

# Messenger and Visitor.

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### Will Not Quarrel.

The somewhat threatening note recently issued by the French Government on West African affairs is not taken very seriously in London, but is rather regarded in the light of a concession to the French jingoists. Englishmen are not disposed to believe that France means to force a quarrel on England. It would not be good policy for France at any time, and the present especially is not a wholesome time for teasing the British lion, for what with Lord Salisbury's concessions in this matter and in that, John Bull is not in the most amiable frame of mind and might resent in very blunt terms any polite impertinence from across the channel. The evening Post's correspondent in allusion to the subject says:

"This minatory semi-official note provoked a decisive, almost unanimous, reply from the English press. 'We have conceded enough in Siam, Madagascar and Tunisia for peace and quietness sake, getting precious little in return. We concede no more. Talk over matters in a friendly spirit, by all means, but drop bluff; it won't pay,' they say; and France is dropping it, for yesterday the Niger Boundary Commission met in Paris, and the French press, sobered by the unanimous and determined attitude of the English press, echo Lord Dufferin's historic phrase: 'It would be an everlasting disgrace if France and England should go to war for some African rivulet.' As the Spectator sagely says today, 'So long as England commands the sea, France is bound over to keep the peace in the sum of Indo-China, Madagascar, and her African empire.'"

### United States Elections.

The elections occurring this year in the United States were comparatively few, and the gains or losses of either party correspondingly unimportant. The political pendulum is usually on the swing between the two great parties. No sooner has one party got established in power than there is a revulsion of public sentiment in the other direction. The recent elections are significant chiefly as indicating that the see-saw between the parties continues and that there is now a clearly manifest tendency of the pendulum toward the Democrat side. This is the more significant in view of the present vantage ground of the Republican party. The split of the Democrats on the money-question gave to McKinley the support of great numbers who under other circumstances would have stood by the party of Cleveland, and the demoralized condition of the Democrats still makes strongly in the interest of the party now in power. The revival in trade induced by the good harvest and the rise in price of the nation's principal exports count strongly on the same side. Nevertheless, it appears certain that the McKinley administration is not popular with the people. In Ohio, the President's own State, the tide has evidently set quite strongly against the dominant party. The State Legislature, it is now conceded, will remain Republican by a small majority, and Mark Hanna, the Republican 'boss of Ohio' who made McKinley President, will retain his place in the United States Senate, but the margin between victory and defeat is so narrow as to leave him nothing to boast of.

**Tammany Wins.** As intimated in our remarks last week in reference to the contest for the mayoralty of Greater New York, the prospect was strongly in favor of the Tammany candidate, and the event has only too surely confirmed that forecast. The number of votes cast in the municipality was in the vicinity of half a million. Van Wyck's vote is given approximately at 230,000; Low's, 153,000; Tracey's, 100,000, and George's, 16,000. Tammany's plurality is therefore about 77,000 over Low. It is probable that the death of Henry George resulted in making the vote for Van Wyck somewhat larger than it would have been. It did not, however, materially affect the issue. But if the forces represented in the following of Low and of Tracey had been combined, the Tammany candidate would have been left in a minority. We have here a sample of the effect of the political machine when introduced into municipal affairs. If Senator Platt, the head of the Republican machine in New York State, had not interfered in the contest, the result would have been the election of the nominee of the Citizens' Union, and Greater New York would have had for its first mayor Seth Low, a man whom the city and the nation might have felt proud to see in that honorable and responsible position, and who doubtless would have given to the city the best government of which the conditions would admit. Platt knew that he could not elect his man and thus secure conditions by which the affairs of the great municipality could be run in the interest of himself and his party. But he believed that he could do what he regarded as the next best thing in the machine interest—prevent the election of an independent ticket and thus throw the government of the great city, with its immense patronage, into the hands of the Tammany party, whose name is a synonym for corruption and rapacity.

### The Seal Question.

It is understood that at the recent Washington Conference, the representatives of the United States, Russian and Japanese governments agreed to the prohibition for a time of pelagic sealing, that is the killing of sealions the open sea. The Washington Government will of course ask Great Britain to become a party to this arrangement. Probably Lord Salisbury would be well pleased to get this vexatious business off his hands by complying with this request, but his lordship will not wish to offend Canada in this matter, and Canada is, indeed, apart from the United States, the country chiefly interested in this question. So far as England's particular interests are concerned, it makes but little difference who kills the seals, so long as the pelts are dressed in English factories, and England is not less interested than the United States in having the seal herds preserved. But seal-hunting is an industry of some importance to Canada, and the United States has no good reason to find fault if Canada demands that her rights shall be fairly considered. We have no idea, however, that Canada is disposed to be unreasonable in this matter, and whatever difficulties there may be between the United States and this country connected with the seal question should be susceptible of easy adjustment. It is stated that the Premier of Canada, the Minister of Marine and Fisheries and Mr. Macoun, the Canadian expert, are to visit Washington the present week to discuss the matter with the United States authorities, and there should be no reason to suppose that the outcome of the conference will be other than satisfactory to both countries.

### Van Wyck and Croker.

Judge Van Wyck, the first Mayor of Greater New York, has such an opportunity as seldom comes to any man to win honorable fame for himself and render eminent public service. As chief magistrate of the vast municipality he will have in his power the bestowal of patronage second only to that of the President of the nation. Some 33,000 persons, whose annual salaries will aggregate \$33,000,000, will have their names on the city's pay-roll, and more than 20,000 more, it is estimated, will indirectly—through contracts, etc.—draw pay from the city treasury. There will be abundant opportunity for the exercise of the highest administrative ability, as well as for moral courage and strength of character required to resist corrupt influences of both the bosses and the masses. That Mr. Van Wyck is a man who has either the ambition or the ability to rise to the occasion and give Greater New York a model government, probably no one believes. The real ruler of the city, as everybody knows, will not be Van Wyck, but Richard Croker, the notorious Tammany boss, whose doings in the past may be taken as an indication of what is likely to be done in the future.

—The great hotel built by Mr. D. O. Mills and recently opened on Bleecker Street, New York, is the outcome of an endeavor to place within the reach of men of slender resources the means of living respectably and comfortably at a minimum cost. For the sum of twenty cents per day the lodger obtains a room and excellent bed, with the use of other rooms for reading, writing, etc., also the use of baths and the privileges of a good library. Connected with the hotel is a restaurant, where good and wholesome meals are obtainable at correspondingly moderate rates. The motive of the enterprise would seem to be philanthropic rather than money-making, but Mr. Mills expects that the business will not only pay expenses, but yield a fair interest upon the money invested. While the Mills House will not compete with the cheapest lodging houses, it will be a great boon to young men of good character who have to practise stringent economy and who often find it impossible to escape from the physically and morally unwholesome influences connected with the cheap lodging house.

—Our readers have been kept pretty well informed in reference to the work of Rev. E. O. Taylor, of Chicago, the lecturer on Temperance who, under the auspices of the W. C. T. U., is engaged in a lecturing tour of the Maritime Provinces. Mr. Taylor is now in St. John, and will visit the other principal points in the province. On Sunday Mr. Taylor spoke three times. His manner of dealing with the subject is calm and argumentative. He appeals to the teaching of Scripture and to the obligations resting upon men and women as Christians and as Christian citizens, and the appeal, we judge, is made with very considerable effect. Mr. Taylor states his points with great clearness, his arguments are carefully considered, both as to substance and as to mode of presentation, and if the hearer feels that in some cases a particular argument may be subject to considerable discount, the argument of the discourse as a whole is of a cumulative and convincing character. The lectures in which Mr. Taylor deals with the drink question from the standpoint of modern science are to be given here during the week.



## Our Attitude Toward Romanism.

An Address Delivered Before the Baptist Union of England, at Plymouth, E.

BY REV. G. HAWKER.

The temper of our people toward Romanism has grown milder of late years. If we are as good Protestants as our fathers we are not so fierce. They, for the most part, had no doubt about the meaning of the Scarlet Woman and the Man of Sin and the Mystery of Iniquity; and when the hour struck for Catholic emancipation many of them would have preferred that Romanists should have removed their own disabilities by removing themselves to lands where British rule did not obtain. In so far as our milder temper implies a larger and more enlightened Christian charity it is good. But in so far as it is due to laxity about truth, and an illusory idea that our controversy with Rome has been settled long ago, it is open to gravest criticism. I should be unworthy the name of Baptist if I suggested for one moment any going back upon our principles of religious toleration and civil freedom. We not only concede, but we claim, that the Roman Catholic shall be at liberty to worship according to the dictates of his conscience, and that his heresy shall not be made a ground for withholding from him the fullest rights of citizenship—with one abatement. I trust we are sound to a man in our determination at all hazards to uphold the Protestant Succession. Of course a Romanist will twit us with inconsistency and want of logic. He will urge that if a Catholic is to have full rights of citizenship he must have the right to rule should the crown fall in his way. I can't help it, sir. There is a logic of events as well as a logic of schools. Providence sometimes constructs an argument in history that no weaver of syllogisms can confute; and we reckon that Providence has proved that it is for ever unlawful for a Roman Catholic to sway the Sceptre of the British Empire. We should be bad Baptists if we begrudged Roman Catholics freedom, and we should be bad Christians if we failed to appreciate Christlike character when we find it within the Romish pale. We revile the system, but we revere the saints—not the nominal saints, but the real ones; whether we meet them in Middle Ages or in the next street. Our controversy is not with individual Romanists, many of whom are Christians first and Romanists after; many of whom have been carefully guarded from acquaintance with evangelical statements of truth, and have been taught to believe that we do not worship Christ, that we make Him a liar, and that we must be all lost. Such are the mild assertions of one of their popular catechisms. I profoundly believe that a multitude whom we cannot number, inside the Romish Church, are Christ's little ones, who love Him as a Kempis did, as Bernard did, and would die for Him happy-hearted. How they endure the poison of sacerdotalism and idolatry we may be unable to explain. But love is a great antidote, and we have read of those who "shall take up serpents, and if they drink any deadly thing it shall not hurt them."

WE GLORY IN THE CHRIST LIFE WHEREVER WE FIND IT;

to do otherwise were to sin against the Holy Ghost. Up to date we know no reason why Romanists should enjoy special privileges, why the laws of the realm should be strained in their favour; nor do we see why public monies should be put to private uses in their educational institutions. Freedom, but not privilege! And on our part as Baptists no easy going indifference toward the spread in this realm of a system which we believe corrupts the truth of the Gospel, makes the Word of God of none effect by the traditions of men; a system, moreover, which is the sworn enemy of the liberty it enjoys and abuses. Everybody knows that in past ages certain of the popes claimed and contrived to exercise enormous power. They made and unmade princes, counted emperors their vassals, and awed turbulent nations into meekest docility by the threat of their ghostly ban. But nowadays there is a vague feeling abroad that all this has changed beyond the possibility of reversion. The Papacy, it is assumed, has mellowed with the times. The pope is the chief minister of a venerable Christian denomination. His office is spiritual, his character is estimable; he is a kind of permanent president of a larger Baptist Union, who takes a great interest in social questions and sometimes sends kind messages to the Queen. There has been change surely; but

THE NOTION THAT PAPAL PRETENSIONS ARE LESS THAN FORMERLY IS WIDE OF THE TRUTH.

We have no excuse for ignorance upon this matter. Pope Leo XIII. has lately issued an Encyclical in which expounds his authority and urges his own claims. The language is mild, temperate, courteous; but the claims are stupendous. He is God's vice-gerent. The authority, the magistratum bestowed by Christ upon St. Peter, has been handed down securely through the long line of

St. Peter's infallible successors to Leo himself, who is thereby rendered infallible. His ex cathedra utterances have the validity of immediate revelation. What he pronounces true is of the faith, what he disallows is heresy and accursed. The church of which he is the visible head, being Vicar of the invisible Christ, is the body of Christ, the one true church, to depart from which is to depart from salvation. Surely after this any other claim that mortal man can fabricate is but a paltry detail. And what basis does the Pope disclose for this astounding assumption of personal infallibility? Mainly the text: "Thou art Peter, and upon this rock"—interpreted as meaning upon thee—"do I build my church," &c. The Pope's attempt to prove Peter's possession of unique and supreme magistratum is a hopeless failure, whether his appeal is to Scripture or to the Fathers. As our friend Dr. Dawson Burns and others have sufficiently shown. But even if Peter's magistratum could be proved, despite his own ignorance of it, despite Paul's ignorance of it, and despite the unconsciousness of it of the early church—if, moreover, it could be proved instead of being merely asserted that he was in Rome, that he was Bishop of Rome, and that he transmitted his magistratum to his successor. I say, if all these things could be proved, it passes comprehension to realize how this precious deposit could be conveyed intact across some of the bogs and morasses that we encounter as we make our way down the line of Popes. A dignitary of the Church of Rome once assured me, in conversation, that the scandals about certain Popes were heretical fictions. They were all good men but one, and in his case the infallibility was unimpaired, because it resided in him as Pope, and not as man. I wonder if this gentleman had ever read the passage from Baronius, which I had not by me at the time, but which I will read to you here and now. Baronius was a Catholic, and apparently he was a godly man, whose heart was wrung by the things he wrote, and whose candor was not stained by

### THE CUMBERSOME DOGMA OF PAPAL INFALLIBILITY.

Listen: "What was then the face of the Holy Roman Church? How most foul, when harlots at once most powerful and most base ruled at Rome, at whose will Sees were changed, bishops were presented, and—what is horrible to hear and unutterable—pseudo-bishops, their paramours, were intruded into the See of St. Peter, who are enrolled in the catalogue of Roman Pontiffs only for the sake of marking the times." Elsewhere the same writer exclaims thus: "O shame! O grief! How many monsters, horrible to be seen, were intruded by secular princes into that seat which is to be revered by angels." We want to know how this precious jewel of the magistratum was carried over these miry places unharmed and undefiled. The Romish doctrine of intention makes the problem more perplexing. I suppose Romanists will say that it was by miracle. And one can only answer with scorn: In that case our Lord has discarded the principle of His own injunction, "Cast not your pearls before swine." But it is maintained by many that AN INFALLIBLE CHURCH WITH AN INFALLIBLE HEAD IS SUCH A BOON

that it were worth while to make a gallant attempt to believe in it. From the point of view of the rank and file of believers I cannot see the gain. Infallibility is a boon to the church politician, doubtless, but how does it help the peasant and his wife? "Oh," says the Romanist, "the church can tell them just what to believe, and so they can never be doubtful or confused; whereas the humble Protestant who gropes through the maze wilderness of the Bible, with only the glimmering taper of his own private judgment to guide him, can never be sure of anything." But avoiding generalities, let us ask how does it work out? Does the humble Romanist grasp with exact knowledge the complex content of the Catholic faith? "Nay, but it is not necessary," is the answer, "if he believes explicitly in three or four great cardinal truths, such as the Trinity, the Atonement, and future rewards and punishments, and further believes implicitly in the church, and wills to believe what she teaches; even though he should have some faulty opinion on some minor matter, his trust in the church will cover him, and his implicit error will be forgiven on account of his implicit faith." Precisely! And we maintain that a wayfaring man, though a fool, may find the Cross in the Bible and Him who hung upon it; and finding Christ, may easily attain unto three or four cardinal truths about God and man and destiny. And if he trusts Christ absolutely as Saviour, and wills to know His truth and obey His commandments, even though he err on this or that matter of doctrine, his faith in Christ will cover him, and his fault will be forgiven. In recent overtures the Pope appeals to our private judgment and asks us, on such poor evidence as he can muster, to accept him as our spiritual Lord. From the pages of the gospel Christ appeals to our private judgment, and asks us to accept Him as Lord. And when, bowing at His wounded

feet, we cry with Thomas: "My Lord and my God," the intrusion of the Pope strikes us as ineffable impertinence. In the Encyclical to which I have referred, Pope Leo XIII. makes this noteworthy statement: "They who pretend that the church has any wish to interfere in civil matters or to infringe upon the rights of the State know it not or wickedly calumniate it." One would certainly require to have many pages expunged from English history before this could be accepted as other than a specious lure on the part of a man whose infallibility does not hinder him from forgetting the decisions and the deeds of his infallible predecessors. Dr. Dawson Burns, in his critique upon this encyclical, pertinently asks whether there is any calumny in the statement that no Pope—not Leo XIII. himself—has repudiated the Bull of Pope Boniface VIII. in 1302 affirming the right to dispose sovereigns? and that no Pope down to the present has ever declared that the persecution and slaying of Protestants is unchristian and to be condemned? Dr. Burns argues further, acutely and justly, that the Pope's disavowal of any wish to interpose in civil matters is utterly valueless when he claims the right "to decide what things are religious and what are civil, and to be the supreme judge in all questions of morals." I suppose if we dragged the Pope through those chapters of our own annals which tell of excommunications, abetted invasions, and inspired persecutions, he would maintain that there was no civil interference; that the sinners were, for the time being, misled or revolting members of the true church; that the Papal intervention was disciplinary for the spiritual health of the King and Commons. So let it be; and if it be so, let every Protestant among us confirm himself in the conviction that he would rather see this dear little Island of ours swept bare by blue Atlantic waves than ruled by a sovereign upon whose neck the Pope of Rome might claim the right to place his heel." In our time the pretensions of the Papacy are accentuated, and the errors of the Roman church are confirmed. How can it be otherwise.

### HOW CAN ROME REFORM?

How can she abandon any of her false positions? The retrospective force of her dogma of infallibility binds her forever to the corpse of her dead past. She may add to her errors, but she cannot diminish them. Now, what is the chief error of Rome after the fiction of infallibility, which covers all? Is it not her crass sacerdotalism? her blasphemous elevation of the priest to something like equality with God? Yet her shame is her glory. In many a recent address Cardinal Vaughan explained that the two peculiar characteristics of the Church of Rome which marked her out as the true church were these: (1) Her priests have power to convert the bread and wine into the body and blood of Christ; (2) her priests have the power to forgive sins. What monstrous claims! The priest takes the bread and makes it God, and when he has made it God he bids the people worship the God that he has made. Divine powers! The powers of the priest go a point beyond the Divine. God made man out of the dust; but the priest makes God out of the bread and wine. A friend of mine puts it this way: "The mystery of godliness is God manifest in the flesh, but the mystery of iniquity is God manifest in a wafer." You may dispute the exegesis, but you will sympathize with the indignation. Listen to the following words from the Catechism of the Council of Trent: "Seeing the bishops and priests are, as it were, the interpreters and ambassadors of God, who in God's name teach men the Divine law and the rules of life, and personate God himself on the earth, it is evident, therefore, that their function is such that a greater cannot be conceived. . . . They hold the power and the name of the Immortal God among us." And as regards the forgiveness of sins. Who doubts that auricular confession has succeeded in provoking sin while ostensibly procuring its forgiveness. History declares that it has been so. Common sense declares that it must be so. The priest is instructed to ask his questions privately, and there is no priest in England who dares declare in public what these questions are. I have never read the instructions to the priest anent confession which the Romish doctors proffer. But the late Archbishop Magee had read them, and to his mind they constituted "an infernal catechism of iniquity." The Irish are priest-ridden, but they are not dull, and they have this proverb: "As foul as a priest's ear." I have no time to refer to other errors which reformers stigmatized as "blasphemous conceits," beyond saying this: If any one doubts whether the worship of Mary amounts to Mariolatry, which Romists deny, let him read the "Glorias of Mary," by St. Liguori, who was canonized in 1839, and concerning whom the Pope then said that his writings contained nothing worthy of censure; and the "Glorias of Mary" will make it clear that as the priest displaces Christ on earth, so Mary displaces him in heaven.

