

# Messenger and Visitor.

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**The Sargeson Bridge Disaster.** It will be remembered that a few weeks ago a very serious accident occurred on the Central

Railway of New Brunswick, resulting in the death of John A. Duncan and the more or less serious injury of several other persons. An investigation by a coroner's jury into the circumstances connected with the death of Mr. Duncan has just been concluded, and the finding of the jury indicates pretty definitely their opinion as to the causes of the accident and the points at which the blame for it is to be located. They find that the collapse of the Sargeson trestle bridge, through which the disaster occurred, was due to the trestle being allowed to pass into a state of decay, thereby rendering it of insufficient strength for the purposes for which it was used. And that the trestle was further weakened previous to the accident, owing to the manner in which certain repairs were being made. It is further declared that the men who were repairing the trestle at the time of the accident were guilty of negligence in not sufficiently securing the new timbers as they placed them on the trestle. And that the employees of the Central railroad who had charge of the section of railway over said trestle are also guilty of negligence in not reporting the manner in which the repairs were being made at the time of the accident to the proper authorities; and further, that the Central Railway Company was guilty of gross negligence in allowing the trestle to pass into such a state of decay and also in respect to the manner in which the repairs were carried on. It is well that there should be thorough investigation of this matter, for there are a number of roads in much the same circumstances as the Central. The facilities they afford for traffic and travel are of very considerable importance to the sections of country through which they pass, but on account of the very limited amount of business available, their earnings are not sufficient to keep them in good condition and afford any returns to stockholders. The difficulty of operating a railroad satisfactorily under such conditions is obvious. At the same time the interests of the public clearly demand that some guarantee should be given that the condition of a railway is one of reasonable safety, and that when repairs are made it should be under such direction as to ensure against danger during reconstruction. The Sargeson bridge disaster appears from the evidence adduced to have resulted from the lack of competent supervision while the repairs to the bridge were in progress.

**The Galveston Horror.** The disaster which on the night of the eighth of September overtook the city of Galveston is shown by the fuller accounts which have been received during the week to have been of a really appalling character. The hurricane and the accompanying tidal wave sweeping over the island left behind a scene of desolation and death such as probably had never been witnessed in an American city. Elsewhere, along the Texas shore of the Gulf, there was great destruction of property and much loss of life, but the most terrible effects of the storm were experienced at Galveston. Estimates as to the loss of life vary from 1,000 to 10,000. The exact number will never be known, and it will be some time before an estimate is given which can be accepted as even approximately correct. Three days after the disaster occurred the Mayor of Galveston placed the number of dead at 5,000. Possibly half the number would be near the truth. It soon became evident that the presence of so many corpses in the city was the supreme horror of the awful calamity. The safety of the living demanded prompt sepulture for the dead. Some of the bodies were cremated in the debris in which they were imprisoned, many were buried in common trenches and many others were taken out in vessels and consigned to the sea. To add to the horrors of the situation, fiends in human shape have flocked to Galveston for the purpose of looting the wrecked houses and robbing the bodies of the dead. Many mutilations of the dead for the purpose of securing articles of jewelry and the shooting down by the score of negroes found engaged in this ghoulish work are features which add a darker shade of horror to the terrible picture. Relief has been sent to the survivors, many of whom were more or less injured and a great number in need of food and other necessities. Much suffering is reported, however, as occurring before the arrival of supplies and the organization of an effective relief work.

**Wireless Telephony.** If wireless telephony has not as yet realized the expectations of

its enthusiastic promoters, the experiments made with it seem to indicate that the discovery is likely to be turned to much practical account under certain conditions, and that it will be especially useful as a means of communication between vessels at sea, as well as between vessels and the shore. It is interesting also to learn from a trustworthy source that wireless telephony is also among the inventions of the age from which practical results of more or less importance are to be expected. At the recent annual meeting in London of the Association for the Advancement of Science, Sir William Henry Preece made the statement that, as a result of his experiments with wireless telegraphy, he had found it quite possible to convey audible speech six to eight miles across the sea without wires, and added that it was a practical commercial system capable of being applied to communication between ships and between ships and the shore. Sir William Henry Preece is consulting engineer to the British Post Office and the colonies. He is the author of several works on telegraphy and telephony, and in view of his theoretical and practical knowledge of these subjects his opinions in this connection will be received with respect.

**China.** Affairs in China appear to be in as great a muddle as ever. So far as appears, no settled line of policy has been adopted by the Powers interested, nor has any basis of negotiations between them and China been yet arranged. Russia is said to be still in favor of withdrawal from Peking, but is reported to have modified her original proposition on that point. The Peking correspondent of the London Times states that Russia has decided to withdraw her legation from the Capital, leaving a purely military command there, and it is thought that the other powers will pursue a similar course. A despatch from Shanghai, which may or may not be worthy of any credence, states that the Russian Government has addressed an ultimatum to Li Hung Chang declaring that the Emperor must resume the government, guarantee the apprehension and punishment of Prince Tuan and other leaders of the Boxers, and exclude the dowager-Empress from all influence in the government. The despatch adds that Li Hung Chang has declared that these propositions, with the exception of that regarding the Emperor's resumption of control, are unacceptable and has abandoned his journey to the north. Dr. Morrison, the Peking correspondent of the London Times says in a despatch to that paper that in the best-informed quarters the opinion is expressed that Russia and Germany are acting in accord, Russia seeking the definite alienation of all territory north of the great wall, and Germany the annexation of Shantung, Kiangsu and the Yangtse Provinces. Russia seeks to restore the power of the Empress-dowager and the Emperor in order to be enabled to wield her influence through them over the remaining provinces. The dismemberment of China seems almost inevitable. The Empress-dowager has retained Prince Ching's son as a hostage for his father. The Boxers are reported to be active again in the country south-east of Peking. Sir Robert Hart in Peking predicts more trouble with them in November. Additional British troops are reported to be landing at Hong Kong, and the British Government is said to be considering the transfer of troops from South Africa to India in order to make it practicable to send more troops to China. It is also said that Russia and Germany will each maintain a force of 15,000 troops in China during the winter, and that Japan will keep 22,000 there.

**President McKinley's Letter.** President McKinley's letter, accepting the nomination of the Republican party for the presidency, is of course a document of some interest. The president shrewdly selects the Bryan doctrine on the currency question as the first object of attack, since it constitutes the least popular plank in the Democratic platform, and takes pains to show that that party, if successful in the coming election, would be bound by Mr. Bryan's promises to the overthrow of the gold standard and the free coinage of silver. Mr. McKinley's reference to trusts embodies language more strongly condemnatory, it is probable, than an influential section of his party would wish to endorse, and indicates the recognition of a popular sentiment on this subject to which it is necessary to make concessions. In this connection Mr. McKinley says: "Combinations of capital which control the market in commodities necessary to the general use of the people, by suppressing natural and ordinary competition, thus enhancing prices to the general consumer, are obnoxious to the common law

and public welfare. They are dangerous conspiracies against the public good, and should be made the subject of prohibitory or penal legislation. Publicity will be a helpful influence to check this evil. Uniformity of legislation in the several States should be secured. Discrimination between what is injurious and what is useful and necessary in business operations is essential to the wise and effective treatment of this subject. Honest co-operation of capital is necessary to meet new business conditions and extend our rapidly increasing foreign trade, but conspiracies and combinations intended to restrict business, create monopolies and control prices should be effectively restrained." The President deals at considerable length with the nation's concern in Cuba, Porto Rico and the Philippines. In opposition to the policy of the Democrats in respect to the Philippines, he intimates that what they propose would involve that the United States should yield its sovereignty to a single tribe, a small fraction of the people of the islands, which wantonly attacked the American troops in Manila, and protect this minority in the government of the islands against the majority of the people as well as against external powers. "This," Mr. McKinley says, "would require an army and navy far larger than is now maintained in the Philippines, and still more in excess of what will be necessary with the full recognition of our sovereignty. A military support of authority not our own, as thus proposed, is the very essence of militarism, which our opponents in their platform oppose, but which by their policy would of necessity be established in its most offensive form." Allusion is made of course to China and the present situation there, but there is nothing of special interest in that allusion. As a tub to the anti-British whale of the United States electorate, Mr. McKinley thinks it necessary to call attention to the fact that, though the Government preserved neutrality in the South African war, "it did not hesitate, however, when requested by the Governments of the South African republics, to exercise its good offices for a cessation of hostilities. It is to be observed that while the South African republics made like request to other powers, the United States is the only one which complied."

**The Bitter End.** Fighting still goes on in South Africa and probably will continue in the way of guerilla warfare for some time to come, but it must now be evident even to the most sanguine or infatuated of the Boers that the cause for which they have fought is a lost cause, and many of them doubtless have bitterly reached the conclusion that the men who befooled them into believing that they could successfully resist the power of Great Britain have deserved their execration rather than their confidence. Paul Kruger has left the Transvaal for Portuguese territory. He is at Lourenzo Marquez preparatory, as is believed, to sailing for Europe. A large part of his personal fortune is probably safe, but thousands who followed his leadership have been brought to ruin. General Louis Botha, chief in command of the Boer forces, has been obliged on account of ill health, it is said, to give over the leadership to General Villjoen. The following from a proclamation lately published by Lord Roberts indicates pretty well the present situation in the Transvaal and the Orange River colony:

"The late President Kruger, with Reitz and the archives of the South African republic, has crossed the Portuguese frontier and arrived at Lourenzo Marquez with the view of sailing for Europe at an early date. Kruger has formally resigned the position which he held as president of the South African republic, thus severing his official connection with the Transvaal. Kruger's action shows how hopeless in his opinion is the war which has now been carried on for nearly a year, and his desertion of the Boer cause makes clear to his fellow burghers that it is useless to continue the struggle any longer. It is probably unknown to the inhabitants of the Transvaal and Orange River Colony that nearly fifteen thousand of their fellow subjects are now prisoners of war, not one of whom will be released until those now under arms against us surrender unconditionally. The burghers must be cognizant of the fact that no intervention in their behalf can come from any of the great powers, and further, that the British empire is determined to complete the work which has already cost so many lives, and carry to a conclusion the war declared against her by the late government of the Transvaal and the Orange Free State, a war to which there can only be one ending." Lord Roberts then proceeds to point out that with the exception of the small area which General Botha is defending, the war has degenerated into irregular operations, which must be brought to a near end, and concludes: "The means I am compelled to adopt are those which the customs of war prescribe as applicable to such cases. They are ruinous to the country, entail endless suffering to the burghers and their families, and the longer this guerilla warfare continues the more vigorously must they be enforced."

## History of the Falmouth Baptist Church.

BY E. M. SAUNDERS, D. D.

Read before the Central Baptist Association, June 1900, at Aylesford.

In 1759 Shubael Dimock fled from Mansfield, Connecticut, driven away by relentless persecution, and came to Falmouth, Nova Scotia. His son, Daniel Dimock, had at that time embraced Baptist sentiments, but had not been baptized. After spending a year in Falmouth the family moved to Newport. Their coming to Falmouth was only four years after the expulsion of the Acadian French. Daniel Dimock was therefore the first Baptist who was known to be in this place. In 1763 the Revs. James and John Sutton visited Newport and baptized some converts. The connection between Falmouth and Newport was intimate in those days. The Newlight element brought over from New England by the Dimocks was fostered by the preaching of the Suttons. Shubael Dimock and his son Daniel, labored as lay preachers in that region of country. Baptist Sentiments and the Newlight fire continued there. Thirteen years after the visit of the Suttons it broke out in a revival in Falmouth in which John Payzant and Henry Alline were converted. Thirteen years after this another revival occurred under the labors of Rev. John Payzant and the Rev. Harris Harding. In this revival the two Mannings, James and Edward, were converted. Eight years afterwards T. H. Chipman baptized James Manning; and the next year Edward, his brother, was also baptized by Mr. Chipman.

Through these facts we can get a glimpse at the history of Baptist Sentiments in this part of Nova Scotia. Henry Alline organized a Newlight church in that region of country, called the Congregational church of Newport and Falmouth. This was about 1777. Daniel Dimock was appointed an elder in it to represent the Baptist element in the church. It is now impossible to tell how many of this church had been immersed. We know that Shubael Dimock and his son Daniel were immersed members. Daniel had been immersed by John Sutton in 1763, and he immersed his father about the time this church was formed.

That church, like others in the Province by a process of evolution, at length took the character and form of a Baptist church.

A Baptist church was organized in Falmouth and received into the Association in 1830; the Rev. Robert Dickie was ordained its pastor. He was ordained about the time the church was organized. Bro. Edward Manning was one of the ordaining council. He speaks in the highest terms of Mr. Dickie. Mr. Dickie remained with the church five years. In 1833 he baptized 25 converts. Rev. David Harris was pastor for about a year after Mr. Dickie. While Mr. Dickie was pastor the membership ranged from 34 to 82. Rev. John Cogswell followed Mr. Harris in the pastorate. For a time the church was without a pastor. From 1835 to 1838 the number of members varied from 82 to 86. In 1839 the Rev. James Stevens became pastor. Six were baptized in the first year of his pastorate, and 41 in the second year which raised the number of members to 134. In 1842 there were 17 baptisms and a membership of 147. In 1843 the Rev. Benjamin Vaughan became pastor. In the first year of his pastorate he baptized 56 converts. This raised the membership to 204. In 1844 the membership dropped to 179, 20 having been dismissed to form the Second Falmouth church. For a time the original church was called the Falmouth church; and the new organization the Second Falmouth church. But this lasted but for a short time. The old church took the name of the Hantsport church and the new one the Falmouth church. At first the territory extended from Upper Falmouth to Hantsport. Now the Falmouth church is chiefly confined to the region south of the railroad.

The history of this church begins in 1844. The Rev. T. S. Rand, pastor at Windsor; Rev. George Dimock, pastor at Newport, and the Rev. Benjamin Vaughan were the council to organize the church. The Rev. Mr. Vaughan preached for the church from the date of its organization, 1844, for half the time until 1849. From 1849 to 1854 the church was supplied with preaching from the College and elsewhere. During this time regular prayer and conference meetings were kept alive. The church mourned the loss by death, Aug. 26, 1854, of Deacon Payzant. He is highly spoken of in the church records. December 2, 1854, the Rev. William Barton accepted the pastorate. June 6, 1856, D. G. Shaw was granted a license to preach the gospel. In December, 1857, the Rev. A. D. Thompson, agent of Acadia College, preached in the place, and there was an extensive revival of religion. The total number of baptisms in this revival was 43. Mr. Barton was pastor at this time. January 24, 1860, D. G. Shaw was ordained as an evangelist. On the 9th of May, 1860, Mr. Barton resigned his pastorate. His labors were closed with a warm testimonial to his faithfulness and success as a pastor among them. "We commend him," says the church record, "for his pious, amiable and affectionate disposition, excellency of character and faithfulness in preaching the gospel." In 1860 the total membership

was 52; Sabbath School 70 scholars, with a Bible class from 12 to 14.

In November 1860 the Rev. William Hall was engaged for one year as pastor. John T. Tooker, who followed Mr. Hall, was at his own request released from the pastorate, September 27, 1862. December 27, 1862, Rev. E. T. Poshay was engaged as pastor. Mr. Poshay gave the people one sermon a fortnight. On November 21, 1863, the church unanimously invited their former pastor, the Rev. Wm. Barton, to take charge of the church again. He departed this life April 27, 1867. He was followed in the pastorate by the Rev. J. R. Balcom on the 24th of July, 1867. The Rev. Jos. Murray succeeded Mr. Balcom, September 17, 1870. On the 25th of December, 1870, a new meeting house was opened. On the 10th of December another meeting house was dedicated. Dr. Clay preached the dedication sermon.

On the 15th of July, 1876, the Rev. J. A. McLean became pastor. He closed his services with the church May 18, 1878. In the winter vacation of the College in 1878-79 Mr. Roscoe preached to the church. October 1, 1881, Rev. Jos. Murray is again pastor. He resigned July 17, 1884. December, 1886, a parsonage costing \$1,500 was purchased. J. W. Brown was ordained over the church in 1886. He closed his labors May 25, 1888. There was then a time of supply by Mr. McC. Black, May 1, 1889. Rev. Jos. Murray took the pastorate for the third time. Deacon Andrew Shaw, well and generally known as a sterling servant of God, lost his life by a fall, December 31, 1888. Mr. Murray closed his labors in June, 1897. Mr. Stackhouse supplied for a time. He was followed by the Rev. H. S. Baker, who closed his labors with the church early last spring. Rev. S. Spidle is now serving the church as pastor. Its present membership is 159.

## Pastors and Deacons.

BY J. B. GAMBRELL.

I have many times heard a discussion of the relations of church and pastor, and the mutual obligations growing out of those relations; but never have I seen a discussion on the mutual relations of deacons and pastors, and the obligations growing out of the same. This article is an attempt to discuss, in a very brief way, that subject.

In the 6th chapter of Acts, we get an idea of the work of the preacher and the deacons. In the development of the work of the Jerusalem church, the preachers found themselves overburdened with the material interests of the church, and they were subject to criticism because the Grecians felt that their widows were neglected in the daily ministrations. Under the guidance of the Spirit, the apostles instructed the church to look out seven men "of honest report, full of the Holy Ghost and wisdom," whom they might appoint over that business. The object of this is stated in the fourth verse of the 6th chapter of Acts: "But we will give ourselves continually to prayer and to the ministry of the Word." This was the supreme business of preachers then. It ought to be the supreme business of preachers to-day. Deacons were then appointed that they might further this supreme business. Deacons exist in the churches to-day to the same end. It is not at all according to the mind of the Spirit that deacons should exist to give preachers a good time, but that, being relieved of other matters, they may devote themselves with greater efficiency to their own appropriate work.

In First Timothy, 3d chapter, the character of the preacher and also of the deacon is delineated. I will not dwell upon the features of the character of the one or the other. Suffice it to say, that they are delineated very much after the same fashion. A sound preacher is a spiritual, strong, reliable man. A strong deacon is after the same order. There are some variations, which fit each man to his place; but in character, as in work, the two stand close together, and, unitedly, they strive for the same thing. The mission of a church is the same as the mission of Jesus Christ. What he did while in the flesh in the way of preaching, relieving the poor, helping the needy, a church ought to do. A church is his body. He is the Head. He uses the heart, the hands, the feet, the thought, the tongue, the ears of the members of the church, as he used his own body while in the flesh. Under Christ, who is the chief Shepherd, the pastor is the head or overseer of the flock. He is to proclaim the Word and direct the flock. His functions are of the highest order; his mission just as important as the mission of Jesus Christ among men. The greatest man who ever lived cried out: "Who is sufficient for these things?" It is so important that the Spirit of all wisdom thought it not meet that men, who are to feed the souls of the people with the bread from heaven, should have their strength overtaxed by secular cares and their energies diverted from their supreme work.

In considering the relations of these two officers in the church, let us first dwell upon the functions and the duties of the deacon to the pastor. The discussion goes entirely on spiritual lines. Nothing is said of the duty of a deacon to the pastor from the common standpoint of humanity, man to man, but from the higher stand-

point of religion. The deacons of a church ought to have a care, constantly, that the pastor be not hindered in his special work, to which he has been divinely called. There are any number of ways for deacons to help the pastor, if they be men of wisdom, as the scriptures require. They will see to it that his living is provided. They will see to it that he is not so straitened in his living as that he cannot read and improve himself. They will have a care that he be so provided with the necessary things of life as that he can utilize every possible occasion for his work. This is the special care of deacons, to look after all the time. They should relieve him of the burden of looking after the church building, the sexton, the small bills of the church and all matters of that sort. Of course, they will look after the widows and the orphans and the poor of the church, that all the more they may buttress and strengthen the teaching of the pastor.

Referring, again, to the 6th chapter of Acts, we get another idea that is worth looking after. There are a great many disagreeable things to be done in a church. All church members are not reasonable. Serious complications arise in the distribution of funds, as in the case of the Grecian widows. Now, just as far as possible, the deacons will so stand about the pastor and so handle all of these difficult matters as that he be not blamed. If there is to be a chopping-block in the church, it ought not to be the pastor, but the deacons, and generally this is so.

What an unspeakable blessing to a pastor is a body of faithful, intelligent deacons, spiritually instructed in the Word, and true to him as God's messenger and true to the church which they serve. Such a body of deacons will immeasurably increase the usefulness of a pastor. All of these things, and more, will they do for Christ's sake, if need be bearing reproach, but in all things so standing round about their pastor and so helping him as that the Word of God be not hindered. Such deacons are a choice lot. Using the office well, they "purchase to themselves a good degree and great boldness in the faith."

The office of deacon has been much cheapened in many places, but it is a great office and necessary to the highest usefulness of the ministry and to the edification and strengthening of the church. All this is said as to the duty of deacons to their pastor, because he is pastor, and because he is Christ's servant.

