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From Dr. Clifford. Dr. Clifford, the widely known Baptist preacher of London, is a man of large intellectual power and of deep and strong sympathies. It is not only as a man of varied learning and one of the most eminent preachers of his day that Dr. Clifford is known, but also as one who gives diligent attention to social problems, a leading citizen of the great English metropolis and a man profoundly interested in whatever pertains to the well-being of his fellowmen in this world and the world to come. His standpoint is not merely that of the student and the theorist. While he is a diligent student he is also a man of affairs, endeavoring to deal in a practical manner with the questions and difficulties which the social conditions of the time present. Dr. Clifford is about completing a tour around the world undertaken with a view to a more extended study of social problems. Having visited the Australian colonies, he is returning home by way of the Pacific and America. A few days ago he was in Montreal, and the matter of an interesting conversation with the distinguished Londoner is reported by the Witness. That paper speaks of him as "the splendid optimist who believes in the spread of righteousness and the bringing in of the Kingdom of God. There is evil in the world, but men are growing better. There are wrongs to be righted but the sense of equity ever grows. There is corruption in the seats of power, but there is a growing consciousness among men that politics is divine." While the fact of the existence and the persistence of evil in the world is to be recognized, there is a most hopeful tendency in social conditions as Dr. Clifford believes. There is not only a multiplication of reforming agencies, but these agencies, are distinguished from those of the past by a better adaptation to the ends sought. There is a greater earnestness and efforts are more permanent and effective. "Moreover," says Dr. Clifford, "a grand note of equity is being struck all over the world. More and more the appeal is to righteousness. The desire for right and equitable relations ever grows."

Naturally Dr. Clifford was led to speak of London and of the struggle in which he is one of the leading spirits against the contentions of the High Church party in respect to the school question. "The High Church party in the Church of England," he said, "have long desired to exalt dogma for the sake of conserving their own power. Hundreds of churches in the national establishment today have so exalted ritual and dogma that they are Romanist in all but the acknowledgment of the supremacy of the Pope. They have tried to introduce the Apostles' Creed in the state schools. We have fought against that—that is to say—the Union of the Free Churches of which I am the incoming president—and we will ultimately triumph over this attempt to get in the thin edge of the wedge of dogma. The High Church party is in alliance with the Roman Catholics, and the latter have the support of the Irish members in the House of Commons, but the

Nonconformist and Puritan sentiment of the people has to be reckoned with. I predict that the next twenty-five years will, religiously speaking, be a critical period in English history. The High Church party are determined to leave no stone unturned to bring in the regime of priestism; but there is a Puritan sentiment amongst the people which, when aroused, will give a good account of itself." In reference to the statement that Roman Catholics are making their converts in England, chiefly among the Free churches, Dr. Clifford said: "Since the Oxford movement the Church of England has been extremely active and claims to have supplied the masses with the means of grace and education in a degree superior to that of the dissenting churches. As a fact, during this period of the Church of England's activity, the Free Churches, as is proved by statistics, have built more churches than the National Church, more Sunday-schools, and have today over a million more Sunday-school scholars than she has. This is the answer to those who say that we, who believe in the public school system, have introduced godless schools into Christian England—because we are opposed to dogma and priestism. Another thing to be noticed is that this attempt to reimpose sacerdotalism upon the country has led to a closer union among the Free Churches, so that, while each has its own individual life, there is among them all, a common aim and purpose to act as a unit in opposition to the ritualistic tendencies which now present themselves in an extreme form."

### They Admire Canada.

A number of distinguished Englishmen who attended the recent meeting in Toronto of the British Association for advancement of Science have since then made a trip across the Continent by way of the C. P. R. One of these distinguished gentlemen, Mr. J. Scott Keltie, LL. D., F. R. G., etc., was interviewed in Montreal by a representative of the Star. Mr. Keltie was quite enthusiastic in his praises of the country, and, on behalf of himself and his fellow travellers—numbering about one hundred, expressed the greatest admiration for all that they had seen. The railway officials of course did not fail to do what lay in their power to make the trip an interesting and pleasant one for the travellers. They had a special car, stopped where they wanted to and were thus enabled to see many things which the ordinary traveller in a trip across the Continent does not see. They admired the varied scenery of the country and marvelled at its resources, agricultural and mineral. They were especially impressed with the magnificent grain fields of Manitoba. The party spent considerable time in British Columbia, examining its great and varied resources. They visited the Kootenay district and were astonished at the evidences of rapid development. Rossland, a city of 6,000 inhabitants, grown up in three years, seemed to Mr. Keltie a marvel of progress with its perfect order, nice streets and good buildings. They also visited the coal mining districts of the Pacific coast and were strongly impressed with the evidences found of the great mineral wealth of the Province. Mr. Keltie was led to believe that there is in Canada a large field for the investment of British capital, and it is only right and proper, as he says, that England should do what she can to develop the natural resources and wealth of this Dominion by investing capital where the results offered are so favorable and the investment apparently safe. Canadians have a magnificent country with room and abundant reward for 100,000,000 of people, and needing only population and capital to develop its marvellous resources.

It was not only in the extent and fertility of the country its mineral resources and other forms of natural wealth that Mr. Keltie and his fellow travellers from beyond the sea found subjects for admiration. The people of Canada, their institutions and the stage of civilization which has been reached also impressed them most favorably. Perhaps they had shared a little more largely than they liked to confess in the idea that has prevailed pretty generally among Englishmen as to Canada—that it is a country of perpetual snows, a good deal of a waste-howling wilderness. The cities of Quebec, Montreal, and Toronto, had struck them with admiration. They had no idea that they were so solid and substantial. And then, when it came to electric lighting and electric cars, why the Canadian cities were actually far ahead of anything they had in the old country! Then the universities of the country, the educational system, the press and other features of Canadian life were far in advance of what the visitors had expected. Mr. Keltie thinks that more should be done to bring to the knowledge of the people of the old countries the advantages which Canada offers as a home for the emigrant. He believes that in England, Scotland, and Ireland, and in parts of the Continent, particularly in Switzerland, there are men of the farming class who, if they understood the opportunities which Canada offers, "would be only too glad to come over here and try it." The conditions for the farmer in Great Britain and Europe have been such of late years that men of intelligence and industry are finding the struggle a hard one and they are men who would prove a most valuable factor in the development of this great new country.

The Behring Sea Seal question has come into prominence again in connection with a proposed International Convention, to be held by invitation of the United States Government during the present autumn at Washington, for the purpose of discussing means for the preservation of the Seal fisheries in the Northern Pacific. Some irritation is being expressed by United States newspapers at the alleged refusal of Great Britain to be represented in the Convention in which, as it now appears, Japan and Russia are also invited to take part, and it is charged that England's refusal is due to the position taken by Canada. On the other hand it is denied that the British Government has refused to take part in the Convention. There appear, however, to have been some hesitation in the matter. It is said that when the British Government was invited to send delegates to the proposed Convention, no mention was made of other powers being asked to enter into the discussion, and the acceptance of the invitation was based on the understanding that the two governments were to be the only parties to the discussion. As Great Britain's connection with the seal question is chiefly on account of the Canadian interests involved, a reasonable explanation of the British Government's hesitation in accepting the invitation to take part in the Washington Convention under the new conditions is, that it was considered only fair to Canada that she should be consulted in the matter before the invitation should be accepted. Canada doubtless has some reason for annoyance in connection with this vexed question. The people of this country felt that the claims set up by the late Mr. Blaine as to the property of the United States in the Seal fisheries of Behring Sea were extravagant in the extreme, and, since the British and Canadian view of the subject has been upheld by the Paris arbitration, Canadians have not felt that the higgling policy pursued by the United States in reference to the awards due to citizens of this country, on account of vessels unlawfully seized by United States cruisers, was quite worthy of a great nation; but the people of this country desire, so far as in them lies, to live on terms of peace and equity with their neighbors, and it does not seem likely that the government of Canada will object to a Convention in which all parties interested should be represented, called for the purpose of devising methods by which so important an industry may be preserved from destruction.

## Rev. John Chipman Morse, D. D.

BY E. M. SAUNDERS, D. D.

John Chipman Morse is the son of John Martin Morse and Jane Chipman, who was the eldest daughter of the Rev. Thomas Handy Chipman. This Rev. Thomas Handy Chipman was a son of Handy Chipman, one of the puritans who came to Coruwallis in 1760 to take up the lands left by the expelled French. Thomas Handy was a Henry Aline convert and preacher. Subsequently he became a Baptist and spent his life as a Baptist Minister, chiefly in Annapolis County.

John Chipman Morse was born March 23, 1819, two miles above Bridgetown, on the Annapolis side of the river. When fifteen years old he went to Upper Aylesford with his brother, Heustis Morse, to learn the carpenter's trade. He was engaged for six years in this business.

Upper Aylesford is that section of the Annapolis Valley beginning just west of Caribou Bog and extending half way to Kingston Station. At this time, 1835, it was not as thickly settled as it is now. West of the Bog were Samuel Parker, Colonel Crane, Alexander Patterson, James Harris, Elias Graves, a Mr. Banks and a Mr. McGee, a Mr. Palmer and Henry Van Buskirk. On the South Mountain were a few new settlers in their log houses—William and Daniel Parker and a Mr. Cogswell.

This section of country had been as early as 1783 provided with religious services by the Episcopalians. Largely through the benevolence of Mr. Morden, hence Morden road, connected with the commissariat at Halifax, a church was built. Rev. John Wiswell, who had settled at Wilmot, helped much in erecting this church. The government of the day made a grant to aid in erecting it. At the time Mr. Morse went there to learn his trade, Rev. Mr. Owen was rector. He was a pious young Englishman who gave his whole heart to the work of the ministry. The church was crowded with hearers. He had a very large Sunday School, attended not by young people only but by old people as well. Among those who lived in this part of the country were some who held to the Methodist and Baptist faith. They had moved there from Wilmot.

Finally the Methodists began to build a chapel. Of course the Baptists followed. So soon as the Methodist chapel was finished a series of religious meetings was commenced. The Rev. Mr. Sleep was the minister. Very soon a deep interest was awakened among the people.

The social recreations of the young people were of a boisterous character. Chopping down the forest, piling the burnt land logs, ploughing, mowing and husking corn were carried on largely by what was called "frolics." This made grand days and gay evenings. Knittings, quiltings and parings were the social occasions for the gentler sex. Drinking was common, but drunkards scarce. The people were self-reliant, honest and good-natured. To civic culture they made no pretensions. Theoretically they were believers in the Bible. A few of them had professed religion and belonged either to the Episcopal, Methodist or Baptist church. All, however, attended Episcopal worship.

When the revival commenced the Episcopal church was nearly forsaken. Among the young men awakened was John Chipman Morse. He was powerfully convicted of his sins. Many young people went forward to what was then called the penitent bench. John C. Morse was induced to take his place among them. The Rev. Mr. Sleep, Phineas Jacques and others were fervent in prayer and earnest in labors. Peace and rejoicing came to others, but none to Morse. To every enquiry—"Do you feel better?" there came the decided, "No."

Night after night he attended these services, but his troubled soul found no peace. By night and by day darkness and condemnation were like a crushing incubus on his soul. He was told that he must pray and have more faith. So he continued his supplications with eager earnestness, bordering on desperation; but all to no purpose. The darkness grew darker, and the burden more crushing.

He visited a friend, George West, and told him of the state of his soul. West regarded it as a good omen. He rejoiced over it. He met a Mr. Abner Woodworth at Mr. West's. He related his troubles to this stern Presbyterian Covenanter. For his satisfaction Mr. Woodworth said to him, "Young man, remember that God is under no obligation to save you." Then I must give up all and beg, said Morse to himself. Light began to dawn. His soul began to grow calm. In the meantime Mr. West had caught his hat and was running from house to house warning sinners and shouting glory to God. In Morse's conviction he saw evidences of a pending revival.

The Methodist church began to get too small for the congregations. People came from Lower Aylesford—Edward Woodbury, Zebina Roach, Mandly Goucher,

Sydney Welton. Others came from the Berwick region.

Edmund Morton, who kept the inn, had always been kind to the ministers who travelled east and west in those days. When they wished to preach his bar-room was always at their disposal. Many an eloquent sermon reverberated among the bottles and glasses of Morton's bar-room.

In that day ministers and bar-keepers were more intimate than they are in these days. While Christians have become more and more friendly, and denominations have been drawn closer and closer together, rum-sellers and ministers have been drawing apart, until now there seems to be between them a state of chronic alienation. It was not so in olden times.

This Morton house in after years, in good old coach days, was known as the Sheffield house. Well, the Baptist house of worship was not yet completed, so Mr. Morton opened his bar-room for a kind of overflow meeting. It was there J. C. Morse came into the light—there the burden of his guilt rolled away. When he arose in this meeting he began to give a statement of the condition of his mind. He had not proceeded far when a change came over his mind. Spiritual light came into his soul and filled him with rapture. The change was instantaneous. His salvation through Christ was an assured fact. The looks of the people changed. To him their faces shone like the faces of angels. So radiant and beautiful was the face of one woman that her image is still distinct in his mind. The night, dark and drear, was suddenly changed to a calm, cloudless day. "Suns rose in the east, the west, the north and the south." The spiritual realm was all aflame with God's glory. It seemed that glory poured through a golden pipe from the throne of God into his soul till his whole nature was suffused with the divine effulgence. The great doctrines of divine sovereignty, foreordination, election, effectual calling and final perseverance stood out grandly in the foreground of his faith. He adored God for elective mercy. His right to arrest and save sinners or to allow them to go on in their ways of wickedness was now borne in upon his spirit, giving him joy unspeakable and full of glory.

He returned to the Methodist services to tell them what God had done for his soul. There he declared his belief that God was under no obligation to save the sinner, that God had elected His own, and that he had given them to His Son as the reward of His condescension, sufferings and death. In God's foreknowledge and predestination he rejoiced with great joy. The utterance of these sentiments was regarded by the Methodist brethren as obstructive to the work of grace then in progress. They told Mr. Morse they believed that they would be hurtful to enquirers. So the young convert was requested to discontinue his addresses, but was told that he might pray as often as he felt inclined to do so. Guileless, meek and tractable, the young convert complied with this request. But in spite of himself, his theology came out in his prayers. As naturally as a bird sings he uttered the puritan doctrines he had been taught from his youth. His grandfathers, Chipman and Morse, inherited these doctrines and taught them with all boldness. They were wrought into his whole nature. When spiritual life and illumination came they stood forth in great splendor, like the stars in a brilliant night. Believing them he had called on God for salvation. At the same time he hated them and fought against them, sometimes almost to defying God, sometimes almost blasphemously. But before peace came he accepted them. He submitted to God—he surrendered his whole being to his Maker, assured that no injustice would be done him, believing that mercy would be extended to him. Doctrines which, in his unrenewed state, were mere intellectual conceptions, now became grand facts bathed in the glory of his spiritual illumination. To extoll and rejoice in them both in his addresses and in his prayers was as natural to him as to breathe.

The Methodist brethren quietly told him that his prayers were no improvement on his addresses, and they therefore must request him to pray no more audibly in their assembly. This was all done very kindly and was received in the same spirit. Young Morse spoke no more and prayed no more in the Methodist church. He confined himself to the bar-room and the private houses where the Baptists continued to hold their meetings.

If the editor will give me room in future numbers of his papers I will finish this sketch so interesting to myself.

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### Choice and Use of Sabbath School Literature.

My subject naturally divides itself into three heads *i. e.*, What to choose, How to choose and How to use Sabbath School literature.

The world is full of books, they have been accumulating through the ages, and the Sabbath School being as it is the training school for the church, and literature having so much to do with the moulding of character, the what to choose becomes very important and a line should be distinctly drawn between what are fit for Sabbath School books and what are not.

It might be well to have three departments in each library, one for the primary, one for the intermediate and one for the advanced. For the primary classes let us have story books founded on fact and Bible biographies. Let the books be largely illustrated, pictures always take with children and introduce the printed matter through the eye, the nearest avenue to the heart. I said let the books be founded on fact. At least let them be true to nature that is to say, let the word pictures, not be overdrawn. In literature as well as in everything else the word of God settles the matter, "Let your yes be yes

and your nay nay" applies to our books as well as to our words.

For the intermediate let us choose from the standard religious authors. As a few examples, take Francis Ridley, Havergal, Spurgeon, Meyer, Drummond, Moody. Be sure to have Moody's recently printed pamphlet books. Get the old standard books as Bunyan's Pilgrim's Progress, The Holy War, Baxters Call to the Unconverted, etc. Talmage's cheaper books may, also, have a place, and you may make a very careful selection of religious novels.

For the advanced department we should have a few books—the very best—teaching our own peculiar tenets, the reason why we are Baptist, also books on moral reform as temperance; also plenty of books on missions, I repeat it plenty of books on missions, not only on our own missionary enterprise, but on the progress of the gospel the world over in the past and the present.

For all departments we should have a good assortment of biographies. "There is an inspiration that comes to us in the contemplation of illustrious examples. It is greatly to be lamented that so little of this class of literature finds its way into our libraries.

As we are aiming to train our youth in Christian development, let us give them books for mental culture rather than such as will please the fancy and tickle the imagination. As to Lesson Helps, for good reasons it may be well to use the Helps published by the Baptist Publication Society for our Baptist Sabbath Schools. One is they teach the whole truth as we believe it. They do not come to a verse on baptism or on final perseverance and go round, or mystify it, for the sake of pleasing all classes and getting a general sale. If we as teachers go outside the Baptist lines for aids, let us try Peloubet's Notes, if for nothing else for his splendid illustrations. Use Helps in preparing the lesson at home, never bring them to the Sabbath School.

#### HOW TO CHOOSE.

The what to choose makes a part of the how to choose. For several reasons it is often well for each school to choose its own books, rather than buy a whole library, it seems better to make such selections as meet the wants of our own particular school. It offers a chance for a greater variety. It offers a chance to know what you are buying. A good book may be added from time to time as the committee may find such. A good plan is to choose a committee, a good large one, with the minister as chairman, write a card to several schools for the titles of their best books, not parts of libraries. Choose any that you know are good, say to the Secretary Treasurer of the Baptist Book Room, now make your selection besides those sent for, of the very best you have, and send us three or four times the quantity wanted. When the books are at hand let the committee meet and select. Do not be afraid to spend time. It is not necessary to read the whole of a book. Take the index and turn to paragraphs and read, even the index itself will give a good idea of the book. A brother, a Captain at Fort Lorne, selected from the writers books by looking for titles of the Deity. After a time he said, "I guess these books will do, here is Redeemer and in another place I see Saviour, and here is my Refuge and Strength, yes these will do." Some one may give us a more excellent way. One need say no more as to How to Choose, Our third head is How to Use Sabbath School Literature. In the first place then when you have a library of good books keep them. Do not swap them, do not sell them. A good book may be read many times to profit, even as our Bibles are re-read to profit. The primary class will soon be the Intermediate and the Intermediate the advanced. There will also be youth to take the place of the primary.

It seems to me I hear someone saying, "Who will you get to read your solid literature? The majority are infatuated with light novel reading. Many are mere mental imbeciles, instead of being literary giants just from the trashy books read. The deacons and the minister and the staid old Christians may read them. How will you get the rest to read them?" That is the hard question. Another said to me, "My boy has gone to the city, I am afraid he will get into bad company, I want you to pray for him." What about the bad company he had before he went away, madame, what about the detective stories and the love tales and the murder stories, etc. Bad books I assure you are as bad as bad men and women in leading a youth to ruin.

Many of our professed Christians need a new conversion ere they will compare with the converted Ephesians, ere they will bring their books of curious arts, or rather of fascinating lies, to a general bonfire. If the question of how to get our youth, yes, and our older Christians, too, to read solid, edifying books and papers is a hard one, a greater effort must be made to counteract the evil. Father's and mothers get your boys and girls to read to you books that you choose; talk about what is read;

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### The Pass

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2. But the und quite at fault. I brate a day. Se compare Thayer idiomatic and p day" or "one is third day is now and accurately tra

3. If Jesus left evening, how can with instructing disciples came b Matt. 28, 13.

Bro. Cosman s His death, but on loving. This re John 19, 31ff. Th the bones 24 hour order to prevent t Sabbath day, Jo That haste should close upon them, pretation should a

2. On his own a hours, but only t and three nights,

3. The difficult, interpretation of force the scripture

always show you appreciation: laud their reading ability if you can; teach them from little boys and girls upward that a lie is a lie whether spoken or written, and that a series of lies emanates in the bottomless pit; that these lies are gotten up in the most pleasing style to make a sale for the books, in short to get money. Tell them further that the purpose of these books is to enslave their minds by leading them to believe a lie.

You will allow the writer to refer to the books of his childhood home and their influence. Apart from the family Bible was Harriett Newell, the Pilgrim's Progress and the Holy War. These were read and re-read because they formed the most of the family library. My parents, and especially my grandmother, encouraged me to read aloud to them. How I admired the missionary spirit of the first, and today much of her quoted poetry is engraven on the tablet of memory. In the second I learned, through my parents, to interpret the allegory of the Christians experience. With what delight I followed King Immanuel in his bombardment of Mansoul! How I rejoiced as the victory was gained over Apollyon!

