

# Messenger and Visitor.

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**Progressive Dawson.** A letter recently published by the Toronto Globe from its correspondent at Dawson City gives an interesting account of the progress which that far-famed mining town is making in adopting the more advanced methods of civilized life. The changes which have taken place during the summer are remarkable. The waterfront has been cleared of its "shacks," and big docks, wharves and zinc-covered warehouses have taken their places. Building activity is continuous, and several saw mills have been running day and night to meet the demand for lumber. Big stores with plate glass windows and metropolitan airs, two-storey office buildings, cottages in lieu of cabins, sidewalks, bridges, levelled roadways, brick chimneys, mortar in place of moss, coal stoves, and most recently street names and numbering—all these have come, and are pushing the old conditions of 1898 very far back. The first brick building, a warehouse, is in course of erection. The bricks are of native manufacture and cost \$100 per thousand. There are coal lands in the vicinity of Dawson, and coal at \$30 per ton will to some extent be used as fuel instead of wood at \$18 per cord. The style of residence is changing too. The frame cottage is to some extent taking the place of the log cabin. But the Globe writer thinks the log cabin more picturesque as well as more comfortable. Changes are seen within doors as well as without. Cabin decorations are becoming a fine art in Dawson since so many wives and children have arrived. The reign of homes is fairly inaugurated, for two or three hundred wives have come in during the summer months. Healthy children are seen playing in the streets, and the first school in the Yukon will shortly be established at Dawson. With the exception of some cases of typhoid fever, which, however, are less numerous and less severe than last year, the health of the community is good. By the construction of roads the facilities of communication between Dawson and other points has been materially improved.

**Agriculture in the Klondike.** The conception of the Klondike country as a region of almost perpetual frost, situated altogether outside the agricultural zone, will need to be revised if we are to take at their face value the accounts given by the correspondent quoted in the preceding paragraph of experiments made during the past summer with a view to testing the capabilities of the soil and climate of the country. The experimenter, Mr. Acklin, selected a hillside about three miles up the Klondike for his experiment; he cleared the ground, built the most artistic cabin in the Klondike, planted grain, vegetables and flowers, and has established an altogether delightful place—a real homestead in the Yukon. It was a revelation even to those who know and laud the country and climate to see what possibilities of cultivation lie in the warm surface ground of this frozen north. Mr. Acklin reports very gratifying success in his attempt to grow the vegetables and flowering annuals usually grown in the gardens of the Maritime Provinces. His experiment included radishes, lettuce, spinach, mustard, carrots, turnips, peas, beans, onions, beets, rhubarb, etc., all of which, it is stated, have done well. Experiments were made also with the growing of oats, barley and wheat. Mr. Acklin reports that the result of these experiments was very favorable and is quoted as saying: "I see no reason why grain, including winter wheat, should not be extensively and successfully grown here, as from my observations the climate is as suitable here as at any place in the

northwest or the northern States of the United States. From my experience of the last two years I see no reason why this country should not be able to produce its own vegetables. As for flowers, the success I have had proves that all hardy annuals will do well, and the coming year I intend planting several hundred hybrid roses, and also summer flowering bulbs, and a much larger variety of other hardy and half-hardy annuals, and also some of the hardy perennial varieties."

**Li Hung Chang** The Peking correspondent of the New York Tribune sends that on the journal a report of a conversation which occurred between Li Hung Chang and an American citizen, Dr. L. L. Seaman, of New York City. It appears that Dr. Seaman had met the famous Chinaman during the latter's western tour, and being lately in Peking had received from the great man an invitation to call upon him. Very naturally the conversation gravitated to the Philippine question, and being asked by Dr. Seaman what he thought of the American occupation of Manila, Li Hung Chang showed no reluctance to express an opinion. "It is a big mistake," he said, and intimated that the counsels by which the foreign relations of the American Republic were determined in the days of President Grant were far wiser and safer than those of the present day. He considered that the purchase of the Philippines for \$20,000,000 was a foolish bargain, and asked—Why did not the Americans abandon them at once? "And leave them to be the prey of Germany or Japan or some other nation?" asked Dr. Seaman. "Certainly," replied Li, "what happens to them is no concern of yours, if, as you say, you are not bent on deriving pecuniary advantage from their possession." But, if the American people were not prepared for that nor yet for buying off Aguinaldo, the Filipino leader, then, the sage Chinaman considered, the best plan was to sell out the Philippines to Japan, who would doubtless be glad to buy, could subdue them more cheaply than the Americans could, "and doubtless govern them just as well afterwards," so that the American conscience would be easy on that score. When asked as to the possibility of the American Government raising one or more regiments in China to assist in the conquest of the Philippines, Li Hung Chang replied that, provided the men were enlisted in Manila and well paid, his Government could have no objection. He considered too, that it would be of advantage to China to have a number of soldiers instructed in the discipline of modern warfare, and expressed the belief that the men from the Chinese Province of Fukien would make good soldiers.

