

# Messenger and Visitor.

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**The Nova Scotia Election.** Thirty-six Government supporters and two Opposition members were elected to the Nova Scotia Legislature last Wednesday. The Murray government carried every county except Pictou and Cumberland, which constituencies elected each one conservative. Besides these two counties, which return a divided representation, Colchester and Halifax gave a rather close vote. Elsewhere the Government candidates had good majorities. The Government press attributes the victory to the merits and popularity of the Government and the failure of the Opposition to propound a positive policy. Opposition journals say that the Government won by railway promises and the influence of certain great corporations, and the failure of the Conservative party to organize. The new legislature is in personnel nearly the same as the last, containing only about half a dozen new members. The Toronto Globe, perhaps the leading Liberal paper in Canada, deprecates the virtual extinction of the Opposition in the legislative assemblies in two provinces. It says:

"What has happened in Quebec and in Nova Scotia really involves a somewhat important question. Party government requires for its working an Opposition of reasonable strength. When one party is virtually annihilated at the polls there is no organized criticism of the acts of the Government. Thoughtful men of all parties deplore the weakness of the British Opposition, but that is due to extraordinary excitement and bitterness of feeling, while the condition to which we have referred in some of the Canadian Provinces is apparently due to lack of interest."

**The Royal Tour.** Once more our royal visitors have their face to the East, after seeing many things on a large scale. The Duke was greatly impressed, as every traveller is, with the great extent and boundless possibilities of the Canadian West. He has travelled much but he never saw before such stretches of arable land. Nor had he seen so many or so high mountains as the Rockies, or trees so mighty as those which grow in Stanley Park at Vancouver. The greetings of the Indian Chiefs at Calgary and other points added an element of picturesqueness. Among those who addressed their Royal Highnesses at Calgary were White Pup, representing the Blackfeet, Crop Ear Wolf, of the Bloods, Running Wolf, of the Piegans, Bull's Head, of the Sarcees, and chieftains of the Stoneys and Crees. From these members of the ancient aristocracy of the land the future king received florid and fervent assurances of loyal devotion, mingled with suggestions that royal bounty was always acceptable. These addresses are interesting as among the few which have been presented to the Duke and Duchess without passing the censorship of Major Maude. The Duke's reply shows that he was capable of entering into the spirit of the occasion. He sent the chief's away in high good humor, and let us hope, not entirely empty handed. On his way East the Duke takes a short holiday to go shooting in Manitoba with Lord Minto and Senator Kirkchoffer, while the Duchess remains at Banff, to enjoy for a little the scenery of that beautiful nest in the midst of the Rocky Mountains.

**Clerical Precedence.** At the State reception in Ottawa the Bishops of the Roman Catholic and English churches were given prominent positions. Once more, some of those denominations which have no bishops are reminding the authorities that Canada has no State church, and contending that this official recognition of bishops is a discrimination among religious bodies. Dr. Herridge of Ottawa, one of the leading Presbyterian divines, preached a sermon on the subject in which he contended that all churches should be placed on the same footing at purely official functions. Mr. Tarte, whose officers issued the invitations, says

that he is of the same opinion. But the minister, or any official who has charge of these affairs, finds it a little difficult to change the old order of things. Some difficulty would probably be found in designating those representatives of non-Episcopal churches who should be ranked with bishops. Even if this were done most of the bishops would have precedence according to the role of seniority, as moderators, presidents, chairmen and other elected officers of the churches usually hold office for a short term. Another and simpler solution would be, to recognize no clerical rank or office, but to treat all clergymen alike. While these matters remain unsettled, and the honors are confined to the hierarchy of two churches, the members of other bodies may console themselves with the reflection that denominations which endure bishops should find compensation somewhere.

**An International Incident.** For the past two weeks the daily papers have given more space to the Shamrock and Columbia yacht races than to any other subject. In Nova Scotia the press does not usually neglect an election campaign, and yet Sir Thomas Lipton has been receiving as much attention as Premier Murray. New York papers have devoted more space to the races at Sandy Hook than to the fight against Tammany in their own city, or the investigation going on at Washington to determine whether Admiral Schley played the coward in the sea fight with Spain at Santiago. The London Times and its contemporaries, are apparently as much concerned about the yachts as they are over the war in Africa. Newspaper editors know what interests their readers, and it is therefore fair to suppose that the races for the American Cup were, in the public estimation, among the most important events of the time. No doubt the interest depends largely upon the international aspect of the contest. It would have been impossible to work up a world-wide enthusiasm over a race between two English or two American boats. While neither yacht, nor any boat that could win such a race, could be of the slightest use even as a pleasure boat for regular service, there is a feeling that in these races British and United States builders, designers, and sailors, are matched against each other. The victory once more rests with the United States whose boats have held the cup for half a century.

**The Case of Miss Stone.** It is now some weeks since this missionary teacher was seized while on the way from her school in Macedonia, with a group of her associate teachers and students, and carried by her captors to some unknown place among the Balkan mountains. The brigands ask \$100,000 for her ransom, and threaten to kill her if the money is not forthcoming at a certain date. The outlaws are said to be Bulgarians, and late reports connect them with the Macedonian revolutionary committee. This is a body of conspirators with headquarters in Sofia, the capital of Bulgaria, and their purpose is to wrest Macedonia from Turkey and annex it to Bulgaria. One suggestion is that the purpose of this particular abduction is to obtain money to carry out the political design of the association. However that may be, it cannot be forgotten that among the Balkan States, assassination, if not one of the national industries, is at least an ordinary form of political activity, and a threat of murder when it comes from this quarter is not to be lightly treated. Such seems to be the view of the friends of Miss Stone in her United States home. They have already made an appeal for funds wherewith to pay the ransom. A considerable portion of the money required was contributed on Sunday last by churches and individuals in Boston, New York, and other cities. The largest contribution came from the Congregational church in Boston, of which Miss Stone is a member. A large banking house in the same city was open all

day Sunday to receive subscriptions—many contributing sums of \$100 to \$500. Meanwhile a representative of the United States Government has gone to Sofia to see what Bulgaria proposes to do about it. He will doubtless be told that the Government of that country has no knowledge of the incident. Slav Governments understand even better than Anglo Saxon ministries the diplomatic value of ignorance.

**The War in Africa.** Breaking in on the monotony of small skirmishes with little Boer commandos, and of long chases after fugitive marauders, comes suddenly a stirring account of two attacks made in force on British posts, one by the main Boer army under Botha, the commander-in-chief, the other by a corps under the famous General Delary. These attacks followed hard upon Lord Kitchener's proclamation, and were evidently intended to prove conclusively that the Boers still have an organized and effective army, and are entitled to be regarded as belligerent. It appears that Botha called together his scattered commandos, concentrated them on the border of Natal in the district still called Zululand, and prepared a surprise for the British garrisons, which numbered 300 at Fort Itala, and 20 at another post called Prospect. The reports say that General Botha had with him 4,000 men. This is probably an exaggeration, but he must have had more than half that number at Itala and Prospect. It was a night attack, and in spite of all the lessons of the past, the surprise was complete. The garrison seems to have thought scouting unnecessary, and the officers were oblivious of the neighborhood of the foe until 600 Boers rushed the outposts. At one o'clock in the morning the 80 men holding the outposts were attacked. They resisted with the bayonet until almost the last man was disabled. The main position on the top of the hill, with its 220 defenders, held out all night and all the next day under repeated assaults. Several times the Boers gained the summit of the hill, but they were driven off each time. Toward evening they withdrew, supposing, it is thought, that British reinforcements were at hand. The attack on the British Garrison at Prospect was also a failure. In this case the surprise was not complete, and the maxim gun was brought into action against the assailants. It is stated that sixty Boers were found dead in one place, and a report gives 220 as the number of the killed in this attack. This testifies to the determination and courage of the Boers, as did their repeated charges across the open on Fort Itala. In the main engagement the Boers admit the loss of 200 killed, and a Durban despatch says that more than 330 of their dead have been picked up on the field. If this statement is true the Boer losses in the attack are greater than in any previous battle of the war. Of the British 20 at Prospect, one was killed and 12 wounded. The British losses in killed and wounded at Itala are not less than one hundred. The Boer slain include two generals and a commandant. While this heroic nineteen-hour fight was in progress on the eastern border of the Transvaal, General Delary was gathering the commandos on the western side of the late republic with intent to surprise, and destroy or capture the force under his old opponent, Colonel Kekewich, who commanded the garrison at Kimberley during the famous siege. This officer, with a considerable body of men—the numbers are not given—held a position at Moedwill. True to the traditions of the British regulars he allowed himself to be surprised, but true to the spirit of the British soldiers he and his men fought off the enemy. It must have been a brave defence for Kekewich himself, and 21 of his officers were wounded and four were killed. The total number killed and wounded on the British side is near 200, which must be a large proportion of the garrison. No statement of the Boer loss is given. In the opinion of some authorities the failure of these two attempts implies the collapse of the Boer cause. Had Botha succeeded in capturing two garrisons, one commanded by an officer of note, he could then have claimed the status of an effective belligerent, and might have rallied to his flag many of those Cape Colony Boers who are rebels at heart. As it is he has concentrated his forces only to be beaten back by greatly inferior numbers, losing more men than whole body of troops attacked.



## The Ascension.

A sermon delivered at Union Chapel, Manchester, on Sunday morning, June 30th, 1901.

BY REV. ALEXANDER MACLAREN, D. D.

"And He led them out as far as Bethany, and He lifted up His hands and blessed them. And it came to pass, while He blessed them He was parted from them, and carried up into heaven."—Luke xxiv, 50, 51.

"And when he had spoken these things, while they beheld, He was taken up, and a cloud received Him out of their sight."—Acts i: 9.

Two of the four Evangelists, viz., Matthew and John, have no record of the Ascension. But the argument which infers ignorance from silence, which is always rash, is entirely discredited in this case. It is impossible to believe that Matthew, who wrote as the last word of his gospel the great words, "All power is given unto me in heaven and in earth . . . lo! I am with you always . . ." was ignorant of the fact which alone made these words credible. And it is equally possible to believe that the Evangelist who recorded the tender saying to Mary, "Go to my brethren and say unto them, I ascend to my Father and their Father," was ignorant of its fulfilment. The explanation of the silence is to be sought in a quite different direction. It comes from the fact that to the Evangelists, rightly, the Ascension was but the prolongation and the culmination of the Resurrection. That being recorded there was no need for the definite record of this.

There is another singular fact about these records, viz., that Luke has two accounts, one in the end of his gospel, one in the beginning of Acts; and that these two accounts are obviously different. The differences have been laid hold of as a weapon with which to attack the veracity of both accounts. But there again a little consideration clears the path. The very places in which they respectively occur might have solved the difficulty, for the one is at the end of a book, and the other is at the beginning of a book; and so, naturally, the one regards the Ascension as the end of the earthly life, and the other as the beginning of the heavenly. The one is all suffused with evening light; the other is radiant with the promise of a new day. The one is the record of the tender farewell, in the other the scene of parting has almost been absorbed in the forward look to the new phase of relationship which is to begin. If Luke had been a secular biographer, the critics would have been full of admiration at the delicacy of his touch, and the fineness of keeping in the two narratives, the picture being the same in both, and the scheme of coloring being different. But as he is only an Evangelist, they fall foul of him for his "discrepancies." It is worth our while to take both points of view.

And there is another thing to be remembered, that as the appendix of his account of the Ascension in the book of Acts, Luke tells us of the angel's message. "This same Jesus . . . shall . . . return." So there are three points of view which have all to be combined in order to get the whole significance of that mighty fact; the Ascension as an end; the Ascension as a beginning; the Ascension as the pledge of the return. Now take these three points.

### I.—WE HAVE THE ASPECT OF THE ASCENSION AS AN END.

The narrative in Luke's Gospel, in its very brevity, does yet distinctly suggest that retrospective and valedictory tone. Note how, for instance, we are told the locality. "He led them out as far as Bethany." The name at once strikes a chord of remembrance. What memories clustered round it, and how natural it was that the parting should take place there! Not merely because the crest of the Mount of Olives hid the place from the gaze of the crowded city; but because it was within earshot almost of the home where so much of the sweet earthly fellowship that was now to end had passed. The same tone of regarding the scene as being the termination of those blessed years of sweet and familiar intercourse is marked by the fact, so human, so natural, so utterly inartificial, that he lifted his hands to bless them, moved by the same impulse with which so often we have wrung a hand at parting, and stammered, "God bless you!" And the same valedictory hue is further deepened by the fact that what Luke puts first is not the Ascension but the parting. "He was parted from them." That is the main fact, and he was "carried up into heaven" comes almost as a subordinate one. At all events it is represented as being the medium by which the parting was effected.

So the aspect of the Ascension thus presented is that of a tender farewell; the pathetic conclusion of three long, blessed years. And yet that is not all; for the Evangelist adds a very enigmatic word: "They returned to Jerusalem with great joy." Glad because he had gone? No! Glad merely because he had gone up? No! The saying is a riddle, left at the end of the book, for readers to ponder, and is a subtle link of connection with what is to be written in the next volume, when the aspect of the Ascension as an end is subordinate, and its aspect as a beginning is prominent. So regarded, it filled the disciples with joy. Thus you see, I think, that without any illegitimate straining of the expressions of

the text, we do come to the point of view from which, to begin with, this great event must be looked at. We have to take on the same view, and to regard that Ascension not only as the end of an epoch of sweet friendship, but as the solemn close and culmination of the whole earthly life. I have no time to dwell upon the thoughts that come crowding into one's mind when we take that point of view. But let me suggest, in the briefest way, one or two of them.

Here is the end, which circles round to, and is of a piece with, the beginning. "I came forth from the Father, and am come into the world. Again, I leave the world and go unto the Father." The Ascension corresponds with, and meets the miracle of, the Incarnation. And as the Word who became flesh, came by the natural path of human birth, and entered in by the gate through which we all enter, and yet come as none else have come, by His own will, in the miracle of His Incarnation, so at the end, he passed out from life through the gate by which we all pass, and "was obedient unto death, even the death of the Cross," and yet he passed likewise on a path which none but himself have trod, and ascended up to heaven, whence he descended to earth. He came into the world, not as leaving the Father, for he is "the Son of Man which is in heaven," and he ascended up on high, not as leaving us, for he is with us "always, even to the end of the world." Thus the Incarnation and the Ascension support each other.

But let me remind you how, in this connection, we have the very same combination of lowliness and gentleness with majesty and power which runs through the whole of the story of the earthly strife of Jesus Christ. Born in a stable, and waited on by angels, the subject of all the humiliations of humanity, and flashing forth through them all the power of Divinity. He ascends on high at last, and yet with no pomp nor visible splendor to the world, but only in the presence of a handful of loving hearts, choosing some dimple of the hill where its fold hid them from the city. As he came quietly and silently into the world, so quietly and silently he passed thence. In this connection there is more than the picturesque contrast between the rapture of Elijah, with its whirlwind, and chariot of fire and horses of fire, and the calm, slow rising, by no external medium raised, of the Christ. It was fit that the mortal should be swept up into the unfamiliar heaven by the pomp of angels and the chariot of fire. It was fit that, when Jesus ascended to his "own calm home, his habitation from eternity," there should be nothing visible but his own slowly rising form, with the hands uplifted, to shed benediction on the heads of the gazers beneath.

In like manner, regarding the Ascension as an end, may we not say that it is the seal of heaven impressed on the sacrifice of the Cross? "Wherefore God also hath highly exalted, and given him a Name which is above every name; that at the Name of Jesus every knee should bow." We find in that intimate connection between the Cross and the Ascension, the key to the deep saying which carries references to both in itself, when the Lord spoke of himself as being lifted up and drawing all men unto him. The original primary reference no doubt was to the elevation of the Cross—"As Moses lifted up the serpent," a figure which comes in immediate connection with the other. But the final, and at the time of its being spoken, the mysterious reference was to the fact that in descending to the depth of humiliation he was rising to the height of glory. The zenith of the Ascension is the rebound from the nadir of the Cross. The lowliness of the stoop measures the loftiness of the elevation, and the Son of Man was most profoundly abased. The Cross and the Ascension, if I might use so violent a figure, are like the twin stars, of which the heavens present some examples, one dark and lustreless, one flashing with radiance of light, but knit together by an invisible vinculum, and revolving round a common centre. When he "parted from them, and was carried up into heaven," he ended the humiliation which caused the elevation.

And then, again, if one had time to dwell upon it, I might suggest that, regarded in its aspect as an end, this Ascension is also the culmination, and the natural conclusion of the Resurrection. As I have said, the Scripture point of view with reference to these two is not that they are two, but that the one is the starting-point of the line of which the other is the goal. The process which began when he rose from the dead, whatever view we may take of the condition of his earthly life during the forty days of parenthesis, could have no ending, rational and intelligible, except the Ascension. And thus we think of the Ascension not only as the end of a sweet friendship, but as the end of the gracious manifestation of the earthly life, the counterpart of the Incarnation and descent to earth, the end of the Cross and the culmination of Resurrection. The Son of Man, the same that also descended into the lowest parts of the earth, ascended up where he was before.

Now let us turn to the other aspect which the Evangelist gives, when he ceases to be an Evangelist, and becomes a church historian. Then he considers

### II.—THE ASCENSION AS A BEGINNING.

The place which it holds in the Acts of the Apostles

explains the point of view from which it is to be regarded. It is the foundation of everything that the writer has afterwards to say. It is the basis of the church. It is the ground of all the activity which Christ's servants put forth. Not only its place explains this aspect of it, but the very first words of the book itself do the same. "The former treatise have I made . . . of all that Jesus began both to do and teach"—and now I am to tell you of an Ascension, and of all that Jesus continued to do and teach. So that the book is the history of the work of the Lord who was able to do that work, just because he had ascended up on high. The same impression is produced if we ponder the conversation which precedes the account of the Ascension in the book of Acts, which, though it touches the same topics as are touched by the words that precede the account in the gospel, yet presents them in a different aspect, and suggests the endowments with which the Christian community is to be invested, and the work which therefore it is to do in consequence of the Ascension of Jesus Christ. The Apostle Peter had caught that thought when, on the day of Pentecost, he said: "He being exalted to the right hand of the Father hath shed forth this which ye see and hear." And throughout the whole book the same point of view is kept up. "The work that is done upon earth he doeth it all himself."

So there is in this narrative nothing about parting, there is nothing about blessing. There is simply the ascending up, and the significant addition of the reception into the cloud, which, whilst he was yet plainly visible, and not dwindled by distance into a speck, received him out of their sight. The cloud was the symbol of the Divine Presence, which had hung over the tabernacle, which had sat between the cherubim, which had wrapped the shepherds and the angels on the mountain-side, which had come down in its brightness on the Mount of Transfiguration, and which now, the symbol of the Divine Presence, received the ascending Lord, a token to the men that stood gazing up into Heaven, that he had passed to the right hand of the Majesty on high.

Thus we have to think of the Ascension as being the groundwork and foundation of all the world-wide and age-long energy which the living Christ is exercising today. As one of the other Evangelists, or, at least, the appendix to his gospel, puts it, he ascended up on high, and "they went everywhere preaching the word; the Lord also working with them, and confirming the word with signs following." It is the ascended Christ who sends the Spirit upon men; it is the ascended Christ who opens men's hearts to hear; it is the ascended Christ that sends forth his messengers to the Gentiles; it is the ascended Christ who today is the energy of all the church's power, the whiteness of all the church's purity, the vitality of all the church's life. He lives, and therefore, there is a Christian community on the face of the earth He lives, and therefore it will never die.

So we, too, have to look to that risen Lord as being the power by which alone any of us can do either great or small work in his church. That Ascension is symbolically put as being to "the right hand of God." What is the right hand of God? The Divine Omnipotence. Where is it? Everywhere. What does sitting at the right hand of God mean? Wielding the powers of Omnipotence. And so he says, "All power is given unto me;" and he is working a work today, wider in its aspects than, though it be the application and consequence of, the work upon the cross. He said there, "It is finished!" but "the work of the ascended Jesus" will never be finished until "the kingdoms of this world are become the kingdom of our God and of his Christ."

There are other aspects of his work in heaven which your time will not allow me to dwell upon, though I cannot but signalize them. By the Ascension Christ begins to prepare a place for us. How could any of us stand in the presence of that eternal Light if he were not there? We should be like some savage or rustic swept up suddenly and put down in the middle of the glittering ring of courtiers round a throne, unless we could lift our eyes and recognize a known and loving face there. Where Christ is, I can be. He has taken human nature up into the glory, and other human natures will therefore find that it is a home.

The ascended Christ, to use the symbolism which one of the New Testament writers employs for illustration of a thought far greater than the symbol—like a high priest has passed within the veil, "there to appear in the presence of God for us." And the intercession which is far more than petition, and is the whole action of the dear Lord who identifies us with himself, and whose mighty work is ever present before the Divine mind as an element in his dealings, that intercession is being carried on for ever for us all. So, "set your affections on things above, where Christ is sitting at the right hand of God." So, except his help is your work, and do the work which he has left you to carry on here. So, face death and the dim kingdoms beyond, without quiver and without doubt, assured that where the treasure is, there the heart will be also; and where the Master is, there the servants who follow in his steps will be also at last,

And now there is the third aspect here of



III.—THE ASCENSION AS BRINGING THE PARDON OF THE RETURN.