A few words may be said as to what are not the duties of the deacons. It is in no sense their duty to manage the pastor, nor the pastorate. They are no more charged with that duty than any other persons in the church, and it is a grievous mistake for the deacons to assume that they stand between the church and the pastor. They do not. The pastor is the overseer of the flock and the heaven-appointed leader, and the deacons are only his helpers in secular things, that he may the more and the better lead.

Let us turn now to the other side of the question—the duty of the pastor to the deacons. The pastor must adjust himself to every part and parcel of his work from the standpoint of leadership, and that, too, a divinely appointed leadership. He is to be a preacher, all that—and the best preacher he can be, with all the help he can get; but, more than that, he is the shepherd of the flock, under the great Shepherd, as the divinely appointed overseer of the flock. This place he can give to nobody. If he yields it, sooner or later, confusion and trouble come to the church. It can never be relegated to deacons nor to the "leading brethren." It is a function he cannot yield to anybody, so long as he remains pastor of the church.

But, from this standpoint of leadership, he is not to lord it over God's heritage, nor is he, in any measure, to lord it over the deacons nor consider them simply his servants. The very word deacon means servant, but these are the servants of the churches, and they are helping in their place to do the work which the whole church is to do, but which necessarily demands administration. The pastor is the pastor of the deacons. These offices are not co-ordinate, but the deacon's office is subordinate to the pastoral office—distinctly made so by the Head of the church himself. The pastor owes it to his deacons to hold them in very high esteem for their works' sake. That is a divine rule regulating the conduct of all saints to each other. It is not abrogated as between pastor and deacon, and when we come to think of the work of the deacons, it is of such nature as to demand the highest consideration. It is a gratuitous service, often thankless, difficult, trying the spirit of good men to the last degree. The pastor who does not show a tender solicitude for the men who are so marvelously helping him and the church, shows an astonishing and grievous lack of the right spirit.

Certainly, as these two officers are to work so close to each other, the deacon and the pastor should be on the most intimate terms, and counsel freely with each other for the common good. Much can be said as to the duty of the pastor before the congregation, to rightly honor the deacons. If, before the great congregation, the deacons are pushed aside and regarded as men of small consequence, and their work little recognized and never well spoken of, the deacons will have a real cause of

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complaint against the pastor. That complaint, if they have in them real deacon timber, will not emanate from a personal standpoint, but they will feel that they are hindered in the discharge of their difficult duties. There was an old style, prevalent now in England, which I greatly like. As regularly as the minister is called elder, or by some other preacher title, the deacon is given his Scriptural appellation. It is Deacon Estey and Deacon Baines, and so on. If I could have the fixing of titles common in our churches, I would have all the people address the pastor by his office, even as the Swedes do, and the deacon by his office. Then we would have Pastor Truett and Deacon Williams. This would help us to keep before all the office and the work of pastor and deacon.

I have gone among the churches in many places and entered into quiet conversation with brother preachers. I have heard them complain that their deacons make it hard for them to do their work. "They let my salary get behind. They do not look after the secularities of the church. They do not raise money for anything." And against these deacons, beyond question, the complaint is well lodged. But equally often, and certainly with as much reason, I have heard faithful deacons say: "My pastor makes it hard for us. He avoids saying anything about money. He courts the popularity of the weak by letting them feel that he don't care about the money; that he is not a money preacher, and he never teaches the people their financial obligations to God. When we go to them for money for his salary, or anything else, we cannot get it. Our pastor just breaks us down in our work, and then blames us because it is not done." Now, that is a complaint that many deacons lodge against the pastor, and it is a just one. In such case, the pastor is clearly not doing his duty to the deacons. He is expecting them to make brick without straw. He is expecting them to draw water out of empty cisterns. He expects them to succeed despite his own failure, and seeks to make himself popular with the unthinking by putting heavier burdens on the deacons. It is a grievous wrong such a pastor does against the faithful men to stand ready with all their might to do their duty. If the pastor does not help them as he ought. If pastors are wrong on the great questions of money, which goes to the feeding of the orphans and the help of the widows, and to the care of the poor, and to the relief of the poor, and to the relief of the sick, and to the support of the pastor; which goes to the building of the meeting house, to the paying of sextons, to the buying of hymn books, to the warming of the meeting house; which goes to the whole secular side of religion; if the pastor is wrong about money, and fails to do his duty, he puts a burden on the deacons which they are not able to bear. He not only wrongs the cause, but he wrongs the deacons and wrongs the church.—Baptist Standard.

Memories of D. L. Moody.

BY H. CLAY TRUMBELL, D. D.

Moody made his first impression on the general public in the East, and first showed his power there as a public religious leader, in December, 1866, when he organized and led the first "Christian Convention" for Massachusetts and New England, which met in Tremont Temple, Boston. The idea of it grew out of the "Christian Commission," which had done such service in ministering to the men of the army and navy in the Civil War. The purpose of the new plan was to unite Christians of every sort in earnest work for the good of all.

One Sunday, not long after this, I was in Mr. Moody's Sunday school in Chicago. As I sat with him in the desk I noticed before me a placard so placed as to confront the speaker without being in sight of the audience. It was, in substance, "Don't talk about the Prodigal Son." Recalling my own experience with visiting speakers in a mission school which I had superintended, I had another illustration of Moody's wisdom and shrewdness in guarding his school against the unwisdom of visiting speakers.

That Sunday Moody announced to the school his purpose of going to England during the coming week. In the evening of that day I met him again on one of the city bridges, and he stopped to tell me of his plans. He had never crossed the ocean, and his decision at this time had been recently made. Mrs. Moody was just then in poor health, and his physician had suggested that a sea voyage, with an entire change of air and scene, was very desirable. In view of this, Moody had prayerfully decided that it was his duty to take her across the ocean. Trusting God's leadings, as he did, he knew that the means would be provided for all his needs. Accordingly, he arranged for a start. Several of his good friends, hearing of his plans, sent him, during that week, liberal sums for the expenses involved. And it was in that way that he went to England for the first time. Through an English friend, I afterward learned of his public appearance before a London audience.

Having before this met Fountain J. Hartley, an Honorary Secretary of the London Sunday school Union, during his visit to America, Mr. Moody was invited to speak at the Anniversary of that society, or possibly the Ragged School Union, in Exeter Hall. It is customary in England for a speaker on such an occasion to be connected with a formal resolution, as its mover or seconder, in order to give him a right to the floor. Therefore Mr. Moody was assigned to move a vote of thanks to the chairman of the evening, who in this instance was the well-known Earl of Shaftesbury.

Toward the close of the meeting the chairman yielded his place to the vice-chairman, in order that such a resolution could be offered. The vice-chairman announced that they were glad to welcome their "American cousin,

the Rev. Mr. Moody of Chicago," who would now "move a vote of thanks to the noble Earl" who has presided on this occasion. The whole thing was quite out of Mr. Moody's way of doing things. Had he attempted, at once, to conform to English ways, he might, or he might not, have succeeded in doing it gracefully; but he was too much of a man to be other than himself, and he brushed aside all forms, and showed himself as he was.

With refreshing frankness, and an utter disregard of conventionalities and mere compliments, Mr. Moody burst upon the audience with the bold announcement: "The chairman has made two mistakes, to begin with. I'm not the 'Reverend' Mr. Moody, at all. I'm plain Mr. Moody, a Sunday school worker. And then, I'm not your 'American cousin'; by the grace of God I'm your brother, who is interested, with you, in our Father's work for his children.

"And now about this vote of thanks to the noble Earl" for being our chairman this evening. I don't see why we should thank him, any more than he should thank us. When at one time they offered to thank Mr. Lincoln for presiding over a meeting in Illinois he stopped it. He said he tried to do his duty, and they'd tried to do theirs. He thought it was about an even thing all 'round.

That opening fairly took the breath away from Mr. Moody's hearers. Such a talk could not be gauged by any known standard. Its novelty was delightful. Mr. Moody carried his English hearers from that beginning to his latest labors. Indeed, that first talk of Moody's led to his invitation to visit England again as a leader in Evangelistic labors. It was his second visit to England when Sankey was his associate.

Indeed, one element in Mr. Moody's power was always his fearless independence in speech and manner. He dared to be himself, and he would never risk trying to be anyone else. In the fall of 1878, when he was conducting a series of meetings in Baltimore, he telegraphed me, asking if I would come down and pass the night with him, as he wanted to talk a matter over with me.

I went down, joined him in his meeting, and then passed the night in his temporary home. In the morning he asked me to conduct worship in his family group. I said I would read the passage for next Sunday a lesson, "Zaccheus the Publican." Noticing my pronunciation of the proper name he said, "Is that the way to call it?" "Yes," I said, "the proper pronunciation is 'Zach-chéus,' but we Yankees most always start the emphasis a little too soon. Zachcheus."

"Zach-chéus," "Zach-chéus," said Moody, trying the word to his ear; and then added, "I guess I'd better stick to the old way." He measured himself aright; as he did a good many others.

Moody knew his power and knew his lack, and he had due regard to both. He never attempted what was outside of his limitations, but he was fearless in the use of what he had.

In Moody's earlier days, in Chicago, an over zealous critic, who was not an over-active worker, took Moody to task for his defects in speech.

"You oughtn't to attempt to speak in public, Moody. You make so many mistakes in grammar."

"I know I make mistakes," said Moody, "and I lack a great many things; but I am doing the best I can with what I've got. But look here, my friend, you've got grammar enough; what are you doing with it for Jesus?"

Moody was no Oriental scholar, nor did he assume to give a Bible picture in its Eastern setting. But he did give the idea of the Bible scene as he had it in his mind, and as he wanted his hearers to have it in theirs. I once heard him in telling the story of Daniel, picture Daniel as taking out his watch to note the time as noon approached, when he would pray as usual, lions or no lions. In his earnest, graphic, vivid way he made that scene so real that one thought of as an anachronism on his part.

So again, as he told the story of Noah's warnings before the Flood, he pictured the scoffers of that day while the deluge was delayed.

"They'd say to one another, 'Not much sign of old Noah's rain storm yet.' They'd talk it over in the corner groceries evenings."

Then in an explanation, he added:

"I tell you, my friends, before the world got as bad as it was in Noah's day, they must have had corner groceries."

Everybody could understand that kind of talk.

Yet Moody was a hard student, and he gained and grew steady in intellect and knowledge as years went on. He told me of the surprise expressed by one man who found him in his study with his books open before him.

"You don't mean, Moody, that you use commentaries, do you?"

"Of course I do."

"Then I shan't enjoy your sermons as I have, now that I know that."

"Have you ever liked my sermons?"

"Of course I have."

"Then you've liked Moody's commentaries, have you?"

—Sunday School Times.

Shaky Preaching.

BY REV. THEODORE L. CUYLER, D. D.

I have heard of a Scottish congregation who presented their minister with a sum of money and sent him off to the continent for a holiday. A gentleman just back from the continent met a prominent member of the church and said to him, "Oh, by-the-bye, I met your minister in Germany. He was looking very well; he didn't look as if he needed a rest." "No," said the church-member, very calmly, "it was na him, it was the congregation that was needin' a rest."

Against what particular style of minister this sharp shot was aimed I do not know, but there is a certain type

of preaching from which any intelligent congregation might well seek to have a long vacation. It is what may, in homely phrase, be described as shaky preaching. The minister, if he belongs to any Apostolical succession, is a successor of Thomas the Doubter. He spends his week in a sort of twilight atmosphere, groping about in the company of writers who are a compound of speculation and skepticism, and who claim to be the representatives of "advanced thought." The poor man may be afflicted with a natural tendency to doubts and indecision in spiritual matters, and instead of selecting books that would confirm his weak faith, he chooses those that unsettle him all the more. He dives into some of the latest issues of "conjectural criticism," and pores over them until he not only rejects the traditional authorship of many of the books in his Bible but he's doubtful if his Bible is really the supremely infallible Word of God after all. He looks at it as "through a glass darkly." Instead of grasping its grand vital truths firmly and building his pulpit work on them, he grops about among the mysterious things which "belong unto God," and he puzzles his brains with that which is too deep for any mortal man to fathom. That glorious tonic preacher, Dr. Maclaren, of Manchester, says that every minister "ought to burn his own smoke;" but the shaky minister prefers to live in the smoke of his own doubts, and envelops himself in the superadded mists of other men's unsettling speculations. Instead of keeping his feet firmly planted on the Everlasting Rock, and attempting to draw everybody else up on to that Rock, he is constantly venturing off upon the shoals and sand-bars. "I suppose that you know all the reefs and shoals and sunken rocks on this coast," said a passenger to the captain of a coasting steamer. "No," replied the sagacious captain, "I do not pretend to that, but I do know where the deep water is." It is a thousand pities that every minister of the Lord Jesus Christ has not sense enough to imitate that sagacious ship-master.

When the minister who has spent his week in the unwholesome atmosphere of human speculations and reckless Biblical criticisms, and "oppositions of science falsely so called," enters his pulpit on the Sabbath, he is completely ham-strung. He comes before his congregation who have had their own share of difficulties and doubts and temptations and trials. They need to be fed, and with the veritable bread of heaven, and not to be put off with the hard "stone" of human quarrying. They have troubles enough of their own without listening to their minister's troubles about "inspiration," or about "evolution" or about "the existence of sin in God's world," or any other abstruse questions. Instead of being unsettled, they want to be confirmed and strengthened and helped to fight the battles of daily life with a more vigorous faith and a brighter hope. The man who has no spiritual backbone enough to stand up straight and deliver the mighty message which the Holy Spirit has given him, and to deliver it without any trembling of his knees or stammering of his lips—such a man had better doubt whether God Almighty has ever called him into the pulpit at all. "The prophet that hath a dream, let him tell a dream, and he that hath My Word, let him speak My Word faithfully."

The ministers of the Lord Jesus Christ who not only draw their fellowmen around their pulpits, but draw souls to the Saviour, are men who, like Spurgeon and Simpson and Maclaren and Newman Hall and Phillips Brooks and Moody and McNeill, have a clear conviction of vital spiritual truth and a firm courage in proclaiming it. The theological seminaries—in all our evangelical denominations—who turn out well-rooted, well-grounded, spiritual-minded preachers of the everlasting gospel, will preserve the confidence of the churches. Strong winds that blow down ill-rooted trees may be expected in the religious as in the natural world; but the men who are stoutly enough vertebrated to stand up against a cyclone, are the men whom God wants in his pulpits in these days. As for the whole tribe of shaky preachers, let them be granted leave to enjoy a perpetual vacation.—Evangelist.

Religious Irreverence.

The above is not the contradiction of terms it may seem at first sight. In these days, when Christian organizations and Christian literature of the polemic kind are multiplied beyond computation, it is well to sit them occasionally, and discover how many really deserve the name. Nothing in these later days more shocks the sensibility of reverent Christians than such questions as "What would Jesus do in my place?" The men who put a kingly robe on our Lord, and then bowed in mockery before him, were hardly less irreverent in their ignorance of whom he was, than are professedly enlightened, modern, Christian teachers, who deliberately and repeatedly ring the changes on how he would do in our place. It is nothing short of blasphemy, to compare mortal, sinful man, even in his best estate, with our Lord and Saviour.

Two years ago the announcement that it was proposed to erect a new building at one of the Summer Schools in this country, and call it "The Hall of the Christ," carried a thrill of horror to many among us. It required then no prophetic vision to see how easily—perhaps thoughtlessly—but in a way to destroy forever the proper attitude of true reverence in the young people who gather there, that title would be thrown from one to another, by all sorts of employees and other godless ones in the streets, hotels and boarding houses. Nor is it reasonable to expect that these young "Christians" will be guiltless of the same careless handling of "the name that is above all other names."

If it ever was the case, it is no longer a proper question for Christians to ask, "How shall the church reach the masses?" A properly constituted church is as free of access to the masses (and this without having free pews) as to those who form the organization. The questions for to-day are, "How to restore the church to its rightful position," and "How to keep its members, especially the younger, so reverential and worshipful as to commend the church to the masses without." Editors of religious papers and pastors of churches can do much to forward this much-needed reform by maintaining and advocating a higher standard for church-membership. The too easy examination, the "coming in by some other way" into the sheepfold, is the cause of much of this present-day irreverence.—O., in the Presbyterian.

## Messenger and Visitor

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### The Blessing of Work.

Righteous is the saying—"If any man will not work, neither shall he eat." It is true in a general sense at least, as Ruskin has said, that "God intends no man to live in the world without working." There are of course a great many persons who, by means of illness or from lack or loss of mental or physical faculties, are incapacitated for the ordinary work of life, but for men and women in the normal use of their faculties, work of some kind is an essential condition of honorable life and of happiness.

It must be admitted that there are a very large number of people in the world who apparently do not accept this doctrine. They appear to regard work as at best a disagreeable necessity. They would avoid so far as possible all that involves strenuous effort. To go where pleasure leads, to exhibit themselves attractively and get themselves admired, to drink at cisterns which other hands have hewn, to eat at tables furnished by others' toil, to have their bodies nourished and their minds amused, without any labor of their own, in fine to make life one long holiday,—such is their ideal. But the more men gather wisdom from experience and reflection, the more clearly they come to perceive that the best development and the truest happiness in this world is conditioned upon work. The man or woman of willing spirit to whom the privilege of a place among the world's workers is denied wins and deserves our sympathy and our respect, but the poor creature who, from mere love of ease and idleness, is content to do nothing but sip the sweets made ready to its hand, evokes from us a pity which is strongly seasoned with contempt.

God works constantly, infinitely. Jesus Christ, the type and realization of ideal manhood, said: "The Father worketh hitherto, and I work. . . . I must work the works of him that sent me. Let us work while the day lasts, for the night cometh when no man can work." The highest privilege conferred upon men is that of being co-workers with God, and into such fellowship everyone may enter who is willing to do any honest work in His name. All honest, useful toil, however humble, is honorable, because it is a God-appointed task. Each one of that great army of honest workers, laboring in countless fields of toil, may regard himself or herself as a worker together with God, carrying on His work, realizing His increasing purpose and attaining to a larger comprehension of His thought. We pity the youth who has no ambition to be a worker, whose heart does not leap at the thought of joining the great fraternity of God's workmen:

"Men my brothers, men the workers,  
Ever reaping something new;  
That which they have done but earnest  
Of the things that they shall do."

If one comprehends the truth that work is honorable, that it is God's appointment for men, and that every honest worker is helping to realize the divine idea in the world, then work can be to him no more mere slavish toil. It is a friendly, wholesome thing, something to be loved and delighted in, it is a condition of our true development and the largest and best expression of our personality upon the world. The man who works honestly, cheerfully, under however humble conditions, is always worth something to the world and the world to him.

To give men work—work that is wholesome, enlarging, educative in its character—is one of the great problems in practical philanthropy, for it must be confessed that while there are many who despise the opportunities of work which are offered them, there are many others to whom the blessing of work is denied. There is a vast difference between such work as we have written of and mere labor which scarcely demands of men more intelligence than that of the brute, and yields him in return scarcely more than it does to the brute. And

there are millions of our fellow men and women who are toiling long hours, day after day, with no more sense of the blessing of work than is felt by the cart-horse, and often with a bitterness of spirit from which the toiling animal is mercifully delivered. "The best gift we can make to any man is the gift of work," it has been said, and truly, if it is really work that is given, and not mere labor with labor's starvation wage. Of course even such work as that is better than mere pauperism. But happy is such a country as our own, in which for the most part there is opportunity not merely for labor, but for work in its highest sense, where men can work cheerfully, hopefully, under wholesome conditions, where work need not be mere hopeless drudgery, but a constant education for larger opportunities and more fruitful service. For men to despise work under such conditions is to despise one of the chiefest of their earthly blessings.

### Watching.

Our Bible lesson for this week, it may be said, presents the positive side of a truth, of which the negative side was presented in the lesson of last week. In last week's lesson we were told how a man ought not to live, in this we are shown what is the true attitude of the Christian life. In the parable of the Rich Fool there was the picture of a man ignoring his duty toward God and his fellowmen, shutting his eyes to the inevitable facts of death and judgment, making it his great aim to amass and to enjoy earthly treasures, and setting before his eyes as his ideal a condition in which he might abandon himself to selfish and sensual enjoyment, saying to his soul—"Eat, drink and be merry, for thou has much goods laid up for many years." In the present lesson the picture presented is in the strongest possible contrast. It is that of a servant who has a stewardship to fulfil. The things with which he has to do are not his own. It is not for him to say—I will pull down, I will build greater in which to bestow my goods, and then I will satisfy my soul with sensual pleasures. This man is not his own master, but all his purposes and acts are ruled by the duty which he owes to his lord. So with the Christian, there can be no abandonment of himself to careless ease and selfish pleasure. He must be like a servant who is watching for his lord when he will return from the wedding, his lamp lit, his loins girded, ready at any moment for whatever service his lord may require of him. The Christian's attitude is that of one who is expectant, vigilant, alert. He is a servant, a steward, and all his life is dominated by the consciousness of his relations to his Lord. The present is full of significance to him because in it the will of his Lord is to be done, and the future is big with meaning because in it his Lord is coming. The early disciples looked for the coming of their Lord within their own lifetime, and still his disciples are expecting that supreme event. But there is in every generation and in every individual Christian life what may be regarded as, in a very true and real sense, comings of the Lord. In many an opportunity Christ comes knocking at the door, calling forth his servants to service and to holy fellowship with himself, and they that are ready go in to the marriage supper, and the door is shut, while they of the unguilt loins and the unlit lamp remain without in the darkness. If we were only wise, if we did but watch with minds and hearts alert and eager for his service, we should perceive that our Lord is often coming, and we should understand that the highest prizes which life offers men is that of service for Christ and fellowship in his love, and that the greatest calamity which any Christian can suffer is to be found unready when the hand of the Lord opens the door of opportunity and bids him enter into a fuller, larger service in his name.