The next book introduced into the home was Baxter's Saint's Everlasting Rest, and soon after Flavel's Method of Grace, books to edify and establish the Christian. Does any one wonder now that I love best books of fact?

All good books are not dry books. What books can be more pleasing than John Ploughman's Talk or his Pictures, or Talmages Tea Table Talk? Even the Holy War by Bunyon, to all who can be induced to read it consecutively, will prove very entertaining. Teach in the school the periculousness of all books of mere imagination. Every Christian, at least, should read with an aim to be made better, more useful. If the Christian cannot consistently pray, "Oh Lord make the reading of this book a benefit to my soul and to the souls of my class if they read it. May it fit me better for life's duties and hence for heaven my home," he had better lay it aside. If a book should be found in our libraries teaching false sentiment or pandering to a depraved taste place your stigma upon it by gluing on to the cover written in large letters "Examined and Condemned," or "Weighed in the Balance and Found Wanting."

Would it not be a good plan for minister, superintendent and teachers to alternately invite the two advanced departments of the school to their home as reading rooms and choosing a book or books read, talk and question on what is read. Get as many as you can to read if it is only a page or two by passing the books round. Get up a kind of emulation to see which will remember best. Emphasize anything of importance. By little and little you will thus foster a love for the good and the true.

Never let any book take the place of the blessed Bible—the Word of the living God. Use good books as helpers to the understanding of the Word. We should read them to be inspired by the zeal, the love, the benevolence and the sacrifice of the good and the true. If for these purposes we read we will never trouble ourselves to read the winky-winky fabrications and exaggerations of morally diseased minds, containing little even of moral token of romance. Let us read good books that we may have knowledge of the evils, as well as of the good, that is done under the sun, that we may know the needs of the world and thus have our sympathies drawn out for the lost and perishing as well as to have our joys increased by knowing of the spread of the Redeemer's Kingdom. In short we should read to be better fitted to glorify God in our bodies and spirits which are His. P. W.

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### The Passages Passed Over in Silence.

1. The particular passage mentioned is Luke 24, 21. Now, accepting Bro. Shaw's understanding of *ago* (agon!) his interpretation is manifestly absurd for to lead or to lead off means clearly to go before, not to follow after as follows 3. Silence on this was gentleness since on Bro. Shaw's understanding of the verb the clause would read "Today" (if he reads *semeron* with the old textus receptus as he seems to do) "leads or precedes the third day," i. e. is the second.

2. But the understanding of the phrase *agei hemeran* is quite at fault. It is an idiom meaning to pass or celebrate a day. See plural in Acts 19, 38, (court day) and compare Thayer under word. So the clause becomes very idiomatic and probably means "one passes the third day" or "one is at the third day," i. e. simply "the third day is now running its course," which is properly and accurately translated "It is now the third day."

3. If Jesus left the tomb in the twilight of Saturday evening, how came it to pass that the Jews were credited with instructing the guards to spread the report that disciples came by night and stole the body of Jesus? Matt. 28, 13.

Bro. Cosman says Jesus was not buried on the day of His death, but on the evening which began the day following. This requires an unnatural interpretation of John 19, 31ff. That the Jews should ask the breaking of the bones 24 hours or thereabouts before the Sabbath, in order to prevent the bodies hanging on the cross on the Sabbath day, John 19, 31, seems highly improbable. That haste should seem imperative if the Sabbath was close upon them, seems most obvious. The simple interpretation should surely be accepted.

2. On his own showing Jesus was not in the grave 3x24 hours, but only two days, namely Friday and Saturday and three nights, or about 60 hours.

3. The difficulty, it would appear, arises from the misinterpretation of Matt. 12, 40, due to an eagerness to force the scriptures to a preconceived notion of what they

should say. Baptists have suffered too much from this method.

I replied to the article because it was headed A Solution of a New Testament Difficulty Worth Knowing, which it proved not to be, and because I felt that had Bro. Shaw the opportunity to meet the cultured Hindu and enlighten him on this point, he might be confronted with other questions such as the incarnation, and be kept busy as an apologetic. As I understand it Christianity is its own apologetic in India. I have thought much of the wise words of Dr. Doddridge. "For my own part I would not for one thousand worlds be that man, who, when God shall ask him at last how he has employed most of his time while he had care of souls, shall be obliged to reply 'Lord, I have restored many passages in the classics and illuminated many which were obscure. I have cleared up many intricacies in chronology and geology. These are the employments in which my life has been most worn out.'"

Newton, Upper Falls, Mass.

J. H. DAVIS.

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### Tendencies to Rome in Christian Worship.

BY DONALD MURRAY.

The Reformation only half reformed; the protest was only partial and limited. The Puritans were a brave old race, but Puritanism was a compromise with Rome. The most that some people know of the Puritans is what they get from the doings of Winthrop's crowd down in Boston, where the Quakers were imprisoned, the Baptists whipped, and the witches hung. The real Puritan has his image and superscription somewhere else. You will find him in the times of Queen Elizabeth, or in the reign of James I., or under the shadow of the Commonwealth,—a man with Hampden's patriotism, Milton's culture, and Hooker's chastened piety.

Baptists antedate the Puritans, and superexcel the Protestants in their adherence to spiritual worship. In all ages there has been no body of Christians that has put forth such claims for simple adherence to truth, and fidelity to spiritual life in worship, as we have. But there seems to be a disposition among Baptists just now to ape the Church of England, represented on American soil by Episcopacy. Let us look at a few familiar facts pertinent to the matter.

We call our buildings where we meet for worship on the Lord's day churches, not "chapels," as English non-conformists do, nor "meeting-houses," as our Pilgrim fathers did. A pile of brick or stone, a stack of beams and timbers, is a Baptist church! What a misnomer? A brick-kiln, or a lumber-yard might be designated as "a Baptist church," with equal propriety. Baptists have contended for the purity and spirituality of the church.

They have claimed against the world that a church is a body of baptized believers, and here they are calling a pile of bricks, a church. Soon will arise some new Hiscox who will define a New Testament church to be 100,000 red bricks and \$50,000 worth of brown stone.

Then we ape Rome in grotesque architecture. When we build we say we want something—churchly (we mean Romish only we don't like to say it right out), and we get a style of architecture that baffles all the principles of acoustics, cathedral glass, the hues of which alternate between the stripes of zebra and the flashes of the aurora borealis, but which is eminently successful in keeping out the light of heaven, and fanciful decorations that remind us of the beer garden, the play-house—anything but the house of God. These structures may be very "churchly," but they defeat the purposes of worship, and are cheap imitations of Rome.

Next comes the extravagance of song in public service. A quartette, hired perhaps from the opera house, worships God for the people. The Christian Assembly praise God in lively jigs by proxy, and are content. A little bit of strained, fanciful music is thrown in after the Scriptures, after the prayer, and while the collection (offertory, to be sufficiently popish) is taken up. Tenors and sopranos are advertised as regularly as the preachers, and wealth-besotted congregations are drawn to church as they are to the opera. The "leader," not the pastor, lays out the service, and if the minister interferes he is politely told to mind his own business. The soloist of our little church came to me the other day, and naively said: "Mr. Murray, have you any objection to my singing Ave-Maria next Sunday morning?"

"What is Ave-Maria, child?" I asked in a kind of of spiritual bewilderment.

"O," she said, "Ave-Maria is—is—is Ave-Maria."

Not quite sure, I called to Mrs. Murray, who is the musical director of our family, and asked her to tell me what Ave-Maria was.

"Why, Donald, don't you know? Ave-Maria is an invocation to the Virgin Mary," she replied with some severity.

"Shades of the fathers!" I ejaculated. I seemed to

see rising from their graves the worthies of the past in horror at the idea that prayers to Mary should be said or sung in a Baptist (church) meeting-house.

Then come the tendencies to the liturgical in worship; Pater Noster chanted by the choir; profane mummings called "responsive readings;" the organ softly played during the administration of the Lord's Supper; a quartette choir at the communion table; windows darkened in the day time, and gas turned on while the bread is being broken; and then the "Gloria-in-Excelsis" and the "Gloria-Patri" and the "Te-Deum Laudamus," and all the other things too numerous to mention.

Then we are celebrating popish days. There is no harm on Christmas day in preaching on Advent, nor on what is called Easter Sunday in preaching on the resurrection, but we are adopting these days as our own, lending our influence to prop up the errors that have grown up around them, and teaching our children that these days are as sacred as the Lord's day. Rome must laugh to herself as she sees the Protestant sects educating a generation for her service. The old lady on the seven hills must inwardly rejoice. Even Good Friday is observed by some Protestants, and unless the nonsense is corrected, before long somebody will be celebrating in a Baptist meeting-house the "Feast of the Virgin." Some of our English Baptist have already gone so far as to set apart days for the "Dedication of Children." Can the reader tell how far this is from Rome?

Then at last some of our genuine Baptist ministers are said to have taken to robes in the pulpit. What will the boys do next? They say that Presbyterians wear robes! Yes, and Presbyterians sprinkle infants. They say that the old Baptists divines used robes, that Backus, Stillman and Baldwin wore robes. Yes, and Baldwin wore knee-buckles and leather breeches. Backus preached in a monstrous white wig. Shall we have a pious renewal of wigs and leather breeches? Now, if we have a tendency to circus performance would it not be well to indulge it outside of religious worship? The need of our times is not a conformity to Rome, nor an aping of Episcopacy, but an adherence to simple, spiritual worship.

If any indignant reader comes to this point and wishes he could get hold of Donald Murray's scalp, let him come to our little seven-by-nine study in East Outflowwayville, and we will confess to him just how far we are involved in these Romanistic tendencies, and just what discount we are willing to make on the contents of this article.—The Standard.

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Through the Shadows.

I was brooding o'er a sorrow  
That had made the light seem dim,  
When a whispering zephyr bade me  
Look thro' darkness, look to Him.

As I looked, the storm-clouds vanished,  
And the sun shone bright and clear,  
Then the sadness changed to gladness,  
For I felt that He was near.

—ANNIE M. MACLEAN.

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### Putting the Horse in the Saddle.

It is fatally easy to get flustered, irritable, and to lose control of the temper. After such an experience almost every one is heartily ashamed of himself, and registered a vow that never again will he be guilty of a similar fault. There is one consideration that may be helpful in carrying out such a resolution, and that is that there are very few things in this human life that are worth losing one's self-control about. Suppose matters do not go to your mind; suppose you are disappointed, opposed or maligned—what does the thing at stake amount to in comparison with that sense of self-mastery that never, for an instant, suffers the horse to get out of hands? Is there anything more pitiable than a frightened man borne along by a runaway horse? The rider does not have anything to say as to where he is going or what will be the result. He is subject to a stronger power. But there is health and tonic force in seeing a mettlesome animal controlled by a strong and supple hand. In the inner realm these two scenes are often parallel. There is immense resource for self-poise in the simple resolution to be master of yourself. When you look at the disappointments and misadventures of life from that point of view, many things that disconcert us and betray us into impatience, and passion, and loss of self-control, appear simply contemptible. It is not worth while to let the horse get into the saddle—Watchman.

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### Your Pastor.

Guard your pastor's reputation. Always talk him up, never down. Place a sweetly charitable construction on all his actions and words. Be ready, promptly and earnestly to defend him at all times against hurtful, malicious attacks. The devil feels he has achieved a mighty victory when he can damage the reputation of a faithful preacher. Defend your pastor. Never hear him spoken against without taking his part. Express your firm and dignified displeasure with the worldling who would make him ridiculous, the scorners who would render him contemptible or the base defamer who would brand him as immoral. Your pastor's reputation is his strength. You can help him by guarding it lovingly and courageously. —Baptist Courier.

## Messenger and Visitor

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### A Broadening Horizon in China.

It is becoming more and more evident that Chinese conservatism is not absolutely invincible. Little by little it is yielding before the attacks from without, and the ideas and methods of western civilization are being tolerated and imitated by the people of the Celestial Empire. The war with Japan opened some drowsy eyes and spoiled the conceit of some complacent minds. A good many Chinamen began to perceive, what a few had already understood, that while the Celestials had been dreaming, the Western world, and to some extent the Eastern world, had been mightily alert and progressive, and that China, with all its vast territory and its millions of people, lay at the mercy of Japan, because the latter had been learning of the western nations how to make war, as well as many other things. As a consequence, it would seem, the Chinese are coming to have a much higher respect for western methods and western peoples, and are showing a far greater willingness to learn what may be learned from occidental civilization. There is accordingly, we are told, a much greater disposition to make friends with the missionaries. Chinese leaders, if they do not greatly appreciate the value of the Gospel which the missionaries proclaim, are coming more or less to perceive that the Christian preachers may be serviceable to the country in respect to its industrial, social and political interests. A Chinese translation by a Baptist minister (Rev. Timothy Richard) of an English History of the Nineteenth Century, has attracted a good deal of attention. The book, it is said, has been much read, and the highest officers of the State have sought conferences with Mr. Richard and other missionaries. As a result, a promise has been given that Christianity shall henceforth be tolerated in China, and despatches to that effect have been sent to the various provinces of the Empire. The counsel of the missionaries is eagerly sought even by some who have hitherto actively opposed their work. Concessions which the Chinese government has recently made to England have had the effect of greatly improving the conditions for missionary effort in a large territory in one of the best sections of the Empire, and, in other respects, the outlook for the work of evangelization in China has become highly encouraging. While it is not to be expected that the Chinese will emulate their neighbors of the Sunrise Kingdom in the rapid adoption of western ideas and methods of government, it is perhaps not too much to say that, in a political and social, as well as a religious sense, a new era appears to be dawning for China.

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### Colored Baptist Convention.

The meeting in Boston last month of the National Convention of Negro Baptists, was an interesting event in the religious history of the city. The Convention represents, theoretically at least, the one and a half million colored Baptist of the country, and at the Boston meetings, delegates were present from all the Southern and a number of the Northern States. As the negro population is mostly in the south, the Convention usually meets in that part of the country and had never before come so far north. The delegates were formally welcomed to Boston in a public meeting in Faneuil Hall, at which addresses were delivered by Governor Wolcott, Mayor Quincy, and Pastor Lorimer of Tremont Temple. The delegates appear to have addressed themselves to the work of the Convention with commendable earnestness. There was a good deal of oratory, and it is said some "fustian and high-sounding nonsense." This latter, it may be remarked, is an element not

## MESSENGER AND VISITOR.

October 6, 1897.

always wholly lacking in white Baptist Conventions. There appears also to have been on the part of some speakers a rather extravagant assertion of the race spirit, a disposition to boast of what the African people have accomplished since they attained their liberty and much less expression of gratitude than facts would justify for the help received from their white brethren through the A. B. Home Mission Society the A. B. Publication Society and other channels. The final session of the Convention was held in Tremont Temple, the audience packing the great building. There were addresses by representative men connected with the Convention, also by Dr. Lorimer, Dr. N. E. Woods of the First Baptist church and Dr. Bates of the Methodist body. "Salem," the Boston correspondent of the Chicago Standard, remarks that "it has been a pleasure to catch the spirit, touch the methods and see the proceedings of this body, so full of exuberance, so subject to tremendous impulses."

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### The Law, the Mob and the Gospel.

In last week's Bible lesson Paul was among his friends, gently but firmly resisting their strong entreaties that he would not expose himself to the peril of imprisonment or death by going up to Jerusalem. This week we find the apostle in Jerusalem and in the midst of his enemies. The prediction of the prophet Agabus has found speedy fulfilment. Paul is now in the custody of the Roman officers, from which he is never to be released until, through the glorious gates of martyrdom, the Lord shall call His servant home.

There are several features, coming within the horizon of this lesson, which should for a little claim our attention.

There is here first the hand of the Civil Government which has laid hold of Paul with a strong grip, and while it holds him a prisoner, affords him protection from the malice of his enemies and the fury of the mob. For the Gospel of Jesus and its preachers Rome cared nothing. To its representatives generally the preaching of the apostles was but a new variety of Jewish fanaticism, and, as such, was beneath their contempt. Paul, as a Roman citizen, the Civil Government was bound to recognize, but of Paul as a preacher of the cross it neither knew nor desired to know anything. And yet there was a sense in which Christianity was Rome's debtor. By the facilities for intercourse which it had established through the vast realm over which its power extended, its stable government, its efficient police in the great cities and impartial administration of justice, Rome had done very much indeed to make possible the work of Paul and those who, like him, labored in the gospel. Paul recognized the civil power as the servant of God. And if this was true of Rome in Paul's day, it is surely true, with far greater emphasis, of such a nation as Great Britain and her colonies today. Think how much the power and the prestige of Britain have done in the last century, and continue to do, to make possible the work of world-wide evangelization. As the servant of God, the Civil Government is to be respected, prayed for, helped. That was true in Paul's day, and in these days, when Christians and Christian communities have themselves become in a large degree the source of government, Christian duty and responsibility in this matter have taken on larger proportions and a profounder meaning. One of the lessons which the Sunday School should not fail to write in indelible characters upon the minds and hearts of the young is the value and dignity of a righteous national government and the duty of Christian men to do what lies in their power to make the government of their country pure and strong.

Here, too, is the mob—fanatical, fierce, furious in its murderous hate—which Paul addresses from his vantage ground on the steps of the castle and under the protection of the Roman guards. The student of history and the observer of affairs today understands well that the mob is a force—or rather a manifestation of forces—to be reckoned with in human history. It is not always wholly wrong. At its best it may be a blind Samson. But often, as

in this case, it is misinformed, full of prejudice, passion, unreasoning violence, acting first and reflecting—if at all—afterwards. Perhaps in all history there has never been a mob more furious in its fanaticism, or more fierce in its reckless, murderous hate than the Jewish mob. It says much for the promptness of the Roman military police that Paul could be snatched alive from this maelstrom of fanatical passion into which he had ventured. It speaks much for the apostle's power of oratory that he was able even for a few minutes to obtain a hearing from such an assembly. But even Paul could not tame and transform the mob. Its passion was too fierce and reckless for calm reflection or deliberative action. It is a hopeless undertaking to educate a mob. If Paul had succeeded in stilling the storm of human passion, which raged around him that day, it would perhaps have availed but little for the furtherance of the Gospel. How are mobs to be dealt with, is an important question. The remedy is one of prevention rather than cure. A part of the remedy is in education under conditions in which education can be effective—education of the Christian home, the Bible, the Sunday School, the Christian seminary, as well as of the secular school—education that lays hold upon the whole being, quickening and enlarging the spiritual as well as the intellectual nature, and inspiring the soul with love of God and man. When all men are so educated there will be no materials out of which to make mobs.

Here finally is the Christian preacher in the person of Paul, speaking to his fellow-men in the name of God and Christ, telling his experience of the power of Christ's gospel in his own life and declaring the grace of God to the world. How small, how insignificant he seems as he stands there between the Jewish mob and the Roman soldiers! He delivers his message and it seems to be in vain. He speaks a language which none of his hearers understands. How frail the friendless man seems there! And yet the Christian preacher means much. He is a mighty factor in this world. He represents a power greater than the rage of Jewish fanaticism, greater than all the forces of Phariseism and Sadduceism, greater too than Rome's world power. He has his limitations, his infirmities, his frailties. But in every age he lifts up his voice and, like Paul, tells his story of the revelation of Christ's power in him; and he does not utter his message in vain. The world must hear him—is hearing him. God and the centuries are on his side and the Cross which he proclaims becomes ever more and more the central figure in human history.

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### Editorial Notes.

—It is stated that Mr. Dwight L. Moody will hold a series of evangelistic meetings in Ottawa beginning Oct. 10th.

—Their Excellencies, the Earl and Countess of Aberdeen, are now in the Maritime Provinces. Last week they visited Moncton and proceeded to Halifax, where the Governor General opened the provincial exhibition. From Halifax they went eastward, by way of New Glasgow and Antigonish, to Cape Breton, where they will spend several days, and then, after a brief visit to Prince Edward Island, will return to New Brunswick. Later in the month, it is stated, Lord Aberdeen will visit Princeton University, where he is to receive an honorary degree.

—The American Board, representing the foreign mission work of the Congregationalist body in the United States, has just closed another year of its important work. The report of the year's work in a financial point of view is much more satisfactory than it had been apprehended might be the case. The Board's receipts for the year exceeded \$590,000, being upwards of \$22,000 more than in the preceding year. There remains still a debt of some \$45,000, but in view of the increased receipts for the year, and especially the last month of it, there seems to be an encouraging prospect for the future.

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—As a memorial to the late Rev. Alexander Grant of Winnipeg, it is proposed to raise a fund for the completion of a Scandinavian house of worship in that city. The building is urgently needed, and Mr. Grant had been actively engaged with others in an endeavor to secure its erection. A lot of land had been purchased and paid for, and additional subscriptions to a considerable amount secured, leaving about \$1000 still necessary to complete the work. It is proposed, then, to raise this thousand dollars—and a larger sum if possible, as there is room for the investment of a much larger sum in this good work—as a memorial to Mr. Grant. The proposal commends itself as in every way a fitting way to honor the memory of the noble brother who was so deeply interested in the work which it is thus intended to promote.