**The War.** The intelligence from the seat of war in South Africa during the past week has been of a kind to cultivate the virtue of patience and that determination to carry an undertaking through in the face of difficulties, which is a recognized characteristic of Britons. No one who had any correct knowledge of the real conditions could have supposed that the conquest of the Boers in the Transvaal and the Orange Free State could be accomplished by Great Britain without a struggle which would make serious demands upon her military resources. The successes—somewhat overstated in the first despatches—gained by the British troops over the Boers at Glencoe and Elandslaagte produced undue elation on the part of the British people and their sympathizers and induced in many minds the opinion that the strength and powers of the Boers had been overrated. But succeeding events quickly corrected this mistake and the despatches from day to day have made more and more plain how formidable are the military forces now arrayed against the sovereignty of Britain in South Africa. The first report received of General White's engagement with the Boers in the vicinity of Ladysmith on Monday of last week indicated that, though indecisive, the advantage had rested with the British and that General

White's position had been strengthened rather than weakened as a result of the engagement. But this conclusion was seriously modified by the news which soon followed that two British regiments, the Dublin Fusiliers and the Gloucestershires, constituting an advance column on the British left, having become entirely separated from the main division among the hills, and the mule train conveying their artillery and ammunition stampeded, were thus taken at a great disadvantage by a superior force of the enemy, and, after hard fighting and severe loss, were forced to surrender. This was heavy news for Britain, and all the more so because it gave occasion for her enemies to clap their hands. The loss was a severe blow to General White, threatened as he was by the Boer forces, whose aim was evidently to hem him in on all sides and cut off communication by rail with Durban on the Coast, and, if possible, crush the British army before reinforcements can be received. Whether or not the enemy has succeeded in destroying the railway connection is not certain at this writing. But telegraphic communication with Ladysmith has been interrupted and for several days past the news as to the situation there has been of a very meagre character. There has been in England much criticism of General White's generalship in consequence of the loss of the two regiments in Monday's battle, but the more prudent, and military authorities especially, consider it wise to wait for fuller information before passing judgment. General White, in his despatches, has gallantly assumed all responsibility for the disaster, but though it seems certain that some one blundered, it is quite possible that the fault does not lie at the door of General White.

It is now known that the town of Colenso, to the south of Ladysmith and on the line of railway between that point and Durban, has been captured by the Boers, and the investment of Ladysmith is therefore complete. No further relief can reach General White except by a force sufficient to overcome the Boer forces established at Colenso and at other points to the south of the beleaguered town. The great importance of Colenso as a position lies in the fact that it commands the railway bridge over the Tugela river, which at this season of the year is a torrent-like flood a hundred yards wide. The Boers can destroy the bridge and thus make the relief of General White at Ladysmith a much more difficult matter. The Boers are no doubt putting forth their best endeavors to secure the destruction or capitulation of General White's army. But provided the latter is sufficiently supplied with provisions and ammunition there appears to be good reason to hope that he will be able to hold his own against the enemy for some time. Reports have indeed been rife in European Capitals for some days past of the capitulation of General White, but no credit is given to these rumors at the British War Office. The last intelligence received from Ladysmith before the cutting of the telegraph lines on Thursday indicated that the British were more than holding their own in an artillery battle then in progress, and, by a pigeon despatch, it is learned that on Friday considerable loss was inflicted on the Boers by the destruction of one of their camps in the vicinity by a well-planned attack of the British.

The latest war news at hand as we go to press, confirms the truth of what is given above as to the general situation. General Sir Redvers Buller has been now for more than a week in Cape Colony, and is no doubt laying plans and vigorously preparing for his campaign. Comparatively few of his forces, however, are yet arrived, and two or three weeks at least must elapse before he can take the field at the head of an effective army, though it seems probable that at an early date a sufficient force may be sent to Natal to check the Boers in their advance upon Pietermaritzburg, the capital, and Durban the principal seaport of the colony. General White is bravely and successfully holding his ground at Ladysmith, but the whole situation in Natal is of course one which causes the gravest anxiety. So far as is known Kimberly and Mafeking are still holding out. What the plans of Sir Redvers Buller are he wisely refrains from telling the world. Some steps taken by him puzzle the military experts, and whether he means to go to the relief of General White in Natal or to march northward against the Boers through the Free State to the Transvaal when in position to do so, can only be conjectured.

### The Curse Upon Covetousness.

Ye are cursed with a curse, Mal. 3:9. And he gave them their request, but sent leanness to their souls, Psalm 106:15.

Disobedience to any of God's moral laws must always of necessity be followed by the punishment threatened. The two moral laws, the Sabbath and the paying to God of his tithes, are probably as old as the Garden of Eden, and through every age to the present time the disregard of either of them brought down the curse of God upon the individual, while obedience thereto as surely brought temporal and spiritual prosperity. Christian teachers of late generations are sound on the Sabbath question, but have, I think, misunderstood the intention, scope and application of the doctrine of the tenth, treating it as though it was a part of the ceremonial law that was done away in Christ. I have not yet heard of any one of them furnishing a vestige of proof for the assumption. We stand firmly upon the ground that the paying to God of his tenth is a moral law, binding upon every member of the human race through all time, and that the curse of God, as stated in Mal. 3:9, is in operation even now. This curse may not always be apparent in lack of temporal prosperity, but it is apparent in a thousand-fold worse form, viz., in leanness of soul.

