Vs. 11, 12, 11. AS HE WENT. As they were going THROUGH THE MIDST OF. R. V. margin, "between," on the borders of, in the middle way between. SAMARIA AND GALILEE. Going eastward, toward the Jordan, which he afterwards crossed, and went southward, through Perea, toward Jerusalem. The place where the lepers met Jesus was in the central region between Samaria and Galilee. Tristram, in the Sunday School Times, says that "it is just in this district that, to this day, we find the colonies of lepers most numerous."

12. TEN MEN THAT WERE LEPERS. Nine probably were Jews and one a Samaritan; but the community of defilement, all being outcasts, broke down the barriers of a nationality. WHICH STOOD AFAR OFF. "Being forbidden by the law to approach others; it was a sort of quarantine to prevent the spread of the disease or the defilement of others (see Lev. 13: 46; Num. 5: 2)."

Sin, like leprosy, separates from the pure and clean. The sinner is utterly unfit for heaven and the society of pure and holy beings. One of the saddest things about the leprosy is the separation from the healthy and the clean.

II. THE CRY FOR HELP.—Vs 13 AND THEY (of themselves, without waiting to be spoken to, as the Greek shows) LIFTED UP THEIR VOICES (so as to be heard a long way), AND SAID, JESUS, MASTER. Using, appropriately here, the term peculiar to Luke, which signifies rulership, authority. HAVE MERCY ON US. In what manner needed no explanation. The plea was obviously equivalent to "Heal us of our dreadful malady."

III. THE LEPERS CLEANSED. CLEANSING FROM SIN.—V. 14. AND WHEN HE SAW THEM. He turned and looked when he heard their cry. He saw their need, their desire, and their faith. He saw not only their diseased bodies, but their hearts. HE SAID UNTO THEM How ready the Saviour always was to grant his mighty healing power when he saw the faintest desire for his help, and faith as a grain of mustard seed! Have we not every reason to believe that he is just as ready to heal the spiritually sick and leprous now as when he walked upon earth in human form? GO SHAW YOURSELVES UNTO THE PRIESTS. When a leper was cured, before he could be restored to society, he was required to show himself to the priest, to make an offering.

FOOD SAVES

Doctor Knew the Value of Grape-Nuts

A breakfast food that a baby can handle is a pretty safe proposition for grown people with weak stomachs. Dr. Wm. Hall, 156 State St., Boston, has tried Grape-Nuts food in his own case, as a result of which he says: "I have been relieved from the distressing form of indigestion caused by the non-assimilation of starchy foods, and since making Grape-Nuts a part of my dietary scale, I have had no trouble, and find my power of concentration markedly increased."

"I have frequently prescribed Grape-Nuts food in my practice, with most excellent results. The notes of one case I enclose herewith. July 10th, '99, called to see M— B— two years and three months old; found the child ill-nourished, with waxen skin, enlarged joints, beaded ribs, enlargement of the abdomen, furred tongue, constant vomiting, and diarrhoea; in short, a typical case of rachitis. The child weighed fourteen pounds and was daily losing flesh."

"Inquiring into the dietary, I found oat meal, macaroni, rice, white bread, and milk had formed the chief articles of food, and lately all had been rejected. I at once stopped all other foods and placed her on a diet of Grape-Nuts, which was retained on the stomach from the first."

"On my next visit, July 17, I found the child bright and cheerful, vomiting all stopped, stools formed and natural in appearance, weight 14 3/4 pounds. From then, for the next three months, the child made a regular and even improvement, gaining from eight to ten ounces each week. She is now quite recovered. In my opinion this girl has been saved from an early grave by the use of Grape-Nuts food."

and to be officially pronounced clean (See Lev., chap. 14; Matt. 8: 4). Christ's command thus implied a promise of cure. They were to act as if they were cleansed, and trust to Christ that the cleansing would come in his own time and way.

IV. THE GRATEFUL ONE.—Vs. 15, 16, 19. 15. AND ONE OF THEM... TURNED BACK. Not in disobedience to Jesus, for he would quickly obey, but in obedience to the higher duty of gratitude and love. The others went on in their cold and formal obedience. "In him the appropriate sentiment was awakened, and the right conduct followed. He recognized God as the source of great blessing to him, and made the air resound as he retraced his steps with songs and shouts of praise to God. He would have everybody know of the divine mercy illustrated in his case."

16. FELL DOWN ON HIS FACE. The customary token of reverence and honor AND HE WAS A SAMARITAN. Untrained in the true religion, and probably separated from the others as soon as they found themselves cured. This man felt all the more the goodness of Jesus in healing him.

19. THY FAITH HATH MADE THEE WHOLE. As all had been cured of the leprosy, this implies that the Samaritan found a higher spiritual healing, and was whole in soul as well as body. His first faith had been sufficient for his healing; his grateful love showed that he had a larger faith, by which he could receive spiritual blessings and be made a new man in Christ Jesus.

V. THE THANKLESS NINE.—Vs. 17, 18, 17. AND JESUS ANSWERING. "Not to any words that had been uttered, but to the language of the circumstances and the occasion." BUT WHERE ARE THE NINE? (1) Where were they once? (2) Where are they now? (3) Where will they be hereafter? They had gone on in cold and literal obedience to the command of Jesus, not having love or gratitude enough to see that they could obey and express their love; that true affection is the highest obedience.

18. THERE ARE NOT FOUND THAT RETURNED TO GIVE GLORY TO GOD. "Ingratitude is one of the most universal and deeply seated of human vices, and our Lord was perfectly familiar with it. But "in this instance" he was moved by the depth of this thanklessness. He felt as if all his benefits were falling into a deep, silent grave."

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Try Your Wings.

A friend of mine, who told me the story, had an eagle. He caught it when it was young, and had brought it up, as far as he could, like a domestic fowl. Having, in God's providence, to go to the other side of the world, he was selling off everything. He wondered what he should do with his eagle, and the happy thought came to him that he would not give it to anybody, but would give it back to itself—he would set it free. And he then opened the place in which it had been kept, and brought it to the back garden. How he was astonished! It walked about, feeling as if this were rather bigger than the ordinary run; but that was all. He was disappointed, and taking the big bird in his arms, he lifted it and set it up on his garden wall. It turned and looked down at him! The sun had been obscured behind a cloud; but just then the clouds passed away, and the bright, warm beams poured out. The eagle lifted its eyes and pulled itself up. I wonder what it was thinking? Can an eagle recollect the crags and cliffs, the reveling in the tempests of long ago, the joyous thundering and the flashing lightnings? Pulling itself up, it lifted one wing and stretched it out—"by prayer and supplication"—and it lifted the other wing—"with thanksgiving"—and outstretched it. Then it gave a scream, and soon was a vanishing speck away in the blue heavens. Anxious, disturbed Christian, you are an eagle living in an old hen-house! Try your wings!—The Rev. John McNeill.

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French Highways.

It was the English engineer Macadam who taught the French to construct their modern roads. It was formerly thought necessary to build a foundation of large stones, then at each extremity of this foundation to place upright stones which protruded, the whole forming a sort of casing which inclosed all the small cut stones that formed the road, which were broken and smoothed over with the weight of the loads driven over them. M. Durand Clave says in his book that these roads are detestable. Although some of them above the foundation were almost two feet thick, deep ruts impeded the circulation. From time to time the corvées, statute laborers, came to fill the ruts and holes, but as the drivers objected to running their wheels over the new stones they would pass next to them and would

soon make new ruts which were as deep as the first.

The principal object in Macadam's reform was to condemn the foundation of large stones. He demonstrated that it was useless. He showed that if the materials of the road proper were cut fine enough to equally spread the pressure upon the bottom of the casing and the road be sufficiently impermeable to throw to the sides all the water that would fall upon its surface the thickness of the small cut stones would be sufficient for all purposes.