—Dr. R. S. McArthur, of New York, is one of the many Baptist pastors who recognize the large value of a denominational paper. In an article recently published Dr. McA. says: "The prosperity of our cause in any city or state depends in no small degree upon the support given to our denominational papers. There is no possible investment of money that any Baptist can make which will bring so large returns as subscriptions to a good Baptist paper." It is said further, that Dr. McArthur not only believes in the denominational paper to the extent of saying a good word, for it occasionally, but that he makes it a practical matter by seeing that his church is thoroughly canvassed for subscriptions. That is the kind of interest that tells.

—The number of young men and women in attendance at the colleges and high schools of this country and the United States is increasing much more rapidly than the population. The entering classes in the United States schools this year, both in the Academic and Professional departments, are said to be exceptionally large. Harvard expects its Freshman class this year to number more than 400, and an entering class almost as large is reported at the Boston Institute of Technology. Our own college at Wolfville opened last week under encouraging conditions, with a good attendance in all the classes. The Freshman class is one of the largest in the history of the college. It is said that its number will probably reach fifty.

—However great a thing it may be to be autocrat of all the Russias, there are some important respects in which the imperial lot is not an enviable one. The lives of the immediate predecessors of the reigning Czar have been by no means reposeful. His grandfather fell a victim to the murderous plots of anarchists, his father, the late Czar, lived in constant apprehension of a similar fate, and the elaborate system of precautions necessarily adopted for his safety must have rendered the life of the great ruler little better than that of a prisoner. Nicholas II can be by no means free from like apprehensions. It is reported that a deep-laid plot—disclosed by accident—was made to murder the Czar at the time of his recent visit to Warsaw. The report is said, on the authority of a news despatch, to be undoubtedly true, though likely to be officially denied. Whether true or not, the report cannot be regarded as improbable.

—For some weeks past we have not been receiving quite the usual quota of news from the churches. How is this? Are not the pastors and their many helpers busy, and are there not many interesting items respecting the work in the churches to report? We hope our good friends are not holding back with the intention of summing it all up at the end of the year in a report that will fill a column. We do not desire long reviews of church work. If a summary is given of the church's work for the year, let it be put in the most condensed form possible. The space which we can devote to this very interesting and important department is of course limited, but it suffices for the printing of a great deal of valuable and inspiring news, if regularly and judiciously occupied. Send the news from the churches while it is news, and send it in small installments. A little every fortnight, or even once a month, amounts to a good deal in the course of the year, and these items

of good news that you can send are always interesting and often inspiring. We wish to thank the pastors and others, who by reporting the work taking place in their congregations, help to make the paper valuable, and also to strengthen the bonds which unite the churches in a common fellowship.

—An occurrence, as strange as it is sad and regrettable, took place a few days ago in Colchester county, N. S. In a quiet agricultural section inhabited by a peaceful and law-abiding people, an apparently innocent and inoffensive man was shot dead in the public highway and in the open day. The man was an Armenian pedler. No one appears to have seen the deed done, but two boys state that they saw a man pass with a gun shortly after the pedler, and that they heard the report of the shot which is supposed to have caused the man's death. It is hard to see what motive there was for the crime, if crime it was and not an accident. Apparently it was not robbery, for money was found on the dead man's person—as much as he would be likely to have with him—and robbery under the circumstance seems otherwise improbable. Was it accidental? The shot apparently was fired at quite close range, and therefore an accident does not seem probable. Was it revenge? Possibly; but no facts are adduced in support of such a theory. A youth of some seventeen years, named Dartt, has been arrested on suspicion of having fired the fatal shot. The boy denies all knowledge of the shooting and his personal appearance, it is said, would not cause anyone to suspect him of being connected with such a crime.

—What is known as "the Zionist movement" has been of late attracting some attention. Its aim is the reposition of Palestine by the Jews, and though it appears to be gaining a measure of sympathy among certain classes of Jews and Gentiles, it hardly commends itself as a present feasibility or probability to people of sober judgment. Referring to the Zionist movement, Dr. H. M. Field says, in the New York Evangelist:

"The greatest of all objections to this wonderful scheme is that if the whole of Palestine were cleaned out of Moslems, and presented in fee simple to the Jews, they would not live in it. There are a few small settlements here and there, one on the shore of the Sea of Galilee, but I never saw a particle of life in any of them. They are not shepherds nor agriculturists; they find an easier way to make a living; they are the money-lenders of all Europe, and so hard do they squeeze the poor serfs of Russia, that it is said that it has been owing to their cruelty and oppression that they have been driven out of the country. Show the Jews where money is to be made, and there they will flock like eagles. They are today taking possession of all the cities of the country. Walk down Broadway, and see the signs over the great stores! Go into Wall Street, and you will recognize the same pushing to the front. I do not blame them for this; if they are sharper than the Yankees they will carry off the prizes of success. I only wish to suggest to our good Christian people that, if they have money to spend for charitable objects, they have here right around them, in the slums of New York, objects of compassion more worthy of their charity than the raising of a fund of a hundred millions to transport the Jews to Palestine, to which they have no overpowering desire to go."

—Hon. Neal Dow, the father of the Maine prohibitory liquor, whose name had become a household word wherever interest is felt in temperance reform, died on Saturday last. Mr. Dow was in his 94th year, and until within a comparatively short time his health both physical and mental had continued remarkably vigorous.

### Return of Mrs. Crawley from Burma.

On Tuesday evening, the 28th inst., the widow of our beloved Arthur Crawley, and a Canadian young woman, Miss Hopkins, in the employ of the American Baptist Missionary Union, arrived in Halifax, after a very rough passage across the Atlantic. Mr. Morrow, who has been so seriously ill, accompanied them from Burma to London. The health of Miss Hopkins having failed, it was necessary that some one should attend her on the homeward journey, so that Mrs. Crawley came. It was a matter of astonishment that the latter should seem so fresh and vigorous at the end of so long and trying a

voyage. The steamer by which they came, the "Damara," being loaded with explosives, was obliged to remain out in the harbor, so that a tender had to go out for the passengers and their luggage. The evening was exceedingly cold, dark and disagreeable, but the long delay and the great inconvenience of landing did not seem to disturb Mrs. Crawley in the least.

It is now about forty-four years since Mr. and Mrs. Crawley first went to work among the Burmese, and twenty-one years since the burial of the husband at Birkenhead. Between four and five years have passed since Mrs. Crawley last went to Burma.

After enjoying the warm hospitality of Mrs. Allison Smith for a night in Halifax, the travellers went on their way the next morning. They could not be persuaded to tarry longer. Miss Hopkins left for her home in Toronto, and Mrs. Crawley for Sydney, Cape Breton. It was no small pleasure to welcome this worthy woman, who was so long associated in labors of love with that man of God whose name is a household word in the Baptist homes of these Maritime Provinces. May she have much of light in her eventide!

A. C. CHUTE.

First Church, Halifax.

### The Baptists in Wales.

The reader might think, by the summary manner in which the subject is handled by Prof. Henry Vedder in his "Short History of the Baptists," that the Baptists in Wales are a nonentity. He says that "not much is to be said." He sums up the whole history of the Welsh Baptists in three sentences. Prof. Vedder could not have known much about the magnitude of the Baptist brotherhood in Wales, or else he would have tried to say something more about it.

The Welsh Baptist Union assembled the last week in July, and from the secretary's report we learn that up to the present time there are 783 Baptist churches in Wales, with a membership of 101,791; 4,747 being added by baptism during the past year. This is not a mean showing for such a small patch of ground as Wales is. The membership of the English Baptist churches in Wales is not included in the above figures. They nearly all practice open communion. The Welsh are without exception close communion.

A CANADIAN CAMBRIAN.

### LITERARY NOTICES.

Yet Speaking. By A. J. Gordon, D. D., Toronto; Fleming H. Revell Company. Price 50c.

This little book of 150 pages is a collection of addresses delivered on various occasions by the late pastor of the Clarendon St. church, Boston. They deal with religious themes in Dr. Gordon's lucid and pleasing style, and will be as eagerly read as many other fruits of his mind and pen have been. The aim in selecting these addresses, the preface tells us, has been "to present the fundamental themes upon which he loved to dwell for the quickening of believers to a truer appreciation of their high calling in Christ, for stirring them up to all activities, for the blessing of their fellowmen, and for winning back the wanderer to his Saviour." The book is divided into eight chapters, each containing an address on some Christian theme. Among the titles are: Helps to Sanctification, The Two Heredities, Taken into Partnership, Separation and Service, Triumph through Trial, and Personal Preaching.

The Crucifixion. By John H. Osborne. Walcott and West; Syracuse, N. Y.

The author of this little book is not satisfied with the traditional explanation of the facts recorded by the evangelists respecting the crucifixion of Jesus. The explanations of the purpose of the drink prepared for the use of the victims, the method of affixing the body on the Cross, and the reasons for the breaking of the legs of the crucified could have been founded at first, he thinks, only on conjecture, and they have been accepted without enquiry by many writers in succession. Our author thinks that he is able to give more reasonable explanation to these matters. Whether there is any less of conjecture and any more of probability in the explanations which the books gives than in those which it combats, readers must judge for themselves.

The Minister of Customs may grant drawback on materials used in the construction of ships or vessels built and registered in Canada or built and reported from Canada, at the rate of \$1.15 per registered ton on iron keel ships or vessels classed for fifteen years, 85 cents on vessels classed for nine years, 75 cents on vessels classed for seven years, 65 cents on vessels not iron keel and on all ships or vessels iron keel and not classed, provided always that the amount of drawback paid on the ship or vessel shall not exceed the actual duty on the material used in the construction of the same. The application for the drawback must be made within six months of the date of registration.

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

### The Story of O Teru San—A Remarkable Conversion.

REV. R. E. M'ALPINE, IN THE MISSIONARY.

On yesterday (Sabbath) it was my privilege to administer baptism to one of the most remarkable converts I ever knew. Her name in Japanese characters I send along instead of a photograph, as she is one of the old style, who never would be photographed. These characters, being interpreted, read Konishi Teru. It may be said, in passing, that though she was long ago married and widowed, yet this is her maiden name. The law of Japan forbids a wife taking her husband's name, unless he should die without heirs, then she takes his name and estate. For eighty-seven years, then, O Teru San has born the family name, Kornishi, although her husband and children were all named Mugaruma.

This old lady has been a remarkable character here in Takamats. For one thing, she was very embodiment of strictness and rigid rule. As evidence of this, she has caused her son to change wives at her bidding till his present wife is number thirteen. As he and No. 13 became Christians together, this ended that special pastime of O Teru San; but, thereupon, she set to work, and made life so miserable for the wife, that last year, with her husband's consent, she entered a sort of school in Osaka.

Yet, O Teru San was not a common scold or termagant. She simply was such a strong character, with such an iron will, that a word from her seemed to inspire awe and terror—at least, so they say. In religion also she was quite peculiar. She worshipped her ancestors faithfully, and for their benefit made daily offerings to Buddha, of flowers, rice, incense, etc., but, as for any personal interest in religion, she had none. When the priest would come occasionally and try to lecture her into some concern for the future, she would laugh in his face, and tell him he knew no more about it than she did. After her son became a Christian, Mrs. Graham used to visit her, and the old lady took a great fancy to her, but when she began to tell her anything of the Gospel, she would say, "Oh, don't talk such stuff to me; tell me about your clothes!"—or she would demand to be told of something else. When the Japanese preacher tried to talk to her, she made a funny pun: "This world is an empty (eating) world, the next unknown." She would irritate her son till he gave way to his anger, and then ridicule his religion. Thus, there seemed absolutely no way of reaching her heart.

But some three months ago her strength began to fail, and she had to take to her bed. As there was no one else to help her, she had to submit to being nursed by her son. And now his kind care of her seemed to touch her. "How is it," she would ask, "that you treat me so kindly, though I have treated you like an enemy?" Then he would explain that Jesus had changed his heart from that time on O Teru San grew gentler, and began to listen to the gospel. The preacher talked to her as her strength could bear it. It was my privilege to have a remarkable conversation with her two months ago. But it was only about two weeks ago that she seemed really to apprehend Jesus as her personal Saviour. "Is it not disrespectful," she said, "to speak of him merely as Yaso?" [the term current among unbelievers, a corrupt sound of Jesu.] "Then," said the preacher, "you may say 'Yaso Sama.'" "Ah, thank you! But what words will I use in praying to him?" "Talk as to a friend; say 'please help me.'" "Thank you! Yaso Sama, please help me!" And so she went on drinking in the Gospel story without a trace of opposition or doubt, as teachable and docile as a child. It is truly a wonderful change that has come over this woman, lately so fiery and stern, demanding instant compliance with her every wish; now so gentle and humble, pouring out thanks for the smallest act of attention. Another illustration of the transforming power of the Gospel.

A few days ago she summoned her chief kinsman and adjured him to witness that she is a Christian, and when she dies none are to interfere to prevent her son from having her buried with Christian rites. She sent word also to the temple, severing all connection with it. At her baptism yesterday she was entirely too weak to sit up, yet she had to be assured again and again that it was proper to lie still and receive it before she would consent. All last night she seemed to be filled with joy that she is saved. She was thinking "Yaso Sama," thanking the friends for coming, and the "O Tera Sama" [Temple Mr.—priest, meaning myself] for administering baptism. The dear soul is so recently brought in that she still uses the language of Buddhism, a frequent occurrence with aged converts.

She says now that her one regret is that she did not heed the truth long ago. "But," she said, with some-

thing of her old fire, "if only I live a little longer, I shall summon all my kin and have the last one of them believe." And truly she may be able yet to do a great work for her Lord in the few days yet remaining to her.

The native preacher said yesterday, "She was so hard of heart that not one of us ever dreamed of seeing her saved, yet all the time she was one of God's chosen ones. Let this increase our faith so that we do not give up even the most hopeless cases." Amen!

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### Katherine's Mission Field.

BY EMILY HUNTINGTON MILLER.

Two girls in a scarlet hammock were slowly swaying in the sweet June air. A mother robin feeding, her wide-mouthed babies turned her sharp eyes anxiously upon the curious human creatures in their very unsteady nest, but decided that they were probably harmless, although they seemed much excited. At least one of them did. Katherine's cheeks were flushed, and her words came tumbling out with little earnest nods and gestures to make them more emphatic, though, after all, she was only telling Elsie what had happened at the mission circle.

"If you could just have seen Miss Gibson, Elsie! I always supposed missionaries were old and homely and sort of solemn looking, but she's the loveliest girl, with pink cheeks, and big brown eyes, and pretty wavy hair, and the sweetest voice; her father and mother, and all of them, are missionaries in Paris."

"In Paris! What should they have missionaries in Paris for?" exclaimed Elsie.

"Why, for the poor people that are just about as ignorant as folks in Africa. Sunday is their great holiday, and sometimes Dr. Gibson stands in one of the barges on the river, and talks to the people on the shore, just as Christ did on the Sea of Galilee. And Mrs. Gibson and Miss Isabel talk to the women, and the poor things are so eager and grateful. It was just like hearing a lovely story, and I should love to be that kind of a missionary myself, if I knew French well enough. Doesn't it seem funny that people who can't read or write should know French without learning it, and we have to study so hard?"

"Yes; but don't you think, Kitty, there might be people in this country who know English that you could begin with?"

"Oh! I suppose so, if mamma would let me do it; but I tell you, Elsie, I've made up my mind to be a missionary when I'm old enough; I've promised."

"Who, Miss Gibson?" asked Elsie, looking at her with a sort of awe.

"No," said Katherine softly, "myself and—God. Lots of students in Rob's college do that. They are in a band, and they promise to go as missionaries if the way is opened. I suppose that means if God really wants to send 'em."

"Well," said Elsie, after a little silence, "seems as if everybody that was a Christian would belong to that kind of a band, to work for God and do what he wants you to do. It sounded at first as though you were going to be a martyr or something, and never have any more fun. What are you going to do in vacation?"

"Oh, that's one thing I came to tell you. Mamma said I might plan the first week exactly as I pleased, and I brought over my engagement calendar to show you. I've filled in all the days. Just a week of delights, beginning with Sunday, that's Children Day, you know."

"Art Gallery, Babies' Reception, Dolly's Party, Children's Hospital, Flower Show, Mission Circle,"—read Elsie from her pretty blue and gold calendar. "How lovely it sounds! Well, I hope it'll come true, every single thing, Kitty darling."

"O you poor dear!" said Kitty remorsefully, suddenly remembering the crutches and the weak little back. "I'd give you every bit of it if I could."

"Well, you can't," said Elsie, cheerfully, "but you'll come and tell me all about it, and that will be almost as good as having the good times myself."

"And it will be like having them over again to tell you," said Katherine, with a gentle hug.

But all that long bright summer week Elsie swung in the hammock or watched from the window without a glimpse of Katherine's face or any word from her. Elsie's loyal heart was sorely tried, but not a doubting word would she say, though she was almost sick from disappointment and loneliness. On the very last day came Katherine herself, flying in at the gate, and speeding to the sofa almost before Elsie could get the grieved look out of her blue eyes.

"Oh, you poor abused darling!" she said, cuddling Elsie in her arms. "What did you think of me, not to come near you, not to send you any word?"

"I had to pretend," laughed Elsie. "I said you had gone on a mission."

"Well, that was just the truth," said Katherine; "but I sent you a note to tell you about it, and this morning papa asked me to mend his gloves while he ate his breakfast, and there was my note in his pocket. Poor papa! he's been so worried, no wonder he forgot."

"What was it, Kitty—your mamma?"

"Mamma and the baby; I may as well begin at the beginning. Mamma promised Norah she might go home for a visit, and she went on Saturday. Daisy is such a darling, we thought it would be easy enough to take care of her; but she was used to Norah, and she fussed and fretted, and mamma lifted her too much. I never shall forgive myself for going to the Mission Circle instead of staying to take care of Daisy, and, all the time I was planning what wonderful things I was going to do when I got to be a missionary, there was my own dear mamma needing me. I might have seen how tired she was if I hadn't been thinking what I could say to those poor women in Paris, and hoping I should look exactly like Miss Gibson when I grow up."

"Oh, Kitty, you sha'n't abuse yourself so!" interrupted Elsie.

"Yes, I will; I deserve it. I thought I was so good and devoted, and I was just selfish and silly. When I kissed mamma good-night, she asked, 'Do you care so very much about going to church tomorrow, Kathie, dear?'" "Oh, mamma!" I said, "of course I do. Why, it's Children's Day, and I'm to put the wreath of lilies on the cross." She didn't say anything, but papa said,

"Good night, little daughter; don't forget that the cross means something more than a pretty thing to hang wreaths of lilies on." And then, before daylight next morning, papa brought Daisy in to me, and said mamma was very ill, and he was going for the doctor. She didn't know any of us for two days and they thought she was going to have brain fever. Daisy wouldn't let any one touch her but me, and between being so tired and worrying about mamma, and blaming myself for it all, I was just about distracted. The girls were lovely to me. They sent me the wreath of lilies after service, and I hung it up in my room to help me remember what papa said, for it's true, Elsie dear, I have thought more about doing pleasant and beautiful things than really serving for Christ's sake, and I've found out that there's a pretty big mission field for me right here at home, where I can begin without waiting to grow up or learning to speak French. There are the boys, and Norah and Bridget"—

"And me," suggested Elsie, with a fine scorn of grammar.

"You! you darling, you're just a delight; you don't count."

"I might count for giving the cup of cold water, because that's what you do every time you come to see me."

Katherine laid her soft pink cheek against Elsie's pale face, and patted it lovingly as she said:

"And I'll tell you what your mission is, my precious; it's being sweet, and patient, and thankful, and teaching us all to remember our blessings. I call that a lovely mission."—Sunday-School Times.

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### Grant's Game of Mumble-the-Peg.

An old citizen of Georgetown, Ohio, relates the following incident:

"A favorite game with the boys of John D. White's subscription school, at Georgetown, was mumble-the-peg. Grant couldn't play the game very skillfully, and the peg always got a few clandestine licks every time he was to pull it. On one occasion it was driven in so deep that the boys thought Lys could never get it out. He set to work with his forehead down in the dirt, the sun beating hot upon him, and the crowd of boys and girls shutting out every breath of fresh air. The peg would not move. The red-faced, shock-headed, thick-set boy, with his face now all over mud, had forgotten his comrades and saw only one thing in the world, that was this stubborn peg. The bell rang, but the boy did not hear it. A minute later, after a final effort, he staggered to his feet with the peg in his mouth. The old schoolmaster was in the door of the schoolhouse, with his long beech switch—the only person to be seen. There was glee inside at this new development—here was fun the boys had not counted on. Imagine their surprise, when, as the boy came closer, and the stern old schoolmaster saw his face, he set down the switch inside the door and came outside. One boy slipped to the window, and reported to the rest. The old man was pouring water on Lys Grant's hands and having him wash his face. He gave him his red bandana to wipe it dry. What the school saw a minute later was the schoolmaster coming in patting this very red and embarrassed boy on the head."—Hamlin Garland, in McClure's Magazine for December.

The Other Side.

A gentleman once said to us, "I do not favor prohibiting the sale of liquor; it would be an injustice to the men in business; besides, it would throw thousands out of employment."

We replied: "You do not look at the issue from the right side. You take a contractor's view."

"Just before the war closed a government contractor said, in a car, 'I hope the war will not close under two years. I will lose thousands of dollars; besides, many men will be turned out of employment from the government works.'