The two men in white apparel that stood by, gently rebuked the gazers for gazing into heaven. They would not have rebuked them for gazing, if they could have seen him. But to look into the empty heaven was useless. And they added the reason why the heavens need not be looked at, as long as there is the earth to stand on: "For this same Jesus whom ye have seen go into heaven, shall so come in like manner as ye have seen him go." Note the emphatic declaration of identity; "this same Jesus." Note the use of the simple human name; "this same Jesus," and all the thoughts that cluster round it, of the ascended humanity, and the perpetual humanity of the ascended Lord, "the same yesterday, and to-day, and forever." And note the strong assertion, of visible, corporeal return: "Shall so come in like manner as ye have seen him go." That return is no metaphor, no mere piece of rhetoric eloquence, not to be eviscerated of its contents by being taken as a synonym for the diffusion of his influence all over a regenerated race, but it points to this return of the Man Jesus locally, corporeally, visibly. "We believe that Thou shalt come to be our Judge." We believe that Thou wilt come to take Thy servants home.

The world has not seen its last of Jesus Christ. Such an Ascension, after such a life, cannot be the end of him. "As it is appointed unto all men once to die, and after death the judgment," so Christ also, "having been once offered to bear the sins of many, shall appear the second time, without sin, unto salvation. As inevitably as for sinful human nature judgment follows death, so inevitably for the sinless Man, who is the sacrifice for the world's sins, his judicial return shall follow his atoning work, and he shall come again, having received the kingdom, to take account with his servants, and to perfect their possession of the salvation which by his Incarnation, Passion, Resurrection and Ascension, he wrought for the world.

Therefore, brethren, one sweet face, and one great fact—the face of the Christ, the fact of the Cross—should fill the past. One sweet face, one great fact—the face of the Christ, the fact of his presence with us all the days—should fill the present. One regal face, one great hope, should fill the future; the face of the King that sitteth upon the throne, the hope that he will come again, and so we shall be ever with the Lord.—Baptist Times and Freeman.

The Twentieth Century Teacher.

If the twentieth century Sunday School is to keep pace with the nation's expansion and progress—if it is to do efficient work for God and humanity—then the twentieth century teacher must be a progressive, tactful, careful, true teacher.

The nineteenth century has stood for advancement in science, for education of brain and hand, for rapid extension of civilization, for progress and liberty; but in addition to all this, the twentieth century must stand for moral growth and moral ideas, for the principles of the Golden Rule, for education of the heart, for a deeper reverence for law, and for a true patriotism. True, no one set of agencies can accomplish this result, but the work of the teachers in the Sunday Schools of our country ought not to be the least important among the many factors that must unite to make the twentieth century the crown of all the centuries preceding.

The teacher of this new century, therefore, must be a man of large sympathies, of large views, one who realizes the scope of his work as well as its sacredness. It certainly will not be out of keeping with his mission to impress upon the young men and boys that love of country and true patriotism does not so much consist in firing guns as bearing burdens; not so much in making speeches as doing his duty at the ballot-box.

The twentieth century teacher will aim to know something of the latest scholarship in regard to the Book he teaches. If he would hold bright young minds in the Sunday School he must be progressive in thought and expression, always remembering that—

"Time makes ancient good, uncouth,  
He must upward still and onward  
Who would keep abreast of Truth."

But while it is well for the twentieth century teacher to have a wide knowledge, the distinctive characteristic of his teaching will be the stress laid upon morals rather than doctrines, the practical rather than the theoretical, the life rather than the belief. Briefly, the teaching will be altruistic; it will emphasize Christ's programme of Christianity; good tidings to the poor, joy to the sorrowing, liberty to the captive and relief to the down-trodden and oppressed.

The twentieth century teacher will be a trained teacher. Even in the closing years of the last century the best work of the world was in the hands of trained workmen, largely in the hands of specialists; surely the teacher of the twentieth century will take advantage of every possible means to equip himself for his supremely important work; he will no longer attempt to do it in a haphazard way; he will not continue to shoot with

artillery when all other departments of work are using modern methods and trained workers.

The twentieth century teacher will have something to give to those in his class; something worth caring for, something that will prove more attractive to the young than books or bicycles. He will give them interesting, practical, inspiring teaching; but this alone will not prove sufficient attraction, he must give them himself! Nothing less will meet the case; not just a little time and teaching on Sunday; but he will be no less interested in them on Monday; he will know what they are reading, he will talk with them about their games, their studies and their work. He will make himself the personal confidential friend of every member of his class; he will know them in their own homes, and invite them to know him in his. He will make it his business to know the special temptations and struggles and aims of each, and will try to help each one just where he is weakest.

It will cost something to be a twentieth century teacher; it will cost money and time and thought and strength and patience, and it will cost sacrifice. It will cost the giving of one's self to the work, but it will pay. The teaching that costs less, pays less.

In addition to the qualifications already mentioned, the twentieth century teacher must have a strong inspiring personality. If it were possible for him to have all the other requisites, failing in this, he will fail in real success, but having this, though lacking many other things, he cannot really fail. It is this power of a strong personality, this power that comes from strength of character, intense earnestness, and lofty ideas, it is the life in tune with in the Infinite, that makes its impress on the lives of others.

If the twentieth century teacher but possesses this personality that draws and inspires to right living, the success of the twentieth century Sunday school is assured. Not only so, but the leaven of its influence and work will help, in no small degree, to save the church and the nation from the dangers that threaten them.—From the Sunday School Worker.

Adrift.

He lives in this town. He has brawn and brain and heart. He is virile, vigilant, venturesome. He wants to make a success of his life. But at the same time he wants to take his own way to reach it. If he does not find it, he will be more disappointed than any of those who are so anxious about him. Just now he is taking a strange way to get it. He would not think of mastering a trade without learning it. He would not think of looking for wheat where he had been growing thistles. But he really expects to be master of himself without trying. He is looking for a crop of righteousness from a sowing of sin.

The young fellow is adrift. There was a time when he was anchored in the harbor of home. He was held fast by the cable of earthly love, and the stouter cable of faith in God. But he began to despise what he called "dictation" and "apron-strings." The cables lengthened as he sailed out of real security into fancied freedom. Under the power of the storm the cables parted, strand by strand, until the last one yielded to the tug of temptation. Ever since that time the young man has been adrift.

He is adrift physically. He is not caring for the purity and endurance of his body as he ought. He has forgotten that the Bible calls it "the temple of the Holy Ghost!" He has given it to be the place where huckstering for vain and fleeting pleasures is the only business. If anybody played as rudely on the keys of his piano as this young man plays with this wonderful mechanism which we call the body, he would have swift notice to cease. But he plays on and on, until under the pressure, the strings snap, the keys are unresponsive, and this building of God begins to break down.

He is adrift intellectually. His eye has been allowed to wander toward things forbidden. His ear has been cultivated to admit unholy and alluring sounds. And these impressions have travelled along the optic and auditory nerves to the brain, where they have left their warping and disastrous influence. And now his mind, once a place where the Holy Spirit wrote the divine message, is ready to be the easy prey of all the harpies whose touch is pollution. There are young men, and this is one among them, who are held fast in the talons of unholy intellectual life. Though they cry in their anguish, "Who shall deliver me from the body of this death?" they are not ready to take Paul's way to find the deliverance.

The young man is adrift spiritually. He can remember when he prayed at his sainted mother's knees. Sometimes now, when he has half recovered from his carouse, he turns on his couch in agony, moaning about the time of his innocence. Since that time, too, haggard doubts about the reality of the foundations on which his mother rested have stalked across his path. They did not come until he had begun to stray from righteousness. Then they saw their chance, aided by his convictions, and entered his mind. He ventures to state them occasionally, though

he does not believe them. By and by he will believe them, and then he will have drifted into the "Dismal Swamp" of unbelief. He used to believe what the Scriptures said about his personal duty. He used to think he would do it some day. But now he begins to think that that was an ugly dream of his childhood. He will now do as he has been told it best—let the whole thing drift, do the best he can, and trust to the divine goodness. It looks very plausible, and so he does it. All the while he is in increasingly prosperous business, and it has become so because he has been exceedingly careful to use the very best methods in conducting it. If he had done this with his soul, would he now be caught by the awirl of this moral maelstrom which yawns to receive him? If he is to change, he must hurry. The statistics often tell the plain fact in this case, when they say that if young men neglect this decision up to the time they are twenty-five, they immensely decrease the chances of their ever finding the gates of grace and bliss. And all this time there stands across the way the pleading Lord, who, by his Spirit, seeks to save the young man. Is the young man reading this? Let him grow thoughtful for a time. Then let him cry mightily for the help Jesus will give, and this hour will find him swept out of the jaws of danger and death into the arms of Infinite Love.—Epworth Herald.

Notes From Newton.

The Newton Theological Institution began the work of its sixty-seventh year on the 4th inst. The formal opening address was delivered on Tuesday evening, Sept. 10, by President Wood. The subject was the "DEVELOPMENT OF THEOLOGICAL THOUGHT DURING THE LAST CENTURY," and it was treated in a very clear and comprehensive manner. A number from the town attended this opening exercise of the year. It is expected that during the winter quite a number of leading Christian workers will address the school.

THE ENTERING CLASS

represents a wide area and considerable diversity in preceding training, for every College or University has its own peculiar genius of thought. It is a strong class, intellectually and spiritually, and will be a valuable addition to the Institution.

THE PERIOD OF OFFICIAL MOURNING

for the late President McKinley has passed, but the genuine sorrow in the hearts of the nation for their Chief Magistrate towards whom there went out such sincere affection remains. By his noble life and by the unassuming Christian heroism of his death, Wm. McKinley made for himself a lasting place in the memory of his countrymen.

EIGHTEEN MISSIONARIES

sailed from Boston for the East on the 11th inst., under the auspices of the American Baptist Missionary Union.

DR. LORMIER

of Tremont Temple, has resigned with a view to accepting an urgent call to Madison Avenue, New York. Last Sunday when the resignation was read in the Temple the profound regret and sorrow of the congregation were evidenced not simply by the motion not to accept the resignation but also by a noticeable shedding of tears. The doctor went to New York early this week to confer with the Committee of the Madison Avenue Church. The probabilities seem to be that Dr. Lorimer will go to New York as pastor. The work at the Temple is severely taxed and is made especially hard by the \$300,000 debt which is being carried, while the call is to a family church with abundance of wealth.

Mr. Jacob David, B. A., B. D., a Persian, and a graduate of Brown University and of Newton, has returned to his native country to carry to his own people the unsearchable riches of Christ.

THE WRATHER

thus far this autumn has been delightful. Bright, cool days, in unusually large number have made no small contribution to the enjoyment of life. A. F. N. Sept. 2nd, 1901.

Voices out of Obscurity.

It is quite an interesting thing to notice where the voices come from that startle the world nowadays. Whenever a man seems to be sinking out of sight, buried because he was not worth keeping above ground,—that is, because he was unworthy to be kept out in the front of things,—he tries to keep back the covering of oblivion by shrieking out some awful thing. It may be an attack upon the general teaching of the Bible, or it may be an attack upon the church, or a fling at "orthodoxy," whatever that can mean nowadays. But he makes a great howl, and for a while it would seem that a new prophet has come out of the wilderness declaring a new kingdom of God. But the dust subsides, the shriek dies down, and the work of burying goes on. Strange to say, it is the sinking man who has dug his own grave, and is drawing in the soil after him. There have been such things going on from the earliest days, and will doubtless go on to the end of time. But it is a pity to notice what holes people dig for themselves, and how deep they make them; and their departing cries seem all the louder because they are voices of the night. Do not be worried at the frequent attacks on things in general and religion in particular. It is nothing other than a cry out of obscurity—obscurity faithfully earned! Truth will move on.—Baptist Union.



## Messenger and Visitor

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S. MCC. BLACK

Editor.

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### The Fatherhood of God

The central truth of the gospel of Jesus is the Fatherhood of God. To the men of Old Testament times, the continent of the divine Fatherhood was an almost unknown land. Bold spiritual navigators had indeed discovered it and rejoiced in the discovery; though but dimly discerning the coast-line through the mist. But this continent which the seers of ancient Israel discovered, Jesus Christ explored. He traversed the territory from north to south, from east to west, threading it with highways and opening up its vast resources for the enrichment of human life. As mirrored to us in the consciousness of the divine Son, the continent of the divine Fatherhood is a land of peace and plenty, the great wheat belt of the spiritual kingdom, offering happy homesteads to all the ruined sons of men.

Perhaps there is no realm on all the globe of truth toward which the tide of Christian thought has set so swift and strong of late as that of the Fatherhood of God. The phrase is on every lip. It is the first article of the popular creed. Freely it is a man's whole creed. It is abundantly evident however, that the inner content of the doctrine has not yet been grasped by the popular mind. We have all felt, no doubt, that the fact of the divine Fatherhood guarantees to men an exquisite and infinite sympathy. Palsied be the hand that would for one moment blur that shining truth! It is the concentrated sweetness of this thought which Jesus gives us in the Sermon on the Mount, when he declares that the Heavenly Father marks the fall of the bird with a broken wing and counts the hairs on His children's heads. By deed as well as word the Son made manifest the yearning tenderness of the Father's heart. He wept with men and His tears were eloquent with divine compassions.

"To forge a sun, to rivet myriad stars,  
Through serried veins to pour earth's flashing rills,  
To kennel hungry seas in granite bars,  
To whet the lightnings on the rock-brow'd hills,  
Majestic wonders! But sweet to be kept,  
And crowning wonder of them all, God wept!  
Lo, our humanity hath touched God's crown,  
As some frail leaf might touch the bending spheres,  
And from the heights of Godship He stooped down  
To bathe His forehead in a brine of tears.  
He lived and talked with men, He toiled and slept,  
But struck our human key-note when He wept.

The doctrine of the Fatherhood of God carries with it also the assurance of a recognized responsibility concerning men. It has sometimes been affirmed by religious teachers that God is under no responsibility to attempt man's rescue from destruction. But God is under responsibility to act consistently with His own nature. And does not parenthood involve a vast and inescapable obligation? Must not a father seek to the utmost of his ability to achieve the happiness and welfare of his offspring? How can we rightly image to our thought the Fatherhood of God, except through the fatherhood as we know it among men, and that idealized and multiplied by infinity? It is the glory of the divine Fatherhood that he accepts responsibility concerning men. "I have made, and I will bear; yea, I will carry and deliver you." Do not these words involve a relation between Creatorship and Saviourship? By the fact of His Fatherhood God is obligated, we say it reverently and thankfully, to do His utmost to recover the lost soul from sin.

But the fact most likely to be overlooked in connection with this doctrine, is that paternity involves authority. It is incumbent upon a father to command his children after him. He stands in the place of sovereignty and cannot abdicate his throne without imperilling the sanctity and security of the

family circle. And God's relation to men is a relation of sovereignty. He is "the universal king" because He is the "All-Father." The paternal relation is the ground of the regal relation. There is nothing therefore, in the doctrine of the divine Fatherhood to release men from a life of humble submission and unqualified obedience. The filial spirit is a spirit of liberty 'tis true, but it is a liberty to serve God under the impulse of love-loyalty; liberty for God to work His will in us.

Moreover as we look into the depths of this doctrine we do not find that sin is thereby minimized or palliated, but on the contrary that it is being magnified and shown to be exceeding sinful. Sin against love is more disgraceful than crime against law. On the other hand, as Dr. Fairbairn puts it, "there is something more terrible in the attitude of the Father to sin than of the judge to crime, for the judge sees in the crime only an offence against law, but the Father feels in the sin the ruin of His son. The judge regards the criminal only as a person against whom the law is to be vindicated, but the Father regards the Son as a person out of whom sin is to be expelled. Hence comes in the Father's case a severity to sin that does not exist in the judge's to crime. And so sin is the last thing that regal paternity can be indulgent to; to be merciless to it is a necessity. Nothing that defiles purity or threatens obedience can be spared." Paternal righteousness can never cease from its conflict with sin till sin ceases; and if sin never ceases, then the conflict must go on forever.

So, then, this doctrine of the Fatherhood of God is not calculated to lull men into spiritual indifference, but to call men everywhere to repentance. It does not preclude the necessity of atonement and regeneration. God cannot afford to give us the Son's place except as we possess the Son's Spirit. The reign of unfilial feeling in the heart must be overthrown, and the stain of its sin washed out with blood. Hence the necessity of Christ's meditative work. We were made for sonship and daughterhood in the family of God, but it is only by being redeemed and made partakers of the Spirit of the Eternal Son that we are "qualified for adoption out of the sonship of nature into the sonship of grace." The Son of God became the Son of Man, that sons of men might become, in place and spirit, sons of God. "There is one God, the Father and we unto Him; and one Lord, Jesus Christ, and we through Him."

Perhaps we cannot better conclude these reflections than in the sweet words of Whittier:

"Though heralded with nought of fear  
Or outward sign or show,  
Though only to the inward ear  
It whispers soft and low;  
Though dropping as the manna fell,  
Unseen, yet from above,  
Noiseless as dew-fall, heed it well,  
Thy Father's call of love!"

J. D. F.

### Courage, Brethren!

The Christian people should be a courageous people. Working toward the noblest ends, under the impulse of the mightiest motives, and backed by the strongest assurances of support which God can give, we should face every task with stout and fearless hearts. When God points our way and accompanies us in the way, we should tread that way with unflinching feet.

"To doubt would be disloyalty,  
To falter would be sin."

It seems, however, at the present time as if a spirit of trembling had been given to the Baptists of these Maritime Provinces. One can detect it in the churches. An air of timidity pervades them. Leading (?) members seem spiritless and unaggressive. Only a few have courage to leap out of the trenches and rush to the front to flout the flag in the face of the foe. Many of the ministers, too, are heartless and dispirited. They dread the winter's work that lies before them, fearful lest it may prove fruitless. They are looking over their shoulders fervently hoping for an early opportunity to beat retreat from present fields. We doubt if it would be an extravagance to say that every third Baptist minister in these provinces would abandon his church tomorrow, if another of the same rank should open up to him. Anything for a change, and for the brief momentum imparted by a launch into new waters, May not something be done just now to mend this

condition of things? There is surely no justification for timidity. The gospel has not lost its ancient power, nor were men ever more disposed to hearken to the voice of a true prophet of God. But we must preach the realities and vitalities of the Christian faith with a blood-red earnestness if we are to find a response. The people will listen to the man with a message when they will turn with impatience from the mere sermonizer. Wherever there is a minister who can lead the people beside the still waters of the Word and show them the face of Jesus reflected there, he will not lack a following. Let the people and the pastors seek the vision of God, seek it day and night, and under the inspiration of that vision they will cast all hesitancy aside and move forward all along the line. It should ever be remembered that the secret of success lies not in any outward conditions, but in ourselves. Owing to special adaptations, a minister may achieve a greater measure of success in one community than in another, but conditions cannot make him a failure in one place and a success in another. It is his business to achieve the greatest possible measure of success in his present field, until God by an unmistakable providence leads him elsewhere. Can the ministers who are scanning the horizon for fresh fields honestly say that they have put forth all the elements of power that are in them for success where they are now laboring? Would it not be to the glory of God and the strengthening of the churches, if a hundred of our ministers should at once settle down to the work at hand, and push it with all courage and holy boldness for at least another year? May not the wavering lines be steadied as we pass this word along: "Let thine eyes look right on, and let thine eyelids look straight before thee. Make level the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left."

But it is not only in the churches that we detect this spirit of trembling. It is no less characteristic of the Boards which have the direction of our denominational enterprises. The spirit of confidence and aggression seems to have forsaken them. Representatives of the various interests are afraid of each other lest some one of them shall seize more than his share. When one man steps forward anxious to lay hot facts upon the hearts of the people, he is called down and bowed out. And this because other interests have not men at hand to do a similar work. The consequence is that all the interests are being starved. The people remain untouched. They never can be touched except as we send men to them who are specialists in appeal, men charged to the lips and finger-tips with missionary lighting. This work can never be done through the columns of the denominational press. It can only be partly done by the pastors. The men who specialize upon the various interests must move among the people. But just now stagnation reigns. No doubt the Convention plan panders to the situation. It has hampered us long enough. The time is at hand for the reconstruction and rehabilitation of our denominational work. We have not reached the limit of our ability as a people, but we are tied down by the rags of tradition and the ropes of pessimism. Let us make a break for liberty! Let us arise and put forth our strength! Courage, brethren! Courage!

"And the officers shall speak further unto the people, and they shall say, what man is there that is fearful and fainthearted? let him go and return unto his house, lest his brethren's heart melt as his heart."  
J. D. F.

### Editorial Notes.

—Rev. I. C. Archibald reports very encouragingly as to the success he is meeting in his canvass for the endowment of the Good Samaritan Hospital at Chicacoac. The cash receipts are \$1145.00 and pledges \$2200.00. Total \$3345.00. Mr. Archibald is very anxious to secure the full amount of \$10,000.00 before he leaves this country about the middle of October. The pledges for this work are not to interfere in any way with offerings for the regular work of the denomination nor for the Twentieth Century Fund. We understand that the fund thus raised for the Hospital is an endowment and the income therefrom is to be used to meet current expense. The object is worthy, and the good done through its instrumentality none can tell.

—The sixty-ninth session of the Free Baptist General Conference of New Brunswick was held in Marysville, beginning on Saturday, Oct. 5. Rev. W. H. Perry was

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the moderator. Reports were received from 115 churches. These churches reported 223 baptisms. The contributions for pastors' salaries, \$14,047.41 and for other purposes \$12,969.42. Three new church buildings were dedicated, and two parsonages were erected. There were 41 churches unreported with a membership (estimated) of 3000. 36 churches reported revivals. The number of ministers enrolled is 44, with 13 licentiates. A committee appointed by the Baptist Convention of the Maritime Provinces sent a letter of greeting to the body asking the Conference to consider the advisability of co-operation of the Baptist and Free Baptist bodies in educational and foreign mission work. Rev. J. H. McDonald and Prof. H. C. Creed of Fredericton gave assurances of a growing feeling in favor of union and pointed out great benefits which would result therefrom. Mr. McDonald proposed that the Conference establish a chair of theology in Acadia.