The new system's success was the greater that it added economy to simplicity of construction. It was the French engineer Polonceau who first had the idea to incorporate foreign adhesive materials for the binding of stone roads. Before 1834 it was thought that the debris provided by the breakage of stones under weight was sufficient. It was a long while before Polonceau's improvement was adopted, for Macadam's following prescription was closely followed: "It is not necessary to put any binding material on the roads; the stones, put one at the side of the other, partly crush under the weight of the wheels and make a smooth, hard surface which cannot change with the weather."

Polonceau suggested the filling of the small holes with crushed debris of hard and soft material and then have the roads made smooth with heavy loads passing over and over. These heavy loads were rolled with wide wheels, and thus the roads were delivered for use as if they had been smoothed for months in the common way. The Polonceau process is the one employed today with steam machines called cylinders. The only modification made in his methods is the substitution of friable, pulverizing debris for soft, pasty material to lessen the expense of the crushing.

31 Family Life.

A writer in the New York Observer has this to say of family life in England:

Nothing impresses an American more in England than the contentment of the middle and upper classes with their home life, the entire absence of the craving, so ever present in America, for publicity, and the conservative character and tone of all amusements. Of course, London and the large cities of the kingdom have the characteristics of all cosmopolitan places,

but the small towns and the countryside are a homeland, a garden enclosed, a region of privacy and family life, which neither desires nor allows public intrusion. Its beauties are for a chosen circle, and its pleasures are of that simple and family character which have no sympathy with crowds and noise and popular demonstrations. This is why England is so restful to an American visitor, especially if he is so fortunate as to have friends in the mother country who are outside of diplomatic and fashionable life. Those who know only London and its fashionable life, or the public side of English character, can have little idea of the peace and healthful influence of a great part of English living.

The morning is the gate of the day, and should be well guarded with prayer. It is one end of the thread on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life we should be more careful of its mornings. He who rushes from his bed to his business and waiteth not to worship is as foolish as though he had not put on his clothes, or cleaned his face, and as unwise as though he dashed into battle without arms or armor. Be it ours to bathe in the softly flowing river of communion with God, before the heat of the wilderness and the burden of the way begin to oppress us.—Spurgeon.

The population of California as shown by the last census is 1,483,853, against 1,208,130 in 1890, an increase of 275,723, or 22.9 per cent.

C. C. RICHARDS & Co

Dear Sirs,—A few days ago I was taken with a severe pain and contraction of the cords of my leg, and had to be taken home in a rig. I could not sleep for the pain, and was unable to put my foot to the floor. A friend told me of your MINARD'S LINIMENT, and one hour from the first application, I was able to walk, and the pain has entirely disappeared.

You can use my name as freely as you like, as I consider it the best remedy I have ever used.

CHRISTOPHER GERRY. Ingersoll, Ont.

ROYAL

The absolutely pure BAKING POWDER

ROYAL—the most celebrated of all the baking powders in the world—celebrated for its great leavening strength and purity. It makes your cakes, biscuit, bread, etc., healthful; it assures you against alum and all forms of adulteration that go with the cheap brands.



Alum baking powders are low priced, as alum costs but two cents a pound; but alum is a corrosive poison and it renders the baking powder dangerous to use in food.

## From the Churches.

### Denominational Funds.

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

**DORCHESTER, N. B.**—The church has called as its minister Rev. B. H. Thomas, late of Digby, who has been supplying the pulpit for some weeks. Mr. Thomas has accepted the call of the church and has moved his family to Dorchester.

**CHICACOLE, INDIA.**—It was our privilege to baptize one candidate, a young woman, yesterday. The helpers were present for a four days' series of special meetings. The Spirit was working in many hearts, creating a deeper longing for Christlikeness and greater power in service. Seldom have we seen the desire more manifest. The Word was opened up and our hearts were greatly refreshed and encouraged.

Oct. 1st. W. V. HIGGINS.

**MIDDLETON, N. S.**—Mrs. Rideout, widow of the late Pastor Rideout, had her house burned last week. Most of her household effects were saved but the loss is heavy for our sister, as home is gone. There was a small insurance. The struggle was all too hard without this loss. Any friends who feel able and disposed to give some assistance will do well to remember our sister and her three dependent children at this time. I would be pleased to receive any gifts for her, or in case they are sent directly to Mrs. Rideout they will be duly acknowledged.

C. W. CORRY.

**NORTH WEST, LUNenburg COUNTY.**—This historic church during the past year has again enjoyed tokens of divine favor. A few weeks ago Mrs. Geo. Schuare and Miss Tillie Darer united with the church by baptism. Sunday 28th, Bros. Daniel Baker and Hibbert Eison were ordained as deacons. Dea. Aaron Joudry has faithfully served the church alone in the capacity, and doubtless often felt the need of assistance, and we pray that the new officers may be inclined by a like spirit of faithfulness. Rev. H. S. Erb of Lunenburg assisted in the ordination and preached a very helpful and appropriate sermon.

W. B. BEZANSON.

**CANSO.**—In leaving this field to begin work at Digby I desire to make mention of the excellent treatment we have received at the hands of the brethren here during the five and a half years we have served them. The salary has been promptly paid at the end of each month, wise counsel has been given, co-operation has been quite general and hearty, and favors of one kind and another have been granted the pastor and his family, which have added in no small measure to their comfort and joy. We have learned that the Canso church contains among its members some of the noblest spirits in the denomination and our fellowship with them will ever remain a delightful memory.

F. H. BEALS.

Canso, Oct. 30th.

**ST. PETERS BAY, P. E. I.**—Last August at Convention in Halifax I met Dea. Jno. Nichols of Annandale, P. E. I., who insisted that I should go over to Annandale and hold some special meetings. Finally I consented; as a result we had a blessed time at Annandale. We are now at St. Peters Bay. Although things were rather discouraging at first, had we consulted our own feelings we would have left for an easy place. I believe, brethren, we must have courage to face difficulties if we are to be of service in the Master's work. Already a number have professed conversion and the little church is being revived. Bro. Nichols is not only willing to aid by his earnest prayers and testimonies but also by the means which God has entrusted to him. I am convinced that there are many professed Christians—people who are one cent men in the church and one dollar men at the polls. Bro. N. don't belong to that class. I am also delighted to meet Bro. Kidson, my former pastor. He is a grand help in the meetings by his prayers and stirring words. He is anxious to engage in the work that is dear to his heart, but the doctors have forbidden him to preach for the present. We expect to baptize soon.

J. A. MARPLE.

**ANDOVER, N. B.**—For a long time you have not heard from us at Andover. Now let you forget we are here, we want to tell you we are living and moving on in the old way slow and sure. The faithful few are trying to hold on the faith of the father's. Every Sabbath morning good

congregations come up to hear the Word, we do not wonder at this for our Pastor Demmings gives us journey bread for all the week and we feel we have sustained a loss if we are absent. The services in the week are fairly well attended though we are feeling the loss of quite a number of our best workers among the young people who are away from us; just now we are somewhat strengthened by having our Bro. Irvine with us occasionally, yet we mourn that the Master has seen fit to lay aside his devoted servant from active service, only the Master knows why. On Oct. 14th after the morning service, with joy in our hearts we gathered at the water side, while our pastor baptized his first candidate. Was it not fitting that this one was his wife? Two weeks later she, with another sister coming to us by letter from Grand Falls church, were received into church fellowship; we are hoping and praying that others may soon follow. The field is large and the laborers few. Our pastor is working hard, holding regular services at a number of outlying stations beside our pastoral work. We are often anxious fearing he may not be physically able to stand all the work he is called upon to do. Then we cry Lord give all needed strength and grant to him, and to us of his flock that we may be more zealous and careful to hold up his hands, and lend what aid we can in saving the perishing around us.