"A lady passenger, clad in weeds of mourning, rose to her feet, and with tearful voice said, 'Sir, I have a brave boy and husband sleeping the sleep of death in a soldier's cemetery. I have only one boy left, and he is in front of the foe. Oh, God! I wish the cruel war would close now.'"

He saw the point. Do you?

It may be your boy or girl that will fall the next victim to the drink "industry" (?)

Would you consider the "trade" worthy of such a price? If not, for your own sake, and for the sake of other fathers and mothers, stop the murderous traffic.

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Two Cases of Starvation.

An ex-Sheriff in Georgia, who had killed a man four days before at a barbecue and was charged with murder, was found unconscious in a grove of pines and died in half an hour. He had been in hiding there and without food. The same day a woman died near Middleboro, Ky. For fifty-five days nothing but water had passed her lips. Two months ago her husband had deserted her, and she had vowed that she would eat no food till he returned. This he did not do. Hearing of her death he went to the funeral. Will and hope kept this woman alive; guilt and fear killed the other. A man or woman well and well nurtured, if kept warm, quiet and cheerful, in pure air and supplied with water, will live more than ten days, and with a strong purpose, longer. In exposure, under strong fear, the same person will die without food in a third of the time.—Christian Advocate.

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An Electrified Bridge.

During a storm in Chicago there was a remarkable display of lightning. One effect was to charge the iron structure of the swing-bridge over the river at Harrison street. This bridge is electrically connected with the return circuit of an electric railway line, and this connection seemed to short-circuit the electricity of the air. A driver urged his horse out upon the bridge in spite of the blue flames that were playing along the iron rods. The animal was hardly upon the structure before the electricity leaped up through the iron calks of its shoes and it went down in a heap, stone dead.—West. Elect.

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Simple Insomnia Cure.

Nature's plan for curing insomnia, says the Indian Clinic, is to limit the supply of oxygen to the blood, as the cat and dog bury their noses in some soft hollow in their hair or fur, birds put their heads under their wings, and soon fall asleep. Those suffering from insomnia should cover their heads with the bedclothes, breathe and rebreath only the respired air; when drowsiness is produced it is easy to go on sleeping, the bed covering will be pushed aside, and as much fresh air obtained as is needed.—Popular Science News.

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In France, some of the hospitals for infectious diseases are furnished with telephones, so that the sick may converse with their friends without danger of communicating disease.

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An American naval officer says, according to the Argonaut, that once when a great function took place in the harbor of Cherbourg, France, several vessels of our Atlantic squadron were present, and were drawn up in line to salute the yacht of the empress as it passed. The French sailors, manned the yards of their ships, and shouted, "Vive l'Impératrice!" Knowing that he could not school his men to repeat those words in the brief time left to him, the American admiral ordered his crew to cry, "Beef, lemons and cheese!" The imperial yacht came sweeping on, and as it reached the fleet, a mighty roar went up, of "Beef, lemons and cheese!" the entirely drowned the voices of the Frenchmen. And the empress said she had never been so complimented. Is this a roaring farce, or does it suggest a mnemonic system for learning French.

The Young People

Fairville, N. B.

Our Union has again taken up the S. I. C. work under the leadership of our pastor. The course of last year proved so helpful, to so many, that the union unanimously requested the pastor to take up the studies this year after the same manner. We have all present in the class. After a short social service of fifteen or twenty minutes, we then take up the lesson for forty-five minutes. We had our first lesson on Tuesday evening, Sept., 28th. We are expecting to have a good and profitable time.

Mrs. W. R. GRANT, Sec'y.

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Why I Am a Baptist.

(Written for The Chattanooga Times.)

1. Two hundred and fifty-three years ago William Witter was brought before the Salem court, in the Massachusetts colony, charged with declaring infant baptism sinful. Later at his house Obadiah Holmes held a Baptist meeting, for which offense Holmes was sentenced to pay a fine of £30 and to be publicly whipped. Generations afterward the Baptist blood which came from William Witter was a stronger current in Rachel Witter, my mother, than the Presbyterian blood which flowed through several generations of Wallaces from the days of the Covenanters. Therefore my mind in childhood was predisposed toward the Baptist position.

2. When I was converted the arguments contained in the books lent to the young school teacher by the Methodist minister of the village were not sufficient to overcome my early bent. Therefore, I united with a Baptist church in an adjoining community.

3. Since then my conviction has grown that in the Godhead there are three persons; that Jesus Christ died in man's stead; that the Bible is absolutely authoritative that the church, as a spiritual body, has no right to be in an organic relation to the states; that only regenerate persons should be members of the church; that no church is required to be in subjection to any ecclesiastical power outside of itself; that in the New Testament baptism is shown to be an ordinance for believers only and that immersion alone is baptism; and that each man has a right to worship God according to the dictates of his own conscience, without interference from the state or from any other body. The Baptists are trinitarians; they believe in the atonement; they accept the Bible as the only authoritative creed; they believe in the separation of church and state; they believe in a regenerate church membership; they believe in the independency of the local church; they believe that only believers should be baptized and that immersion is the only baptism of which the New Testament speaks: believe in soul liberty. Therefore, I am a Baptist.

O. C. S. WALLACE,  
Chancellor McMaster University, Toronto, Ontario.

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Mrs. Frances C. Williams sends the following verses. Can any one furnish the name of the writer and the title of the poem?

There's many a trouble  
Would break like a bubble,  
And into the waters of Lethe depart,  
Did we not rehearse it,  
And tenderly nurse it,  
And give it a permanent place in the heart.

There's many a sorrow  
Would vanish to-morrow,  
Were we but willing to furnish the wings;  
So sadly intruding  
And quietly brooding,  
It hatches out all sorts of horrible things!

How welcome the seeming  
Of looks that are beaming,  
Whether one's wealthy or whether one's poor!  
Eyes bright as a berry—  
Cheeks red as a cherry—  
The groan and the curse and the headache can cure.

Resolve to be merry,  
All worry to ferry  
Across the famed waters that bid us forget,  
And, no longer fearful,  
Be happy and cheerful—  
We feel life has much that's worth living for yet.

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Electricity From Refuse.

The works established by the municipality of Shore-ditch, London, are designed to destroy the local refuse, generate electric light and supply hot water to the public baths and laundries. Carts will convey the street, trade, and household refuse to the works, which will consume yearly twenty thousand tons of refuse hitherto carried to barges and dumped into the sea at great expense.—Sun.

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

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Prayer Meeting Topic for October.

C. E. Topic.—Enduring hardship for Christ's sake. Heb. 12: 1-13.

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We are informed by Secretary Estabrooks that Dr. Chivers plans to visit the Province again next summer. He will then make a tour of the three Provinces holding rallies at such places as will be determined by the Executive, attending Provincial B. Y. P. U., as he did this year. The Dr. may be sure of an all round welcome.

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Prayer Meeting Topic.

Oct. 10. "Exalting the Name of Christ." Scripture, Acts 4: 5-12. Peter and John exalted the name of Christ.

- 1. By showing Christ-like sympathy toward a poor cripple.
- 2. By invoking Christ's power for his help.
- 3. By preaching Christ's gospel to the multitude whom the miracle called together.
- 4. By boldly testifying before the rulers after a night in prison to the resurrection of Christ and the potency of Christ's name.
- 5. By proclaiming Christ as the only Saviour of men.

We see then that they exalted Christ's life both by word and deed, and this they were able to do.

6. By being filled with the Holy Ghost. J. D. F.

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Those Leaflets!

The Baptist Union of Sep. 23th, contains the following paragraph on its editorial page.

AN EXPERIMENT.

The suggestion has come from various sources that our educational work might be indefinitely extended by the publication of our Christian Culture Courses in leaflet form. For obvious reasons there has been a hesitancy to act upon this suggestion. At the last meeting of the Executive Committee it was decided to make an experiment. A four-page leaflet will be issued monthly during the study period of 1897-98, containing a syllabus of the lessons in the Christian Culture Courses. It will give a carefully prepared analysis of the lessons, with references to the literature to be consulted. The use of this will enable students to pursue intelligently the class work, while those who desire to avail themselves of all the material so liberally provided in The Baptist Union will still turn to its columns.

This is not all that we asked for, but more than we ventured to hope for. These leaflets will certainly prove of great value. Let every leader make the most of this new help.

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Report.

A large number of C. C. classes are now being organized throughout the provinces. Let us get into touch with each other! It would be a fine thing to have a word from each class as it is formed. Write on a post card, giving date of formation of class, name of leader, number of students, time and place of meeting. We look for a shower of post cards for next week's column.

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Brushed Aside.

Two weeks ago "our institutions at Wolfville" had the right of way in the MESSENGER AND VISITOR and we were brushed aside. We do not complain. Acadia's claims are large. She has been the making of the denomination. She has no more loyal friend than the B. Y. P. U. We would assure President Trotter through our own column that we are with him in this "Forward Movement." The Acadia special was a fine number, informing and stimulating. It would be well if brethren in the towns and cities should make it their business to see that a synopsis or summary of the information imparted in that issue, appears in the daily and weekly papers throughout the provinces. Here is an opportunity for service.

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A New Junior Union.

Our Pastor Rev. J. R. White, organized a Junior Union, of twenty-eight members, on Sept., 11th at Fairville, N. B. The Union has since grown to thirty-seven members. The following are the officers: Superintendent, Miss Annie Jewett; President, Alma McKenzie; Vice President, Boyd Allen; Secretary, Clara Gray; Treasurer, Willard Fowler. Dear young juniors pray for our Union and its officers. CLARA GRAY, Secretary.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR: "We are laborers together with God." Contributors to this column will please address Mrs. J. W. MANNING, 178 Westworth Street, St. John, N. B.

PRAYER TOPIC FOR OCTOBER. For our Missionaries going to India, that they may have a prosperous journey and the presence of the Lord abiding with them as they enter upon their work. For our W. M. A. S., that they may be more active and consecrated this year than ever before.

Crusade Day. Please remember Crusade Day, Oct. 14. We need not repeat what was written last month. But a real observance of this day will be a great blessing to the observers and bring a great blessing to multitudes. My sisters can you refrain? Give us the results for our column.

Hants County. W. M. A. S. of the Hants Co. Convention, met at Brookville, on Sept. 7th. President Nalder took the chair at 3 p. m. A few cordial words of welcome were spoken by sister Houghton, President of the local society. Sister Bancroft of Walton, was chosen Secretary pro tem. President read the 67th Ps. and sisters Murray and Eldon voiced the prayers of the Convention, for a special blessing. Sister Nalder gave a short but inspiring address; and then called for reports of societies.

Brookville, was given by Sister Houghton; Summerville, by Sister Masters; Walton, by Sec. pro tem; Falmouth, by Sister Murray; Hantsport, by Sister Eldon. The faithful workers of Lockhartville were reported by Pastor Hardy, and the Mission Band of Rawdon, by Sister Dimock and Pastor Mutch. Noel and Newport, had no representative who could speak authoritatively. Windsor, sent a fine report by Sister Nalder. Sister Masters of Boston spoke of her continued love for missions and still retained her membership in the Summerville Society.

The President then introduced our beloved Missionary Higgins, who took us with him to famine stricken sin-cursed India, until we felt that it was well the Lord himself had set limits to human sympathy. May He alone set the limits of our relief!

This address was a great stimulus to the sisters present. A number of questions were put to Bro. Higgins, who kindly and patiently made many things clear in regard to our mission field. We know that in each little praying circle in this County our Bro. and Sister Higgins will be lovingly and frequently remembered.

The brethren of Convention kindly gave us the time on Wednesday morning session to hold a prayer meeting. Sister Bancroft presided and every moment was filled with prayer, hymns or testimonies. Special subjects for prayer being our kind friends at Brookville and their spiritual interest, and Brother and Sister Rees, at Newport, and their field. The Lord came very near to us in this meeting, emphasizing his own word. "He that abideth in me and I in Him, the same bringeth forth much fruit." "And fruitless and vain will our service be, if out of touch with our Lord." M. H. B. Sec'y pro tem.

Saturday 5th. I had the pleasure of organizing and Aid Society at Midgie, Am in hopes that two or three more can be organized in West. Co. before the close of the year. FLOBA CLARK.

Point de Bute, N. B. Saturday afternoon, 18th inst., a number of the young people and 8 S. scholars met in the Baptist church, and organized a Mission Band, with the following officers, viz. Miss J. Tingley, President; Miss Bertie Brownell, Vice-President; Miss Clara Dixon, Secretary; Miss Maggie Trueman, Treasurer; and Mrs. Jos. Dixon, Auditor. We start with seventeen members, several of whom are members of our church, but we have been unable to get them in the Aid Society. We hope that as our knowledge of missions increases, our interest will increase also.

The Lunenburg Co. Convention of the W. B. M. A. Societies will be held at Bridgewater, Oct. 14th. Afternoon and evening sessions. Interesting and instructive meetings may be expected. We hope the sisters will make an effort, if necessary, to be present that they may receive a blessing. Mrs. J. L. READ, Co. Sec'y.

Extracts from Mrs. Churchill's Letter. Well, we are home again, and glad indeed to be here with our Christians and in the midst of our work. We have come back to find everything moving on well, as far as we can see. The school is in good order. There were 120 present at the S. S. yesterday. A colporteur and another preacher is in sight for the Bobbill field. While we were away the heathen stopped their persecutions of the new Chris-

tians, at Rayagadda. We could scarcely see how we could go away from them so far, in this time of great trouble and need; but we knew that we must go or fail, and so the Lord did in our absence what had not been done when we were with them. I concluded that it is better to trust in the Lord than to put confidence in princes.

Monday is my day in the week to give out rice and a few dubs to the poor people, but I have been almost over-run to-day. I did not count those who came, but they came by tens and twenties, one flock after another, till my head got dizzy and I turned sick, and had just to shut my doors and lie down, though there were twenty on the verandah there, clamoring for more.

On Friday I was dealing out rice to the very poor children, who came to school. There were 25 of them and a man of the rajah caste, came up on the verandah, carrying a little famished child. He was not so thin himself, but the child who was four years old, only looked about six months, by its size, and oh, so starved, every muscle wasted away and yet it looked around so intelligently and listened to all I said to him, I warned him to feed the child first with what I gave him; but the mercies of the heathen are cruel, I fear he keeps the child in that condition so as to appeal to the sympathy of the people more surely.

To-day a mother brought one equally famished and Miss Harrison took and fed it with a spoon, some milk that I prepared for it, which it took ravenously clutching its little hands almost to force the milk into the skin, so anxious was it to get the milk. The mother was an outcaste or we could not have had the privilege of feeding her babe.

Our collector has his hands full. He has only one third of the Vizagapatam district to look after and has between 10,000 and 12,000 poor people to provide for either in famine relief work or soup kitchens. He has about eight of these kitchens, one at Bobbill at which between 300 and 500 are fed twice daily. They get no rice, only a cheaper kind of grain, which they grind and make porridge for one meal and pressed cakes for the other, with a few vegetables and native condiments. The Government is doing this work. Some of the higher caste, though starving, will not go to these kitchens. One poor old woman came begging last week. She is one of my regular parishioners in this direction, so I asked her why she did not go to the kitchen where she would get two meals a day. She cried and said, "Where can I get five rupees to pay my people to take me back in caste after the famine is over if I went to these places to eat?" Oh this caste is a terrible slavery in a great many ways.

Monies Received by the Treasurer of the W. B. M. U. from Sep. 1st to Sep. 21st. Parkins, Tidings, 25 cts.; Forest Glen, F. M., 50 cts.; Collection, Miss Clarke's meeting, F. M., \$7; (this amount is a refund; this money having been remitted in July and lost in transit.) McDonald's Corner, F. M., \$11.80; St. Stephen, Union St., F. M., \$7.25; Mrs. Jefferson Corning, Chegoggin, Yarmouth Co., F. M., \$1; Hammond, Hilldale, F. M., \$3; Miss Jessie Bent, Salem, F. M., \$2; H. M., \$2; A friend, Amherst, F. M., \$1; Deep Brook, towards Miss Newcombes salary, \$10; Ludlow, F. M., \$4; Clementsport Mission Band, toward Miss Newcombes salary, F. M., \$3; Minnie DeW. Eaton, toward Miss Newcombes salary, \$10; Wolfville, Mission Band, F. M., \$16.09; Dartmouth, F. M., \$2; Wittenberg, F. M., \$3.25; Andover, F. M., \$4.25; Bedeque, Mr. Herbert Leard, to constitute Mrs. Lear's Life member, F. M., \$25; Salem, Albert Co., Tidings, 25 cts.; Boylston, F. M., \$2.95; Alexandra, F. M., \$6.57; Collection Womens Meeting, N. B., Convention, F. M., \$11.50. MARY SMITH, Treas., W. B. M. U. Amherst, P. O. B., 313.

Foreign Mission Board.

NOTES BY THE SECRETARY. The Greatest Need.

Mrs. Bishop, P. R. G. S., says: "It is not as a worker but as a traveller solely that my journeys in Asia have given me some knowledge of the unchristianized Asiatic world. In those years I have become a convert to the necessity of missions, not by seeing the success of missions but by seeing the misery of the unchristianized world. I have seen nothing but sorrow, sin and shame of which we have no the remotest conception. People go to missionary meetings and hear much that excites enthusiasm about the work done, but we have only touched the outskirts of the work that is to be done, although it is 19 centuries since our Lord was on the earth. We should set our faces towards that wilderness in which two-thirds of the human race are at this moment wandering without hope. We have 1,000,000,000 at this time on the earth absolutely unchristianized, of which number, it is said, that 800,000,000 have never even heard the name of our Lord and Saviour.

We have 3,000 languages in which not even a fragment of the Bible has been translated. If the population of the world estimated at 1,500,000,000 could pass before us, two out of every three would have no knowledge, even in name, of the Lord Jesus, and this is after the voice of our Lord has been ringing through the church for nearly 1,900 years. It seems to me that instead of congratulation in speaking of what has been done and imagining that the

kingdoms of this world are on the verge of becoming kingdoms of our Lord, we should look these facts in the face and be covered with shame and confusion when we are content to take the blessings that come to us from the death of Christ without passing them on to those who know Him not. We are getting milk and water views about the heathen world. We imagine that the heathen world is not so much worse than our own.

After living amongst the heathen in many mission stations I would say that the awful and fearful wickedness of our own alums and of our own lapsed masses cannot be named in the same day with the wickedness which is part of the daily life of these peoples. Scenes of vice are witnessed not only inside their temples but outside. There is no public opinion prompted by Christ to condemn any single act. From the sole of the foot to the crown of the head there is not one sound part, it is one mass of wounds and of putrifying sores and there is nothing left on which to build any superstructure of truth. There is nothing left to tell of that creation of God in the beginning.

There is spent every year in this country (America) \$13 a head on alcoholic drink, and eighteen cents a head on converting the heathen. When we remember that every minute five souls pass into eternity, 1,400 dying every hour in India, and 1,600 every hour in China, it seems to me that the time has come when we should re-adjust our expenditure at Christ's cross. We must choose whether we will spend upon ourselves or give to Him. We speak of the claims of the heathen, but I should rather speak of the claims of Christ. Blessed indeed are those who have heard His voice, and who are giving their lives to Him, trying to lighten that great darkness. And we must do the same. How will they preach except they be sent? And as to sending them, we can do it if we will. We can do it by expending our means, and in other ways. Silver and gold we may have none, but we have influence in our own sphere, and we can use that influence upon those about us in favor of Christian missions. By prayer, by influence, by conversation, by cheerful giving, we may advance the work of Christ.

These are not the words of a returned missionary, but of one who travelling with her eyes open tells what she has seen and how she feels about it. The picture is real. It is not overdrawn. That would be a difficult thing to do. And yet there are readers of the MESSENGER AND VISITOR who will begin to read what Mrs. Bishop has written so forcefully who will not read to the end, and toss the subject from them as of no practical concern of theirs. There is a better way, Christian friends, a much better way. It is to read the article through word for word and then kneel down alone with God and ask Him to show you how this awful condition of things in heathen lands may be helped by you. Will you not do it?

In the last from Mr. Churchill he states that seven more have been baptized at Rasagadda. For this we praise the God of missions. The outlook in all the fields is most encouraging. The missionaries are full of cheer and hope, and this in spite of the hard and terrible straits to which many of the people have been reduced. Oh that our churches in these provinces could see the day of their visitation. "The morning light is breaking. Come brethren one and all, let us be up and doing."

Nervous Weak Tired

Thousands are in exactly this condition and do not know the cause of their suffering. They are despondent and gloomy, cannot sleep, have no appetite, no energy, no ambition. Hood's Sarsaparilla soon brings help to such people. It gives them pure, rich blood, cures nervousness, creates an appetite, tones and strengthens the stomach and imparts new life and increased vigor to all the organs of the body. It builds sound, robust health on the solid and lasting foundation of pure blood.

Hood's Sarsaparilla

Is the best - in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5. Be sure to get Hood's.

Hood's Pills are mild, effective, easy to take, easy to operate. All druggists, 25c.

Baptist Book Room

Halifax, N. S., 1897. NEW SETS OF LIBRARIES - ALL DUTY PAID. "The Crescent" - 60 vols. - \$28.00 net. "The Star" - 50 vols. - \$19.25 net. "The Royal" - 50 vols. - \$16.50 net. "Primary Class, No. 2" - 50 vols. - \$8.00 net. -ALSO- "Primary Class No. 1" - 50 vols. - \$8.00 net. The above Sets are highly recommended for Sunday Schools. With these Sets let us put up, say, 50 Selected Biographies.