—Beginning Sunday, Oct. 20, Yale University will celebrate her 200th birthday. It will be a great event. The celebration, which is to continue for four days, will set forth in a wonderfully picturesque way "the story of Yale" and her contribution to the life of the American people. Among the themes to be presented by eminent graduates are: The relation of Yale to Christian Theology and Missions; to Law and Medicine; to Industrial development; to Science and Letters. There will also be an historical exhibition which will bring together the representative text-books used in Yale since 1701. The musical part of the programme promises to be a pleasing feature. On Tuesday evening the campus will be closed to all outsiders and the great amphitheatre filled with students and graduates. The programme that evening will consist of interesting events of Yale history, both sublime and ridiculous, presented in pantomime, followed by the singing of the good old songs and the good new songs. There are 11,000 Yale graduates living and it is estimated from 40 to 60 per cent. of them will be in attendance.

—To discuss Baptist Federation—The Baptist Congress is to meet in New York this year, the date being November 12 to 14. The exciting question for discussion is to be "The Consolidation of the National Societies." Church congresses are, it is to be remembered, forums for the ventilation of theories agitating the respective bodies, but they have no legislative power. Baptists in common with Congregationalists, and to a slight extent Disciples of Christ, have been discussing the relations of their benevolent organizations to the denomination and to each other. At the anniversaries of the Baptists in May the question of federation was talked about, but consolidation is a step not yet discussed openly. Another Baptist congress topic will be the management of work in our new territorial possessions.—Boston Transcript.

—C. A. Whitman writes from Avalon, Santa Calina, on the Californian coast, to the MESSENGER AND VISITOR that that watering place is a great fishing place. He says "the variety, quantity and quality of fish caught are a surprise to all who come. During his week we have witnessed the landing of many sea-bass of monstrous size, notably two which weighed 348 and 374 pounds. The latter was caught by a lady with an ordinary line and reel. The fishing is sport for visitors, ladies and gentlemen, as well as children." This fish story must be true, as it is told by a clergyman.—St. John Globe.

Is the Globe man jealous of our "fish story?" We think it hardly fair for him to twist us about it in the absence of Dr. Black, who knows all about fish and fishing tackle. The scrub editor cannot hold himself responsible for the statements of correspondents so far away. If those big fish were reported from any accessible point, he would be pleased to invite the Globe man to join him in making a personal investigation, that is, if Californian fishing lines could be procured. What a great place Santa Calina would be for Sunday School picnics! But since when was C. A. Whitman a clergyman?

—Rev. Dr. Lorimer, the distinguished pastor of Tremont Temple, Boston, has lately received a hearty and unanimous call to the pastorate of the Madison Ave. Baptist Church of New York City. To the surprise and great sorrow of his people in Boston, among whom are many former provincialists, Dr. Lorimer's letter of resignation was read to the Tremont church and congregation Sunday morning, Sept. 29th. Upon the intimation being made that if the present debt upon the temple could be reduced by \$100,000, Dr. Lorimer might be induced to remain, several persons immediately offered subscriptions for the purpose, and the congregation unanimously voted not to accept the resignation. The result is not yet known. Dr. Lorimer's ten years pastorate in Boston has been crowned with amazing success. During these years the present magnificent temple building has replaced the old one which was destroyed by fire, the yearly income has advanced from \$75,000 to \$35,000, and 1,800 communicants have been received into the membership of the church. The congregation is the largest in New England. Dr. Lorimer is still a very young man, although sixty-three summers and winters have passed

over his head. A man is as young as his arteries and the doctor's arterial piping seems to be in excellent condition.

Commenting on the call to New York, The Examiner says:

The Madison avenue church has a fine property and considerable wealth. In the rapid changes of the past few years many of its congregation have moved away from its field, and it is now faced with the problems of a practically down-town church. It can no longer exist purely as a family church. It must either retrogress to the vanishing point on present lines, or progress on institutional or popular lines. In other words, it must become a people's church. It is hoped that if Dr. Lorimer comes to New York—and we believe that both opportunity and duty will lead him here—he will be able to conquer the situation and do an upbuilding work that will be climactic in a cumulatively successful career as pastor and preacher.

### The Presbyterian Synod on Individual Communion Cups.

The most interesting discussion of the Presbyterian Synod which met in St. John, Oct. 1st to 3rd, was that called forth by the appeal of Rev. D. McNeill of Zion Church, Charlottetown, against the action of the presbytery of P. E. I. in regard to the use of individual communion cups. The question was vigorously handled by giants in debate, and ultimately referred for decision to the General Assembly of Canada.

Mr. McNeill claimed that the beauty of the ordinance was destroyed by the innovation. It was impossible to commune in the proper spirit. The feeling for individual cups had been worked up by the abominable literature of an American business house which had no religious feeling, but merely a desire for gain. If there was anything in the microbe theory, the Saviour could not have been ignorant of it.

Dr. Macrae moved that appeal be dismissed and action of presbytery sustained. Though personally favoring the old method, the liberty of congregations must not be restricted.

Dr. Falconer supported the motion of Dr. Macrae. The Scriptures gave latitude in the matter. It was not clear that one cup was originally used. The questions of cleanliness and disease should be considered.

Dr. Sedgewick claimed that the partaking of one cup by a plurality was essential to the communion. There was no departure in the use of two or four large cups, no infringement of principle, because each large cup was partaken of by a plurality of Christians. That was essentially different from using individual cups. The cup and not the wine is "the new covenant in my blood."

Dr. Gordon claimed that the change could not be worked by an inferior court of the church but was a matter for the General Assembly.

Principal Pollock had confidence in the church's interpretation of the manner of administering the communion for ages. The one cup was to be handed from one communicant to another. The bread, too, should not be cut up into little pieces, hence the wafers. Individual cups originated in the United States from caste prejudice and the idea of disease was an afterthought. There were too many innovations in the churches.

All this will be of interest to Baptist churches, many of which have already adopted the individual cup. It seems to us that the only argument of our Presbyterian friends which bears with any weight against the individual cup, is that of Dr. Sedgewick. If his position is correct there is a principle involved. But is not his argument founded on a fallacy? The cup not the wine, he claims is the medium of communion. By parity of reasoning, the plate, not the bread, is also the medium of communion. But is there any evidence that our Lord passed the bread on a plate? May not the broken loaf have been passed directly from hand to hand? But what a strange suggestion, that not the wine but the vessel containing it is the symbol of union and communion! When our Lord said "this cup is the new covenant in my blood" did he not mean the contents rather than the vessel? Is not the wine the symbol of His blood poured out for us and does not the essence of communion consist in partaking of that in memory of his death?

A difficulty like that in which our Presbyterian brethren are involved tends to reconcile us to the independency of the local Baptist church. Such a matter had better be kept out of church courts. We still believe in the individual communion cup.

J. D. F.

### Thoughtful Baptists.

I was so much pleased with "J. D. F.'s" editorial on "Work and Worth," "the Things that Count," and with the sermon, in the same number, by our Dr. Faunce, the able President of Brown University, that I am impelled to send the last paragraph of his review of Dr. Newman's "A Century of Baptist Achievement." Quoting the words of President Wood that "our lack of share in the thoughtful life of our century" is because "our spirit has led us rather into executive and administrative service." President Faunce continues: But it is impossible to lead in action for any length of time unless we lead in thinking as well. Baptists need to develop schools of thought, not opposing but supplementary. They need, in Dr. Storr's phrase, "two wings to fly with." Under the powerful influence of the University of Chicago, which is leavening the entire ministry of the Western States and of the Baptist Congress, which is a growing force for honest thinking, Baptists may now be expected to develop a stronger intellectual life, a higher type of periodical literature, and take that place in the progress of the world which some of their distinguished leaders have taken already. There are to-day thousands of young men in their ranks for whom the old Shibboleths are meaningless, to whom the newer Biblical study has come as a glad release and spiritual inspiration, and whose ideal of Christian service is not exhausted in contending for the faith. These men know what service their Baptist forbears rendered to the cause of civil and religious freedom and they are quietly resolved to enjoy the same freedom today. They realize that the strength of their great denomination must lie, not in its millions of adherents, not in its literalistic interpretation of ancient writings, but in its ever-growing apprehension of the Spirit of Jesus Christ, its ever-fresh translation of that Spirit into the language of the twentieth century, and its constant application of that Spirit to the institutions and the lives of men." (The Outlook, Sept. 21st.) H. F. W.

### The Presbyterian Synod.

The Synod of the Presbyterian church of the Maritime Provinces met in annual session in St. Andrews church in this city last week. The Moderator of the Synod was Rev. A. F. Carr of Campbellton. There was a good attendance of clerical delegates but the lay delegates from Nova Scotia was not many. There was no public platform meetings as with us, but on Wednesday night the subject of missions, Home and Foreign, was discussed. Our Presbyterian sisters have done well for Foreign Missions, \$13,200 being the amount raised last year. As Dr. Falconer the convener of the Committee remarked that this amount exceeded that of the church as a whole, and intimated that unless the church contributions increased no further progress could be expected this year.

The Presbyterians are carrying on missionary work in the New Hebrides, Trinidad and Demarara, as also in Cored and have met with much success as well as some discouragements. The people among whom they labor are able to do much towards sustaining the work carried on among them.

In connection with Home Mission Work, \$15,000 was asked for the coming year, of which amount \$3,000 is to be given to the North West.

Reports from the Halifax Ladies' College, were also presented which were of a hopeful character.

The 20th Century Fund of the church was discussed and ways and means devised to increase the sum already pledged. It is hoped to raise \$1,500,000 for the General and \$500,000 for the Common Fund. It looks as if they will accomplish the task.

The Infirm Ministers' Fund came in for some discussion. The younger ministers are not identifying themselves with the fund. A committee was appointed to consider how best to meet the objections raised and to report next year.

On Thursday evening the work of Sunday Schools, Young People's Societies, the widows and orphans fund, Church Life and Work were considered.

Young People's Societies were not flourishing as formerly. Reasons were given for such a serious condition of things in connection with what a few years ago was so full of promise. The discussions were hopeful and helpful. There were no long addresses and the time was not monopolized by one or two brethren.

The report of the committee on Church Life and Work was presented by Rev. Thos. Cumming of Scotsburn and recommended the upholding of the family altar, the stricter observance of the Sabbath, and the increasing of every effort to prevent the spread of the evils of intemperance.

Resolutions followed each report, which were spoken to by the speakers whose addresses were not lengthy.

We noticed on the floor several well-known Presbyterian divines, Rev. R. Murray of the Presbyterian Witness, Principal Pollock of the Presbyterian College, Dr. Falconer, Dr. Macrae, and a large number of younger men who will soon take front rank in the Presbyterian church. The synod impressed a quiet observer as being composed of an intelligent, devoted and vigorous body of Christian men who met for a purpose and give attention to its execution. They are thoroughly alive to the best interests of Presbyterianism, and determined that the church of Knox and Chalmers shall not take second place in the work of spreading the gospel. Great stress is laid upon an educated ministry. Some other bodies of Christians might take a leaf out of their book on this point, to their own advantage.

The MESSENGER AND VISITOR would tender hearty congratulations to this fine body of Christian workers for what has already been done and bids them God-speed in their future efforts.

M.



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

### Miss Rivers' Class.

BY MRS. SUSAN M. GRIFFITH.

"Bee, won't you come over and sing for us tonight? We shall be so delighted to have you, and I shall be so much obliged."

The speaker, Mrs. Dr. Ashland, the most winning of winning women, young and pretty and newly married, leaned over the neat fence which separated the Button and Ashland premises, and made the above request of a very pretty young girl, busy gathering flowers.

The latter looked up with just the semblance of a pout. "Oh, I don't know, Mrs. Ashland," she said. "I don't like to sing before a mixed crowd very well."

But, my dear, it is anything but a mixed crowd," exclaimed Mrs. Ashland, in wide surprise. "It is a very select gathering indeed. The Demorests and the Courtlands, Miss Wiley from New York (she is so nice; I am anxious you should meet her,) and two or three brother physicians of the Doctor's. It is to be a very informal little affair, but I am desirous of entertaining them well, and you do sing so beautifully, Bee. Your voice proved such an attraction the night you sang at Mrs. Foster's. You are so silent and reserved, I had no idea you ever did anything of the kind. You ought to make a specialty of it."

"Oh, I don't need to do that," said Bee, with a little flush, digging furiously around a favorite rosebush, "and it would be interfering with those who do need to. If I can accommodate friends once in a while I am glad to; but I don't fancy singing before strangers, Mrs. Ashland, and that Miss Wiley, she is so smart, and so—so elegant, I should be afraid of her. I know she would awe me."

Mrs. Ashland threw back her head and laughed merrily. "Oh, my dear little honey Bee," she said, "you don't know where to gather the richest sweets. The very smart people are generally the very kindest and best the world over; and Miss Wiley is so sweet and appreciative! Once you become acquainted with her, you will feel you possess a rare friend. I think, Bee, you must consent to oblige me."

Bee thought a little, pulled off some faded flowers and cast them away, then suddenly stood up, her face all aglow and mischief shining in her eyes.

"Mrs. Ashland," she cried, "I believe this is my opportunity. You remember I told you about Miss Rivers, our Sunday school teacher, getting us girls to pledge ourselves to earn money this summer for missions? Well, I haven't found a thing to do yet. You see, the money has got to be earned, and that's what makes it so hard for me. I've never earned a penny in my life. But I believe I have stumbled upon the very thing. If you'll pay me an amateur's wages for singing tonight, I'll do it. That sounds perfectly horrid, don't it, but business is business, you know. Is it mean and hateful in me, dear Mrs. Ashland? I don't mean it in that way, indeed, but I do want to keep even with the other girls, and my voice is all the capital I have. Don't think ill of me for suggesting it; it is not for myself, but the cause, you know."

"Think ill of you, darling little Bee! The idea! I shall be delighted to recompense you, and allow me to say it is a fine thought. If you like, I can get you up a nice little trade. It is so nice to have some one to sing at these small evening receptions. Mrs. Ferry and I were talking about it the other day. I am so glad you thought of it."

"So am I," said Bee, gaily, "I've been trying to think of something startling in the way of a financial success, but my mind has proved a barren waste, until you sowed this tiny seed in it, for which I thank you ever so much, dear Mrs. Ashland. I'll sing like a lark for you tonight. Dorothy and Harrie are doing so well, and I can't bear them to beat me."

"Those ten-cent buggy-rides of Harrie Henderson's are an inspiration," said Mrs. Ashland, warmly. "I tried one the other day and found myself enjoying, not only a delightful ride, but delightful company as well. Harrie is a very intelligent, nice girl." Then in a lower tone, "The way you girls are using your talents for the Master should be a rebuke to the rest of us. The missionary society in our church needs an impetus of some kind, and I think your example is calculated to be one. It is settled, then, Bee; you will sing for us tonight?"

"Sure," was the laughing response, and the young girl sped into the house, intent on hunting up her music and making selections from it for the coming evening.

Bee looked extremely sweet that night, in her white dress, caught up with clusters of purple and yellow pansies, the same dear little flowers half hidden amid the lace and ribbon about her slender throat. The gathering was a very select one, and its high tone was felt by Bee at once, and upon its sympathetic waves she rose to a point of execution she had never before reached. She had chosen religious subjects as best suited to her voice and the time, and sang three numbers. The first, "Feed the souls that are hungry." The second, "Cast thy bread upon the waters." And the third, "Lift the curtains of glory and let the sun of glory shine."

Exquisite hymns they were, and exquisitely were they rendered, and Bee felt they were fully appreciated, and that the little company realized what she was anxious they should know: that she was singing for Jesus, and not for herself or them. She did not know, however, the stir she made in one of those physicians' hearts; how the old-time religion was revived within it, and how it opened a hitherto ungenerous pocket-book and gave to India another well-educated missionary. The best of things are sometimes hidden from us, lest we should be "exalted above measure." Neither did she hear the earnest conversation between Mrs. Ashland and the Courtlands, wherein the former lady explained the missionary enterprise of Miss Rivers' class, and Mrs. Courtland promised to use it as a motive power to their own slow-moving missionary society. But she did know that Miss Wiley sought her out and thanked her most heartily for "these beautiful songs," and drew her into a most interesting conversation on voice culture, which she enjoyed to the full; almost as much as she did the crisp five-dollar bill Mrs. Ashland gave her for that evening's work. During the weeks that followed, too, she was invited to sing at various places; indeed, it became quite the thing to have Miss Burton at Parlor receptions, so she soon became a very busy little Bee indeed, and gathered much honey that eventful summer to store away in her missionary hive.—Journal and Messenger.

### Queer Steeds.

BY C. F. HOLDER.

"Whoa, chick! Whoa, bird!" somebody was saying. A stroller along the road in Southern California heard the words, and wondered at such unusual terms for horses. The road led out of a little village into the country, and was lined with golden poppies, while here and there brown-backed vultures peeped through the green grain that, dropped from some hay wagon, was now springing up all along the wayside.

The stroller was observing the flowers intently, so did not look around until "Whoa, chick, Gently 'bird!" came right over his shoulder, so near that he sprang to one side, turned quickly, and in much astonishment stood facing the queerest team ever seen by anybody anywhere. Standing so close to him that one of the steeds reached over to peck at a flower in his hat, were two fuzzy, grotesque birds of gigantic size, in fact the largest birds in the world—ostriches—harnessed side by side to a curious sulk-like vehicle that had three wheels like a tricycle. On the seat, holding the reins, sat a young man with a pleasant smile on his face, which broadened into a laugh as he saw the evident surprise of the startled observer.

"They're a little kittenish and skittish yet," he said, as one of the birds leaned over and pecked violently at the flower in the stranger's hat. "They can't kick, but they will eat anything in sight. Whoa, chick! Whoa, bird!" as the birds made a joint effort to reach the bearer of the flowers, who now, laughing, backed out of reach of the strange team.

"Don't be afraid," said the driver, touching the bird-horses with his whip as they made another convulsive effort, lunging heavily toward the poppies. "They can't bite you; see, they're muzzled." And then the man with the flowers noticed the clever way in which the birds were harnessed. Around their necks was a strap; while another strap held their backs together so they could not bite.

"We have to muzzle them," continued the communicative driver. "They eat anything—from nails to oranges. Last week one bird swallowed a pipe—and lighted, at that; just snatched it out of a man's hand. But that isn't their steady diet; no. They live on alfalfa grass and vegetables and ground shells and pebbles."

The birds were harnessed not unlike horses. Heavy leather collars fitted the lower part of their necks, forming breastplates that were attached to the end of the wagon-shaft and to each other; leading backward were traces that passed beneath the wings. The reins were not attached to their heads, but to their backs.

"They're just broken in," said the driver, "but they travel pretty well," and he touched the birds with the short whip and spoke to them. They looked round with their great black eyes, and then, as though what he wanted had suddenly occurred to them, started, gradually settling into a very moderate trot, turning easily and coming back up the road again.

"You see they are harnessed in to stay," the ostrich-driver said as he stopped his team. "There are only two things they can do; stand in harness or go ahead. As a rule, they prefer to go. There's only one trouble—I can't get any great speed out of them."

At the South Pasadena ostrich farm, where one hundred birds of all sizes can be seen, from chicks to full-grown specimens, a boy rides one of the large birds bare-back. At first the feathery steed protested, but gradually it became used to it, so that the young rider goes

along with all the ease imaginable.

"Curious thing, that neck," continued the driver, leaving his seat and unmuzzling one of the birds. "Watch it."

Taking from his pocket an orange, he held it out. The bird eagerly seized and swallowed it, and the orange could be seen as a large lump passing all the way down the long neck—which was an extraordinary spectacle.

A few minutes later the driver touched his strange team, and away they went to the stable, or corral, in the neighboring farm.—St. Nicholas.

### A Small Hero.

He did not know he was a hero, but I think he was, and perhaps after you have read this little story you will agree with me.

He was a square-shouldered little boy who lived on our street. His mother was quite troubled because he had such mannish ways before he was fairly out of his babyhood. But he was "nobody's baby." He had a pair of blue overalls, such as nice boys on our street wore when they played in the dirt, and when those were on he had a funny way of taking long steps and standing with his feet far apart, as if he were about as tall as his father.

Half a dozen other Tom Thumbs, who also wore overalls and took long steps, chose Charlie for their leader. Instead of calling them Kenneth and Willie and Joe, our Charlie used their last names—Knox, Robinson, Clarke, and so on, while they called him MacArthur, or, still better, "Mac." He was happy when he could be "Mac" all day.

These dear little pigmies had a big football which some older brother had worn out, and they "blew it up," and patiently mended it day after day, and kicked it so vigorously that usually the kicker fell backwards into the dust, but that was taken as part of the game.

Charlie's mother used to say: "Charlie is a born leader. Oh, if I could only know he would be a good one!" I can tell you, boys, between ourselves, that ever so many mothers are thinking of that very thing.

Well, one day a little chap wandered into our street and began to play with Charlie and his "regiment"—for that is what he called the boys who followed his lead. I do not know what sort of parents or home this bad boy had, but somewhere he had taken lessons in evil, and before he had been with them a half hour, he began to swear, taking the name of the great God in vain. Charlie stopped playing and drew a long breath.

"Did you do that a-purpose?" he asked.