**JEDDORE, EAST AND WEST.**—Some time ago the above named churches extended to us a hearty and unanimous call to a second term of service among them. Believing the call to be of God and realizing the great amount of work to be done here, we have decided to remain. We find the people on this field uniformly kind and appreciative, and consequently, we feel much at home among them. Three things impressed me very forcefully, when I first came to this field, viz: large congregations, eager listeners and fine Sabbath-Schools. The houses of worship on this field seat three and four hundred persons respectively. At the morning services these houses have good congregations and at the evening services they are usually crowded, and apparently the people come for a good purpose. Their attentive listening to the gospel story makes it a pleasure to preach to them. Yes, and they appreciate and welcome the gospel given to them in its full length, without adulteration. Here we are not troubled with the "itching ear" and the foolish sentimental temper. They demand that all the truths of the gospel should be preached irrespective of the pleased or the non-pleased, save Christ. This is the cure for worldliness in a church. There are a few Christians here who are the possessors of that rare and glorious quality among the Christian graces called "a victorious faith." This counter-balances the faithlessness found in the many. Our Sabbath schools at the three sections of the field are surprisingly large and regularly attended.

ALLAN SPIDELL.

West Jeddore, N. S., Oct. 31.

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### Cash for Forward Movement.

Stephen Harrison, \$3; F W Morton, \$5; Uriah Rafuse, \$1; Wilfrid Boulter, \$1.25; Edith Harkins, \$1.25; Burpee Whittier, \$2.50; A A Treadwell, \$1; Mrs Blizbeth Lovitt, \$2; Fannie and Alice Eaton, \$5; F C Richardson, \$5; Prof J Edmund Barsa, \$25; J A Thompson, \$5; John K Hubley, \$3; G M H, \$25; Rupert Newcomb, \$2.50; Mrs W E Ritchie, \$1; Rev W H Robinson, \$10.

In MESSENGER AND VISITOR of Oct. 10 N. C. Archibald should read W. C. Archibald.

Yours etc., Wm. E. HALL.

93 North St., Oct. 31st.

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### Personal.

Rev. F. C. Wright of Hampton, N. B., has received a call to the pastorate of the Baptist church in West Rutland, Vt., and expects to begin work there Dec. 1st.

Rev. David Price having returned from a visit to his native land of Wales has accepted a call to the pastorate of the Milton church, Yarmouth, N. S., and desires his friends to make note of his new address.

Nothing is truer in the experience of life than that selfishness overreaches itself. He that would get the most out of life must contribute of his thought, sympathy, time and substance for the good of others.—Lucien C. Warner.

DANIEL & ROBERTSON.

ST. JOHN, TUESDAY, NOV. 6th.



## Ladies' Mantle Cloth. The Season's Best.

What seem to be most in demand this season are fine beavers in light pastel shades, such as grays, lead grays, pastel fawns and black for short jackets; Frieze cloths (that warmest of cloth because wind-proof) for jackets at a lower price, and also most suitable for children's long coats as it will stand any amount of wet and snow.

There is a tendency for long ulsters, three-quarter coats, again for ladies, and these frieze cloths in fawn and navy are being used for that purpose as well as the light shade beavers.

Golf cloths make a large display in themselves this season, for we have made a special effort to have the newest things from the finest and softest all wool reversible cloths at as high as \$3.75 a yard to the double plaid beaver cloths at \$2.25 yard.

Fine German beaver, all shades,	\$1.90 yd.
Black beavers,	\$1.25, \$1.50, \$1.90, \$2.00, \$2.25 yd.
Frieze in blues, browns, navy, fawn, grey, oxford, heather mixtures, red and black,	95c., \$1.25 yd.
Curl cloth, black, grey, white, cardinal,	\$2.00, to \$3.00 yd.
"Royal Balmoral" golf cloth, purest wool,	\$3.75 yd.
"Ballyburn" golf cloth, mottled and check,	\$2.75 yd.
Reversible plaid golf cloth, blue, fawn, brown,	\$1.95, \$2.25 yd.
Blanket cloths, for children's coats and ulsters,	\$1.40 yd.

All the above are 54 inch goods.

Write for samples.

## Daniel & Robertson,

London House Retail.

St. John, N. B.

SPRAIG—  
B., Oct. 24th  
Spray to J.  
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**MARRIAGES.**

**SPRAIG-KINNEY.**—At St. George, N. B., Oct. 24th, by Bro. A. N. Lavers, Allen Sprig to Josephine Kinney, both of St. George.

**BERRY-POTTER.**—At the Baptist church, Clementvale, N. S., Oct. 28, by Pastor L. J. Tingley, William F. Berry of Waltham, Mass., to Rosie B. Potter of Clementvale.

**KINSMAN-RYAN.**—At Woodville, Kings county, N. S., Oct. 25th, by Pastor M. F. Freeman, Joseph A. Kinsman, Esq., councillor of Lakeville to Ada Zillah, daughter of William Ryan, Esq.

**PORTER-NICHOLSON.**—At the parsonage, River Hebert, Oct. 27th, by Pastor Parker, Gerald Porter and Lottie Nicholson, all of River Hebert.

**LASKIE-PHILLIPS.**—At the parsonage, Coldstream, Oct. 28, by Rev. J. D. Wetmore, Elvin S. B. Laskie to Genella R. Phillips, both of Mount Pleasant, Carleton county.

**CROUSE-WEAGLE.**—At the Baptist parsonage, North Brookfield, Oct. 18th, by Rev. J. H. Balcom, Elijah Crouse of Chelsea and Annie Weagle of New Elm, Lunenburg county, N. S.

**MORSE-FREEMAN.**—At the Baptist parsonage, North Brookfield, N. S., Oct. 23, by Rev. J. H. Balcom, Charles F. Morse, M. D., of South Natick, Mass., and Bertha A. Freeman, daughter of Barnabas Freeman of North Brookfield, N. S.

**BENT-CAMPBELL.**—At Salem, N. S., by Rev. Welcome E. Bates, Oct. 30, Calvin Gay Bent and Mary Eleanor Campbell, both of Slem, N. S.

**SNOW-MUNRO.**—On the 24th ult., at the Baptist church, White Head River, by Rev. I. W. Carpenter, Ezekiel Snow of White Head River, to Sadie E. Munro of Half Island Cove, all of Guysboro, Nova Scotia.

**SMITH-WRIGHT.**—At the Baptist parsonage, Andover, N. B., Oct. 26, by the pastor, Charles E. Smith of Bath and Mrs. Emma Wright of Fort Fairfield, Me.

**DEATHS.**

**DARLEE.**—At Tilley, Victoria county, Oct. 27, Verna, the six-year-old daughter of Mark and Annie Darlee.

**SHERARD.**—At St. George, Oct. 5th, Edward, eldest son of Mr. and Mrs. Henry Sherard, aged 4 years.

**BISHOP.**—At his residence, Harvey Bank, Albert county, N. B., Oct. 28th, Thomas Bishop, in the eighty-fifth year of his age.

**TAIT.**—At St. George, Oct. 2, of typhoid fever, Mr. Robert Tait, leaving a wife and one child and a large circle of friends to mourn their loss.

**BLEAKNEY.**—At East Jeddore, Oct. 25th, in the 80th year of her age, Mrs. Mary Bleakney, widow of the late Wm. Bleakney, passed peacefully into her eternal joy. She was a kind Christian mother and leaves a large circle of relatives and friends to consider her Christ-like example.

**MCLAUGHLIN.**—At St. John, N. B., Oct. 30, Charlotte, infant daughter of Rufus and Stella McLaughlin. The parents brought the body to Goshen, Albert county for burial and appropriate services were conducted by the pastor and Bro. Jos. Crandall. "Of such is the kingdom of heaven."

**COOPER.**—At Stellarton, Pictou county, Oct. 28th, of tuberculosis, Levi Cooper, son of Mr. Wm. Cooper, at the age of 15. Levi was an exceptionally bright lad, manly, and greatly beloved of his fellows at school. He died trusting in Jesus. This removal seems peculiarly sad, he being the fourth member of the family who has died within two years. Bro. Cooper and family are being graciously sustained in their trial.

**SWAN.**—At Dartmouth, Aug. 8, William M. Swan, aged 52. Our brother was baptized and received into the New Annan church, Oct. 3rd, 1886. Until affliction came his place in the church was seldom vacant, and he was ever ready to defend the doctrines of the Bible as he understood them. His remains were followed to their last resting-place by a host of friends among whom was the Orange body to which he belonged. He leaves a wife and children to mourn his loss.