### ROME HAS NOT REPENTED OF HER CRIME.

Has she ever done penance for her slaughter of Protestants? Protestants have persecuted, truly; but they have repented and denounced their own evil works. Has Rome repented of her immeasurable cruelties? Has she done penance for the blood that washed the Netherlands, that stained the Swiss mountains, that cried to God from

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nearly every market-place in Europe? Does she loathe the Inquisition? Dean Farrar tells us that quite recently a Spanish professor publicly toasted the Inquisition at a banquet in Madrid; a French Dominican preached in its honor at Notre Dame; and the Revue Romanine, blessed by the Pope, had an article in 1895 by a priest who calls those who oppose intolerance "sons of darkness," and goes on, "Far be it from us that, bedimmed by the blindness of liberalism, we should seek out feeble excuses in defense of the Holy Inquisition . . . and the blessed flames of the stakes!" "And this," adds the dean, "under the eyes of the very mild and benevolent Leo XIII. We know, therefore, what we have to expect from this sweet and blessed dominance of soft-speaking priests." If acts as well as words are wanted to prove that Rome has not repented of her crimes in persecution, let the enquirer read what the Evangelical churches of Madagascar are suffering at the hands of the Jesuits and their instruments today. Rome has been cruel and she has been foul; witness Baronius and other candid Romanists whose admissions popes and cardinals find it convenient to forget. Perhaps the most mordant satire ever written upon the life of the holy Roman city herself is contained in the story of Boccaccio, which Dr. Salmon cites in his treatise on the "Infallibility of the Church." It runs as follows: "A Jew being pressed to embrace Christianity declared his intention of visiting Rome and judging of the religion by the lives of Christ's Vicar, his cardinals, and bishops. His Christian friends were horrified, knowing that the spectacle of the sensuality, avarice and simony which tainted all at Rome was better calculated to make a Christian turn Jew, than a Jew become a Christian. But the Jewish visitor, on his return, presented himself for baptism, declaring himself convinced of the divinity of a religion which survived, notwithstanding that its chief ministers were doing their very best to destroy it."

#### ROME CONTINUES TO THROW DUST IN MEN'S EYES WITH INCREASING LIBERALITY.

She still submits precarious inferences as established facts. She still tampers with history. She still maligns her opponents. She still restrains and perverts the Scriptures. She still boasts—at least to the uneducated—that her faith is what good Christians have always, everywhere, and all believed. She scoffs at the divisions of Protestants and carefully ignores the fact that the half of nominal Christendom is solid in its denial of the Pope's supremacy. Peter is the rock upon which Rome builds, but Peter's wife is a rock upon which Romanists have been known to suffer shipwreck, and so, as far as possible, they steer clear of her. I merely mention, in addition, the disparity between Roman teaching in authorized manuals designed for Protestant consumption, and the popular teaching which the faithful and credulous are encouraged to receive.

#### STATISTICS.

The Jubilee statistics published by the Catholic Truth Society contain the following totals for Great Britain: Churches, chapel and stations in 1837, 502; in 1897, 1,812; clergy, 1837, 567; in 1897, 3,115. Of religious houses for men there were in 1837, 6; in 1897, 253; for women, in 1837, 17; in 1897 there are 524, "each of which," says the pamphlet, "is a centre of light and grace." Of Catholic day scholars the numbers are, 1849, 8,445; 1896, 235,776. These figures speak for themselves. They do not, of course, include Romanizing Ritualists who are travelling Romewards with ever accelerating pace. Some of my High Church friends would have me doubt this Romeward trend; but I cannot. Since I have been in Plymouth I have heard a curious story to this effect. A week or two ago an Anglican clergyman of this diocese, who had gone some way, was dismayed to find that his people were ahead of him, and told them in a voice broken with emotion that they would really have to make their choice between the Bishop of Exeter and the Pope of Rome. Laments of such men as Dean Burgoon over the extravagances of their brethren are as significant as the exultations of Cardinal Vaughan. At Ebbs Fleet the other day he praised the Ritualists in these terms: "To their unspeakable honor be it said that multitudes, once the assailants of Catholic doctrine, have become its upholders and confessors. They who cast out the altar and stripped the church have re-erected the altar and refurbished the church. They who denounced auricular confession are hearing confessions; they who blasphemed the Mass are trying to say Mass; they who denied the sacerdotal powers of Rome claim to possess and exercise those powers. The iconoclasts have replaced the statues of the Mother of God and the saints in their niches of honor. Persecutors of the church have become her devout children." These, of course, are the men who, in truly Roman fashion, revile the Reformation, and long for the idyllic state of things which obtained in England before her fair and holy church was wrecked by that dire catastrophe. Strange infatuation! I commend to you, lacking time for more than an allusion, Bishop Ryle's excellent tract on "What we owe to the Reformation." There you will get a picture of pre-Reformation England, with its many ignorant and dissolute clergy; with its religious houses, not "centres of light and grace," but cesspools of abomination, with its populace sunk in superstition, and with its lavish exhibition of false relics; such as the fragment of the blessed Virgin's smock, which was supposed to be of great virtue in mitigating the sorrows and evils of child-bearing.

#### RITUALIST TRADUCERS.

of the Reformation seem to imagine that they have proved their case when they have reminded us that Henry the Eighth was not a saint. Frankly enough we own it. But history, both sacred and secular, proves beyond contention that when there are very foul places to be cleansed, Providence does not disdain to do some of the rough-sweeping with a soiled broom. To change the figure, the light of Henry's life was smoky and evil-smelling, but the candle lit by such men as Ridley and Latimer shines like a star for ever. The use which Rome makes of Anglican clergymen when she has at length

secured them is sufficiently adroit. I am told that when they have received their training in a Catholic college, they are sent back to the districts in which they formerly worked as Protestants to proselytize. This has happened in many instances at least. In promising a glimpse of contemporary Roman Catholic worship in London, I purposed to attempt a picture, with light and shade and coloring. I content myself with the barest outline of the facts. A member of my own church visited the Brompton Oratory. There is a big statue of St. Peter with the keys. While my friend looked on, a woman kissed the toe of this statue, placed her head beneath its foot and muttered a prayer; the inducement to this particular form of devotion being the promise of "fifty days' indulgence applicable to souls in purgatory." On the same occasion batches of kneeling worshippers kissed a casket which enclosed a relic of St. Phillip, here held by a priest before the altar. When a reasonable number of kisses had been received, the priest gravely wiped the casket with a decent cloth, and the kissing recommenced. Brethren, I hold that the Romish system has not improved. That its influence is spreading subtly and swiftly among us I cannot doubt; and the attitude that becomes us Baptists is one of vigilant instruction, unceasing, and uncompromising opposition. Our people need to be informed. With much diffidence.

#### I PROFFER ONE OR TWO SUGGESTIONS:

(1) Let our ministers refresh their minds upon this controversy, where refreshment is needed, and let them preach upon the subject at least once in the year; giving also occasional lectures to the Young People's Guild or the Christian Endeavour Society. I mention two books which would be found useful Dr. Salmon's "Infallibility of the Church," a biggish book, and a very fine one; and Dr. Wright's "Primer of Roman Catholicism," an excellent text-book. (2) Let our Sunday school superintendents arrange to devote one afternoon a year to an address upon Romanism, taking care that the speaker is level-headed and competent. (3) Let us appeal to the Free Church Committee, which has a catechism in hand, to push on its labors; for we are in bitter need of compact, memorable statements of evangelical doctrine. (4) I suggest that we urge the very ablest men we have among us to use their best abilities in supplying us with tracts. Some of us despise halfpenny books. Rome does not, and in this she is wiser than we. In her church lobbies you will find popular tracts written by her best men. You can put a penny in the box and take one. I call not for giggling negations of Romish error; but for strong, clear, winning statements on evangelical truth. For instance, if Dr. Maclaren would give us a penny tract on the true doctrine of the Lord's Supper, as against the false doctrine of the Mass, we could sell it by thousands. My friends and I would take the first thousand for our own church and district. (5) With aestheticism of the Anglicans and the Romanists we cannot compete. We are absurd if we try. Our hope must be in pulpit efficiency, fidelity to the pure Gospel, the completest pastoral oversight we can command, prayerful zeal of our members, and the presence with us through all of the Spirit of Truth. Now, if I have sinned against charity in any word of mine this morning, I pray that God and my brethren will forgive me. This controversial business is a thing for which I have no native liking; and it is vast relief to turn from the thought of error and schism and the strife which these engender, to the thought of the one Church, invisible and undivided, growing silently and purely through the ages, whose perfect and eternal beauty will grace the marriage supper of the Lamb. I conclude with a sentence from the pen of our sainted friend Mr. Spurgeon, quoted in the recent Church Congress at Nottingham: "The True Bride is as yet in the making, and even the second Adam sees her not till she is fully fashioned; then will he call her 'the mother of all living.'"

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### Give Christ Your Heart.

BY REV. THEODORE L. CUYLER.

It seems as if nearly half the deaths reported in the newspapers are set down to "heart failure." This constant reiteration may remind us of the vital place which that central organ holds in our bodily machinery. By the play of its valve—as by the play of a piston-rod—all the blood in the system is sent coursing through veins and arteries; once in every four minutes every drop of our blood passes through this "court of honor." The currents driven forth at every stroke of this busy piston carry heat and vital energy to the farthest extremity of our frame. Stoppage there means instantaneous death.

From this wonderful bodily organ the word is transferred to our spiritual nature. That inward power which drives the current of thoughts, affections and volitions is called in the Bible "the heart." It is the seat of character. It rules the whole inward life. If Jesus Christ gets control of the heart, He controls the whole man. When a suitor seeks to win the heart of a young maiden, he feels sure that if he gains, that he will gain her hand, her person, her entire self. When the Lord Jesus says to any one of us, "Give me thy heart," He means, Give me thyself! He asks us to know Him, to trust Him, and to obey Him. Obedience begets love, and love prompts to obedience.

There are many reasons why we should give our hearts to Christ. He has a right to them, and a refusal is not a mere immaterial thing, it is a heinous sin. The more depraved and disordered your heart is, the more reason for giving it to Christ. If my watch is out of order, I do not attempt to mend it; I put it at once into the hands

of a watchmaker. The worse off the watch is, the more need of repair. The worse the condition of your heart, the more reason that you betake yourself to Him who can "renew a right spirit within you." To the guiltiest wretch, as well as to the most exemplary moralist, the sovereign Saviour says, "Give me thy heart."

This is a positive step; this means a positive religion. Faith is an act. Giving Christ the heart is putting him on the central throne and letting him rule us. We give him the keys to every room. This is a vastly more thorough business than fighting a single temptation or lopping off a particular sin. This is the slowest and most useless way to fight the whole legion of devils; for if one is cast out, another will step in. Such negative work comes to nothing. Christianity is more than saying "No" to this or that temptation; it is saying "Yes" to Jesus Christ. The only remedy for trickiness is downright honesty; the only cure for tippling is entire abstinence; the only reform of Sabbath breaking is Sabbath observance; the only remedy for covetousness is general giving; the only cure for skepticism is to try Christ for yourself.

There is a great deal of well-intended preaching that amounts to very little. It is the preaching that thunders away, Sunday after Sunday, at particular sins. Such sermons might frighten some, and make others angry or desperate. The heart is the real sinner. Out of it flows the falsehood, or the impurity, or the pride, or the malice or the unbelief that the preacher is driving at. To "cease to do evil" is not enough, even if it were easily accomplished. "Learn to do well" is infinitely more important, and that means to learn Christ. Paul went to the core of the matter when he told us that if we walk in the Spirit we shall not fulfil the lusts of the flesh. The only way to get sin out of your life is to get the root of sin out of your heart, and the only sure process is to give Jesus the heart and enthrone him there. As Mark Hopkins has well said, "The beauty on the surface of daily life is from the central principle within, as the beauty on the cheek of health is from the central force at the heart."

Here we discover the real reason why so many people have never yet become Christians. They want to be saved; they expect sometime or other to be saved; they are ready to reform this, that, or the other fault; but they stop short of the one vital thing, and that is, to surrender their hearts to Christ. The Holy Spirit presses them right there and to do just that, and they quench the Spirit, who will never compromise with them. Christ's one glorious offer is "Seek and ye shall find. Ye shall seek me and find me when ye search for me with all your heart."

My unconverted friend, does not this touch your case exactly? You are to-day offending God, losing all peace of conscience, wasting your life, and risking hell. If you are finally lost, your bitter lamentation will be, "I might have been saved; I expected to be saved at some time: the loving Saviour asked for my heart, and I refused him?" To sink into perdition will be awful enough without the harrowing thought that you flung away Christ, and flung away heaven.

Don't say that you cannot regenerate your own heart. A farmer cannot make his grain grow, but he can cooperate with the forces of nature, soil, sunshine and rain, and so secure his harvest. Pray for the Holy Spirit's help; work with the Spirit, not against him. You cannot make your sinful heart new and clean. Jesus can. Jesus offers and pleads with you to let him make your heart what it ought to be. His one condition is, "Give me thy heart." Do it!—Evangelist.

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### Strong Meat Makes Strong Men.

These are not days for dilettanteism in any department of life, least of all in religion. We need strong men and strong women with principles, with positive beliefs, with energy and force of character, with convictions upon all great moral questions, with force in living and acting, whose judgments and opinions will help to shape public sentiment, whose influence will be always on the right side, and will count for something, and whose words on any subject will command attention and respect and inspire to worthy action.

"A time like this demands  
Great hearts, strong minds, true faith, and willing  
hands,  
Men whom the lust of office does not kill;  
Men whom the spoils of office cannot buy;  
Men who possess opinions and a will;  
Men who have honor; men who will not lie."

In the bringing up of such men we need the strong meat of the Word of God, and not mere dainty bits picked out here and there from favorite chapters. Milk is for babes, but milk will not build up the tissue and brawn necessary for vigorous manhood. Those who have anything to do with the teaching of the young people in Sunday schools and in homes would do well to give serious thought to this subject. Perhaps the tendency is too much toward things that do not give strength.—Selected.



## Messenger and Visitor

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### The Turk as Terrell Sees Him.

The frequency with which the unexpected happens has indeed become proverbial, and perhaps one should not therefore be surprised beyond measure to find in the Century Magazine for the current month, an article from the pen of the Hon. A. W. Terrell, lately United States Minister at Constantinople, of which article the chief purpose appears to be to hold up the reigning Sultan to the approbation and admiration of the world and especially the people of the United States. Abdul Hamid has been for these last two or three years especially, regarded as a name for execration in English speaking countries. Mr. Gladstone has declared that he wishes always to speak of the man as "The Great Assassin." And nowhere has greater abhorrence been expressed for the Turk and his doings than in America. But according to the Hon. Mr. Terrell, the Sultan is a sadly misrepresented person. Many things have been written and believed of him in America which have no foundation in fact. The American ex-Minister has enjoyed superior opportunities for knowing what manner of man Abdul Hamid is; for has he not visited the Yildiz, the great royal palace of the Sultan, has he not sat at his table, tested the excellence of his cuisine, and drunk of his excellent wine? Has he not felt the charm of the Sultan's presence and conversation, looked full into that sad and sympathetic countenance and listened to the noblest sentiments uttered in a low and musical voice? Moreover has he not accompanied Abdul Hamid to the royal theatre and witnessed his kindly emotion as his princely heart was touched at a pathetic incident in the play? All this and much more Mr. Terrell sets down in his eulogy of the reigning Turk. Evidently we are to understand that the world has been greatly deceived, and that this Abdul whom some have profanely surnamed "the damned" should rather be surnamed "the good." For the Sultan, we are assured, is a gentle, sad-visaged man, most courteous, kindly and benevolent, and withal wise, very wise, and able, aptest of all living European monarchs. It would seem then wholly absurd to accuse—too bad indeed even to suspect—this almost ideal ruler of permitting—much less ordering or instigating—the slaughter of his Armenian subjects. Moreover, the Sultan has assured the Hon. Mr. Terrell that it was impossible that the Armenians should be persecuted by the Turks on religious grounds, seeing that the Koran forbids all ill-treatment of men who worship the one God. The American Minister was also instructed as to the history of the Armenian people in Turkey, how that, in the days of one of the ancestors of the present Sultan, the Armenians found an asylum in the Moslem domain, where they remained and thrived and became, to a great extent, the merchants and money leaders of the nation. And "the Sultan cited many evidences of the favor and partiality extended to; and of the confidence reposed in, the Armenians by himself and by former Sultans." He also furnished a list of more than a hundred Armenians whose names appear in the Turkish civil list and whose salaries aggregate the sum of about \$5,000 per month. The Sultan cautiously admitted that there had been "disturbances" in his empire, even conflicts between his Mussulman and Christian subjects, but complained that the truth concerning these matters is never published by Christian newspapers. Abdul Hamid desired the Hon. Mr. Terrell to make known to the people of the United States the things which he had communicated, which service the latter has very dutifully performed. And then the Turk in general whom profane pens have designated "the unspeak-

able," must surely have been much miscalled. For concerning the Turkish people Mr. Terrell has no words but those of eulogy. "Nowhere in Europe," he declares, "can be found a finer looking class of men than are the Turkish subjects of the Sultan or more refined and cultured gentlemen than one sees among the educated classes." Doubtless the Turkish people are worthy of their prince, and for them to be guilty of perfidy or cruelty is as impossible as for Abdul Hamid himself.

And now, in the light of what the Hon. Mr. Terrell has written, must it not seem quite impossible to credit the stories which have been told of massacres in the Turkish empire? Those dreadful tales, by which our souls have been harrowed, of horrible butcheries in which thousands on thousands of the Sultan's Christian subjects were slain in cold blood, of fiendish and nameless atrocities in which thousands of defenceless Armenian women and children fell victims to the lustful and murderous passions of Turkish soldiery,—all those terrible recitals which have shocked and horrified the Christian world, must we not understand that they were mere fictions, the base inventions of malignant minds. For how shall we think it possible that the good Abdul and his noble Turks should permit—not to say instigate—such horrible atrocities as the world has believed were inflicted by the Turkish soldiery upon the Armenians?

Mr. Terrell will not even have it that his friend, the Turk, is a "sick man." "He has one million of improved magazine rifles," he tells us, "has purchased one million more, and has trained to use them soldiers who are fatalists, and who see heaven through the smoke of battle. If he should ever be forced, in desperate extremity, to visit Seraglio Point, and give to the breeze the mantle of the Prophet which is there guarded, summoning to its defence all the 160 millions of the faithful, he would soon be regarded as the most vigorous invalid of modern times."

In the light of this remarkable deliverance of the United States ex-Minister, the people of that country will doubtless feel that their understandings have been enlightened. They will perceive how mistaken they have been in supposing that the Sultan was a sinner, above all other rulers, one whose cup of iniquity was full and whose crimes red-handed cried aloud to Heaven for vengeance; the powers of Europe will no longer be held up to scornful denunciation in and out of Congress, because of their too friendly attitude toward the Turk, and United States newspapers will hasten to apologize to Lord Salisbury and Great Britain for all their unkind remarks because that nation has not defied all the power of Europe, backed by 160 million Moslems, to punish this same Abdul Hamid and his Turks of whom ex-Minister Terrell has become the eulogist and dutiful servant.

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### Paul at Rome.

The Bible lesson for next Sunday finds Paul in Rome. In his arrival there, a promise of the Lord was fulfilled and a long deferred hope of the Apostle was realized. But this arrival at Rome was under very different conditions from what Paul had once expected. He had thought to go as a freeman who girds up his loins and goes whither he will. He had thought that when the churches in Greece and Asia Minor should be sufficiently established to permit it, he would make a long journey westward into Spain, that he might preach there also the gospel of the kingdom. And on his way westward, he would call at Rome, in the hope that he might bring to the brethren there some spiritual gift and also be encouraged by their faith as he should go forward on his mission. The actual coming to Rome—coming as a prisoner and with the uncertainties of a trial before Caesar impending—was very different. Christian experience is often like that. Many look back along the pathway of their pilgrimage and say, "How different it has been from what I thought and purposed!" And many have learned to say too—"It is better as it is than as I would have had it." God's ways are higher than our ways, His thoughts are larger than ours. It is well for us to

recognize this, as Paul did. A broken-hearted Christian who counts life a wreck and a failure because of its disappointments and crosses is a sad commentary on the power of Christianity to save and to bless. The only failure possible to the believer is the failure of love, of faith and duty. Paul believed that, and in the midst of all his adversities he was patient and strong and triumphant.