"Yes, and I'll do it again," replied the boy from outside, as he did.

"Robinson!" cried Charlie, to his oldest follower.

"Here!" answered Willie, running to Charlie's side, while the rest of the boys followed.

"He swore," said the little Captain, standing very straight and pointing to the culprit, "and we don't play with boys that swear, on this street."

"No, we don't; no, no!" they responded.

"What'll we do with Sullivan?"

"You can't do anything. I'll stay here if I'm a mind to," said the boy, kicking dust toward them.

"Not if you swear when the Commandments say not to," answered Charlie.

"No, sir; not if you swear," echoed the others.

"And we don't want you if you've got bad words inside," added the leader.

"I don't care; men say 'em on the street," said the defiant Sullivan.

"But this regiment don't, and you can't play with us 'less you promise never to again."

The boy took up a stone to throw, but as he looked at the six determined little figures he dropped it and turned sulkily away.

"Tell your mother to wash out your mouth with soap-suds," said Willie Robinson.

"And don't you come again till—you's over it," added the Captain, as if the dreadful habit were a disease.

They waited until "Sullivan" turned a corner, and then they went on their play.

But Charlie's mother, who sat beside an open window, could not see to set another stitch until she had wiped the tears from her eyes. But they were not "sorry" tears.—Sunday-school Advocate.

### A Department Store Idyl.

"It did me good just to see them," the stout saleswoman said to the fitter, as the two met at the drawer where they were putting away things.

"See who?" the fitter replied, in her best English.

"That couple that went out of here just now. You must have noticed—a big, awkward countryman and a girl rigged out in cheap feathers and rose ribbon. Had a satchel with them."

"Believe I did see them," said the fitter. "A bridal pair?"



The Young People

"Going to be. About the first of the month, I think. He is helping pick out the bridal outfit. The girl wanted a shoulder cape, but she couldn't go over nine dollars. She wanted jet trimming, lace and all that. She tried on the cheapest one we have—that eleven-dollar lot—and was delighted. The groom liked it, too. He told her she looked like a peach in it and praised her up so that she turned all colors. He even asked my opinion as to how it looked. However, she pulled it off at once when she heard the price, but her face fell and she looked nearly ready to cry when she said that after all perhaps a coat at nine dollars would be more useful than the cape."

"Well, so it would be more useful," said the fitter, putting the pins in line an equal distance from the armhole of a garment she was to alter. "Did she get a coat?"

"No; she's got the cape, and I'm as much pleased about it as she is. That fellow she is to marry is a hulking clown, but he has a heart and as much delicacy as a duke. When the girl took the cape off and looked so disappointed he motioned to me behind her back, holding out a two-dollar bill, and then said out loud: 'Here, miss, is that the lowest you can take for that garment? She's bought two dresses and some shoes and handkerchiefs downstairs, and it seems to me you ought to make her a better figure than that. The cape ain't worth a cent over nine dollars.'

"I pretended to consider a little and walked away as though to consult somebody. Then, while the girl was examining the cape for the fifth or sixth time and I was behind a screen hanging up some cloaks, he gave me the extra two dollars. 'Don't let her know,' he whispered. 'She'd never take it if she thought I helped to pay for it. But it's her wedding cape, and I want her satisfied.' Then I told the girl I would let it go for nine dollars. And you ought to have seen her face! She just lit up all over like a sunburst, and went off wearing the cape, as proud as though it was silk velvet instead of velour, and was lined with real silk instead of flimsy satin. They have gone down to the restaurant now to get lunch. I doubt if the young fellow has much money, but he's as tender of his sweetheart as if she was made of crystal and likely to fall to pieces in his hands any minute."—N. Y. Evening Post.

English History Epitomized.

If you wish to run rapidly down the scale of England's rulers, memorize this bit of rhyme and you will never make any mistake:

First William the Norman, then William his son; Henry, Stephen and Henry, then Richard and John; Next Henry the third, Edwards one, two and three, Again after Richard three Henrys we see; Two Edwards, third Richard, if rightly I guess; Two Henrys, sixth Edward, Queens Mary and Bess. Then Jamie the Scot, and Charles whom they slew; Again followed Cromwell, another Charles, too. Then James called the Second ascended the throne, And William and Mary together came on; Till Anne, Georges four, and fourth William all passed, God sent then Victoria, the youngest and last.

Now that Queen Victoria is dead and Edward VII. is king, let our young readers change the last line and make their own closing rhyme and remember it with the rest.

The Daisy.

A certain prince went into his vineyard to examine it, and he came to the peach tree and said: "What are you doing for me?"

And the tree said: "In the spring I give my blossoms and fill the air with fragrance, and on my boughs hangs the fruit which men will gather and carry into the palace."

And the prince said: "Well done, good and faithful servant."

Coming to the maple, he said: "What are you doing," And the maple said: "I am making nests for the birds, and shelter for the cattle with my spreading branches."

And the prince said: "Well done, good and faithful servant."

And he went down into the meadow and said to the waving grass: "What are you doing?"

And the grass said: "We are giving up our lives for others—your sheep and cattle—that they may be nourished."

And the prince said: "Well done, good and faithful servants, that give up your lives for others."

And then he came to the little daisy that was growing in the hedgerow, and said: "What are you doing?"

And the daisy said: "Nothing! nothing! I cannot make a nesting-place for the birds, and I can not give shelter to the cattle, and I can not send fruit into the palace, and I can not even furnish food for the sheep and the cows—they do not want me in the meadow—all I can do is to be the best little daisy I can be."

And the prince bent down and kissed the daisy, and said: "There is none better than thou."—Ex.

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—Dark Days and Their Lessons Psalm 107: 1-15.

Daily Bible Readings.

Monday, Oct. 14.—Acts 6. "Stephen, full of faith and power" (vs. 8). Compare Matt 9: 29. Tuesday, Oct. 15.—Acts 7: 1-21. "The God of glory appeared unto our father Abraham" (vs. 2). Compare Gen. 12: 1. Wednesday, Oct. 16.—Acts 7: 22-36. God's call to Moses (vs. 31, 32). Compare Heb. 11: 16. Thursday, Oct. 17.—Acts 7: 37-53. Stephen's direct preaching. Compare Ex. 32: 7-9. Friday, Oct. 18.—Acts 7: 54-8: 3. Stephen's victory in death (vs. 55, 56, 60). Compare Matt. 5: 44. Saturday, Oct. 19.—Acts 8: 4-24. Philip's victory at Samaria (vs. 6). Compare Acts 1: 3.

You will all be glad to learn that word comes from the chairman of our S. L. C. Committee that lessons will begin about Oct. 15. We trust that every Young Peoples' Society in the Maritime Provinces will make preparation to take up this course of Bible Study. Let each Society at its next meeting talk the matter over and choose a leader, that all may be in readiness at the beginning of the course. It will be found, we believe, that nearly all the members of Young Peoples' Societies have access to the MESSENGER AND VISITOR in which the lessons will appear. Those who do not take it can be easily induced to do so when they hear of this course of study. Let us make this study a success!

A "Rally Meeting" of the District Union, of Halifax and Dartmouth was held in the Tabernacle church, Friday evening, 27th inst., President G. R. Marshall in the chair. Reports from constituent Unions showed a good amount of work accomplished. The Maritime President, Rev. Geo. A. Lawson, gave an inspiring address on the "Past, Present, and Future" of young people's work. Ten years ago the Young People's Movement began with much enthusiasm, much organization and much activity. This then, is bequeathed to us to add to, and not diminish if we wish to go forward. We realize our mistake, that of trusting to organization to run itself, and not realizing that the moving force is the Holy Spirit. We must deny ourselves and sacrifice greatly that these channels of activity which the B. Y. P. U. provides are filled. All were pleased to welcome Mr. Lawson and encouraged by his rousing words. Rev. Mr. Schurman strongly advocated the District Union joining with the large body of Christian Endeavorers in the city, at least to the extent of holding services at stated seasons, and gave notice of motion, that at the next business meeting he would present some such scheme for adoption. The officers for the ensuing year were elected and are as follows: Pres., G. R. Marshall; Vice-Pres., Geo. A. MacDonald; Rec. Sec'y., Miss S. L. Norton; Cor. Sec'y., Miss May Keirstead; Treas., Miss Carrie Blakeney. MAY KEIRSTEAD, Cor. Sec'y. Dist. B. Y. P. U. 30 Kempt Road, Halifax N. S., Sept. 30, 1901.

Prayer Meeting Topic—Oct. 6.

Sacred Literature Course.

STUDIES IN THE ACTS AND THE EPISTLES.

II. THE NEW POWER AND THE BIRTH OF THE CHURCH. The Holy Spirit. The New Organization. Acts 2. AWAITING THE BAPTISM OF THE SPIRIT.

After the disciples saw Jesus disappear in the heavens, it might be supposed that they would be much cast down and very sad. They were not so, but "worshipped him" as the cloud received him out of their sight, and then "returned to Jerusalem with great joy" (Luke 24: 52). They did not know when the Spirit would come or how, but they expected him. They had a word to guide them on each of these two points. As to when he would come Jesus had said: "Not many days hence." As to the manner of his coming see Acts 1: 5—"John baptized with water, but ye shall be baptized in the Holy Spirit." They knew what John's baptism was, an overwhelming. The disciples would expect to be overwhelmed by the Spirit, and so they were—"it filled all the house where they were sitting." But John baptized with water, an impersonal, natural element; they were to be baptized in the Holy Spirit—a living, supernatural Person, in whom, unlike the water baptism, they were to remain. John's baptism was but a faint picture of what they were now awaiting.

THE ELECTION OF JUDAS' SUCCESSOR.

For ten days they prayed. The circumstances are such that we do not need to be told for what they prayed.

On some one of these days, perhaps the very first, they elected Judas' successor. The qualifications of the candidates are clearly given in Acts 1: 21, 22. An apostle must not be a witness merely of the fact of the resurrection, but of the whole preceding ministry of Jesus. Two men were found to be qualified, men of whom we have never heard before. Peter does not make the choice, but they all appeal to the Lord to show his choice. By means of the lot they ascertain the Lord's will (Proverbs 16: 33), and thus Jesus himself appointed Judas' successor. The lot was never used afterward, for after Pentecost they had the Spirit to guide them.

PENTECOST.

Pentecost, the second of the three great feasts of the year (Leviticus 23: 4-14; 15-21, 33-44. Exodus 23: 14-17), occurred fifty days after the passover. Hence its name. It is possible that this particular one fell on the first day of the week. See Leviticus 23: 15 to assist in determining the day. The day celebrated the beginning of the grain harvest, and two loaves as first fruits were offered to the Lord. Is it a fact that on this first Christian Pentecost the one hundred and twenty were offered as first fruits of that harvest which has been in progress ever since?

The Cost of Being Useful.

No man can be useful to others without some expense to himself. There has never been a gift to the world that did not cost something to the giver. When God gave his only begotten Son to die for the world it is without reason to suppose that it was not a sacrifice, that it did not cost much—that wonderful Gift to men! No man has ever lived to any purpose, by which he blessed the world with his life, who did not spend himself, giving his gifts out of a heart that suffered in the giving. No mother can be a blessing to her children who is unwilling to pay the price of it—and the price of that blessing, as all of us know, is very great. Men are ready, generally, to say that the late President served his country in no small degree; and the price of service for him was death. That is not always the price which usefulness exacts; but it often happens so. The great figures on the crowded canvas of human history are those who "loved not their lives unto the death." Say what one may about a man taking care of himself, it is true in a most practical sense that he who is ever taking care of himself is not able to take care of others. If Esther is to follow the common thought of men, and will take care of herself, her name will only be spoken with execration; but because she says, in the face of duty as it is pressed upon her, "If I perish, I perish—I will go into the presence of the king," she stands out to-day as one of the noblest characters in that dark day. She did not die, as a result of her errand, but a little thought will show that she died before she went in!

There is much work to do in this world of ours. There are lives to be lifted, children to be taught, the community to be served; this, and much more is the call that comes to every true man and woman. It appeals all the more strongly to young people, because they have the strength and vigor of youth. It is to their credit that they have so often responded to the greatest calls for sacrifice, until no man today will attempt what Paul condemned in speaking to Timothy, "Let no man despise thy youth."

But, if the full truth be spoken, it must be admitted that there are a great many people who are not willing to pay the price of usefulness; they are ever seeking their own comfort, and meet every call to service involving sacrifice with a frown and a petulant spirit. They are found in the church and out of it; they are in high positions and some not so high. They are willing to go on and serve as long as there is no call for sacrifice, and then—when the pressure comes—they fall out by the wayside. They will teach a Sunday-school class if it does not inconvenience them; they will attend special calls, provided they have no other engagement. Regularity is a bugbear to them; they want to come and go just as they please. They oppose the making of promises not because they conscientiously oppose pledges, but because they do not want to "tie themselves" to any service. Perhaps our work suffers from nothing so much as this irregular service; the irregular Sunday-school teacher, the irregular choir singer, the inconstant member of a committee, or leader of a meeting. It is a common thing to hear a leader say that he is not prepared—a ruth which everybody discovers without being informed of it. There is no excuse to be made for it; at least no excuse we would be willing to make to God. The truth is, we are not willing to pay the price of usefulness. It costs something to be a true servant of God and man.—Baptist Union.



Foreign Mission.

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 OCTOBER.

That God would bless the native preachers in India, keep them from temptation and make their lives so pure and Christlike that they shall recommend their religion to the heathen and thus lead them to the Saviour. For a blessing on Crusade Day that our membership may be greatly increased.

Notice.

October 10th has been appointed for Crusade Day. Will all the W. M. A. S. observe the day this year?

Among the Savaras.

BY MABEL E. ARCHIBALD.

Is not this a fine place for the tent—under these tamarind trees—so near the village, too! Now, boy, get the store box unpacked. A little earthen pot is placed on two stones arranged around a hole in the ground in which a fire is burning. Soon the dinner is cooked and the long rough journey has sharpened our appetites.

OFF TO THE VILLAGES.

scattered along a route of four miles or more. As we ascend we pause now and again to admire the scenery—nature unadorned—a panorama of hills clothed in a pale blue mist with here and there the sparkling of a stream or a continued stretch of living green. Up and down, up and down we go and we find a village at the foot of almost every hill. The road is only a footpath and it seems to be lined with thorn bushes. On and on we march, Indian fashion. There! what shall I do? "Never mind," says Gummans, the big Savara preacher with a face like the sun, "we'll carry you." So he and David make a chair by clasping hands and the ford is forded. Let us stop at this village.

WHAT DOES IT LOOK LIKE?

A row of grass-roofed, mud-walled houses on one side and an equally straight and long row of cattle sheds on the other. Stakes are driven here and there along the centre of the street to which the animals are tied occasionally.

The people are all busy tying up bundles of wood or otherwise preparing it for merchandise. At first they seem indifferent but soon the attention is gained and they wonder at the wonder of the message—

"It was for me, yes, all for me, Oh love of God so great, so free, Oh wondrous love! I'll shout and sing, He died for me, my Lord and King."

ON AGAIN

around this mountain and around that. The narrow zig-zag path is bordered with all kinds of flowers, white, purple, pink, and blue. How beautiful are those mango trees with their thick waxy leaves! See, those boulders on the ascent of that mountain—that is where the people at certain seasons offer sacrifices. Here we are at another village. Such honest, sturdy-looking people gather around. We pity them in their ignorance and long that they might really know the true God and Jesus whom he hath sent. One says, "You say it is wrong for us to put a stick on the top of that mountain for worship. Well, tell us what we should worship!" Sudramma, the bright Christian Savara girl who accompanies me, readily interprets our explanations.

See those six persons over there tramping on straw. Around and around, up and down they go. "What are you doing?" we ask. "Oh, we're thrashing. See under the straw the seed is lying," they reply.

Wherever we go we say, "Now if any of you are sick come to our tent. We have twenty kinds of medicine—a lotion for the eyes, a liniment for your pains and a cure for your fever. Come and we will tell you about the Great Physician who can cure the worst of all diseases."

Time will not permit me to tell you of the visit to the village where there are twenty Christian Savaras, of the untiring zeal and fervent testimony of Bro. P. David and Gummans; of the interesting night school with twenty or more pupils; of the mighty gathering to the tent of forty or more women from the villages near at hand; of the manifest desire to learn, and of the evidences of the working of the Holy Spirit in some hearts; and finally, of the vision we received of the grandeur and possibility of making known the Saviour of the world to this promising people.

Miss D'Prager, in a public address, recently said, "The Savaras, a hill tribe numbering about 200,000, are almost untouched by the gospel. I am willing as God prospers me to give Rupees 1000 (\$300) annually for a missionary to that people." "Pray ye therefore the Lord of the harvest that he send forth laborers into his harvest."

Monies Received by the Treasurer of the W. B. M. U.

FROM SEPTEMBER 19TH TO OCTOBER 3RD.

Surrey, F. M. \$4, H. M. \$0c; 2nd Kingsclear, F. M. \$4; Little River, Mrs. J. W. McGill and Mary E. Knox, F. M. \$2; Acadia Mines, P. H. Johnston, to constitute a life member, and to educate a native preacher, \$25; Summersville, F. M. \$5.70, H. M. \$1.60; Hazelbrook, F. M. \$4, H. M. \$2; Salem, Tidings, 25c.; St. John, Brussels St. M. B. Tidings, 25c.

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

Amherst, P. O. B. 513.

Endowment of the Good Samaritan Hospital, Chicacole, India, Sept. 1st to 21, 1901.

Wolfville: Miss Maggie Bars, \$5; Dr. McKenna, \$10; Mrs. May S. Freeman, \$10; C. R. Burgess, \$20; W. C. Archibald, \$20; Mrs. M. S. DeBlois, \$5; Dr. A. W. Sawyer, \$5; A. D. E. derkin, \$5; A friend, \$5; T. A. Higgins, \$5; Mrs. L. C. Hutchinson, \$2; G. M. Peck and wife, \$2.50; Mrs. W. C. Archibald, \$2; J. Elliot Smith, \$5; Mrs. M. A. Ellis, \$10; Mr. and Mrs. W. A. Chipman, \$5; Dr. DeWitt \$10; Port Hawkesbury: Mrs. A. Paint, \$5; Hantsport: Geo. L. Holmes, \$1; D. F. Faulkner, \$1; A. L. Fieldon, \$1; J. B. North, \$20; Mrs. J. T. North, \$5; Windsor: Mrs. E. D. Shand, \$5; Edith A. Shand, \$1; Maribel A. Shand, \$1; Herbert Shand, \$1; Miss Minnie Pitch, \$3; Edgar D. Shand, \$10; C. Henry Dimock, \$20; J. Riley, \$3; Mrs. G. P. Payzant, \$10; Rufus Curry, \$15; A. P. Shand, \$10; collection in Baptist church, \$7.50; Mrs. Wesley Dimock, \$5; Louis Dimock, \$20; Falmouth: Mrs. C. E. Young, \$2. Total cash to date, \$1131.50. Pledges, \$2217.50. Grand total \$3349. Sept. 26th, 1901. I. C. ARCHIBALD.

From Wolfville.

DEAR MR. EDITOR, pro tem.—There must have been, I am sure, very widespread satisfaction with your announcement last week that Dr. Black had gone off on vacation, and satisfaction not less general with the tribute you paid to his many noble and distinguished qualities. His work as editor must be exacting in a very high degree, and the ability, fidelity, and singleness of aim with which it is performed is abundantly evidenced by the weekly paper which comes from his hand to enrich the life of our homes, our churches, and the denomination at large.

I feel bound also to express satisfaction that, in the absence of the editor, so good a substitute has been found. This week's MESSENGER AND VISITOR I have read with warm appreciation and delight.

Just a word or two about the College. The opening exercises took place on Wednesday afternoon, October 2, in the College Chapel. It was our pleasure to welcome back from England Dr. Tufts, who had arrived just the day before. He is looking well, and has come back greatly in love with the old land. It was our pleasure also to welcome to our fellowship our new Professor, Dr. Chute.

The registration is not yet completed, but the indications are that we are to have a good Freshman class, numbering in the neighborhood of forty. Several students have also entered with advanced standing. We are looking for a good year.

According to custom, the Rev. H. R. Hatch, pastor of the Baptist church, will preach his annual sermon to the students of the three institutions on Sunday morning next, October 6.

The annual lecture in connection with the College opening will be delivered by Dr. J. F. Tufts on Friday evening next, October 11, in College Hall, at 8 o'clock. Subject: "The Life and Times of Alfred the Great." In this connection it will be remembered that Dr. Tufts represented the Faculty at the recent celebration at Winchester, England, which marked the passing of one thousand years since the death of King Alfred. The public are cordially invited to this lecture.

Wolfville, Oct. 4th.

T. TROTTER.

Acadia Seminary.

At the end of the first month of the Fall Term of the School Year 1901-1902, it is possible to form an intelligent opinion of the general condition of the school in its life and work, and to forecast generally the future.

1. Attendance. The work of the past years is beginning to tell in an increase in the number of students. The number of resident students is quite the largest in the history of the school. All three provinces send a generous quota. An increase is noticeable in all the departments; but this is especially noticeable in the department of piano where an addition to the teaching force is found necessary.

2. School Life. The larger portion of the students are serious in purpose and give themselves to their work with interest, and do it efficiently. Evidences are not wanting that human nature is not totally eradicated—for which we are thankful,—but in general, a careful regard for the good name of the school and the proprieties of school life is observable. The social life is hearty, happy and healthful, the standards high; the religious spirit not obtrusive, but real, persistent and influential.