We must not think that the relation of the Christian to his Lord is fully expressed by such words as stewardship, duty, service, and that his watching means only the fulfilment of imperative duty. The great truth that the fundamental relationship between Christ and his disciples is that of love, is never to be lost sight of, and it is not lost sight of by our Lord in this passage. He binds men to his service by the power of a supreme, personal affection. Blessed are those servants whom the Lord at his coming finds watching. Why? Because this vigilance is the fruit of love begotten by love and leading to larger manifestations and fuller enjoyment of the love of him who is both Saviour and

Lord. "Verily, I say unto you that he shall gird himself and make them to sit down to meat and shall come and serve them."

Is there anything which the world more needs to-day than a fuller realization of the idea of Christian stewardship in the lives of those who are by profession the disciples of Christ? How many ministries in which the servants of Jesus should be engaged are neglected, how many open doors are unentered, how often to the Master's knocking there is no response, and how many fail of any part in the joy of the marriage feast, because so many lamps are unlit and so many loins are ungirded! And is there anything more needed today as an inspiration to faithful Christian service than the consciousness of the personal love of Jesus? Paul's life, so noble in its devotion, so fruitful in service for Christ, was lived, according to his own testimony, "by faith in the Son of God who loved me and gave himself for me." This too has been the inspiration of every earnestly devoted Christian life. What we all need, in order to the service to which we are called, is such a consciousness of the love that redeemed us as shall keep our eyes ever expectantly directed Christward, making us vigilant to watch for and eager to accept the service which his love asks at our hands.

### Editorial Notes.

—The American Baptist Missionary Union has found it necessary to abandon all its stations in China, except Swatow which is so situated that the missionaries can leave at any time should such a step become necessary. Some of the missionaries of the Union who were stationed in the western provinces of China have been in great peril, but it is gratifying to learn that they are now all reported to be in places of safety.

Rev. W. B. Boggs, D. D., writing to a friend under date Ramapatam, July 31st, 1900, gives the following forecast. "I am expecting to see a large harvest of souls in India follow this time of agony, this time when plague and pestilence and famine and awful calamities have conspired to make the past three or four years one of the most heart-rending periods that India has ever seen. Already there are signs that many are about to turn to the Lord." Many in this land will hope and pray that this forecast may be realized.

—There are Baptists in Ireland, but, unfortunately for the Emerald Isle, the number of them is not large and there is no indication of a rapid increase. From the annual report of the Baptist Union of Ireland just published, it appears that the number of baptisms last year was 193, as compared with 268 the preceding year; the membership is 2697, as compared with 2710. There are 221 Sunday school teachers and 2211 scholars. Seven of the churches have started Christian Endeavor Societies and show a total membership of 290.

—Significant as to the effect of "establishment" upon the benevolence and aggressive force of a religious body, are the figures showing the respective contributions to Foreign Missions of the Established Church and the Free Churches of Great Britain. The total contribution of England and Scotland to Foreign Missions is about one million pounds sterling; and of this sum about two-thirds comes from the Free Churches, while the Established Churches, with their immense endowments and the hereditary wealth of titled families so generally connected with the Establishment, contributes the remaining one-third.

—A Chicago physician declares that the frequenters of liquor saloons encounter great danger in drinking from glasses which have been washed in water in which hundreds of other glasses have been cleaned, since it is possible for the germs of the most malignant diseases to be transmitted from one drinker to another by this means. As a means of avoiding such unpleasant results the doctor would have the glasses cleaned in running water. There is however a more effective way of avoiding the dangers indicated, which will readily suggest itself to the reader, for after all the disease germs do not probably constitute by any means the greatest danger which the dram-drinker incurs.

—Dr. Lorimer has discouraged the proposal of the Executive Committee of his church to add a thousand dollars to his salary. This is justly commended as showing that with the pastor of Tremont Temple the financial consideration is not the controlling one. The prominence which is given to the fact, however, suggests that many regard it as indicating a magnanimity quite rare among Christian ministers. But it should be considered that not many ministers have the opportunity to decline an addition of a thousand dollars to a seven thousand dollar salary. If one is really in quest of instances of self-sacrifice in the ministry, we would suggest looking among the hundreds of ministers who are doing very faithful and cheerful service on salaries not one-tenth as large as that enjoyed by Dr. Lorimer.

—Rear-Admiral Serada of the Japanese navy, who has lately died, the Congregationalist says, "was an earnest Christian, becoming so when he was a member of the Japanese Naval School, remaining so while a student at Annapolis, when he graduated at the United States Naval Academy. Upon his return to Japan he enlisted heartily in Christian service. He was president of the Tokio Y. M. C. A. when he died. He founded and largely supported a preaching service in the Ichigaza district of Tokio, and there taught each Sunday afternoon a class of seekers after the truth. Few of the Japanese had given more careful study to the doctrinal aspects of Christianity and possibly no one of his compatriots was as successful as he in dealing with enquirers, especially those troubled with intellectual doubts, his work in this respect being apparently much like Henry Drummond's."

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—President Henry G. Weston, of Croger Theological Seminary, passed the eightieth anniversary of his birth on Sept. 11th. Of Dr. Weston the Watchman says: "There are few men in our denomination, or for that matter in the country, who have shown such mastery of different situations. As a home missionary among the rough conditions of the primitive West, as the leader of a struggling frontier church, as pastor of the leading Baptist church in New York city, and as President of a Theological Seminary, he has always been equal to the demands made upon him. As preacher and pastor, New Testament scholar and practical administrator, he has shown such eminent qualities that it is difficult to say in which department of service he has been most distinguished. We have a good many men who could teach theological students who could not hold a metropolitan pulpit, and a good many home missionaries who could not hold the presidency of a theological seminary for thirty-two years."

—The following facts which the British Weekly gives in reference to the increasing consumption of alcoholic liquors in Great Britain do not make pleasant reading, and fairly justify the question whether a nation which is squandering so much of its wealth and destroying so much of its manhood in drink, can hope to maintain permanently a foremost place among the nations of the world. "At the beginning of the century," we are told, "the country spent £2 5s. per head on drink. By 1850 this had risen to £3. It is now £4. Our liquor bill last year was twice as much as our liquor bill forty years ago. Of old the public-house in the great cities was the poor man's club. Now there are everywhere gin palaces, where men can do nothing but drink. Drunkenness among women, once exceptional, is now very common. Among young factory girls the evil has attained terrific proportions. The certified deaths from alcoholism among women have gone up 120 per cent during the last twenty years. Cases of lunacy have also doubled, and one half of them are traceable to drink. The Briton drinks twice as much as the American, and for every five gallons of beer the German drinks, the Englishman swallows six. Those are only a few out of many appalling facts."

—We hope that the very small number of reports from the churches, which we have had for our Church News page for the past few weeks, does not indicate a corresponding lack of effort and results on the part of the churches. Now that the summer is closing, and the pastor has enjoyed his summer vacation, there will come, with the cooler weather and the longer evenings, a renewed activity in religious work. Now is the time for laying plans and entering upon the work of the year that lies before us. More of our churches could doubtless send us reports of blessings received, and others could tell of their plans and expectations. When one church sends a report it encourages others to do likewise, and it is a good thing to encourage one another in this way. Some pastors shrink from reporting their own work. This is perhaps a false modesty. But in many cases it would be well for the church to appoint some competent person to send us notes of its work from time to time. Make the notes brief and send them frequently. The Church News page is not for sermons or moral essays, but for facts concerning the churches, and as many facts as it is necessary to send at one time can generally be put upon a post card.

—As appeared by the MESSENGER AND VISITOR's report of the proceedings of the recent Convention in Halifax, there was adopted at a special meeting of the Baptist Institute, a resolution having reference to the licensing of "members of certain Romish religious orders" to teach in the public schools of Nova Scotia and New Brunswick, "without attendance at the Normal Schools of these provinces, such as is required of all other candidates for the teaching profession." The Casket, of Antigonish, we observe, denies the correctness of the statement that attendance at the Normal Schools is required of all teachers in the public schools, except the members of the orders alluded to, and states that, in addition to these Roman Catholic teachers, there are scores of duly licensed teachers in Nova Scotia who have never attended the Normal School. How carefully the facts of the matter had been enquired into by those who prepared and those who voted for the resolution in question we do not know, but it seems only right to say that the Convention did not feel prepared to give the resolution the endorsement that was asked for it, without some further investigation of the subject. The Convention accordingly, on recommendation of the Committee on Resolutions, appointed a special committee to enquire more closely into the matter and report next year. This committee may be expected to make careful enquiry into the facts and their bearing upon the contention of the resolution referred to, to the effect that certain things are being done in contravention of the spirit, if not the letter of our common school laws, amounting to "a subtle trampling upon" the principle of the complete separation of church and State. The Casket also objects to the use of the term "Romish" in the resolution, as "offensive to good taste." So far as we are concerned, we are quite ready to concede this point. The application to any religious body of a title which it regards as opprobrious should be avoided. It would be doubly edifying, however, if, in this matter of good taste, the Casket would more generally practice what it preaches.

### Some Notes of Travel, Quarantine Experiences, Etc.

BY W. B. BOGGS.

Five years having passed since we returned to India from our last furlough it was decided that Mrs. Boggs would visit Nova Scotia this summer, and take with her our daughter Evangeline to be placed in school there. And as the hot season vacation in the Telugu Theol. Seminary at Ramapatam permitted me to be absent three months I arranged to go with them as far as Italy, and after seeing them off for America, go overland to England for a few weeks and then return to India. The object of my visit to England was to raise money, if possible,

for a new mission chapel at Secunderabad, my former station.

We sailed from Bombay, March 29, by an Italian steamer of the "Rubattino" Line for Genoa. But after we had been out a few days a case of suspected plague was discovered among the native firemen. It was kept very quiet, so that we had almost reached Suez before it began to be whispered round among the passengers that we had a case of sickness on board that was probably plague. We had to come to anchor at Suez with the yellow flag flying. That was April 9. The medical officer of the port came on board and examined us all, and the ship was kept in strict quarantine. Then followed some hours of uncertainty, while telegrams were passing to and fro between Suez and Cairo as to our fate. At length an order came that we were to move over to the east side of Suez Bay, opposite the quarantine station, near Moses' Wells, and anchor there. So, thither we went, and there we lay at anchor about a mile from the shore for forty-eight hours. During this time we were visited several times by the quarantine doctor and other Egyptian officials; and all our officers and crew, from the captain down to the fireman, engineers, stewards, and all, were taken on shore and disinfected. And while they were undergoing this process a gang of Arab coolies from the quarantine station were brought on board with sacks of lime and great jars of carbolic acid and corrosive sublimate and brooms and scrubbing brushes, etc., and they gave those parts of the ship occupied by the crew a thorough scouring.

After being examined several times, and no further case of sickness being found among us, the sick man having been put on shore at the lazaretto, we were allowed by the Egyptian authorities to continue our voyage. We passed through the Suez Canal and after coaling at Port Said, proceeded to Alexandria. But here we were met by a fresh difficulty. The Egyptian Government had given us free pratique, but what would the Italian Government do? The ports at which we were to have called after leaving Egypt were Messina, Naples, and Genoa, our destination. While we lay at anchor in Alexandria harbor an order came from Italy that we must proceed direct to Asinara, a quarantine station on a small island off the Northwest coast of Sardinia. Accordingly we went, and having passed through the Strait of Messina and the Strait of Bonifacio we anchored at Asinara on the night of April 18th. Here we lay for fifty-two hours, and the same disinfecting processes were repeated as those in Egypt. At last an order came from Rome, at midnight, permitting us to depart for Genoa, and at 2 a. m. we steamed away from this dismal port, and passing up the west coast of Corsica, we reached Genoa "the Superb" that evening, just as the setting sun was spreading a halo over its magnificent features. Next morning the medical officer of the port made an examination of us all, the hateful yellow flag that we had been flying for about nineteen days was hauled down, and we were allowed to land.

After two days at Genoa we secured passage for Mrs. Boggs and daughter by a steamer bound to New York. I saw them on board and then started overland for England. They had a tedious voyage, for they went from Genoa to Palermo, from there to Naples, from there to Gibraltar, and then across to New York, landing May 15th. Going via Turin and Paris I arrived in London April 26th, the weather was bitterly cold in England all the time I was there, from April 26th to May 19th.

During this time many of the so-called "May meetings" were held in London. There are so many missionary and benevolent institutions and societies of all denominations and Christian and philanthropic bodies that their anniversaries occupy months. Exeter Hall in the Strand is the great central place for such meetings, where several are held every day, but halls and churches in various parts of the city are utilized for the same purpose. The English people make a great deal of these meetings: the enthusiasm is genuine and widespread: many of the ablest speakers in the kingdom may be heard on these occasions. I had the privilege of attending a number of large and interesting anniversaries of this kind, among them that of the church Missionary Society; the Zenana Bible and Medical Mission; the West London Mission; the Evangelical Alliance; the Soldiers' Christian Association, etc. I also heard some of the good preachers such as: F. B. Meyer, Dr. Clifford, G. Campbell Morgan, Mark Guy Pearce, and Dr. Jowett of Birmingham.

A few days were spent in the South of Wales, at Newport and Cardiff, trying to secure the money for the new chapel, but the thought and benevolent effort of Christian people in England were so fully absorbed by the claims of the Indian famine, the Transvaal war, etc., that I found it impossible at present to accomplish the object for which I had come. I therefore decided to go on to America, though I had no thought of doing so when I arrived in England. I took passage at Liverpool May 19th, by the Canard steamer "Lucania," and within a week landed in New York. After a few very pleasant days there in the home of my daughter and her husband, I went on to Nova Scotia via Boston and Yarmouth, and while in Nova Scotia Kentville was our home. The day after my arrival I had the sad satisfaction of attending the memorial service in College Hall, Wolfville, in memory of the late Theodore H. Rand, and I recalled the fact that I saw him graduate at Acadia just forty years ago. What an honorable career of true de-

tion to the service of God and man! A noble life full of fruitfulness! "The memory of the just is blessed."

Anniversary week at Acadia followed, and was a most enjoyable season. The weather was delightful, the country was in the fulness of its summer glory; the view from College Hill had still its indescribable charm; and I had the opportunity of meeting hosts of friends. I was much pleased with the evidences of steady substantial progress in the College and its kindred institutions. Every time I visit Acadia I see much to rejoice over, and I feel thankful that its interests have been committed to the noble men who have served those interests so faithfully in the past, and to those who at present are bearing the burdens of responsibility and direction. I am heartily glad that my steps were ever led to that hill.

I had the privilege of preaching twice at Kentville and once in the old First Cornwallis church at Canard. The ministry of Brethren Nobles and Martell, the pastors of these churches is attended with blessing.

On the 13th of June taking leave of wife and children and relatives and friends at Kentville, I hastened back to New York, having a very gratifying interview en route with the brethren at the Mission Rooms in Boston. I sailed from New York by the Canard steamer "Campania" on Saturday, 16th, just three weeks from the day I landed there, and the next Saturday morning we landed at Liverpool. We had an immense crowd of passengers, about 1400 or 1500 all told. Two long special trains were waiting in the Riverside station to convey the "Campania's" London-bound passengers. We started almost immediately, and from Edgehill, in the suburbs of Liverpool, we never halted a moment till we reached London; 200 miles, and this was accomplished in just three hours and three quarters.

Three days in London, and then off via Paris to Marseilles, to catch the mail steamer for India. In Paris one evening was given to the great Exposition, but I need not dwell on it, others can do that. Rushing on next day we made the run from Paris to Marseilles, 535 miles, in just 15 hours. We left Marseilles on the afternoon of June 28th, by the P. and O. steamer "Caledonia," and after touching at Port Said and Aden, landed at Bombay July 14th. The S. W. monsoon, as we expected, was blowing hard in the Indian Ocean, and the sea was very high. From the day we sailed from Bombay until I landed there again was three and a half months, and besides the travelling which I did in that time, I spent 26 days in England and 21 in America.

From Bombay a railway journey of 832 miles brings me back to Ramapatam. And now I am at the old place again, and the loved work, harnessed again for another Seminary year. But, oh, the dearth, the barrenness, the parched, verdureless country, the famished cattle, and the multitudes of piteable, pleading, helpless beggars. Saturday is the special day each week when we try to relieve their distress. The Saturday after I arrived there were 2300 persons here in one great crowd. We got them all seated in long lines and then, having preached to them of eternal life through Christ, we distributed to them American corn, part of the 100,000 bags sent out by the Christian Herald of New York. How eagerly they seize every grain of it! Many of them are emaciated and exceedingly wretched. The multitude increases each Saturday. On the last occasion there must have been about 4,000. But out of all this distress and misery I believe that much good will come. Already there are signs of a coming harvest of souls. I believe that large numbers are going to turn to the living and true God before long. The Lord's people have been for some years past praying especially for "the awakening of India;" and now it looks as if the answer to their cries is coming through severe judgments. "By terrible things thou wilt answer us in righteousness, O God of our salvation." Ps. 65: 5.

We rejoice greatly in the fact that good rains have fallen in many parts of India. Agricultural operations have been started again, hope begins to revive, and there is ground to believe that this unutterable famine agony is drawing near to a close. But the suffering and the sorrow and the deaths that have resulted from it can never be reckoned. Oh for the new heavens and the new earth, wherein dwelleth righteousness, where they shall hunger no more neither thirst any more! Ramapatam, August 15th, 1900. W. B. BOGGS.

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### Do Something for the Truth.

You cannot see the world right, or the times, but you can do something for the truth; and all you can do will certainly tell if the work you do is for the Master, who gives you your share, and so the burden of responsibility is lifted off. Go to the man who is carving a stone for a building; ask him where that stone is going, to what part of the temple, and how he is going to get it into place, and what does he do? He points you to the builder's plan. This is one stone of many. So when men shall ask where and how is your little achievement going into God's plan, point them to your Master, who keeps the plans, and then go on doing your little service as faithfully as if the whole temple were yours to build.—Phillips Brooks.

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If you don't love to go to church, go till you learn to love it. If you dislike to give to the church, give until you enjoy it. If you are not interested in reading the Bible, make a study of it until it becomes pleasant. If you do not enjoy praying, talk with God confidently until you love to commune with him.—Golden Rule.

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Minister Wu Ting Fang will present in the October Century "A Plea for Fair Treatment" in behalf of his fellow-countrymen. This is one of half a dozen articles in the same magazine, in which the Chinese question will be treated, directly or indirectly. Bishop Potter writes on "Chinese Traits and Western Blunders"—the first of a series of travel sketches and studies.

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

### The Left-behind Fairy.

BY E. B. S.

Once upon a time the children in a certain place grew so wise that they didn't believe in the fairies any longer. This made the fairies very unhappy; and, after getting together and talking the matter over, they decided to go back to fairyland. So, one moonlight night, they packed their tiny bags with their fairy belongings, and started off. One poor little fairy, however, who was not so large as the others and whose wings were not so strong, could not keep up with the rest; and they forgot all about him. And at last he saw them disappear altogether, and he was left behind alone.

Returning to the woods where he had lived with all the fairy folk, he threw himself down on the grass, weeping bitterly, when he smelled the sweet perfumes of the flowers around him, and knew they were speaking to him. For the flowers, speak in perfumes at night, and the fairies can understand what they say.

"Don't cry, dear little fay," said the flowers. "We're all so glad you didn't go with the rest of the fairies to fairyland, for what should we flowers do without the fairies?"

(For you should know the fairies go around to all the flowers before the sun rises, and kiss them awake, and whisper sweet things to make them gay and happy all the day. Then they ring the flower-bells, to wake up the butterflies and call them out into the warm sunshine; and many kind and helpful things they do all day to the little things that live in the woods.) The little left-behind fairy stopped crying when he understood what the flowers were saying.

"I'll do the best I can to make up for the loss of all the other fairies," he said to the flowers. "That is all there is left for me to do."

So he got up very early the next morning, and flew from flower to flower until his little wings were tired; and he rang the flower-bells until his little arms were aching. But it seemed so little that he could do alone that finally he threw himself down, discouraged. Then a thought came to him.