B. Y. P. UNIONS

We have had made to order a B. Y. P. U. Badge. Very pretty Button Badge with Stick Pin. Just what our Unioners and Delegates will require. Send us 25c. and we will mail you one dozen at once. N. S. Eastern Associational Union adopted them at once. GEO. A. McDONALD, Sec'y-Treas.

The with b also, person deen, S number ber of v Exhibit much o connect says t variety tentio their te the All say that them at hibition the farm can prod with which w freight fo can prod butter, cl storage), ley, peas in large c These su similar s wick and traffic wh provide, h and C. P. treat, will freight res steamers Liverpool

The man will be glad Boston on in West N accompanie Pastor Ad ant call the a short va Fredericks glad to see l learn from had with o hearing h

Rev. J. H. at Lawrence in the work has moved to of taking a University. second edit Hero of the being sold.

The Treasur October, 1897 ical Applied manufacturing O. The wis carried on is trations, an good. The erosity of T C. Hall, D. D. Union Theolo His portrait is ber, and a ske with an accou ary. Among number are A. W. Wilson, Rev. J. McNe in the series o entitled Why l land. There a Dr. Josiah St Principal A Moore, and o gives his spi prayer-meeting ments are mat fulness. Annual subs \$2. Single cop R. B. TAY 241-243 V

The Ma The present b another mutiny, points of resembl gle of forty yen



The Halifax Exhibition has been favored with beautiful weather for the most part also with distinguished visitors in the persons of the Earl and Countess of Aberdeen, Sir Wilfrid Laurier and others. In number and quality of exhibits, the number of visitors and in other respects the Exhibition appears to have been very much of a success. "There is one point in connection with the agricultural exhibits," says the Halifax Chronicle, "besides their variety and excellence, that deserves attention. When asked to make Halifax their terminal port on this side the Atlantic the Allan and Dominion steamship lines say that freight cannot be provided for them at this port. The agricultural Exhibition grounds shows that in a few years the farmers of Nova Scotia, if they will, can produce surplus agricultural products—with the possible exception of wheat—which will go along way towards providing freight for Atlantic steamers. Nova Scotia can produce horses, cattle, sheep, poultry, butter, cheese, beef and mutton (for cold storage), apples and other fruits, oats, barley, peas, etc., all of which are required in large quantities in the British markets. These surplus products, reinforced by the similar surplus products of New Brunswick and P. E. Island, and by western traffic which the I. C. R. will be able to provide, in competition with the G. T. R. and C. P. R., when it secures access to Montreal, will in a year or two furnish ample freight resources for a weekly line of fast steamers sailing between Halifax and Liverpool or other British port."

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Personal.

The many friends of Rev. H. E. Morrow will be glad to learn of his safe arrival in Boston on Sunday last. He is now living in West Newton. Mrs. A. R. Crawley accompanied him to London.

Pastor Adams of Truro made us a pleasant call the other day. He was enjoying a short vacation, during which he visited Fredericton and other places. We were glad to see Bro. Adams looking well and to learn from him that since the trouble he had with one of his ears last winter his hearing has materially improved.

Rev. J. Harry King, for sometime pastor at Lawrencectown and more lately engaged in the work of an evangelist and lecturer, has moved to Toronto with the intention of taking a course in theology in McMaster University. Mr. King informs us that a second edition of 3,000 copies of "The Hero of the Drama of Genesis" is rapidly being sold.

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The Treasury of Religious Thought for October, 1897, opens with a study in Practical Applied Christianity as illustrated in a manufacturing establishment in Dayton, O. The wise and philanthropic work there carried on is described with graphic illustrations, and must have an influence for good. The leading discourse on the Generosity of True Religion, is by Rev. Charles C. Hall, D. D., the new president of the Union Theological Seminary in New York. His portrait is the frontispiece of the number, and a sketch of his career is given, with an account and picture of the Seminary. Among the other preachers of this number are Pres. M. W. Stryker, Bishop A. W. Wilson, Pres. W. J. Tucker, and Rev. J. McNeill. An interesting article, in the series of denominational papers, is entitled Why I am a Friend, by F. C. Carland. There are also able selections from Dr. Josiah Strong, Rev. D. Sutherland, Principal A. M. Fairbairn, Prof. G. F. Moore, and others; Dr. G. B. F. Hallock gives his spiritual suggestions for the prayer-meeting; and all the minor departments are maintained with strength and fulness.

Annual subscription, \$2.50. Clergymen, \$2. Single copies 25 cents.  
E. B. TREAT & Co., Publishers,  
241-243 West 23rd St., New York.

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The Mad Mullah of Haddah.

The present border war in India is not another mutiny, nor will it be. It has few points of resemblance to that tragic struggle of forty years ago. It has no such

provocation, as that had. No such inexplicable unreadiness is shown in dealing with it. There is no concert of action between Hindoos and Moslems. Indeed, in most respects there is sharp contrast, not comparison, between the two. In one particular, however, there is resemblance. The chief public fomentor of each was a fanatic priest. The Moulvie of Fyzabad was the local harbinger of the great mutiny. In the present trouble a comparable part has been played by the Moulvie of Haddah, commonly known as the Mad Mullah; to whom some passing attention may profitably be paid.

Corruption of the former—are forces that make for good. They are men who can read and write, have studied the Koran and belong to the Ulema—or "learned ones"—and devote their lives to religious and socially benevolent work. They serve as trustees of property, guardians of children, protectors of women, mediators between individuals, families and tribes that have quarrelled; they rebuke immorality and idle strife, exhort to purity, sobriety and truth; and, above all, unceasingly contend against the too common practice of barter and sale of women. Usually they are bigoted and fanatical, sometimes covetous, seditious and ominous of evil. Yet when the balance is justly struck they are seen to be the one native leavening and redeeming element amid an exceptionally darkened and degraded people.

The present specimen is named Najam-ud-Din, and calls himself an Akhoond, he having been a pupil of the famous spiritual and temporal autocrat of Swat. His home is at Haddah, near Jellalabad. Years ago he fell under the malign influence of the notorious Mullah Khalil, who gave the British much trouble during the last Afghan war, and since that time has been either openly or clandestinely hostile to the British. Ten years ago Khalil fomented an uprising of the Ghilzais against the ameer, and tried to persuade Najam-ud-Din to do likewise among the Mohmuds and Bajuris. Najam-ud-Din declined to do so, parted company with Khalil and gave his services to the ameer. The latter did not trust him, however, but locked him up at Cabul and thought of putting him to death. The Mullah was after a time released, in response to the petitions of his disciples, who are said to number over a hundred thousand.

Since his release Najam-ud-Din has devoted himself to political agitation, hostile to both the ameer and the British, and has displayed so much fanaticism and fury as to win for himself the popular title of the "Mad Mullah." He encouraged the Shinwari revolt against the ameer, and was chosen by the rebels to be their bad-olah, or king; an honor which he prudently declined. Then he went to Swat and found shelter there from the wrath of the ameer. The latter tried to lure him to Cabul, offering him honors and the rulership of a district; but the Mad Mullah was too wary to be thus trapped. He fomented the disturbances in Chitral which led to the British occupation of that country a couple of years ago. Beaten in his plans there, he returned to his old friends, the Mohmuds and roused them to begin the present insurrection.

The Mohmuds occupy the rugged hill region just north of the Khyber Pass, and between it and Banjaur, which in turn lies just south of Swat. Immediately west of Mohmuds are the Shinwari, who occupy the country all the way on to Jallalabad. All these are north of the great road from Peshawar to Jallalabad and Cabul. South of that road, between the Khyber Pass and Jallalabad, are the Afridis, and west of them are the Ghilzais. Among all these the "Mad Mullah" wields enormous influence. As yet the Ghilzais do not appear to have been drawn into the strife. Should they be, the ameer would surely have to take a hand in it, on one side or the other, for they are unmistakably his subjects and their country is close to Cabul itself. The record of the "Mad Mullah," however, is a further indication that the ameer speaks truth and is not responsible for or in sympathy with the frontier outbreak.

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Do You Intend Making Your Rooms Look Brighter and Cleaner?

Thousands of women all over Canada will this season clean house and make rooms look brighter and more cheerful. It should be remembered that Kalsomine can be beautifully tinted with the Diamond Dyes at a very trifling expense. One pack-

age of Diamond Dye tints ten to fifteen pounds handsome shades for walls. The favorite colors are yellow, orange, cardinal, slate, crimson, bismarck, violet, green, light blue, and pink.

To make good Kalsomine, dissolve one-fourth pound of good glue to each ten pounds of whitening. Mix with sufficient water to give the right consistency. To tint it, dissolve a package of dye in a quart of water, and add as much as is necessary to give the color desired.

When you buy dyes for tinting, be sure you ask your dealer for the Diamond Dyes, using any of the shades mentioned above.

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The CARELESS And INDIFFERENT

Suffer Intense Agonies This Month.

Many Men and Women In Great Danger.

To Such Mortals Paine's Celery Compound Guarantees a New Life.

The Great Medicine a Sure Cure for Rheumatism and Sciatica.

Thousands of people die annually of rheumatism, yet every case could have been cured if Paine's Celery Compound had been used in time.

Too many men and women show a marked indifference when, in some form, the dread disease commences its agonizing work. Some foolishly imagine that bright, warm and dry weather will banish the intruder, and they determine to trust themselves to time and circumstances. Others place their hope in warmer clothing and the frequent use of liniments, while some experiment with electricity and baths.

As the days pass, the careless and indifferent find themselves deeper in the mire of suffering, and they experience all the countless twinges and agonies of the disease. They have chills, pain in the back, quickened pulse, constipation, loss of

appetite, coated tongue, and the joints swell—usually the knees, elbows and wrists.

Now is the time of extreme danger. Now the sufferers realize that they are paying the penalty of their carelessness. Many will soon be helpless and useless; we shall see them with stiffened muscles and joints, and limbs twisted and drawn up.

Some will ask the question, "Is there truly a cure for such helpless rheumatism?" We say unhesitatingly there is. The agent that cures effectually and scientifically is Paine's Celery Compound. It has cured thousands in the past—men and women of the highest standing in every community—and these have given the strongest testimony for the encouragement of others. Besides removing the cause of rheumatism, Paine's Celery Compound is the only medicine in the world that guarantees a permanent cure.

Will you, sufferer, continue in agony and danger of death when such a mighty remedy as Paine's Celery Compound is offered to you?

Let us assure you, poor rheumatic sufferer, that the use of one bottle of Paine's Celery Compound will quickly dispel any doubts that you may have. The effects will be so encouraging that you will be forced to continue with the life-giving medicine till you are sound, well and happy.

An Important Letter

The following letter speaks for itself. Its value lies in the fact that it was entirely unsolicited and the lady who writes speaks from her experience of taking Wyeth's Liquid Malt Extract, the only true Malt Extract on the market:

St. John, West End, N. B., June 12, 1897.

MESSES. DAVIS & LAWRENCE CO., LTD.:

DEAR SIRS,—I have been taking Wyeth's Liquid Malt Extract for some time and have now taken seven bottles and at present weigh more than I ever did in my life. It is also excellent for baby, as the one or two days I have not taken it he did not have milk enough, but always when I am taking it has plenty and is just as strong and well as can be.

Wyeth's Malt Extract has been so good for us both that I thought I must write and tell you of it. Three people whom I have told of it are now taking it and are highly pleased with it. I thought at first I would not be able to take it, as my digestion is rather weak, and the alcoholic preparations distressed me. Now I take a wine glass full of Wyeth's in a glass of water and it helps instead of injuring my digestion. As the preparation has done me so much good I thought I would let you know this fact.

(MRS. CHARLES H. CLINE.

292 Duke Street.

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

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The Monarch Economic BOILER

Is Portable Has an outer casing and requires no brick-work. Leaves our shop mounted on skids ready for use.

Saves Fuel Some tests show a saving of 30 per cent. over a common brick-set boiler. We guarantee at least 10 per cent.

ROBB ENGINEERING Co. Ltd., Amherst, N. S.

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

AT FORDALE, Victoria Co., January 14, 1896. Messrs. C. Gates, Son & Co. Dear Sirs.—This is to certify that my father had an attack of the La Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was so old, being then 84, but when there is life there is hope, and having your Bitters and Syrup in the house, we began to give them to him, when he got better, and after about three months was entirely recovered. He is now in his 95th year and is well and hearty. Your CERTAIN CHECK speedily cured a neighbor woman of Cholera-morbus. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen its little life was fast ebbing away. Now I had your CERTAIN CHECK in the house but not at that time being acquainted with its use I was for some days afraid to give it to a child so young and weak. I was convinced if the child did not get immediate relief it would die, so I told its mother to put 3 or 4 drops of the CERTAIN CHECK in its bottle (as it drank from the bottle) and in about 24 hours it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, Gentlemen, Yours very truly, DAVID MURRAY. Sworn before me this 15th day of January, 1896. ANGUS McDONALD, J. P.

WHISTON & FRAZEE'S. Commercial College is practical, up-to-date, and has a full staff of experienced teachers. For free catalogue send to S. E. WHISTON, 95 Barrington St., Halifax.

PUTTNER'S Is the best of EMULSION all the preparations of Cod Liver Oil. It is pure palatable and effectual. Readily taken by children. Always get PUTTNER'S it is the Original and Best.

Recommend YOUR COUSINS, YOUR UNCLES, YOUR AUNTS, EVERYBODY, to use—WOODILL'S GERMAN BAKING POWDER.

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

ALFRED SHELLEY, St. John, N. B. ... CHINESE, ETC. CATALOGUE, PAGES FREE

The Home

Pretty is That Pretty Does. The spider wears a plain brown dress, And she is a steady spinner; To see her, quiet as a mouse, Going about her silver house, You would never, never, never guess The way she gets her dinner? She looks as if no thought of ill In all her life had stirred her; But while she moves with careful tread, And while she spins her silken thread, She is planning, planning, planning still The way to do some murder. My child, who reads this simple lay With eyes down-dropped and tender, Remember the proverb says That pretty is which pretty does, And that worth does not go nor stay For poverty nor splendor. 'Tis not the house and not the dress That make the sinner or saint; To see the spider sit and spin, Shut with her webs of silver in, You would never, never, never guess The way she gets her dinner. —Alice Carey.

September Wash and stem, skin, putting the skins in a clear vessel, heat pulp, put through a sieve and add to the skins. Half pound of sugar to each pound thus prepared, cook until a jam, bottle and seal. RAISIN BREAD. One and one-half pints milk, one teaspoonful of sugar, one-half of a cake of compressed yeast, two cupfuls of seeded raisins, whole-wheat flour sufficient to make a soft dough. Scald the milk, pour it over the salt and sugar; when lukewarm add the yeast dissolved in a little warm water. Stir in flour to make a drop batter, beat hard for five minutes and set in a warm place to rise. When light and spongy add the raisins, more flour to make a soft dough, turn out on the board and knead until very smooth. Return to the bowl until light, mold into two loaves, and when they have doubled in size bake in a moderate oven. Raisin, date and other fruit breads need very slow baking, and a loaf of the above size should be in the oven for at least an hour and a quarter. It is best, therefore, to cover therefore, to cover the pan the first half of the period and to keep a pan of water in the oven.

MARMALADE. A very delicious marmalade may be made from ripe, mellow pears or half pears and half quinces, and is prepared in the same manner as peach marmalade. If pears alone are used add thin slices green ginger root. The quinces must be cooked and mashed before adding to the pears. CHILLI SAUCE. Twelve large ripe tomatoes, three green peppers, four large onions, two teaspoonfuls whole allspice, one teaspoonful whole cloves, one root green ginger, one cupful malt vinegar, two tablespoonful cayenne peppers very fine, tie spices in piece of cheese cloth, boil all together one full hour. Bottle and seal while hot.

Little Horns of Bread. The Germans and French have a delicious breakfast bread, which somewhat resembles a bun in consistency. These small "breads" are made in surved form, resembling about two-thirds of a circle, and sharply pointed at the end, like a goat's horn. To make a dough for this purpose, sift and heat until warm five cups of bread flour, add three well-beaten eggs mixed into a cup of warm milk; half a cup of softened butter, a teaspoonful of salt, and, finally, half a compressed yeast cake melted in two tablespoonfuls of milk. Beat the batter until it blisters. Let the mass double in volume. It should rise over night in cold weather. When it is light, roll it out and cut it into squares about two inches in size and about an inch thick. Pull out two opposite corners of each of the square and roll it between the palms of the hands. Curve it around to form the horns. Let the horns be rubbed with butter and set to rise, well covered, for an hour. Rub each of them over with the white of an egg, and dredge them with granulated sugar. Bake them in a quick oven for fifteen or twenty minutes.

Owing to the protracted campaign against the Mohanda Gen. Sir Wm. Lockhart, commander of the Punjab frontier force and in supreme control of the punitive operations, has postponed the general advance against the Afridis and Tirah, their summer headquarters, until October 9. The Afridis are encamped in a strong position on a rugged plateau, which it will be most difficult to scale, and they are assembled in great force. The news from the Mahomad expedition is very satisfactory. Gen Jeffrey, who is meeting with little opposition, is destroying the enemy's fortifications and villages. The tribesmen appear cowed, and overtures of surrender are expected very shortly.

Two constitutional amendments have been adopted by popular vote in Switzerland one of which places the control of the forests under the government. The other subjects the manufacture, sale and importation of food products to federal control.

KDC and K. D. C. PILLS the Great Twin Remedies for Indigestion and Dyspepsia. Free sample to any address. K. D. C. Company, Ltd., New Glasgow, N. S., and 127 State St., Boston, Mass.

AGENTS—Our New ok —ON THE— "Klondyke Gold Fields" IS A GRAND SUCCESS

and we want active intelligent men and women in every locality to act as agents for this work. There is money in it for those who give up all else and push its sale at once. We never had any book which the people seemed to want as they do this one. Agents at work report great success. One report on our table states: "Received outfit this morning. Have worked 8 hours and taken 48 orders nearly all for the morocco style. Hope to increase my list to 100 by another day's canvass."

The author of this book is evidently master of his subject and gives such information as the people really want to know. He describes the country, climate, mountains, rivers, seal fisheries, native inhabitants and vast deposit of gold and other precious metals in the various sections. A department on practical points for the guidance of fortune-seekers is included.

The book is a large, handsome volume of nearly 600 pages profusely illustrated, and contains a valuable map in colours, showing all the places where gold is found, and red line tracings showing the various routes of getting to the Klondike region, from the outlying Canadian and American territories. Retail price \$1.50 in cloth marbled, and \$2.00 in full morocco, gilt edges. Extra terms to agents who act now. If you want to make money write, or wire at once for particulars; or better send 24 cents in postage stamps for Canvassing Outfit, and commence taking orders without delay. We guarantee special inducements on this book. Terms will be sent with outfit or mailed on application. Address.

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Adapted by PAUL BEFO Lesson 11 (Read) Fear thou not 47, 10. I. A GOOD O 10. THEN P of Paul's accus the apostle rose NOR—This man a slave, but ha Claudius, and part of Palest maria, Judea of the Sea of "King Agrippa Felix" wielde the character o rule by cruelty 60 A. D. by th man title was subordinate to who ruled as th over all Syria, och. Beckron and seated. A Paul to speak not, like the h lawyer to put h know—The sp down with hy compliments th ation of his rul opportunity to be subjects in disp judo—Six or than most rule bulent times. Paul now in his of sedition of Christian shou sion. 11. THEN A —His departu and his return but nine days days had been and five since One who had not profane the 12. NITHEA —He had gone per, an in fulfill and not to stir PROPL—It was tumult, not the SYNAGOGUES— ings for reading which Paul cou his brief stay, f in the temple. 13. NITHEA was the pith of vague, wild as that the govern condemns him he would have citizenship. T their charges o the Romsau law. 14. BUT TH charged that t sect of the Ne ashamed to own lowing the relig commands of T THE WHY—"T been the curren the Gospel bef was generally CALL HERNY—that from which is the one tran They had call and Paul does n meant simply a So WORSHIP I— sion, "So serve 15. HAVE RO a hope founde pecting realit JUST AND UNJU sence of Felix, t chosen words to the procurator." 16. HERNY n lief in the resu which he traine ing life in God's tation of judgm of the resurrec solemnity, and n conduct." To 3 ways term time A CONSCIENCE conscience does but urges us to

The Sunday School

BIBLE LESSON.

Adapted from Harbut's Notes.

Fourth Quarter.

PAUL BEFORE THE ROMAN GOVERNOR.

Lesson III. October 17.—Acts 24: 10-25.

(Read chapter 23, 10 to 24, 27.)

GOLDEN TEXT.

Fear thou not; for I am with thee.—Isa. 41, 10.