Two years of imprisonment at Cesarea, then a wearisome sea voyage, involving much distress and final shipwreck, and then two years more imprisonment at Rome,—this must have been an experience to try severely, the faith and the patience of a man of so intensely active disposition as was Paul, and so earnestly engaged in the great work of evangelization. But these years of imprisonment were by no means fruitless years. There is indeed much reason to think that, under these trying conditions, the Apostle was enabled to render more valuable service to the cause of Christianity than he could have done under other circumstances. He was under the protection of the Roman power; and if his activities were thus limited, his life was safe from the plottings of his fanatical and malignant enemies. Then there was time for rest and recuperation of overtaxed powers, time also for calm meditation and profound study of the gospel in connection with the Old Testament Scriptures. The fruit of that meditation and study, doubtless the church is still reaping in the later epistles of the Apostle—those to the Colossians, the Philippians, and the Ephesian epistle—writings which the church of God will treasure among her most precious possessions while her militant existence shall endure. There are passages in these epistles, especially that to the Philippians, which, when we think of the circumstances under which they were written, give us a wonderful revelation of Paul and of the power which he found in the gospel to sustain and strengthen his spirit. Take this for instance from the first chapter of the epistle: "Now I would not have you ignorant, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel, so that my bonds became manifest in Christ throughout the whole praetorium guard and to all the rest; . . . For I know that this shall turn to my salvation through your supplication and the supply of the Spirit of Jesus Christ, according to my earnest expectation and hope, that in nothing shall I be put to shame, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether by life or by death. For to me to live is Christ and to die is gain." His voice never weakens into self-pity or despondency. It is always strong, calm, confident, a voice charged with hope and faith and love, a voice of one who knows whom he has believed.

Once again we find Paul in this lesson preaching to the Jews. He testifies to them, of his own experience, the kingdom of God, and endeavors to persuade them that Christianity, with its revelation of a suffering Saviour and a Redeemer risen from the dead, is in full harmony with the teachings of Moses and the prophets. The apostle witnessed again the same results as had attended his preaching to his people on many other occasions. Some believed. Others—and apparently the large majority—disbelieved. Their ears were too dull, their minds too gross to receive the gospel message. This Paul who boldly steered his bark by the compass of faith and the pole-star of eternal truth seemed to them a religious adventurer whom it were folly and disloyalty to Moses to follow. As for them, they hugged the shore of Judaism, and refused to believe that there was any land beyond the little country they had known. If there was any land beyond the sea, it was not God's they thought, nor theirs. But Paul believed that the earth and the fulness thereof—all the land and all the sea—is God's and His peoples', and that the Son of Man is Lord of all and Saviour of all who believe.

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### Editorial Notes.

—It is announced that a re-union and dinner of the alumni of Newton Theological Seminary will be held in Boston on the evening of December 13. Graduates of the Seminary from all parts of the country are expected to be present and the occasion will doubtless be one of lively interest.

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—We have learned that the Maritime Baptist Publishing Company Ltd. has received from the New England Assurance Co. \$15,000 of the John D. Rockefeller fund, for the purpose of raising the cost of the church costing \$4,000 to \$8,000. It is not a difficult matter altogether, a body being in

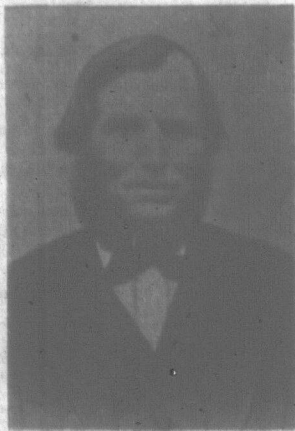
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—We learn from President Trotter that the beginning of the canvass on behalf of the Forward Movement Fund for Acadia is showing very encouraging results. Those who can give considerable sums are being approached first, and as a result of two or three weeks efforts, in Fredericton, Amherst and Moncton, Dr. Trotter is able to report subscriptions to the amount of \$10,000. The aim, as our readers have been informed, is to raise at this time, in subscriptions the payments of which may extend over four years, a fund of \$75,000. Assurance has been given, through the Secretary of the New England Education Society, that the last \$15,000 of this amount will be contributed by Mr. John D. Rockefeller. This \$15,000, it must be understood, is promised on the condition that the other \$60,000 shall have been raised from other sources. Contributions or good pledges to the amount of \$50,000 are, therefore, now wanted, and to the raising of this fund Dr. Trotter is addressing himself with all the hopefulness and energy which are characteristic of the man. Succeed? Certainly, else what is to become of our institutions and our educational work? In view of the fact that one of our churches has, within the past five years, built a church costing about \$40,000, and now, as we understand, a few of its members have pledged some \$4,000 to Acadia, the raising of this \$50,000 should not be a difficult matter. What is wanted is a pull together, and the thing will be done without anybody being impoverished.

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Rev. Elias Keirstead.

We have already recorded the death, at his home in Collins, N. B., on October 16, of Rev. Elias Keirstead. As he was for many years one of the ablest, the most useful and most highly esteemed country ministers in this province, we devote a brief space to some further statements in relation to his life and work.

He was born at Gondola Point, Kings County, May 23, 1807, and was therefore in his ninety-first year at the time of his death. His grandfather, James Keirstead, came to this province with the Loyalists. His father, Isaiah Keirstead, moved to Belleisle when the subject of this sketch was a child, and there the family of nine children (one having died in infancy) was brought up.

The country was young; roads few and poor, conveyance being mostly by water; new settlements rarely had schools. But Isaiah Keirstead, like his father, who was a teacher, and like his son whose name is before us, believed in education. He united with two neighbors in the work. A school house was built, a first-class teacher secured, a school sustained. In that school Elias Keirstead was an eager pupil for nine months. He attended a night school also for a brief period, and that was all the help he obtained from schools. But he was from early youth a constant reader, and as he was a life-long student and deep thinker he gained a fund of general knowledge that gave him large influence and a high place in the esteem of the best educated men with whom he was associated. His knowledge of Scripture was very thorough; his reading of history and theology comparatively extensive, and what he read was thoroughly mastered.

In 1830 he was married to Margaret Ganong, who was a royal Christian wife and helpmeet to him until her death in 1879. In 1831 he made his home in Collins,

where he resided thenceforth except when absent on pastoral duty. His religious life was deep and controlling. Some facts in regard to it and his work we obtain from records left by himself. His first impressions were received when eight years of age, under the preaching of the late Rev. David Harris. In 1834 he was baptized at Hatfield's Point, by Rev. Samuel Bancroft; a number of others, including his wife, joining the church at the same time. He at once began to speak of his Master and his interest grew as the years passed. He began preaching in 1837, his first text being 1 Peter 1:3. The sermon was preached at the Head of Millstream, Kings County. Feeling the sacredness of the ministerial office, and having a modest opinion of his own ability and attainments, he hesitated, though repeatedly urged, to accept ordination; but he finally consented and in November, 1849, he was set apart to the work he loved. Six ordained ministers, viz., Benjamin Coy, David Crandall, Joshua Bunting, George F. Miles, Charles Thorne and Peter Spragg, and one licentiate, Robert Emerson, took part in the service and welcomed him to the denomination's ministry. His first pastorate was at Cumberland Bay, where he labored, giving the church one-fourth of his time for thirteen years. During this period he was also pastor at Millcove for seven years and at the Range two years. He was pastor at Chipman five years in all and in this pastorate he did some of the best work of his life, preaching at Salmon Creek, Gaspereaux and adjacent districts, and laboring abundantly with much acceptance. He had charge for three years of the churches at Thorntown and Cole's Island. Other pastorates were: Upper Sussex, one year; Titusville and Smithtown, two years; Studholm, two years. He labored two years as a missionary under the quarterly meeting of York County, preaching at Prince William, Canterbury, Cardigan, Keswick, Macnaquack, Stanley, Nashuaak. As an illustration of his work it may be stated that during this mission in one series of meetings, as the records show, in 63 days he preached 69 sermons, attended 14 other meetings and baptized 17 persons. He disliked display and did not usually keep a record of the numbers baptized. That the number was between 500 and 1,000 is about as definite a statement as can be made.

In the funeral sermon preached by Rev. W. E. McIntyre, strong testimony was given to the strength of Mr. Keirstead's faith, the soundness and clearness of his teaching, to the spirituality, devotion and intelligent conviction of the persons he had introduced to the churches, and to the affectionate regard with which his memory is cherished where he has labored. His influence in his own community was commanding. The first Baptist prayer meeting there had him for its permanent leader. The church (Studholm) was organized in his house, where its meetings were held for years; he was its first deacon and it called the council for his ordination. As the leader of the district in educational, temperance and religious movements, to him, under God, is largely due the best life of the village, which has gone forth in teachers, ministers and other men of light and leading. All this, and much besides, was ably set forth by Mr. McIntyre, and the whole congregation said Amen.

He was a man of unsullied purity and unchallenged integrity, a deep and comprehensive thinker in the things of God, a clear and forcible preacher, who gave without reserve the best that was known to him, regardless of present rewards; he was a man whose private and domestic life in its varied relations affirmed the genuineness of the faith he professed and the truthfulness of the gospel he preached.

The life of a good man is a fountain feeding many streams by which gracious influences are carried abroad long after he has departed. How much such a life as that here briefly sketched means to the world who can estimate? His children revere his memory and honor it in godly living. One of his sons is Dr. Keirstead, of Acadia College. One of his grandsons also entered the ministry and the Foreign Mission service—Rev. E. W. Kelly, of Burmah. A host of spiritual children also live to perpetuate and broaden the gracious influence of the good man's life.

His funeral, on the 18th of October, was conducted by Rev. W. E. McIntyre, assisted by Rev. S. D. Irvine and Rev. Mr. Bailey, Methodist. The sermon was from Psalm 37:37, "Mark the perfect man and behold the upright; for the end of that man is peace." At the close of the service, as the sinking sun of the beautiful autumn day cast a mellow light on the hills, in the midst of which he had lived so long, his body was laid to rest by loving relatives and friends, every one of whom knew that he was honoring a royal man, who had fought a good fight, had finished his course and had kept the faith; every one of whom thanked God for personal knowledge of the character, life, spirit and labors of REV. ELIAS KEIRSTEAD.

The portrait which accompanies this sketch is from a photograph taken in 1870.

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From Halifax.

The evangelists, Messrs. Crossley and Hunter, are at work in the north end of the city. Their services are well attended, but there is no evidence of a general awakening among the unconverted. These evangelists are tireless in their labors of love. Hitherto they have been greatly blessed, and no doubt there is still much work for them to do.

The Rev. Zenas L. Fash has arrived in the city and will begin his pastorate in the North church on Sunday, the 7th of November. Mr. Fash comes to the city under most favorable circumstances. He has had the ad-

vantage of an arts course at Acadia, a theological course at Rochester, and three years experience as pastor at Liverpool. There he was very successful and greatly beloved. He finds the North church large, united and sanguine. There is both in the church and in the congregation a large number of young people. Revs. D. G. McDonald and J. E. Goucher having been Mr. Fash's immediate predecessors, there has been large evangelistic reaping. But by a great outpouring of the Holy Spirit many might still be brought into the fold. The part of the city covered by the North church is most favorable for aggressive work. The church has been hitherto fully aware of this and has had a mission now for some years in full operation. Mr. Fash will be most cordially received by Baptists, and in fact by all evangelical denominations in the city.

The Cornwallis Street, colored, Baptist church has succeeded in engaging the Rev. Mr. Robinson, of whom I wrote in a former communication, as their pastor. The church is to be congratulated in securing the services of this energetic young man, who comes to them well recommended. Their former pastor left them heavily in debt. All the friends of this church, and they are many, hope that Mr. Robinson will succeed in leading the church to a deliverance from this excessive burden.

The other churches of the city and Dartmouth are moving on in a quiet and hopeful spirit. Two were received for baptism in the First church at the last Conference. They will be baptized on Sunday evening, the 7th.

The designation service for the missionaries, Rev. W. V. Higgins, Mr. Hardy and Miss Archibald, has been announced for Thursday evening, November 11, in the First Baptist church. Like all such services held in this city, it will awake sympathy for the missionaries and deepen the interest in our foreign work.

It is very gratifying to know that where our free common school system has failed to establish schools the District Committee of Halifax has stepped in and are doing the very work which the State ought to do. Halifax is the headquarters of the superintendent of education, and of the county inspector. The school law compels parents in the city to send their children to school. And yet within a two hours drive of Halifax there are districts where there have been no schools for ten or twelve years. The young people are growing up in ignorance and will inherit all its consequences. Ah, these are only colored people! The more is the shame to the makers and administrators of the law. The genesis of the law was in special care for the poor. And here are the poorest who are neglected. Well, the Halifax District Committee have undertaken the work, and in three districts in Preston they are assured of success. In two the schools are in operation. In the other active measures have been taken for work there. One school house has been built. Mr. B. H. Eaton, the patient, tireless worker, associating with him Mr. A. L. Wood, who is full of zeal in such work, has done much to bring about these good results. Messrs. Eaton and Wood will go to Preston on Sunday to consecrate the new school house as a house of God for worship. Captain Graham and others render the colored people all the help they can. The people are grateful for their services.

The communication in the last issue of the MESSENGER AND VISITOR from the Rev. A. M. Shaw, pastor of the now greatly afflicted Windsor church, was most satisfactory. Mr. Shaw is not the man to leave that beloved church in their affliction. His wife is not the woman for a course so selfish. The Shaws, the Freemans and the Kings are not made of the stuff that unails before difficulties or that retreats to leave partners in sufferings with greater burdens to bear. A few days before that disastrous fire I called at the pastor's house. He was absent at Martock, engaged in special services. His wife was at home, full of hope and zeal, as it becomes a young pastor's wife to be in such circumstances. I left Windsor thanking God that this grand old church had such a pastor and wife, ready to pour their life into this church as others had done before them. The Baptist church in Windsor has been a centre of power in that old town. It has been a centre of power in the denomination. The Currys, the Shands, the Dimocks, the Nalders, and a host of others, are men and women of whom any denomination might be proud. To what good work have they been indifferent? Missions to the heathen? No! Missions at home, in the county, the province, the Dominion? No! Acadia College? Let their perpetual stream of gifts for these last forty years make the reply. Let the Curry and Payzant bequests answer this question. The enfeebled and sick ministers? A. P. Shand accepted at my hands a plan of a constitution to submit to the convention for the annuity organization. He emphasized its acceptance with a gift to it of \$500. Mark Curry, the same; and the Dimocks, other Shands and others followed. There is now to the credit of these people \$1,600 in this fund, besides the good intentions of Mr. Curry, which failed because ship's values evaporated. Gratitude, benevolence and economy all combine to make the claims of this grand old church first and foremost. Let them have a church building in the quickest possible time, and let it be dedicated with the ashes of the old building about it, free of debt. This will pay the denomination. This will enlarge the sympathies of the whole body, and bind all the churches more closely together. Dea. J. W. Bars, always quick to perceive and large in his benevolence, and St. John have led the way. An agent of the Presbyterian church in Windsor is now in Halifax. Now is the time for the friends of the Windsor church to cheer the hearts of their afflicted brethren and sisters. R. M. S.



## The Georgetown Wide-Awakes.

BY MISS ELIZABETH BATHMAN.

Perhaps a few hints from the Georgetown Wide Awakes may be helpful to some other busy worker who is on the lookout for ideas to use in interesting her own little band of workers. As the year drew to a close, I recalled one of our first meetings in 1895. After the usual opening exercises an illustrated talk was given upon the New Year. The room was darkened, and upon a long extemporized table were placed two boxes, upright, in the covers of which doors had been cut, made to open and shut. Over one of these was printed, "The Path of Sin," and over the other, "The Path of Righteousness." Back of these boxes ran two long strips of paper, gradually diverging, one black, the other white; the latter lighted by candles. Then to each child was given a card with his own name upon it, also, "My path for 1895." After impressing upon the children the importance of making the right choice, each in turn opened a door and dropped within his card. No little one chose the dark, black path of sin. They then carried home their cards, and perhaps the lesson had a further mission.

Another meeting of the year the children enjoyed was one in which part of the lesson was written in ink upon their finger nails. The different classes of people for whom our missionaries are working was impressed upon their minds by these initials: C. upon the thumb nail, H. upon the forefinger, and so on, with A. I. N.; representing the Chinese, Highlanders or Mountain Whites, Alaskans, Indians and Negroes. After a while a bright boy discovered another part of the lesson, and said, "Why, it spells chain;" and so the truth that all God's children are links of one chain was easily learned. As we had forgotten to wash the children's hands, more than one parent noticed the stained nails, and so another lesson was carried into the home.

We also find the Game Letters very helpful. One afternoon we prepared envelopes, each one containing a word to be picked out of a box of letters, and then given another to be found out, simply mentioning the initial letter. Miss Voorhees's name was learned in that way, also where she is stationed. Of course the little ones need some assistance, but the older ones are ready to help, and it is a training also for the future.

Very few of our ideas are original, gleaned them here and there, and largely from Mrs. Colton's Talks in The Congregationalist and from The Work at Home. The latter we feel is an absolute necessity if one would keep in touch with the work, and the children feel so happy to see their name in print occasionally.

We do not believe in depending upon entertainments as a means of raising money, feeling that children should be taught that systematic giving is the right way of filling the Lord's treasury. We have, however, during our thirteen years, given one entertainment which was so pretty that some one else may like to know of it.

A Good Night March for the wee tots, found in Baker's "Book of Drills," Part II., and a Nurse's Parade, changed somewhat from the Nurse's Drill, found in the same book. Six children came upon the stage trundling their dolls in baby carriages marching and counter marching, and going through the easier parts of the drill.

During the fall we met to work for our Christmas box; also to sew patchwork for a quilt, to go in a missionary barrel. The latter is rather tedious work, especially when the stitches called "alligators' teeth" have to be taken out and shorter ones substituted; but a story helps along, and a tiny cake or cracker makes the loitering fingers spry again. The boy's work seems to them far more attractive; but there is so little the boy can do, we keep the making of scrap books and banners especially for them.

At the close of the meetings we repeat our pledge: "I expect to pass through this world but once. If, therefore, there be any good thing I can do, any kindness I can show, let me do it now. I shall not pass this way again;" then sing the children's favorite hymn, "America," which, being interpreted, means, Our Country for Christ.—The Work at Home.

### Amanda's Dime.

A True Story.

There was a cross old woman who lived on the first floor, and all the children hated her and were afraid of her except Amanda.

She was not afraid of anybody. She always stooped and said cheerfully, "Good morning, Mrs. Haggerty," and did not mind when Mrs. Haggerty would growl, "Children are the biggest nuisance that ever lived."

One day she saw the door open and Mrs. Haggerty hard at work packing all her things in a wooden box.

"O Mrs. Haggerty, are you going away?" asked Amanda.

## The Story Page.

"Yes," said Mrs. Haggerty. "My man's lost his place and we haven't got a penny to our names; and we've got to clear out of here as fast as we can go, because we can't pay the rent." Then, with the eye that was farthest from the little girl, she winked at a wooden table.

Amanda gazed at her with wide open eyes. She felt so sorry for her, because she knew very well what it was to have no money and not enough to eat—and tomorrow was Christmas.

"Oh, Mrs. Haggerty, how dreadful," she said, in a voice full of sympathy. "Haven't you any place to go and sleep to-night?"

"Likely I'll sleep on the sidewalk with my head on this box, and never a mouthful of supper," answered Mrs. Haggerty, with another wink at the table.

"Oh but you sha'n't. I'll tell you what—I've got a dime," gasped Amanda; "I have been saving it to buy turkey for Christmas, but you can have it instead. We don't want the turkey really—we've got lots of bread."

"Haven't you got anything besides bread for your Christmas dinner?" asked Mrs. Haggerty.

"No, but we've got plenty of it." Amanda said this grandly. "I'll go upstairs and bring you the dime right away," and up the dark tenement-house stairs she climbed, her little heart full of pity.

Mrs. Haggerty went on with her packing and forgot all about the child, but in a few moments down came Amanda, her cheeks pink with excitement.

"Oh, Mrs. Haggerty," she cried, breathlessly, "here's the dime; and you needn't go away to-night. I asked mamma and she says you can sleep on the sofa in our room, and I can sleep on the floor. I wish you could sleep in the bed, but mamma and Jennie and Susie sleep there, and I'm afraid you wouldn't be comfortable."

"Bless the child," and Mrs. Haggerty snatched her up in her arms. "I was only fooling honey," she said. "My man's got a better place than he had before, and more pay, and we're going to have a whole flat to ourselves."

"Oh, I'm so glad," cried Amanda.

"But you give me the dime, anyway," continued Mrs. Haggerty. "I'm a good judge of turkeys, and I'll buy you the best one in New York city for your ten cents."

It was really wonderful the amount of things Mrs. Haggerty bought for that dime, not only the biggest fattest, tenderest turkey, but cranberries for sauce, and celery and potatoes and apples and oranges.

"Did you really buy all that with my dime?" asked Amanda.

But Mrs. Haggerty only laughed and said, "I'm a great one to joke, honey."—Churchman.

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### How Mr. and Mrs. Jack Frost Kept House.

"One—two—three—go! That is what you must say, and jumped right out of bed the minute I call you in the morning," said Rob.