3. Changes. The recent additions to the staff are proving themselves interested, conscientious, and efficient teachers. Miss Patten, the Vice-Principal, is manifesting to all day by day her efficiency and splendid qualities as the head of the social life of the school. In this work she is aided by the cordial co-operation of the entire faculty. Mrs. H. George Scott has accepted an appointment in elementary work, teaching in connection with her college course. Miss Idella Silver substitutes as trained nurse, until Miss Blakeney arrives in December. Miss Chipman, in addition to the work of the Art Department, teaches a large class in the History of Art. Miss Drew is to organize and conduct a large Chorus, composed of College and Academy Students, and open also to the musical folk of Wolfville, in addition to the

Seminary Students. Arrangements are being made for recitals in the different departments and dates will be announced later.

4. Needs. More students; more equipment in the laboratory, and books in the library. Especially, we need a room be fitted up wherein students in Voice, Elocution and Violin shall receive instruction and find opportunity to practise without let or hindrance or disturbance. Most of all, we need your sympathy and prayers.

5. Prospects. The increased attendance is encouraging. A large increase is expected for the Winter Term. We ought to have in residence at least eighty students. There is no doubt, that as the school becomes better known in all its unexcelled advantages—its location, high grade instruction in its many departments, its social and religious life, its modern and sanitary equipment—this goal can be reached and passed. To this end we ask for, and expect, the intelligent and appreciative interest and co-operation of all pastors, teachers, parents and friends of education in our denomination. Any question you desire to ask, any suggestion, any communication you may forward, will be duly considered, and, where a reply is possible, promptly acknowledged.

Wolfville, N. S., Oct. 2, 1901. H. T. DEWOLFE.

Notes by the Way.

Last week's Notes brought us to New Glasgow, where a few days were spent very pleasantly with Pastor Estabrook and his people. This church has borne heavy burdens in the past, and the strength begotten by strenuous effort makes the present load seem lighter. Arduous toil is not pleasant, but it produces character. Bro. Estabrook meets with just enough difficulty to keep him in fighting trim, and is loyally supported by a noble, united corps of workers. A particularly pleasing feature is the strong representation of vigorous young manhood in all departments of the work. In spite of some discouragements the outlook for the coming year is good.

Antigonish was reached on Saturday, the intention being to ride through to Isaac's Harbor. But learning that the Antigonish church was looking for a supply for Sunday the writer proffered his humble services. Pastor Robinson's many friends will regret to hear that he had been summoned to his home by the serious illness of his mother. Antigonish church is not large, but in some respects it is one of the banner churches of the convention.

(The following information was not given for publication, for these people are singularly modest.) The resident membership of the church is less than fifty, and the average congregation numbers about sixty, besides paying pastor's salary and incidental expenses of the church they are able to give generously to support our denominational enterprises. The Year Book of 1900 credits this church with a total benefice of \$105.67. And for many years all monies have been raised by the Scriptural method of weekly offerings, without envelopes, subscription list, pledges, or accounts with individuals. This method, I believe, has as yet been adopted by only a few churches in the Maritime Provinces. Pastor Robinson is strongly entrenched in the respect and affection of the people he so conscientiously and unselfishly serves.

Monday's pouring rain-storm afforded an opportunity of clearing off arrears of correspondence. By Tuesday afternoon the roads were again passable, and Tuesday evening found me at Country Harbor Cross Roads, about 31 miles from Antigonish. This is a part of the Country Harbor field, which by the way is a very good field except that Baptists are very scarce. As it is a man must spread himself over a territory of 400 square miles more or less; and while this process may ensure breadth it is apt to produce tenacity, as those who have labored here can testify. The present pastor is Bro. C. E. Atherton, B. A. (Acadia '01), and a few pleasant hours were spent with him in recalling old associations and experiences. Bro. Atherton has been on the field only six weeks, but has already proved himself "a workman that needeth not to be ashamed."

Wednesday evening found me at Goldboro, worshipping with Pastor O. P. Brown and his people in the weekly prayer meeting. This, mark you, is a weekly meeting, but not a weekly one, and a season of enjoyment was spent listening to the fervent prayers and helpful testimonies. But further in regard to the work here must be reserved until next week. The coming week will be spent in all probability in Guysborough county, and thence passing over into Cape Breton.

Yours in service, R. J. COLPITTS.

Dyspepsia

That means a great deal more than pain in the stomach, else it might be easily cured.

It means that that organ lacks vigor and tone and is too weak properly to perform its functions.

It means, too, that much that is eaten is wasted and the system generally under-nourished.

W. A. Nugent, Belleville, Ont., had dyspepsia for years; so did H. Budan, San Luis Obispo, Cal. Mrs. C. A. Warner, Central City, Neb., was so afflicted with it she could scarcely keep anything on her stomach and became very weak and poor.

Hood's Sarsaparilla

permanently cured these sufferers, according to their own voluntary statements, as it has cured others. Take it.

HOOD'S PILLS cure all liver ills. Price 25 cents.



The Messenger and Visitor

Is the accredited organ of the Baptist denomination of the Maritime Provinces, and will be sent to any address in Canada or the United States for \$1.50 per annum, payable in advance.

REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid. Change of date is a receipt for remittance, and should be made within two weeks. If a mistake occurs please inform us at once.

DISCONTINUANCES will be made when written notice is received at the office and all arrears (if any) are paid. Otherwise all subscribers are regarded as permanent.

FOR CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.

Personal.

Congratulations to Rev. W. H. Robinson of Gibson are in order on his marriage to Miss Frances, daughter of Deacon Thomas Hoben of Gibson. The MESSENGER AND VISITOR flings a handful of rice and a heartfelt of good wishes.

Rev. H. H. Saunders, the pastor of the 1st Elgin church, who is so well and favorably known in the Eastern Association of New Brunswick, is off for a brief holiday trip in Massachusetts. He is accompanied by Mrs. Saunders. They are taking a well-earned rest and we wish for them a most enjoyable time.

Rev. N. A. McNeil, of Hampton, it is reported, has preached his farewell sermon as pastor of the Hampton Village and Norton churches. Mr. McNeil is one of our brightest preachers. He is capable of doing most excellent work. It is not known where he will locate, but a man like him will always be in demand.

Mr. Neily, of the Senior Class of Acadia, who supplied the Hampton Station, Smithtown, Salt Springs and Titusville churches, as also the Lakeview church, has closed his labors with these churches, much to their regret, and returned to Wolfville to complete his course.

Rev. A. H. Lavers, of St. George, was in the city last week attending a meeting of the Foreign Mission Board. Mr. Lavers takes a deep interest in our denominational work and is very highly esteemed by his brethren.

Rev. Dr. Black, editor of the MESSENGER AND VISITOR, and Mrs. Black are enjoying their holiday trip in the West. They were to visit the Pan-American last week. Dr. Black is preaching October 6 and 13 in Bloor Street church, Toronto.

Rev. Z. L. Fash passed through the city last week. Mr. Fash has been resting from regular pastoral work during the summer, greatly to the advantage of several pastors whose pulpits he has acceptably supplied. He is one of the worthiest and most earnest of our ministers.

Rev. H. F. Adams late of the Prince St. church, Truro, preached last Sunday in the Ledner St. church, St. John, with much acceptance. Mr. Adams is a preacher of fine ability and has done good work in the different pastorates which he has held in these provinces. We wish for our sakes that his services could be retained among us.

Forward Movement Fund.

- FROM SEPT. 12TH TO SEPT. 30TH. Mrs Amos Nichols, \$2; M Emma Hanes, \$10; H A Giffin, \$2; O T Daniels, \$25; Bartlett Mills church, collection, \$1 21; W. C. Cross, \$12 50; Albert Anderson, \$5; Rolling Dam church collection, \$3 40; Nathan Langille, \$2; Joe H Eaton's estate, balance, \$13; Rev H R Hatch, \$25; Louise Read, \$1; H Harrison, \$1; C B Margeson's estate, \$2 50; T S Rogers, \$25; Dr N P Freeman, \$5; C H Harrington, \$100; Mrs Allison Smith, \$100; Charles Smith, \$5; John Walsh, \$6; Edward Canbnak, \$1; J A S Keirstead, \$5; W H Newcomb, \$2 50; Walter Cahill, \$2 50; O C Giffin, \$5; Brinnia Hebb, \$1; L H Eaton, \$10; Leonard Eaton, \$1; Ruos Eaton, \$1; Jonathan Eaton, \$1.

CORRECTION.

In last report, MESSENGER AND VISITOR, Sept. 18th, instead of 50 cts for Norman Crosby, read \$1 50.

A. COHOON, Treas. Ac. Mis. Wolfville, N. S., Oct. 1st.

"In spite of the pledges of the government, the whole army machine is to be hauled back as soon as it may be to the old ruts of impotence, pretence and collapse," writes Rudyard Kipling in a striking letter to the Spectator upon the appointments of Sir Redvers Buller and Sir Evelyn Wood to command army corps.

Ordination.

Last Monday's council was called by the Centreville Baptist church to consider the advisability of ordaining their pastor, Mr. Binney S. Freeman, formerly of Newport. Hants Co., N. S. There were present Rev. A. H. Hayward, Rev. Joseph A. Cahill, Rev. C. N. Barton and Rev. A. C. Horseman and a number of laymen representing twelve Baptist churches. Deacon Joseph McCready, of Jacksonville, was chosen Moderator, and Deacon John Farley of Bristol, clerk of the council. Bro. F. G. Burt read the minutes of the Centreville church authorizing the calling of the council. Bro. Freeman was now called upon and read a very concise statement of his experience, and call to the ministry, as well as his belief in Christian truth, and answered very explicitly and satisfactorily numerous questions submitted by different brethren. Rev. J. A. Cahill moved the following resolution which was seconded by Bro. Colonel A. D. Hartley, and carried unanimously: "Having heard the Christian experience and call to the ministry of Bro. B. S. Freeman, and the statement of his belief of gospel truth and doctrine, and being well satisfied with the same, Resolved that we therefore advise the church to proceed with his ordination this evening."

In the evening there was a very large congregation assembled. Rev. J. A. Cahill preached the ordination sermon and Rev. A. C. Horseman the ordination prayer. The charge to the candidate was given by Rev. A. H. Hayward and the charge to the church by Rev. C. N. Barton. Rev. A. H. Hayward extended the hand of fellowship and Rev. Mr. Freeman pronounced the benediction.

Bro. Freeman has been laboring with this church since June, and his labors have been blessed. Just before the services he and his wife were received into membership and the hand of fellowship was given by their former pastor, Rev. J. A. Cahill.

To the Readers of the MESSENGER AND VISITOR.

DEAR FRIENDS:—Having recently assumed the pastorate of the Harvard St. Baptist church in Boston, I am very anxious to make our church as much as possible a home for Maritime people who may be living here. I should therefore be greatly obliged to any one who reads these lines if you would send to me the name and address of a Baptist person in whom you feel interested. I should endeavor to place myself in correspondence at once with such an one with the hope of bringing him or her into church relations with us. Dear reader do not lay this request aside without a thought. It may mean much to some young person and to the cause of God.

Yours in his service, W. J. STEWART.

35 Washington St., Midford, Mass.

BRONCHITIS

may mean a mere cold or a chronic incurable inflammation of wind-pipes.

The quickest relief, for a cold, is also the most effectual balm for the worst condition of wind-pipes and lungs.

It takes the edge off a cold in a night, and relieves it progressively—one forgets it after a little.

An old bronchitis, however, is obstinate. Nothing restores the tissues, when once destroyed; and an old bronchitis has gradually impaired and partly destroyed the lining of those small pipes between throat and lungs.

Scott's emulsion of cod-liver oil is the balm; it soothes if it cannot restore.

We'll send you a little to try, if you like. SCOTT & BOWNE, Toronto, Canada.

Notices.

The New Brunswick Provincial Sunday School Convention will meet in Fredericton, Oct. 8th, 9th and 10th. The first session begins at 2.30 o'clock on the afternoon of the 8th. Delegates over all railways in the province will secure a first-class ticket at the station from which they start. On the I. C. R., C. P. R. and Hillsboro R. R., each person must ask for a "standard certificate" with their ticket. This certificate being signed in Convention will be exchanged at Fredericton or St. Mary's Station for a return ticket free. The Shore Line Railway and also the Kent Northern will issue return tickets for single fare to St. John, to all who are going to Convention. Also the Central, Moncton and Buctouche, Hampton and St. Martins Railways will issue the return ticket in exchange for a certificate obtained from the Secretary of the Convention. All the devotional exercises of the Convention will be under the leadership of Rev. J. H. McDonald of Fredericton. Names of delegates should be forwarded to Mr. A. A. McFarland, Fredericton, by Oct. 1st.

A. LUCAS, Field Sec'y.

Digby District Meeting.

The next session of the Digby Baptist District Meeting will be held with the Digby church on Tuesday, Oct. 22nd. Three services will be held at 10 a. m., 2 p. m. and 7.30 p. m. respectively. An interesting programme is being prepared. It is expected that Dr. J. C. Morse will preach at 3.30 p. m., the sermon to be followed by an old-fashioned conference. The speakers at the evening service will be Rev. J. T. Eaton, Rev. I. W. Porter and Rev. J. W. Bancroft. It is likely that the ladies will provide lunch at 6 o'clock in the vestry, thus furnishing an opportunity for social intercourse. We are hoping for a large representation.

F. H. BRALS, Secretary.

Sunday-School Convention.

The Seventeenth Annual Convention of the Nova Scotia Sunday-School Association will be held in New Glasgow, October 8, 9, 10. Every Sunday-School in Nova Scotia is entitled and invited to send a delegate while every one interested in Sunday-School work is welcome to attend and take part in the proceedings. Reduced Railway fares on the I. C. R. and D. A. R. When buying your ticket get a first-class ticket to New Glasgow and a Standard Certificate. The latter when signed by the Secretary of the Convention will entitle you to a return ticket free. A splendid program has been prepared among those taking part will be Mr. Marion Lawrence, the great Sunday-School expert. There will be addresses, conferences and round-tables, on all phases of Sunday-School work. A new and complete system of grading will be presented and discussed. The exhibit of appliances now at the Halifax Exhibition will be there. All who attend these Conventions find they are greatly helped in their work.

C. E. CRIGHTON, Sec'y.

At the Home Mission Board meeting convened in Yarmouth Sept. 10, a provisional committee of the Board was appointed to take charge of the work hitherto carried on by Bro. Cohoon, until such time as his successor could be obtained or a permanent satisfactory disposition of his work be arranged. Correspondence upon all Home Mission questions should be addressed to me during this provisional arrangement. Any correspondence forwarded to me, will be immediately submitted to the members of the committee. P. G. MOSE, Sec'y. Prov. Com. Yarmouth, P. O. Box 322.

The meeting of Cumberland county Baptist Conference that was to have been held on Tuesday and Wednesday, Sept. 10, 11, with the Baptist church in Westbrook did not occur through failure of the secretary to give notice. Said meeting will take place on October 8th and 9th.

PROGRAMME.

- 1. Paper on Missions, Miss Alice Logan.
2. Paper by Dr. Steele, "The Baptist Pastorale of To-day."
3. Paper on B. Y. P. U. by Rev. D. H. McQuarrie.
4. Paper by Rev. J. G. A. Belyea, Pastoral Visitation.
5. Sermon, Rev. C. H. Haverstock.
6. Reports from churches.
7. Paper, Rev. W. E. Bates, "The Boy and the Book."
Churches are requested to send delegates to represent church, Sunday School, B. Y. P. U. and W. M. A. S.
J. AUSTIN HUNTLEY, Chairman.

Chas W. McBeath, of Sheffield, charged with a criminal assault on Miss Jordan, was before Squire Wm. Harrison at Sheffield Wednesday and was discharged from custody, the magistrate deciding that the evidence offered by the prosecution was not sufficiently conclusive to justify him sending the accused to a higher court for trial.

Danger in Soda.

Serious Results Sometimes Follow its Excessive Use.

Common soda is all right in its place and indispensable in the kitchen and for cooking and washing purposes, but it was never intended for a medicine, and people who use it as such will some day regret it. We refer to the common use of soda to relieve heartburn or sour stomach, a habit which thousands of people practice almost daily, and one which is fraught with danger: moreover the soda only gives temporary relief and in the end the stomach trouble gets worse and worse.

The soda acts as a mechanical irritant to the walls of the stomach and bowels and cases are on record where it accumulated in the intestines, causing death by inflammation or peritonitis.

Dr. Harlandson recommends as the safest and surest cure for sour stomach (acid dyspepsia) an excellent preparation sold by druggists under the name of Stuart's Dyppepsia Tablets. These tablets are large 20 grain lozenges very pleasant to taste and contain the natural acids, pepsines and digestive elements essential to good digestion, and when taken after meals they digest the food perfectly and promptly before it has time to ferment, sour and poison the blood and nervous system.

Dr. Wuertth states that he invariably uses Stuart's Dyppepsia Tablets in all cases of stomach derangements and finds them a certain cure not only for sour stomach, but by promptly digesting the food they create a healthy appetite, increase flesh and strengthen the action of the heart and liver. They are not a cathartic, but intended only for stomach diseases and weakness and will be found reliable in any stomach trouble except cancer of the stomach. All druggists sell Stuart's Dyppepsia Tablets at 50c per package.

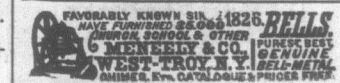
A little book describing all forms of stomach weakness and their cure mailed free by addressing the Stuart Co. of Marshall, Mich.

The D. & L. Emulsion of Cod Liver Oil. (Trade Mark.) For Lung Troubles, Severe Coughs, Colds, Emaciation, &c., &c. Few systems can assimilate pure Oil, but as combined in "The D. & L.", it is pleasant and digestible. Will build you up; Will add solid pounds of flesh; Will bring you back to health. 50c. and \$1.00 bottles. DAVIS & LAWRENCE CO., Limited.

Not Medicine but nourishment is what many ailing people need. The system is run down from overwork, or worry, or excessive study, or as a result of wasting disease.

PUTTNER'S EMULSION is what is needed to repair waste, to give tone to the nerves, quicken the weary brain, and replace lassitude and weakness with health and vigor. The increase in weight, the firm step, the bright eye, and blooming cheek proclaim a cure.

Be sure you get Puttner's, the original and best Emulsion, Of all druggists and dealers.



Miss Carrie Boothbay, aged thirty-five, was fatally burned at the Rockaway House, Bangor, Me., on Friday. Exploded lamp the cause.

A number of years ago Mr. Howard Folger owned a fine collection of carrier pigeons, says the Kingston News. When he got tired of pigeon raising he gave the birds to William Pickering, who resides in a distant part of the city. Although about twelve years had lapsed since the transfer of the pigeons, they broke out the other day and went back to Mr. Folger's loft. Carrier pigeons never forget the home of their birth, and if not confined will always find their way back.





**Dollars Saved**  
by using **PEARLINE**. You save a few cents by buying some cheap washing powder, but you lose a hundred times as much in damage to your clothes. Where's the economy? They are entirely different from **PEARLINE**, which is absolutely harmless, and cheapest to use. 650

**Pearline—Saving**

Insist on having  
Pure Gold  
Flavoring  
Extracts.

The true-to-name  
kind.



**MILBURN'S  
HEART  
NERVE PILLS**

These pills are a specific for all diseases arising from disordered nerves, weak heart or watery blood. They cure palpitation, dimness, smothering, faint and weak spells, shortness of breath, swellings 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.

The Whole Story  
in a letter:

**Pain-Killer**  
(PERRY DAVIS')

From Capt. P. Loye, Police Station No. 5, Montreal: "We frequently use Perry Davis' Pain-Killer for pains in the stomach, rheumatism, sprains, frost bites, chilblains, cramps, and all afflictions which befall men in our position. I have no hesitation in saying that PAIN-KILLER is the best remedy I have near at hand."  
Used Internally and Externally.  
Two Sizes, 25c. and 50c. bottles.

**Real Estate**

For sale in the growing and beautiful town of Berwick.

I have now for Sale several places right in the village in price from \$700 to \$3,500. Some of them very desirable properties. I have also a number of farms outside on my list. Some of them very fine fruit farms, from \$1,500 to \$7,000. Correspondence solicited and all information promptly given. Apply to—

J. ANDREWS,  
Real Estate Broker, Berwick, N. S.  
March, 1901.

**CHURCH BELLS**  
Chimes and Pails,  
Best Papered Copper and Tin. Get our price.  
MORNING BELL FOUNDRY  
Toronto.

**The Home**

**LAUNDERING SHIRT-WAISTS.**

In laundering shirt-waists one or two points should be heeded. Do not rub soap on the waist; use a soap solution. A teacher of a laundry class put a garment, after it was washed and thoroughly rinsed, through a hot starch made by using one-fourth of a cup of starch to two quarts of boiling water. The starch is first wet with enough cold water to make a thin paste, which is then poured gradually into the boiling water, constant stirring keeping it smooth. It should then boil slowly for ten or fifteen minutes, with occasional stirring. The starch is suitable for the body of the waist; for the cuffs and front plait a thicker starch will be necessary. Use for this one-fourth of a cup of starch to one quart of water. The thick starch may be made first if desired, and diluted for the thin starch. If preferred, a brand of starch that does not need cooking may be used. Such starch is wet with just enough water to separate the grains; boiling water is then poured over until the mixture is clear, when the starch is ready for use. Use the starch as hot as the hands can bear. Iron the plait and cuffs first, beginning on the wrong side and partially drying that side; then finish drying and polish on right side. At the girls' colleges this spring the custom of wearing unstarched shirtwaists has prevailed, but the habit can hardly be recommended, as the waists lose their freshness an hour after they have been put on.—(Ex.)