"I'll entice out the Brownies," he said to himself, "and train them to do the fairies' work."

So he rang the flower-bells, as the fairies had been used to ring them when they wished to gather together; for he knew that the brownies were very curious about what the fairies did, and were sure to creep out of their holes when they heard the fairy music.

Now these brownies were very unpleasant; they live in dark holes in rocks and hollow trees; and, although they had wings, they never used them, but stayed close to the ground. Their skins were a dull, dark brown color, full of sharp thorns, with which they delighted to torment the little creatures that dwelt in the woods. They had ugly, frowning faces; and they went about saying, "I will!" and "I won't!" and "I'll do as I please!" and "I won't help anybody!"

When these brownies heard the fairy bells, they began to peep out of their holes, to see what the fairies were doing; and, as soon as the fairy saw them, he called to them to come nearer, for he had something to say to them. The brownies came crowding around him very quickly, for they were much pleased at any notice from a fairy; for the fairies commonly would have nothing to do with them; as they did not like their ugly looks and ways.

"Come here," said the fairy, "and sit down on these little toadstools, I have something to show you."

He held up in front of him a fairy mirror. Then he waved his wand; and the brownies saw, as if they were looking out of a window, the beautiful fairies, flying about in the sunshine on rainbow-tinted wings, clad in robes like sunset clouds or blue like the sky. They saw them bending over the flowers, carrying water to thirsty plants, feeding hungry little birds, and doing all the kindly little things that made up a fairy's day's work.

Then the fairy waved his wand again and the fairies disappeared; and in their stead, the brownies saw themselves, dark and ugly, tormenting everything near them, and going about saying, "I won't!" and "I will!" and "I'll do as I please!" and "I won't help anybody!" Then for the first time in their lives, they saw themselves as they really were; and they hung their heads and were ashamed.

Then the fairy waved his wand once again, and now the ugly brownies disappeared. But in their stead came jolly little fellows, with jolly little grins on their comical little faces. They were a beautiful golden brown, with no thorns in their skins, and with little curly caps on their heads; and they went about doing all the good deeds that the fairies had done before them.

"We want to be like that," said the brownies all together.

"You shall be," said the fairy.

"Tell us how," said the brownies.

"I will," said the fairy. "But you must sit quite still."

And he began his lesson. But by the time he had finished there was only one little brownie left. All the others had been sent off in disgrace, for they were not used to being good. Some wriggled around on their toadstools, and fell off. Some got to quarrelling; and most of them got tired of it all, and thought it was more fun to run off and do as they had always done. But the fairy took the one good little brownie around with him at all his pleasant tasks the next morning; and, when the other brownies saw him, looking so proud and happy going about with the fairy, they were filled with envy, and wished that they had behaved well, too.

So the next morning when the fairy called the brownies again, there were ever so many more left at the end of the lesson who had behaved well enough to stay. The next morning there were still more, and every morning there were more and more brownies who were learning to behave. Now every day the fairy took the good brownies with him, until there were none of them very bad any longer. Flying about in the bright sunshine with the fairy, they lost their ugly dark color, and turned a beautiful golden brown. Their wings also became stronger as they used them, until they could fly almost as well as the fairy.

When the fairy saw how hard they were trying; he waved his wand and all the sharp thorns fell out of their skins. Then he gave each one a little curly cap, such as the brownies wore in the mirror picture, which pleased them exceedingly. They were now so happy and busy that their faces no longer wore ugly frowns, but comical little grins; and, though they could never look like fairies, they were so bright and jolly that it was a pleasure to see them.

They didn't stay good all the time, of course. But the fairy had only to hold up this fairy mirror, and show them the picture of themselves as they used to be, to make them stop any naughty tricks they might be playing.

So the brownies did all the work that the fairies had left undone behind them; and all the little things that creep and fly and run and grow in the woods loved the brownies, and that made them very happy. But they loved the fairy most of all, and the little fairy grew so contented that he said to himself:—

"I'm really glad I got left behind. This earth isn't a bad place to stay in, after all, if you have plenty of good work to do, and do it as well as you can."—Christian Register.

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### The Grave Between Them

BY BELLE V. CHISHOLM.

It was a dark day for Mrs. Southey, when her darling Lyle, the idol of her heart, was laid away from her sight in Greenwood. Years before she had buried his father, a blow that near crushed the light from her life, but then she had her boy, her Lyle, upon whom to lavish her love, to center her hopes, for the years to come. Now all was gone; the child of her affection, the heir of her fortune, the joy of her life, the hope, the comfort of her declining years, all, all gone, and in the darkness she sat down alone to mourn over her loss, not to pity the precious boy in his heavenly home, but to lament that all his charms of life and brilliancy of intellect should be shut up in darkness, buried under the sod down deep in the hard frozen ground. In vain did her pastor remind her of the blessed condition of "the dead who die in the Lord," and picture to her the beauty of the "many mansions" prepared for those who loved him. The mother-heart in its aching void failed to grasp the unseen, and with the sounds of the clods rattling on the coffin lid still ringing in her ears, the stricken woman shut herself up; away from the love and sympathy of human friends, and closed her heart against the pleadings of the Holy Spirit within her own bosom.

She felt that God had dealt hardly with her, in taking from her side husband and son, her all; while other family circles remained unbroken. Why was it, she asked, that her boy, with his fine physique, his manly beauty, his splendid natural abilities, his finished education, his promise of future usefulness, and with the means at his command to carry on good among the lowly in whatever way he chose—why was it, she asked, was he stricken with death and confined in the narrow house, the subject for worms, while other young men, with not a tithe of his talents, or personal attractions, or goodness of heart, were left as cucumbers of the ground?

Brooding over her troubles, she grew morose and kept to her room, denying herself to her friends, and remaining away from the Sabbath services until she fancied herself neglected and forgotten, and began to sigh for something with life to keep her company.

One day while watering the plants in her room, Lyle's plants, she found curled up on the underside of a geranium leaf, an ugly green worm. Usually she would have turned from the thing in disgust, but now, because it had life, she watched its movements with intense interest,

taking pains not to dislodge it. Day after day she watched its growth, and in a strange way took it to her heart, finding in it a friend that attempted neither to check nor chide her grief. But one day, much to her distress, it fell from the leaf to the earth in which the plant grew. She thought at first it was dead, but after awhile she noticed that it was groveling in the soil at the root of the plant. Deeper and deeper it went, until it was hidden, entirely covered up with the earth, and then she knew it had been digging its own grave.

"Everything I love dies," she cried "Everything! Even the worm that crawls at my feet. God seems to hate, to despise me, and gives me nothing for my portion but death!"

Days of grief and despondency followed, but one morning, it was the glad Easter Sabbath, while she sat with her eyes on the grave of the worm, thinking not of the resurrection but of the grave of her beloved dead, she noticed a slight trembling of the earth over the spot where the worm had buried itself. Fascinated with the strange phenomenon, she kept her eyes fixed on the place, until with a mighty quivering of the loose soil the earth seemed to roll back, and out from the grave came, not the worm that had been sleeping under the ground; for so long, but a beautiful butterfly, with soft, velvety wings, and colors so bright in hue as to be dazzling in the sunlight. With the vision of the transformed worm before her, a new light seemed to flash into Mrs. Southey's darkened soul.

"But now is Christ risen from the dead and become the first fruits of them that slept," she repeated, as if the suggestion had been whispered in her ear. Then, recalling another comforting passage, "Them that sleep in Jesus will God bring with him," she arose and, opening the window facing the cemetery, looked across the snow to where the new grave had been made, her face radiant with the assurance that her boy, asleep in Jesus, was in his keeping. "He is not there, in the cold, silent grave, but risen with Christ. He is happier, yes far happier, than if in the enjoyment of all the blessings and privileges he has left behind on earth. My grief is a selfish grief," she continued, "and my pity is for myself rather than for my boy, whose joy in that other world would be marred if he knew how I grieve and rebel against the hand of the smiter."

A new and strange gladness had taken possession of her heart, and, with her Bible on her lap she selected and read the comforting passages relating to the resurrection and the joys of the redeemed in heaven, she wondered how she could have been so blind as to refuse to see the light in the darkness, the bow of promise in the overshadowing cloud.

The ringing of the church bells for the Sabbath service, reminded her that this was Easter, and that she might expect a special message on the subject of the day. She was not disappointed, bringing back as she did to her home the reflection of the gladness with which the message had filled her heart. Nor did the sweet lesson of the transformed worm end with the comfort it brought into her own life. Her Easter offering was neither small nor grudgingly given, and in the years that followed she found plenty of worthy places in which to invest the loan she had from the Lord.

The money she had intended for Lyle, as well as the amount in his own name, was kept sacred for the help of needy and deserving young men, striving for an education to enable them to fill places of usefulness in the world. Especially was she interested in young men who, like Lyle, had chosen the work of the ministry, and by helping them into their life mission through her son's partimony, she not only perpetuated his memory, but carried on the work so dear to his heart while on earth.—The Presbyterian.

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### Keeping a Secret.

It was when Molly was getting over the measles that mamma told her about Tom's birthday party. It was to be a bicycle party and the boys were all to bring their bicycles, and Tom's father was going to give him one for a birthday present.

"Oh, goodie!" cried Molly, jumping up and down. "Won't Tom be just too happy for anything?"

"Now Molly," said mamma, you must be very careful not to tell Tom anything about it. You mustn't even look as if you knew about it."

"Can't I tell anybody? Not even Arabella Maria?" asked Molly. "'Cause I shall surely burst if I don't."

"Yes," said mamma, laughing, "you can tell Arabella Maria, but no one else."

This was hard. That very afternoon Tom came rushing in from school, and told Molly about Billy's new improved safety.

"I'd give something if I just knew I'd get a wheel for my birthday," he said; "but, father was telling about the scarcity of money last night, I knew that

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The Young People

EDITOR,

J. W. BROWN.

meant no safety for this year."

"Bye low, bye low," sang Molly to Arabella Maria, who, because she was made of rags, and lumber, Molly loved, as she said she was so nice and "huggy."

"Why don't you talk and be a comfort?" demanded Tom. "I suppose, if it was your birthday coming, you wouldn't mind. You'd rather have an old mushy doll like that!" indicating the beloved Arabella Maria with a scornful finger.

This was too much for Molly to bear. Her eyes flew open with a flash.

"It isn't so at all!" she said. "I wouldn't want another doll at all, and I don't want a bicycle. Every girl in the block has one but me. And Arabella Maria is not mushy, and she knows a great deal that you would be glad to know," and then Molly, feeling that she was getting on dangerous ground, flew upstairs, holding Arabella Maria close up against her mouth.

Uncle Tom and mamma were sitting on the porch, quite near the open window, and heard all this conversation. Uncle Tom was much amused and mamma very proud.

"I can make her tell me," said Uncle Tom.

"Try," said mamma, as she went indoors to toast the muffins for tea. Molly presently found herself seated on Uncle Tom's knee. She told him all about the measles, and how it was a great surprise to everybody that Arabella Maria didn't take them. "But she's the best thing!" said Molly. "I told her not to, 'cause I couldn't nurse her, and she didn't."

"What's this about Tom's birthday?" said Uncle Tom. "I want to know about it."

But Molly immediately shut her mouth up tight and looked up at the sky.

"It's a secret," she said, finally.

"But not from me, is it?" You know he's my namesake, and how do you know I won't get him the same thing?"

Molly looked troubled.

"There is a danger," she said; "but, if I should tell you, you might let it out—not on purpose, but 'cause it's so hard not to. I don't want to ever have the 'sponsibility of another secret, never."

"Well, well, and so you can't trust me," said Uncle Tom.

"I wouldn't mind trusting you at all if I hadn't promised I wouldn't tell," said Molly. "And me and Arabella Maria must keep our word, you see. Now, if it was about my birthday, I could tell you just as well as not, 'cause I wouldn't know—"

But Uncle Tom was laughing so hard that Molly stopped.

"Good for you, Molly," he said; "you're a trump?"

Molly didn't know at all what he meant, but she was much relieved that he was not offended.

When Tom's birthday, with the party, the safety, and all, really came, it was hard to tell which was the happier, Tom or Molly.

Every time that Tom felt things boiling within him to such an extent that he couldn't possibly stand it another minute, he would rush out on the lawn, and look at his new wheel, and say, "Hurrah! She's a daisy!" and turn somersaults until he felt better. At the same time Molly would rush after Arabella Maria, and, with a rapturous squeeze, would say, "Aren't we glad we didn't tell, though, 'cause he's so happy over the 'prise."

By and by they all went out for a spin around the block, and there, among the shining wheels, was a dear little one, whom no one claimed. Tom picked up a card on the handle-bar and read:

"For Molly and Arabella Maria, two young women who know how to keep a secret from even Uncle Tom." "Oh, oh!" said Molly, dancing up and down. "Arabella Maria, we're the happiest girls in this world, I know.—Churchman.

God Understands.

A touching little incident is told of one of the Chinese babies, aged about 6 years, who was an inmate of a mission home. One evening, after her evening prayer, she got off her little knees and turned with a very disturbed air, saying, "Mrs. Field, do you think God understands Chinese?"

"Oh, yes," said Mrs. Field, "but why do you ask?" "Because sometimes when I feel very unhappy I like to pray to God in Chinese; of course, I always say my prayers at night in English, but sometimes I like to pray in my own language."

She was assured that her Heavenly Father understood all languages, and she could relieve her over-burdened little heart in her own language in perfect safety.—Commonwealth.

Little Tommy and his younger sister were going to bed without a light. They had just reached the bottom of the stairs when Tommy, after vainly endeavoring to pierce the darkness, turned round and asked: "Ma, is it polite for a gentleman to precede a lady when they have to walk in single file?" "No, my son," replied the mother. "The lady should always take the lead." "I thought so," said Tommy delightedly. "Go ahead, Sue!"—Epworth Herald.

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

We are disappointed that the minutes of the B. Y. P. U. Convention held at Halifax have not yet appeared. The Secretary had the misfortune to leave his notes behind when leaving Halifax, and we presume they have not yet come to hand. We assure him that we are still waiting for them.

Be on the watch for a statement from Rev. J. B. Morgan, pastor of the Aylesford church, N. S., concerning the new plan of study for the C. C. Courses now in process of preparation. We hope to have the lessons published in this column. Don't side track them until you hear from him, for they will then appear in a new light.

WANTED! News items from every Baptist Young People's Society within the bounds of the Convention at least once a month, for which thousands of sincere thanks will be given. All the Unions are saying "give us some sparks for our tinder." Suppose we exchange sparks.

Prayer Meeting Topic—September 23.

Tares in your field.—Matt, 13: 24-30; 36-43.

The wording of this subject reveals the expectation that one particular phase will be treated,—the responsibility of permitting tares in our life's field. "Our field" is for the growing of wheat, and may we not conclude that God will hold us responsible for all the wheat that it may be made to yield by our most earnest and best efforts? If we neglect life's field and stand idly by, noxious weeds will grow and will effectually hinder the crop of wheat. In the parable under treatment the owner of the field does not seem to hold the servants responsible for the presence of the tares, but our subject forces us aside from that interpretation and makes a case where we are held responsible.

Notice 1. The indiscernibleness of the beginnings of evil. In regard to its first startings and earlier motions, we are like them that sleep, and cannot perceive what is done.

2. Notice the facility with which evil grows,—independent of fostering care or aid. "He went his way." Noxious weeds want no watering. Good habits have to be formed with stern endeavor; bad habits form themselves as we stand idly by.

3. Stern measures must be taken, and eternal vigilance used if life's field is to be used for growing wheat. The devil will try hard to make it a field of tares that will effectually forbid the growing of wheat, and he will succeed if we do not gather them and burn them, and keep a close watch on the field. It is not a case where the putting up of a scare-crow will do away with the necessity of watching; nor is it a case where we may unaided prevent his depredations. We need the Mighty One.

Remember, too, that if our life's field is neglected it will injure other's fields; for a field of weeds means damage to all the neighboring fields. We may thus be helping the devil to sow tares all over our neighborhood.

Let us see to it that our lives do not become "tare-fields."

North Brookfield, Queens County, N. S.

Although our B. Y. P. U. has been silent for some time we are still pressing forward. The Union elected its officers as follows: President, George Parker; Vice-President, Winnie Christopher; Secretary, Nettie Hendry; Treasurer, Judson Freeman. As our treasurer was to be absent they appointed Cleveland Harlow in his place. We have been observing the Conquest meetings this quarter. They have proved a success as yet. The meetings are well attended, and a general interest is manifest in each meeting. We are taking a boy in India to educate for one year,—the amount being \$16 to find books, clothes and board. Our pastor, who is an enthusiastic worker in missions, is a great help. Hoping to report greater progress in the future.

We are yours in Christ,

NETTIE H. HENDRY, Cor.-Sec'y.

August 28.

[This report has been delayed, having been sent to the editor of last year too late for use by him.]

Queer Memories.

But there are many people who have such bad memories that they cannot remember the Scriptures. They can remember other things. They can remember the price of beef and the price of butter; the style of a hat and the shade of a ribbon; the news of the day and the gossip of the neighborhood; and if a man insults or abuses them they can remember what he said and how

he said it, and how he looked when he said it, and could tell it over in court; and swear to it; but they cannot remember God's Word—they have had memories. If I had a barn that had room for thorns and thistles, brakes and briars, chaff and weeds, and had no room for wheat, or rye, or oats, or beans, or barley, I should call it a bad barn, and should want to pull it down and build a better one; and if I had a memory which retained stories and trash and jokes and scandals, and would not retain the Word of God, I should wish to do something to improve it.

Do you know the secret of this failure to remember God's Word? "The sower soweth the word. And these are they by the wayside, where the word is sown; but when they have heard, Satan cometh immediately and taketh away the word that was sown in their hearts." Mark 4: 14, 15. When you plant your garden you shut up your hens, lest they scratch up the seed as fast as you cover it; and if you wish to remember God's Word, you must not let the devil make a thoroughfare of the place where it is sown.—Hastings.

A Protest.

"We admit some of the charges against those who profess religion. Some of the most gigantic swindles of the present day have been carried on by members of the church. There are men standing in the front rank in the churches who would not be trusted for five dollars without good collateral security. They leave their business dishonesties in the vestibule of the church as they go in and sit at communion. Having concluded the sacrament, they get up, wipe the wine from their lips, go out, and take up their sins where they left off. To serve the devil is their regular work; to serve God a sort of play spell. With a Sunday sponge they expect to wipe off from their business slate all the past week's inconsistencies. You have no more right to take that man's life as a specimen of religion, than you have to take the twisted iron and split timbers that lie on the beach as a specimen of an English ship. It is time that we drew a line between religion and the frailties of those who profess it."

Pencil Dust.

God never fails to come to time, but we should remember that heaven's clock was not set by our watch.

We are not to understand that the streets of heaven are literally paved with gold, but we are to understand that the things we grasp after down here are only fit to walk on up yonder.

Some people would rather be a lightning bug among the stars, than a whole torchlight procession on earth where they might amount to something.—[Baptist Union.

"There are lots of people who mix their business with their religion, but fail to stir them up well. The business invariably rises to the top as a result."

"Dust on a Christian Bible is a top dressing that the devil can always use to make a crop."

The C. C. C. for 1900-01.

The National Committee on B. Y. P. U. work expected to be in a position to make definite and detailed announcement of its suggested plans of Christian Culture Studies for the coming year, by this date at latest. But unexpected disappointments and delays will make this impossible before another week. Briefly, however, it may be said that the Committee plan to provide original material in all three courses, to be published simultaneously in the different denominational papers throughout the Dominion. Complete announcements respecting the general plan and the different courses, together with the first instalment of materials will appear in these columns next week. Get your young people re-organized and be in readiness to begin work together the first week in October.

JOHN BURTT MORGAN, Chairman of the B. Y. P. U. Com. of National Baptist Convention of Canada.

Gathered Thoughts.

"Satan advertises fine bargains, but when you go to buy he has nothing to sell for less than the price of a soul."

"If men do not find Christ in the Word, the fault is theirs; but if they do not find Christ in you, the fault is yours."

God's promises are ever on the ascending scale. One leads up to another, fuller and more blessed than itself. In Mesopotamia, God said, "I will show thee the land." At Bethel, "This is the land." In Canaan, "I will give thee all the land, and children innumerable as the grains of sand." It is thus that God allures us to saintliness. Not giving us anything till we have dared to act—that he may test us. Not giving everything at first—that he may not overwhelm us. And always keeping in hand and infinite reserve of blessing. Oh, the un-spared remainders of God! Who ever saw his last star?—Rev. F. B. Meyer.

Foreign Missions.

W. B. M. U.

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

PRAYER TOPIC FOR SEPTEMBER.

Thanksgiving for the success of the past year and prayer for greater zeal and earnestness for future service. That God's blessing may accompany every effort to raise the Twentieth Century Fund.

Notice.

Crusade Day has been appointed for October 11th. Will all W. M. A. S. make arrangements to observe it this year and send short reports to the MESSENGER AND VISITOR?