Marjorie heeded, and that is how the two children came to be running over the crust of snow and climbing the hill so early in the morning.

"Hurrah!" shouted Rob as they reached the top, "we beat the old sun this time. Isn't this grand?" and away they went on their sleds down the hill, Rob shouting to add to the fun, and Marjorie a little frightened by the rapid descent. Up they climbed for another ride and met the sun just appearing over the mountains. He covered the snow and icy trees with such sparkling beauty that the children clapped their hands in delight, and Rob said, "Jack Frost made some bright pictures last night."

"Yes," said Marjorie, "Jack Frost and his whole family must have worked all night. I wish Jack Frost's family would come and live in our house; it does not look very bright there nowadays. I guess baby bothers mamma so much he is spoiling her disposition, as Jim Green spoils Nettie's by teasing her so much, as papa says. I most wish he hadn't come. He just cries all the time and makes mamma nervous; and he takes so much time that things never get done. Mamma did not use to be so cross; she used to say, 'Be my good, happy children, and help to keep a bright home for papa.'"

"Say, Marjorie, let's try it. I'll be Jack Frost and you be Mrs. Jack Frost to-day. We will see if we can not make mamma more like she used to be. We always have to help, of course, but to-day let's not say, 'Oh, dear,' when she asks us."

"Yes, I'll try, if I don't forget."

After breakfast and family worship, Mrs. Kingsley took baby upstairs for the morning nap, saying, as she left the room, "Children I wish you would put the food away and scrape up the dishes."

"Now, Mrs. Frost," said Rob, "let us make things hum and see if we can get this all done before she comes back."

"We'll surprise her; I'll wash and you wipe. Be careful, Jack, do not break anything," as Rob ran to the pantry with a bread plate in one hand and a milk pitcher in the other.

"No, say, Mrs. Frost, we must work softly, as we do when we are making frost pictures on the windows; let's run on tip toe."

"Yes. See how this glass sparkles," holding out one she had just rinsed.

"Very good, Mrs. Frost, everything Jack Frost touches must shine, you know. It is fun to wipe the glasses when I try to make them shine."

"Now, that is done. I will take my little broom and sweep around the stove."

"I'll peel the potatoes for dinner."

"Why, Jack Frost, I thought you hated to peel potatoes."

"I'll play they are wild animals, and I am making them white with frost."

"Let us play these chairs are trees; see how the frost glistens on them!" and Marjorie used her dust cloth vigorously.

At last baby was asleep, and Mrs. Kingsley came back, looking tired and worried; saying with a sigh,

"Only half an hour to dinner time and nothing done," then looking around, "Why, what does this mean? Who has been here?"

"We did it, mamma," laughed the children, "to make you happy."

"Bless your dear hearts; I would not have thought you could do it so well."

At dinner, Mr. Kingsley gave a loving touch to the happy little face beside him, and asked,

"Do you know any little woman who would like a sleigh ride to-day?"

"Yes, papa," answered Marjorie, promptly, "she has not had a ride this winter, and she is my little mamma."

"Good for you, my girlie. Will you go 'little mamma'?"

I would not steal Marjorie's ride for anything, and I could not leave my work."

"Yes, do go," said both children, "we will do the dishes and keep house," and papa said he was sure baby needed fresh air; so Mrs. Kingsley accepted the opportunity for a rest and a change.

Baby enjoyed it and came home laughing and crowing, and mamma looked so fresh the children said to each other,

"This is like old times. Mamma is pretty and happy, and we helped to make her so. Let us be Mr. and Mrs. Jack Frost right along."—Scrippl.

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### Isabelle's Poor Back.

"I think," said Mrs. White to nurse one hot afternoon, "that you would better have that prescription filled before dark, for I may need the medicine in the night. You can have one of the children run to the village with it."

"Please ma'am, will you tell me which one?" replied nurse. "Miss Isabelle said her back ached awfully when her father asked her to go for the mail, so Lottie had to go both times today, but I don't like to ask the dear child again unless you say so."

"Well, I'm afraid I shall have to say so, Kate, but I would like you to give the message to Isabelle first, and if her poor back is in too critical a condition, why my little standby will have to journey again. Just wait one minute, though," and Mrs. White, taking back the prescription with a funny little smile, added a few words in French, handed it again to Kate and leaned back wearily in her chair.

Isabelle's weak back was getting to be an old story in the White family. It was always found to be much worse on busy days, when favors were likely to be asked, and an interesting book put aside.

Kate stepped out on the veranda and looked perplexedly from one little girl to the other. Isabelle, as usual, was in full possession of the hammock, deep in one of Miss Alcott's charming stories, while Lottie, perched on the top step, was contentedly nunching an apple and fanning her hot face with her tennis cap.

"Miss Isabelle," Kate began, "your mama wants"—

"Now Kate, you know I told you before that my back was too bad to do any walking today, and the sun is sure to make my head ache. If it is that prescription again, that settles it, for I never could walk as far as the druggist's."

But at the word "prescription" Lottie was standing and pulling her cap down firmly over her curls.

"Is poor mama worse? What is it? I'll run!" and

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the hot sun and little tired feet were forgotten, while an eager hand was held out for the paper.

"Bless you Lottie, child, I wish I could go for you, but your mama can't spare me just now," and with a withering look at Isabelle's poor back, which was all that was visible of that young lady, Kate went indoors.

It took fully an hour to go and come from the village, including the long wait for the prescription to be filled, and mama had been made comfortable on the lounge in the shady corner of the veranda when Lottie again put in her appearance.

"O mama! how sweet of you to give me such a lovely treat. It made me so cool and rested," and two loving arms were thrown around mother's neck.

At the word "treat" Isabelle was all attention. "Did you give Lottie money for soda, mama?" she asked; but catching the twinkle in mama's eye she added:

"Well, I couldn't have walked so far, any way, for my back's too bad. But it's just my luck, any way!"

"Yes, dear, it is 'just your luck.'" I didn't give Lottie money for soda, but I did write on the prescription an order to the bearer for ice cream soda. For I thought if a little girl with a lame back could go, she would certainly need it, and if a little girl was willing to take that long walk for the third time today she would deserve it. Now run, Lottie, and have a cool bath, and get dressed and rested for supper," and Mrs. White called out a cordial greeting to a merry party coming up the drive-way.

There were five of them—all girls—packed in a very small dog-cart, drawn by a wise old donkey. All alighted at once, tumbling over the sides and back, and a rush was made for the veranda.

"O Aunt Jenny," came a chorus of voices, "mama wants to know how you are feeling today, and if the girls can come over for an early supper with a little tennis afterward. The boys are home again, and it will be jolly fun."

"How perfectly lovely!" and Isabelle, forgetting that she had a back, jumped up and waltzed around with her cousin.

"There, girls, do quiet down for just one moment till we talk it over," and in a few words Mrs. White explained how Isabelle had been confined to the hammock all day with a book—her back being too painful for her to venture out at all, but she thought that Lottie in about an hour would be dressed and rested enough to join them.

Poor Isabelle had subsided again into the hammock, and her face was a study. The sad fact was just forcing itself into her selfish little head that she was going to lose this lovely evening all on account of a backache which she could honestly say at this minute wasn't near her back, at least.

"Really, mama, the pain is all gone. Do believe me, I feel quite well."

"Yes, little daughter, I do believe you; but a back that has been too weak to stir all day can not get strong in a minute, and I shall see that it is not strained by tennis at all this summer until it is strong enough to bear a walk to the village once if not twice a day, if necessary."

Nothing more was said on the subject, but a very sober little girl did some hard thinking as she sat in the library window that evening and listened to the "kadydds."

And you would be surprised to know how little the White family were troubled with complaints of Isabelle's poor back the rest of the summer.—Christian Intelligencer.

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Petticoat.

Our C. C. Class is fairly in order again. We open study with a few additions over last year. Things look hopeful for a pleasant and successful term.

NORTH RIVER.

This is the first year for our C. C. work at North River. Mr. Walter Belyen, day school teacher in this place, is our efficient leader. The class already numbers over twenty members. More anon. "S."

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Halifax.

On the evening of Oct. 3th, the Halifax County Baptist Young People's Union met with the Tabernacle Union, combining the Quarterly meeting and Educational rally. After the transaction of routine business, the various Unions, through their Presidents, responded to their names with a text of Scripture. The banner, (one awarded for the largest percentage of successful examinees in the C. C. Course) was presented to the North Union, they having more papers than any other Union in the County. Professor E. W. Sawyer, of Acadia University, Wolfville, gave a stirring address on, "The Needs of the Christian Culture Course." Professor Sawyer held the attention of the audience throughout the whole of his address, which showed him to be deeply interested in B. Y. P. U. work. He strongly advocated the Bible Readers Course, because systematic study of the Bible is necessary. The Conquest Missionary Course, because all Baptists, should become interested in and conversant with all missionary enterprise. The Sacred Literature Course, because we learn the principals for which our fathers struggled, principals and doctrines that are Biblical, clearly showing that C. C. work is intended and able to enlighten all who pursue it. Greetings from Dr. Chivers, General Secretary, of the B. Y. P. U. A., were read by Rev. G. A. Lawson, President of Central Associational Union. A short consecration service closed a meeting that had been full of interest, the influence of which must surely be felt in the various Unions during the coming months. SARA L. NORRIS, Sec'y.

★ The Young People ★

EDITORS, J. D. FREEMAN, G. R. WHITE.  
Kindly address all communications for this department to Rev. G. R. White, Fairville, St. John.

Prayer Meeting Topic for November.  
C. E. Topic.—The blessedness of serving God, Deut. 28:1-20; 45-47.  
B. Y. P. U. Topic.—What to pray for, Luke 11:1-4.

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B. Y. P. U. Daily Bible Readings.  
(Baptist Union.)

Monday, November 15.—Acts 14:19-28. "Left for dead" for Christ's sake, (vs. 19). Compare 2 Tim. 3:12.  
Tuesday, November 16.—Acts 15:1-12. Joys out of suffering reported. Compare Rom. 8:17.  
Wednesday, November 17.—Acts 15:13-29. Concession for Christ's sake, (vs. 28). Compare 1 Cor. 9:22.  
Thursday, November 18.—Acts 15:30-41. Contention, for whose sake? Compare Rom. 12:18.  
Friday, November 19.—Acts 16:1-13. Privilege and call to enter new fields, (vs. 9). Compare Luke 24:46, 47.  
Saturday, November 20.—Acts 16:14-24. Stripes for the gospel's sake, (vs. 23). Compare 1 Thess. 2:2.

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B. Y. P. U. Prayer Meeting Topic—November 14.  
Luke 11:1-4.—What to pray for.  
Pray for the spirit of prayer, of Sonship, of brotherhood.

I. The Prayer Spirit, (vs. 1). Prayer was a prominent feature in our Lord's life. Not only did He "pray without ceasing," but there were "special times and positive acts" of prayer in His life. It was after such an occasion, "when He ceased" praying that "one of His disciples," who had doubtless learned that there was a close relation between Christ's wonderful prayers and His matchless life, "said unto Him, Lord teach us to pray." Christ's prayer-life is the vestibule by which we enter into His holy and beneficent life. Unless we are like Him in prayer we will never be like Him at all, Rom. 8:9, 14, 16, 26, 27. Our Lord still prays "in a certain place," Heb. 1:3; 7:25; 1 John 2:1. And if we young Christians are ever to become powerful in prayer, pure in life, and "zealous in good works" we must hasten to be enrolled as pupils in His "School of Prayer." "Shall we not enter it with the petition: 'Lord! it is just this we need to be taught! O teach us to pray. . . . Yes us Lord.'" (Murray).

Example is a most effective method of teaching. Our Lord uses it in giving us the model and inspiration of all Christian prayer.

II. The Filial Spirit (vs. 2-4) is its distinctive feature.  
1. "Father" (vs. 2). It was the Lord Jesus who revealed the filial relation which a believer bears to God, Luke 10:22; Comp. John 14:6. By His blood He redeemed us from the curse, and thus made such a relation possible, Rom. 5:10; Gal. 4:5. By His spirit this relation becomes actual, John 1:12, 13; Rom. 8:15, 16; Gal. 4:6. And by His indwelling (Eph. 3:17; John 14:23) we rise into the communion and power in prayer which is peculiar to the filial relation. "Father!" This word is the Alpha and Omega of all true prayer. Until in childlike submission and trust we can say, "Our Father," we can make no further advance in prayer.

2. "Hallowed be Thy name" (vs. 2). This new name of Father is to be rendered holy by us. May all unworthy conceptions of God be expelled from our minds by the Holy Spirit's revelation in us of the holiness, power, love and glory that are in this name—"Father, who art in Heaven." If we so hallow it as to yield to this Name its proper place in our heart and life—Eph. 5:1; Col. 1:10; 2 John 6:9—we shall receive an endowment—Acts 5:32—that will lead us to exclaim in rapt adoration with the seraphim before the Eternal Father: "Holy! Holy! Holy!" Isa. 6:3.

3. "Thy Kingdom come" (vs. 3). The kingdom of the Divine Fatherhood. Where the holy image of the Divine Father is enshrined, there His Kingdom can be established. "God needs only to be well known in order to reign." When that kingdom is fully manifested redeemed humanity will do the Father's will "on earth as it is done in heaven." It's coming waits on our prayers.

And now, that we may have part in the hallowing of Thy Name, the coming of Thy Kingdom, and the doing of Thy Will on earth,—

4. "Give us day by day our daily bread" (vs. 3). Having given oneself up to the child-life before God (Mk. 10:15) we can confidently ask Him for all that is necessary to sustain us in that life, Rom. 8:32; Phil. 4:19. All things are the Father's, and we are His children, we cannot therefore regard anything as ours, nor spend one cent upon ourselves without His consent. Give us, etc. "How hardly shall they that have riches enter into the Kingdom of God," Mk. 10:17-23.

5. "And forgive us our sins" (vs. 4). As bread is the first need of the body, so pardon is the first need of the soul. Until the burden of our guilt is removed we are unable to act in the relation indicated by the opening petition. At the best we are imperfect children—Phil. 2:12-14; Jas. 3:2; 1 Jno. 1:8—and hence must daily pray "forgive," as well as "give."

Having been born of God, and possessing His spirit, and His love, we can truly say to Him who knows our heart: "For we ourselves also forgive everyone that is indebted to us." Eph. 4:32. A living experience of God's forgiveness is impossible without a forgiving spirit towards everyone, Matt. 18:35; 6:14, 15.

6. "And bring us not into temptation" (vs. 4). With the sense of our guilt comes that also of our weakness: So we pass in our prayer from sins to be forgiven to sins to be shunned. One has paraphrased it thus: "Keep me in the sphere where Thy holy will reigns, and where the evil one has no access." Another: "If the occasion of sinning presents itself, grant that the desire may not be found in me; if the desire be there, grant that the occasion may not present itself," 1 Cor. 10:13; Jude 24, 25.

III. The Fraternal Spirit, (vs. 4-6), which is the complement of the filial spirit, blends intercession with personal supplication all through this prayer. "Our," "we," "us." "The ordinance of the law"—Matt. 22:37-40—"is fulfilled in us" (Rom. 8:4) in whom the spirit of this prayer dwells, and will naturally express itself in the entire life.

May each one of us have grace enough to let the blessed Lord Jesus come and dwell in us, daily teaching us this prayer and living out and through us the life it reveals, Gal. 2:20. W. F. PARKER.

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Bridge-water, N. S.

We have started a B. Y. P. U. in this town which gives promise of good success. The number enrolled as members, active and associate, already is over fifty. We are taking up the C. C. Courses and a good deal of interest is manifested. Many come in to hear the lessons who have not yet entered as members. The officers of this year are: Mr. T. R. Pattello, President; Miss Fannie Manning, Secretary; Miss Lottie Freeman, Treasurer; Mrs. Mary Mouzar, Corresponding Secretary. E. P. CHURCHILL, Pastor.

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Truro, N. S.

The B. Y. P. U. of Immanuel church, Truro, N. S. has just closed a successful year's work. Among other indications of progress, we note an increase of ten new members. The treasurer's report showed \$65.80 raised. A collection of 5 cents from each member is received at the monthly consecration meeting. Of this one-third is given towards Foreign Missions and two-thirds towards Grande Ligne. Our outlook for the coming year, with Miss J. C. Smith again as president, is promising. We are planning to do definite work, both educationally and spiritually. MAY JAMIESON, Cor.-Sec'y.

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North B. Y. P. U., Halifax.

We can report progress. Many of our members have been away from the city during the summer months, but now have returned and are attending with renewed energy and strength in labor for the Master. A short time ago our Mission Committee gave us a most interesting evening. The object of meeting was to give an outline of the beginning and work of our "Bloomfield Mission." Mr. W. W. Pickings gave an account of its origin. Mr. J. L. Parsons a short address on "Progress of the work." Mr. John Thompson told us "How and when the Sabbath School was organized and its growth for the past nine years." Mr. T. Clay took up "Present work and future prospects of Missions." After listening to the stirring addresses of these brethren we were of the opinion that the North Church has in hand a very large Home Mission enterprise, and that money contributed to the Home Mission Board should be used in furtherance of this grand work; and also that the services of a missionary should be engaged in the near future. Music was rendered during the evening by members of Mission Sunday School. On Tuesday evening, October 19, a Temperance Rally and Social was held in the vestry. An interesting address was given by Mr. J. Parsons, speaking on the subject, "Should Christians sign liquor licenses." Rev. G. A. Lawson, of the West End church, read an excellent paper on the "Temperance Reform of our day." Rev. W. N. Blenms, of the Christian church, North Street, also read a very interesting paper bearing on this same subject. Two very excellent quartettes were rendered during the evening by Mr. and Mrs. B. Witter, Miss Kate Moreash and Mr. Geo. A. McDonald, after which a temperance lunch was served of coffee and cake. Our C. C. Courses are started and we are waiting for our pastor, Rev. Z. L. Fash, to aid us in the work. We have pleasure in stating that our Union secured both banners for the Sacred Literature Course and also the banner for the three Courses.

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COR.-SEC'Y NORTH UNION.

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Hantsport Junior Union.

Our Junior Union was organized three years ago by our former pastor, Rev. P. S. McGregor. Our membership numbers about forty. Six of our number belong to the church. We have a lady leader who is taking a great interest in the Juniors. Rev. D. E. Hatt, our present pastor, comes in, and assists us. We have promised to raise \$5 for missions and are planning to have a birthday party to help along our mission fund. BLANCHE ROBBINS, Sec'y.



**W. B. M. U.**

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR NOVEMBER.

For the Northwest Mission. The work among the Indians and all the laborers, that this year there may be a great ingathering of souls. For the officers of our Union and Missionary Societies.

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Notice.

Please address all your orders for literature to Miss Margaret Wood, Amherst, N. S. Your orders for India photographs address J. B. Wallace, Douglas Ave., St. John. New catalogues have been printed, any one can secure them by sending to Mr. Wallace.

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TEKKALI, INDIA, Sept. 25th, 1897.

MY DEAR FRIENDS,—This place is about thirty-three miles from Chicalole, and Mr. Archibald and I came out here one week ago yesterday. This is my first tour in two years. Rather more than two years I came here hoping the change would prove beneficial, but it did not, and as far as this sort of work is concerned I have not done any service.

It is a great pleasure to resume it again, even in a small way. When at the station the ordinary routine is as much as I can do, but here I can get out more among the people. My health is rather better than it has been for three years, and I trust it is really the beginning of more active service.

When the June rains failed, and there was every prospect of still heavier famines, our Conference thought it wise to appoint a building committee to begin preparations for the erection of a Mission house here as a famine relief work. As chairman of that committee, Mr. Archibald has been here a good deal, and the other gentlemen have rendered all the assistance they could. The compound has been laid out, foundations for the wall, that must surround it, as well as those for the house have been dug, sheds for the missionaries to live in while superintending the work, and also for the safeguarding of lumber, cheenam and other building material have been put up. A lime kiln has been built and a good beginning made on the digging of a well, while a good deal of stone has been brought for the foundations. When nearly thus far along down came the long looked for monsoon, and while it largely stopped all operations it gave the hungry people work in the fields, where the transplanting of rice was at once begun. This is now over, but continuous heavy rains prevent us from giving many work here.