**ABOUT THE BABY'S TEETH.**

Care should be taken that a baby does not catch cold while teething, and if a tooth seems nearly through, the gum may be rubbed with a lump of sugar, the end of a thimble or an ivory ring, says the Philadelphia Times. The order in which the teeth should be cut in a healthy child should be as follows: About the six or seventh month the two middle teeth in the lower jaw. Next the two middle teeth in the upper jaw; these are called the central incisors. About eight months the lateral incisors, top and bottom. At twelve months the four back teeth or molars; these are often more trouble than any of the others. At two years the other four molars.

Children's teeth require careful attention. The care of the first teeth not only prevents a child suffering from toothache, but keeps the mouth in a clean, wholesome condition, which conduces to the bodily health. Besides this, the character of the second teeth is much influenced by the care taken of the first, which are generally "milk teeth." A baby's mouth should be washed with a piece of linen wrapped round the finger every day from its birth, and when the eight incisors are cut a small, very soft toothbrush may be used.

**BERNHARDT'S BEAUTIFUL BATH.**

Mme. Sarah Bernhardt regularly indulges in a sponge bath, which, she says, affords exquisite refreshment to tired muscles and jaded spirits. She finds it an excellent auxiliary in preserving her apparently perennial charm. It consists of half a pint of alcohol, two ounces of spirits of camphor, five ounces of sea salt, and enough boiling water to make one quart. The whole should be agitated thoroughly, then rubbed into the skin with the bare hands. It is excellent to bathe the neck and shoulders before donning evening dress.

**EASY CURES BY HOT WATER.**

Headache almost always yields to the simultaneous application of hot water to the feet and back of the neck.

A towel folded, dipped in hot water, wrung out quickly and applied over the stomach acts like magic in cases of colic.

A towel folded several times and dipped in hot water, quickly wrung out, and applied quickly over the seat of pain will in most cases promptly relieve toothache and neuralgia.

A strip of flannel or towel folded several times lengthwise and dipped in hot water.

sufferer in the course of ten minutes if the slightly wrung out and applied about the neck of a child suffering with an acute attack of croup will usually relieve the flannel is kept hot.

Hot water, if taken freely a half hour before bedtime, is one of the best possible cathartics in severe cases of constipation, while it has a soothing effect upon the stomach and bowels.

There is no domestic remedy that so promptly cuts short congestion of the lungs, sore throat or rheumatism as will hot water when applied promptly and thoroughly.

**HOW TO KEEP THE HOUSE COOL.**

"Many things can be done to make even the small house a comfortable, restful place in hot weather," writes Maria Parlon in the Ladies' Home Journal for August. "Of course the windows must be properly shaded with blinds or awnings, and also well screened. All the heavy hangings should be removed, and when possible the carpets should be taken up or covered with linen. Cool colors, such as white, gray, light greens and blues should take the place of the warmer colors. Thin muslin curtains soften the light. The house should be well aired and sunned at least once a day. The early morning is best for this. Open all the windows and blinds and let the sun and air pour through the house. About 9 o'clock close the blinds and all the windows except one or two downstairs and two or three up stairs. In the open windows place wet grass screens, or cover the regular screens with wet flannel. When the sun goes down open all the windows and blinds. A skylight or window should be kept open night and day in the attic, except of course, when it rains. The cellar windows should be open only at night. If they are not closed during the heat of the day the warm, moisture-laden air enters the cellar and condenses on walls, pipes, metals, etc., and in a few days will make it so damp as to be an unsuitable place for keeping food."

According to Mr. Howells, the latest Kipling novel should be strictly forbidden to the public libraries. It is a book to be owned not borrowed, to linger over and delay, to return to again and yet again, for it is one of the few novels of these latter days that have enriched both literature and life.

The Buffalo News tells a story of a four-year-old girl who was spending a night away from home. At bedtime she knelt at the hostess' knees to say her prayers, expecting the usual prompting. Finding Mrs. B. unable to help her out, she concluded thus: "Please, God, 'scuse me; I can't remember my prayers, and I'm staying with a lady that don't know any."

**HEALTHY BABIES.**

Watchful Mothers Can Keep Their Babies Healthy, Rosy checked and Happy.

Nothing in the world is such a comfort and joy as a healthy, hearty, rosy checked, happy baby.

Babies can be kept in perfect health only by having at hand and administering when needed some purely vegetable, harmless remedy, and of all this class of medicines Baby's Own Tablets are conceded to be the best.

For constipation, colic, diarrhoea, simple fevers, sour stomachs, teething babies, indigestion and sleeplessness, these tablets are a really wonderful cure. You can give them to the smallest baby without the slightest fear. Dissolved in water, they will be taken readily. They contain absolutely not a particle of opiate or other injurious drugs. They are small, sweet lozenges that any baby will take without objection, and their action is prompt and pleasant. They will tone up the whole system and make the little one as hearty and free from infantile disorders as any mother could wish.

Mrs. Walter Brown, Milby, Que., says: "I have never used any medicine for baby that did him so much good as Baby's Own Tablets. I would not be without them." This is the verdict of all mothers who have used these tablets.

They cost 25 cents a box. All druggists sell them or they may be secured by sending the price direct and the tablets will be forwarded prepaid. The Dr. Williams Medicine Co.; Dept. T., Brockville, Ont.

**The Egg Harvest.**



to enjoy them will keep in best condition, and make most appetizing food, and lay most fertile while eggs are high if you feed them

**SHERIDAN'S  
Condition Powder**

One pack, 10c; large 25c. See 11 pages 24, 25, prepared. Full particulars "How to Feed My Eggs" and a sample 10c. (postage paid) from I. S. JOHNSON & CO., Boston, Mass.

Use the genuine

**MURRAY & LANMAN'S  
FLORIDA WATER**

"The Universal Perfume."  
For the Handkerchief  
Toilet and Bath.  
Refuse all substitutes.

**NINE BOILS.  
FOUR RUNNING SORES.**

The T. Milburn Co., Limited,  
Toronto, Ont.

Some time ago my blood got out of order and nine large boils appeared on my neck, besides numerous small ones on my shoulders and arms. Four running sores appeared on my foot and leg and I was in a terrible state. A friend advised Burdock Blood Bitters, so I procured three bottles. After finishing the first bottle the boils started to disappear and the sores to heal up. After taking the third bottle there was not a boil or sore to be seen. Besides this, the headaches from which I suffered left me and I improved so much that I am now strong and robust again.

Yours truly,  
MISS MAGGIE WORTHINGTON,  
Feb. 3rd, 1901. Golspie, Ont.

**Lost Opportunity.**

If you did not begin on opening day you are seriously handicapped for the best positions next year by those who did. You can better start as soon as you can. We cannot supply the demand for competent office assistants.

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### The Sunday School

#### BIBLE LESSON.

Abridged from Peloubet's Notes.

Fourth Quarter, 1901.

OCTOBER TO DECEMBER.

JOSEPH EXALTED.

Lesson III. October 20. Gen. 41:38-49.

GOLDEN TEXT.

Them that honor me I will honor.—I Sam. 2:30.

EXPLANATORY.

I. JOSEPH INTERPRETS PHARAOH'S DREAMS. In our last lesson we left Joseph in prison. He had been kind to the chief butler who was released, and begged of the officer to remember him, when he again had influence with the king. But in his selfish joy he forgot all about him.

In due time God sent two strange dreams to Pharaoh. These dreams had a natural coloring. Out of the river Nile came the cattle which furnished their food, and wheat was one of the chief products of the country.

None of the wise men of Egypt could interpret the dreams. Then the butler remembered Joseph, and he was called out of prison, and, declaring the interpretation to come from God, told Pharaoh that the two dreams had the same meaning. "Seven years of an abundance, extraordinary even for fruitful Egypt, were to be followed by seven years of still more extraordinary dearth. Joseph went farther, and counseled Pharaoh to give some discreet person authority over all the land, that he might store up the surplus corn of the seven years of plenty against the seven years of famine.

II. JOSEPH DELIVERED AND EXALTED. —Vs. 38-46. AND PHARAOH SAID. In response to the wise advice Joseph had given. CAN WE FIND SUCH A ONE AS THIS IS, for the carrying out of the proposed plans? Doubtless the story of Joseph during his slavery and his prison life had been made familiar to them, and by his past life, as well as his present wisdom, they saw clearly that he was especially fitted for the proposed work. A MAN IN WHOM THE SPIRIT OF GOD IS. He attributed Joseph's wisdom and fidelity to the true source, as Joseph had done in their presence.

FORASMUCH AS GOD HATH SHEWED THEE ALL THIS. "We see in Joseph a striking illustration of the truth of the promise, "Them that honor me I will honor." God had shown Joseph so much, he would also give him wisdom in the future. Such a man would be invaluable as a ruler. THERE IS NONE SO DISCREET, intelligent, "having a clear insight into matters, and an apprehension of their true character and condition; while WISK denotes a capacity of devising and

#### DOUBTERS.

Can be Changed by Knowledge.

If there is any doubt about making brain power by the use of certain food, the doubter should make the following experiment.

Helen Frances Huntington of Gainesville, Ga., says: "Just a word of commendation concerning Grape-Nuts which I have found to be the most wholesome, nourishing and appetizing food that has ever come to my knowledge.

I am not a dyspeptic, but being constantly engaged in severe brain work I found that I did not thrive on ordinary diet; even a moderate dinner dulled my brain so as to be practically incapable of critical work. I tried meat-juice, peptonoids, the two meal system of light breakfast and no supper which brought on nervous depletion and sleeplessness, so I resorted to one and another of the various health-foods which all seemed alike tasteless and valueless as a brain food, until quite by chance, I had a dish of Grape-Nuts food served as a dessert. I liked it so well that I began to use it daily, for supper four teaspoonful in a saucer of hot milk, eaten before it dissolves to mushiness.

This point should be remembered as, after a certain time, evaporation seems to affect the sweet nutty flavor of the food as in the case of certain fine-flavored fruits.

The result in my case was simply astonishing. I had no desire whatever for sweet pastries, meats, or in fact anything else; and my brain was as clear and active at night as on awaking from a long, refreshing sleep.

The peculiar advantage about Grape-Nuts food is that it supplies the nutritive qualities of a varied diet without the bad results of heavy eating. I cheerfully recommend its use to all brain workers, if not as an exclusive diet, certainly for the last meal of the day. I always take it with me when travelling, which saves a deal of annoyance and discomfort."

-employing proper measures to gain the ends desired."

THOU SHALT BE OVER MY HOUSE. My palace, including all the officers and ministers of the kingdom. The chief over the palace was in ancient times next in power to the sovereign. ACCORDING UNTO THY WORD SHALL ALL MY PEOPLE BE RULED. See Ps. 105:21, 22.

AND PHARAOH TOOK OFF HIS RING. "The signet ring which Pharaoh placed on Joseph's hand was the seal by which the royal assent was given to all state documents. Joseph would get the king's secretaries to write any decree he might like to dictate, would rub ink with his finger on the seal, press it on the papyrus roll, and it became a royal decree. ARRAYED HIM IN . . . FINE LINEN. A costly fabric famous in the ancient world as the Egyptian Byssus, a flax that grew on the banks of the Nile, was as transparent as lawn and as fine as silk. AND PUT A GOLD CHAIN ABOUT HIS NECK. "A badge of high office, as now in England mayors have jeweled chains as a badge of office. The Egyptian monuments and wall-paintings show that the gold chain was worn by persons of distinction.

MADE HIM TO RIDE IN THE SECOND CHARIOT. Thus arrayed Joseph is placed in Pharaoh's second chariot (next to Pharaoh's,) and in the midst of a splendid procession conducted through the city. BOW THE KNEE. "The heralds that went before him cried, 'Abreck!' rendered, Bow the knee.

I AM PHARAOH. That is, I, by my authority as the Pharaoh, or Emperor, raise thee to this position. AND WITHOUT THESE, etc. Joseph's authority was to be absolute and universal.

AND PHARAOH CALLED JOSEPH'S NAME ZEPHONATH-PAANNAH. Brhgsch translates this as meaning Governor of the district of the place of life, or, as Geikie suggests, "Governor of the Living One," with a reference to Joseph's true God. Canon Cook shows that it means "bread of Life," a most appropriate name. AND HE GAVE HIM TO WIFE ASENATH. An Egyptian word, signifying the "favorite of Neith," the Egyptian Minerva. DAUGHTER OF POTI-PHERAH. "Belonging to Ra," i. e., the sun. PRIEST OF ON, or Heliopolis, i. e., city of the sun.

III. JOSEPH'S GREAT WORK.—Vs 46-49. AND JOSEPH WAS THIRTY YEARS OLD. By this note of time we learn how many years Joseph was in servitude, for he was seven years old when sold into Egypt. AND JOSEPH WENT OUT FROM THE PRESENCE OF PHARAOH. He did not remain among the novel delights and pleasures of the court, but immediately went forth in the performance of the new duties of his office. AND WENT THROUGHOUT ALL THE LAND OF EGYPT. To issue the proper orders, and to see their execution.

THE EARTH BROUGHT FORTH BY HANDFULS. That is, in vast abundance; one kernel yielding a whole handful, or each stock producing as much corn as, properly speaking, the hand could grasp.

AND HE GATHERED UP ALL THE FOOD OF THE SEVEN YEARS. According to Joseph's advice that Pharaoh gather up a fifth part (vs. 34.) This was the government tax, or was bought up at low prices such as would prevail amid such abundance.

CORN AS THE SAND OF THE SEA. The years of plenty produced grain in such abundance that the fifth part would be sufficient for a year's supply, with that which the people stored for themselves.

This plenty was occasioned by the annual rising of the waters of the Nile to an unusual height. The waters deposit on the land a rich loam which they bring down with them from the mountains above. It is this deposit which may be considered as constituting the wealth of Egypt.

The seven years of famine in Egypt must have been caused by the absence of the usual overflow of the Nile. Sir Samuel Baker, the distinguished explorer of Africa, suggests as a possible cause of the famine in Egypt the damming up by enemies of the Athbara River, the first large branch of the Nile, and flowing from Abyssinia. "The Athbara River is the stream that has actually formed the Delta by the rich deposit of its soil brought down from the fertile plains of Abyssinia. Without the Athbara River, Egypt would obtain only a scant supply of water, and would be certainly deprived of the fertilizing element of the annual inundation."

News of the death in South Africa of Lieut. Skirvink, of 101st company Imperial Yeomanry, has been received in London, Ont., where his home was. He died Sept. 9th.

During the month of September 51,000 bushels of potatoes have been shipped over the Bangor and Aroostook Railroad for points west and south. This breaks all the records that exist on the book of the company for any month for this sort of traffic.

#### HAPPINESS IN HUMAN RELATIONS.

Claudius Clear, writing in the British Weekly on the Art of Life, gives some sensible, practical advice about nurturing family happiness. He says: "That there is an art of life which needs to be cultivated may be shown by various examples. Especially the need is clear when we turn to life's most intimate relations. We are apt to take for granted that natural affection will make them all that they should be without thought or painstaking. A man and woman marry; they are heartily in love with each other. What more is necessary for a happy life? Much more is necessary. Happiness is neither a vested right nor a self-maintaining state. What is necessary is to make sure that love shall not only last, but grow stronger. It is not a matter of course that this should come to pass. It takes skill and science to maintain life through life's various stages, and both the man and the woman must do their part. Married people must look forward to the close of one stage of life, and prepare for the other. This can only be done by self-denial by the resolute endeavor on both sides to maintain a community of existence. The marriage that is truly successful is the marriage where each becomes by degrees necessary to the completeness of the other's life. It is so with the family. Parents must not take for granted that their sons and daughters will love them simply on the strength of the natural bond. They have to win the affection of their children. If they do not they will find that the children will have thoughts and ways of their own into which the parents are not permitted to enter."

The Leyland line has arranged with the Great Northern Railway Company to keep its steamers running to Liverpool from Quebec until January, with the object of showing that the Lower St. Lawrence can be navigated six weeks longer than has been the practice, if not throughout the winter. There is said to be plenty of cargo to keep the vessel fully employed.

The jury in the case of Mary Egan, wife of Patrick Bulger, indicted for the murder of her brother-in-law, Timothy Corbet, August 1 last, rendered a verdict of manslaughter with a strong recommendation to mercy. The judge, considering the prisoner had already spent two months in prison, imposed a sentence of two months' imprisonment.

First College Professor—What are you going to do next to get your name in the papers?

Second College Professor—I was thinking of declaring that the dictionary is too widely to be considered good literature.—Baltimore American.

Mrs. Jones—"Are you aware, Mrs. Skinsbone, that your dog has just bitten my little Willie!"

Mrs. Skinsbone—"What, your Willie, who has only just got over scarlet fever? Oh, Mrs. Jones, if anything should happen to Fido, I'd never forgive you.—Glasgow Evening Times.

### BRITISH



### TROOP OIL

#### LINIMENT

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Sprains, Strains, Cuts, Wounds, Ulcers, Open Sores, Bruises, Stiff Joints, Bites and Stings of Insects, Coughs, Colds, Contracted Cords, Rheumatism, Neuralgia, Bronchitis, Croup, Sore Throat, Quinsy, Whooping Cough and all Painful Swellings.

A LARGE BOTTLE, 25c.

**Soft Harness**

You can make your harness as soft as a glove and as tough as wire by using EUREKA Harness Oil. You can lengthen its life—make it last twice as long as it ordinarily would.

**EUREKA Harness Oil**

Makes a poor looking harness like new. Made of pure, heavy boiler oil, especially prepared to withstand the weather.

Sold everywhere in cans—all sizes.

Made by IMPERIAL OIL COMPANY.

**The TOILET IS INCOMPLETE WITHOUT POND'S EXTRACT**

RELIEVES CHAFING, ITCHING OR IRRITATION. COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING.

Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily sores and often contain "wood alcohol," a deadly poison.

### Gates' Certain Check

—FOR—

### Summer Complaint

Bayside, June 21, 1901.

DR. A. B. GATES, Middleton, N. S.

DEAR SIR.—I received your kind letter some time ago but was unable to answer it until now. I am selling quite a lot of your medicines and consider them wonderful remedies for sickness. About two years ago I was very much RUN DOWN and in poor health generally. I began using your Bitters and Syrups and at once noticed a marked improvement in my health and soon was as well as ever. My son and daughter have both used your CERTAIN CHECK with the most wonderful results, and in the case of the latter I believe it was the means of saving her life after everything else had failed. One gentleman, a doctor of Halifax, bought a bottle of your Certain Check for his little daughter, who was suffering from dysentery, and it made a speedy cure. These and numerous other instances show that wonderful medicines yours are. Trusting that you may be spared many years to relieve the sick and afflicted, I am yours verily truly,

MRS. NOAH FADER.

Middleton, N. S.

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Bright young folks to sell Patriotic Goods. Some ready, others now in preparation in England.

Address to-day the

VARIETY MFG CO.,

Bridgetown, N. S.

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For 25c.

We will send

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

PATERSON & CO.,

107 Germain Street,

St. John, N. B.

Wedding Invitations, Announcements etc., a specialty.



From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick and Prince Edward Island, to whom all contributions from the churches should be sent, is REV. J. W. MANNING, ST. JOHN, N. B.

**BASS RIVER.**—Evangelist Baker and MacLean have been with us at Bass River, and the Lord has granted us showers of blessings. Thirteen more have been added to the church, eleven by baptism and two by letter, making in all an increase of twenty-eight in our membership as a result of special work this summer.  
Sept. 30th, 1901. F. E. ROOF.

**GERMAIN ST.**—The congregations have been well sustained throughout the summer. Many are now returning from their summer homes in the country, and pastor and people are now planning for a vigorous campaign. It has been found necessary to make extensive repairs upon the exterior of the building involving a cost of not less than \$2000. An effort is now being made to raise the entire amount by subscription. Several new members have been lately received by letter.

**ELGIN, N. B.**—After the toil and dust of a long summer, our churches have granted us four weeks' vacation. They have pre-ferred our departure with various gifts, Elgin giving \$35, Forest Glen \$25, Pollit River \$22, making the generous amount of \$82. It is hoped that a rest with our friends in Brockton and other points in Mass., will put us again in physical and spiritual condition for a vigorous winter's work. We gratefully acknowledge the above donations, and pray that the abundant blessing of God may rest upon the people.  
Oct. 3, 1901. H. H. SAUNDERS.

**NEW TUSKERT.**—This enterprising church and congregation have not been idle during the summer. On the 15th inst. an overflow congregation gathered at Hillsdale for the reopening of the meeting house. It had been newly painted, pewed and furnished. Gifts of a beautiful Bible for the pulpit from Bro. John Nowlan, a sofa for the platform from Bro. Stephen Sabean, and a handsome lamp from Mrs. Isaac Sabean, deserve special mention, but the workers and givers alike deserve credit. May the Lord richly reward them all, and fill the house with his presence. Two Sunday schools, a W. M. Aid Society and Mission Band are doing good work. We much enjoy preaching to this kind and appreciative people. Pray for us.  
J. T. E.

**BASS RIVER.**—Souls have been born into the kingdom making our hearts glad, but sadness has come too in the separation from some we loved and respected for their work sake. Again on Aug. 4th, our church and community were bereaved, in the calling of our dear sister, Blanche Davison, daughter of Deacon T. D. Davison, to the upper kingdom. She endured suffering long and patiently, and through it all faith and hope kept bright. Our sister was baptized by Rev. David McKean twenty-six years ago, in her thirteenth year, since then she has been among us as one who knew her Lord. Father, mother, brothers and sisters are left to mourn her loss, but in assurance of her eternal gain.  
F. E. R.