DEAR FRIENDS OF THE GOOD SAMARITAN HOSPITAL:—Would you not like to take a peep with me into our hospital and be introduced to our smiling Lady Apothecary, who seems so happy in the thought that she is able to help others. First is the Consulting Room, in it is a table, chair and clock. On the walls are six of those large Sunday School pictures illustrating the life of Christ. The day I put them up a man who had come for medicine stood and gazed for quite a while, then said: "Will you not give me one to take home and put up in my house." I said, "I need all of these but some day I will come to your house and tell you all about this wonderful Saviour and give you a picture to remember the story." He was satisfied and went away content. This reminds me that we need very much some more picture rolls bearing directly on the Life of Christ, namely, Birth, Early Life and Last days. Pardon me for the digression, we will return to our subject. Opening to the right of the first room is the Operation Room, this is not the most pleasant place to enter, but very necessary. I have held the hand of more than one woman as she lay on the table in dread and fear of the knife. On the left of the Consulting Room is the Compounding Room with its almyra, table, etc. On the wall is a picture of Christ healing Bartimaeus, a most appropriate picture. There are so many with sore eyes that the story of the blind man always finds many listeners. Behind Miss D'Silva, who sits in the first room facing the door, are two large doors that open into the wards, these are light and airy and contain besides the four beds that have been given by special donations, three medicine closets. The walls of these rooms too are decorated with pictures. Last but not least is the Gospel Room, one door opens out on the veranda, where the people wait for their medicines. This room is made as attractive as possible and all are invited to enter. I have asked Julia our Christian woman who helps Miss D'Silva to study up the stories so that she can teach the women when I am not present. Miss D'Silva gives up work for half an hour when there are most present and we have a gospel service. I had such a pleasant talk with a poor widow this morning, her only son has gone away and left her entirely alone. When I told of the Father's care and how he would never forsake her if she would put her trust in him she wiped the tears from her eyes and grasped my hand. As tenderly as I could I told her the "Old, old Story," she went away smiling. We want your prayers that this hospital work may be a success in the eyes of the Master. This work has his approval for when on earth he ministered to body and soul. We feel our great responsibility and our own great weakness. Pray for us.

Yours very sincerely,  
MARTHA CLARK.

Chicacole, August 7.

Items from India.  
AN APPRECIATION.

A Hindu paper remarks in effect:—The critics who drew so largely upon the war in Transvaal for illustrations of inconsistency in the practice and preaching of the professors of Christianity would do well to reflect upon the munificent gifts which Christian America has sent to India to relieve the sufferings of a people with whom they have nothing in common except the bond of humanity. And these critics will serve their country better by trying to cultivate some of the virtues which distinguish the followers of Christ.

FAMINE AND PLAGUE.

In the whole of India last week there were only 198 deaths from plague. Two millions more than the population of Canada are now employed on the Relief Works. The Viceroy is touring in the northern portions of the Bombay Presidency where the distress has been most grievous. The outlook is dark! Thus far in our district (Ganjam) the rains have failed and many say, "A famine is impending."

A MARVELLOUS PEOPLE  
are the Hindus!! Last week we read of the formal

marriage of a pair of moongooses. Illuminations and feasting, music and dancing attended the ceremony. People came from all directions to behold the splendour of the procession—Lo! they found the restless bridegroom tied by chains in the gay palanquin.

"THE RAVI,"  
the new Telugu Weekly, edited by Rev. H. F. La Flamme, will receive a welcome. Three thousand copies are being issued weekly. Newsy, well-edited, Christian papers for the general public in the Various Vernaculars are greatly needed in the work of enlightening the masses.

THINK OF IT!

The Indian Witness calls attention to the fact that there is on earth to-day a thousand million unevangelized human beings, the vast majority of whom will assuredly pass from this world uninstructed as to God's provision in Jesus Christ for their salvation. Think of it—ye who sit at ease, ye, who spend the days in one continual "go" for pleasure. Upon you, upon every so called Christian, what a terrible burden of responsibility rests! The heathen are all right you say. Does not Jesus state that he that believeth not on the Son hath not life? Does he not speak with no uncertain sound about the "unquenchable fire," "the everlasting punishment? And the heathen are good people you affirm. My friends, the very air is full of the grossest vice, the deepest immortality. Yes, it is true that some are striving to glorify their Creator but the wisdom that prevails is not from above; it is "earthly, sensual, devilish." One time a friend said to me: "Oh, please don't memorize that poetry all about China's millions—the Christless graves." Is it well that we have lost in some measure the might of motive as was roused by John Warren when in a great missionary mass meeting he said: "Oh, brethren, I cannot sleep at night for listening to the tramp of the hundred millions of heathen that are marching to perdition!" When men believed as John Warren did they were ready if really Christians to give their last dollar to the Treasury and to send their sons and daughters or to go themselves to rescue the perishing. "Hard times," we say. It is not so; the heart is hard; loose ideas have filled the mind—thus the treasury is depleted.

OH THE CRYING NEED!

What about our own special work among the two million Telugus. Do we realize that thousands upon thousands of them have never heard the gospel? Do we realize that the 200,000 Savaras in the mountain fastness are waiting for us to send the light? Do we realize that the prospected Tekkali mission house has remained for the past three years a pile of brick and stone owing to lack of funds? Do we realize that a large reinforcement should be sent at once so that they may be prepared to take the place of those who must soon lay by the weapons of warfare? Do we realize that this work in all its phases demands our warmest love, our heartiest devotion and most consecrated services?

50,000 DOLLARS.

A Twentieth Century Fund—May the money be lovingly, cheerfully, prayerfully given for Jesus' sake and for the sake of those for whom he gave his precious life. "May the new century bring with it such a revolution in regard to missionary responsibility that no village church will feel that it is measuring up to its full Christian duty except it has a commissioned representative from its own number spreading the light of the Gospel in the dark corners of the earth." "Oh Father, touch the East with light, The Light that shone when Hope was born."

MABEL ARCHIBALD.

Chicacole, India, August 6.

A Prophet's Opportunity.

If there is anyone among us with the gift of vision into the coming years, let him turn his face to China and tell us what are the secrets of the coming decades. No one doubts that we are on the eve of a great change. Whether the change is to be effected by strife and bloodshed that will whiten the face of man, is soon to be seen. One thing alone seems to be sure. The day is gone by for China to live within its own walls, and to forewear commerce with other people. Much as those ancient-minded people may wish it; much as they may gesticulate to other nations and say—"Let us alone—all we want of you is to let us alone to our ancient customs and beliefs"—other countries will not heed them. Besides there is a new leaven in the nation itself. The people have visited another civilization, they have opened their minds to other ideas, many of them have travelled to other lands, and consequently the tide cannot be stopped. However much the millions demand it should, China's open door cannot be shut again. Neither can the seed of the Kingdom be destroyed. It may lie dormant for a while, and appear not to grow. The present reaction will be followed by another and still greater action. The heated enmity to Christianity and foreign civilization will by and by abate, and their minds will yield to power of truth and progress. Infinitely slow it

might be, but the change will come. Yet no one is sure that it will be slow. Possibly the changes that may seem to require a hundred years will come to pass in a decade. The awakening may be sudden, even violent. Much will depend on the valor and steadfastness of the Chinese Christians. If they die heroically and in the spirit of their Lord, their death-fires will be ultimately for the enlightening of the whole land. But no one can tell—all we can do is to hope and wait. If there is to be an overturning of mission work, if there is to be wholesale martyrdom, many faithless Christians at home will say "What waste!" and a reaction against foreign missions will sweep over many in our churches. But on the other hand, others will catch the spirit of battle and will rally to the banner of Christ, whose gospel is for the whole world, and whose great commission is still dear to the hearts of his followers.—The Commonwealth.

Deride Not Any Man's Infirmities."

Most infirmities come from bad blood and are cured by Hood's Sarsaparilla. Every person who has scrofula, salt rheum, catarrh, dyspepsia or rheumatism should take Hood's.

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Lots of people have thin hair. Perhaps their parents had thin hair; perhaps their children have thin hair. But this does not make it necessary for them to have thin hair.

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## RED ROSE TEA.

An interesting crowd is always to be found grouped around the exhibit of Red Rose Tea, which Mr. T. H. Estabrooks is making at the Exhibition Building. A practical illustration is given at this booth of the regular work done in the firm's warehouse in the way of weighing, packing, labelling and boxing the packages of tea which under the Red Rose label have won such a reputation for quality in every market where they are offered for sale. A gang, of boys dressed in neat khaki uniforms are seen first weighing the tea, then folding and filling the lead wrappers, next packing in by machinery, and finally labelling and boxing it. Various grades of tea, ranging in price from twenty-five to sixty cents, are being put up in pound and half-pound packages. The deft way in which the boys go about their work is very fascinating to watch, and Mr. Estabrooks could not have chosen a more skilful way of advertising his teas. All the tea that is being put up will be packed and shipped direct from the Exhibition to fill orders throughout New Brunswick and Nova Scotia. Some very large orders have been placed for this purpose by merchants who think it will prove a good advertisement for them. The Red Rose Tea finds a ready sale in the Maritime Provinces and in Quebec. Business is steadily increasing, and the packers are obliged to bustle to meet the demand.—St. John Globe.

The realm of the Reward Card has been invaded by the Souvenir Buttons. The idea is a very good one; it not only familiarizes children with the Scripture, but impresses the scene on their memory by means of the illustration printed on the button, which they will all like to wear. The colors in which these buttons are printed are really beautiful; the work is superior

to that on most of the five cent buttons, whereas the price per dozen asked for these brings them down to one and one-quarter cent each. We predict for them great popularity. The American Baptist Publication Society, 1420 Chestnut Street, will send illustrated circulars of the buttons to any address.

### Notices

The next meeting of the P. E. I. Baptist Conference will be held at Dundas, on Monday evening and all day Tuesday, Oct. 1st and 2nd. G. P. RAYMOND, Sec'y.

### Centennial Quarterly Meeting.

The York and Sunbury Quarterly meeting will convene with the Prince William Baptist church on Friday, Sept. 28th, 1900, at 7 o'clock p. m. We want all the pastors and as many of the laymen as possible to be present. It is our plan to celebrate the one hundredth birthday of that old church at the same time. That church was born in the old times of 1800. At that gathering there will be sermons and addresses suitable to the occasion. Come then brethren and rejoice with us.

JOS. A. CAHILL, Pastor of Prince William church. N. B. Mr. Sloat's notice of a meeting of the Quarterly at Gibson has been withdrawn.

The Kars, Springfield and Studholm Baptist Sabbath School Convention will convene with the Bethel Baptist church at Kars, Kings county on the afternoon and evening of Thursday, Sept. 27th. Will the Superintendents of the Sunday-Schools in the above named parishes please see that their schools are represented? A good programme is being arranged and a large attendance requested.

W. A. TOOLE, Sec'y. The Carleton, Victoria and Madawaska Quarterly Meeting will convene with the Hodgdon and Richmond churches at Union Corner Carleton county, on Friday, September 21. As this is the annual meeting at which officers are elected a large attendance is desired.

E. P. CALDER, Sec'y.-Treas.

## A Baptist Calendar

AND REMEMBRANCER  
By E. O. WHITE, Toronto.

From Hon. H. R. Emmerson, Fredericton, N.B. The Baptist Calendar, compiled by Mr. E. O. White, of Toronto, is full of facts and figures, connected with the rise and progress of the Baptist denomination in Canada. It is an appropriate and valuable souvenir of the "First National Baptist Convention."

H. R. Emmerson  
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It is Highly Important that Every Family Keep a Supply of RADWAY'S READY RELIEF

Always in the house. Its use will prove beneficial on all occasions of pain or sickness. There is nothing in the world that will stop pain or correct the progress of disease as quick as the Ready Relief.

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

### A CURE FOR ALL

### Summer Complaints

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

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

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and all other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF.

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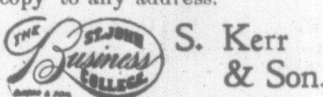
Always Reliable. Purely Vegetable. Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. Radway's Pills for the cure of all disorders of the stomach, bowels, kidneys, bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles and all disorders of the liver. Price 35c. per box. Sold by druggists or sent by mail. Send to DR. RADWAY & CO., 55 Elm street, New York, for book of advice.

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## New Real Estate Agency in Berwick, N. S.

The subscriber has opened an office for the sale and purchase of Real Estate in all its branches. This being the centre of the great fruit growing industry, some very fine orchards can be purchased at reasonable prices by any one wishing to make a change. A list of farms is now being made ready. Reliable information promptly furnished on application. References: any respectable inhabitant of the village where I have resided for the last twenty years. Agent for the Caledonian Insurance Company of Scotland, also the New York Life. J. ANDREWS, Berwick, N. S., August 15.

# Frost & Wood Plows



Our NEW NO 21 is modeled on the same lines as that favorite general purpose plow, the ever popular FROST & WOOD No. 6, but in some respects is calculated to meet with ever greater approval. Being somewhat higher in the mould-board and having rather more room under the beam, it will turn a heavier furrow and is better adapted for breaking up new land. The increased length and depth of the sole is also a good feature, adding materially to the length of service of the landside, and thus effecting economy in the cost of repairs.

For Sale by all Frost & Wood Agents

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


FACTORY :

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BRANCHES :

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



**HOOD'S PILLS**

Removes the torpid liver, and cures biliousness, sick headache, jaundice, nausea, indigestion, etc. They are invaluable to prevent a cold or break up a fever. Mild, gentle, certain, they are worthy your confidence. Purely vegetable, they can be taken by children or delicate women. Price, 25c. at all medicine dealers or by mail of C. I. Hood & Co., Lowell, Mass.

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

USE THE RELIABLE  
**GRANGER  
Condition Powder**

THE BAIRD COMPANY, Limited, Proprietors.

**When Travelling**

Always take with you a bottle of Dr. Fowler's Extract of Wild Strawberry.



The change of food and water to which those who travel are subject, often produces an attack of diarrhoea, which is as unpleasant and discomforting as it may be dangerous.

A bottle of Dr. Fowler's Extract of Wild Strawberry in your grip is a guarantee of safety. On the first indication of Cramps, Colic, Diarrhoea or Dysentery, a few doses will promptly check the further advance of these diseases.

As Dr. Fowler's Extract of Wild Strawberry is being widely and shamelessly imitated, your safety lies in seeing that the full name is on every bottle you buy.

**INDIGESTION  
CAN BE CURED.**

An Open Letter from a Prominent Clergyman.

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

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

**Invigorating Syrup.**

During the fall and winter of '96 and '97 I was greatly distressed with indigestion. I tried several remedies, each of which gave me no relief. I was advised to try your Invigorating Syrup, which I readily did, and have felt grateful ever since to the one who gave such good advice. The very first dose helped me, and before half of the first bottle was used I was completely cured. Have not been troubled with the disease since. I have taken occasion to recommend your medicine publicly upon several occasions, and heartily do so now. You are at liberty to use this in any way you please.

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

Sold Everywhere at 50 Cents per Bottle.

**CANADIAN PACIFIC RY.**

**SHORT LINE TO QUEBEC**  
via MAGANTIC

Lv. St. John 5.15 p. m., daily, except Sunday.  
Ar. Quebec 9.50 a. m., daily, except Monday.  
IMPERIAL LIMITED—Ocean to ocean in 116 hours.

KNIGHTS OF PYTHIAS MEETING.—  
Detroit, Mich., August 27 to 31. One fare for round trip.

SUMMER TOURS 1900.—Send for booklet. Shall be glad to quote rates for special tours on application to

A. J. HEATH, D. P. A., C. P. R.,  
St. John, N. B., or  
W. H. C. MacKAY, C. P. A., C. P. R.,  
St. John, N. B.

**Summer Sandwiches**

Sandwiches are now served as a fashionable dish at teas and luncheons. From a simple layer of meat and bread, such as Lord Sandwich devised, it is said, to save time at the gaming table, the sandwich has become a dish of myriad form. Almost every variety of meat or vegetable, dressed with every variety of salad dressing, or without dressing of any kind is used for sandwiches. Nuts have been recently used in this way. A cheap nut sandwich is made of the despised peanut, which is minced fine and spread between the most delicately thin slices of home made bread, freed of its crust and delicately buttered. English walnuts and pecan nuts may be used in the same way. The pecan nut sandwich is especially nice. These sandwiches should not be reserved for festive occasions, but should be used on the everyday table. They are especially nice served for the summer supper. Peanuts are known to be quite nutritious, and is is therefore much better to have them take the place of meat than the cold slices of vegetables dressed in mayonnaise and served in the same way.

A lettuce salad dressed in mayonnaise is one of the best of these supper sandwiches. Select very crisp, bleached leaves of lettuce. Dip them in a well made, well flavored mayonnaise dressing. Lay these leaves between thin slices of home made bread, cut delicately thin.

Home made bread made with "perpetual" yeast is an especially delicious moist bread, which is admirably adapted to sandwiches which require a firm but tender, moist bread. The potato water used in "perpetual" yeast seems to give the same moist texture that old fashioned potato bread raised with a sponge had. It is the cheapest as well as the best bread. For sandwiches use it when it is about a day old.

Mince of chicken dressed with mayonnaise also make an excellent summer sandwich. So do sandwiches which may be heated a little and served as anchovy toast. Any cold, delicate meat sliced in very thin slices and seasoned with salt, pepper and a little piquant cold dressing of any kind may be used in this way. There is room for considerable agreeable surprise in the changes and various seasoning which may be devised in this dish.

**We Should Stick to Simple Food.**

"There was in the old days far less wear and tear upon the nerves and under such conditions, digestion was more completely performed," writes Mrs. S. T. Rorer of "Why I am opposed to pies," in the "Ladies' Home Journal." "The mothers of to-day must look more carefully to the building of their bodies and brains than their mothers and grandmothers did. Indeed, at the pace at which we Americans are going we use our brains at full speed nearly all the time. What man can build brain and brawn on pies, layer cakes or preserves, or any other mass of material which from its very complexity requires labor and time for digestion, drawing the blood from the brain to the stomach during his working hours? Observe those who eat their complex foods carelessly and hastily, and you will see at a glance the conditions that necessitate a complete rest every now and then, or an early nervous breakdown. In my close observation in the last twenty years I find very few people in our common struggle for existence who can for any length of time eat carelessly of complex foods. At forty or fifty a man may perhaps have accumulated wealth, but not health; and of what earthly use is the first without the second? Many persons in the generation gone before have eaten pies at least once a day, but they have not had meat three times a day; nor have they rushed at our pace. They gave more time to the digestion of the pie. People who recommend these rich foods rarely know anything of their complex conditions, and still less of the complexity of digestion."

**The Home**

**How to Preserve Eggs.**

In Germany twenty methods of preserving eggs have been tested; the three which proved most effective were coating the eggs with vaseline, preserving them in lime water, and preserving them in water glass. The conclusion was reached that the last is preferable, because varnishing the eggs with vaseline takes considerable time, and treating them with lime water is liable to give them a disagreeable odor. There is one drawback to the water glass method of preservation,—the shell easily bursts in boiling water. This may be avoided by piercing the shell with a strong needle.

The North Dakota experiment station has been making tests with the water glass method of preservation, and has found that a ten per cent. solution of water glass preserves eggs so effectually that "at the end of three and a half months, eggs that were packed the first of August appeared perfectly fresh. In most packed eggs, after a little time, the yolk settles to one side, and the egg is then inferior in quality. In these eggs preserved in water glass the yolk retains its normal position, and in taste they were not to be distinguished from fresh, unpacked store eggs." Water glass is a very cheap product, that usually can be produced at about fifty cents a gallon, and one gallon will make enough solution to preserve fifty dozen eggs; so the cost of the material will not interfere with its use. Water glass is sodium and potassium silicate, sodium silicate being usually the cheaper.

**The Best of Advice.**

TO THOSE WHO FEEL SICK, WEAK OR DEPRESSED.

Miss Belle Cohoon, of White Rock Mills, N. S., Tells How She Regained Health and Advises Others to Follow Her Example.

From the Acadian, Wolfville, N. S.

At the White Rock Mills, within sound of the noisy swish of the Gaspereau river, is a pretty little cottage.

In this cottage there dwells with her parents Miss Belle Cohoon, a very bright and attractive young lady, who takes a lively interest in all the church and society work of the little village. A short time ago an Acadian representative called upon Miss Cohoon for the purpose of ascertaining her opinion of Dr. Williams' Pink Pills—which remedy he had been informed she had been using. He was very cordially received and found Miss Cohoon and her mother most enthusiastic and ardent friends of this great Canadian remedy which is now so universally used throughout the world. We give below in essentially her own words Miss Cohoon's story:

"Three years ago this spring my health was very much run down. I had not been feeling well for some time and when spring opened up and the weather became warmer my condition became worse. The least exertion exhausted me and was followed by an awful feeling of weakness and a rapid palpitation of the heart. I seemed to loose my ambition, and a feeling of languor and sluggishness took its place. My appetite failed me and my sleep at night was disturbed and restless. In fact I was in a very sorry condition. I suffered in this way for some time. Then I began the use of Dr. Williams' Pink Pills and they soon began to work a change for the better. My strength and spirits improved wonderfully, and the old feeling of tiredness began to leave me. My appetite returned and my weight increased steadily. By the time I had used less than half a dozen boxes I felt stronger than I had been for years. Since that time whenever I feel the need of a medicine a prompt use of Dr. Williams' Pink Pills have always brought me speedy relief, and in future when ailing I shall never use a ything but these pills, and strongly advise others to follow my example."

Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have been cured after all other remedies have failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade mark "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.

**The Egg Harvest**



is now. Hens will keep in best condition, assimilate most egg-making food, and lay most eggs while eggs are high if you feed them


**SHERIDAN'S  
Condition Powder**

One pack 25c. Large 2-lb. can \$1.25; six 25c. prepaid.

Full particulars follow to feed for Eggs, and a sample best quality paper, free.

I. S. JOHNSON & CO.  
Boston, Mass.

**A \$1.00 Cyclometer for 48c.**



Those who know say that the Burdeck is the Best. It is waterproof and dust-proof, weighs 1 oz. and is handsomely Nickel plated. Can't be beat for accuracy, simplicity, durability and workmanship. Sample sent to any address for 48 cents. Agents wanted. Address—  
EASTERN SUPPLY CO., Dept. M.  
Box 99, Halifax, N. S.



**MILBURN'S  
HEART  
AND  
NERVE PILLS**

FOR  
WEAK  
PEOPLE

These pills are a specific for all diseases arising from disordered nerves, weak heart or watery blood. They cure palpitation, dizziness, smothering, faint and weak spells, shortness of breath, swelling of feet and ankles, nervousness, sleeplessness, anaemia, hysteria, St. Vitus' dance, partial paralysis, brain fog, female complaints, general debility, and lack of vitality. Price 50c. a box.

**Colonial Book Store**

Send to me for your SUNDAY SCHOOL QUARTERLIES and SUPPLIES at Publishers' Prices.

Peloubets Notes I have a beautiful Bible, Teacher's edition, with new illustrations, size 5x7, for 1900, \$1.00. only \$1.50.

Arnold's Notes on the S. S. Lessons, 60c. Send for Catalogues for Sunday School Libraries. I am offering special discounts.

Class Books, Supt. Records, Envelopes.

**T. H. HALL,**  
Cor. King and Germain Sts.  
St. John, N. B.

**Dr. J. Woodbury's  
Horse Liniment,  
FOR MAN OR BEAST  
HAS NO EQUAL**

As an internal and external remedy.

We, the undersigned, have used the above named LINIMENT for COUGHS, LAMENESS, etc., in the human subject as well as for the Horse, with the very best results, and highly recommend it as the best medicine for Horses on the market, and equally as good for man when taken in proper quantities:

W. A. Randall, M. D., Yarmouth.  
Wm. H. Turner,  
Charles I. Kent,  
Jos. P. E. W. Swan, ex-Mayor,  
R. E. Peppers, Lawrence town.  
Manufactured at Yarmouth, N. S., by

**Fred L. Shaffner,**  
Proprietor.

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### The Sunday School

#### BIBLE LESSON

Abridged from Peloubet's Notes.

Third Quarter.

REVIEW.

Lesson XIV. September 30.

GOLDEN TEXT.

Be ye doers of the word, and not hearers only, deceiving your own selves.—Jas. 1: 22.

GENERAL REVIEW.

1. There should be a brief review of the life of Christ from the beginning up to the close of the third year of his ministry. The charts will help to select the salient points, which should be repeated frequently. The map also will aid the memory and impress the facts.

2. This quarter's lessons extend over a period of about eight months, from April to December, A. D. 29. They all belong to the third year of the ministry of Jesus, the year of development, a large part of the teachings being the enforcement and enlargement of those that had been uttered to some extent before.

The chart numbers extend from 56 to 85. 3. As to places, the events belong to the last part of the Galilean ministry and the earlier part of the Perea ministry, with excursions east to Decapolis, north to Caesarea Philippi, and west to the region of Tyre and Sidon.

FIRESIDE TRAVELS WITH JESUS.

We look at the life of Christ from another point of view, and it gains reality and vividness if we trace out the movements of Jesus upon the map. Like the Greek scholar in "Tom Brown at Oxford," who traced on a map by means of colored pins the famous retreat of the ten thousand under Xenophon, we may trace in the same way the journeys of Jesus referred to in the lessons for this quarter. At each place we may call for a brief description of

the town, and for the chief events which cluster around it, but especially those connected with the life of Christ. If we have a large map we may use pins with flyers on them marking the name of each place as we come to it.

The travels will be much more interesting if we can show pictures of the places, and, wherever possible, of the events themselves as represented by great artists. The stereopticon is a great aid for a general review and can easily be used during the Sunday School session. For class reviews half-tone pictures, or photographs, or stereoscopic pictures can be used with advantage.

Miss Ellen Hurl, author of a capital volume on "The Life of Our Lord in Art," advocating the greater use of pictures in the Sunday School says: "A successful teacher of a large Bible class in one of our churches, wishing to provide something unusually instructive for Review Sunday, chose this plan: She procured a large number of photographs descriptive of the life of our Lord, placed them upon the walls and upon easels in the class room, until she had the whole story told in pictures. During the session no word from her was necessary, except a few simple explanations, while the pupils passed in silence from one picture to another, taking in its beauty and its lesson at the same time. 'It was the most impressive service I ever attended,' said one who was there, and the whole class echoed the same sentiment as they slowly left the church."

In this quarter we sail from the plain near Bethsaida to Gennesaret, thence to Capernaum, then across Galilee almost to the Mediterranean in the country of Tyre and Sidon, return via a roundabout way north of the Sea of Galilee to Decapolis and back over the sea to Capernaum, thence to Bethsaida, to Caesarea Philippi, to Mt. Hermon, return to Capernaum, thence to Jerusalem at the Feast of Tabernacles, return to Capernaum, then southerly across the Jordan into Perea.

#### REVIEW BY PERSONS.

Peter.	Twelve disciples.	Pharisees.
James.	Seventy disciples.	Priest.
John.	Gentile woman.	Levite.
Moses.	Samaritan.	Lawyer.
Elijah.	Blind man.	Rich man.
Watchers.	Shepherd.	Servants.

#### PICTURE LESSON AND OBJECT LESSON REVIEW.

A storm at sea.	A demoniac.	The two debtors.
A ship.	A sad outlook.	A blind man.
A strange experience.	A marvelous scene	A good shepherd.
A desert.	on a mountain.	Seventy missionaries.
A wonderful meal.	Heavenly visitors.	A robbery.
A sermon.	A lesson from children.	A rich fool.
		The watchers.

#### REVIEW BY GREAT DOCTRINES AND DUTIES.

Faith.	What Jesus is to man.	Jesus a shepherd.
Forgiveness.	The power of Jesus.	Jesus a door.
Atonement.	The light of the world.	Jesus the bread of life.
Eternal life.	The true nature of Jesus.	Jesus a helper.

Seeking first the kingdom of heaven.  
Watching faithfully.  
The childlike spirit.  
The missionary spirit.  
The spirit of kindness.

#### TRAINED NURSE.

##### Remarks about Nourishing Food.

"A physician's wife, Mrs. Dr. Landon, gave me a packet of Grape-Nuts about a year ago, with the remark that she was sure I would find the food very beneficial, both for my own use and for my patients, I was particularly attracted to the food, as at that time the weather was very hot and I appreciated the fact that the Grape-Nuts required no cooking.

"The food was deliciously crisp, and most inviting to the appetite. After making use of it twice a day for three or four weeks, I discovered that it was a most wonderful invigorator. I used to suffer greatly from exhaustion, headaches and depression of spirits. My work had been very trying at times and indigestion had set in.

"Now I am always well and ready for any amount of work, have an abundance of active energy and cheerfulness and mental poise. I have proved to my entire satisfaction that this change has been brought about by Grape-Nuts food.

"The fact that it is predigested is a very desirable feature. I have had many remarkable results in feeding Grape Nuts to my patients, and I cannot speak too highly of the food. My friends constantly comment on the change in my appearance. I have gained nine pounds since beginning the use of this food." Eleanor Miller, Trained Medical and Surgical Nurse, 515 JEFF. ST., Bay City, Mich.

#### Nevers—For Boys.

Never make fun of old age; no matter how decrepit, or unfortunate, or evil it may be. God's hand rests lovingly on the aged head.

Never use intoxicating liquors as a beverage. You might never become a drunkard; but beer, wine and whiskey, will do you no good and may wreck your life. Better be on the safe side. Make your influence felt for sobriety.

Never make sport of one of those miserable creatures, a drunken man or woman. They are wrecks; but God alone knows the stress of the storms which drove them upon the breakers. Weep rather than laugh.

Never tell nor listen to the telling of filthy stories. Cleanliness in word and act is the sign manual of a true gentleman. You cannot handle filth without becoming fouled.

Never cheat nor be unfair in your play. Cheating is contemptible anywhere at any age. Your play should strengthen not weaken your character.

Never call anybody bad names, no matter what anybody calls you. You can not throw mud and keep your own hands clean.

Never be cruel. You have no right to hurt even a fly needlessly. Cruelty is the trait of a bully; kindness the mark of a gentleman.

Never lie. Even white lies leave black spots on the character. What is your opinion of a liar? Do you wish other people to have a like opinion of yourself?

Never make fun of a companion because of a misfortune he could not help.

Never hesitate to say no when asked to do a wrong thing. It will often require courage, the best kind of courage, moral courage; but say no so distinctly that no one can possibly understand that you mean yes.

Never quarrel. When your tongue gets unruly lock it in, if need be bite it. Never suffer it to advertise your bad temper.

Never make comrades of boys who are continually doing and saying evil things. A boy as well as a man is known by the company he keeps.

Never be unkind to your mother and father. When they are dead and you have children of your own, you will discover that even though you did your best, you were able to make only part payment of the debt you owed them. The balance you must pay over to your own children.

Never treat other boys' sisters better than you do your own.

Never fancy you know more when fifteen years old than your father and mother have learned in all the years of their lives. Wisdom is not given to babes.

Never lay aside your manners when you take off your fine clothes.

Never be rudely boisterous at home or elsewhere.

Never forget that God made you to be a joyous, loving, lovable, helpful being. Be one.—Independent.

#### Both Boys and Elephant Fooled.

Thirty years ago one of the famous elephants that travelled in this country was "Old Columbus." During one of his summer trips through Virginia he stopped at a certain town. In a neighboring town a boy familiarly called "Dave," and notorious for leadership in all kinds of mischievous tricks, determined to show off before the other boys at "Old Columbus's" expense, and invited several of his companions to go with him, says the Richmond Dispatch.

Having come to the elephant's stable, Dave gave him first candy, then cake, and finally cried, "Now, boys," and slipped a piece of tobacco in his proboscis, intending to get out of danger and enjoy "Old Columbus's" disgust and anger.

But before he could move Columbus seized him and whirled his upward through the opening overhead against the roof of the stable.

Unhurt by his unexpected "rise," Dave dropped on the haymow. The other boys below, supposing this to be the "trick" promised them, cried out in admiration: "Dave, Dave, do that again!"

Dave, comfortably seated out of harm's way, earnestly answered: "No, boys! I only do that trick once a day!"

#### The Danger of a Little Learnings.

A certain school teacher, whose sense of humor is developed to a remarkable degree, goes to the trouble, occasionally, of putting down for her own use some of the funniest answers which she finds in her examination papers. By especial favor, says a writer in the Syracuse Post, I have been allowed to use a few of the answers which she made note of. Here they are:

"The stomach is the most diluted portion of the elementary canal."  
"Hygiene is all that you can tell about that which is asked."

"The doctrine of evolution began with the beginning of life, and grew higher and higher, until it regenerated it to a monkey. This process was slow—so slow that neither the monkey nor the man knew anything about it."

"A germ is a name applied to a particular particle, tiny subaerterial organism, which, when demonstrated, causes disease."

"A germ is a tiny insect or bug something found in diseases or organs; that is why diseases are contagious. It is so small that it can be seen only with a telescope. Then it appears like the head of a pin, but it goes floating around into the atmosphere."

"Habeas corpus means that you may have the head, and I will take the rest of the body."

#### Cigarettes.

Suppose a boy has a lot of cigarettes, and smokes a few of them every day. Is there any injury in this? I can tell you, for I have had such boys for patients. Such smoking, even in so-called moderation (as if there were any such thing as moderation in stimulants for the young!), will do three things for him.

1. It will run his pulse up to one hundred or more per minute.

2. It will reduce his weight below the healthy standard.

3. It will reduce his strength and general vitality, as will appear in his pale complexion and diminished appetite. . . . Cigarette smoking is one of the worst physically that a boy can form. It injures the heart and digestion, and it tends to check the growth. It gives a lad false and silly notions, and it does not bring him into good company.—Harper's Young People.

New mown hay is sweet smelling and a source of honest profit, but pneumonia from a cough is neither pleasant nor profitable, so insure with 25c. with a bottle of Adamson's Botanic Cough Balsam. 25c. all Druggists.

# ROYAL

## Absolutely Pure BAKING-POWDER

No inferior or impure ingredients are used in Royal for the purpose of cheapening its cost; only the most highly refined and healthful.

Royal Baking Powder imparts that peculiar sweetness, flavor and delicacy noticed in the finest cake, biscuit, rolls, etc., which expert pastry cooks declare is unobtainable by the use of any other leavening agent.

Alum is used in making cheap baking powders. If you want to know the effect of alum upon the tender linings of the stomach, touch a piece to your tongue. You can raise blisters with alum baking powder, but at what a cost to health!

DANIEL & ROBERTSON.

ST. JOHN, TUESDAY, September 18th.

From the Churches.

Denominational Funds.

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

FIRST CHURCH, HALIFAX.—On Sunday evening, the 9th inst., the pastor baptized a young brother, a grandson of the Hon. Dr. Parker, and the son of Mr. W. F. Parker.

VANCOUVER.—Rev. Roland D. Grant of Waterloo, N. H., has accepted the call to the pastorate of the First Baptist church, Vancouver, and is expected to take charge of the work by Oct. 1st.

GERMAIN STREET, ST. JOHN.—Pastor Gates reports his people getting back from "Summer Wanderings" and settling down once more at home. The congregations at the prayer and preaching services, as also the Sunday School, are being enlarged to something like a normal condition and the outlook begins to be more hopeful. One was baptized a week ago and "we are praying for an ingathering."

NORTH CHURCH, HALIFAX.—The Sunday evening following Convention it was my privilege to baptize two believers. Others are waiting to unite with us by letter and baptism. As a direct result of the Convention meetings, two wandering ones of our congregation were reclaimed. We are expecting to see still greater results. A strong impulse has been given the Baptist cause in this city. Z. L. WASH.

FLORENCEVILLE, N. B.—Have spent the last two weeks in Windsor, Car. Co., laboring with Bro. Dakin, who has occupied Aberdeen and the above station since June; our work has been blest. On the 9th inst. we had the privilege of baptizing six young people, adding them to the little church. Others will probably come if the work can be carried on. Bro. D. will be leaving the field for school about the 20th inst., then all those stations occupied by him will be vacant.

A. H. HAYWARD.

CLAYTON, N. C.—During August we held special meetings nearly three weeks. I have baptized thirteen and expect others. The weather was very hot, and one of the hottest political campaigns in the history of the State had just closed. On account of the drought and the premature ripening of the crops, multitudes had to be busy "pulling fodder" and picking cotton who would have been at the meetings. This church gave me a unanimous call for an indefinite period instead of the yearly call, but it is not likely that I shall remain. Sepr. 10th, 1900. JOHN LEWIS.

SYDNEY.—Rev. D. A. Steele has spent two weeks supplying the church in Sydney in the absence of Pastor Vincent. The congregations are large and the prospects good for a steady growth. Words fail to picture the great material advance of the town. Whole streets of houses are being built; the steel works are on a magnificent scale; the various religious bodies are awakening to the opportunity, and the Baptists are determined not to be behind-hand. Our readers will expect to hear from Sydney often.

BROOKLYN, QUEBENS COUNTY, N. S.—Our social meetings are largely attended and full of interest. Conversions are occurring from week to week and the church is exceedingly hopeful. We have just lost one of our most valued members, Mrs. Henry Gardner. Her death is generally lamented as she was a most amiable Christian and zealous worker in the church. Her home was always open to the pastor's entertainment and all Christian workers, while her life was a benediction to all who knew her. We mourn her departure yet rejoice in her exaltation. H. S. SHAW.

NORTH SYDNEY.—After a very trying experience in parting from a united people who were unwilling to have us leave them, being led of the Spirit, we are now with the Calvary church where already the brethren are making us feel at home. The prospects are encouraging and we are hopeful of a large blessing. The Sabbath before leaving Bridgetown (2nd,) we had the pleasure of baptizing three who had given themselves to Christ. We left in the midst of unfinished work, quite a number are almost persuaded, and under the direction of the right man will soon be led to follow Christ. The man who goes to

Bridgetown will find a united and loyal church and a most enjoyable pastorate. Our prayer is that God's man may soon be sent to them. More from North Sydney as soon as we get "settled."

F. M. YOUNG.

BEAVER BROOK.—It was my privilege to spend the first week of September with this section of the Brookfield group of churches. Previous to my visit in response to an urgent invitation, Samuel MacDougall, a young student from Brown University, who is spending his vacation in the Provinces, had been laboring here for a week. It very soon became manifest that the field was "white unto harvest." Clear evidence was given of the Spirit's presence, and during the first week ten had definitely decided for Christ. During the following week fourteen more were added to the number. These included some of the brightest cases I have ever known. It was a glorious work of grace. Many homes in the community were made glad. Several are awaiting baptism. May there be a similar manifestation of God's saving power in all the churches.

M. A. MACLEAN.

SALISBURY, N. B.—The Father Crandall Memorial.—The Baptists of Salisbury village are about celebrating the centennial of their church organization. One hundred years ago Father Joseph Crandall came from Nova Scotia and began preaching to the settlers along the banks of the Petitcodiac River. Soon there was a great turning unto the Lord, and in the year 1800 the 1st Salisbury Baptist church was organized. At first the church worshipped in a log house, then a frame house was built, which served their needs for some time. About forty-five or fifty years ago the present house of worship was built. Now the time has come when the church must have another house. So we have decided to build a house adequate to our needs to be known as the "Father Crandall Memorial." We have the foundation finished and the house is now being framed. It will cost when completed about twenty-five hundred or three thousand dollars. The church in the village is only small, and many of the members are poor, but they have responded nobly, giving beyond the point of self-sacrifice. But even after all have given beyond their ability to give we need a large sum yet to complete it clear of debt. We believe that a memorial to Father Joseph Crandall should not be, cannot be a local work, but a work of the whole denomination, because all our churches through him have been blessed. We wish to bring this matter before the denomination through the MESSENGER AND VISITOR to ask your help brethren and sisters in the erection of a Memorial to the man who labored much in the Lord and who to-day outside of his relatives is almost forgotten by the denomination which he served so faithfully and so well. All contributions may be sent to J. M. Crandall, Salisbury, N. B., or to the undersigned. J. E. TINER.

Salisbury, N. B., Sept. 14th.

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Delivered from Enemies.

It will be of interest to the friends of Rev. Fred J. Bradshaw, of Kiating, Western China, to learn that I have this week received a letter from him describing the imminent peril in which he was placed, and how the Lord delivered him out of the hands of his enemies.

We also have a despatch from Shanghai received today, announcing the safe arrival of the missionaries from Western China. The missionaries from Western China are as follows:

- Yachau:—Rev. W. M. Upcraft and wife, Breton Corlies, M. D.
- Kiating:—Rev. F. J. Bradshaw, Mr. H. J. Openshaw and wife.
- Saichanfu:—Rev. C. H. Finch, M. D., and wife, Rev. C. A. Salquirt and wife.

W. B. BRADSHAW.

Hiawatha, Kansas, Sept. 8.

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Personal.

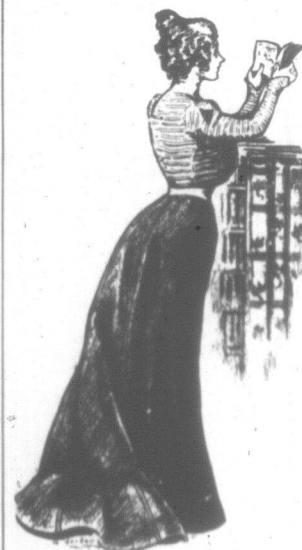
Rev. Geo. Howard of Keswick, dropped in to see us on Friday last. We were glad to see him looking well and apparently none the worse for his many years of hard service in the good cause.