One of the commoner grain crops, the ragi, has been largely gathered in this district, but owing to a blight of some sort there is scarcely half a yield and that of a poor quality. Prices have not materially fallen, and probably will not till the rice crop comes in December. If that turns out well our famine will be over. Till that time comes there must be much scarcity among the thousands of poor. The government has closed up, or is about closing all relief works and gratuitous aid, money all gone, it is said. There is not the least doubt as to whether relief work or gratuitous help is the better course. In many cases the first cannot be given and the last must be resorted to though there is a strong tendency to pauperize the people. Begging comes easy to the most of them.

As a member of the famine committee of this district Mr. Archibald has given out for seed grain and for direct support while this is growing twenty-one hundred rupees from the Indian famine fund. He has also given a good deal from the offerings of our people, but as far as possible we try to make the people earn this in some useful work. Canadians and Christian nations in general have responded nobly to India's needs. But if India as a whole has not opened her hands to the cries of her own people more than the parts with which we are acquainted, then there is not much room for 'ought to be said in her honor. There is probably enough money in this country to sustain all the calamities that come upon it without much internal suffering or external aid, and the inactivity manifested is an exponent of India's religion. The passive happiness of some people while others are suffering and dying just over the way is an outgrowth of generations of idolatry which, perhaps, nothing else could produce. It is said that there are two hundred and fifty millions of rupees sunk in jewelry in this country, and a small portion of this would have relieved all this famine. Many Hindus boast of their intelligence and enlightenment, but if they have any real manhood I wonder that it does not spur them into crying shame on their own countrymen from north to south. I wonder that they do not call upon them to come to the front and show the fruits of their religion, if there are any to show in which they can justly glory. Native papers and periodicals, as far as I know, have little or nothing to say along this line. But some of them can with the utmost self-complacency speak evil of those who fed their starving. Not only have India's people not given, as they are well able to do, but in countless cases where foreign money has been disbursed it has stuck, a little here and a little there,

**Foreign Missions.**

as it has filtered down through the hands of native officials. Among collectors (the first representatives of the government in a district) and their other English assistants, there is a settled consciousness of this thing going on all the time and to no small extent. Few native officials can be trusted, not because they know no better, but because they do know, and as cleverly as possible cover up all the tracks behind them. With so much to contend with it is a marvel to me that the government does as well as it does.

But why all this? We would have been just as these are had a thousand generations of idolatry been our heritage. Come, then, let us rejoice and be exceeding glad, let us magnify the Lord together, let us be as a city set on a hill, let us not hide the glory of the Lord which is risen upon us, but let it shine out into all these dark places, that our Father in heaven may be glorified.

Our abode here is not very elegant, but it serves the purpose of its being, which is well. The walls are sticks stuck in the ground and mudded on both sides. On these is a roof of straw which protects from sun and rain, while the floor is the earth, but has been a trifle too much like mud since I came here to be nice. We tried, but failed to get some bamboo mats, so short skirts are in demand, and you have a feeling all the time that something is sticking to your shoes. Perhaps its only a feeling, who knows?

Early yesterday morning a strong wind came rushing along, bearing on its wings sheets of rain. I asked Mr. Archibald if there was any danger of our roof sailing away in the same lofty manner. He said he thought not. But wind and rain increased, and the mud on the outside of our walls began to fall off, and the rain came in, on the inside. Grass from the roof quietly floated away, and down came the streams from above, till there was no mistaking the consistency of our floor. Mr. Archibald braced one door, while I stood on an island consisting of a piece of wood, with my back against another, but the wind nearly pushed me into the small inland sea, more than once, before that could be fastened. Then there was a cry, that the roof was going, and out ran Mr. Archibald and the servants, and climbed up to put some heavy wood on the grass to hold it down. Presently I caught sight of the former, with a piece of old dirty, bamboo mat over his head, doing duty for hat or cap, and the latter was hastily substituted. One of the men, saw the shed, where our carriage was, giving away, so all ran to the rescue of that most convenient vehicle, which was saved without much injury, but down went the house. We feared this one would go, but it is still here and I'm in it. Mr. Archibald had to go away on business last night and will return tonight, now, between the showers, that still continue, clothing and bedding are being dried; while repairs are in order all around.

Many trees were blown down, but at such a time some ludicrous things occur, which help us to take more kindly to mud, wet and general upsettedness.

Sept. 28, and a fine day. One yesterday also, so we are well dried up and somewhat repaired. Our storm is called a cyclone and has done some damage. The bund of a large tank here, on which the farmers rely for water was broken, and the water has gone, flooding, probably, ruinously, several acres of growing grain. The other day I caught a remark made by one Telugu woman to another, she said, "we have had famine because there was no rain, now we may have it from too much rain," which is quite true.

Half of Sunday, rain poured in torrents, but we had a good day. Four men were baptized from among the Kallies, and Kutnah, perhaps the smartest man, in that pale, was restored to membership in the church.

Many others from that place, beside Sauras and other villagers, are asking for baptism, inquiring and listening well.

Young pastors, who among you, is the man, the Lord wants for this field? Who for the Sompett field to the north? How can you stay at home? Ask your church to support you here, while they serve God and work there. Yours for this people.

C. H. ARCHIBALD.

**Foreign Mission Board.**

NOTES BY THE SECRETARY.

There will be a farewell meeting for the missionaries prior to their departure for India in the 1st Baptist church of Moncton, on Friday evening, November 12, at which addresses will be given by Rev. G. O. Gates on behalf of the Foreign Mission Board, and Rev. W. V. Higgins, Mr. John Hardy, Miss Mabel Archibald, outgoing missionaries, and others. A very interesting meeting may be expected. The Moncton church, with its usual hospitality, has kindly offered to make provision for the care of visiting friends. Their names should be sent to A. E. Wall, Esq., clerk of the church.

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Rev. R. Sanford says: "In looking over the roll I find that ten have been baptized here this year since May 1, and two have been received on experience. You know already that on the field this year there is a movement manifest such as we have not witnessed heretofore. More baptisms have taken place at the various stations than during any previous year. We will praise the Lord for every token of His presence and blessing. On the last Sabbath morning we were privileged to baptize four candidates here. These were two men and their wives."

Says Rev. H. Y. Corey in respect to the famine: "If the October rains fail as they did last year the crops will be a failure again, although they will be somewhat better than last year, as all the tanks are full, and wherever

that water can be used a partial crop at least will be assured. But lands dependent entirely on the rain will be an entire failure without the October rain. The next three weeks will decide the fate of this section of India. Prices have not fallen yet to any extent. There is no rice scarcely in this section of the country. In many villages there is none at all. They have some other kinds of grain in small quantities which, when eaten exclusively, causes various troubles. In some villages a good many have died. Some who come to me are so weak that they can scarcely walk. On a few occasions I have been compelled to get food cooked and give to some women before they were able to start for home. Although I had given them some money, they were unable to go to the places where rice was sold and buy for themselves. In Canada you have never seen famine and it is hoped you never may.

"Amidst this misery we have had some encouragements in our work. Since returning from the hills I have baptized 23. There are now seven more who have applied. They have broken caste by eating with the Christians. But we do not wish to be in too great a hurry to baptize them. They have been waiting now a month. I will perhaps baptize them next Sunday. Quite a large number of others seem deeply impressed with Christian teaching. I would not be surprised if a hundred more should be baptized in the course of the year. During the last three months I have had but two native preachers to help me. In July, seeing Mr. Churchill's great need, I sent him one of the Kimeri preachers to help in the Bobbili field. The famine was pressing so sorely and government was calling for efficient men to aid as famine relief inspectors, so I encouraged P. David, our most efficient man, to enter government service through the famine, which he did at a salary of Rs. 45 a month. He was working on the Kimeri field near here. The government has now discontinued the famine relief work, so David has just now returned to his work at Rs. 14 per month. He was urged by many of his friends and some officials under whom he worked to apply for a position under government. Considering his success in famine work, the prospects were good for a permanent position with a salary of Rs. 50 per month, at least, with a prospect of an increase. However David refused, as he said he believed his work was to preach the gospel, so he is working at Rs. 14 per month. Some of our native Christians are ready to sacrifice for the Lord's work."

Will the Sunday School of the North Baptist church in Halifax make a note of this fact about P. David and thank the Lord that He has helped them to help this brother prepare for his life work? Do you think young people that your \$40 per year was not money well spent? In the last great day it will surely be seen what you and he have wrought for God and your fellow-men.

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Halifax, N. S.,

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GEO. A. McDONALD, Sec'y-Treas.

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**Coleman's**  
CELEBRATED  
DAIRY, HOUSEHOLD  
AND FARM  
PRODUCT SHIPPED  
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CLINTON,



**In Kings and Queens.**

The writer has just returned from a visit to some of our churches on the Bellisle and the Washademoak and Grand Lakes. These water ways famous for the beauty of their scenery are at this season busy places. The three boats that ply upon them carry large loads of produce and numbers of passengers, picking up their freight from numerous stopping places.

It was my privilege to attend the Sabbath services of the Kings and St. John Quarterly meeting held at Kars. These were addressed by Home Missionary Davidson and Pastor Ganong. The day being favorable large numbers were present, and the excellent sermons preached received an attentive hearing. Good collections were received for Home and Foreign missions and for the Windsor sufferers. Pastor Ervine occupies a large field. It is difficult to understand how he can care for it with such an encouraging degree of success. His people are appreciative, and aware of the fact that valuable work is given to them.

Pastor Ganong is received with favor upon the new field. There is no uncertain sound about his preaching. There is no doubt, for instance, that he believes in immersion and he is ready to give cause for his belief.

The Narrows and the other sections of Bro. Townsend's large field are anxiously awaiting the recovery of their pastor. He has been seriously ill from rheumatic fever, but we were happy to find him again able to sit up, and expecting soon to be at his post. Every kindness and attention has been shown to him during his illness.

The Range and Cumberland Bay look forward hopefully to the pastorate of Bro. F. W. Patterson which commences this month. They have felt the loss of regular pastoral care. It will not be necessary for them to push their new man. Other fields where he has labored speak of him in terms of praise for his earnestness and constant hard work.

Chipman was the last place visited. Here the people are well provided for. During the summer Pastor McIntyre, with assistance, kept open twelve preaching stations. The covenant meeting at Briggs Corner, which we attended, was interesting and well supported. During the winter months Bro. McIntyre misses the large number of his members who go to the lumber woods near home and in New Hampshire. But these return in the spring and renew their attachment to the home church. A. H. C.

**Sunday School Convention.**

The third session of the Kings and St. John Counties S. S. Convention was held with the Kars Baptist church, Oct. 29th. The following ministers were present, Revs. E. K. Ganong, J. Coombes, S. D. Ervine and Rev. F. D. Davidson; our S. S. and general missionary, and quite a large number of representatives from Sunday Schools. The a. m. session was devoted to social religious service and business. The election of officers resulted in the choice of Rev. E. K. Ganong, President; M. G. Jenkins, 1st vice-President; and J. S. Titus, 2nd vice-President and Miss W. Allison Toole, Sec'y. Treasurer. Executive Committee for St. John Co., N. B. Cottle, T. L. Hay and Ira B. Keirstead. For Kings, Deacons Samuel Frost, and F. J. Keirstead. The p. m. session was occupied by devotional exercises of one-half hour. Teaching model S. S. lesson by Rev. F. D. Davidson, which was very instructive and could not but be helpful to S. S. teachers present. A very excellent essay was read by Miss May Jenkins entitled, "The need of Bible knowledge," for which a vote of thanks was tendered, and a request that it might be published in the MESSANGER AND VISITOR. Short address by Pastor S. D. Ervine, "The ways and means of making our S. S. work a success." The evening session was attended by a very large and appreciative audience, which listened to addresses and an essay from the following persons: Rev. F. D. Davidson spoke in a very interesting and impressive manner on "Why Baptists organize to do their own S. S. work." The reasons adduced were numerous and unanswerable we ought therefore reorganize. Deacon A. Leonard spoke briefly on "The duty of the S. S. Superintendent." Miss W. A. Toole read an essay on "The advantage of Bible knowledge," which proved to be equal to the essay of the p. m. session and called forth similar vote of thanks and request for publication. Pastor S. D. Ervine spoke on "The S. S. Teacher"

and "S. S. Helps." This address made it very plain that the teacher should possess, sound, moral and religious principles, intellect, teaching ability, habitual punctuality and loyalty to Christ, for S. S. helps. The Baptist Teacher and Quarterlies, also the MESSANGER AND VISITOR, were spoken of in high terms. Baptist helps for Baptist S. S. Pastor E. K. Ganong made a telling address on "What doctrine should be taught in Baptist S. S., and why Baptist doctrine should be taught. 1. Because it is Bible doctrine, consequently true. 2. Because it qualifies the youth to be a competent judge between truth and error. 3. Because it prepares for useful church membership, and for heaven. On motion, Parish officers were elected in view of organizing Kars, Springfield and Studholm, into a parish convention. President, J. W. Toole; Sec'y Miss Edith Kierstead; also an executive of 5, which were as follows; Revs. S. D. Ervine, E. K. Ganong, Bros. T. A. Leonard, F. J. Keirstead and Miss W. A. Toole. Very suitable selections of music interspread the exercises. Amount contributed for the work, \$3.98 in collections, personal gifts, \$4.50. Total \$7.48. Besides pledges for a layer sum.

W. A. Toole, Sec'y Treas.

**Personal.**

Rev. A. E. Allaby, formerly pastor at Freeport, N. S., and more lately engaged in general missionary work in New Brunswick has accepted a call to the church at Mahone Bay, N. S., where we trust his ministry may be greatly blessed.

Rev. E. E. Daley has accepted a call to the pastorate of the church in Sackville, N. B., and expects to begin work on the new field the first of December. Bro. Daley has been highly appreciated in St. John and many friends will follow him with their prayers and sympathies.

Rev. R. Osgood Morse, lately of Lyons, N. Y., has accepted a call to the pastorate of the Church at Guysboro, N. S. We are glad to welcome him back to his native province. Mr. Morse as readers of the MESSANGER AND VISITOR know is a preacher of ability. We trust that he may be very happy and successful in his work.

**Denominational Fund, Nova Scotia.**

In the figures given in MESSANGER AND VISITOR, of Oct. 20th, suggesting the amounts from the different districts for Denominational Funds, two mistakes occur. Instead of \$200 for Annapolis read \$2000, and instead of \$200 for Shelburne read \$300. A. COOMBS, Treas. Den. Funds, N. S. Wolfville, Oct. 29th.

**Notices.**

The Moncton church will hold a farewell service for the out-going missionaries on the evening of November 12, as intimated in last week's MESSANGER AND VISITOR. Persons from outside intending to be present are requested to give notice of their intention to A. E. Wall, Moncton.

The Queens County, N. S., Quarterly meeting, will convene with the church at Caledonia, on Dec. 6th and 7th. All churches in the County, are hereby requested to send delegates. F. M. CHRISTOPHER, Sec'y. Kempt, Oct. 25th.

The P. E. Island Baptist Conference will meet (D. V.) with the brethren at Kingston, Monday evening and Tuesday, Dec. 6th and 7th. Being the time for the annual election of officers, a large delegation is requested. Intending delegates please notify Bro. Dan Fraser, Kingston, P. E. I., and those coming by train will be met either at Colwell Station or Charlottetown, Colwell being the nearest. DAVID PRICE, Sec'y.

**WANTED** Miss GOURLEY who has been teaching Piano and Private School (Grades I. to IV.) in Windsor, previous to the fire, would like such work elsewhere, or would accept a situation as Governess. She will be very grateful to any persons who will interest themselves in her behalf. Address her at, WINDSOR, N. S. Oct. 30, 1897.

**Make No Mistake.**

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Do you have pains about the chest and sides, and sometimes in the back? Do you feel dull and sleepy? Does your mouth have a bad taste, especially in the morning? Is your appetite poor? Is there a feeling like a heavy lead upon the stomach? Sometimes a faint, all-gone sensation at the pit of the stomach, which food does not satisfy? Are your eyes sunken? Do your hands and feet become cold and clammy? Is there a giddiness, a sort of whirling sensation in the head when rising up suddenly? Are the whites of your eyes tinged with yellow? Is your urine scanty and high colored? Does it deposit a sediment after standing? If you suffer from any of these symptoms Use

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THREE TEACHERS of the Isaac Pitman shorthand have been officially appointed as instructors of that subject in the three new High Schools of New York City. This system is almost daily being introduced into some of the best and largest schools in the country. - Menman's Art Journal, October. Not bad, considering it is an English system and has to win against the opposition of all the American systems. This is the system we teach. Booklet showing the system mailed free. Send for it today. S. KERR & SON.

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# Hood's Pills

### The Old and the Young ARE ALIKE CURED BY THE USE OF GATES' FAMILY MEDICINES.

AVONDALE, Pictou Co., January 14, 1896. Messrs. C. Gates, Son & Co. Dear Sirs,—This is to certify that my father had an attack of the La Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was so old, being then 84, but when there is life there is hope, and having your Bitters and Syrup in the house, we began to give them to him, when he got better, and after about three months was entirely recovered. He is now in his 90th year and is well and hearty. Your CERTAIN CHECK speedily cured a neighbor woman of Cholera-morbus. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen his little life was fastebbing away. Now I had your CERTAIN CHECK in the house but not at that time being acquainted with its use I was for some days afraid to give it to a child so young and weak. I was convinced if the child did not get immediate relief it would die, so I told its mother to put 2 or 3 drops of the CERTAIN CHECK in its bottle (as it drank from the bottle) and in about 24 hours it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, Gentlemen, Yours very truly, DAVID MURRAY.

Sworn before me this 15th day of January, 1896. ANGUS McDONALD, J. P.

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### The Home

#### He Got It.

The following colloquy is said to have taken place between the late Mr. Spurgeon and a boy in his orphanage:—

"Mis'r Spudgin, s'posing there was an orfin 'sylum an' a humerd' orfins in it, an' all the orfins had uncles and auntses to bring 'em cakes an' apples, 'cept one orfin wot hadn't no one, ought'n't somebody give that orfin sixpence?"

"I think so, Bob," replied Mr. Spurgeon; "but why?"

"'Cause I'm him," said Bob. The "orfin" got his sixpence.

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#### Making Trouble and Work for Others.

Little selfishnesses are the dead flies that Solomon says spoils the apothecary's ointment. They are like harsh notes which make discord in the sweet melody. Usually these little selfishnesses come from thoughtlessness.

When Frank comes in from school, he flings his books on the sitting-room table, because he is in such a hurry to get his lunch before going out with the boys.

Mary plays tennis all the afternoon, and stays on the grounds so late that she only reaches the porch steps when the tea bell rings. She leaves her racket on the porch chair for some one else to put away, while she hurries in to the table.

Dick's muddy overshoes are left at the door, Florence's best gloves are tossed on the mantel and forgotten, and even grave and dignified father sometimes drops his paper on the floor when he leaves the breakfast table.

They all go their separate ways, forgetting, meanwhile, that some one else, some one whose back is just as easily tired as theirs—and what a pity it is almost always the mother's!—must trot around after them and put these things in place.

These careless folks do not realize how much trouble and work they give to other people. It would seem that their main maxim in life is to "take care of number one." Certainly many of their actions could not be sustained by the Golden Rule.

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#### Thank God For Mother

After one of the hard-fought battles of the war, a Confederate chaplain was called hastily to see a dying soldier. Taking his hand, he said, "Well, my brother, what can I do for you?"

He supposed, of course, the young fellow would want to cry to God for help in his extremity; but it was not so.

"Chaplain," said he, "I want you to cut a lock of hair for my mother; and then, chaplain, I want you to kneel down, and return thanks to God for me."

"For what?" asked the chaplain.

"For giving me such a mother. O, she is a good mother. Her teachings are my comfort now. And then, chaplain, Thank God that by his grace I am a Christian. What would I do now if I were not a Christian? And thank him for giving me dying grace. He has made this hard bed feel 'soft as downy pillows are.' And, O chaplain, thank him for the promised home in glory—I'll soon be there."

"And so," said that chaplain, "I knelt by his bed with not a petition to utter, only praises and thanksgiving for a good mother, a Christian hope, dying grace and an eternal home 'in glory.'"

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#### Cultivating the Habit of Promptness.

Elizabeth Harrison, in one of her talks to mothers on child-culture, relates the following incident:

"A friend came to me and said: 'What shall I do with my Willie? He dallies so about everything that he has to do. If I send him upstairs after my thimble and thread it may be a half hour, or even an

hour, before he returns. I have scolded and scolded him, but it seems to do no good.'