My purpose in this article is to point out as best I may some of the indications of the existence of the curse among us as a denomination. My task is an exceedingly difficult one for the simple reason that as a people we have been always under the curse, having always in a large measure robbed God of his tithes. Then there is no association of churches in modern times whose every member pays the tenth, from which we can get a statement of results for comparison. For good reasons we cannot very successfully find data for comparison of the progress of Christianity in this age with that of the first three centuries, when tithing was universal, though the general conclusion is plain that the early churches had an amazing power with God and men which the churches do not now possess. We have two distinct rays of light on the modern horizon to bear witness to the blessedness of paying to God of his tenth. First, the testimony of tens of thousands of individuals who have escaped from under the curse of robbing God into the light and liberty of honestly living in partnership with Jesus in their business and giving him his tenth. Second, we have as an object lesson the one pastor, Rev. Russell Conwell, of Philadelphia, who dared to build up a church by constantly insisting that every member should give up robbing God of his tenth. Probably it would be quite true to say that his success is manifold greater than the average of our best pastors. I must believe that we are under the curse of God simply because I would honor God by believing his Word.

We shall assume, what is almost self-evident, that covetousness, worldliness and selfishness are the parents of the chief of the ills from which individual Christians suffer. And what afflicts individuals afflicts the church as a whole. Cruden defines covetousness as, "an immoderate desire after earthly things." Covetousness, called idolatry in Col. 3:5, because the covetous man places that love, delight and confidence in riches which are due to God alone. It is worthy of note just here that people in all conditions, as to worldly possessions, may have the spirit of covetousness, with its accompanying ills, just as truly as the very wealthy. God's remedy for covetousness is the paying to him of his tenth. And since no one is likely to pay to God his tenth without a complete surrender to Christ of body, soul, life and business, therefore God's remedy strikes at the root of all the troubles that afflict our churches and nullify the pastors' efforts. What the Lord Christ and the pastor desires most of all is a spiritual church. Spirituality is an impossibility where covetousness and worldliness have possession. What means it when we are told that only a small percentage of the families in connection with our churches maintain family worship. Does it mean that only this small percentage of our membership have effective spiritual life to pray for and hold up the hands of the pastor, or sustain the Sabbath School and prayer meetings? Does it mean that a great majority of the members of the church, being covetous and worldly are really idolaters in God's sight, Col. 3:5, and that while they continue to place their love, delight and confidence in their worldly interests, whether small or great, any spirituality or enjoyment in family worship is an impossibility. Does it mean that this majority of the membership of our churches have simply a name to live and yet are dead. Does it mean that though Satan accomplished much during the dark ages, in slaying fifty million Baptists, yet this transcendent victory was when he stopped the Christians paying to God His tenth, and thus at one stroke taking away God's practical remedy for covetousness? Does it mean that this large portion of the membership of our churches, being bereft of the joy of God's salvation, which is the Christian's strength to fight sin, become an easy prey to Satan's wiles, in the matter of balls and dancing parties at first attending these gotten up by those who never knew our God; then, later, going from bad to worse,

give balls themselves to make returns? Does it mean that these members in a state of unrest and unhappiness seek to fill the aching void by attending theatres and card parties to their own injury and to sorrow of the church which is responsible for their acts? What does it mean when a man in the position of D. L. Moody announces his conviction, "That there is of late years a sensible withdrawal of the Holy Spirit's power from the churches, inasmuch as it was evident that though many churches put forth great efforts in special services, yet the results in souls saved were small?" From this testimony, and much other of like character, we see that Satan has control from the Atlantic to the Pacific through his patent process of cooling off or freezing up Christians by his chemicals of worldliness and covetousness. Say, brothers and sisters, perhaps we all have known that we are cursed on account of our robbing God of his tenth, but does it not now seem plainer to you? We say that the Holy Spirit has withdrawn. Would it not be more accurate to say that by our love, delight and confidence in worldly goods and gains, which is the worship of these things, we have driven the Holy Spirit away from our homes, families and churches. "If any man love the world the love of the Father is not in him." No Holy Spirit's power is there in such a heart. Who can estimate the infinite magnitude of the curse that we have brought upon ourselves by robbing God of his tenth? Who can appreciate the sorrow and pain of the Saviour over his own chosen, Jew and Gentile, the Baptists, that they should be found worshipping worldly treasure, real estate, fine houses, costly equipage and fine clothing and other creature comforts? Shall he say, will he say, must he say as of old, "Ephraim is joined to his idols, let him alone." DIMOCK ARCHIBALD.

### The Savaras.\*

BY W. V. HIGGINS.

In Southern India, the Savaras occupy an important place among the hill tribes. It is said that there are sixty-four different tribes of hill people in the Madras Presidency, with a total population of 1,273,947. More than one-seventh of these are Savaras, and only one other tribe (the Khonds) have a greater population. The Savaras number 182,285, and are found chiefly in the Ganjam district, upon the hills to the north of Parlakimedi. Originally they belonged to one community but have since become divided and subdivided in various classes, which might be called castes. However, we may divide them for our present purpose into two classes, viz., hill Savaras and Kampu Savaras (who live upon the plains at the foot of the hills). The latter have been much more affected by contact with the Hindus. The hill Savaras still live in very primitive style, and love to roam over the hills picking up a very precarious livelihood. They raise some grains, keep a few cattle, and gather firewood for sale upon the plains; but a good deal of food in the shape of nuts, berries, etc., is picked up in the jungles. The Kampu Savaras, on the other hand, have become more civilized. They have imbibed a good many Hindu ideas, live better and dress better. They live by farming chiefly and consider it quite beneath them to cut wood and carry it to market. If they use their mother tongue it is in a corrupt form and with a good many admixtures of Telugu or Oriya; but they speak the languages of the plains probably more than they do their own.