I. A GOOD CONFESSION. VERSES 10-16.

10. THEN PAUL.—Tertullus, the advocate of Paul's accusers, had made his plea, and the apostle rose to answer it. THE GOVERNOR.—This man, Antonius Felix, had been a slave, but had been freed by the emperor Claudius, and made ruler over the Roman part of Palestine, embracing Galilee, Samaria, Judea and Peræa, the district east of the Sea of Galilee being governed by King Agrippa. According to Tacitus, Felix wielded the power of a king with the character of a slave, and disgraced his rule by cruelty and lust. He was recalled 60 A. D. by the emperor Nero. His Roman title was "procurator," and he was subordinate to the procurator Quadratus, who ruled as the emperor's representative over all Syria, having his capital at Antioch. RECKONED.—The prosecutor is silent and seated. A nod from the judge permits Paul to speak. So veteran a pleader needs not, like the high priest and his elders, a lawyer to put his case. FORASMUCH AS I KNOW.—The speech of Tertullus is loaded down with hypocritical flatteries; Paul compliments the governor only on the duration of his rule, which has given him opportunity to become acquainted with the subjects in dispute. OF MANY YEARS A JUDGE.—Six or seven years, much longer than most rulers of Palestine in those turbulent times. ANSWER FOR MYSELF.—Paul now in his reply answers to the charge of sedition, of heresy, of sacrilege. The Christian should be both courteous and sincere.

11. THERE ARE YET BUT TWELVE DAYS.—His departure from Caesarea as a pilgrim and his return thither as a prisoner were but nine days apart. Seven of the twelve days had been spent in "purification," and five since his arrest. TO WORSHIP.—One who had gone up to worship would not profane the temple.

12. NEITHER FOUND ME IN THE TEMPLE.—He had gone to the temple as a worshipper, as in fulfillment of the Nazarene's vow and not to stir up strife. RAISING UP THE PEOPLE.—It was they who had excited the tumult, not the apostle. NEITHER IN THE SYNAGOGUES.—These were the local meetings for reading the law and exhortation, which Paul could not have visited during his brief stay, for he was most of the time in the temple.

13. NEITHER CAN THEY PROVE.—Here was the pith of the case. They had made vague, wild assertions about Paul, hoping that the governor might be influenced to condemn him without trial, as doubtless he would have done but for his Roman citizenship. They very well knew that their charges could not be proven under the Roman law. Accusation is not proof.

14. BUT THIS I CONFESS.—They had charged that he was "a ringleader of the sect of the Nazarenes." This he was not ashamed to own, for in it he was but following the religion of his fathers and the commands of his own conscience. AFTER THEY WENT.—"The Way" seems to have been the current term for the fellowship of the Gospel before the word "Christian" was generally accepted. WHICH THEY CALL HERESY.—The word in the original is that from which "heresy" is derived, and is the one translated "sect" in verse 5. They had called the believers "a sect," and Paul does not disown the name, for it meant simply a school of religious opinion. SO WORSHIP I.—Better as the Revised Version, "So serve I."

15. HAVE HOPE TOWARD GOD.—That is, a hope founded on God's promise, and expecting realization through God's power. JUST AND UNJUST.—Speaking in the presence of Felix, the apostle seems to have chosen words to touch the conscience of the procurator.

16. HEREIN DO I EXERCISE.—His belief in the resurrection was the field on which he trained himself to live a becoming life in God's presence, with the expectation of judgment before him. The fact of the resurrection was to him a stern solemnity, and modified his whole life and conduct. TO HAVE ALWAYS.—"It is always term time in the court of conscience." A CONSCIENCE VOID OF OFFENSE.—The conscience does not tell us what is right, but urges us to do what we know to be

right, and rebukes us for doing what we know to be wrong. TOWARD GOD, AND TOWARD MEN.—Many who are faithful to duty as between man and man are strangely neglectful as their duties toward God, which are far more important. Our beliefs should not only enter into the mind, but also be wrought out in the life. Every man should follow his own conscience, not other men's opinions.

II. A PLAIN STATEMENT. VERSES 17-21.

17. AFTER MANY YEARS.—Four years had passed since Paul's last brief visit to Jerusalem, at the close of his second missionary journey (Acts 18, 22). TO BRING ALMS.—This is the only mention in the Acts of the contribution so often referred to in the epistles. AND OFFERINGS.—The sacrifices which he offered in the temple in fulfillment of a Nazarene's vow.

18. CERTAIN JEWS FROM ASIA.—These were Jews from proconsular Asia, the district around Ephesus, who had encountered Paul in the synagogues of that city. FOUND ME PURIFIED.—Not inciting a tumult, not violating the law, but fulfilling the ceremonial observances of purification.

19. WHO OUGHT.—The sentence in the original is broken in such a manner as to suggest, "They found me purified in the temple; not these who make the charge, but certain Jews from Asia, who ought to have been here in person," etc. HERE BEFORE THEM.—It was the Roman, as it is the modern, usage for the accused and the accusers to be brought face to face; but these Asiatic Jews, who were Paul's real accusers, had not shown themselves in his trial. Observe how in the hour of need Christ makes his followers more than a match for his adversaries.

20. THESE SAME.—"Pointing to Ananias and his elders. The assailants of Paul included Asiatic Jews who were furious against him because of his preaching among Gentiles in their cities, and those in Jerusalem who hated him for preaching the resurrection. He challenges them both, and when the former do not appear he turns to the others."

21. EXCEPT IT BE.—The only charge that could be sustained was, that before the council he had avowed his belief in the resurrection of the dead; and that this had been followed by a riot, not of his friends, but among themselves. As Meyer says, there was "a holy irony" in this declaration. Even in his legal defense he seeks to show the Pharisees how near they are by their belief in this doctrine to faith in Jesus."

III. A LONG DELAY. VERSES 22-25.

22. HAVING MORE PERFECT KNOWLEDGE.—From his desire to hear Paul "concerning the faith in Christ" it is evident that Felix knew more than most Roman rulers about Christianity. He was living at Caesarea, where a Gentile church had been founded among Roman soldiers, Acts 10, and the rapid growth of the Gospel was now making it prominent in the empire. DEFERRED THEM.—Adjourned the case until the chief captain, Lysias, who had arrested Paul in the temple, could bring more information. This may have been only a pretext, for he could easily see that the charges against Paul had not been sustained.

23. COMMANDED A CENTURION.—Probably the one who had brought him from Jerusalem. TO KEEP PAUL.—He was responsible for his safety, and probably kept him chained to a soldier, but not confined to a cell. LET HIM HAVE LIBERTY.—Such favor as would be consistent with safe keeping. FORBID NONE OF HIS ACQUAINTANCE.—We may picture the visits of Luke, who perhaps at this time wrote his gospel, or made preparation for it; of Aristarchus, who was with the apostle both before and after the time; and of Philip and his family, who lived in Caesarea. The cupidity of Felix may have suggested that through these friends the means might be supplied for purchasing the apostle's release; this would lead him to favor their visits.

24. WITH HIS WIFE DRUSILLA.—She was the sister of the "King Agrippa" of the next chapter, and like all the Herodian women, handsome, but wicked. She is called the wife of Felix by courtesy, for she had left her lawful husband to live with him. She perished in the eruption of Vesuvius, 79 A. D. A Jewess.—By birth education, and belief, far below the morals of honest Judaism. HE SENT FOR PAUL.—From idle curiosity to learn concerning the Gospel from its leading advocate, mingled, perhaps, with a slight quickening of conscience. THE FAITH IN CHRIST.—Here meaning the truths which were held by believers in Christ. Inquiry may lead to salvation, or it may only lead the inquirer with greater guilt.

25. HE REASONED.—In public Paul treated Felix as a judge; in private he preached

to him as a sinner. RIGHTEOUSNESS.—This refers to all moral duties, both toward God and men, in which Felix was utterly wanting. TEMPERANCE.—Here meaning self-control, or the mastery over passion, appetite and lust; a hold message to the guilty pair whom he addressed. JUDGMENT TO COME.—He warned the unjust governor, whose hands were stained with blood, of a trial when Felix himself would stand before a Judge whose sentence should be for eternity. Paul's sermon was bold, practical and adapted to the character of his hearers. He who preaches the Gospel needs the courage that comes from on high. The law should be proclaimed before the Gospel. FELIX TREMBLED.—It was an inward trembling, rather than outward, yet Felix may have had his fear upon his face. GO THY WAY.—He was not angry with Paul for his faithfulness, but he was not willing at once to follow his counsels. A CONVENIENT SEASON.—A convenient season for hearing, not for repentance, for there was no sign of true penitence in his conduct. There are still many Felixes in the congregation listening to sermons.

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The largest and most powerful apparatus in the world for generating the X ray has just been completed, and is now on view in the laboratory of the College of the City of New York. Dr. R. O. Doremus, assisted by several other well known surgeons, gave the machine its initial test last evening, and were enthusiastic over the results.

Dr. Waite, one of the builders, was present at the preliminary test last evening and said the machine had even exceeded his expectations.

Dr. Gardner, of Washington, for whom it was constructed, is a specialist in lung diseases. He not only proposes to locate the seat of all ills which flesh is heir to by means of the X ray, but he will utilize the electricity generated by the machine to treat consumptive patients.

It is, however, in its wonderful powers of penetration that the machine claims the greatest attention. The experiments of last evening were of a casual nature, but they demonstrated that with an extraordinary tube, such as was then used, the human body or any opaque substance of not more than a foot in diameter can be rendered transparent.

Dr. Doremus placed his assistant in front of the machine, with fluoroscope at his back. The room was darkened, and the rays penetrated completely through the young man's body. His vital organs were exposed, and even the buttons on his vest were clearly distinguished. He next placed his two hands, folded one over the other, on his breast, and the bones of the outer hand were plainly visible through the body and through the hand nearer the body.

Miss Frances E. Willard, representing not only her personal interest and opinion, but that of the society of which she is the head, has sent a communication to the anti-lynching convention in which she says: "I see by the Associated Press despatches that you purpose calling a convention to consider the crime of lynching, which, after a lull that gave us hope, seems to be again rampant. This is a movement on your part that will be most helpful in putting down what no patriot can fail to regard as a calamity. This subject will come up again at the biennial meeting of the world's W. C. T. U. in Toronto, Ont., and the national W. C. T. U. in Buffalo in October next, and you will find that we shall stand staunchly by the lovers of good order and even-handed justice to all races."

His Royal Highness the Duke of York has been appointed commodore of three cruisers, and will take command of the first-class cruiser Terrible next April. According to the Times, which makes the announcement, he will go with two fast second-class cruisers for a twelve months' cruise, during which he will visit the principal colonies of the Empire.

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From the Churches.

DEBRET, N. S.—One was received by baptism on Sunday, September 26. O. N. C.

FIRST CHURCH, HALIFAX.—On Sunday evening, September 26, the pastor baptized a young man and young woman. The work of the autumn and winter opens encouragingly. Those who know of persons coming from Baptist families to reside for a time in Halifax would do a good thing in informing one of the Baptist pastors of the fact. This is especially desirable in the cases of young people who come to the city for study or to enter into business life. A letter from a pastor or friend calling attention to a stranger often results in great good. The pastor of the First Church of Halifax, Rev. A. C. Chute, would be very glad to receive communications of this kind with much greater frequency.

ANDOVER, VICTORIA, Co.—A word from this field, we are struggling along in the good old way. The Lord is with us, our Sabbath services are very good, prayer-meetings are poorly attended, but very good. At Forest Glen the Sabbath services are good, prayer meetings are poor. We want in our churches more consecration of heart and sacrifice of time and self denial. Opposite Forest Glen, we held some meetings and the Lord saved souls to His praise and two different Sabbaths we had Baptism, Sabbath 19th baptized eleven, Sabbath 26th we baptized two, others are coming, would have baptized others but they were away, so we expect the work to advance. We baptized seven out of a family, Mr. and Mrs. James and six children and two others are coming too. H. D. WORDEN.

ST. MARY'S, KENT Co., N. B.—Rev. R. M. Bynon who laboured with us for two years, but is now labouring elsewhere, paid us a visit on Sunday, Sept. 26, which was very highly appreciated. Not by this church only, but a large part of the Buctouche church came up, to have their hungry souls spiritually fed, as they firmly asserted they were starving for the Gospel. We are and have been for some time without a pastor. Our prayer is that God will direct an energetic man to this field. We are trying in our weak way to keep up the interest. Our Superintendent of the Sunday School is only with us part of the time, as a half of this time is occupied on the Victoria Road. Bro. Normandy is doing a good work there. He organized a Sunday School there last spring of which he is the Superintendent also as well as their pastor. We miss him very much when he is absent from our school. But He that sticketh closer than a brother is with us always. A MEMBER.

SUMMERSIDE, P. E. I.—The pastor of the Summerside church, P. E. I., spent his vacation in Nova Scotia, principally in Antigonish and Hantsport. On the return of himself and family a warm welcome awaited them. A number of the members of the church and congregation, in the way of a surprise, had peaceably taken possession of their home, and the table was found loaded with estates of divers kinds. No time was thus lost in setting up house-keeping. During the absence of the pastor the pulpit was supplied on two Sabbath evenings by the Rev. W. H. Warren, of Bedeque. His sermons were much appreciated. The church at Belmont, Lot 16, where Evangelist Baker's labors were so largely blessed last winter, and which now is grouped with Summerside, is giving much reason for encouragement and thankfulness. Most of all the forty new members are giving good evidence of spiritual life and growth. Many of the young men are active workers and show a deep interest in the welfare of the church. On Tuesday and Sabbath evenings a prayer and testimony meeting is held and large numbers attend. The other evening some thirty-four witnessed for Christ by prayer and testimony. To God be the praise. W. H. ROBINSON.

HEBRON, N. S.—It is now some time since any news from this church has appeared in your columns. Our pastor is very modest, especially in regard to publishing anything about himself or his work; therefore I will write a few lines. One has joined our ranks since our last communication. Our congregations on Sundays, are good, and our weekly prayer meetings are fairly well attended, and quite an interest is manifested. But our special cause for encouragement is in our financial

condition. When our pastor took charge of this church two years and three months ago, he found it \$500 in debt, and also needing repairs on the vestry to the amount of \$200, making a total of \$700 necessary to be raised outside of the current expenses, and money for benevolent purposes. He at once addressed himself to the arduous task of raising this extra \$700, and we are thankful to be able to say he has succeeded in collecting it all with quite a respectable surplus; so our church is now entirely free of debt, with both the church edifice and the parsonage well insured, and we are happy to say further, that during this financial strain our church considerably increased its contributions to denominational purposes. This last year we raised \$401 for the convention fund, thus making an average of \$1.80 per resident member. We are fortunate in having with us this summer, Miss Jennie Hitchens, who, during her vacation took charge of our choir and in this connection rendered excellent service. Miss Hitchens is highly trained, a sweet singer, and a born leader. Before leaving for Blue Mountains, Mississippi, where she has accepted the position of vocal teacher in an educational institution, a reception was held in the church, and she was presented with a purse of money in appreciation of her work here. We voted our pastor a month's vacation, and made it an annual occurrence so long as his pastorate lasts. He will spend his vacation in New England. W. R. DORV.

Receipts for Denominational Work, N. B. and P. E. I. from August 1 to October 1.

NEW BRUNSWICK. Sussex, D. W., \$9.76, H. and F. M., \$7.25—\$17.01; St. John and Kings County quarterly meeting, F. M., \$1.63; St. Stephen-B. Y. P. U., H. and F. M., \$10; St. Martins, First church, F. M., \$9.55; S. B., F. M., \$3.52—\$13.07; Elgin, 3rd church, F. M., \$7; Leinster St. Mission Band, F. M., \$6; Hopewell church, F. M., \$1; Upper Gagetown, D. W., \$1.50; collection at convention per treasurer, D. W., \$41.57; Mrs. R. T. Gross, F. M., \$5, H. M., \$1, M. R. and A., \$1, N. W. M., \$2, Grande Ligne \$1—\$10; Penfield church S. S., H. M., \$5; Moncton, and church, F. M., \$11; Kars church, F. M., \$5.46; Evansdale section, F. M., \$9c; Brussels St. church, H. M., \$5.70, F. M., \$11.50—\$17.22; York and Sunbury quarter y meeting collection, \$2, F. M., \$9.15; Bristol church, F. M., \$1.09; Rev. H. D. Worden, N. W. M., \$1; Gertie Tompkins, N. W. M., \$1; Blanch Estey, N. W. M., \$1; Rev. A. H. Hayward, N. W. M., \$1; Mrs. John Harold, N. W. M., \$5c; East Florenceville, F. M., \$2c; West Florenceville, D. W., \$5, F. M., \$1.40—\$6.40; Rockland church, F. M., \$1; Hartland church, F. M., \$1.77; Sackville B. Y. P. U., F. M., \$15, church, D. W., \$5—\$20; Alma church, Grande Ligne, \$2; Jacksontown, S. S. Primary class, F. M., 70c; 1st Springfield church, F. M., \$2. Total, \$189.84.

PRINCE EDWARD ISLAND. Jean C. McNeill, F. M., \$1; Ruby Darrah, F. M., \$5c; North River church, D. W., \$12; P. E. I. conference at Belfast church, D. W., \$6.80; Alexandra church, F. M., \$3; Ugg church, F. M., \$3; Belfast church, F. M., \$4.88; Murray River church, D. W., \$4. Total, \$35.18. Total N. B. and P. E. I. to October 1, \$225.02. J. W. MANNING, Treas. Con. N. B. and P. E. I. St. John, October 1.

Ordinations.

Pursuant to an invitation from the Homeville, Mira and Port Morien churches, an ecclesiastical council convened with the Homeville church, September 23, to consider the advisibility of ordaining Bro. Simeon Spidle, B. A., to the work of the gospel ministry. The council was organized in the choice of Bro. J. Y. Ross, Moderator, and Bro. N. H. Richardson, Clerk. The following churches were represented: Homeville—Arnold Homes, Robert Homes and John Homes; Mira—Deacon John Nichol and A. J. Spencer; Port Morien—Deacon Samuel Peters, David Spencer and L. G. Spencer; Glace Bay—Rev. F. Beattie and J. Y. Ross; Sydney—Rev. H. B. Smith, Chesley Richardson and N. H. Richardson; North Sydney—Rev. D. G. McDonald and Edward Leslie. Deacon Bagnell, of Gabarus, was invited to a seat in the council. The

clerk of the Homeville church read the minutes of the business meeting which was held for the purpose of calling the council. Provision had also been made for Bro. Spidle's support. Bro. Spidle was called upon and related in a very satisfactory way his conversion, Christian experience, call to the ministry and views of Christian doctrine. Rev. F. Beattie moved the following resolution:

Whereas, We have listened with satisfaction to the conversion, experience, call to the ministry and views of Christian doctrine by Bro. Spidle; therefore

Resolved, That the council recommend the church to proceed with the ordination.

Arrangements were made for the evening meeting and were carried out as follows: Sermon by Rev. H. B. Smith; ordaining prayer, Rev. F. Beattie; right hand of fellowship and charge to the candidate, Rev. F. Beattie; charge to the church, Rev. D. G. McDonald; benediction, Bro. Simeon Spidle. The services throughout were most impressive and interesting. Bro. Spidle has won a large place in the hearts of the people. We heard nothing but good wishes on every side. He is doing a noble work, and through God's blessing we expect to hear of both pastor and church prospering.

J. Y. ROSS, N. H. RICHARDSON, Moderator. Clerk.

A council met with the Bridgewater Baptist church, Sept. 28, to consider the advisibility of ordaining to the gospel ministry their new pastor, Bro. E. P. Churchill. Delegates were present from Bridgewater, Mahone Bay, Chester, Lunenburg, New Germany, New Canada, Pleasantville, Brookfield, Kesupt, Milton, Liverpool and Wolfville. Dr. T. A. Higgins of Wolfville was elected president of the council and Rev. H. S. Shaw, Clerk. After a very satisfactory examination of the candidates, the council advised the church to proceed with the ordination of Brother Churchill. Rev. W. H. Jenkins of Chester, preached the sermon, from the text, "And the Spirit of God came mightily upon Saul," 1 Sam. 10:10. Pastors Crandall and Reads, Messrs. Archibald, March, Bishop, Pash, Baker, Shaw, and Rev. Mr. Fimpson, Presbyterians of Bridgewater, also participated in the evening exercises. The meeting closed with the benediction by Rev. E. P. Churchill. Bridgewater seems again to have been very happy in the choice of a pastor and we prophesy only good of the future. HARRY S. SHAW, Clerk.

Notices.

The San Co. District meeting will meet at Chelsea Oct. 19th. Will all the churches kindly send delegates including the pastor to attend this meeting. As it is the first meeting of the year, it is important that a large number should be present to plan our district work for the present year. H. S. SHAW, Mahone Bay, Sept. 22nd.

Just as we are going to press, a note reaches us from Digby, stating that, on account of the illness of Pastor Thomas, the Digby County Quarterly Meeting will not be held as advertised last week. Bro. Thomas, we regret to learn, is down with typhoid fever. EDITOR MESSINGER AND VISITOR.

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B. Y. P. U. Convention meets with the West Yarmouth church, Cheegoggin, October 12, and opens at 9.30 a. m. A generous programme has been prepared for the three sessions and a good time is expected. Let all our Bible Schools and Young Peoples' Societies be sure of representation at this Convention. All will be made welcome who come. Pray for a rich blessing from God upon this meeting, and come and get it. Every school should send at least its pastor and two other delegates. There will be a "questions box" in competent hands. Every delegate is expected to bring one or more written questions for this box. Come on with your difficulties, etc. I and go home happy.