**PUBNICO HEAD, N. S.**—Pastors and clerks, attention! "Lend me your ears," and your eyes too, for a few minutes. What did you do with our appeal for aid? Only 28 churches have responded, and they have done well. One gave \$12.00; two gave \$5.00; three gave \$4.00; several gave amounts ranging from \$2.00 to \$3.50, and a few weak churches sent \$1.00 each, making a total of \$63.00. We thank you brethren one and all for the help you have given us, but we are patiently looking for help from many more. Have given contract for timber, and will have it on the spot in a few days; then carpenters must be employed. We must have more cash as we do not want to go in debt a dollar. Will you help and at once? "He gives twice who gives quickly."  
Yours in the work,  
E. A. MCPHER, Pastor.  
Oct. 3, 1901.

**WRYMOUTH.**—This historic church is holding on its way. It has had some heavy weather during the century of its existence but it looks as if the Lord would not let it founder—yea rather guide it safely to its haven. The services are well attended and the work of the church carried on with enthusiasm. The "Bethel" looks much better for a new coat of paint and the people are looking for a new time of peace and spiritual prosperity. The W. M. Aid Society is prospering and two Sunday Schools are doing good work. A monthly missionary concert is held, in which the young people take a deep interest. Some are prophesying that the Spirit of the Lord will descend in power. The Lord hasten the day! The financial work is being well looked after and the "pay as you go" system adopted. We are looking up.  
J. T. E.

**TRACADIE, N. S.**—God has been reviv- ing his cause at Tracadie, N. S. Bro. W. A. White of Acadia has been laboring with this church during the summer. God has blessed the united efforts of pastor and people. Special services were held for some three weeks in Sept., and as a result twelve have put on Christ in baptism and some four or five who had been excluded from church fellowship, have been restored. The writer had the privilege of baptizing these twelve, of giving the right hand of fellowship and of preaching to this people. We rejoice with Bro. White and the church and praise God for his goodness to them. Bro. White is an earnest, faithful worker and gives promise of much usefulness in the Lord's vineyard. God has clearly put his seal upon his labors this summer. The writer expects to visit this people again, after Bro. White returns to his studies at Wolfville.  
W. H. ROBINSON.  
Antigonish, N. S.

**HOPWELL.**—Sunday, Sept. 29th, was our roll call at the Hill and we had a very successful meeting. In the morning the pastor preached from the text "Ye are the light of the world." In the afternoon we had the roll called and a large number responded to their names. We were especially pleased to hear from our non-resident members. At the close we observed the Lord's Supper and we used the Individual Cup. The Hill has recently purchased a set, so we have two sets, one at Albert and one at the Hill. The evening was stormy but a large congregation assembled to listen to a sermon by Rev. Milton Addison. His text was "More than conquerors" Romans 8:37. All enjoyed the strong discourse delivered by our brother. At the close Bro. Geo. M. Russell was ordained to the deaconate. Collections and contribution of the day \$50.00  
F. D. DAVIDSON.

**BOYLSTON.**—A change having taken place in our church a word or two may not be amiss. Rev. R. H. Bishop, after having ministered to us for three and one-half years, tendered his resignation and retired from the pastorate on September 8. Brother Bishop enjoyed in a marked degree the confidence and esteem of church and people. An able and energetic defender and exponent of the doctrines of the Bible his helpful sermons were always appreciated and his departure much regretted. On the two following Sundays Rev. George L. Bishop, of Wolfville, preached for us, when an unanimous invitation was given him to become our pastor, and which he has accepted. Our new Bishop by his genial and kindly manner as well as by his zeal and energy in taking up the church work has already won for himself a warm place in the hearts of the people.  
HAMILTON L. MORROW, Clerk.  
October 4.

**BOYLSTON.**—After a very pleasant [and we hope not unprofitable] pastorate of three and a half years with the Manchester Baptist church I have resigned and my brother, Rev. Geo. L. Bishop, has taken up the work there. He already finds that he is settled among a good and appreciative people for whom it is a pleasure to spend and be spent. Of their uninterrupted kindness to the retiring pastor and wife during three and a half years we cannot speak too highly and the tears of many at our parting and their eulogies testified to

the fact that we had obtained a deeper hold upon the hearts of the people than we knew of previous to our resignation. We trust that the seed sown in our press and pulpit discussions of Baptist principles will bear more and more fruit in the coming years. May God's blessing abundantly rest upon the Manchester church and its new pastor.  
R. H. BISHOP.

P. S.—During the fall and winter our address will be Berwick, N. S.  
R. H. B.

**CLEMENTS CHURCH.**—On the first day of June last I tendered my resignation as pastor of the Clements church to take effect Sept. 1st, 1901. My pastorate of two and a half years was an exceedingly pleasant one. During that time the parsonage was re-painted; the hall at Princedale was re-seated and furnished with a pulpit; the church at Victory was completed and dedicated; and the church at Clements Vale was repaired at a cost of \$1800 or more. The spiritual work in the church was witnessed by the baptism of sixty-two converts and the addition of four by letter. This effective work was doubtless largely due to the beautiful Christian spirit of the deacons and the general membership who, together with those outside the church were uniformly kind and considerate to the pastor and his wife who left them with deep regret.  
L. J. TINGLEY.

**WILMOT, N. S., Oct. 4.**  
**ARGYLE AND PUBNICO.**—As we have closed the first year's pastorate on this field a report may be in order. It has been a year of arranging, of getting ready. We found the field thoroughly disorganized, and our chief efforts have been to get things in shape. So that while it has been a year of hard work, the visible results are not large. Many things are still unsatisfactory, but we are hoping to see these gradually righted. We are planning to organize the Argyle Sound and Pubnico Head sections of the Argyle church into a separate church, as they are too far away to be properly worked from the centre. We celebrated the fifty-fifth anniversary of the organization of the Argyle church on Sept. 11th. A large number of members and visitors were present. The first roll call in our history was held, and it was both interesting and profitable. Letters of greeting were read from former pastors, Revs. W. B. Bradshaw, E. P. Coldwell, and A. F. Browne. A thankoffering of over \$25 was contributed by the members, \$12 of which were given toward the new church at Pubnico Head and \$2 to church at Lethbridge, Alberta. Last Sabbath morning the pastor gave the hand of fellowship to Mrs. Heman Hubbs, received by letter from the Hebron church. We plan on holding meetings at Argyle Head in the near future and earnestly request your prayers.  
E. A. MCPHER.

**Annapolis County Conference.**  
The Annapolis County Conference convened in regular session at Lawrencetown on September 23 and 24. The first session was in the interests of B. Y. P. U. work. Addresses were made by Rev. W. M. Smallman, Rev. T. B. Layton and Rev. Z. L. Fash.

At the second session, Tuesday morning, the Secretary-Treasurer, H. H. Roach, presented his resignation. After its acceptance a resolution was unanimously adopted expressing genuine appreciation of the efforts of Bro. Roach in connection with the county work, and regret that he is about to remove from the county. The best wishes of his brethren will attend him in his new field of labor. On motion Rev. W. L. Archibald was appointed to the office of Secretary-Treasurer. An invitation was unanimously extended to Rev. L. D. Morse to visit the churches in this county in the interests of missionary work and a committee appointed to confer with him to that end. Reports from the churches contained some encouraging features. The last two sessions of the day were devoted to Sunday School work, under the auspices of the Baptist Sunday School Convention of Annapolis County. Addresses were delivered by Mr. I. M. Longley, Miss Emma Jackson, Revs. E. L. Steeves, E. J. Daley, H. H. Roach and I. W. Porter. Much interest was added to the sessions by the presence of two visiting brethren, Rev. Z. L. Fash and Rev. D. H. Simpson, whose warm words of fraternal greeting were much appreciated. The next session of the County Conference convenes at Fox Brook on November 25 and 26 next.  
W. L. ARCHIBALD, Sec'y.

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MARRIAGES.

ACKERMAN-BROWN.—At Big Forks, Kent Co., on 26th inst, by Rev. W. E. McIntyre, Robert Ackerman of Chipman to Sarah E., daughter of Jas. I. Brown of Harcourt, Kent county.

WORTMAN-BRUCE.—At River John, July 17th, by Rev. J. T. Dimock, William Wortman of East New Annan, to Mrs. Martha J. Bruce of Barltown.

DICKSON-GAMMON.—At the home of the bride, Sept. 25th, by Rev. J. T. Dimock, Cora, daughter of William Gammon, of River John, to Richard P. Dickson of Moncton, N. B.

GODDARD-TAYLOR.—At the Baptist parsonage, Sussex, N. B., Oct. 2nd, by Rev. W. Camp, Mr. Austin Goddard to Josephine Taylor, both of Penobscot, Kings Co.

LANGILLE-MANNING.—At Wallace Bridge, Cumberland Co., N. S., on Sept. 11th, by Rev. J. B. Woodland, Alfred Langille of that place, and Ruth Manning of Wallace River.

TAYLOR-PENNEY.—At the parsonage, Lawrencetown, N. S., on Sept. 25th, by Rev. E. N. Archibald, Edward Taylor of Bridgetown to Florence Penney of the same place.

CORNEY-VICKERS.—At the Baptist church, Underhill, Sept. 25th, by Rev. M. P. King, Thomas W. Corney of Blackville, to Sarah J. Vickers of the same place.

ROBINSON-HOBEN.—At the residence of the bride's father, Gibson, N. B., Sept. 11, by Rev. J. H. MacDonald, Rev. Wm. H. Robinson to Francis Hoben, both of Gibson.

CORNING-CHURCHILL.—At the residence of the bride's parents, Chegoggin, Yarmouth Co., N. S., Oct. 1st, by Pastor C. F. Wilson, B. D., Howard W. Corning of Chegoggin, to Nellie G. Churchill.

BRIDGES-PURDY.—At the residence of the bride's father, October 2, by Rev. W. J. Gordon, Hollie B. Bridges, of Sheffield, N. B., to Hattie Maud, daughter of Mr. Fred Purdy, of Upper Jemseg, Queens Co., N. B.

COVERT-MCCOLOUGH.—At Kentville, N. S., October 3, by Rev. A. C. Chute, D. D., Walter Harold Covert, Barrister, of Sydney, Cape Breton, to Mary McColough, of Kentville.

KENNEDY-MERRITHW.—At the residence of the bride's father, September 25, by Rev. Geo. Howard, William A. Kennedy, of Woodstock, Carleton Co., to Bertha A. Merrithew, of Keswick, York Co.

GARCELON-ARMSTRONG.—At the residence of the bride's mother, Oct. 2nd, by Pastor C. N. Barton, Arthur A. Garcelon of Oakfield, Maine to Myrtle Armstrong of Benton, York county, N. B.

DEATHS.

PUGSLEY.—At Central Cambridge, Queens County, N. B., October 1, John Pugsley, aged 92 years and 8 months. Deceased was a member of the Lower Cambridge Baptist church, having professed faith in Christ some thirty years ago.

SPRY.—Thomas Spry, only son of Thomas Spry and son-in-law of William Murray, aged 39 years, died suddenly at his residence in Halifax on the 20th of July. He left a sorrowing widow. He died in the hope of eternal life. The funeral was conducted by Rev. Dr. Saunders.

MCWILLIAMS.—At Summerside, P. E. I., on the 22nd inst., William McWilliams aged 60 years. Our brother was a great sufferer during the last few months of his earthly life. During all his illness he manifested a spirit of Christian resignation, and died firmly trusting in Jesus. His wife and several children survive him. May the Divine Comforter be with them.

DICKSON.—At Sonora, on the afternoon of Sept. 24th, Capt. John Dickson, aged 63. For more than a quarter of a century our brother had been one of the pillars of the church here. He was a man of deep piety and took an interest in everything pertaining to the kingdom of God. By his removal the Sonora church has sustained a severe loss. His faith was firm to the end and his death triumphant. May the sweet consolation of the Lord support his grief-stricken widow and family in their sad bereavement.

LLEWELYN.—At Summerside, P. E. I., on Sept. 3rd, Charles Llewellyn, aged 19 years. Our brother in stepping from the night train connecting with the steamer, missed his footing in the darkness and fell into the water and was drowned before help could reach him. The body was soon recovered and buried the following day. Deceased was a consistent member of the Summerside Baptist church and an officer of the Sunday school. Exemplary in Christian character, popular among his associates and amiable in his home we sorrow at his early removal, yet, God's will be done.

THOMSON.—On the 28th of September, David Thomson, aged 77 years, passed to his eternal reward. He had a stroke of paralysis on Friday, the 27th, at his place of business, but retained consciousness and ability to walk until he reached home. For many years he served the North Church as deacon. He and the late Judge McCully were for a long time the principal men in the church to guide its affairs and sustain its interests. His wife and only child, Mrs. Everett of St. John, went before him to the land of rest. His funeral was conducted by Dr. Saunders.

DAVISON.—At Portauipique Mt., August 4, after two years of great suffering, passed peacefully away Miss Blanche Davison, daughter of Deacon F. D. and Sarah Davison. When quite young sister Blanche gave her heart to Christ and was baptized by the late Rev. David Freeman, and has ever since been a very consistent and earnest, faithful follower of Christ. One who could always be depended upon. She was a regular contributor, and when away from home always sent of her means in support of the home church. She leaves a great vacant place in the home. Father and mother had looked forward to her being with them in their declining years, but the Master ordered otherwise, and she cheerfully said, "Thy will be done." She leaves father, mother, four brothers, two sisters, and a large number of friends to mourn the loss. A large number met to pay the last tribute of respect. Sermon by Pastor Roop, assisted by Rev. C. H. Haverstock, her former pastor.

STRADMAN.—At Mill Village, N. S., September 6, Sophia, widow of the late Enoch Steadman, aged 78. Her illness was long and tedious, but borne with Christian resignation and cheerfulness. She was baptized by Rev. George Armstrong and received into the church in 1849. Her life was that of a strong, exemplary Christian. Clear and decided convictions in regard to truth manifested themselves in strong, trustful, faithful character. Brother and Sister Steadman were strong supporters of the Baptist cause at Mill Village, not only in spiritual, but also in temporal activity, contributing largely to its financial necessities. Their comfortable home was ever open to ministers of the gospel and the writer who for five years was pastor of the Mill Village Baptist church, has grateful and pleasant memories of their hospitality and Christian fellowship. She leaves one son and four daughters to mourn their loss of a beloved mother. They have however the consolation of those who trust in God and believe in heaven and look forward to an eternal union beyond.

Denominational Funds. N. B. AND P. E. I. NEW BRUNSWICK.

Sussex church, \$20.20; Hillsboro 1st church (H M, \$6.80, F M, \$9.82, Ac Un, \$4.52; D W \$13.10), 51.87; Hillsboro 2nd church, F M, \$7.40; Valley church, F M, \$7; Sackville church, D W, \$60; Leverett Estabrooks, H M, \$3. F M, \$3. N W M, \$2, Grande Ligne, \$2), \$10; W S Perkins, F M, \$5; Salisbury 2nd church, D W, \$3.35; Caldwell church, D W, \$13.60; Mrs R F Gross, F M, \$5; (Mrs R H Cory, \$1, Miss Nettie Secord, \$1, (H M); Dorchester church, D W, \$28.65; Jemseg church, H M, \$5; Arthur McDonald, H M, \$1.25; Ella J Bleakney, F M, \$8; Germain St church, Sunday School Primary class, N W M, \$5; Pennfield church, H and F M, \$5; Harvey 2nd church, Quarterly Meeting, collection, D W, \$5.52; Main St church, Grande Ligne, \$33.09;

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The top has four independent adjustable movements: Vertical horizontal, tilting and rotating, and can be placed at any height, at any angle, in any position, and swung in any direction, and can be put to a great many uses.

The “Standorette” is especially useful as an invalid or sick bed stand, as it is designed so that the top extends over the bed.

The top of the “Standorette” is 18 inches wide and 24 inches long, made of quartered oak, highly polished, base in black enamelled, trimmings nickel plated.

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Carleton, Victoria and Madawaska counties Quarterly Meeting, H and F M, \$20; Andover church, F M, \$8; Cardwell church, D W, \$1; Newcastle church, F M, \$5.42. Total \$331.35.

P. E. I. Springfield church, D W, \$3; Summerside church, D W, \$8; Murray River church, D W, \$6.50; Samuel Simpson, F M, \$2. D W, \$3.—\$5; North River, D W, \$7; Tryon, B Y P U, support of Keuchana, \$1.50. Total \$32.

Total N. B. and P. E. I. to October 1st, \$363.35. J. W. MANNING, Treas. N. B. and P. E. I. St. John, October 1, 1901.

Home Missions.

The Home Mission Board of New Brunswick met in the Foreign Mission rooms, St. John, on Thursday, September 19, at 2.30 p. m. Members present were Revs. H. H. Saunders, F. D. Davidson, J. D. Freeman, David Hutchinson, C. W. Sables, J. H. Hughes, Milton Addison, J. W. Brown, B. N. Nobles, C. N. Barton and Bros. Jacob Titus, J. J. Wallace and S. L. Flewelling.

The following officers were elected for the current year: President, Rev. Wellington Camp; Vice-Presidents, Revs. H. H. Saunders and J. D. Freeman; Secretary, Rev. B. N. Nobles; Treasurer, R. G. Hsley; Auditor, J. J. Wallace; Executive Committee, these officers associated with Revs. David Hutchinson, W. R. Robinson, J. H. Hughes and S. L. Flewelling.

Reports were read from missionary pastors and a number of communications were presented. General Missionary Colwell presented his report. Among the important matters discussed were some changes in grouping of churches, conditions under which grants should be given and the advisability of withdrawing from the St. Francis field. As soon as new forms of application for grants have been drafted and approved they will be forwarded to mission churches or any other requesting the same. B N NOBLES Sec'y H. M. Board. Carleton, September 30.

Rev. Cecil P. P. Bancroft, for twenty-eight years head of Phillips Andover College, is dead at Andover, Mass.

NEGLECTING THE BEAUTIFUL.

A certain business man we know, and few men are busier than he, makes it a practice to eat a small and hurried luncheon at noon—in order that he may hasten back to his desk? No; there would be nothing remarkable in such a habit. This gentleman's object is to secure a half-hour in which to run into a picture gallery or a flower shop, or in some other way to get a touch of the beautiful into his crowded day.

The plan is good business and vastly more, this man will tell you. He dreads becoming a mere machine, fit only for grinding out office work. His argument is that to become a good workman he must cultivate all sides of his nature; and especially must he keep his finer faculties fresh and sensitive. Therefore, he says, even as his face needs bathing daily in fresh water, so his spirit in danger of becoming grimy from constant association with material and sordid things, needs this daily bath in the realm of the beautiful.

There are persons who would not walk a dozen yards to see a sunset, thus confessing that sunset glories have faded from their souls. They would not take time from their rummaging among bargain counters for a view of a beautiful picture. To them it would seem sheer foolishness to bother with flower-shows in the midst of business hours. Nor would they turn aside for a moment from the ugly and narrow thoroughfare where mammon dwells for a walk amid the green grass and the budding trees.

Every one has opportunities for the cultivation of his finer nature. To miss them purposely is to waste life's best things, and to rob the soul of its divine birthright of joy in the beautiful.—Northwestern Christian Advocate.

The jury in the case of General Sifton, on trial charged with murder of his father at London, Ont., after being out five and a half hours to-day, disagreed and were discharged. They stood ten to two for conviction. Sifton will have another trial at the winter assizes.

Two trains on the I. C. R., Nos. 2 and 15, collided at Robinson, near Thetford, Ont., on Thursday. The engineer of No. 15, leaving Sherbrooke at 7 a. m., had been given a mistaken order to cross No. 2 at Robinson. The engineer, Atto, and his firemen were buried beneath the engine and killed. Mail Clerk Michael Roy was also killed. Another clerk and express messenger were injured. All the passengers escaped.



BOB BURDETTE, "TO MY SON."

So you are not going to Church this morning, my son?

Ah, yes; I see. "The music is not good." "That's a pity. That's what you go to church for, to hear the music we demand."

"And the pews are not comfortable." That's too bad—the Sabbath is the day of rest, and we go to church for repose. The less we do through the week the more rest we clamor for on the Sabbath.

"The church is so far away; it is too far to walk, and I detest riding in a street car, and they're always crowded; on the Sabbath." This is, indeed, distressing. Sometimes when I think how much farther away Heaven is than the Church, and that there are no conveyances on the road of any description, I wonder how some of us are going to get there.

"And the sermon is so long, always." All these things are, indeed, to be regretted. I would regret them more sincerely, my boy, did I not know that you will often squeeze into a stuffed street car, with a hundred other men, breathing an incense of whiskey, beer and tobacco, hang to a strap by your eye lids for two miles, and then pay fifty cents for the privilege of sitting on a rough plank in the hot sun for two hours longer, while in the intervals of the game a scratch band will blow discordant thunder out of a dozen misfit horns right into our ears, and come home to talk the rest of the family into a state of neural paralysis about the "dandiest game you ever saw played on that ground."

Ah, my boy, you see what staying away from church does. It develops a habit of lying. There isn't one man in a hundred who could go on the witness stand and give, under oath, the same reasons for not going to church that he gives to his family every Sunday morning. My son, if you didn't think you ought to go, you wouldn't make any excuses for not going. No man apologizes for doing right.

THE JOURNEY'S END.