**JOHNSON.**—At the hospital, Halifax, Oct. 7th, John Johnson, aged 42. Our brother and his wife had just united with the New Annan church by letter from the Milvale church, and we were looking forward with pleasure to a bright future of work with this addition to our numbers. However the Lord in his kind providence saw fit to call him higher, and our loss is his gain. In his home he was a kind and loving husband and father and friendly to all with whom he came in contact. He leaves a wife and four little children to mourn his loss.

**ORCHARD.**—At Mill Cove, Queens Co., Oct. 23rd, after a few days illness, Phebe Orchard, aged 73 years, beloved wife of John Orchard and daughter of the late Deacon Ephraim Briggs. Our sister was baptized

51 years ago by the late Jas. A. Smith, and united with the church at her home of which she remained a consistent member till her death. For many years she had been a great sufferer from asthma, but was upheld by the Spirit and Word of her God. She was in her usual health up to a few days of her death. She was very happy in her last sickness, almost constantly she talked of going to her heavenly home and being with Jesus. Calmly, peacefully just at the setting of the sun, those who were watching heard her whisper Blessed Saviour come, and without a sigh or struggle sweetly as a child falls asleep, she passed away to be with Jesus. The remains were taken to Macdonald's Corner, the home of her childhood, where an impressive funeral service was conducted by the Rev. A. B. Macdonald, after which the casket covered with beautiful white flowers placed there by loving hands, was laid away in the family lot, to await the resurrection of the just. One brother alone survives her. Much sympathy is felt for the family in their bereavement, especially for the aged husband who has walked by her side for 45 years. Five daughters and one son survive her. They were all present at her funeral, except the youngest daughter, who was in a distant land.

**FREEMAN.**—Mrs. Lois Rebecca Freeman, beloved wife of Dr. E. M. Freeman, passed suddenly to the eternal rest, Oct. 13th. She was born in Newport, N. S., in 1868 and came to California with her parents in 1887, who made their home in Lompoc, Santa Barbara Co. Six years ago she married Dr. Freeman and moved with him to the Hemet Valley, Riverside county. She was a woman of remarkably bright intellect and kind heart, as teacher in the public schools her success was phenomenal, as companion in the home and as counsellor in the church she was as near perfection as seldom falls to the lot of woman. Wise, gentle, loving, true, and with a will power that baffled for some years the ever-approaching shadow of the grave and filled the home with cheerfulness and hope. To her husband she was an ever-ready help in his profession, and shared with him in the confidence of the people. The funeral service was conducted by Pastors Merrill of the Congregation and Stewart of the Christian church, San Jacinto, and attended by a large concourse of people, who laid her away beneath a bank of flowers to await in certainty the resurrection of the just. She would have rather lived for the sake of the dear ones, who mourn their loss, as those only can mourn who have passed so near to the borderland that the brightness of the beyond still lingers at the altar and the fireside.

Do all or nearly all of our Baptist people in these Provinces read the "Notes" given week by week by the Sec'y of the Foreign Mission Board, Bro Manning. Then in the issue of the 31st, we have a resumé of our missionary work from the beginning, and then valuable historic notes, show that the Baptists of these provinces have not been recreant to their duty in this regard. More doubtless should have been done, more should be done now, but we can thank God for what has been done through the Foreign Mission Board and its missionaries. Read the "Notes."

Yours, PASTOR.

One of Lord Roberts' daughters is ill at Pretoria of enteric fever, and the Commander-in-Chief will not be able to leave for England on the 15th inst., as previously arranged.

**GOLD MEDAL, PARIS, 1900**

The Judges at the Paris Exposition have awarded a

**GOLD MEDAL**

to **Walter Baker & Co. Ltd.**

the largest manufacturers of cocoa and chocolate in the world. This is the third award from a Paris Exposition.

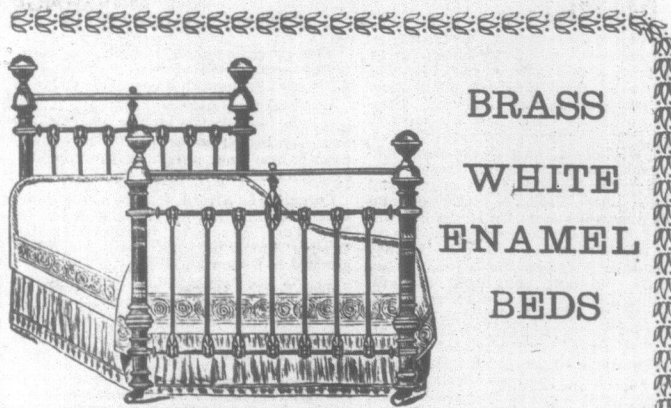
**BAKER'S COCOAS AND CHOCOLATES**



are always uniform in quality, absolutely pure, delicious, and nutritious. The genuine goods bear our trade-mark on every package, and are made only by

**Walter Baker & Co. Ltd., DORCHESTER, MASS.**

TRADE-MARK ESTABLISHED 1780. Branch House, 12 and 14 St. John St., Montreal.



**BRASS WHITE ENAMEL BEDS**

**METAL BEDS**

Are now coming into greater use than ever, as being most healthy on account of the cleanliness of the metal, and the most popular are those finished White Enamel with Brass Trimmings. We are now showing a great variety of new designs in White Enamel Beds at prices from \$4.75 to \$27.00. Also ALL BRASS BEDS at lowest prices.

Write for illustrations.

*Manchester Robertson & Allison*

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**Ordination.**

Mr. Arthur V. Dimock, formerly of Nova Scotia and a graduate of Acadia College, was ordained to the gospel ministry as pastor of the First Baptist church, Winthrop, Mass., Oct. 24. The ordination sermon was preached by Rev. O. E. Malory, D. D., of Worcester, Mass., and the opening prayer by Rev. A. J. Hughes of East Boston. Other ministers who took part in the ordination services were: Revs. B. R. Harris, A. A. Bennett, F. W. Bakeman, R. O. Sherwood, J. E. Parry and A. L. Squier.

**Puncture Proof Tire.**

A German scientist has patented a puncture proof tire filling. If successful, it will prove a boon to bicycle riders, as well as to the owners of rubber tired vehicles of all kinds and air saddles and cushions. The filling is a jelly made of glue. Glycerin is added to prevent hardening and an antiseptic preparation that keeps it from fermenting. The mixture is first heated until it liquifies and is then beaten to a stiff foam. While in this frothy condition it is introduced into the tire or saddle and allowed to cool and partly solidify. The result is a light, spongy material of cellular formation, exceedingly light in weight and proof against tacks, nails, glass and all puncturing objects.—Popular Science.

**Black Coatings**

are here in abundance in qualities to suit every demand. The new styles as well as standard ones that always will be worn. Prices from \$21 the suit, and every quality good, because cheap stuff is always the most expensive in the end. For it is true that good comes only from good. Quality is a star feature of this store's business. We solicit your trade.

**A. GILMOUR,**

68 King Street, St. John, N.B. Custom Tailoring.

**Messenger and Visitor**

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

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

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

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

At a meeting of Anglican Bishops at Kingston, Ont., on Friday the Archbishop of Ontario resigned the metropolitanship of Canada, and intends to reside in England in future. Bishop Bond, of Montreal, will probably be his successor.

The city of Montreal's percentage of the Street Railway Company's earnings this year amounts to \$77,889.

**The Canadian Forces.**

With its issue of November 3 the Army and Navy Gazette, 3, York Street, London, W. C., will publish a Coloured Plate showing types of the Canadian Army. Representatives of no less than nine regiments are given in the picture, including the Royal Canadian Regiment, North West Mounted Police, Royal Canadian Dragoons, a gunner in the picturesque kit of the Royal Canadian Artillery, the 10th Grenadiers, and others. The colouring and grouping of the figures are very striking, and the plate forms a remarkable reminder of the splendid troops of the Dominion which rendered such signal service in the fight for the flag in South Africa.