"By scolding," I replied, "you have emphasized the fault you wished to cure, and have separated yourself from your boy. Now try to emphasize the opposite virtue—promptness—by praising him for it when you have the opportunity."

"There's no use in talking of that," she answered; "he is never prompt."

"Then," I said, "if he is never so voluntarily, make an occasion. Ask him to go to the kitchen, or some other part of the house, on an errand for you; tell him you will count while he is gone. When he gets back, commend him for having returned more quickly than usual. At dinner tell his father, as if it were a fine bit of news. This will make it meritorious in your son's eyes."

"The next week she came to me with her face fairly radiant, and said:

"I have been counting, and Willie has been trotting ever since last week." I laughed, and told her that her mother would soon have to hunt up some new device.

"Mothers, so cultivate the rational element in yourselves that you can see that every fault in your child is simply the lack of some virtue. In the inner chamber of your minds study your children, confess their faults to yourselves, not to your neighbors, and ask what is lacking that these defects exist. Like Nehemiah of old, build up the wall where it is untruthful, it is accuracy that is lacking; perhaps he is tyrannical to the younger brother or sister; it is the element of nurture or tenderness which should be developed. Build up the positive side of your child's nature, and the negative side will not need to be unbuild."—Ex.

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#### Things Well Worth Remembering.

We know a family of girls and boys who have a blank book in which they put bits of things that are of no special interest to them. The title they have given the book is, "Things Well Worth Remembering." Would it not be a great help to our young readers to have a book like this?

Memory is a wonderful faculty given us, but all girls and boys know that things oftentimes trusted to it will mysteriously disappear just when they are needed most. An old lady says that memory, especially hers, has holes in it, and things will slip through unawares."

Here is something of interest about insects which you may never have heard of before. You might be glad to make a beginning with these items to put in your book entitled, "Things Worth Remembering."

The eggs of certain aquatic insects are eaten in Mexico. The Mexicans hunt for them on reeds and rushes, which they cut, dry and beat over clothes and then the eggs fall off. They cleanse them very carefully and then winnow them and put them in sacks like flour, and sell them to make cakes of. These cakes are called bantle, and is really water flea bread. It has a fishy flavor.—Selected.

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—ON THE—

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### BIBLE

Adapted from Four THE CHRISTIAN LESSON VIII. NO. 1

Be strong in the of his might, Eph.

I. THE CHRISTIAN

10. FINALLY—rest." MY BRETHREN BE STRONG IN THE strengthened in the in God's service assurance, but strength. POWER OF strength becomes Him are we strong

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2. Mighty; 3. Org Crafty.

11. THE CHRISTIAN

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"Having done all, 14. LOUIS CURT

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Scripture the loins seat of power. To is to strike a fatal upon the loins is to was the point of pieces of the body a formed the commo Truth gives unity to and determinaten character. All the within the sphere of OF RIGHTEOUSNESS here meant." Upr one of the Christian But in 1 Thess. 5 described as "of a breastplate (cuirass



### The Sunday School

#### BIBLE LESSON.

Adapted from Harbut's Notes.

Fourth Quarter.

THE CHRISTIAN ARMOR.

Lesson VIII. November 21.—Eph. 6:10-20.

GOLDEN TEXT.

Be strong in the Lord, and in the power of his might, Eph. 6:10.

I. THE CHRISTIAN'S FOE. VERSES 10-12.

10. FINALLY—Literally, "As for the rest." MY BRETHREN should be omitted. BE STRONG IN THE LORD—Literally, "be strengthened in the Lord." Our courage in God's service is not to be mere self-assurance, but strength imparted from on high. POWER OF HIS MIGHT—"Christ's strength" becomes our strength; only in Him are we strengthened.

11. PUT ON—We are not to wait in idleness for special commands, but at once to arm and array ourselves. "Be ye also ready." THE WHOLE ARMOR—Literally, "panoply," the complete armor, both defensive and offensive. OF GOD—Worn in his service, and supplied by him. ANLE TO STAND—A military term, "to stand your ground," as opposed to defeat and flight. The true disciple never flinches before his foe. WILES—"Stratagems." Our is a wily antagonist. But is not this a strange and admirable armor which defends us against strategy as well as assault? THE DEVIL—The apostle everywhere implies the existence of a personal spirit of evil.

12. WE WRESTLE NOT—"Our wrestling is not," etc. The word in the original is that which expresses an individual hand-to-hand struggle. Not only is there a general warfare between good and evil; each person must fight his own battle with his own foe. FLESH AND BLOOD—Our warfare is not with physical, feeble man; it is a contest on the higher plane of spirit. AGAINST PRINCIPALITIES, AGAINST POWERS—General terms referring to the classes and orders of evil angels; in Eph. 1:21 the same terms are applied to the good. It is impossible for us to define the distinctions of rank in the spiritual world which the apostle seems to have in mind here and in Col. 1:16. RULERS OF THE DARKNESS OF THIS WORLD—"World-rulers of this darkness," those bad powers which control this depraved world. SPIRITUAL WICKEDNESS IN HIGH PLACES—Literally, "against the spiritual host of wickedness (wicked mischief) in the heavenly places," the word heavenly being here used in contrast with earthly, and not referring to the holy dwelling of God. Our foes are, 1. Many; 2. Mighty; 3. Organized; 4. Invisible; 5. Crafty.

II. THE CHRISTIAN'S ARMOR. VERSES 13-18.

13. WHEREFORE—In view of the foes against whom we have to contend. TAKE—"Take up." God supplies us with armor; we must put it on.

ABLE TO WITHSTAND—Stand against. IN THE EVIL DAY—The day of hard trial and conflict. HAVING DONE ALL—Everything which the crisis demands. TO STAND—"To stand firm," like that Roman sentry who stood immovable at the gate of Pompeii while the fiery shower of ashes burned him with the doomed city, and whose skeleton was found still upright, seventeen centuries after. Steadfastness and perseverance are as important as earnestness and courage. Those who make the boldest beginnings may yet come to cowardly conclusions; there is not a more pressing duty than this, "Having done all, to stand."

14. LOINS GIRD ABOUT—The girdle or belt, made of leather and covered with scales of metal, was an important part of the armor; it kept the several pieces in place and protected the most vulnerable parts of the body. TRUTH—"The state of the heart answering to God's truth; inward, practical acknowledgment of the truth as it is in him; the agreement of our convictions with God's revelation. The loins encircled by the girdle form the central point of the physical system. Hence in Scripture the loins are described as the seat of power. To smite through the loins is to strike a fatal blow. To lay affliction upon the loins is to afflict heavily. Here was the point of junction for the main pieces of the body armor, so that the girdle formed the common bond of the whole. Truth gives unity to the different virtues, and determinateness and consistency to character. All the virtues are exercised within the sphere of truth." BREASTPLATE OF RIGHTEOUSNESS—"Moral rectitude is here meant." Uprightness of character is one of the Christian's strongest defenses. But in 1 Thess. 5:8, the breastplate is described as "of faith and love." The breastplate (cuirass or shirt of mail) cov-

ered the shoulders and breast, and defended the most vital part of the shoulders.

15. YOUR FEET SHOD—The Roman soldiers wore shoes or sandals with soles thickly studded with nails, giving firmness of footing. They were bound by thongs over the instep and around the ankle. PREPARATION OF THE GOSPEL—"Preparedness of the gospel, readiness in the gospel." The feet of the soldier should be the residence of readiness, alertness, nimbleness "in the service of the gospel," but "in addition to all." THE SHIELD—The shield of the Roman infantry soldier was oval in form, two and a half feet broad and four feet long, made of wood or wicker-work covered with leather, and curved on the inner side. It was held on the left arm by a handle. FAITH—A strong trust in God, which will defend the heart in every trial. FLEET DARTS—Literally, "the darts, those which have been set on fire." In ancient warfare burning missiles were often thrown upon the foe; sometimes arrows, bound around with tow, besmoked with pitch, and set aflame; sometimes larger missiles made on the same plan. The thought of the text is not only of flaming temptation, but of temptation impelled from a distance. The flame of Satan's arrows spreads. Temptation acts on inflammable material; but the shield of faith takes away fuel for the dart.

17. TAKE THE HELMET OF SALVATION—In place of "take," read "receive," as from God. The meaning is, "the helmet which is salvation," protection for the head. It was usually a cap of leather covered with metal and furnished with a visor to defend the face. Dr. Hodge says, "That which enables the Christian to hold up his head with confidence and joy in the fact that he is saved." SWORD OF THE SPIRIT—The only offensive weapon named, and all that is needed, is that sword which was forged by the Spirit and bestowed upon us by the Spirit—THE WORD OF GOD. We should follow Christ's example in temptation (Matt. 4:1-11), and meet Satan with Scriptures.

18. PRAYING—"Prayer must buckle on all the other parts of the Christian armor." ALWAYS—Better, "on every occasion." ALL PRAYER—Prayer of every kind, public, secret, vocal, silent. PRAYER AND SUPPLICATION—One word denotes prayer in general; the other, special petitions. WATCHING THEREUNTO—Watching for occasions of prayer; giving our minds to prayer. WITH ALL PERSEVERANCE—Never wearying. FOR ALL SAINTS—Especially for the children of God.

III. THE CHRISTIAN'S DUTY. VERSES 19, 20.

19. FOR ME—The holiest Christian most acutely feels his needs. THAT UTTERANCE MAY BE GIVEN UNTO ME—He did not seek prayer for his liberty from the chain and soldier by his side, but for courage and freedom in the declaration of the gospel message. BOLDLY—Note the different order of words in the Revised Version. "Boldly" should connect with "make known," not with "open my mouth." MYSTERY—That truth to which men needed introduction and initiation.

20. AMBASSADOR—Though a prisoner to Rome, still an ambassador of Christ. IN BONDS—Literally, "in a chain"—coupled by irons to the wrist of his guard.

### A Boasted Advantage Proves to be a Source of Weakness and Worthlessness.

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There will be sold at Public Auction on Saturday, the Eleventh Day of December next, at 12 o'clock (noon), at Chubb's Corner (so called), in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity, made on the 17th day of August, A. D. 1897, in a certain cause therein pending wherein S. Augusta McLeod is Plaintiff and Florence M. Wright, Aretas Roy Wright, Ida Irone Wright, Bessie Bell Wright, Clara Gladys Wright, Gar Carleton Wright, Loui Lavents Wright and Howard D. McLeod are Defendants. With the approbation of the undersigned Referee in Equity of the land and premises mentioned in the said Plaintiff's Bill and in the said decretal order and therein described as follows: "All those certain lots, pieces or parcels of land situated, lying and being in Carleton, in the City and County of Saint John, known and numbered on the plan of this part of the City as lots number (35) three hundred and thirty-five and (36) three hundred and thirty-six, fronting on Charlotte Street, and numbers (351) three hundred and fifty-one and (352) three hundred and fifty-two, fronting on Tower Street, being each fifty feet by one hundred feet more or less, the same having been decided to the Plaintiff, Directors and Company of the Commercial Bank of New Brunswick by H. J. Wilgoot by deed bearing date the thirteenth day of October, A. D. 1897, and duly registered and by several mesne transfers conveyed to J. Hebert Wright."

For terms of sale and other particulars apply to the Plaintiff's Solicitor or the undersigned Referee.

Dated this 26th day of September, A. D. 1897.

K. McLEOD, K. H. McALPINE, Plaintiff Solicitor, Referee.

EDWARD A. EVERETT, Auctioneer.

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T. H. HALL, St. John.



From the Churches.

**MIDGIC, N. B.**—The Lord is still blessing the people in Midgic. At our Conference in Sept. two expressed a desire to follow the Lord and Master in his appointed way, and on Sabbath following were baptized in the presence of a large concourse of people. At our conference in October four came forward and three were baptized on the following Sabbath. We are thankful for these blessings, but pray that they may be but drops before the more plentiful showers. We expect to open our new house of worship in December.

J. G. A. BELVRA.

**GREENVILLE, N. S.**—Have been holding special meetings here for the past three weeks, though the visible results have not been what we would like to have seen them, still we thank God for the blessings received, and take courage. The church has been somewhat revived, and some of the members have been quickened into new life, while some of the unconverted I believe have been born into the Kingdom of God. It was my happy privilege to baptize two into the fellowship of this church on Sunday Oct. 24th, and one on the 31st. May God add unto His Church those that are saved.

J. E. TINI R.

**NORTH BAPTIST CHURCH, HALIFAX.**—Our beloved friend and former Pastor Rev. J. W. Manning, kindly supplied for us the last three or four Sabbaths and at each service delighted a large and appreciative audience with powerful and eloquent preaching. His manly voice sounded very familiar in the old church where for seventeen years it rang out earnest notes of appeal to sinners to turn to Christ and warmly entreated redeemed ones to labor faithfully as co-workers with the Divine Master. We are glad his labors as sec'y. of the Foreign Mission work have been so successful and hope his health and strength may be preserved, and that he may continue in this good work. Our new pastor, Rev. E. L. Pash, comes to us this week and will occupy the pulpit on Sabbath next.

DRACON.

**ST. MARTIN'S, N. B.**—Last Sabbath at the St. Martin's Baptist Church, Rev. T. W. Kierstead of Rothesay, led the prayer meeting. Pastor Cornwall preached at the forenoon service and Evangelist Young at the evening service. In the afternoon the ordinance of Baptism was administered by the pastor, at the usual place. The following candidates were baptized: Leonard Mosher, Albert Weiman, Pannis Greer, Mrs. Milha Brown, Sarah Wood, Etta Maud Tabor, Rosa Brown, and Maud Clark, and at the evening service were received into membership. The pastor before reading the covenant, requested all those baptized this month to come forward to the platform, 34 came forward, and were addressed by him regarding their duties as church members. This week Mr. Cornwall leaves for a short vacation in Nova Scotia. Evangelist Young will remain with this church during the pastor's absence.

W. H. M.

**HALIFAX, NORTH CHURCH.**—We had the pleasure of listening to our esteemed Bro. Manning for four Sundays, and we have been greatly strengthened. He is as "good as gold" and we can enjoy his sermons when ever he crosses the Bay. Rev. Zenas L. Pash has arrived and he conducted the prayer meeting on Wednesday evening, and won the hearts of all. He is right in for work, and he will enjoy it, as we have a membership who believe in work. Young and old, we bespeak for him a grand time, and hope under his ministry to do great things for God. The church will give a welcome to our pastor and wife soon, and furnish an account of the proceedings. The church will hold her jubilee in 1898—fifty years old. All the membership living elsewhere, please write us before Dec. 31st. Address, G. A. McDONALD, Church Clerk, Halifax.

**PARROBORN.**—The work is progressing in our midst. The largest number yet assembled yesterday to witness the baptism. The best of order prevailed, three candidates put on Christ, one of whom was the head of a home. The evening service was one long to be remembered. Many expressed their loyalty to their Lord. The hand of fellowship was given to five persons: James Ayer and wife, David Bow and two young girls belonging to our Sunday school were welcomed into the church. The power of God is manifested in this church. To Him be all the praise.

H. H. HOWE.

**PRINCE WILLIAM, N. B.**—Being for sometime conscience-smitten because the MESSENGER AND VISITOR have not heard from us more often, the editor's remarks along that line a few weeks ago came right home. We have fallen too much in the habit of not writing unless there is something particular to report. Neither can we at this time note any special interest in spiritual affairs. It is a great satisfaction, however, to know that matters are moving along with a good degree of harmony in both churches. Three weeks ago a goodly number of the Prince William church and congregation, with a few from Kingsclear assembled at the pastor's home, where, after an enjoyable repast was partaken of, \$10.25 in cash was handed to the pastor and \$3.56 in butter was put in his cellar, making a total of \$22.81 for the pastor's salary. At the same time, previous to, and since this both sections of the field have been remembering us from their graineries, orchards, gardens and dairies, and last but by no means least, especially as the winter approaches their wood-piles. Will the kind friends accept our heartfelt thanks for their many gifts and their remuneration of our services.

F. B. SKELVE.

**MURRAY RIVER, P. E. I.** Last year we parted very reluctantly with our Pastor Rev. J. E. Tiner. During their stay of three years among us, they won all hearts by their quiet, consistent walk and conversation. In him we always found a ready helper when help was needed in any work for the uplifting of the fallen. A faithful preacher of the gospel. He did not shun to declare the whole counsel of God. An earnest temperance advocate as was shown just before he left by the Good Templar Lodge to which he belonged presenting him with an address and badge in token of their appreciation of his work and their esteem for him. We need scarcely say they are sorely missed. Rev. J. W. Kierstead came to us when Bro. Tiner left and remained with us during his vacation, he too has left us and we miss his faithful ministrations. A gospel temperance meeting was held on the last Sunday evening before Bro. Kierstead left in which he with a number of the members of the B. Y. P. U. took part. Shortly before Bro. Tiner left he organized a B. Y. P. U. in connection with this part of the Murray River Baptist church. All summer we met before the regular preaching services and now we are without a pastor, we are trying to keep up the regular services and so far we have succeeded, and we hope by the blessing of God we will succeed and grow stronger and stronger. Even in this short time we feel that we have been blessed.

COM.

**LEWISVILLE, WESTMORELAND CO.**—Not having seen any report from this place for sometime, I thought I would send a few lines lest the place might be forgotten by some of its former friends. As our S. School year closed with last month, we might well say the Lord has been good to us. We thank him that during the year six members of our school have professed faith in Christ, and followed Him in the appointed way uniting with the first Monticott church of which we form a part. Upon the resignation of the writer, Deacon A. K. Wall was chosen as Superintendent for next year with about the same staff of officers as before. The register shows the average attendance to be 121 which is the largest number ever reached. Financially we can report progress having sent the usual \$45 for E. M., and also \$16.27 to the Finance Fund. The W. M. A. S. formed during the year is doing a grand work by supporting a native boy in Mrs. Churchill's school, having sent \$30 for that purpose. They held a public meeting sometime ago, the program was good. Special mention might be made of a reading by Miss Cummins, an essay by Mrs. P. W. Snow and a recitation by Mrs. Lean, members of the local society. We ask the readers of these lines to unite with us in asking God to bless the efforts of His children in this place to the glory of His name.

A. W. ALLARY.

**FORBES POINT, SHELburne CO., N. S.** **FINN.**—Fourteen months have passed since the beginning of my pastorate on the Barrington Field. Our work during that time has been blessed of God, both to the strengthening of old Christians and the addition of new to several of our churches. Our building at Wood's Harbor has been completed, and on August 15th, we dedicated it to the worship of God. This left

our buildings on the field in fairly good condition, and we opened the new year (Sept. 1st) with every prospect of a prosperous and successful winter's work. Since then the Forbes Point Church, which is a branch of the Woods Harbor membership, but whose location makes necessary a separate house of worship, and which was one of the most comfortable and home like buildings on the field, has been burned to the ground. Sunday Oct. 17th a gale of wind swept along our shore, carrying fire and smoke before it; our homes escaped, but of the church we had labored so faithfully to build and sustain there remains but the cracked and blackened foundation, to mark the spot where God visited us in times past with rich blessing. Our people here at Forbes Point though few in number, and limited in means, have made their church for the past two years self-sustaining. In so small a church, this could only be by constant sacrifice, and ceaseless effort on the part of each member, and its loss is a heavy one. Without aid from friends else-it would be impossible for them to rebuild, but we feel there will be many who will gladly help to provide us another house of worship. Already steps have been taken toward rebuilding, and as rapidly as possible funds will be secured to carry out the plans. Now we ask, are there not some among our readers who will assist us in this effort? Contributions of money or material will be most thankfully acknowledged, and may be sent to Deacon John Forbes, or Mr. Sherman Murphy, Treasurer, Forbes Point, Shelburne Co., N. S. While we know Windsor will claim much sympathy and aid from the people, we trust there may be some who will be led to remember Forbes Point in their prayers and gifts.

ERNST QUICK.