There will be (n. v.) a meeting of the Board of Governors of Acadia University in the library of the College on Thursday, the 14th inst., at 11 a. m. The installation of Rev. Dr. Trotter as President of the University will take place on the evening of the same day at 8 o'clock. The service will be held in College Hall. S. B. KRMPTON, Sec'y. of Board. Dartmouth, Oct. 1st.

Good Tailoring POINTS. The question of a Winter Overcoat is a warm one now. We have a good variety of good cloths, all the linings and interlinings we use are good quality, have plenty of good coatmakers, skilled hands, and will make you a good stylish fit. We propose to give good thorough value for your money. The Prices—Well, mentioning them gives but a suggestion of the values, you judge better by a look. They are \$18.50, \$19, \$20, \$21.50 and so on. Quality and Fit—are the two Great Points and we promise you good quality and good fit. A. GILMOUR, Tailor. St. John. 68 King St.

ALL ABOUT FURS. A LITTLE 2 SPAMPHEET 1 67 ISSUED 2 BY DUNLAP, COOKE & CO. Manufacturing Furriers, AMHERST, N. S. TELLS YOU HOW TO JUDGE GOOD FURS. WRITE THEM FOR PRICES. Victoria St—Amherst, N. S. Hastings St—Vancouver, B. C. Wholesale Manufactory, 26 EMERY ST, MONTREAL.

C. N. B. McL. Stee. G. 28, 1 bury Ma. Yo. castl by R. Jr. o Newc. Co. Great N. C. Innea. M. V. Brusa. Dr. C. daugh. CHA. 21st ul. liam G. Hoyt S. MCK. Sept. 1 McKin. Stantou. JOSE. Sept. 10 Walter. Annie G. SHAR. 28th, b. Brads, a. Sears, o. WHEE. Septemb. Alvin F. of Charl. GRAVY. Kings Co. bride's m. Rupert A. Mass. to Mr Milles. COKOO. the Rev. the brig. Mabel Ha. Co., N. S. BEVA. the bride's field, King S. D. Erv. ton, to M. ROBERT. F. E. I., A. Robinson, side, to M. of Solomon. MCLLEL. September James W. Mary D., Langlie, o. WILKINS. of the bride the 29th ult. Wilkins to Parish of C. BARTON. Co., N. B. Elsie, infant Barton. SMALLEMAN of the bride, H. Robinson, ton, Mass., to of Samuel W. NICKERSON aged 28 years parted this husband and friends to M. CREED.—A. N. S., Septem aged 66 years, children to m. loving wife an. KENNEDY.—H. P. Kenned Sister Elizabeth rest, in the 87th baptized 56 year East Point Bap one of the link she was one of church. Her t "trust from he. CONANT.—O o'clock p. m., in the Lower Ca Franklin Storey

**MARRIAGES**

**CADY-STEEVES.**—At Chipman Station, N. B., on the 29th inst., by Rev. W. R. McIntyre, Melvin R. Cady to Cassie E. Steeves, of Chipman, Queens County.

**GRANT-LEVENCELLAR.**—On September 28, by Rev. I. W. Carpenter, at Canterbury, York County, Luther B. Grant to Mary J. Levencellar. All of Canterbury, York County, N. B.

**YEAMANS-McMANN.**—At Lower Newcastle, Queens County, on the 27th inst., by Rev. W. E. McIntyre, J. P. Yeamans, Jr., of Boston, to Estelle H. McMann, of Newcastle, Queens Co.

**COX-McINNES.**—At the parsonage, Great Village, September 29, by Rev. O. N. Chipman, James Cox to Blanch McInnes. Both of Acadia Mines.

**MULLEN-OWENS.**—In this city, at 128 Brussels Street, on the 29th ult., by Rev. Dr. Carey, A. W. Mullen to Mary E., daughter of Mr. Thomas Owens.

**CHARLTON-BILL.**—In this city, on the 21st ult., by Rev. Dr. Carey, Thomas William Charlton to Elvenis Bill, both of Hoyt Station, Sunbury Co.

**McKINLAY-CHANDLER.**—At Falmouth, Sept. 29th, by Rev. J. Murray, Wm. H. McKinlay to Eva Maud, only daughter of Stanton Chandler.

**JOST-CROSBY.**—At the home of the bride, Sept. 16th, by Rev. J. W. Tingley, M. A., Walter T. Jost, of Halifax, N. S., to L. Annie Crosby, of Hebron, N. S.

**SEARS-BILL.**—At Oberlin, Ohio, Sept. 28th, by Rev. I. E. Bill, father of the bride, assisted by Rev. I. E. Bill, Jr., E. S. Sears, of Cleveland, to Isabella L. Bill.

**WEBSTER-CURRIE.**—At Charlottetown, September 15, by Rev. C. W. Corey, Alvin F. Webster to Jessie M. Currie, both of Charlottetown, P. E. I.

**GRAVES-ILLESLEY.**—At Vernon Mines, Kings Co., N. S., at the residence of the bride's mother, by Rev. M. P. Freeman, Rupert A. Graves, of West Summerville, Mass., to Mabel S., daughter of the late Mr. Milledge, Illesley.

**COHOON-EAGLES.**—On the 29th inst., by the Rev. J. Williams, at the residence of the bride's father, William C. Cohoon to Mabel Eagles, all of White Rock, Kings Co., N. S.

**BEVRA-KEIRSTEAD.**—At the residence of the bride's father, Wm. Keirstead, Springfield, Kings Co., N. B., Sept. 29, by Pastor S. D. Ervine, Andrew S. Bevea, of Hampton, to Mina Keirstead, of Springfield.

**ROBERTSON-HILLSON.**—At Summerside, P. E. I., Aug. 25th, by the Rev. W. H. Robinson, Thomas Robertson, of Summerside, to Myrtle T. Hillson, eldest daughter of Solomon Hillson.

**McLELLAN-LANGILLE.**—At River John, September 29, by Rev. J. T. Dimock, James W. McLellan, of New Anns, to Mary D., daughter of the late William Langille, of West Tatamagouche.

**WILKINS-LUTWICK.**—At the residence of the bride's parents, Dow Settlement, on the 29th ult., by Rev. Thos. Todd, W. H. Wilkins to Laura O. Lutwick. All of the Parish of Canterbury, County of York.

DEATHS.

**BARTON.**—At Lower Newcastle, Queens Co., N. B., on 23rd inst., of congestion, Elsie, infant daughter of John and Lenora Barton.

**SMALLMAN-WAUGH.**—At the home of the bride, Sept. 22nd, by the Rev. W. H. Robinson, Josephus Smallman, of Boston, Mass., to Millicent Waugh, daughter of Samuel Waugh, of Summerside.

**NICKERSON.**—Mrs. Maryann Nickerson, aged 28 years, of N. E. Margaree, departed this life September 20, leaving a husband and two little children and many friends to mourn their loss.

**CREED.**—At her home in South Rawdon, N. S., September 27, Mrs. George Creed, aged 66 years, leaving a husband and five children to mourn the loss of a kind and loving wife and mother.

**KENNEDY.**—At the home of her nephew, H. P. Kennedy, Kingsboro, P. E. I., Sister Elizabeth Kennedy passed to her rest, in the 87th year of her age. She was baptized 56 years ago and united with the East Point Baptist church. In her death one of the links of the past is broken, as she was one of the early members of the church. Her trust was in the Lord, her "trust from her youth."

**CONANT.**—On Sunday Sept. 26th, at 3 o'clock p. m., a memorial service was held in the Lower Cambridge Baptist church, for Franklin Storey Conant, who died of malarial fever, Boston on the 13th September, aged 27 years. Since his early boyhood he had spent his summer vacations in Cambridge, O. C., at the summer residence of his step-father, Dr. W. L. Macdonald, of Boston city. Here he became greatly endeared to the church and community by his amiability of deportment, his integrity character and his exemplary Christian life. At the memorial service the church was filled with a respectable and sympathetic audience. An impressive sermon was preached by Rev. A. B. Macdonald from Rom. 8:28. Every one cherished pleasant memories of the winsome youth, whose early death they sincerely mourned. We quote the following from the Boston Daily Globe. "The death of this young man has been a terrible blow to his family and friends for F. S. Conant had apparently a brilliant future in the field of Biology, a study which he had pursued for years at John Hopkins University. He took his degrees this year and intended to qualify as professor of Biology this fall." We submit to the inescapable but loving purpose of our Heavenly Father.

**McVEAN.**—At Bothwell, Kings Co., P. E. I., September 21, Eliza Scott, youngest daughter of our senior deacon, Alexander Scott, and dearly beloved wife of Elijah McVean, passed peacefully from her earthly home to the home above, in the 44th year of her age. Our sister experienced saving faith in her Saviour under the ministry of Rev. D. C. McDonald and, with her husband, was baptized by him 23 years ago into the fellowship of the East Point Baptist church, and continued a faithful and consistent member till called home. Her illness, of six months duration, was borne with great patience and resignation to her Lord's will. She had much to live for, but when she learned that her disease was incurable she cheerfully "set her house in order" and awaited the call of death. She will be greatly missed both in the home and in the church, but our loss is her gain. The funeral service, conducted by Pastor McPhee, assisted by Rev. Mr. Wallace, (Disciple), was held in the church, where a large concourse of relatives and friends assembled to pay their last tributes of respect to her memory. May the Lord comfort and sustain the bereaved husband, aged parents and brothers and sisters, and may they all at last meet her where there is "no parting nor sorrow."

**New Brunswick Convention Receipts.**  
Collections taken at N. B. Convention at Gibson for Home Missions, \$123.15; collections taken at W. M. A. Society meetings at Convention, \$11.31; Mr. Thomas Hobern, H. M., \$1; Rev. M. P. King, H. M., \$1; Upper Gagetown church, H. M., \$2.10; Brussels Street church, H. M., \$15.70; Havelock church, H. M., \$8.15; Macnaquack church, H. M., \$3.40; Maudville church, H. M., \$2.60; Jemseg church, H. M., \$10; York and Sunbury quarterly meeting, H. M., \$4.15; Mr. C. N. Barton, H. M., \$5; Mr. T. H. Hall, H. M., \$5; Mr. G. G. King for Mr. Gullison's support, \$5; Sheffield church for H. M., \$7; Mr. T. L. Hay for French Mission, \$25; Rockland church, H. M., 60c; Cloverdale church, H. M., \$8.18; 2nd Canterbury church, H. M., 82c; Hartland church, H. M., \$1.37. Total, \$245.53. J. S. TITUS, Treas. St. Martins, N. B., September 30.

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**A. KINSELLA,**  
**FREESTONE,**  
**GRANITE**  
—AND—  
**MARBLE**  
**WORKS.**  
Wholesale and Retail.  
(next I. C. R. Station)  
**St. John, N. B.**  
Having on hand a large stock of Monuments, Tablets, Gravestones, Baptismal Fonts, Mantel and Plumbers' Slabs, will fill orders received before May 1st, 1897, at Greatly Reduced Prices. He guarantees satisfaction with his work, and delivers and sets up free of charge. (mar24jm)

**Consistency is a Jewel...**

Our prices are consistent with the quality of the goods. We are never behind in style. We carry a large assortment—what more can you ask for.

Latest Style in Dress-Goods for Fall are:

- Tandine Cheviots, a rough finished material, 44 inches wide, 75c. yd.
- Fancy Tweeds, 44 inches wide, 50c. yd.
- Shot Natts, 44 inches wide, 55c. yd.
- Cover Dress Goods, 44 inches wide, 80c. yd.

In Black Goods we are showing an immense range from 25c. to \$1.60 per yd. Fashion authorities say that Serges are still correct, and we are showing a most extensive range of these from 25c. to \$1.00 per yd.

When ordering Samples please state color and near the price you would like, or if you are not decided we will send the whole range of samples.

**Fred A. Dykeman & Co.,**  
97 King Street, St. John, N. B.

**Just Here**



We rise to correct a wrong impression that prevails in some minds.

**The new subscriber**

—and we are receiving a number of him—is not entitled to, and does not get, a premium for his own subscription. He receives for his \$1.50 no more and no less than the old subscriber—for whom we are anxious to get the best that we can find.

**The Premium Idea**

Is proving a great aid to the circulation of the MESSENGER AND VISITOR, but it is not yet as widely understood as it should be. Let me illustrate: Mr. A. goes over to his neighbor, Mr. B., and induces him to subscribe for this paper and to give him \$1.50; or one year's subscription in advance. For this new subscription this paper gives to Mr. A. a choice of a large list of premiums, valued at not less than 50c. each. He may have books, or pictures, or calendars for 1898, or packets of S. S. cards for his class, or other articles that he especially appreciates.

**Look !!**

One young lady sent in twenty-seven new subscriptions. For these she received, for her church, a com-

munion service, valued at \$7.500. and she also received \$10.00 in gold. The last was our special prize, in addition to premiums, for the largest number of subscriptions sent in by one person from February to July, 1897. That was profitable work, wasn't it? You can do work for us that will give you a small library of selected books—the best books.

**Further**

If Mr. A. had sent three new names he could have had (postpaid, always) a very fine Bagster Bible, the self-pronouncing edition. This is a new book, from new plates, in clear, minion type. It is a book that is worth \$3.50. If he had sent four new names he could have had "Eidersheim's Life and Times of Jesus the Messiah,"—in two large volumes of 1500 pages—books that have until recently sold at \$6 per set.

**Besides Books**

We have Binders, in canvas, for one new name; four yards of flowers, which retail at from 25c. to 50c. each—the four of them for one new name, and a constantly changing list that must meet the wants of any.

**The Point is Here**

Around every post office are people whom our subscribers, if they will, can induce to take the MESSENGER AND VISITOR. Before Christmas comes let the work be done. In this way you can

**Easily earn your**

**Christmas gifts.**

**S. S. LIBRARIES.**  
Published by The Am. Bap. Pub. Society, latest and best books, in sets. It will pay Superintendents to send to me for descriptive circulars and prices.  
**T. H. HALL, St. John.**  
Peter Jonah, of Turtle Creek, Hillsboro, Albert Co., who died on Sept. 11, had reached the age of 92 years.  
Lieut. Peary is of the opinion that Andree has been lost. He has said that, in his opinion, "the chances are a thousand to one against him. If he was more than two hundred or three hundred miles north of Spitzbergen when his balloon descended he will never be heard from. According to the last advices, the winds were carrying him away from his proposed course. In that case he may have come down on the pack ice, and if he had plenty of provisions with him he may float southward and eventually be rescued, but his chances are very slim." Lieut. Peary does not believe in the reported finding of the Andree pigeons.  
**THE BABY.**  
Where did you come from, baby dear?  
Out of the everywhere into the here.  
Where did you get those eyes so blue?  
Out of the sky as I came through.  
What makes the light in them sparkle an spin?  
Some of the starry spikes left in.  
What makes your forehead so smooth and high?  
A soft hand stroked it as I went by.  
What makes your cheek like a warm, white rose?  
Something better than any one knows.  
Whence that three-cornered smile of bliss?  
Three angels gave me at once a kiss.  
Where did you get that pearly ear?  
God spoke, and it came out to hear.  
Where did you get those arms and hands?  
Love made itself into bonds and bands.  
Feet, whence came you, you darling things?  
From the same box as the cherubs' wings.  
How did they all just come to be you?  
God thought about me, and so I grew.  
And how did you come to us, my dear?  
God thought about you, and so I am here.  
—George Macdonald.

## No Gripe

When you take Hood's Pills. The big, old-fashioned, sugar-coated pills, which tear you all to pieces, are not in it with Hood's. Easy to take and easy to operate, is true of Hood's Pills, which are up to date in every respect. Safe, certain and sure. All druggists. 250, C. I. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Sarsaparilla.

# Hood's Pills

Keep up hope. There are thousands of cases where recovery from Consumption has been complete. Plenty of fresh air and a well-nourished body will check the progress of the disease. Nutritious foods are well in their way, but the best food of all is Cod-liver Oil. When partly digested, as in Scott's Emulsion, it does not disturb the stomach and the body secures the whole benefit of the amount taken. If you want to read more about it let us send you a book.

SCOTT & BOWNE, Belleville, Ont.

## Intercolonial Railway.

ON AND AFTER MONDAY, the 1st June, 1897, the Trains of this Railway will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pughwash, Pictou and Halifax.....	7.00
Express for Halifax.....	12.25
Accommodation for Moncton, Point du Chene and Springhill Junction.....	12.40
Express for Sussex.....	15.25
Express for Robbsey.....	15.50
Express for Quebec, Montreal, Halifax and Sydney.....	22.90

Buffet Sleeping Cars for Montreal, Lewis, St. John and Halifax will be attached to trains leaving St. John at 22.00 o'clock and Halifax at 20.00 o'clock.

TRAINS WILL ARRIVE AT ST. JOHN:

Accommodation from Sydney, Halifax and Moncton (Monday excepted).....	6.05
Express from Montreal and Quebec (Monday excepted).....	7.15
Express from Sussex.....	8.20
Accommodation from Point du Chene.....	12.40
Express from Halifax.....	15.00
Express from Halifax, Pictou and Campbellton.....	15.50
Express from Robbsey.....	22.20

The Trains of the Intercolonial Railway are heated by steam from the locomotive, and those between Halifax and Montreal, via Lewis are lighted by electricity.

All trains are run by Eastern Standard Time.

D. POTTINGER, General Manager.

Railway Office, Moncton, N. B. 10th June, 1897.

## Messenger and Visitor

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

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

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

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

Remittances should be made by postal, or express, money orders—payable to A. H. CHIPMAN—or registered letters. Send no cheques.

All Correspondence intended for the paper should be addressed to the Editor; concerning advertising, business or subscriptions, the Business Manager.

## News Summary.

The long continued strike of the firemen employed by the Boston Belting company was settled Tuesday.

General B. F. Tracy has been named for mayor of Greater New York by the Republican convention.

The forty thousand stand of Lee-Enfield rifles and 12,000,000 rounds of ammunition therefore have been received from the Imperial government.

Bridgetown, N. S., has elected H. Ruggles mayor, and Mark Curry, W. A. Craig, E. M. Eaton, B. D. Neily, L. D. Shafer and W. A. Lockett councillors.

Chaudiere lumbermen are up in arms against the order of the Minister of Marine and Fisheries to stop dumping sawdust in the river after the 1st of July next.

Sir Louis Davies has decided that in future fishing bounty claims will be handled by an officer of the department who will be responsible to the department.

William Cunningham, aged 21, was instantly killed in No. 3 slope, Springhill Mines, Tuesday afternoon by a fall of stone. Thomas Merritt was seriously injured and will not likely recover.

John Boeker, a farmer living near Carroll, Iowa, Sunday night murdered his wife and five children and then fatally wounded his eight-year-old son Henry. He then put a bullet in his own head.

As the outcome of a quarrel over the Lattimer shooting a riot occurred at Girardville, Pa., early Monday morning between a mob of Polanders. Thirty-six were shot and stabbed, nine of whom will die.

At a stormy session of the Democratic State convention in Worcester, Mass., on Tuesday, Hon. George Fred Williams was nominated for governor and Hon. Christopher T. Callahan for lieutenant governor.

Sir Oliver Mowat will likely be appointed Lieutenant Governor of Ontario in the course of two weeks. The portfolio of Minister of Justice has been offered to Hon. David Mills, and his answer is shortly expected.

Engineer Knight, of Lieut. Peary's ship Hope, now at Boston, says evidences of cannibalism were found at Lieut. Greeley's camp at Cape Sabine. Lieut. Peary declares the statement is nothing more than a foolish story.

A fisherman who went into Port Hawkesbury, C. B., a few days ago with 80 barrels of mackerel, sold them to an American dealer for \$1,400—about \$18 a barrel. The fisherman had only been on the trip about a month.

A death and birth occurred on the maiden trip of the great Atlantic liner Wilhelm der Grosse, now in New York. The death occurred on the first night out from Southampton, when Mrs. Schmidt, one of the stewardesses, committed suicide by leaping into the sea.

The tea inspector at Tacoma, has not yet completed his examination of the tea brought by the steamer Tacoma on her last trip, but has progressed far enough to demonstrate that a large portion of the cargo is not fit for importation and has already rejected 1,700 chests.

Hon. A. G. Blair returned to Ottawa on Tuesday. He states there is a very friendly feeling in England towards Canada, and in view of the large amount of capital awaiting investment, Hon. Mr. Fielding will have no trouble in placing the new loan on advantageous terms.

A shooting affray which almost terminated fatally occurred at Cape North, C. B., last week over the cargo of smuggled liquor landed there. Some of the people made an attempt to capture the liquor, when McIntosh, who claims the ownership, fired several charges. Two men received serious injuries.

A design for a new postage stamp has been approved by the Postmaster General. There is a portrait of Her Majesty as she appeared at the coronation except that a coronet is substituted for a crown. The corners of the stamp will be decorated with maple leaves which were pulled from trees on Parliament hill. The new issue may appear about November of this year.

The New York Herald says: Henry George, nominated for mayor by the free silver democrats of Greater New York, intends to keep the Tammany leaders on the anxious seat. He declares that he will give no indication of his intentions until after the regular Democratic convention has adjourned. If the action of that gathering is satisfactory to himself and the body of voters whom he represents, he will not run for mayor. If Tammany's action is not satisfactory, Mr. George will accept the Bryanite nomination and will make a vigorous canvass.