Rev. J. H. Parshley of Moncton, was in St. John on Monday on his way to Wolfville, where he will spend a short time. He reports an encouraging condition of matters in connection with his church work.

Rev. A. H. Lavers of St. George, was in St. John last week in connection with the work of the F. M. Board. His fractured wrist, we are pleased to report, is progressing favorably toward recovery.

Selecting the New Fall Dress Cloths.

Write for Samples



Everyone likes to have a large variety to choose from—we've got the variety—we've got the range of prices, too. It's really astonishing what cloth values we can show this season—the goods are so much wider and heavier for the price than ever before.

Smooth Cloth, Dressy Makes

- 52 inch "Pirle" beaver suitings (6 colors) 90c. yard
- 48 inch "Suffolk" cosset cloth (4 colors) \$1.10 yard
- 46 inch "Royal" Venetian (5 colors) \$1.25 yard
- 51 inch Kersey suitings (6 colors) 63c. yard

Rough Faced and Frieze Cloths For Walking Skirts and Suits.

- 56 inch Heavy Frieze (5 colors) \$1 yard
- 56 inch Mottled Cheviot (5 colors) \$1.10 yard
- 56 inch Check Suitings 90c. yard.
- 48 inch Homespun Imperial 68c. yard.
- 46 inch "Royal" Wale Cheviot 85c. yard.

Samples sent by mail on request.



Ladies' Dress Skirts Ready-Made

If all women knew how much easier and cheaper it was to get a really good fitting and good quality of skirt made-up and ready to put on, the manufacturers wouldn't be able to meet the demand. As it is, the sale of ready-made skirts seems to be doubling every year. Have a look at these:

- Rainy-day or Walking Skirts, made of heavy cloth without lining, \$5.50, \$7.50
- Fine Black Satin Cloth Skirts, 4.75
- Navy or Black Coating Serge Skirts, 3.75
- Fine Black Brocade Mohair Skirts, 3.75
- Black Brilliantine Skirts, \$2.98, 3.50

Daniel & Robertson,

London House Retail.

St. John, N. B.

Sept

WAGNE Falkland Locke, Br Starrett, napolis Co

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MARRIAGES.

WAGNER-STARRETT.—At Willow Farm, Falkland Ridge, Sept. 6th, by Rev. E. E. Locke, Emmerson E. Wagner to Clara V. Starratt, both of Falkland Ridge, Annapolis Co., N. S.

SNIDER-BREERS.—At Marysville, N. B., Sept. 12th, by Rev. H. B. Sloat, Wm. H. Snider to Annie B. Beers.

NICKERSON-GILLIE.—At Goldboro, Sept. 7, by Rev. W. J. Rutledge, Banford Nickerson and Celia Gillie, both of New Harbor, Guysboro county, N. S.

POLRY-BOONE.—At Goshen, Albert Co., N. B., Sept. 9, by Pastor H. H. Saunders, Frederick Polry of Goshen and Jessie Boone of St Johns, Newfoundland.

BELYEA-CLEVELAND.—At the Baptist church at Albert, Albert county, N. B., Sept. 12th, by Rev. F. D. Davidson, W. H. Belyea of Newcastle, N. B. and Addie, eldest daughter of the late Edward Cleveland of Albert, N. B.

KILPATRICK-DEWARE.—At the residence of C. L. Smith, post-master of Woodstock, N. B., Sept. 12th, by Rev. A. H. Hayward, Joseph Augustus Kilpatrick, merchant of East Florenceville, N. B., to Jennie Deware of Cambridge, Queens Co.

SMITH-BOYLE.—At Anagnage, Sept. 12, by Rev. W. Camp, Roy E. Smith, General Sec'y. of Y. M. C. A. of Bar Harbor, Maine, to Kate L., daughter of Deacon Boyle of Anagnage.

SMITH-TITUS.—At the residence of the bride's parents, on the 12th inst., by Rev. G. O. Gates, Norman S. Smith of St. John and Alice L., youngest daughter of James Titus, Esq., of Titusville, Kings county, N. B.

BISHOP-YOUNG.—At Charlottetown, P. E. I., Sept. 12th, by Rev. G. P. Raymond, Archibald G. Bishop of Hopewell Cape, N. B., to Mary A. Young, of Jeddore, Halifax Co., N. S.

DEATHS.

PATTERSON.—At Five Islands, Sept. 6, Alexander Patterson of St. John, N. B., aged 73 years and 5 months.

STAIRS.—At Temperance Vale, Sept. 12th, infant son of Mr. and Mrs. Robert Stairs, aged 8 days.

OGILVIE.—At Little River, Halifax Co., N. S., on the 3rd inst., Earl, youngest child of George and Cassie Ogilvie, in the 8th year of his age.

CORY.—At Temperance Vale, York Co., Sept. 6th, of consumption, Mrs Gardner Cory, aged 66 years, wife of Deacon Gardner Cory. She was a great sufferer especially during the past three or four months, but bore it all patiently without a murmur looking forward to that glorious rest that she felt was in store for us.

RUDOLPH.—James Harvey Rudolph, master mariner, of Canso, died at the Marine Hospital, Port Hawkesbury, C. B., of typhoid fever, Sept 1st, aged 42. Captain Rudolph was born in Shelburne county and subsequently removed to Canso where he married Annie, daughter of Mr. John A. Williams, whom he leaves with five children. He was a kind husband and father and will be greatly missed in the family circle. May the God of the widow and fatherless strengthen and guide.

BAILEY.—At Fredericton, N. B., July 5th, Gideon Bailey, in the forty-eighth year of his age. Brother Bailey had been suffering from what appeared a mild type of typhoid fever, when an unexpected development of the disease quenched his life in a moment. He came of a worthy family, his father being the late Abram Bailey, one of the Baptist stalwarts of the Grand Lake region. Converted and baptized at the early age of ten years, he adorned his profession by a godly life. Until 1888 brother Bailey gave his interest and influence to the home church at Newcastle, Grand Lake, after which he removed to Little River, where he became, along with his brother Henry, a tower of strength to that struggling cause. They were charter members of that church and it was largely through their efforts that the

house of worship there was built and paid for. About three years ago brother Bailey and his family removed to Fredericton, where he won the esteem of all who knew him by his worthy life. He took a deep interest in young men and many of our younger ministers will remember with thankfulness the kindnesses they received from him and his wife, and the ever ready welcome of their hospitable home. Brother Bailey leaves a widow and two sons who cherish in their grief the consolations of the Gospel. Three brothers and two sisters also survive him.

Premier Marchand of Quebec is reported still improving. He rested easily Thursday, and his physicians are now more hopeful.

Thanks.

Allow me through the MESSENGER AND VISITOR to thank the brethren and sisters of the Associations and Woman's Aid Societies and likewise the many friends who have written us personally for their kind words of sympathy. I was not aware I had so many friends until in the providence of God we were called to pass under rod. My address in future will be Truro, Colchester county. J. WILLIAMS.

Truro.

SUSSEX, N. B.—Work encouraging. Two members of my congregation are putting repairs on the parsonage which will cost in the neighborhood of \$1000. Mr. George H. White and Mr. C. T. White who are paying for this work have shown great liberality towards our work here. They are deeply interested in the welfare of the church and are ever ready to respond when help is needed. May God richly bless them. Last night I baptized two young ladies into the fellowship of our church. W. CAMP.

Notice of Sale.

To the Heirs, Executors and Administrators of Samuel Mallory, late of the Parish of Rimonde, in the City and County of Saint John, and Province of New Brunswick, Farmer, deceased, and to Maria E., his wife, and to all others whom it doth, can or may concern:

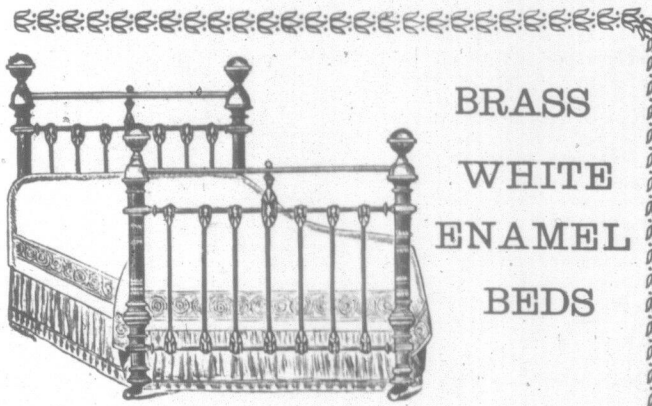
Take notice that there will be sold by Public Auction, at Chubb's Corner (so called) in the City of Saint John in the City and County of Saint John and Province aforesaid, on Saturday, the Twelfth day of October next, at twelve o'clock noon, All that certain lot, piece or parcel of land situate, lying and being, partly in the Parish of Upham in the County of Kings, and partly in the Parish of Saint Martins, in the said City and County of Saint John, known and distinguished as lot number four (4) in the Grant under the Great Seal of the said Province to Archibald Rutledge, and others, containing two hundred acres more or less and bounded on the South and West by land owned by George Duncan, on the East by land owned by Andrew Rudolph, and known as the seventh Farm, and on the North by lands owned by Andrew S. Fowler, together with all and singular the buildings, improvements, privileges and appurtenances to the said premises belonging or in any wise appertaining.

The above sale will be made under and by virtue of a Power of Sale contained in a certain indenture of Mortgage made by the said Samuel Mallory and Maria E., his wife, of the one part, and the Foreign Mission Board of the Baptist Convention of the Maritime Provinces of the other part, dated the 24th day of April, A. D. 1892, and duly registered in the offices of the Registrars of Deeds in and for the Counties of Kings and the County of the City and County of Saint John, in book No. 4, pages 615, 616, 617 and 618, of Records the twenty-first day of June, A. D. 1892, and in book No. 43, pages 29, 30 and 31, of Records the seventh day of April, A. D. 1894, respectively, reference being thereunto had will more fully and at large appear, default having been made in the payment of the money secured by the said Indenture of Mortgage.

Dated the first day of August, A. D. 1900. The Foreign Mission Board of the Baptist Convention of the Maritime Provinces, Mortgagees.

AMON A. WILSON, Solicitor to Mortgage. J. W. MANNING, Secretary.

Lord Roberts has proclaimed martial law over the entire Transvaal Republic, now the Vaal River Colony.



BRASS WHITE ENAMEL BEDS

METAL BEDS

Are now coming into greater use than ever, as being most healthy on account of the cleanliness of the metal, and the most popular are those finished White Enamel with Brass Trimmings. We are now showing a great variety of new designs in White Enamel Beds at prices from \$4.75 to \$27.09. Also ALL BRASS BEDS at lowest prices.

Write for illustrations.

Manchester Robertson & Allison

Acadia College

WOLFVILLE, N. S.

THE new College year will begin WEDNESDAY, OCTOBER 3rd. Prescribed course during first two years, generous range of Electives in last two. Ten professors, all specialists in their respective departments. Standards high, work thorough.

Recently added to the curriculum a course in PEDAGOGY, conducted by REV. A. W. SAWYER, D. D., LL.D.

The College is avowedly Christian in its aims, where character is emphasized as of first importance, and Christian incentives and safeguards are studiously applied. Expenses light.

For calendar or further information apply to

T. TROTTER, D. D., President.

Salesmen Wanted

with ability and energy, to represent a leading Nursery firm in the Maritime Provinces. Position permanent and pleasant with good pay weekly. Stock of guaranteed quality and all transactions with both agent and customer conducted on strictly honourable lines. Agents with us now have worked same territory 20 years.

Also a good side line handled which greatly increases the income.

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until you have seen the catalogue issued by the Fredericton Business College, which will be sent free to any address on application.

Address:

W. J. OSBOHNE, York St., Fredericton, N. B.

Forward Movement

- W C Cross, \$12.50; Mrs M Armstrong, \$2; S Crandall, \$25; Rev W B Beanson, \$5; Harvey Young, \$1; Albert Levey, \$2; Gabriel Levey, \$1; Gasper Levey, \$2; Wm Levey, \$1; Jeremiah Levey, \$2; Zekiah Levey, \$5; Amos H Stevens, \$1; Alex Wilson, \$3; David Young, \$1; Jas Smith, \$2; Hiram Walker, \$5; Mrs C A Smith, \$2; Henry Mitchell, \$2.50; Chas Ernest, \$1; Wm B Andrews, \$2; J W Frail, \$2; John E Mader, \$3; J Starrt Marshall, \$1; Mrs Maude Johnston, \$12.50; Dr S B and Mrs Kemp-ton, \$100; Miss M E Humé, \$10; Miss Carrie Johnston, \$1; J Sherman Rogers, \$25; Geo W McNeill's estate, \$5; D R Ross, \$5; Mrs L H Burnaby, \$10; Mrs Amos Ordon, \$5; Isaac L Illsley, \$4; John Welsh, \$6.25; Annie B Pales, \$1.25; Mrs M A Bigelow, \$12.50; J A S Kierat-d, \$5.

We are thankful for the above, I will be glad to hear from others.

WM. E. HALL.

The Twelfth Year

of the Gordon Missionary Training School will open at the Clarendon Street Baptist church on Wednesday, October 10, 1900.

Students desiring admission will meet the Examining Committee at 10 a.m. in the vestry, entrance at the Montgomery Street door.

The courses of instruction will be along the same line as heretofore.

To those who have made inquiries concerning the school, and to all who apply, a prospectus, giving fuller particulars, will be sent in a few days.

President, REV. A. T. PIERSON, Brooklyn, New York. Supt., REV. JOHN A. McELWAIN, 194 Huntington Ave., Boston. Sec'y-Treas., MR. A. J. GORDON, 182 W. Broadway St., Boston.

Advertisement for Pain-Killer medicine, featuring an illustration of a woman and text: 'ALWAYS KEEP ON HAND Pain-Killer THERE IS NO KIND OF PAIN OR ACHE, INTERNAL OR EXTERNAL, THAT PAIN-KILLER WILL NOT RELIEVE. LOOK OUT FOR IMITATIONS AND SUBSTITUTES. THE GENUINE BOTTLE BEARS THE NAME, PERRY DAVIS & SON.'

Advertisement for Walter Baker & Co.'s Breakfast Cocoa, featuring an illustration of a woman and text: 'A PERFECT FOOD—as Wholesome as it is Delicious. Walter Baker & Co.'s Breakfast Cocoa. The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand. Dominion Medical Monthly. A copy of Miss Parloa's "Choice Receipts" will be mailed free upon application. WALTER BAKER & CO. Ltd. ESTABLISHED 1780. Branch House, 6 Hospital St., Montreal.'

00. 18th. large got range onish-show much price itings yard cloth yard yard ths to get ready mand. every 7.50 4.75 3.75 3.75 3.50

Care of the Body.

This is the advice of the late Prof. J. M. Coates: "Think deliberately of the house you live in, your body; make up your mind firmly not to abuse it, eat nothing that will hurt you, wear nothing that distorts or pains it; do not overload it with victuals, or drink or work; give yourself regular and abundant sleep; keep your body warmly clad. At the first sign of danger from the thousand enemies that surround you defend yourself. Do not take cold; guard yourself against it; if you feel the first symptoms give yourself heroic treatment; get into a fine glow of heat by exercise; take a vigorous walk or run, then guard against a sudden attack of perspiration. This is the only body you will have in this world. A large share of the pleasure and pain of life will come through the use of it. Study deeply and diligently the structure of it, and the pains and penalties that will surely follow a violation of every law of life or health."

The Chemistry of Faith.

He that gave us Christ hath given us all things with him. As it is true to say that Matthew left all to follow Christ, so it is true that he got all that can be wished by following him. It is the chemistry of faith (let me use that word) to turn all things into good and precious ore. It is Abraham's country in a strange land; Jacob's wages, when Lahan defrauded him; Moses' honor, when he refused to be the son-in-law of Pharaoh's daughter; Rahab's security, when all Jericho besides did perish; David's rescue, when there was but a step between him and death; the power of the apostles, to be able to cast out devils; Mary Magdalen's sweet ointment, to take away the ill savor of her sins. Plead, therefore, with the oratory of faith, and say, "Lord, I have no life but in thee; I have no joy but in thee, no salvation but in thee, but I have all these in thee, and how can my soul refuse to be comforted?" —Jeremy Taylor.

In Time of Trouble Say:

First—He brought me here—it is by his will I am in this strait place; in that will I rest. Next—He will here keep me in his love, and give me grace in this trial to behave as his child. Then—He will make the trial a blessing, teaching me the lessons he means me to learn, and working in me the grace he intends for me. Last—In his good time he can bring me out again, how and when he knows. Say—I am here (1) by God's appointment, (2) in God's keeping, (3) under his training, (4) for his time.—Andrew Murray.

Let us not fall into the error of letting our passions and carnal appetites ride in triumph, while our nobler powers walk in the dust. Grace must reign as a prince and make the members of the body instruments of righteousness. The Holy Spirit loves order, and he therefore sets our powers and faculties in due rank and place giving the highest room to those spiritual faculties which link us with the great King. Let us not disturb the divine arrangement, but ask for grace that we may keep under our body and bring it into subjection. We were not new created to allow our passions to rule over us, but that we, as kings, may reign in Christ Jesus over the triple kingdom of our spirit, soul and body, to the glory of God the Father.—C. H. Spurgeon.

FIT THE GROCER.

Wife Made the Suggestion. A grocer has excellent opportunity to know the effects of special foods on his customers. Mr. R. A. Lytle of 557 St. Clair St., Cleveland, Ohio, has a long list of customers that have been helped in health by leaving off coffee and using Postum Food Coffee. He says, regarding his own experience: "Two years ago I had been drinking coffee and must say that I was almost wrecked in my nerves. "Particularly in the morning I was so irritable and upset that I could hardly wait until the coffee was served, and then I had no appetite for breakfast and did not feel like attending to my store duties. "One day my wife suggested that inasmuch as I was selling so much Postum Food Coffee there must be some merit in it, and suggested that we try it. I took home a package and she prepared it according to directions. The result was a very happy one. My nervousness gradually disappeared and today my nerves are all right. I would advise everyone effected in any way with nervousness or stomach troubles, to leave off coffee and use Postum Food Coffee."

News Summary.

Rev. Geo. C. Lorimer, pastor of Tremont Temple, Boston, has refused an increase of \$1,000 a year to his salary recently offered by the church. He thinks his present salary of \$7,000 is large enough.

At Richibucto Monday James Mooney, of Buctouche, charged with stealing two hundred and fifty dollars from an old man named Richard, was sentenced by Judge Wells to three years in the penitentiary.

Dr. Leyds, interviewed in Amsterdam, affirmed that the South African war would not be affected by President Kruger's departure for Holland. He further says that as a last resource the Boers would probably trek into German Damaraland.

Lord Roberts reports from Machadodorp, under date of Wednesday, September 12, that General French was heavily engaged that day with the Boers in the hills west of Barberton, and that General Hutton had gone to General French's support.

The reported destruction of Seal Cove, Grand Manan, is without foundation. There has been a brush fire on the back of the island near Grand Harbor, but no buildings were burned. The fire was close to some houses, but rain extinguished the flames and the danger is now over.

Tides in the Petitcodiac river have been unusually high of late. Monday, the 10th, dykes were broken and the athletic grounds, near Winter's coal shed, Moncton, were inundated by two feet of water. The M. & B Railway track between the station and Lévisville for a distance of over half a mile was submerged.

The Republican voters in Maine elected their state ticket on Monday by a plurality over the Democratic candidates of over 33,000. The four Republican Congressmen were returned by large majorities. The state legislature will remain practically unchanged, all the senators (thirty-one) being Republicans, while 125 out of 151 representatives will also be of that faith, and assures the election of Wm. F. Fyre next winter as senator.

The business portion of the thriving manufacturing town of Paris, Ont., was almost wiped out by fire Thursday morning. The fire started just before one o'clock in Melrum's flour mill. The post office, custom house, Canadian Bank of Commerce, with incandescent electric light station, were the first to follow the mill, and thence the flames spread in all directions. The loss is estimated at \$350,000 with insurance about \$125,000.

At noon Sunday the damage by forest fires within a radius of fifty miles of Bangor was estimated at \$100,000, and since then the flames have made rapid progress through valuable timber. The greatest damage is being done by a fire that started several days ago in South Lagrange, and which had caused a loss of \$50,000 up to Friday night. In Costigan, near Oldtown, a loss of \$50,000 has been caused. In Bangor the air is thick with smoke, and embers fall in the streets. The woods in the territory which surround Ellsworth are afire in half a dozen localities.