The Savaras in their native mountains have a nationality, history, religion, system of law and landed property. They used to live independently, giving taxes to no Government. Frequently they made raids upon the plains below and carried off whatever they could. About half a century ago one of the ancestors of the present Parlakimedi Rajah led an expedition against them and appointed men called Bisais here and there to guard the passes and reduce the Savaras to subjection. Since that time the British Government has extended its territory into these hills and draws a revenue from the people. Formerly there were groups of Savara villages under a powerful chief. Even at present there are groups of families closely united and under the government of two chiefs, the Gomang (great man) and Boya. Together they discharge the duties of a magistrate, and the Boya is also high priest. These offices are hereditary and fall to the eldest son. The Boya must be intimately acquainted with the customs and ceremonies to be observed at funerals, marriages, feasts, etc. On all such occasions his presence is indispensable. All cases of dispute, transfer of lands, sale of liquor trees, divorce, etc., are settled in the Council of the Elders under the leadership of the Gomang and Boya. Until forty years ago even cases of murder were tried by these chiefs and they were the sole arbitrators in every transaction among the villages. These chiefs receive no fees and make their living from the soil or forests as others do. But the British Government and the Bisais give distinction to them by presenting occasional gifts. They are

\*NOTE.—Pronounce as a u in tub. There is no special accent. In common speech the word is wrongly pronounced Soura.

exempt from personal service which other Savaras are required to render. But the jurisdiction of these Savara chiefs has been largely curtailed by the Government.

It is interesting to note the methods which these chiefs adopted for the punishment of offences. Capital punishment was administered to those who burned villages thus endangering the lives of the community. Many kinds of fines were imposed for different minor offences. These consisted chiefly in liquor and cattle. The life of a woman was considered as worth more than that of a man. In this respect we may consider the Savaras as more civilized than their Hindu neighbors. Hence the fine for the murder of a woman was eight buffaloes, but only seven for a man.

A thief might be shot dead if caught in the act. In cases of adultery it was always the man, not the woman, who was punished. In case of a quarrel the contending parties were required to unite in some religious ceremony and in the offering of a sacrifice. After the appointed fine has been paid and the sacrifice offered, to continue the quarrel would be offensive to the unseen spirits and departed ancestors.

A Savara village, consisting of a row or two of well thatched houses, is often changed (and sometimes upon a slight pretext) to another site. For example if a tiger enters a village and carries off a child, if a case of small-pox occurs, or if some of the cattle die, the village is likely to be deserted and another built in a better place.

Among the Savaras infant marriage is the rule. The girls seldom live unmarried until they reach maturity. There seems to have been no punishment for immoral ty committed previous to marriage. A man may marry as many wives as he can support; but polyandry does not seem to be practiced. At the father's death the property is divided equally among all the sons of the various wives. In taking to himself so many wives the Savara seems to think that women, like beasts of burden, are useful and valuable property. They can work for him and their children will also in turn be a help to him in his work. His property consists in wives, children and cattle. A wife who does not like her present husband may induce another man whom she likes better to buy her from her husband. In such a case the price to be paid is a buffalo or a pig and some liquor. This prerogative of hers often acts healthfully upon the tyrannical husband, and makes her position more tolerable than that of Hindu women.

When a boy's parents want a wife for him they consult with their relations and then send to the girl's parents some outside parties who make known their request. Soon after they come to the girl's home with liquor. Should they find the door closed it is understood that marriage with their boy is not agreeable. But if consent is obtained the contract is solemnized by all members of the two families drinking liquor together. After drinking the liquor turmeric paste is smeared over certain parts of the body. This smearing is confined to the girl's relations, and is put on by the boy's relatives. Several visits are made, in which music, dancing, singing, liquor drinking, etc., are participated in. Then comes the final marriage ceremony, when various gifts in clothes, brass jewelry, etc., have to be made. One pot of liquor is reserved and after being decorated is worshipped. This is performed by the priest who prays to dead ancestors and unseen spirits generally. He asks for prosperity upon the newly married couple. The sacred liquor is sprinkled over the feet and shoulders of the Elders. Then the girl is asked if she will have the man. She replies: "Have we not drunk the liquor? Are we not Savaras? Why should I not marry him?" Then a festival is proclaimed and all the villages take part, each household giving a present to the bride and groom. After the wedding she is sent as soon as possible to her husband's house and she is supposed to bring enough gifts from her relatives to make up for all the gifts which her husband's relatives had given.

Widows may remarry and they often marry the deceased husband's younger brother who inherits his brother's property if he died without children. If a widow marries a stranger she must leave behind her own and her husband's property. Her new husband must also pay a fine (a buffalo or a pig and some liquor) to the former husband's younger brother. This fine is distributed by the priest among all the villagers. If any one marries a widow he must offer a sacrifice consisting of a pig and some liquor. This is offered to the spirit of the dead husband, and the priest thereby propitiates him so that he will not trouble the widow and her new husband. The husband is at liberty to send off any of his wives if they are extravagant, illtreat the children, quarrel with the other wives, etc.

The Savaras believe that departed spirits hover around and often do much injury to those who displease them. Hence they must often be propitiated and generally they like to be propitiated with liquor, of which they are very fond. In every Savara house there will be found a pot or two daubed with turmeric and covered with a flat plate. These pots are sacred as they are the abode of departed spirits. One of these pots is generally kept in the corner of the room and another is suspended from the roof by a string, down which the spirit is supposed to de-

scend as it enters the pot. The Savara knows nothing of good spirit, but is taught to dread evil ones. All disease is caused by evil spirits, and hence instead of medicine, offerings to the spirits are beneficial.