**NORTH RIVER, P. E. I.**—Having just brought to a close my labors with this dear people, a few notes relative to the progress of the work, on this important field may not come amiss. Four pleasant and profitable years, I trust, of service for the Master have just been completed. During that time, it has been my privilege to minister to large congregations, who gave earnest and reverent attention to the word, as it was proclaimed and to witness many signs of the Spirit's presence. Additions to the churches have been reported from different parts of the field. But what we regard, as the most hopeful indication of growth, is the manifest interest shown in the different departments of our denominational work. During the past four years, the contributions to this work have more than doubled and the Mission Band, Aid Societies and monthly collections show a tangible and healthy interest in the extension of our Redeemer's kingdom. The parsonage has been frequently visited and the warmest sympathy and kindest feeling has existed between pastor and people. We have received many tokens of kindness for which we are deeply grateful from friends all over the field. Shortly before our leaving, members of North River, Loyal Division came into the parsonage to express their regrets. An exceedingly kind and well-worded address was accompanied by a beautiful writing desk as a tangible token of their esteem and good will. But kindness seemed to be the order of the day, as was evidenced, on the eve of our departure, when a number of friends gathered at the hospitable home of Mr. R. Warren to say good-bye and wish us God speed. After a very enjoyable evening and many kind words, which we shall never forget. Mrs. Higgins was presented with a purse containing twenty dollars in gold from the ladies of the church. For these and many other tokens of appreciation, we desire to express our grateful and hearty thanks. All over the field, progress has been made and there is a very favorable outlook for future work, we fondly trust that the right man may soon take charge of this important field to lead this people to still more aggressive work in the service of our dear Lord. Will correspondents please note that my present address is Wolfville N. S.

M. C. HIGGINS.

N. B. Home Missions.

The monthly H. M. Board meeting was held November 3 in Brussels Street church. In attendance were Revs. W. E. McIntyre, J. H. Hughes, S. H. Cornwall, F. D. Davidson, J. Coombes, S. D. Ervine, Bros. T. L. Hay, T. H. Hall and M. S. Hall. Interesting reports were received from General Missionaries J. W. S. Young and F. D. Davidson. Also from Missionary Pastor C. H. Schutt, French Missionary, who gave us some very encouraging information relating to his success during the time he

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was in Madawaska County, and of the brightening prospects for the future. We are happy to inform our people that we have found a successor to the above named brother in the person of Rev. Paul F. Madliger, who is prepared to preach to both French and English. We bespeak for him a heart-felt interest in your prayers and support. Revs. I. W. Carpenter, R. M. Bynon, N. F. Gross, M. B. Whitman and W. E. Carpenter sent reports, each showing that good work was being done on their respective fields. Some fields were receiving special tokens of blessing. Also an appeal was made by the Willow Grove Baptist church for aid to the amount of \$75, to put some necessary repairs on their house of worship. (This appeal was made through Dr. Carey). But as we have no building fund from which to draw for such purposes, and as it is very desirable that this house be preserved from decay and ruin, the Secretary of the Board was instructed to appeal to the generosity of individuals, asking for contributions for the above stated object. Such contributions may be sent to Rev. Dr. Carey or to the Secretary of the Board.

S. D. ERVINE, Sec'y.

—At the Monday morning meeting of the St. John Baptist ministers, Rev. E. O. Taylor, Temperance lecturer, and Evangelist Martin were present. Mr. Taylor addressed the meeting at some length in reference to the work in which he is engaged. Several of the churches reported members received by letter. A recognition service was arranged for to be held in the Tabernacle church on Wednesday evening, November 10, when Rev. Mr. Halse will be welcomed as pastor of the church and formally recognized as a minister of the Baptist denomination.

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**MARRIAGES**

**MCLEAN-HAMILTON.**—At the home of the bride's mother, Oct. 19th, by Rev. Thos. Todd, Sanford B. McLean and Irene R. Hamilton, all of Woodstock.

**MITCHELL-SPINNEY.**—At Canning, N. S., on Oct. 13th, by Rev. W. N. Hutchins, M. A., Henry T. Mitchell, of Buckinghamshire, Eng., to Sarah Linda Spinney, of Canning.

**FREEMAN-FREEMAN.**—At Milton, N. S., at the residence of the bride's father, Oct. 6th, by the Rev. Z. L. Fash, M. A., Etta Freeman to Joseph Freeman, both of Milton.

**SMITH-SMITH.**—At the residence of the bride's parents, Goshen, Hants Co., Oct. 13th, by Rev. W. W. Rees, William I. Smith, of Washington Territory, U. S., to Avintha J., daughter of William I. Smith.

**CROSSMAN-HILL.**—At the residence of the bride's father, Lower Sackville, Oct. 5, by Rev. J. G. A. Belyea, B. A., Charles H. Crossman and Lizzie H. Hill.

**MERRELL-MELONSON.**—At the residence of the bride's father, Middle Sackville, Sept. 4th, by Rev. J. G. A. Belyea, A. B., George Merrell and Minnie Melonson.

**PERRY-BEVERIDGE.**—At the residence of the bride's parents, Oct. 28th, by Rev. D. H. McQuarrie, M. A., Byron E. Perry, of Chelsea, Mass., to Grace R., daughter of Robert Beveridge, of Brookville, Digby Co., N. S.

**CUNNINGHAM-GILDARD.**—On the 3rd inst., at the residence of Hugh Cunningham, Sussex, N. B., by Rev. J. B. Champion, John Cunningham, of Waterford, to Clara Gildard, of Elgin, Albert Co., N. B.

**KIERSTAD-SHAW.**—At the residence of William Sharp, Collins, Kings Co., on Nov. 1st, by Rev. David Long, Jacob I. Kierstad and Amanda Shaw, both of Collins, Kings Co.

**VAUGHN-PADER.**—At the parsonage, Falmouth, on the 28th ult., by Rev. J. Murray, Edgar W. Vaughn, of Waterville, Hants County, to Blanche F. Pader, of Chester Basin, Lunenburg County.

**McLATCHY-SHAW.**—At the home of the bride, November 3, by Rev. J. Murray, Reginald L. McLatchy to Annie M., fourth daughter of Robert Shaw, Esq., of Avonport. The happy pair soon leave for Boston, where Mr. McLatchy is engaged in business.

**DEATHS.**

**LANE.**—At Milton, N. S., Sept. 20th, Jos. N. Lane, aged 49 years.

**RUDDERHAM.**—At Sydney, Oct. 26th, Seward A. Rudderham, aged 29. Blessed are the dead which die in the Lord.

**ROOD.**—At Port Hillford, Oct. 29th, Mary Bell Rood, beloved child of William Rood aged two years and two months. Suffer little children to come unto me.

**RUDDERHAM.**—At Sydney, Nov. 3rd, of pneumonia, Richard Henry, infant son of the late Seward A. Rudderham, aged 13 months.

**COOK.**—At Isaac's Harbor, October 27, Mrs. Betsey Cook, relict of the late Edmund Cook, aged 88 years and 6 months. Our sister died peacefully resting in Christ.

**COOK.**—At Isaac's Harbor, October 3, Effie, beloved wife of Leander Cook and daughter of Stephen Meyers, aged 25 years. Her's was a life of suffering and it was indeed better to depart and be with Jesus.

**JONES.**—At Kars, Kings County, N. B., October 29, of typhoid fever, Adra, aged 18 years, beloved daughter of James W. and Annie Jones. Deceased was a member of the Kars Baptist church. We trust her end was peace.

**SEAMAN.**—At Wallace Harbor, Oct. 18, after a brief illness, aged 3 years and 2 months, Johnnie, darling child of Robert and Elizabeth Seaman. It was a heavy stroke to the parents and to the little brother and sister whose hearts are deeply wounded.

**BOYD.**—At Springfield, Kings County, Oct. 31, of liver trouble, Mrs. Isabella, aged 36 years, relict of the late Geo. E. Boyd and daughter of James Mealy. Her illness extended over three months and in the end was extremely painful. But her hope was firm; her end was peace. She leaves a little orphan daughter, a father, two brothers and a sister to mourn her departure. May God bless and save.

**DEXTER.**—At Milton, N. S., Oct. 8th, William Dexter, aged 18 years. This young brother was killed by the accidental discharge of his gun while on a sporting expedition. About six months ago he gave his heart to God and united with the Milton church. He died as only a happy Christian

can die. The few short hours that survived the accident were spent in singing and in talking of his heavenly hope.

**WEBBER.**—At her home, Sackville, Halifax County, on Tuesday, the 2nd inst., aged 74 years, Ann, beloved wife of Francis Webber. Mrs. Webber was the eldest daughter of the late John Cobb, of precious memory, of Liverpool, N. S. In her youth she gave her heart to Christ and she faithfully served Him all her days. Amid great suffering her last hours were eminently peaceful.

**KILLAM.**—At her son's, James Killiam, Deerfield, Mrs. Sally Doane, widow of the late James Killiam, fell asleep in Jesus on Oct. 19th, aged 87 years and four months. Many years ago this aged mother confessed Christ and united with the Free Baptist church, and for more than 60 years she continued to adorn her profession and walked with God. During all her long life her Bible was the lamp of her home and the light to her path, she loved to read and talk of the Word of God. "Write, Blessed are the dead who die in the Lord."

**VICKERY.**—At her home in Deerfield, Oct. 16th Mrs. Lydia Crosby, widow of the late Jeremiah Vickery, passed into rest aged 80 years and four months. In early life Sister Vickery professed faith in the Lord Jesus and united with the Hebron Baptist church, later on she united with the Third Yarmouth church and continued to walk with God down to the latest period of her days, her last words were "Jesus, Jesus." Three daughters and two sons in the West mourn the loss of a true Christian mother, but she has gone to a better home and better society.

**BENNETT.**—After a few days illness at her home, Alberton, P. E. I., Hannah Jane Bennett, relict of the late Henry Bennett, fell asleep in Jesus, Oct. 27th, aged 74 years and six months. It might be truly said of her that she was a mother in Israel. She was a faithful member of the Baptist church in whose interest she was working till her sickness. She will be greatly missed, not only by the church and loved ones, but by a host of friends. The pastor preached the funeral sermon to a large congregation, assisted by Rev. J. K. Fraser, Presbyterian. May the sustaining and comforting presence of Jesus be with the sorrowing ones.

**FREEMAN.**—At Milton, N. S., Sept. 27, Mrs. Olivia Freeman, relict of the late James A. Freeman, in the 83th year of her age. Our aged sister is the last survivor of the original band of faithful ones who were organized into the Milton Baptist church in 1828. During all these 69 years of the church's history she has never lost interest in the cause of Christ, and has by all means in her power aided in building the walls of our spiritual Zion. She was faithful to the end. Suffering from no disease our sister simply fell asleep in Jesus. The funeral, which occurred during the absence of the pastor, was conducted by Rev. Z. L. Fash, of Liverpool, assisted by Rev. L. J. Slanghenwhite, of Kempt, and Rev. H. Murray, of Milton. Our sister leaves two sons, one daughter and many relatives and friends who will ever cherish her memory.

**WRIGHT.**—At Pugwash, June 25th, Sister Olive Wright, widow of the late William Wright, aged 83 years. Our dear sister was taken home to heaven very suddenly. While walking on the street at noonday her soul was wafted to glory. Early in life she made a profession of faith in Christ and maintained a humble Christian life up to the date of her being called home. As a mother she was thoughtful and kind. For some years she had lived with her only daughter, Mrs. Henry Smith, of Pugwash. By her death the Baptist church has lost a faithful and worthy member, but she rests sweetly with Christ.

**TAYLOR.**—After one week's sickness Sister Taylor fell asleep in Jesus at the home of her son Porter, in Taylor Settlement, on Oct. 10th. Aunt Margaret, as we learned to know her, was one of the bright and shining lights for Christ. Her face always seemed to be illuminated when Jesus was spoken of, and in the prayer meeting her voice was always heard first. The funeral services were conducted by Fred M. Clay, Lic., who preached to a large congregation from Rev. 21: 10. "Be thou faithful unto death and I will give thee a crown of life."

**RANDOLPH.**—At Lawrencetown, N. S., Oct. 23rd, Robert Randolph died very suddenly. He was stricken with paralysis at 3 o'clock Saturday morning and passed away within an hour. Bro. Randolph was born at the homestead in South Williams- ton and was fifty-five years old. He leaves a widow and a large circle of friends who are almost crushed by his sudden death. Brother Randolph was a faithful member of the Baptist church. As a citizen he was greatly respected. In business he was honorable and just, and he leaves to his

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friends the legacy of an unblemished reputation. He was a great student of the Scriptures and a loyal follower of Jesus. His promotion to the higher life came suddenly, we cannot understand why we had to part with him when so much needed, but our Father knows what is best.

**JONES.**—On the 27th ult., in this city, after a lingering illness, borne with Christian patience and resignation, Bro. John Jones fell asleep in Jesus. He was in his 75th year, and like a shock of ripe grain was gathered into the garner of the Lord. Our brother was born in Kars, Kings Co., there in the prime of manhood he was converted and united with the church, of which he was appointed a deacon. For 30 years he walked humbly before God, adorning his profession with a well ordered life and conversation. Moving to St. John he joined the Main Street church, and some 13 years ago, coming into its immediate vicinity, he entered the membership of the Brussels Street church. It was cheering and stimulating to see him always in his place as long as he was able to attend, and to hear his testimony to the love of Christ, the power of his gospel, the sufficiency of his grace, and his ability and willingness to save to the uttermost. A short funeral service was held at his late residence, 129 Brussels street, on the evening of the 28th and next day all that was mortal of our departed brother was removed to Kars and there interred in sure and certain hope of a glorious resurrection. He has left behind a faithful and devoted wife, who waited on him to the last with unflinching care and affection, and three daughters to mourn the loss of a loving husband and father. May the Lord graciously comfort and sustain these dear bereaved ones.

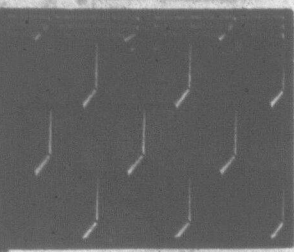
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Five workmen were instantly killed Tuesday by the premature explosion of black powder at Victor, Col.



**News Summary.**

The Toronto World publishes a rumor that Daltor McCarthy will be raised to the chief Justiceship of the Supreme Court.

The grand jury at Wilkesbarre, Pa., has returned a true bill against Sheriff Martin and his deputies for the Lattimer shooting.

William Lair, of St. Martin's, charged with mutilating a horse by cutting its mane and tail, was given three years in Dorchester by Judge Forbes.

The boiler of the Royal City saw mill, Vancouver, B. C., exploded on Wednesday while the men were eating dinner around it. Several men were killed and many injured.

The exports of cutlery from Sheffield to the United States amounted to \$60,000 for the last quarter as compared with \$150,000 for the same period.

Aeronaut Steward Young was drowned in Lake Michigan at Chicago on Wednesday morning while attempting to descend from his balloon in a parachute.

A fatal duel took place at Louisville, Ky., Tuesday, in which an old feud was ended and both of the participants died within a minute of each other—J. O. Wright and J. C. Blackerty.

The pilot boat Thomas S. Negus, having on board Capt. Jos. McClure and his company of eight men, sailed for the Klondike to prospect for gold, bound from New Haven, Conn., Wednesday.

A steamer provisioned for eight months has left Tromsøe Island in search of Prof. Andree, the aerodrom. She will proceed to Spitzbergen, from which Andree's balloon ascended last July.

Marshal Blanco, the new captain general of Cuba, has sent a cable message to the Spanish government saying he has formed a favorable opinion regarding the prospects for the pacification of Cuba.

General Booth, of the Salvation Army, will leave England in January for a tour through the United States and Canada. He will land at New York and come almost directly to St. John, arriving here about Jan. 18th. He will be in the city for two or three days. The Salvation Army are making great preparations for his visit.

The Behring Sea Conference at Washington has reached an agreement for the complete suspension of material limitation of pelagic sealing. The delegates from Russia and Japan accept the proposition, reserving only the right to communicate their actions to their respective governments for the purpose of having it approved.

Lord Rosebery, addressing a large meeting at Manchester, Monday evening, contended that the condition of agriculture abroad, despite bounties and protection was little better and in some cases was worse than in England. He quoted Sir Willird Laurier as sustaining the view that it is free trade which has preserved and consolidated the British empire. He said he would tread softly in the presence of the idea of a Zollverein, for he believed it already dead.

Further election returns from Newfoundland, opposition party has carried the Burgess district, thus winning twenty-two seats, as against thirteen by the government. On Wednesday Sir James Winter, the opposition leader, waited upon Sir Herbert H. Murray, governor of the colony to arrange for taking over the control of public affairs. The general feeling is that the financial status of the colony both at home and abroad will be strengthened by the change of government.

Fiber and Fabric, a trade journal, tells the following story, which speaks for itself: A young man who went to Boston last fall succeeded in getting work at \$1 a day. He had no money and doubted his ability to live on such wages. He found a lunch room on Washington street, where twenty-two meals tickets were sold for \$1, or at the rate of 4 1/2 cents a meal. He obtained a room for \$1 a week. As a result of his steady labor and persistent economy from Oct. 1 to March 20, he had been able to buy two suits of clothes and put \$75 in the savings bank. He now has \$125 in the bank and hopes by next spring to have cash enough to start a little business of his own.

More deer have been shipped over the Bangor and Aroostook railway during October than any month since the railroad was opened. Last year during October 1,029 deer were shipped from the different stations. Today the record for October of this year is about 1,200. This number includes only game carried away by sportsmen and not that consumed in the camps and hotels in the hunting season. It is estimated that nearly 3,000 deer have been killed this month in the northern Maine game region. The number of moose killed would probably have been in excess of last October's record, but open time this year did not begin until October 5.

The contract for carrying the British mails will be given to the Beaver line, who will give a weekly service between St. John and Liverpool, making Halifax a port of call both going and coming. The contract has not yet been completed or signed, but Mr. Campbell, of the Beaver line, is now at Ottawa, and will complete arrangements before leaving.

The Spanish government intend to enter into a contract with the Bank of Spain at Havana, under which the bank will undertake the management of the Cuban treasury, the lottery, and other public financial concerns of the island. Marshal Blanco's reception at Havana has been marked by cordiality on all sides, due to the great dissatisfactions caused by his proclamations.

A conference of customs appraisers from the chief ports of the Dominion was held at Ottawa Tuesday to decide upon uniform rulings upon imports for all Canadian ports. It is stated in official circles that Mr. Douglas will shortly be appointed inspecting appraiser for the whole Dominion, to visit all the small ports and ascertain that a uniform system of appraisement shall prevail all over Canada.

**Education in Good Road**

Educational work of the Department of the United States Department of Agriculture, under General Roy Taylor, has assumed a very practical character. Heretofore this work has been chiefly by the publication of bulletins and the winter R. J. New-Jersey, was appointed an inspector and lecturer. He visited several states on modern road construction and its benefits in twenty-nine counties of New York, at agricultural institutes in the direction of the Agricultural Experiment Station of the State. Early this year the Road Inquiry began the construction of sample roads as object lessons done under a provision in the Road Inquiry, as a part of the educational work, and is to be done in agricultural colleges and State experiment stations. The Government has a plant of the most modern agricultural machinery and implements. It has a stone crusher, elevator, screener, a road machine for grading, a steam roller, a three and a half ton roller, a cart for distributing ball on roadbed at any required depth, a wide and a stone gatherer to remove loose stones from the roadbed under construction. The Government employs an expert to run the construction of the steam roller, and a special agent and road engineer has the general direction of the work, giving lectures and talks on road construction during its progress.

The first road was constructed in New-Jersey State Agricultural Experiment Station, at New Brunswick, and July of this year. The second was completed, at the New York State Agricultural Station, at Geneva. This road connects the station with the city of Geneva. About one thousand feet of station is made as a country road, the use is principally by farmers. The road is eight feet wide and eight inches deep. The earth roads constructed on each side of the road is one of the avenues of the city, and is made eight feet wide, 8 and 10 inches in depth and depth being increased as travel becomes greater and heavy stones are brought to the surface by farmers, and after being crushed to a size of two inches is put on the surface, which has been previously thoroughly rolled, to the depth of five inches, or until it becomes hard. Upon this foundation is placed a layer of trap rock, brought by cart from Haverstraw-on-the-Hudson. This is rolled, and the voids are filled with stone, kept wet during rolling, so that the stone becomes thoroughly compact and impervious to water. The crown of the road is raised so that all stones are cast to the side ditches. The design of the construction of this road are under the superintendence of Charles T. Hays, Government expert, and formerly a civil engineer in Burlington County, N. J.