A small boy sat quietly in a seat of the day coach on a train running between two of the western cities in the United States. It was a hot, dusty day, very uncomfortable for travelling, and that particular ride is perhaps the most uninteresting day's journey in the whole land. But the little fellow sat patiently watching the fields and fences hurrying by, until an old lady, leaning forward, asked sympathetically:

"Aren't you tired of the long ride, dear, and the dust, and the heat?"

The lad looked up brightly and replied, with a smile: "Yes, ma'am, a little. But I don't mind it much, because my father is going to meet me when I get to the end of it."

What a beautiful thought this is, that when life seems wearisome and monotonous, as it sometimes does, we can look forward hopefully and trustingly, and, like the lonely little lad, "not mind it much," because our Father, too, will be waiting to meet us at our journey's end.—Sunday school Chronicle, London.

What Makes You Cough.

Did you ever wonder just what it is that makes you cough? In a general way it is understood to be an involuntary effort of nature to eject something from the respiratory tract. As a matter of fact, merely a slight throat inflammation caused by a cold will cause a cough to start, and the more you cough, the more you want to cough. If you allay the inflammation in the throat your cough will stop.

Don't lull the sensitiveness of the throat with medicine containing a narcotic, but give it nothing and healing treatment. This is difficult because the inflamed parts are in the way of the passage of food and drink. The true cough remedy is something that will protect the throat from the ill effect of catarrhal discharges and also from the irritation of swallowing food. Such a remedy is Adamson's Botanic Cough Balsam, which for many years has been conquering the most obstinate coughs. It is a soothing compound prepared from barks and gums. Its beneficent effect is quickly felt and the work of healing promptly begun. If you once take Adamson's Balsam for cough, you will never be satisfied without some of it at hand for any new cough. A trial size of the Balsam can be secured at any drugist for 10 cents. The regular size is 25c. In asking for the Balsam, be sure you get the genuine, which has "F. W. Kinsman & Co." blown in the bottle.

News Summary.

The late President McKinley's estate will total \$225,000 or \$250,000.

The assessment commissioner gives the population of Ottawa as 60,400.

Mayor Harrison, of Chicago, ordered the police to prevent Emma Goldman's lecture on Friday.

At Centreville on Tuesday, Rev. B. S. Freeman, pastor of the Centreville Baptist church, was ordained.

Mrs. Hyman, mother of Mr. E. S. Hyman, M. P., died at London, Ont., September 28.

A large convoy which was leaving Mel-mouth, Zuland, on Sept. 29, was captured by the Boers. Six native police were killed.

Robert Thompson, a desperate burglar, sentenced to ten years in Kingston penitentiary Wednesday, escaped from Sarnia jail Wednesday night.

F. H. Clergue has purchased the ice breaker Algoma for use this winter in an attempt to maintain communication with the port of Quebec and the sea.

At the annual meeting of the Lake of the Woods Milling Co., held at Montreal, a dividend of ten per cent. for the year was declared and the old board re-elected.

Steamer Richelieu, engaged on the route between Kingston and Belleville, Ont., foundered while bound for Kingston Wednesday. The crew and passengers got ashore safely.

Kitchener reports that "the Boers in force, under Delarey and Kemp, attacked Kekewich at Modewill, west of Magota Pass yesterday, but were driven off."

Judge Lafontaine, of Montreal, decided that a sailor who signed articles on the other side could not sue in Canadian courts for the recovery of wages due under said articles.

According to the papers, some members of the Ontario Legislature declined to attend the Ottawa reception to the Duke and Duchess of Cornwall, because there was no special place set for them in the ceremony.

Sir Joseph Dimsdale, member of Parliament in the Conservative interest for the city of London since 1900, who is engaged in the banking business, has been elected Lord Mayor of London for the ensuing year to succeed Frank Green.

According to the latest census bulletins, the people of the United States paid \$11,000,000 last year for flowers and plants. The lands and buildings devoted to commercial floriculture in the United States are valued at \$33,000,000.

The Department of Agriculture, Ottawa, has been advised that the improvements made in an improved system of cooling and circulating cool air through parts of the ships where cheese and apples are carried have been most successful.

The salmon packing on the Fraser River for the season just closed is without precedent in the history of British Columbia. According to statistics the enormous total of 920,313 cases of 48 one-pound tins is reached.

The Anarchist organ, Free Society, was issued at Chicago, Wednesday, for the first time since the president was shot. Neither his memory nor the grief of the public is respected. The leading article, a review of the crime, is by Emma Goldman.

At Gagetown, Tuesday 30, the house and barn owned by William Gourley, a mile from the village, were completely destroyed by fire, with nearly all their contents. The barn contained a large amount of hay and all the crop of grain, also a pump and farming machinery. No insurance.

A shooting accident occurred at Nixon a few miles out of Salisbury, in Westmorland, a few days ago. A young man named Brown, son of Philip Brown, farmer, of Nixon, was getting into a carriage with a loaded gun when the weapon was discharged, the shot entering one of the young man's legs.

Gabe Aquin, the famous Indian hunter and guide, died Wednesday morning at the Reserve at St. Mary's, being about 90 years of age. Gabe years ago accompanied Paul Boynton to London with his water circus and gave performances in his canoe before the Prince of Wales. He leaves several children.

This item has a queer sound when it is remembered Maine has a prohibitory law: "Eastport's city fathers are to take up the question of restricting the sale of liquor or closing the saloons at a meeting to be held next Monday evening. The matter is already causing considerable worrying, not only on the part of the saloon keepers, but the city officials as well."

H. M. Gibson, chief traffic superintendent of the Manchester ship canal, is in Montreal. He has been commissioned to visit the chief Atlantic ports on this side for the purpose of establishing new steamship lines to Manchester. He will visit Boston, New York and Philadelphia.

ODD MINUTES OF WAITING.

While you are arranging the parlor, just have a thought for the visitors who must sometimes wait to see you, and carefully refrain from putting every object of interest beyond their reach. Of course, as a careful hostess, you never mean to keep callers waiting; but if they come when the baby is on the eve of dropping to sleep, or you are in the midst of planning dinner with the cook, you must delay a little; while they are reduced to staring out of the window, or to an involuntary effort to penetrate some insignificant household secret. The family photograph album is usually regarded as a sufficient resource in moments like these; but is there not something akin to indelicacy in allowing strangers and ordinary acquaintances to turn them with the freedom of unfamiliarity or the unsympathy natural to a lack of personal appreciation?

The late magazines, a book of good engravings, a household volume of poetry, photographs of foreign scenes, and a dozen other things, are all good aids to the occupation of stray minutes. Moreover, they often suggest to the visitor and the host topics of conversation more profitable and interesting than the state of weather, or the history of the kitchen.—Selected.

A FRIGHTENED TIGER.

It was discovered by a keeper of the Clifton (England) Zoo, on the morning of a children's fete, that a tiger had escaped from his cage. The superintendent maintained an absolute silence and trusted to luck. A secret search of the gardens convinced the keepers that the tiger had scaled the walls and was in the open country.

Thousands of children romped through the day and cried "Oh!" and "Ah!" as the fireworks gleamed in the night. They played and sauntered about amid trees and shaded alleys and dark corners in the evening; and then everybody went home, tired and happy.

In the early dawn there was another search, and in the corner of a disused monkey-house was found the "monarch of the jungle," still trembling from freedom and fireworks. His keepers threw a handkerchief about his neck and led him back to the grateful safety of his cage.—London Chronicle.

BOBBIE'S QUESTION.

The scholars were standing in two little rows;

The sun through the window shone bright, While soft little airs on the tips of their toes

Came tripping with April delight, And Bobby looked up as they gently went by;

They'd told him a tale of the spring, And talked of the clouds in the happy blue sky, And all that the summer would bring.

He heard not the voice of the teacher at all; His thoughts had gone out with the sun. He stood with the others, his back to the wall,

Absorbed, till the lesson was done. "Now ask me some question," the teacher had cried,

"Just any that chance to occur." Bob's fingers went up, and he solemnly sighed:

"How long till the holidays, sir?" —John Lea, in Cassell's Little Folks.

Smallpox has broken out in the census department, Ottawa, P. R. Jamieson, of P. E. Island, being the victim. Orders have been given that all the officials be vaccinated. So far about 17 cases throughout the city have been reported.

A spark from a locomotive on the New Haven and Hartford railway started a fire on the property of the Plymouth Cordage Co. at No. 21 Plymouth, Friday, which caused a loss of \$100,000.

The rescued one's father (with tears of gratitude in his eyes): "Oh, brave, noble young man! You must have realized the danger you incurred in saving my daughter."

The rescuer: "No danger at all, sir; not at all! You see, I'm already married."

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CANADIAN PACIFIC RY. FALL EXCURSIONS. FARE FOR ROUND TRIP to Portland \$8.50. Boston, \$10.50. On sale Sept. 25th to Oct. 24th. Good for return 30 days from date of issue. SLEEPING CAR to Lewis opposite Quebec via Megantic will make last trip from St. John on Sept. 28th. A. J. BRATH, D. P. A., C. P. R., St. John, N. B.

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WATCHING FOR FAULTS. "When I was a boy," said an old man, "I was often very idle, and used to play during the lessons with other boys as idle as myself. One day we were fairly caught by the master. 'Boys, he said, 'you must not be idle; you must attend closely to your books. The first one of you who sees another boy idle will please come and tell me.' " 'Ah!' I thought to myself, 'there is Joe Simmons, whom I don't like; I'll watch him, and if I see him look off his book I'll tell the teacher.' " "It was not long until I saw Joe look off his book, and I went up at once to tell the master. "'Indeed,' said he, 'how did you know he was idle?' " "I saw him," said I. " 'You did?' And were your eyes on your book when you saw him?' " "I was caught, and the other boys laughed, and I never watched for idle boys again." If we watch over our conduct and try to keep it right, and always do our duty, we will not have time to watch for faults or idleness in others. This will keep us out of mischief, and make us helpful to others. —Our Young Folks.

I was cured of terrible lumbago by MINARD'S LINIMENT. REV. WM. BROWN. I was cured of a bad case of Earache by MINARD'S LINIMENT. MRS. S. KAULBACK. I was cured of sensitive lungs by MINARD'S LINIMENT. MRS. S. MASTERS.



### The Farm

#### LIME AS A FERTILIZER.

A renewed interest in the use of lime on the soil has been excited by the experiments of the Rhode Island Experiment Station, at Kingston, in which a large increase of certain crops was produced by liming the soil. While the Ohio Experiment Station was located on a gravelly, clay loam at Columbus, experiments in liming were made, but with negative results: This work has recently been undertaken again, however, on the lighter, more sandy clay of the soil on which the Station is now located, and although it has not yet gone far enough to justify positive statements, the present indications are such as to encourage a more extended trial.

In one case a half acre of land on which wheat is being grown year after year, was treated with a thousand pounds of lime, freshly slacked and applied broadcast just before sowing the wheat. The crop immediately following showed but little effect from the lime; but the second crop just harvested, shows an increase of about six bushels per acre for the limed portion over the unlimed half acre adjoining.

In another case, half of a tract of three acres was limed in the spring of 1900 and planted in corn. There was an apparent increase in the corn crop for the limed part of this tract over that left without lime, and in the oats crop, following the corn, there has been a further increase of over nine bushels per acre.

In a third case part of a block of alfalfa was sown on limed soil, and part on unlimed, with the result that the limed portion made by far the more vigorous growth.

One method of applying lime is to pile unslaked lime in small piles on land which has been ploughed and harrowed, slack by wetting and covering with earth, then mix thoroughly with loose earth and spread with a shovel. Piles of a peck each, a rod apart, will give forty bushels, or 2,800 pounds per acre, which would be considered a moderate dressing.

Slacked lime can not be easily applied with the ordinary fertilizer drill, but unslaked lime, ground to coarse meal, is new on the market, and this may be successfully applied in this manner.

The function of lime is not, properly speaking, that of a fertilizer, as its effect is not so much due to the actual plant food which it carries to the soil as to the rendering available of plant food already in the soil, and of improving the physical condition of the soil itself; hence the lime should be as fresh as possible.

In consequence of this effect of lime it should always be followed by liberal manuring or fertilizing, otherwise its use will tend to exhaust the soil; but the lime should never be mixed with manure, nor

with other fertilizers, especially those containing ammonia, as it will liberate the latter and cause its escape. It should be applied as long as possible before the crop is planted, and is likely to be especially beneficial to clover, timothy, and other grasses.—(Chas. R. Thorne, Director.)

#### GATHERING IN THE ONION CROP.

When the onions "go down" all at once, that is the joy of the market gardener. He has no doubt in his mind then as to when it will be best to pull them. As soon as the leaves crisp he is at them with his curved bladed hoe, unless the ground is either very strong or weedy throwing three or four rows into one. If the crop is pulled by the scoop hoe, the onions are scattered evenly over the bed, which favors drying. Eventually all are drawn with wooden toothed rakes into windrows, which makes it easier to load them.

How long they shall remain out drying must be largely a matter of judgment on the part of the grower, with three points as his guide. The bulbs must be well hardened, especially close to the stem, before they can be safely housed, else they will be likely to sprout. They should not be kept out so long as to have the outer skin very generally peel off around the roots. If possible they should not be exposed to a frost sufficiently severe to freeze the surface of the ground. Onions are very hardy, and a large proportion of the crop will stand quite a freeze without serious injury, but the remainder will show the effects of the frost by softening on the frozen side, which forecasts early rotting.

When, by reason of an unpropitious season, insufficient manuring, too late planting or general neglect, the crop has a lot of late ripening bulbs, or even scullions, don't sacrifice the good onions for the poor ones, but pull the entire crop at the usual time, separating the mature and immature into different rows. These late bulbs will do as well out of the ground as in, the object being to ripen them down. The most profitable way of handling them is to market early, taking the best price they will bring.

If the onion bed is very weedy at time of pulling, remove by hand the weeds from a section three rows away and take them away in a handbarrow. Pat the bulbs from the adjoining six rows into that and scrape the weeds up from the ground they occupied by a stout scraper attached to a cultivator, the teeth of the same having been removed. The scraper I use is about two and a half feet wide, made by a local blacksmith from stout iron. After scraping, the weeds are raked up in piles and carted off before the seed shells out. I gather the onions, potatoes and corn in bags of about two bushels capacity, putting about one bushel in each to make convenient handling.—(J. J. H. Gregory, in American Agriculturist.)

#### POULTRY PARAGRAPHS.

An old nest in hot weather is nothing less than a louse incubator. There are swarms of them in the straw. Sulphur or lime is not enough. Renew the filling, kerosene the box, and when a hen is set, use insect powder.

Should the producers of eggs pay attention to the gathering and caring for them, the price would never go so low. It simply lies in the hands of the farmer. People who buy eggs will pay more for them if they are assured they are good and they do not have to throw away five or six eggs from each dozen. Hence the farmer who receives the low price of eight or nine cents per dozen for eggs has only himself to blame.—(Ex.)

About 250,000 canary birds are raised every year in Germany, and besides this 100,000 birds that are sent to America the English market takes about 50,000, and the next best customers are Brazil, China, the Argentine Republic and Austria, to which country agents are sent with large numbers of birds every year.

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News Summary.

King Edward is reported to be suffering from an attack of rheumatism.

There are two applications for divorce to come before Parliament next session.

The jury in the case of Gerald Sifton, on trial charged with murder of his father at London, Ont., after being out five and a

It is understood that strong efforts are being made to induce the Dominion government to restrict Japanese immigration to this country as much as possible.

The department of militia was advised Friday that Trooper E. F. Christopher, of the S. A. C. was slightly wounded at Wolfenbutten on Sept. 12th.

City Auditor Claff, of Ottawa, declines to audit the accounts of the royal reception committee until the funds are forthcoming.

George Benson, twenty years old, of Montreal, died from the effects of chloroform administered while in the dentist's chair.

While the nine-year-old son of Mrs. Chater, of Toronto, was examining a gun it went off, and the bullet struck the baby in its mother's arms, killing it instantly.

Among the Boers killed at Moedwill was Commandant Mobias Boshof, a well-known leader. Most of the others killed were foreigners.

The Grand Trunk Railway proposes to construct a modern grain elevator on Windmill Point, Montreal, as soon as the harbor authorities consent.

Willis Allan and George Moor, of Chatham, Ont., six years old, while playing with a loaded revolver, discharged it, the bullet lodging in the back of young Allan's head. He may recover.

Ottawa's assessment this year will show an increase of a million and a half dollars. This has been secured by increasing the tax on land values in central portions of the city.

About one hundred young men from the county of Gloucester, N. B., passed through Lewis, Friday, en route for the woods in the rear of Three Rivers to work for the winter cutting pulpwood.

By the bursting of a feed pipe, the steamer La Grande Duchesse was disabled while returning from the yacht races at New York Thursday, and the 2,000 people on board did not get back to the city until after 8 p. m.

A man named Luber was shot and instantly killed at St. Agnes De Dundee, Quebec, Thursday by William Long. The two men were alone on a farm at the time. Long gave himself up, saying the shooting was accidental.

Clarence Rockefeller and Arthur Bantam, boys aged fourteen, went out duck shooting on the lake of Port Rowan, Ont., Wednesday night, and have not been seen since. Their boat and clothing were found on the shore.

The coroner's jury on the victims killed in the wreck on the Quebec Central at Thetford Mines brought in a verdict that the wreck was caused by an unintentional error made by Robert Keeler, train despatcher. Keeler has been employed by the company as despatcher for twenty years.

Someone has been guilty of a gross breach of etiquette in permitting the publication of the address of the women of Toronto to the Duchess of Cornwall and York in advance of its presentation. The rule was laid down that the copy of all addresses be sent to Government House in advance and be regarded as confidential.

At the inquest over the remains of the victims of the torpedo destroyer Cobra, held at the Grandby, Eng., Thursday, the jury rendered a verdict that the men had been drowned through the unexplained buckling of the Cobra, and added a rider to the effect that the Cobra had been too tightly built.

Innes Henry, son of J. C. Henry, St. Stephen, has severed his connection with the J. Horace McFarlane Company, of Harrisburg, Penn., where his ability has built up for the company a great printing business, and has assumed the management of the printing department of the Mason Printing and Publishing Company at Syracuse, New York.

Mr. Tarte has written the Montreal harbor board refusing to investigate his statement that the harbor commissioners, or some of them, had been offered twenty thousand dollars to rush through the Jamieson elevator contract. He says he is to busy to investigate exaggerated or misleading reports. On the advice of experts Mr. Tarte has refused to approve of the plans for the Jamieson elevator.

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The fisheries department, Ottawa, is framing regulations for protection of clams in Canadian waters on much the same lines as prevail in the case of oysters. It is likely that a close season will be enforced and a size limit insisted upon.

The Quebec Fire Insurance Company has been absorbed by the London and Lancashire Fire Insurance Company. It will be maintained an independent company, with its policies guaranteed by the London and Lancashire, head office at Quebec.

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NEW FALL DRESS MATERIALS

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For Separate Skirts and Tailor-made Suits the heavier materials are in favor. In these we are showing an enormous assortment. Prices running from 89c for the all wool friezes up to \$4.50 per yard. Lighter weight materials run in price from 25c up to \$3.50 per yard.

LADIES' UNDERVESTS.—The best value that can be procured. An excellent close woven, soft finish, fleece lined Ladies' Undervest in four sizes, 28 to 34, at 50c. per garment. Drawers to match, 50c. per pair.

LADIES' KNIT UNDERVESTS with fleece finish on inside, 25c. each. Other prices run from 17c. up o. \$2.20.

CHILDREN'S FLEECE LINED DRAWERS. Loose down to the knees, with Jersey fitting leg from knee down, so they will fit neat under the stocking



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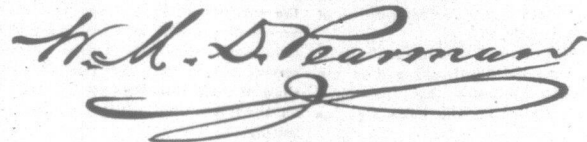
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1878	145,922.67	24,124.38	170,047.05	456,839.39	5,344,249.53
1883	309,376.60	64,006.01	373,382.61	1,149,427.40	11,018,625.00
1888	512,005.46	129,672.17	641,677.63	2,542,041.75	16,616,360.50
1893	796,505.04	185,894.86	982,399.90	4,520,133.04	24,288,690.00
1898	965,626.36	265,571.03	1,231,197.39	6,825,116.81	29,521,189.00
1900	1,063,748.59	329,121.84	1,392,870.43	7,799,983.89	32,171,215.00

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CANADIAN PACIFIC RY.

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A WILFUL PRINCESS.

(From Vanity Fair)

Among the many charming little stories told of the late princess royal when a child, the following is one of the prettiest, evincing, as it does, indifference to childish punishments and pure love of a bit of fun. The princess, like so many children, cherished a wholesome dislike to the then physician in ordinary, not remotely unconnected with delicacies denied and rhubarb prescribed. Therefore the princess invariably and with firmness alluded to him as "Brown." This vexed the Queen, who insisted on respect being paid to all members of the household. Her Majesty, indeed, punished her small daughter more than once for such a breach of etiquette. Nevertheless, one day, when the child happened to meet Dr. Brown in one of the corridors, she said mischievously, "Good morning, Brown." And then, turning to where the Queen stood with eyes of grave disapproval and meditated punishment, added: "And good night, too. I'm going to bed." Then slowly, and with all the sweet dignity of three summers and golden curls, she walked to the nursery and bade the surprised attendant put her to bed—"Cos I've been disrespectful to Brown."

Benjamin Simpson, of West Isles, Charlotte county, N. B. is to be harbor master for the district of West Isles.

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