The dead Savara is burned with his head to the West. At the funeral there is much drum beating, dancing and drinking. The ashes are gathered together and put into a pit on which a stone is placed; and turmeric paste is smeared upon the stone. Liquor and oil are also poured over the stone and often rice, liquor, etc., are left for the spirit to feed upon.

For the temporal and spiritual welfare of this host of our fellow creatures little of nothing is being done. But the return for what little labor has been expended upon them is sufficient to indicate the importance of doing vastly more for them. My friend Mr. G. V. Ramaswurti, Assistant Principal of the Rajah's High School in Parlakemidi, a Brahman, has taken a most commendable interest in the Savaras. For some years he has been learning all he could about the tribe, and I am indebted to him chiefly for my knowledge of them. He has picked up their language and has made a dictionary and grammar which are in manuscript form. Recently he urged the Government to do something more for the education and civilization of the Savaras. At present the schools to which these people are admitted are of such a nature that the Savaras have not attended them at all. Mr. Ramaswurti recommends separate schools for them conducted upon a very simple basis. It is a matter of regret that the Government did not take up Mr. Ramaswurti's suggestions. It was objected that in their semi-barbarous state the Savaras are contented and that they should not be disturbed. Certainly this hill tribe should have a missionary. The Baptist missionaries of the Maritime Provinces of Canada are working among the Telugus right up to these hills, and they have been hoping some time or other to have a missionary for the Savaras. That hope does not seem likely to be realized very soon. However, the missionaries at Parlakemidi and Chicacole have in their employ two Savara evangelists who are doing a little for their own tribes. A family of Kampu Savaras living at the foot of the hills near Tekkall, came under the influence of a man called Gurahuti, a leper belonging to the mission. He taught them the way of life and one after another became Christians until eight or more have confessed Christ. One of these preachers is living in Parlakemidi, and I can speak most highly of his godly life. Every Saturday when several scores of hill Savaras come to market, I have this preacher meet them and do all he can by public address and private conversation to enlighten their dark, superstitious minds. Occasionally Mr. Archibald's Savara helper joins mine in a short tour over the hills. Enough has been gathered out from these interesting aborigines to form the nucleus of a church. Oh that some missionary might have it laid upon his heart to lead this handful forward to the evangelization of the tribe! Just in the very centre of the work is a Sanitarian hill (Derdangar) which is 4,500 feet high. Several of our missionaries have spent most delightful vacations up there during the hot season. Here is a harvest field. May the Lord of the harvest send forth the laborers to gather in the grains.—Baptist Missionary Review.

What is the Mystery of the New Birth?

E. W. JOHNSON.

The spread of Plymouth Brethren ideas has made it necessary for other Christians to consider what they mean by their ordinary and familiar phrases. The Plymouth Brethren ideas have been spread by their commentaries, and through some of the evangelists who have to an almost startling extent accepted these ideas. It is really necessary to think what we mean by our familiar terms, because it is by giving a seemingly innocent, but really harmful, meaning to these terms that the peculiar notions of the Brethren have obtained so ready an acceptance. The harm so done is not merely to soundness of faith, but illustrates the practical importance of a sound faith. The Plymouth notions are in large part about the Holy Spirit. Because the work of the Holy Spirit is mysterious, wrong ideas are the more likely to arise, the harder to correct; and because the relation to us of the Spirit is of boundless importance, error with regard to it is of grave practical moment. For example, some of the Brethren, taking the promise to lead the disciples into all the truth as applicable not to the several apostles alone, nor only to the church as a whole, but to every Christian, regard themselves each and all as infallible interpreters of the Bible, with the result of exhibiting an arrogance and a contentiousness which might have been expected from so many little popes, no one of which is held under any restraints of conclave or due formality in utterance. This divisive tendency not only among ourselves, but in the churches and mission fields which they penetrate is greatly aggravated by another notion of theirs, the so-called "presidency of the Spirit," the doctrine that the church should not have ordained ministers, but is to be presided over by the Holy Spirit.

The evil of their errors culminates in their singular and most mischievous notion about regeneration. I do

not ascribe this or any other notion to them all, for nowhere is more variety of opinion to be looked for than among the Brethren; but it is a characteristic notion. Accepting without any qualification John's statement, they hold that the regenerate man, being born of God, does not and cannot sin. Accepting Paul's saying literally, "It is no more I, but sin that dwelleth in me," they hold that the man newly born of God is the real person, and that the sins committed apparently by that person are committed only by the "old man," who still abides until destroyed at death or at the Lord's coming, but who is no longer the self. This notion that a regenerate man is an absolutely new substance which did not exist before regeneration, "a new creation," as Paul has it, and that personality is transferred from the old and irredeemably corrupt soul, which still exists, to this newly created entity, is not only an almost inconceivable absurdity from the point of view of study of the human mind, but what is worse, involves that very error of denying that the self commits sins which John's first epistle denounced in terms so strong. "If we say that we have no sin we deceive ourselves and the truth is not in us." It has been said by enemies of our faith that the doctrine of free forgiveness for Christ's sake, of justification by faith, encourages believers to practice sin by assuring them that they are safe, whatever they do; but how much more pernicious the notion that they do not actually sin, whatever they do?