Lord Roberts sends from Pretoria a striking appeal to his countrymen to refrain from turning the welcome of the home-coming of the troops into a drunken orgy. He expresses the sincere hope that the welcome will not take the form of treating to stimulants and "thus lead to excesses that will tend to degrade those whom the nation delights to honor and lower the soldiers of the Queen in the eyes of the world, which has watched with undisguised admiration the grand work they have performed for their sovereign and country." He says "I am very proud to be able to record with the most absolute truth that the conduct of this army from first to last has been exemplary. Not a single case of serious crime has been brought to my notice; indeed, nothing deserving the name of crime. I have trusted to the men's own soldierly feeling and good sense, and they have borne themselves like heroes on the battlefield and like gentlemen on all other occasions." Lord Roberts explains that he thus appeals because of the distressing, discreditable scenes resulting from injudicious friends speeding the parting soldiers by shoving bottles of spirits into their hands and pockets.

Arthur Harris, the negro who stabbed Policeman Robert J. Thorpe to death at New York on August 12, and who was convicted of murder in the second degree, was sentenced to life imprisonment. The murder of Thorpe caused serious race riots in New York.

One Need.

One of the greatest needs of the day in temperance work is a better knowledge of what drink does for the mind and body of the drinker. Few men will deliberately kill themselves if they know it. They think they can drink without harm to health. If they understood exactly the effect of alcohol on the system many would not touch it. There is every reason why this should be taught in all our schools and colleges. Boys and girls, young men and women, should know what this poison will do for them; and, knowing this, few of them would ever begin its use. If they knew that it enters the blood, passes through the skin, lungs and kidneys, poisoning all, destroys the digestive organs, ulcerates the stomach, hardens the liver and in every way injures the actions of all the vital organs. All kinds of diseases follow in the train of drink. Hallucinations, nightmare, paralysis, heart disease, delirium tremens and many other diseases, of which respectable drinkers are said to have died when liquor was the real cause, are the legitimate fruits of liquor drinking. Let the friends of temperance, besides opposing the saloon on every opportunity, be diligent in teaching their children the awful effects of this evil, and as sure as they grow to manhood and womanhood the lessons of their youth will be carried into action and the saloon will die the death it deserves.

Information has been received from Japanese sources that the Empress Dowager of China is seriously ill at Tai Chuen Fu, and that the most prominent physicians in the empire have been called to attend her.

A STRANGE CASE.

EYE TROUBLE WHICH DEVELOPED INTO RUNNING SORES.

Doctors Said it was Consumption of the Blood, and Recovery was Looked upon as Almost Hopeless—Dr. Williams' Pink Pills Wrought a Cure.

From the Herald, Georgetown, Ont. Our reporter recently had the pleasure of calling on Mr. Wm. Thompson, paper-maker, at Wm. Barber & Bros. mills, a well known and respected citizen of our town, for the purpose of acquiring the details of his son's long illness, and his remarkable recovery through the use of Dr. Williams' Pink Pills. Mr. Thompson kindly gave us the following information which will speak for itself:—"About two and a half years ago my eldest son, Garnet, who is fifteen years old, took what I supposed to be inflammation in his left eye. He was taken to a physician, who advised me to take him to an eye specialist which I did, only to find out that he had lost the sight of the eye completely. The disease spread from his eye to his wrist, which became greatly swollen, and was lanced no less than eleven times. His whole arm was completely useless, although he was not suffering any pain. From his wrist it went to his foot which was also lanced a couple of times but without bringing relief. The next move of the trouble was to the upper part of the leg where it broke out, large quantities of matter running from the sore. All this time my boy was under the best treatment I could procure but with little or no effect. The trouble was pronounced consumption of the blood and I was told by the doctors that you would not come across a case like it in five hundred. When almost discouraged and not knowing what to do for the best, a friend of mine urged me to try Dr. Williams' Pink Pills saying that he had a son who was afflicted with a somewhat similar disease and had been cured by the pills. I decided to give Dr. Williams' Pink Pills a trial and secured some of them at the drug store, and after my boy had taken two boxes I could see the color coming back to his sallow complexion and noted a decided change for the better. He went on taking them and in a few months from the time he started to use them I considered him perfectly cured and not a trace of the disease left, except his blind eye, the sight of which he had lost before he started to use the pills. He has now become quite fleshy and I consider him one of the healthiest boys in the community. If any person is desirous of knowing the merits of Dr. Williams' Pink Pills you may direct them to me, as I can highly recommend them to any person afflicted as my boy was."

There was at Washington on Wednesday last a notable gathering of representatives of every government department and of many foreign powers to pay homage to the memory of John Sherman. The funeral services held here were at the Sherman home on K street. The massive black casket rested on a black draped catafalque in the parlor. The air was heavy with the scent of roses, orchids and hot house flowers that had come from all quarters as a final testimony of affection and respect. Lord Pauncefoot sent a heavy wreath of white roses. After the services the casket was lifted by the bearers with the honorary pall-bearers following, and carried from the house, where a detachment of the Fifth cavalry under Col. Esfery waited to escort it to the depot.

Statistics show that more people die of consumption than from any other cause. Slight colds are the true seeds of consumption. Beware of the slightest cough. Adamson's Botanic Cough Balsam stands without a peer. 25c. All Druggists.

News Summary.

The government, it is said, has completed arrangements for the erection of a \$1,000,000 geological museum at Ottawa.

Hon. Colin Campbell, new provincial treasurer, was re-elected in Morris, Man., Saturday by 284 majority, with two small poles to hear from, over his Liberal opponent, Marshall Lawrie.

Cornelius L. Alvord, jr., the absconding note teller of the First National Bank in New York city, who is charged with stealing \$700,000 from the bank, was arrested in Boston on Monday.

The South African mail received in Ottawa on Monday contained a report from Col. Otter that Pte. Craig, B. Co., and Pte. Johnston, G. Co., have been ordered pensions of 18 pence a day for twelve months.

Avondale, the estate of the late Chas. Stewart Parnell, was sold at auction Wednesday by the land judge's court. The purchaser was Mr. Boyland, a friend of John Howard Parnell, brother of the famous Irish statesman.

The London Telegraph "understands that, after mature consideration, Lord Salisbury has decided to resign the foreign secretaryship, which will be transferred to the Marquis of Lansdown. He is largely influenced by the counsels of his medical advisers."

C. N. Armstrong has entered an action in Montreal against Mayor Prefontaine to recover \$65,000, which amount was obtained by the latter for the sale of part of the Great Eastern Railway, but for which, it is alleged, he made no return to the company, workmen of the Great Eastern and others being left unpaid.

A heavy explosion of gas occurred in the Kingston Coal Company's shaft at Edwardsville, Pa., Thursday afternoon, in which three men lost their lives and six others were badly burned. The disaster has cast a gloom over the little town, as the miners had just celebrated the ending of a long strike.

As a result of his deals in Chicago, Sir Thomas Lipton is believed to have made \$350,000. There were only 35,000 barrels of pork that could be delivered, and the Englishman owned them all, as well as twice that number bought from people who did not have a barrel they could deliver. Pork that was selling some time ago at \$11 has since amounted to \$20.

A serious explosion occurred in Canton on Sunday morning. Four houses near the governor's yamen were destroyed and many persons were killed. It is rumored that the scene of explosion was the reformers' arsenal, which was full of powder and gun cotton and that the object was to destroy the yamen. The occurrence will probably lead to the persecution of the reformers.

A meeting of jurists and eminent public men called to determine upon means to perpetuate the memory of Lord Russell of Killowen, late Lord Chief Justice of England, decided to erect a statue in the High Court of Justice. Mr. Melville W. Fuller, Chief Justice of the United States, and Mr. James C. Carter, of New York, were invited to join the general committee, and Mr. Joseph H. Choate, United States ambassador, was chosen a member of the executive committee.