The Supreme Council, A. A. S. rite, of Masons has been in session in Boston this week. The next meeting will be held at Cincinnati in 1898.

The English Supreme Court has on its bench ten judges who have passed the age when by law they may voluntarily retire on a pension.

The statistics prove that nearly two-thirds of the letters carried by the world's postal service are written, sent to and read by English-speaking people.

The tonnage of the new ships built in the United States for the year ending June 30, was 177,643 gross tons, while in the previous year it was 203,977 tons.

The statue to Frederick Douglass, which the park commissioners will place in one of the public squares of Rochester, N. Y., will probably be the first public statue ever erected to a negro in the United States.

For the modest sum of 37 cents, the French post office will transport to any part of the Republic a package weighing as much as twenty-two pounds, provided it does not measure more than five cubic feet.

The London Daily Mail says that Mr. Joseph Chamberlain has lost \$250,000 in experiments in seal growing in the Bahama Islands. He chose land unsuitable for successful cultivation.

A French provincial journal publishes the following advertisement:

For Sale—One monkey, two poodle dogs and a parrot. The owner, Mademoiselle L., being about to marry, has no further use for them.

While a battery of artillery was passing through the town of Pitesti, Roumania, an ammunition wagon exploded. Four men were instantly blown to pieces and eleven injured so seriously that three have since succumbed.

The Sackville Post had a call recently from Mr. Nelson Bulmer, aged 92. The old man is hale and hearty. He did considerable plowing last spring and this summer worked at haying on his son's farm. He is a great walker and is in possession of all his faculties. His father learned his trade with the grandfather of Sheriff Freeze of Sussex.

Prof. Snore, of the University of Texas, is very absent minded. He was on a steamboat that went down. He swam to the shore but immediately returned and saved his wife. When he was asked why he didn't take his wife with him when he first swam to land he replied, "How could I? I had first to save myself."—New York World.

## Manchester Robertson & Allison

SAINT JOHN, N. B.

DRY GOODS, MILLINERY, CARPETS, CURTAINS, HOUSE FURNISHINGS, READY-TO-WEAR CLOTHING for Men and Boys.

HOUSEHOLD FURNITURE of every Description.

MANCHESTER, ROBERTSON and ALLISON.

## EQUITY SALE.

There will be sold at Public Auction on Saturday, the Eleventh Day of December next, at 12 o'clock (noon), at Chubb's Corner (so called), in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity, made on the 17th day of August, A. D. 1897, in a certain cause therein pending wherein S. Augusta McLeod is Plaintiff and Florence M. Wright, Aretas Roy Wright, Ida Irene Wright, Bessie Bell Wright, Clara Gladys Wright, Gur Carleton Wright, Louie Lavonia Wright and Howard D. McLeod are Defendants. With the approbation of the undersigned Referee in Equity the land and premises mentioned in the said Plaintiff's Bill and in the said decretal order and therein described as follows: "All those certain lots, pieces or parcels of land situate, lying and being in Carleton, in the City and County of Saint John, known and numbered on the plan of this part of the City as lots number (353) three hundred and thirty-five and (354) three hundred and thirty-six, fronting on Charlotte Street, and numbers (351) three hundred and fifty-one and (352) three hundred and fifty-two, fronting on Tower Street, being each fifty feet by one hundred feet more or less, the same having been deeded to the President, Directors and Company of the Commercial Bank of New Brunswick by E. D. Wilcox by deed bearing date the thirteenth day of October, A. D. 1847, and duly registered and by several mesne transfers conveyed to J. Robert Wright."

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

Dated this 20th day of September, A. D. 1897.

R. MCLEOD, E. H. MCALPINE, Plaintiff's Solicitor. Referee.

EDWARD A. EVERETT, Auctioneer.

## Make No Mistake.

DO NOT DESPAIR  
Until You Have Tried What  
**SMITH'S...**  
**Chamomile Pills**  
Can Do for You!

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

**Smith's Chamomile Pills**  
FOR SALE BY ALL DRUGGISTS.  
FRANK SMITH, DRUGGIST,  
ST. STEPHEN, N.B. and CALAIS, Me.  
PRICE 25 CENTS. FIVE BOXES \$1.00.  
If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

## MONT. McDONALD,

BARRISTER, Etc.

Princess St. St. John, N. B.

## An Example.

A young man employed in the railway service learned shorthand studying only evenings. His employer was informed of his achievement, tested him and found in every way worthy and promoted him over the heads of 3 or 4 years of ordinary routine workers.

Those who want advancement in the civil service, in the professions or in business should master the art of shorthand writing. Learn the best shorthand—at home?

**Snell's Business College,**  
TRURO, N. S.

We Make a Line of Cheap  
**BEDSTEADS**  
**WASHSTANDS**  
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**CRADLES, Etc.**

Write for Catalogue and Price List.

**J. & J. D. HOWE,**  
Furniture Manufacturers,  
Factory: East end of Union Street,  
ST. JOHN, N. B.

**FRED. De VINE,**  
BARRISTER-AT-LAW,  
NOTARY, PUBLIC, Etc.  
Office: 99 Prince Wm. Street,  
SAINT JOHN, N. B.

## Wanted.

Old brass, Androns brass candlesticks, old piece mahogany furniture, brass trays and snuffers, Grandfather tall clocks, old coin, and postage stamps on the envelopes before 1870, old china.

Address—  
W. A. KAIN,  
120 Germain Street, St. John, N. B.  
Good reference.

## Utilizing Waste

We seed dealers at every season have more and peas on our hands, of vegetation is too low any value for seed purpose too good to throw away, utilized either by sellermen, who handle corn or to the farmers to my own disposing of had them ground and horses. As beans are stones (so my miller to ground with two or three of corn. My horses will meal, while the cows and pea meal. Either of rich feed, having of the flesh-forming corn than corn, while peas are fattening animals, as our bors well know though respect to corn. The fat is whiter in color, than it can be readily seen by fattened Turkeys with the States. As a milk product a great favorite with those are so fortunate as to be supply of old beans as corn sells at. Like all bean meal should be fed a wise proportion, I feel but little more than can cottonseed meal if the waste which I have been less of for the last forty years is but rarely used to the indeed, in many cases is but consigned to the dung the waste from new beans of which I have spoken, waste caused by age, they are sound as ever, but which I now speak of is riddled and winnowed out them in condition to be so waste is made up of the peas, and that small grad through the wires of the racking and winnowing, an skin-cracked, rotten or other ones which are hand-picked class of waste is confined growers and the wholesaler who contract for the crop just and do their own sorting and Such waste cannot be ground to much foul stuff among healthy food.

There are two ways by which utilized, by feeding to sheep leaving it to the instinct of reject the rotten peas, or by pigs, in which case it requires impulation. My first experience beans was with the hand-picked the wholesale grocers. For twenty bushels of these at a bushel, I put the quantity next day's feeding in soaks next day cooked them with beef scrap until they were the mass was scalding hot, stirring in meal. I fed several the winter wholly on this, a portion of a daily throwing in Hubbard squash. The animal well under this regimen, but the investment was not sufficient a repetition. The beans, after twenty-four hours, were appearance, that with very little they were usually in good family use, the defects being stains on the surface, which by the water. When, therefore, high priced, the poor man penny when he can buy this barrel at the usual price at v

**The Farm**

**Utilizing Waste Beans and Peas.**

We seed dealers at the beginning of every season have more or less of beans and peas on our hands, whose percentage of vegetation is too low to make them of any value for seed purposes, while they are too good to throw away. These are usually utilized either by selling them to the grocery-men, who handle them as colored beans, or to the farmers to be fed to sheep. In my own disposing of them I have usually had them ground and then fed to cows and horses. As beans are apt to clog the mill-stones (so my miller tells me), they are ground with two or three times their bulk of corn. My horses will not eat the bean meal, while the cows relish both bean and pea meal. Either of them is exceedingly rich feed, having a larger proportion of the flesh-forming constituent (protein) than corn, while peas are also valuable for fattening animals, as our Canadian neighbors well know, though inferior in this respect to corn. The fat made from peas is whiter in color, than that from corn, as can be readily seen by comparing Canada fattened Turkeys with those raised in the States. As a milk producer, bean meal is a great favorite with those dairymen who are so fortunate as to be able to obtain a supply of old beans at as low a figure as corn sells at. Like all very rich foods, bean meal should be fed with discretion; a wise proportion, I decline to believe, is but little more than can be safely fed of cottonseed meal if the feeder intends to keep a good cow.

There is another kind of bean and pea waste which I have been using more or less of for the last forty years, that I believe is but rarely used to the best advantage; indeed, in many cases is not used at all, but consigned to the dunghheap; I refer to the waste from new beans and peas. That of which I have spoken previously is the waste caused by age, the peas and beans are sound as ever, but simply too old; that which I now speak of is the waste picked riddled and winnowed out of them to make them in condition to be sold as seed. This waste is made up of the half beans and peas, and that small grade which passes through the wires of the sieves used in racking and winnowing, and the sprouted, skin-cracked, rotten or otherwise defective ones which are hand-picked out. This class of waste is confined mostly to the growers and the wholesale dealers in beans who contract for the crop just as winnowed, and do their own sorting and hand-picking. Such waste cannot be ground, as there is too much foul stuff among it to make it healthy food.

There are two ways by which it can be utilized, by feeding to sheep just as it is, leaving it to the instinct of the animal to reject the rotten peas, or by feeding it to pigs, in which case it requires some manipulation. My first experience in utilizing beans was with the hand-picked waste of the wholesale grocers. Purchasing about twenty bushels of these at about 25 cents a bushel, I put the quantity needed for the next day's feeding in soak over night, the next day cooked them with a quantity of beef scrap until they were soft, and while the mass was scalding hot, thickened it by stirring in meal. I fed several pigs through the winter wholly on this, with the exception of a daily throwing in of uncooked Hubbard squash. The animals did fairly well under this regimen, but the gain from the investment was not sufficient to warrant a repetition. The beans, after soaking for twenty-four hours, were so improved in appearance, that with very little hand picking they were usually in good condition for family use, the defects being mostly but stains on the surface, which were removed by the water. When, therefore, beans are high priced, the poor man might save a penny when he can buy this class by the barrel at the usual price at which they are

sold, viz., about one cent a quart. The pea waste which is left from those I raise for seed purposes, a mass of halves, small sized, skin cracked or rotten peas, I have been able to utilize with results that were much more satisfactory; for whereas hogs, if not brought pretty near to the borders of starvation, will not eat beans unless accompanied with other food, they always welcome peas.

My way of preparing them is first to soak, or rather sink them in water, when the rotten ones rise to the surface and are easily skimmed off. By pouring the peas into the water rather than water on to the peas, and in either case giving them a little stirring, I find I am able to secure a larger proportion of the rotten ones. After soaking the peas twenty-four hours the water is drained off, and I boil them for four hours, which brings them to a soft, pulpy condition. In the pea-growing countries I understand it is the practice to feed after they are soaked and swollen without cooking, but as some of the waste I am handling is old, and as I utilize heat that would otherwise be wasted, I prefer to cook them. My hogs, which average 200 pounds live weight, eat heartily six quarts each of this waste, measured when dry, daily, and grow like weeds, weighing considerably more than one of the same lot kept by my neighbor, who feeds his on a mixture of cornmeal and shorts. As the peas fed would otherwise be thrown on the dunghheap, the cost of feeding them is merely the labor attending it.—(J. C. H. Gregory, Marblehead, Mass.)

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**The World's Wheat Crop.**

The world's wheat crop for this year is short. The crop for this continent, is much above the average. It is computed that the crop in North America for 1897 is about 100,000,000 bushels greater than for 1896. This means that perhaps for the first time in history the American wheat crop will play a big part in fixing the price. There is another consideration, too, that should give some encouragement to the American wheat grower. For some years he has been having a hard time of it. While about the only market was England, he had to meet there a tremendous new competition from Russia, Argentina, Northern India, and elsewhere. Asiatic countries were not his customers at all. Things are now changing. Both China and Japan are beginning to buy wheat flour from America. It is estimated that last year (July '96 to June '97), flour equivalent to 4,500,000 bushels of wheat was purchased by those countries from this continent, and this trade is just in its beginning. The taste for good bread, when once it has been formed, is one that never dies out. China and Japan will be as good customers as England for American flour before a quarter of a century has elapsed.—Farming.

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**Effects of Strong Tea and Coffee.**

Dr. Bock writes as follows respecting the influence of these drugs: The nervousness and peevishness of our times are chiefly attributable to tea and coffee; the digestive organs of tea and coffee drinkers are in a state of chronic derangement, which re-acts on the brain, producing fretful and lachrymose moods. Ladies addicted to strong coffee have a characteristic temper, which I might describe as a mania for acting the persecuted saint. The snappish, petulant temper of the Chinese can be ascribed to their immoderate fondness for tea.

**Coleman's SALT**  
 CELEBRATED  
 DAIRY, HOUSEHOLD  
 AND FARM  
 PROMPT SHIPMENT GUARANTEED  
 CANADA SALT ASSOCIATION  
 CLINTON, ONT.



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

**OGILVIE'S Hungarian Flour.**

THIS FLOUR is the Highest Grade made on this Continent.

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

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

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

WE GIVE LIFE TO OUR INDURATED FIBREWARE BY ENDOWING IT WITH A RUGGED CONSTITUTION TO ITS SOUND BODY WE ADD HANDSOME APPEARANCE LIGHTNESS LONGEVITY. ASK YOUR GROCER FOR THESE TUBS PAILS PANS & C. THE E. B. EDDY CO LIMITED. HULL CANADA.

## Klondyke Nuggets.

You can pick them up round your own door while the miners are snowed up in enforced idleness, by writing to—Earle Publishing House of St. John, N. B., and enclosing 25 cents to pay for outfit and Prospectus copy with large map and full instructions, and commence selling their book, entitled "GOLD FIELDS OF THE KLONDYKE." One man took one hundred orders in two days. Another eighty in three days. We might quote others did space permit. Agents now out are booming it. Book and map in cloth \$1.50, leather \$2.00. If necessary you can retail the map alone for 50 cents. This doubles the chance to make money.

### EARL PUBLISHING HOUSE,

Box 94, St. JOHN, N. B.

Mention MESSENGER AND VISITOR when you write.

## After Many Years.

### A SUFFERER IS RESTORED TO HEALTH AND STRENGTH.

Suffered from Weak Heart and Could Not Safely Walk Any Distance—How the Pulse of Life Was Adjusted.

From the Cornwall Freeholder.

The romance of unwritten facts of real life far exceeds the rich elaborations of fiction. A peep behind the scenes would furnish us with adequate proof that there is more of care, trial and severe anxiety in human life than floats on the surface. We find many whose experience has almost incessantly fluctuated between health and sickness; little if any of this is obtruded upon the notice of the world, or breathed into human ear. You may secure the confidence of some of these sufferers who will rehearse to you dark catalogue of pains and aches that are often ill understood by the friends and inadequately treated by the physician. Thanks be to the mighty genius that discovered the now famous panacea for the ill to which humanity is subjected when suffering from impoverished blood or a shattered nerve system. Thousands have, and thousands are still using to the greatest advantage Dr. Williams' Pink Pills. They have passed the ordeal of experiment again and again with ever increasing honor. The following statement is from one who was rescued from seeming permanent enfeeblement and distressing heart action. Mary Fisher, of Lancaster township, Glengarry county, is a maiden lady. About eight years ago Miss Fisher was seized with weakness and a distressing sensation in the region of the heart. It was attributed to several causes, all probably more or less true; they were overwork, exposure, etc. She was certainly weak and the action of the heart was abnormally rapid. The doctor in attendance pronounced the ailment nervous palpitation of the heart and she received treatment accordingly for two years. At this stage she took to her bed she was so low. For twelve months she lay receiving only domestic attention. She improved somewhat, however, and was able to be taken to a friend of hers near Lancaster village, Mrs. J. Hancy, where she was under medical attendance and took medicine for about three years. At the end of this time she could not safely venture to walk out even a short distance. All this time she complained of her heart. About two years ago she began taking Dr. Williams' Pink Pills. From this date she began what proved a steady restoration of nervous energy. During the summer of 1895 the improvement was marked. She was able by the middle of the summer to do as much work and walking as most ordinary women, and so satisfactory and apparently permanent is the cure that Miss Fisher has gone to her former home. Such are the unvarnished facts of a remarkable case. The malady was persistent, tenacious and hard to fight. But the constant use of Dr. Williams' Pink Pills wrought a marvellous change, which Miss Fisher's friend said might be profitably known to many others.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

## News Summary.

Rev. Dr. Macrae has been appointed a Protestant school commissioner for the province of Quebec.

Steamer H. A. Rash has raised a valuable quantity of copper sunk in Lake Huron in a steamer 32 years ago.

The Ameer of Afghanistan has issued a proclamation forbidding his subjects from leaving Afghanistan, to join the holy war, under a penalty of five thousand rupees.

The street cars on the Bowling Green, Toledo (Ohio) Electric Railway collided Thursday evening. Two men were fatally injured and thirty or more seriously hurt.

Peter Champion, tramp in the St. Louis Central Home of Rest, has been discovered to be heir to a big estate in Germany. Lawyers have been looking for him for three years.

Spanish gunboat Neuva Espana captured a filibustering expedition at Bay, Corrientes, Cuba. Feared all were massacred. Among the party were twenty-eight Americans.

E. Leblanc, clothier, dropped dead at a meeting of the Liberal Association at Ottawa on Thursday night. He was addressing the meeting and a minute after he sat down he fell from his chair.

The third of the trial shipments of Canadian fruit has arrived in Liverpool. The pears, plums and tomatoes were in good condition. The peaches and grapes were too ripe and not in good condition.

The retiring Lord Mayor of London, Sir Geo. Paudel Phillips, has achieved a record so far as charitable funds are concerned. During the twelve months he has been in office Sir George has raised £700,000, the bulk of it being the Indian famine fund.

A despatch from Madrid says that a rumor prevails here to the effect that an important communication has been received by the Spanish government from the leaders of the Cuban insurgents, suggesting the basis of a possible settlement of the Cuban difficulties.

It is reported here that Sir Richard Cartwright has sent a communication to Peterson, Tate & Co., dealing with the delay of their guarantee contract deposit, the time for which has expired and which is part of the Fast Atlantic line agreement. Accordingly negotiations are being pushed forward in view of this notification.

Wild with fear, occasioned by fire that was burning in the flat beneath, Gertrude Shaperlo jumped to the street from her apartments in the third story at 48 Wall street, New York. Samuel Kaufmann was walking on the sidewalk at the time. Mrs. Shaperlo struck Kaufmann and he was thrown to the pavement. His left leg was broken. The woman sustained a fracture of the left arm.

The last issue of the Hamilton Templar contains the valedictory of Mr. W. W. Buchanan, who retires from the editorship, and also from the position of general manager of the Order of Royal Templars. Mr. Buchanan, although retiring in an amiable disposition, complains that there is a species of moral laziness very prevalent among temperance people which stands in the way of the progress of the prohibition cause.

Typhoid fever in Carleton is on the increase. New cases are occurring every day, and there is quite a scare. The doctors say they have their hands full. The cause of the disease is being sought. At first it was thought to be the water, but now it has been ascertained that nearly all the victims are using milk from the same dealer and it is supposed to come from it. The Board of Health should make a rigid investigation.—Globe.

A London despatch says: The whole kingdom is excited by the epidemic of typhoid fever which is attracting so much attention to Maidstone, Kent. There have been 130 cases in that town and vicinity, and about fifty deaths have occurred. The epidemic is spreading at the rate of 120 cases daily, and the authorities are working night and day in their efforts to crush out the fever. The hospital accommodation is inadequate; temporary hospitals are being erected and the schools are being converted into sick wards.

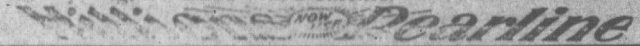
Thus far there have been a few less than one hundred cases and fifteen deaths from yellow fever at New Orleans. Mayor Flower says he proposes to exhaust every power at his command to establish peace, and he says that if it requires all of the forces of the city and state he is determined that the Beaugard school building shall be used as a temporary hospital. No effort or expense will be spared in bringing to justice the men who had fired the school building Thursday night. The mayor has the support in his course of well nigh the entire community.

## Which costs most,

a sick baby, or a package of Pearline? Without the Pearline, there's always the prospect of sickness, and perhaps worse, for your baby or for any other baby. It comes from nursing bottles that are imperfectly washed. This is a source of infant trouble



that can't be watched too closely. Pearline will set your mind at rest. Nothing washes them so thoroughly as Pearline. One of the largest makers of nursing bottles sends out circulars with his goods recommending Pearline for washing. He is wise, for milk in any form cannot adhere to anything, if washed with Pearline.



## The Best in Town.

Our new Fall and Winter Clothing. Fine long and comfortable Ulsters. Our price \$3.75. Overcoats in fine fabric, well made and trimmed, from \$6 to \$12. Send for particulars.

FRASER, FRASER & CO.

40 and 42 King Street,

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St. John, N. B.

# MAYPOLE SOAP.

MADE IN ENGLAND.

Dyes any Shade!

Will Not Wash out Nor Fade.

DOES NOT STAIN THE HANDS.

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Ask Your Grocer for it.

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