As to all these ideas the first thing to be said, and the hardest to get due recognition for, is that in all languages all the terms which refer to the soul or its operations are figurative. They are all derived from the names or the acts of physical things. This being the case it is impossible for the Bible to describe the operations of the Holy Spirit in any but figurative terms, and no error could be more radical and pervasive than so far to overlook this fact as not to be incessantly on guard against taking the Scripture's account of the matter literally. From the nature of the case, I say, it is impossible that a literal understanding of the Scripture's account can be correct. To imagine for a moment that it can be correct is to overlook the impossibility of stating spiritual facts in any but figurative terms. To this necessity arising from the nature of language must be added the marked tendency of the Hebrews to use the figure of speech which we call hyperbole. It is the figure which states more than one means. It is used continually in both Testaments, and by our Lord as freely as by Paul and John, with both of whom it is a marked characteristic. An example from the great Teacher and from the great Apostle will not only illustrate the fact that hyperbole is employed, but will illustrate also its immense, even indispensable, value. When Jesus said, "Resist not evil," he used language which it would be horrible to take literally. If taken literally, not only would a man have to accept the spoiling of his goods, but the theft of his children and the rape of his wife and daughters. Indeed, Christian women would be forbidden to resist the extremest outrage to themselves. I do not stop to explain what our Lord meant; but it is clear that he spoke in hyperbole. And so did Paul when he said, "I have been crucified with Christ, and I no longer live, but Christ liveth in me." Literally understood the regeneration of Paul was the annihilation of his soul, and the incarnation of Jesus in his body. If the literal interpretation is intolerable and frightfully irreverent in either case, the figure is none the less important. Let any one try to put in set terms just what Jesus meant to teach with regard to acceptance of injuries, and how feeble the statement. As Dr. Broadus well said in his "Jesus of Nazareth," whatever the difficulties of interpreting such sayings of our Lord, these sayings can never be forgotten. Or let the attempt be made to phrase exactly Paul's meaning in the passage quoted, and the result will be a recognition not only of the repulsive formality of any statement in any degree accurate, but, what is more, the impossibility of any accurate statement. We do not know, presumably Paul did not know, exactly how Christ is related to "the life which we now live in the flesh by the faith of the Son of God."

Now the New Testament does not afford a more striking instance of figurative language than in its account of what we ordinarily call "the new birth." In so calling it we have but selected one of the figures, and have used it so steadily that we have forgotten its essentially figurative character. To speak summarily, John calls the change a begetting; Jesus, John, James, and Peter, call it a new birth; John and Paul designate it as a passing from death to life, a resurrection; Paul, however, once speaks of it as a painful dying, but his ordinary term for it is a creation or re-creation; both Paul and our Lord speaking of it as an emancipation; and in the well loved invitation to come to him the Teacher refers to it as an enlightenment; while to James in one instance it is but an engrafting of the word. Only a moment's reflection is required to make plain that it cannot literally be any two of these. It cannot be both a begetting and a birth, a dying and a resurrection, a creation and an emancipation, an engrafting and an illumination. But it must be a change of prodigious importance which can be hinted at only by the ineffectual struggle of these bold figures.

And no reason can be found for taking one of them, as literally descriptive and rejecting all the rest.

What then is this mysterious change? This may be inferred in part from the known need of the change. The need was so obvious that when Nicodemus stumbled at our Saviour's term for it, Jesus reproached Nicodemus for not seeing in earthly experience the necessity for the change. What then is that "earthly thing," the need for regeneration? It is the existence of a born proclivity of every man to sin. We sometimes call it natural depravity. And this is the evil fruit of the fall. Had man never fallen, he would need no regeneration. Its need is precisely to undo the mischief which the fall did, and what at bottom is that mischief except the fact that man's self-will rejects God's holy will? We all find that when the issue is drawn we do not love God supremely, and without supreme love to God we violate the whole law in the essence of violation.

Regeneration then, is such a change as makes it natural to love God supremely. The change of our love is our inward conversion; while the regeneration is the Holy Spirit's operation whereby the conversion of our love becomes possible. The aim is moral in the large and adequate sense of the term "moral." It is not reformation, but a provision for radical obedience in the very springs of action. It may be called spiritual, but not at all to the exclusion of the term moral in the sense here given to it. Morality, or duty, includes the obligation to love God supremely. The moral includes the spiritual, precisely as the spiritual enforces the moral. In other words, we ought to love God with all our hearts, and to love God with all our hearts will alone secure the performance of all duty.

If any one then says the change is vital, he must mean that it is either the addition of a principle of life, a spiritual substance, which did not exist in the soul before regeneration, or he must mean only that the change is fundamental, taking hold of the springs of living. This latter meaning is valid. The former would indicate that regeneration is a change in the quantity of the soul, not in its quality. No one can give any sufficient reason for this opinion unless he proves that one of the Bible names must be taken literally to the exclusion of the others, or unless he can show that some part of the substance of the soul perished at the fall and is replaced by the new birth. For the latter notion there is not a word in Scripture, nor any evidence of any sort.

There is one fancy on this subject which is peculiarly presumptuous, even profane and sacrilegious. I refer to the fancy that Christ Himself becomes literally our life. This phrase should mean only that in some mysterious way Christ is related to the support of the new life, as confessedly he is to the conservation of all things, including our physical life—a meaning entirely appropriate and Scriptural, not to say sane; or else it is held to mean that Christ has become part of the substance of our souls. This would be making us little God-men. No opinion could be more shocking and irreverent. We are his brethren, we are not himself. He was incarnated once for all; he does not become incarnated with every regeneration. He is the all Holy One; he cannot be a part of the substance of us sinners.