Maine is quite a potato state, but there are others. A dozen states raise more potatoes than Maine does, some of them three or four times as many. The potato crop of the United States for 1900 approximates 230,000,000 million bushels, of which Maine raises 5,730,000. In 1899 the total crop was 6,525,000 and in 1898 the total crop was 303,928,000. Maine's share being 4,830,000 bushels. This year New York leads with 21,080,000, and the other states producing more than Maine are Pennsylvania, Ohio, Michigan, Indiana, Illinois, Wisconsin, Iowa, Minnesota, Missouri, Kansas and Nebraska.

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The Prize Winners

At Fairs and Exhibitions Used The DIAMOND DYES.

The Fall fairs and exhibitions held this year in Canada were a source of pleasure and satisfaction to hundreds of energetic and artistic ladies. Magnificent displays of Mats, Rugs and Carpets made from rags dyed with the Diamond Dyes, drew the special attention of thousands of visitors.

In ninety-nine cases out of every hundred, the exhibitors who used the Diamond Dyes to color the materials of which their Mats, Rugs and Carpets were made, took the best prizes.

No stronger proof of the superiority of Diamond Dyes could be demanded. Women all over Canada will find it pays to use Diamond Dyes to re-color their faded and dingy looking dresses, skirts, blouses, capes, jackets, ties, ribbons, etc. One package of Diamond Dyes will do as much work as three packages of the common dyes, and gives colors far more beautiful, more brilliant and more lasting.

Dr. Slocum's Noble Work.

The Eminent Scientist is Devoting his Life to the Cure of CONSUMPTIVES.

Offers Free Treatment to all Who Desire a Cure.

To heal the sick! To bring back health and strength to the pale cheeks of men and women suffering from that terrible disease, Consumption, is the life work of that Eminent Scientist and benefactor of the human race, Dr. T. A. Slocum. Dr. Slocum has made this disease a life study, and no man in the medical world stands higher as an authority on all lung diseases than the man whose name heads this article. Dr. Slocum says "no matter how many discouragements you have met with his cure is swift, certain and permanent. To prove the truth of his statement the doctor is willing that every victim of Consumption shall have a free trial of his famous remedies. Here is his offer:

You or your sick friends can have a FREE course of Treatment. Simply write to THE T. A. SLOCUM CHEMICAL CO., Limited, 179 King St. West, Toronto, giving post office and express office address, and the free medicine (the Slocum Cure) will be promptly sent. When writing for them always mention this paper.

Persons in Canada seeking Slocum's free offer in American papers will please send for samples to the Toronto laboratories.

FREE SOLID SILVER. Given for selling only 10 boxes of Purifier Pills at 25c. a box. These Pills improve the appetite, aid digestion, purify the blood, clear the skin of all pimples and blotches, and are a positive cure for constipation, headache, dyspepsia, dizziness, etc. They are in great demand. We ask no money in advance. Write, and we mail Pills. Sell them, return money and we send, postpaid, your splendid Sterling Silver, full size, curb chain bracelet with lock and key. THE CROWN DRUG CO., Box 11 Toronto, Canada.

FREE! This pretty brooch, set with 10 jewels and bearing a finely gold plated and enamelled face, for selling only 10 boxes of the same as above cut. Write at once for the Pins and our splendid VALERIE PREMIUM. Sell the Pins, return the money and we send, postpaid, your select will be mailed free. THE MAXWELL CO., 2 Richmond St. E., Dept. 315 Toronto, Can.

EARN THIS WATCH. Presal. in 3 only 5 Glass Pens at 10c. each. These wonderful Pens are made of one piece of glass with colored holder and fitted nib. They never wear out and will write a page with one dip of ink. Write and we mail Pens. Sell them, return money, and we send postpaid this handsome Watch with polished nickel case, ornamented edge, hour, minute and second hand, keyless wind and genuine American lever movement. It is accurate and reliable, and with care will last 10 years. TOLEDO PEN CO., Box M Toronto, Can.

For 25c.

We will send

To any address in Canada fifty finest Thick Ivory Visiting Cards, printed in the best possible manner, with name in Steel plate script, ONLY 25c. and 2c. for postage. When two or more packs are ordered we will pay postage. These are the very best cards and are never sold under 50 or 75c. by other firms.

PATERSON & CO., 107 Germain Street, St. John, N. B. Wedding Invitations, Announcements, etc., a specialty.

B.B.B. Makes Blood Pure.

If the blood is pure the whole body will be healthy.

If the blood is impure the whole system becomes corrupted with its impurities.

Burdock Blood Bitters transforms impure and watery blood into rich pure blood and builds up the health.

Disease germs cannot lurk in the system when B.B.B. is used.

Miss Effie McDonald, Liscomb Mills, Guy Co., N.S., writes: "I have found B.B.B. an excellent remedy for purifying the blood and curing sick headache. I had tried many remedies, but none of them did me much good. B.B.B. has made me so well that I feel like a new woman and I am constantly recommending it to my friends."

FREE! We give this beautiful Opal Ring in a handsome flush lined case for selling only 1 doz. dainty packages of Violet, Rose and Hellebore Perfume at 10c. each. This Ring is made of the wonderful metal Gold Alloy, which looks like pure gold and never changes color. It is set with three splendid Opals. Write and we mail Perfume. Sell it, return money and we will send your Ring and Case postpaid. Home Specialty Co., Box M Toronto.

Young Men and Women from all parts of the Province attend

Whiston's Commercial College.

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A T I I once kne some leisure though her p plied with fres thing was cle over her house She looked smile, but w "So you do continued. "I not see how y never see yo your closet, fu I never see y have clean clo your washing seems to go o never seem to "I don't nee it comes along put off everyth almost kill the "Yes, my cl make a practic cans every day do small amo quantities all washing and i like I do my it. They wash can stand a ti better than a day. I keep a up small portio So that was her fashioning her husband's noticed she g them into strips and wound into "I always me she said, "It pense, cooking sewing bees. know how it That account carpet on her floors. "I never att she continued, she had comple have my after can entertain co time. Our ever the whole day, with our booka don't want to the cares of life On Te

A little woma takes a fall out in a letter conta is amusing to a ance people w stealing a horse saloon, that are to their coffee c whisky set is to give the same ex they act the sam fixed. Their dr intoxicatio, but i ly breaks down ruins them phys quently setting chronic disease. "Consistency, much today as of from your slave other pernicious quit preaching to am talking abou for a time and o effects. It almos ten, caused co and sleeplessne drank enough at entirely drunk, I "Finally the st ing arter my me part company w once, upon the took up Postum B was marvelous. To a healthy perer i had quit a drug powerful, nouris and owe m, "r Food Coffee." Postum Cereal C Mich,

### The Farm.

#### A Time for Everything.

I once knew a farmer's wife who had some leisure and never seemed tired, though her pantry was always well supplied with freshly cooked food, and everything was clean and in perfect order all over her house, so I asked her secret.

She looked up at me with a mysterious smile, but went on with her sewing.

"So you don't intend to tell me?" I continued. "I wish you would, for I cannot see how you get so much done when I never see you doing it. Now, there is your closet, full of preserves and jelly, yet I never see you making it. You always have clean clothes to wear, yet I never see you washing and ironing. Everything seems to go on like clockwork, yet you never seem to be making extra exertion."

"I don't need to, for I do everything as it comes along," she said. "Many women put off everything to the last minute, then almost kill themselves to get through.

"Yes, my closet is filled with fruit, for I make a practice of putting up two or three cans every day. I find it much easier to do small amounts each day than great quantities all at once. So it is with my washing and ironing. I wash my clothes like I do my dishes, whenever they need it. They wash much more easily, and I can stand a tiny wash once a day much better than a whole week's wash in one day. I keep ahead of my work by taking up small portions at a time."

So that was her secret! And I watched her fashioning some little jackets out of her husband's castoff clothing, and I noticed she gathered up the scraps cut them into strips which she sewed together and wound into balls.