The Fredericton Herald's Shogomoc correspondent writes, under date of Sept. 10th:

On Saturday last, while working in his back field, Mr. A. McNally was surprised to hear what seemed to be a young child's voice calling in distress from the woods near by. He started for the woods, calling at the same time to, as he supposed, the lost child. Getting an answer each time, all the time coming nearer, he soon reached the edge of the woods, which borders on the edge of a swamp, and started in to meet the lost one. Before he had advanced twenty rods he was frozen to the spot with terror to hear an unearthly scream as it seemed in the heavens above his head, and on looking up he beheld leaping from tree to tree an animal about the size of a fair-sized dog, only somewhat longer, with a yellow skin and a flat face something like a bob cat, only more savage and terrifying, with two great yellow eyes staring down at him as if with the setis faction of a devil. Mr. McNally, having left his fork where he had been at work, had nothing with which to defend himself, and had it not been for his presence of mind and nerve he would have surely been torn to pieces right there and then, for just at that moment the animal gathered itself for the leap, as it supposed on its victim, but it reckoned without its host. Just as the beast left the tree, Mr. McNally sprang to one side, and seizing a large pine knot, the only thing at hand, he made a jab at the animal's eyes, thinking to blind it, but missed, the knot going in the open mouth of the animal and choking it and while it was choking, Mr. McNally made for the field, expecting every minute to be pounced upon and torn to pieces. He made the field and seized his fork, determined to kill the beast if possible, but the animal did not follow. It being late the alarm was not given until Sunday morning, whereupon David Mason remarked that it was an Indian devil, and shouldered his rifle and started for the woods.

HOW ARE YOUR NERVES?

THEIR CONDITION DETERMINE THE STATE OF YOUR HEALTH.

Paine's Celery Compound is a Nerve Medicine and Nerve Food.

It Makes Sick People Well.

Too many people are ignorant of the fact that the nerves regulate the blood supply through the body. The condition of the nerves should therefore claim our best attention.

If the nerves are out of repair the result is, loss of sleep, irritability, depression of spirits and lassitude, all of which are the beginning of serious ailments and diseases.

Paine's Celery Compound is a nerve medicine and nerve food as well as a purifier of the blood. When used, it removes from the nerve centres all irritability and by supplying abundant nutrition to the nerve tissue secures healthy action throughout the nervous system.

When men and women are worried and overworked in the home, workshop, store or office, and find it hard to get sleep at night—when the used-up brain gets no time for repair, nothing so refreshes, strengthens and gives vigorous life as Paine's Celery Compound. It is the food for brain and nerves.

Paine's Celery Compound is the acknowledged chief of all medicines for the cure of diseases due to nervous weakness or to a foul condition of the blood. It is the one real remedy known to-day that never fails to benefit. Get Paine's Celery Compound and only "Paine's" if you would be well and strong.

New Methods in Medical Science

Wonderful Discoveries by a Famous Specialist who is Curing Thousands of

Consumption, La Grippe, Lung Debility, Bronchitis and all Pulmonary Diseases

FULL FREE TREATMENT.

Every sufferer from Diseases of the Throat and Lungs need despair, no longer—help is at hand.

No matter how many discouragements have been met with, the cure is swift, certain and permanent.

Each of the Three Preparations comprising the Slocum system of Treatment act together, until perfect health results.

Men, women and children are being cured in every Province by the famous new treatment, and medical notices are daily flocking to the Slocum standard.

You or your sick friends can have a FREE course of Treatment Simply write to THE T. A. SLOCUM CHEMICAL Co., Limited, 115 King St. West, Toronto, giving post office and express office address, and the fee in decline (The Slocum Cure) will be promptly sent.

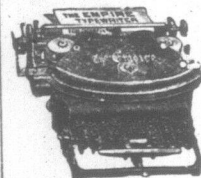
When writing for them always mention this paper.

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

Act NOW. Get rid of that stubborn cough; rid your system forever of the diseases which quickly lead to Consumption. Let no prejudice prolong further suffering when the trial treatment can be had for the mere asking.

DON'T DELAY.

The Empire Typewriter



Price \$60. Why pay \$120? It is equal to any machine in the market, and is superior to all in several important features.

Send for Catalog

H. C. TILLEY, General Agent 147 Canterbury Street, St. John, N.B.

Burdock Blood Bitters.

CURES SCROFULA.

Mrs. James Carr, Umfraville, Hastings Co., Ont., says: "My little boy, two and a half years old, was in a terrible condition and suffered a great deal from scrofulous sores. My husband bought a bottle of Burdock Blood Bitters for him and gave it to him, and by the time he had finished the second bottle there was not a sore to be seen. On account of this wonderful cure I can honestly recommend B.B.B. to all who suffer from any disease arising from bad blood."

CURES BOILS.

Mr. Oliver J. Murray, Charlottetown, P.E.I., writes as follows: "About six months ago I was troubled with painful boils, for which I could get nothing to cure me. As a last resort I tried Burdock Blood Bitters. One bottle completely rid me of boils, and my health was never better than at present."

WHISTON'S COMMERCIAL COLLEGE

and School of Shorthand and Typewriting will commence on Tuesday, September 4. Students desiring to take a course in Book-keeping, Shorthand and Typewriting, and kindred subjects, which are all thoroughly and successfully taught at this institution, will receive full information upon writing to or calling on the Principal, who will be in his office every day in August between 10 and 12 a. m. Send for free catalogue to S. E. Whiston, 95 Barrington Street, Halifax, N. S.

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Princess St. St. John Emergency Food

There is nothing equal to WOODILL'S GERMAN

When your friends come in unexpectedly and you wish Rolls Crusts or Cakes for Tea.

Equity Sale

There will be sold at Public Auction, at Chubb's Corner (so called), in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, on Saturday, the Third day of November next, at the hour of twelve o'clock, noon, pursuant to the directions of a Decreeal Order of the Supreme Court in Equity, made on Tuesday, the Twenty-first day of August, A. D. 1900, in a certain cause therein pending wherein John H. Allen is Plaintiff, and George F. Dunham and Matilda Frances Dunham, his wife, are Defendants, with the approbation of the undersigned Referee in Equity, the mortgaged premises described in said Decreeal Order as: All that certain lot, piece or parcel of land situate, lying and being on the north side of Peter's Wharf (so called), in Queen's Ward, in the City of Saint John, having a front of thirty-five feet on Peter's Wharf and extending northerly forty-three feet to the side line of land now or formerly owned by the Hendrick's Estate and butted and bounded as follows to wit: Beginning at the South West Angle of the lot sold by the late Charles I. Peters to one Thomas Nesbit, thence running North along the West side line of the Nesbit lot forty-three feet, or to the South side line of the land owned by the Hendrick's Estate, thence Westerly along the said Hendrick's Estate line thirty-five feet, thence South parallel with the West side of the Nesbit lot forty-three feet, thence East along Peter's Wharf and at right angles with the last mentioned line thirty-five feet to the place of beginning, making a lot thirty-five feet front and forty-three feet deep, together with all and singular the buildings, fence and improvements thereon, and the rights and appurtenances to the said lands and premises belonging or in any wise appertaining, and the reversion and reversions, remainder and remainders, rents, issues and profits thereof, and all the right, title, dower, right of dower, interest, property, claim and demand, whatever both in Law and in Equity or otherwise of them the said George F. Dunham and Matilda Frances Dunham into or out of or upon the said lands and premises thereby conveyed or intended so to be, and any and every part thereof. For terms of sale apply to the Plaintiff's Solicitor. Dated the 25th day of August, A. D. 1900. DANIEL MULLIN, Referee in Equity. AMON A. WILSON, Plaintiff's Solicitor.

The Farm.

Be Regular With Your Cow.

Habit in domestic animals is stronger than in man, because there is less of that thinking power that enables man to turn aside or to go higher. Cattle, horses or sheep are quick to take on habits and slow to throw them off. What is true of their outward actions is alike true of their internal functions. Feed a cow twice a day, at 6 a. m. and 6 p. m., for a year, and as regular as a clock she will start home to her stall in time to begin eating to the minute. Milk her with regularity, and with like regularity she will have her milk on tap. Vary the time for either feeding or milking, and she is thrown out of her reckoning—is disturbed in her habits—becomes irregular, has to be sent for, does not give down her milk as cheerfully nor in as liberal quantities.

These are facts familiar, of course, to all who have ever handled or observed cows. But the practical importance of regularity in milking is not rightly appreciated. There is no surer way to reduce the value of a good cow than by irregular milking, unless it be imperfect milking—not milking clean—or handling the cow roughly.

The Oregon station has been trying an experiment on this point. It took six cows and divided them into two lots as near alike in condition as to age and length of time in milk as it could. One lot was fed and milked regularly at 5.30 a. m. and 2.30 p. m., while the other lot was fed and milked at hours ranging from 5 to 7 a. m. and from 4 to 6 p. m., which last is too common a practice among farmers. This was kept up for three weeks, the amount of feed being the same for each lot. As a result those fed and milked regularly increased their milk production 5.9 per cent, while the other lot shrank 4.4 per cent.

This difference of 10 per cent in three weeks between regularity and irregularity only partially illustrates the value of the one and the disadvantage of the other. Both results tend to increase and to become fixed habits of the cow. Thus the careful man who is methodical will keep his cows improving, while the cows of the careless man are falling off every year. Fix your hours for milking and feeding and stick to them, rain or shine. Allow nothing else to interfere with them.—(N. B. Franklin, in Jersey Bulletin.)

Forcing the Egg Supply.

It is not such a difficult matter to make the hens lay in summer as in winter, but nevertheless a little careful forcing will make every hen lay just a few more eggs a week, and they represent the extra profit's paid for knowledge of the business.

Forcing the hens to lay eggs is simply assisting nature to perform its work in the highest degree. We supply them with the needed elements to make eggs. All the so-called tonics and stimulants do little or no good unless food of the right kind is supplied. The tonics may increase the appetite and the stimulants may force the system to more active work, but the gain is only temporary, and in the end a reaction is more than likely to follow. If the right foods are given the tonics and stimulants may on occasion do good, but as a rule a healthy hen needs neither. It is only when she is run down and not in good condition that she requires either a tonic or a stimulant.

All this being taken for granted, the work of forcing the egg yield resolves itself into careful methods in feeding the hens. They must be given food that will not all go to fat, and if in spite of the selection of the food the birds show a tendency to fatten up to rapidly they must be forced to take more exercise. Keep the laying hens busy in scratching a good part of the day, and they will eat more and lay more. Feed them plenty of ground green bone, pulverized shells, grit and green things. All of these including scraps of meat, contain the elements needed by the laying hens. Be more careful in feeding corn, which is sure to produce more fat than eggs, and the bread, meal and similar fattening articles. After one has fed the birds liberally, forced them to take plenty of exercise and attended to their general health there is little more that can be done. That is about all the forcing that will pay. There are other artificial methods, but their utility is rather doubtful.—(Annie C. Webster, in American Cultivator.)

Pure Bred Hogs.

It does not cost any more to raise full blooded stock than half breeds and inferior scrubs. The only difference in the cost is the initial purchase. The full blooded naturally costs several times as much as the inferior animal, but in the end one

such animal may prove cheaper than three or four of the scrubs. The farmer who starts in with the idea and buys only a few blooded stock as he can afford it, increasing his herd gradually, may find in the end that he is in a much better position than his neighbor who buys any sort of hogs simply because they are cheap. The reason why more do not start in with this idea is because they have the erroneous belief that it costs more to maintain the blooded stock.

This is not true at all, for the fine hogs do not require more food nor better surrounding than should be given to every farm animal that is worth anything. If the farmer's style of keeping hogs is to neglect them and let them practically shift for themselves, the scrub stock may be better suited to his purpose, for the half wild animals are undoubtedly harder than the well bred ones, and they will be able to pick up a living much better on a cold, cheerless and almost foodless range. But where the animals are kept carefully, according to modern ideas of hog raising, with sufficient food to nourish them and proper shelter and protection, the blooded animals are just as cheap to support as the poorest scrub.—(Swine Advocate.)

Getting a Start.

To know the best way to make a start in life when one has nothing to begin on is a question that puzzles many a young man to-day. If older farmers would tell more of the way they made their start, they might be the means of indirectly helping many. I would suggest that we need never expect something from nothing, and no one cares to help any one who will not help himself. Then, what is to be done? Get ready for work and be equal to all emergencies. Look up some good man or firm and seek employment. Determine to save a part of your earnings to go toward making a start for self. Always strive to please your employer.

It is a mistake to think you must sow your "wild oats." Do not do it, for it is only a loss of your best days; besides you realize no benefits from it. I would labor on until I had saved from \$300 to \$500, then I would be very careful to invest it to the best advantage. I would buy only the necessities to begin with, such as a fairly good team and harness, plough, cultivator, harrow, wagon, a good cow or two, a few hogs, some feed and seed and household furniture, striving to make my previous earnings and savings pay for the things necessary to begin farming with. By a little figuring you will be able to make an estimate and know just how much you can pay for each article needed.

Anything you do not need is dear at any price. We must not expect to have all kinds of machinery, vehicles and luxuries to start with, but begin at the bottom and go up step by step. Fortune may seem to come very slowly for some time, and, indeed, at times it seems very discouraging, but keep right on, always pressing forward and using economy and good judgment in all your undertakings.—(Prairie Farmer.)

MAKE OLD DRESSES NEW!

DIAMOND DYES

The Simplest and Easiest Way of Home Dyeing.

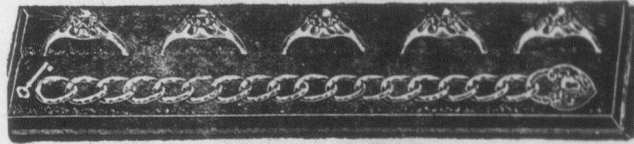
Their Great Superiority over all other ways of Home Dyeing—A Ten Cent package will Color from One to Five Pounds of Goods—Colors that Will Not Wash Out in Strong Soapsuds.

Success in home dyeing depends wholly upon the kind of dyes used. With Diamond Dyes, if the simple directions on the package are followed carefully, and the special dyes for cotton are used for cotton and mixed goods, and the wool dyes used for all-wool goods, there is absolutely no chance of failure.

Diamond Dyes are very simple and easy to use, and by using a stick to lift the goods while in the dye bath, there is no need of soiling the hands. For beauty, brilliancy and fastness, no other dyestuffs, whether for home use or for the dye-shop, equal the Diamond. The latest scientific discoveries are used in their manufacture, they are guaranteed the strongest and fastest of all known dyes, and will not wash out in the strongest soapsuds, nor will they fade when exposed to the sunlight.

Try Diamond Dyes once, and see how easy it is to make old and faded dresses, waists, ribbons, capes, jackets, etc., look like new.

Given Away Free

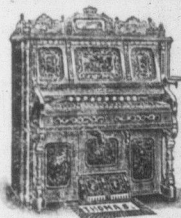


In order to introduce our Assorted Steel Pens we are giving away Watches and Chains, Rings, Bracelets, Autoharps, Jack Knives, Fountain Pens, Air Rifles, Cameras, Chairs, Clocks, Skates, Sleds, and numerous other beautiful premiums. LADIES, BOYS and GIRLS send us your full name and address and we will send you 13 packages of our assorted Steel Pens to sell among your neighbors and friends at 10c. per package. When sold remit us amount due, \$1.30, and we will forward premium you select from our month catalogue which we mail with goods. Send to day. Address STANDARD WATCH & NOVELTY CO., Dept. H., ST. JOHN, N. B.

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

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CORTICELLI SEWING SILK is a perfect silk on account of the perfectness of its parts.

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

Each strand is tested by an infallible machine which stops automatically for the slightest flaw, knot or irregularity—a mistake the eye can't see this machine detects.

Every yard of Corticelli Sewing Silk must be perfectly smooth, strong, full letter A before it can get on a spool with our label.

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BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs. BE SURE and get the aforesaid before buying elsewhere. WE MUST SELL our large and increasing stock of slightly used Karn Pianos and Organs to make room for the GOODS WE REPRESENT. MILLER BROS. 101, 103 Barrington Street HALIFAX, N. S.



**A Lady of Quality**

knows real value and genuine merit; and will use SURPRISE Soap for this reason.

QUALITY is the essential element in the make up of SURPRISE Soap. QUALITY is the secret of the great success of SURPRISE Soap.

QUALITY means pure hard soap with remarkable and peculiar qualities for washing clothes.

**A Dressmaker's Duties**

Are Such as to Cause Backache

A Toronto Dressmaker has Found a Positive Cure and Gladly Tells About It.



Those who follow the arduous occupation of dress-making or sewing have troubles of their own. Running sewing machines all day long, bending over work that requires the greatest of care, these are the things that have made many a woman exclaim, "every time I take a stitch with my needle it seems as though I am piercing my own back."

But those who suffer from backache, headache, pain in the side or any derangement of the kidneys will be glad to know that there is a remedy that never fails even in the worst cases.

It is Doan's Kidney Pills. Mrs. F. Coyer, the well-known dressmaker, 224 Bathurst St., Toronto, Ont., gave the following statement of her experience with it:

"For some time I suffered a good deal from weak back, a tired feeling, and pains and aches in various parts of my body. Since I have used Doan's Kidney Pills the pains have left me, my back has got stronger and the kidney troubles have been corrected. That tired, dull, drowsy feeling that used to come on me has now gone, and I am happy to say I have not felt so well in years as at present."

Doan's Kidney Pills cure backache, lame or weak back, Bright's disease, diabetes, dropsy, mist before the eyes, loss of memory, rheumatism, gravel and urinary troubles of young or old. The Doan Kidney Pill Co., Toronto, Ont.

The Mighty Curer  
THERE IS NOTHING SURER

—FOR—  
**INDICESTON** Than



Highest Endorsements. FREE SAMPLES for the Asking.  
K. D. C. Co., Limited, New Glasgow, N. S.,

**News Summary.**

The Dominion Coal Company recently refused an order from the Russian government for one million tons.

It is said that the supplies of the Boers have been exhausted. The troops have not been paid and are clamoring for their wages in gold.

Next year's coal output from Cape Breton will be something enormous. All the companies are extending their plants and the outlook for the miners is very bright.

There is a great scarcity of laborers for the Manitoba and western harvest fields. Harvesting has been at a standstill for the past three weeks owing to unfavorable weather.

The Victoria Cross has been bestowed on Sergeant Arthur Lindsay, of Strathcona's Horse, for rescuing a wounded trooper in the face of a heavy Boer fire at North Standerton, August 5th.

The Saint John Star is a new evening paper which made its first appearance on Monday the 10th inst. Mr. A. M. Belding is the editor, which is a sufficient guarantee that the "Star" will be a bright and interesting paper.

Ontario as a province has captured 263 awards at the Paris Exposition, including five grand prizes for education. Ontario received the only first medal for education, as a province, Quebec coming second.

At the medical convention in Ottawa on Thursday Dr. Roddick's Dominion registration bill was presented and amended to provide for the election to the Dominion board of three homeopaths for the whole Dominion.

Heavy lumber arrivals in both Sydneys are causing great strides in the construction of all kinds of buildings. Fully one hundred houses are being erected in North Sydney, and there is no danger of the overcrowding which has characterized the sister town this summer.

We have been much interested in a careful examination of the latest catalogue of the St. John Business College. We have no hesitation in endorsing the work done in this school by the Messrs. Kerr and their assistants. They maintain a high standard of excellence and deserve their success.

Rev. Wm. Inglis, assistant librarian in the Ontario legislative library, and formerly one of the best known press writers in Canada, having been for many years editorial writer on the Toronto Globe and afterwards editor of the Canada Presbyterian, died Friday at Toronto in his eightieth year.

On Tuesday of last week Senator Ellis entertained at luncheon in the Exhibition Building a company of St. John newspaper men, one representative or more of each of the newspapers being present. The occasion was honored by the presence of His Honor, the Lieut. Governor, His Worship the Mayor of St. John and members of the Dominion and Provincial Legislatures. A number of patriotic toasts were discussed, and Mr. Ellis received many hearty congratulations on his recent appointment to the Senate of Canada.

C. C. Richards & Co.  
Dear Sirs,—Your MINARD'S LINIMENT is our remedy for sore throat, colds and all ordinary ailments. It never fails to relieve and cure promptly.  
CHARLES WHOOTTEN.  
Port Mulgrave.



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



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The Consummate Fruits of the Ablest Baptist Scholarship Yield the Best Results

Quarterlies	PRICE	Monthlies	PRICE
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per copy! per quarter!

**Home Dep't Supplies**  
OF ALL KINDS

Leaflets	PRICE	Quarterlies	PRICE
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Picture Lessons 2 1/2 cents per set! per quarter!  
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Young Reaper (semi-monthly)	4 "	16 "
(monthly)	2 "	8 "

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Twenty or more copies to one address, 5 cents each a year.

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OUR NEW FALL STOCK OF DRESS GOODS HAS ARRIVED and out of this vast assortment we are sure to be able to please you in style, please you in price, and we will please you with our methods of doing business.

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

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

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St. John, N. B.

**McLEAN'S VEGETABLE WORM SYRUP**

FOR SALE at a Great Bargain.

The O'd Seating of United Church, New Glasgow, N. S. 122 Pews, ash and walnut. Gothic ends, with Book-racks and Cushions complete. Apply at once.

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