What, then, is the mystery of regeneration? It is that we do not know by so much as the smallest approximation to knowledge what sort of change is wrought in the soul by the Holy Spirit when it turns the prevailing affection toward God; and we do not know, nor, according to Christ, cannot know, how the Holy Spirit works this mysterious change. What do we know about regeneration? That it is a radical change in the moral nature, including all duty under this term "moral." The disposition to insist upon this or that theory of the nature of the change really transfers the emphasis from the moral and spiritual importance of the change, from its real and only object, to a metaphysical speculation, where metaphysical knowledge is impossible, and where every futile attempt at it is dangerous.—Commonwealth.

"The Foreshadowings of the Christ"

is the subject of a course of Bible study, which has been issued by the Institute of Sacred Literature of Chicago. It is a nine months' course and each student is furnished with as many sheets, outlining the course for each month. On these sheets the passages to be studied day by day are cited, with directions and suggestions helpful to the student in his work. A question sheet also is furnished each month, by which the student's knowledge of the ground gone over is tested. So far as we have been able to examine the Course outline, it seems to be of a very excellent character. It has the advantage of being in line with the work now being pursued in the S. L. Course of the B. Y. P. U., though it has not been prepared with any view to making it a substitute for that course.

The work, it is said, requires not more than fifteen minutes a day, covers history and prophecy contemporaneously, and gives an inductive study of the biblical material alone. No reference books are required. To ministers who will distribute a certain number of announcements among their people, the Institute is making temporarily an offer of the material of the Course free of charge. This is a good opportunity for our pastors to acquaint themselves with this course, and also with the wide scope of the American Institute, with the work of which some of the leading teachers of our denomination are identified.

## Messenger and Visitor

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### Giving the Tenth.

It sometimes happens that earnest people defeat in part their own good intentions by claiming for some reform which they advocate a sanction which does not legitimately belong to it. This, as it appears to us, is what our esteemed correspondent, Mr. Dimock Archibald, does in his article which appears on another page, entitled, "The Curse upon Covetousness." That covetousness on the part of any individual Christian or Christian community involves a curse—or at least a withholding of divine blessing, is surely undeniable. Its presence in the Christian life is a baleful thing, blighting and dwarfing the spiritual faculties, arresting the work of grace in the soul and sadly hindering all Christian activities. Doubtless our correspondent is right in believing that the Christian world today—and our own denomination not less than others—is suffering great loss of spiritual life and power from this cause, and it were well if his earnest warning against this insinuating and paralyzing sin were heard and heeded.

In the injunctions of the Old Testament respecting tithes, we have an argument which may be legitimately used to commend the duty of Christian beneficence. Under the Jewish system tithes were to be given for the support of the ministers of religion, for the promotion of brotherly fellowship and as an expression of benevolence toward the widow, the fatherless and the stranger. And certainly, with his broader horizon in the realm of grace, the Christian should be able to recognize profounder reasons for gratitude and more powerful appeals to the spirit of benevolence than was possible to the Jew. From Old Testament example and precept, therefore, as well as from the spirit and letter of the New Testament, the principle and the practice of Christian liberality find the strongest support. It is a good thing, we believe, that Christians generally should aim to contribute at least one tenth of their income to religious and benevolent objects. It is well that in all legitimate and brotherly ways they should be encouraged and instructed to do so. For thousands of Christians in our own denomination, living now far beneath their obligations and their privileges in this matter, the giving of a tenth would mean for themselves a great enlargement of spiritual life and a corresponding forward movement in the work of the Kingdom. We are far from finding fault therefore with anyone who by practice and precept would encourage his brethren to contribute a tenth of their income to religious and benevolent work.

But when one makes the giving of a tenth a matter of necessity rather than of freewill, when it is presented as a law enjoined, under the sanction of a divine curse, upon all Christians and under all circumstances, then we must think that he is failing to recognize an essential distinction between the law and the gospel and is in some danger of forgetting what manner of spirit he is of. We do not know to what source our correspondent is indebted for the statement that tithing was universal during the first three Christian centuries, but while by precept, and still more by the whole spirit of its teaching, the New Testament prompts and encourages the largest exercise of liberality, the apostles never enjoin the giving of tithes as a duty specially binding upon Christians. And that this should be so is entirely in harmony with the spirit of the gospel. For Christian service is not a matter of law but of life and liberty inspired by the spirit of Christ and expressive of the love and gratitude begotten of Christ in the soul. If a Christian feels it to be his duty to give a tenth, or a fifth, or a half, or any portion less or more, of his income, the New

Testament bids him do it cheerfully as unto the Lord, but it never tells him that he *must*, under any and all circumstances, give a tenth. In the course of his epistles the Apostle Paul gives many precepts general or particular to guide and encourage his brethren in their Christian life, but never tells them that the giving of tithes is binding upon them, though he does exhort to liberality and lays down the rule that, when a contribution is being made, each should give according as the Lord has prospered him.