"I always make my carpet in this way," she said. "It is so much work and expense, cooking and getting ready for sewing bees. I prefer sewing—then I know how it is done, when I do it myself."

That accounted for the thick, pretty rag carpet on her kitchen and dining room floors.

"I never attempt more than I can do," she continued, folding up the little garment she had completed. "I always manage to have my afternoons for sitting work. I can entertain company or visit at the same time. Our evenings are the best part of the whole day, for John and I spend them with our books, papers and music. We don't want to become so absorbed with the cares of life as to have no time for

improvement, for the soul needs culture more than anything else."

"But I get behind with my work, and never get caught up," I answered, wearily.

"Then I advise you to hire some one until you do get caught up, and then find out how much more pleasant and comfortable it is to do your work as you go along. There is nothing like a good start in the morning, however. I often have my breakfast work all over, some baking done and my every day washings on the line before some of my neighbors are up. That is why I can sit afternoons at the front windows while so many of my neighbors are in their kitchens at work.

"Everything wants to be managed—time especially. 'A time for everything and everything in its time' is just as good a proverb as 'A place for everything and everything in its place.'"—(Mrs. A. E. C. Markell.

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#### One Cent an Acre.

While using the mowing machine a few weeks ago it occurred to me that that machine must have cut over two hundred acres in the three years I had used it. The machine is apparently about as good as new, except that the knives were worn so as to require frequent grinding and pretty good driving in heavy grass. I had just purchased some new sections—a box of twenty-five for \$1.25—five cents each, with rivets thrown in, making the twenty needed for a five foot bar cost just an even dollar. It did not take long to decide not to grind those old knives again. It took just thirty minutes, with an assistant to hold the bar, to take the old knives off and put the new ones in their places ready for use.

There was a set of knives that had cut more than one hundred acres made as good as new for a money cost of \$1, less than one cent an acre for the work it had done.

The farm is a stony one, and oats and barley, as well as hay, have been regularly mowed with the same machine. But what puzzles me now is whether I am entitled to feel a justifiable pride for always having put my land in good smooth condition, as well as taking good care of the machine, or whether I ought to feel a little ashamed of myself for having been a trifle too economical in the matter of machine knives.

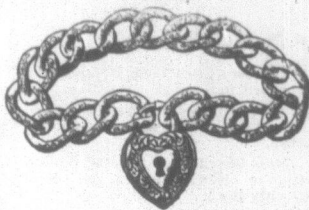
A man old enough to have carried pocket-knives for more than fifty years was accustomed to show what was left of one with the explanatory remark that that was the only jackknife he had ever owned. But I have no desire to become eligible in his class, and would prefer a record of a score or more of knives lost, broken, worn out or given away, rather than the boast of having been the lifelong possessor of a single specimen. I know another man, active and well to do, who was said to have worn the same pair of fine boots twenty-four years.

But leaving jackknives and fine boots out of the question, there is one point on which I am quite positive, viz.: that many farmers spend time in grinding and using old axes, scythes, knives and other tools when it would be the part of economy to buy new ones.—J. O. Clark, Palmyra, N. Y.

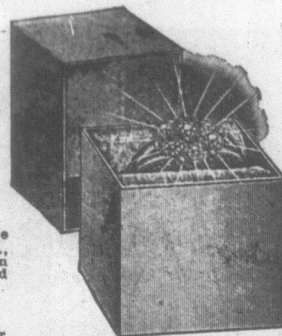
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#### Soil and Fauna.

In an article in the annals of the Linnean society of Lyons M. Roux applies the results of his geological study of the Lyonese mountains to an interpretation of the peculiarities of the region, not only climatic, economic and hygienic, but also as regards the fauna and flora. He comes to the conclusion that the absence of calcareous salts has an undeniable influence on the animal life. The fauna of a silicious region is less vigorous, less rich, less varied in species, less abundant in individuals than a calcareous region. This is particularly true as regards mollusks, certain kinds of insects, crustaceans and worms, but it also affects vertebrate forms. The essay is a most interesting one in its detailed attempt to correlate geological and biological facts.—Rx.



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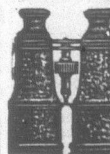


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Each thread is made up of one hundred strands of "silk" or "cocoon" silk.

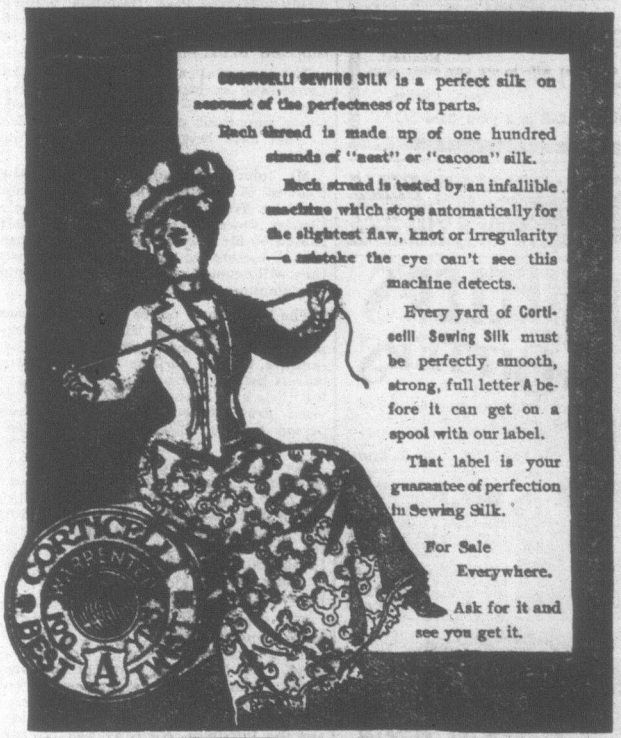
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#### A ROAST On Temperance People.

A little woman out in Tower Hill, Ill., takes a fall out of the temperance people in a letter containing the following: "It is amusing to see some staunch temperance people who would as soon be caught stealing a horse as to be seen going into a saloon, that are tied down, hard and fast, to their coffee cups as much as an old whisky sot is to his morning dram. They give the same excuse that the old sot does, they act the same way, the habit is just as fixed. Their dram does not as quickly intoxicate, but its steady use just as surely breaks down the nervous system and ruins them physically and mentally, frequently setting up some fixed form of chronic disease.

"Consistency, thou art a jewel, just as much today as of old. Either break away from your slavery,—tea, coffee, or any other pernicious habit you may have, or quit preaching to others. I know what I am talking about, for I was a coffee slave for a time and can speak truthfully of its effects. It almost ruined my nervous system, caused constipation, headaches, and sleeplessness. I suppose if I had drank enough at one time to make me entirely drunk, I might have felt easier.

"Finally the stuff began to cause coughing after my meals; then I concluded to part company with the demon, and at once, upon the advice of some friends, took up Postum Food Coffee. The change was marvelous. I passed from an invalid to a healthy person, in a very short time. I had quit a drug and taken up a strong, powerful, nourishing food in liquid form, and owe my present health to Postum Food Coffee." Name will be furnished by Postum Cereal Co., Ltd., Battle Creek, Mich.

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BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs.

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WE MUST SELL our large and increasing stock of slightly used Karn Pianos and Organs to make room for the GOODS WE REPRESENT.

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FOR Ladies' Coats and Suits

MADE UP TO ORDER

Cheaper than ready made and much more satisfactory.

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**FREE!**

We give this splendid Air Rifle absolutely free. Glass Fuse at 10c each. These wonderful Pyny are made entirely of glass, with colored rubber and fitted up. They are light as a feather and never wear out. They will themselves. Write and we will send you one, return money, and we will prepare this all steel Air Rifle, which is of the best make and model. It has Glass Sight, Pistol Grip and Walnut Stock. The essay is a most interesting one in its detailed attempt to correlate geological and biological facts.—Rx.

News Summary.

Lord Rosebery's new book "Napoleon" was published in London, yesterday.

Eight of the ringleaders in the Valley-feld disturbances have been imprisoned at Quebec.