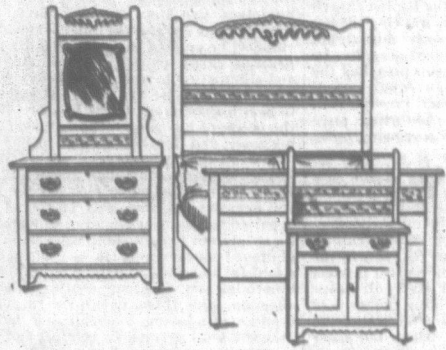
The sample road has brought many people to Geneva to see it. Many have come in an official capacity as road engineers or representatives of Boards of Supervisors of sixteen counties of this State and other States have been thus represented. In this way the department of Agriculture, through its Road Inquiry, is giving valuable information in regard to road construction. It demonstrates that good roads can be made by the use of common field stone for the foundation, and then, by the use of the best stone available for the surface, a good road can be had at a comparatively small cost depending principally on the distance the stone has to be transported and amount of grading.

**Manchester, Robertson & Allison  
SAINT JOHN, N. B.**

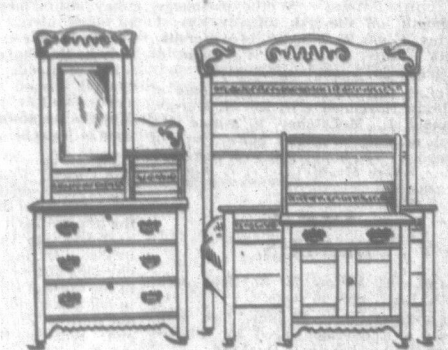
**\*\*\*\*\***  
**DRY GOODS** **FURNITURE**  
**CLOTHING** **CARPETS.**  
**\*\*\*\*\***

**In Hardwood Bedroom Suits WE ARE NOW SHOWING**

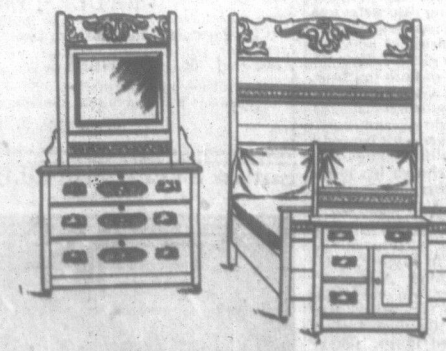
Six splendid patterns that are the best value ever shown in the Maritime Provinces. These are high class, strongly made and well finished suits, in every particular, which we offer at exceptionally low prices.



**No. 10—Finished Antique Dressing Case**  
Has 16 x 20 inch Fancy Shaped Mirror and three Drawers.  
**Price \$10.90.**



**No. 12—Finished Antique Dressing Case**  
Has 14 x 24 inch beveled edge Glass with Lamp/Shell at side and three large drawers.  
**Price \$12.50.**



**No. 13—Finished Antique Dressing Case**  
Has 20 x 24 inch Mirror and three Drawers. Washstand has one large and two small Drawers.  
**Price \$13.75.**



**No. 15—Finished Antique Dressing Case**  
Has fancy shaped Mirror 16 x 28 inch, Closet and small Drawer at side of Mirror.  
**Price \$15.50.**

**No. 16—Same Pattern Bed, but Dressing Case Has Cheval Mirror, 18 x 30 inch, beveled edge.**  
**Price \$16.00.**

**No. 14—Same Pattern Bed, but Dressing Case Has 20 x 24 inch Fancy Shaped Mirror and Lamp Shell at side.**  
**Price \$14.50.**

**MANCHESTER, ROBERTSON & ALLISON.**



**The Farm**

**Education in Good Roadmaking.**

Educational work of the Road Inquiry of the United States Department of Agriculture, under General Roy Stone, director, has assumed a very practical shape. Heretofore this work has been done principally by the publication of bulletins. Last fall and winter R. J. Harrison, of New-Jersey, was appointed a special agent and lecturer. He visited and made addresses on modern road construction and its benefits in twenty-nine counties in New York, at agricultural institutes held under the direction of the Agricultural Department of the State. Early this summer the Road Inquiry began the construction of sample roads as object lessons. This is done under a provision in the law creating the Road Inquiry, as a part of their educational work, and is to be done at agricultural colleges and State experimental station. The Government has equipped a plant of the most modern and approved machinery and implements. It consists of a stone crusher, elevator, screen and bins, a road machine for grading, a fifteen-ton steam roller, a three and a half ton horse roller, a cart for distributing broken stone on roadbed at any required depth, six feet wide and a stone gatherer to take up all loose stones from the roadbed previous to construction. The Government also furnishes an expert to run the crusher and one to run the steam roller, and E. G. Harrison, special agent and road expert, who has the general direction of the work, and gives lectures and talks on road construction during its progress.

The first road was constructed at the New-Jersey State Agricultural Experimental Station, at New Brunswick in June and July of this year. The second is early completed, at the New York State Agricultural Station, at Geneva. This road is about one and a half miles in length, and connects the station with the city of Geneva. About one thousand feet near the station is made as a country road, where the use is principally by farmers. It is eight feet wide and eight inches deep, with earth roads constructed on each side. The balance of the road is one of the streets or avenues of the city, and is made 14 and 18 feet wide, 8 and 10 inches in depth, the width and depth being increased as the travel becomes greater and heavier. Common field stone is brought to the crusher by farmers, and after being crushed to the size of two inches is put on the earth roadbed, which has been previously graded and thoroughly rolled, to the depth of six inches. This is wet and rolled down to five inches, or until it becomes firm and hard. Upon this foundation is placed four inches of trap rock, brought by canalboats from Haverstraw-on-the-Hudson. This is rolled, and the voids are filled with ground stone, kept wet during rolling, until the stone becomes thoroughly compact and impervious to water. The crown or centre of the road is raised so that all storm water is cast to the side ditches. The details of the construction of this road are under the superintendence of Charles T. Harrison, a Government expert, and formerly road engineer in Burlington County, N. J.

The sample road has brought many people to Geneva to see it. Many of them come in an official capacity as road officers or representatives of Boards Supervisors. Sixteen counties of this State and eight other States have been thus represented.

In this way the department of Agriculture, through its Road Inquiry, is imparting valuable information in regard to road construction. It demonstrates the fact that good roads can be made by the use of the common field stone for the foundation and then, by the use of the best stone available for the surface, a good road can be had at a comparatively small cost, the cost depending principally on the distance the stone has to be transported and the amount of grading.

**Pure Water.**

One of the most directly useful investigations carried on at the Experimental Farm at Ottawa is that by Prof. Shutt in regard to the purity of water used for drinking purposes in our rural homes. During the past nine years he has analyzed several hundred samples of such water, and the results of his analysis show conclusively that much of the water used upon our farms for domestic purposes, and for drinking, is quite unfit for use. Of the total number of samples examined by Professor Shutt, fifty per cent. were considered as suspicious or dangerous. This means that about seventy-five per cent. of all the well water which we use for drinking is not as good as it ought to be. Prof. Shutt thinks there is no excuse for this, as the natural water of Canada, at any rate in Ontario, Quebec and the Maritime Provinces, is the purest in the world. The principal source of the very serious impurity which the drinking water in our country homes so frequently contains, is the drainage from the barnyards, farm buildings, privies, etc., to which the wells are so frequently exposed. The water contaminated by such drainage, no matter how tasteless, or inodorous, or transparent it may appear, is wholly unfit for use, whether by man or beast, and is, indeed, a chief cause of typhoid fever, diphtheria, and other infectious diseases. And the placing of a well in a barnyard for the use of the stock (as is so frequently done) is an offence against natural laws that will surely in time be punished by diseased animals, impure milk, and perhaps by impairment of health or worse, in the members of the household. Diarrhoea, indigestion, sick headache, and other human ailments are frequently caused by the use of water only slightly polluted; the evil results are greater when the pollution is greater. The farm well, says Prof. Shutt, should be sunk at a safe distance from all possible sources of contamination; its brick or stone work should be lined to the ground water level with a cement impervious to water; it should be further protected from the infiltration of surface water by being furnished with a tight-fitting top, placed at some little height above the service of the surrounding ground; it should, from time to time, be thoroughly cleaned out; household slops, garbage, etc., should never be thrown near it: it should never be used as a cold storage receptacle (a too common practice we fear); and, finally, dairy and other vessels should not be washed out near it, unless ample and careful provision is made to carry off the wash-water by a well-constructed drain.—Farming.

**HAPPY PEOPLE**

Who Are Made Well and Strong by Paine's Celery Compound.

No Return of Disease.

Cures are Permanent and Lasting.

A Letter from a Montreal Gentleman Cured Four Years Ago.

Medical colleges conferred upon Professor Edward Phelps, M. D., their highest honors for his invaluable investigations in medicine, but all this seems small in comparison with the grand chorus of gratitude that has gone up all over the world from men, women and children who have outgrown weakness, lack of health and disease by the use of Paine's Celery Compound, the noble professor's grandest medical discovery.

Paine's Celery Compound justly boasts of one grand advantage over all the advertised remedies of the day, whether they be pills, nervines, bitters or sarsaparillas. The cures effected by Paine's Celery Compound in cases of rheumatism, neuralgia, kidney and liver troubles, nervousness and dyspepsia are permanent and lasting.

Thousands of glad letters like the following from Mr. Charles Bowles, of Montreal, are received every year:

"Over four years ago I gave you a testimonial for Paine's Celery Compound after it had completely freed me of rheumatism of many years' standing. I am happy to state I have had no trouble from the disease since your Paine's Celery Compound cured me, proving conclusively that your medicine works permanent cures. I am always recommending Paine's Celery Compound to the sick, and particularly to those troubled with rheumatism."



**Don't work:** let SURPRISE SOAP do the labor for you. It's the way to wash clothes (without boiling or scalding), gives the sweetest, cleanest clothes with the least work. Follow the directions on the wrapper.

**OGILVIE'S Hungarian Flour.**

THIS FLOUR is the Highest Grade made on this Continent.

No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other. IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer. HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods. MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat. ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used. THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water. FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough. IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

J.S. HARDING, St. John, N. B., Agent for the Maritime Provinces.

**IT PAYS**

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

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

G. W. PARKER, General Agent.

**Saint John Sunday-School Book Room,**

**HEADQUARTERS FOR SUNDAY-SCHOOL LIBRARIES**

Libraries sent to Schools on approval. Write for Catalogues and Prices. AND OTHER Sunday-School Requisites. AMONG OUR SPECIALTIES PLEASE NOTE THE FOLLOWING: Peloubet's Notes on S.S. Lessons. Hurlbut's Illustrated Notes. Hurlbut's Revised Normal Lessons. Collection Envelopes. Blackboard Cloth.

We keep the Supply Department of the N.B. Sunday-School Association

**E. G. NELSON & CO.,** Corner KING and CHARLOTTE Streets, SAINT JOHN, N. B.

The prospects of the British artillery team coming to Canada in 1898 to compete with the Dominion batteries are favorable.

Hon. W. S. Fielding will visit Paris soon in connection with the proposed French-Canadian line of steamships.



**Extreme Nervousness**

**FREQUENTLY BRINGS ITS VICTIM TO THE VERGE OF INSANITY.**

**The Case of a Young Lady in Smith's Falls Who Suffered Severely—Given up by Two Doctors—Dr. Williams' Pink Pills Have Restored Her Health.**

From the Smith's Falls News.

Many cases have been reported of how invalids who had suffered for years and whose case had been given up by the attending physician, have been restored to health and vigor through that now world-famed medicine, Dr. Williams' Pink Pills, but we doubt if there is one more startling or more convincing than that of Miss Elizabeth Minshull, who resides with her brother, Mr. Thos. Minshull, of this town, an employee in Frost & Wood's Agricultural Works. The News heard of this remarkable case, and meeting Mr. Minshull asked him if the story was correct. He replied: "All I know is that my sister had been given up as incurable by two physicians. She is now well enough to do any kind of housework and can go and come as she pleases, and this change has, it is my honest conviction, been brought about by the use of Dr. Williams' Pink Pills. Mr. Minshull then related the following story to the News:—"My sister is twenty years of age. She came to Canada from England about ten years ago, and resided with a Baptist minister, Rev. Mr. Cody, at Sorel, Que. In April, of 1896, she took ill and gradually grew worse. She was under a local physician's care for five months. The doctor said that she was suffering from a complication of nervous diseases, and that he could do little for her. The minister with whom she lived then wrote me of my sister's state of health, and I had her come to Smith's Falls, in the hope that a change and rest would do her good. When she arrived here she was in a very weak state and a local physician was called in to see her. He attended her for some time, but with poor results, and finally acknowledged that the case was one which he could do very little for. My sister had by this time become a pitiable object; the slightest noise would disturb her, and the slightest exertion would almost make her insane. It required someone to be with her at all times, and often after a fit of extreme nervousness she would become unconscious and remain in that state for hours. When I went home I had to take my boots off at the door-step so as not to disturb her. When the doctor told me he could do nothing for her, I consulted with my wife, who had great faith in Dr. Williams' Pink Pills, as she knew of several cases where they had worked wonderful cures, and I concluded it would do no harm to try them anyway, and mentioned the fact to the doctor. The doctor did not oppose their use, but said he thought they might do her good, as they were certainly a good medicine. In September of last year she began to use the Pills, and before two boxes had been used, she began to show signs of improvement. She has continued their use since and is to-day a living testimony of the curative power of Dr. Williams' Pink Pills." Mr. Minshull has no hesitation in sounding the praises of a remedy that has worked such a change in the health of his sister and cheerfully gave the "News" the above particulars, and when asked to do so most willingly signed the following declaration:

SMITH'S FALLS, Sept. 11th, 1897.  
I hereby make declaration that the statements in above as to the condition of my sister, and the benefit she received from the use of Dr. Williams' Pink Pills are absolutely correct.

THOS. MINSHULL.  
Witness, J. H. Ross.

**Settees for Sale.**

About fifty, in Black Walnut and Ash, with Iron Frames. H. of them have reversible backs. They seat six or seven adults and are now in good repair. These Settees are suitable for a Church, Vestry or Public Hall.

Will sell in whole or in part.

ALFRED SKELEY,  
St. John, N. B.

**News Summary.**

Mr. Ewart, assistant architect of public works, Ottawa, has been appointed chief architect.

There was a very heavy snow storm in the North Hills, S. D., Friday. Cattle have suffered considerably.

There were thirty business failures in Canada the past week, against fifty-two in the corresponding week last year.

The grand jury at Toronto threw out the bill of murder preferred against Hutton, who stabbed his son last Saturday, and brought in one of manslaughter.

A certified captain of Quebec, supported by the Royal Society of Canada, will organize an expedition to the North Pole next spring. He will apply to the local and federal governments for assistance.

In regard to the report that Sir Wilfrid Laurier and Sir Louis Davies were going to Washington to discuss reciprocity and other questions, the premier says that they are going at the invitation of the American government to discuss Behring Sea business.

Francis Murphy, the Moody of temperance, is coming to St. John, and will carry on a temperance campaign for two weeks at Mechanics Institute, commencing on Sunday, 14th, and concluding Sunday, 28th instant. A united choir from the various churches will assist at the meetings.

This statement of Mr. White is regarded in official circles as accurately reflecting the real opinion of the American government and as virtually repudiating anything to the contrary in the much discussed article by Mr. Hannis Taylor in an American magazine, although Ambassador White did not mention Mr. Taylor's name.

A public exhibition was given Friday in Brooklyn by W. L. Foote, inventor of the bullet proof auto-dynamic armor, and was witnessed by several foreign officials and others interested in armor. A Winchester and Krug Jorgensen rifle were used in the test, and a block of the armor about 2½ inches thick was used. A number of bullets were fired at it, but in no case did any of them go through or leave a mark of entrance.

The Spanish government has expressed its satisfaction with the statements of the United States ambassador to Germany, Mr. Andrew D. White, on the subject of Cuba as reported in the Tuesday issue of the Vienna Tagblatt, where he is represented as saying in the course of an interview that Americans will patiently await the realization of autonomy and when it is realized the relations between Spain and the United States will return to their normal condition.

Chickering Hall, New York, was crowded Friday night with enthusiastic Cubans, who applauded when the speakers declared that Cuba would never accept reform from Spain, that peace can only come after the evacuation of the island by the Spanish army, and that the Cuban patriots will fight to the death for their independence. It was stated that during the past month the Cubans of New York had contributed \$27,123 for the benefit of the cause.

The Toronto Globe says: "Mr. Robert G. Halliburton, Q. C., the elder son of 'Sam Slick,' the greatest of the writers of Nova Scotia, is in the city at the present time in connection with the forth-coming issue from the press of Wm. Briggs of a memorial volume of Judge Halliburton. The work will be issued under the auspices of the Halliburton Club of Halifax, and will be entitled 'A Centennial Chapter.' Mr. Halliburton will contribute to these memoirs of his distinguished father a chapter dealing with the family life and stories illustrative of his skill as a story-teller. Mr. Anderson, of the British museum staff, will add to the value of the volume by a paper on Halliburton's works and speeches.

Fleming H. Revell Company, the well-known publishers of New York, Chicago and Toronto, mark the completion of twenty-five years of successful business life by the issuing of a comprehensive and illustrated catalogue of their publications. We heartily congratulate them on their success and upon the excellence and value of their books. By the publication of high class books at moderate prices the Fleming H. Revell Company have done and continue to do much to bring the best Christian literature within reach of the common people. They are also issuing many works which will be of great value to ministers and other men of studious habits. Everyone who knows of their work will cordially unite with us in wishing these publishers the largest success.

**Walter Baker & Co., Limited.**

Dorchester, Mass., U. S. A.  
The Oldest and Largest Manufacturers of

**PURE, HIGH GRADE  
Cocoas and Chocolates**

on this Continent. No Chemicals are used in their manufacture. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.  
**CANADIAN HOUSE, 6 Hospital St., Montreal.**



**OUR PRICES—This Week.**

- Men's Overcoats, \$5.50, \$5.00 to \$12.00.
- Men's Ulsters \$5.00 and up.
- Men's Nap Reefers, \$5.75 and up.
- Men's Beaver Reefers, \$4.00 and up.
- Men's Suits, \$5.75 and up.
- Youth's Suits, \$5.75 and up.
- Youth's Ulsters, \$4.50 and up.
- Boy's Nap Reefers, \$1.40 and up.
- Children's Ulsters, \$3.00 and up.
- Children's Suits, 3 Pc., \$1.75 and up.
- Children's Knickers, 3 Pc., \$2.75 and up.

Send in your orders at once with breast measure.

In every case your money will be returned if not satisfactory.

If you send 50c. in postage stamps with size required, we will send you a Good Warm Cap by return mail.

**FRASER, FRASER & CO**

40 and 42 King Street,

St. John, N. B.

CHESAPEASE.

**Fits or Epilepsy Cured.**

To the Editor—

I have a positive Remedy for Fits, Epilepsy or Falling Sickness. By its timely use thousands of hopeless cases have been cured.

So proof-positive am I of its power, that I will send a Sample Bottle Free, with a valuable Treatise on this disease, to any of your readers who are afflicted, if they will send me their Express and Post Office Address.

**H. G. ROOT,  
186 Adelaide St. W.,**

Mention this Paper.

**Toronto, Canada.**

**In Buying Matches**

When the grocer recommends you a new brand

**ASK HIM ABOUT QUALITY.**

When he talks price to you

**ASK HIM ABOUT QUALITY.**

When he refers to all the matches you get in a certain box

**ASK HIM ABOUT QUALITY.**

Then he will have to produce

**E. B. EDDY'S MATCHES.**

THE CHRISTIAN

Vol. XI

EDITORIAL, Paragraphs, Literary Notices, Known by their, The Christian's Notes, CONTRIBUTED, The Strength of the Covenant, A Brief Reply, Farewell Service, etc., The Ed. Society's STORY PAGE, THE YOUNG PRAYER MEETING, etc.

Lord Salisbury

Guildhall Speech

One of the features causes it to be a speech from the supposed to des interests and to ment in referen public issues of of Nov. 9, Lord S affecting the inte from without. I celebration and expressing Her their marvellous with that event engineers' strike, industrial condition lated his hearers that the Board of successful. The however, with relations of Great After alluding to keen competition acquisition of terr

"We do not desire and we do not wish would look well to are strictly business trade, industry and markets as possible sumers and produce natural highways and wish trade to pursue the Nile and the while we wish to show due consideration others, we are obliged exercise of this part allow our plain right

These remarks applause. It was Premier to pass b tion," but it does light to throw up Lordship held that to prevent Greece averted a general praiseworthy achievement spoke of great military nations, involving menace to peace, a condition of thin together in a friend may arise, "until some international world, as the result unfettered commerce peace."