Mr. John Charlton is elected by acclamation in North Norfolk, Mr. Ross having withdrawn.

Mr. Thomas Taylor, Conservative, was elected to the Manitoba Legislature for Centre Winnipeg.

In the ten months ending Oct. 31 the metal mining companies in the United States paid a total of \$42,568,071 in dividends.

Non. John Costigan is elected by acclamation in Victoria, N. B., the Conservative nominee, Mr. Richards, withdrawing.

Herbert Spencer, the great English philosopher, is completing his autobiography. The work will not be published until after his death.

A sudden strong gust of wind blew down and partially demolished a building at London, Ont., and Wesley Wilkinson, a young man, was buried in the ruins, receiving injuries which resulted in death.

Workmen engaged in making improvements at Harvey Park, Hamilton, found a quantity of silver plate, about eighteen inches below the ground surface. It is supposed to have been buried by thieves.

The reported appointment of Lord Lansdowne as Secretary of State for Foreign Affairs, is officially confirmed. Other important changes in the British Cabinet have been approved of by the Queen.

Mr. John Redmond says that, as the trustees of the Parnell fund cannot purchase Avondale, the estate of the late Charles Stewart Parnell, which was purchased by Mr. Boylan the other day when sold at auction by the land judges court, they will devote the fund to the erection of a monument to Parnell in Dublin.

The New York police department has been investigating the list of persons reported missing in connection with the Tarrant fire, for the purpose of getting at a correct list of persons supposed to have lost their lives in the fire. The list as revised Friday afternoon shows eighteen persons reported missing and not accounted for.

For the quarter ending September 30 last the exports produce of Canada were \$53,145,241, as compared with \$44,361,309 for the same time last year. The month of September alone showed an increase in the exports of \$6,677,000. The imports for the three months show an increase in dutiable and free goods of \$4,036,730 over the same period of 1899.

The Steel Car Company of Pittsburg, has obtained an order for \$5,000,000 worth of rolling stock for South African railways. Belt & Company, one of the great South African mining corporations, asked for a bid on coal wagons, to be delivered to the mines at the earliest possible date, and the Pittsburg company was the successful bidder.

It is said in London and Paris that a business partnership has been formed between King Leopold and T. F. Walsh, a well known American. King Leopold becomes interested in Mr. Walsh's mines, while Mr. Walsh will take personal direction of King Leopold's Congo possessions, endeavoring to make the latter as profitable as Colorado.

The grand jury at Paterson, N. J., on Friday handed up twenty-four bills of indictment, and among them those of Walter C. McAllister, George J. Kerr, Wm. A. Death and Andrew Campbell, who are charged with the murder of Jennie Bosscheter, who was drugged to death on October 18th. There were two indictments against each one of the young men, one for murder and the other for criminal assault.

Officers Foster and Wolverton, of Woodstock, captured in a school room at Barney, Dunfries, early Saturday morning, the two men for whom they have been hunting for some days past and who are believed to be the persons who blew open the C. P. R. safe at Houlton and another one at Florenceville, and who attempted to crack still another one at Richmond, Carleton County. The names of the men are unknown.

The Pall Mall Gazette publishes a despatch from Ichow, dated October 28, which says heavy fighting has occurred in the mountains on the Shan Si frontier. An Anglo-German force of 1,500 men, commanded by Col. Norman, stormed the Tching-Kung pass. The Chinese occupied a strong position on the crest and stubbornly resisted. They poured a hot, enflaming fire on the advanced party of eight Germans, under Major von Forester, but the British Bengal cavalry, dismounting, scaled the heights, turned the enemy's flank and relieved the Germans.



Songs of Praise

Ottawa, Jan. 20, 1899. I have used SURPRISE SOAP since I started house and find that it lasts longer and is better than other soap I have tried. J. Johnston. Fredericton, N.B., Dec. 15th, 1899. Having used SURPRISE SOAP for the past ten years, I find it the best soap that I have ever had in my house and would not use any other when I can get SURPRISE. Mrs. T. Henry Troup. St. Thomas, Ont. I have to wash for three brothers that work on the railroad, and SURPRISE SOAP is the only soap to use. We tried every other kind of soap, and I tell everybody why our overalls have such a good color. Maudie Logan. Montreal. Can't get wife to use any other soap. Says SURPRISE is the best. Chas. C. Hughes. SURPRISE is a pure hard SOAP.

REMARKABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED BELL-ROUNG SCHOOLS & OTHER INSTITUTIONS. WEST-TROY N.Y. BELL-METAL CHIMNEY, ETC. CATALOGUE & PRICES FREE.

WHEELER'S BOTANIC BITTERS

A reliable and effective medicine for cleansing the blood, stomach and liver. Keeps the eyes bright and skin clear. Cures headache, dizziness, constipation, etc. Purely Vegetable, large bottles, only 25 CENTS.

SILK We've purchased the entire output of pieces from the leading Silk House of Canada and are mailing them in packages each containing a choice assortment of finest silk in newest patterns and brilliant colors, enough to cover over 200 square inches. Nothing like them for fancy work. Mailed for 12c. silver, 7 for 25c. Johnston & Co. Box 5. Toronto, Canada.



This elegant Chain Bracelet, Gold Plated and latest pattern for evening only (diamond setting) Faceted Diamond Scarf Pins at 50c. each. Write at once and we will send this and our new sheets of 24 VALUABLE PREMIUMS. Sell the Pins, return the money and the premium will be sent absolutely FREE. THE MAXWELL CO., 3 Richmond St. E., Dept. 300 Toronto, Canada.

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54 INCH GOODS are popular this year for dress materials, and it requires much less for a dress than of the ordinary width. We are showing some excellent 54 inch goods in small plaids and plain colors,—such as grays, heathers, and invisible checks, Prices from 75c. to \$1.50.

Send to us for Samples of Dress Goods that you may want and you will find you will save money by sending us your orders. We pay expressage on parcels amounting to \$5 and over.

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of this "Ad." who intends buying an Organ we would say—Be sure and write us. Why? Because we sell the best organ (The Thomas) on the most reasonable terms, as thousands of our customers can testify. Catalogue sent free on application.

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The Lord Knoweth Them That are His.

The other day a picture of Rubens was discovered in an old picture-shop in London. An expert with keen eye went to the shop, and amid a heterogeneous mass of rubbish he detected, under the grime and soot and dust of years, a masterpiece of Rubens. Crushing down the quiver that came to his voice, in as calm a tone as he could command, he asked the picture dealer what he would take for this old bit of canvas. The picture dealer looked at it and said, "I will sell it to you for 30 shillings." The 30 shillings were paid and the purchaser took it home, got it cleaned and put right; and from out the grime and dust there shined today a £2,000 picture by Rubens. I tell you God can detect under the failings and fainting, the grime and dust of his weakest child's faith, the masterpiece of his Son. His likeness shines through your experience, and the Lord can read the facings of his own uniform. He never makes a mistake, and only in this uniform can he save you.—Selected.

The Intercolonial freight department announces that it has had one hundred and twenty thousand bushels of grain for export to Dublin and Glasgow offered them for export. It will be shipped in Head Line steamers. The department is negotiating for eighty thousand bushels of grain for shipment to Glasgow. This will be sent by the Donaldson Line.

Pyny-Balsam A QUICK CURE FOR COUGHS AND COLDS Very valuable Remedy in all affections of the THROAT or LUNGS Large Bottles, 25c. DAVIS & LAWRENCE CO., Limited, Prop'rs of Perry Davis' Pain-Killer.

FREE This elegant Real Gold Plated Ring set with stimulating Garnets, Opals, Emeralds, Rubies, Diamonds, etc. For selling only 12 of the new Old Beauty Pins, set with stimulating Emeralds, Pearls, Rubies, etc., at 10c. each. Write at once and we will send the Pins and our new sheets of 24 VALUABLE PREMIUMS. Sell the Pins, return the money and the prize you select will be sent absolutely free. THE MAXWELL CO., 3 Richmond Street East, Dept. 315 Toronto, Can.

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