However justly we may dread and deprecate the results of the sin of covetousness, and however greatly we may deplore the lack of a more generous and general spirit of liberality in our churches, we may be sure that against this, as against all evils, we shall contend most successfully upon New Testament grounds and in the spirit of the gospel. "God's remedy for covetousness is the paying to him his tenths," says our brother in the article alluded to above. But surely, looking at it in the light of the New Testament, God's remedy for covetousness, as for every other sin, is the gospel of his grace revealed in Him who was crucified for us. If the recognition of the redeeming love does not unseal the fountains of liberality in the soul, will they be opened at the command of a law and the threat of a curse? "No one is likely," we are told, "to pay to God his tenth without a complete surrender to Christ of body, soul, life and business." But the case of that most scrupulous tithing-prayer, the ancient Pharisee—to say nothing of more modern instances—indicates that exceptions to such a rule are far from impossible. As we understand the New Testament, that man is most truly and intelligently Christian who regards himself and all he has as belonging to Christ, and who faithfully seeks to make the most of himself and of all over which he has been made steward, in the service of his Lord. Whether or not, in each particular case, that involves the contribution of one-tenth of his income year by year to religious and benevolent work, it is not for us or for any one to say. If it is the duty of many to give a tenth, it is doubtless equally the duty of some to give a fifth or a half; and if some Christian feels that he has performed his duty in this respect when from a meagre income he has contributed one-twentieth, who has authority to judge the Lord's servant? One man, with a small family to care for, is in possession of an income which enables him, with little or no sacrifice, to contribute a tenth to religious or benevolent work; another man, with no larger income and with a large family of children to support and educate, finds that it means real sacrifice to contribute a twentieth of his earnings. Is the latter, giving a twentieth, less acceptable to God or less serviceable in the church than the former, giving a tenth? In our view of the matter the Christian who, while using the means entrusted to him to feed, clothe and faithfully educate the children God has given him, is as truly applying it to the service of his Lord as if he gave it to feed and educate the children of others or put it into the mission treasury.

### The Scott Act in Westmorland.

The anti-temperance party in Westmorland County has succeeded in its purpose to have an election held on the Scott Act with the hope of securing its repeal, and the vote is to take place on the 28th inst. There can be no doubt, we suppose, that the influence of the Scott Act in Westmorland has been to discourage the liquor traffic and to promote the temperance cause in the county. The fact that the liquor men are so anxious to have it repealed is sufficiently significant. We hope that their present intention may be defeated and that Westmorland will sustain its good reputation as a county in which, so far as practicable under present conditions, prohibition of the evil traffic is enforced. But if the fight is to result in the Act being sustained, the temperance people of Westmorland will need to put forth their best efforts. It is true that in the plebiscite the county gave a majority of 7,813 in favor of prohibition, but it would be most unwise to conclude that that fact necessarily insures victory for the temperance cause in the approaching contest. It is well to remember in this connection what has occurred in Brome County, Quebec, where, in spite of a majority of 900 having

been given for prohibition in the plebiscite vote, the Scott Act was repealed a year later by a still larger majority. It will be a matter of concern to the liquor party all over Canada to secure the repeal of the Scott Act in Westmorland, and it may be expected that all the arguments and influences which the enemies of temperance can command will be brought to bear on this contest. If, therefore, the temperance people of Westmorland believe, as we suppose they do, that it is for the interest of the cause to prevent the repeal of the Act, then we trust that they will make the most of the time that remains before the 28th in order that that day may mark a victory and not a defeat for the cause of temperance in Westmorland.

### Editorial Notes

—The Government of Canada has offered to the Imperial authorities to furnish another regiment for South Africa if needed. At present writing the Imperial Government has not intimated whether or not the offer is to be accepted, but despatches say that the knowledge that the offer has been made causes great satisfaction in London as a demonstration of Canada's enthusiastic loyalty and profound interest in the Empire.

—The Provincial Convention of the W. C. T. U. is at present in session in St. John. Mrs. D. McLeod is the presiding officer. The annual report of the Corresponding Secretary, Mrs. Atkinson, showed that the local societies had done much good work in the cause of temperance during the past year. The membership generally is on the increase and there is also an increase in enthusiasm and enterprise. Eleven Unions had been organized during the year, making a total of 46 in the province, with a membership of about 850. Among white-ribboned visitors at the Convention are Mrs. Rutherford and Mrs. Wiggins of Toronto, and Madame Barakat of Syria. The public addresses of the latter are an interesting feature of the Convention. Madame Barakat addressed a good audience at Mechanics Institute on Sunday afternoon. She has a good working command of the English language, and, though with a somewhat faulty accent, her speech is fluent and forcible, and her spirit earnest. Her address or sermon on Sunday was on Abraham, and her knowledge of Oriental character and customs enable her to throw some valuable side lights upon her subject. Madame Barakat is to deliver one or two other addresses during the progress of the Convention.

—The Secretary of State for the Colonies in his recent very able speech in the House of Commons, justifying the attitude of the British Government in the contention with the South African Republic, which has issued in the present war, makes mention of the great injustice practised by the Boers upon the native people as one of the things justifying the intervention of Great Britain. By the terms of the Convention with the Transvaal, Great Britain assumed the duty of protecting the natives from oppression. The British Government had not been wholly forgetful of this obligation, though Mr. Chamberlain appears to confess that it has not been made so prominent in the diplomatic correspondence as its importance justified, and no doubt it is the interests of the white man, rather than those of the black, which have been uppermost on both sides. There can be no doubt, however, that the treatment which the Boers have accorded to the natives of South Africa has been, from first to last, inhumanly unjust and cruel, and richly meriting punishment. It ought not in justice to be forgotten that the different attitude of the Boers and the British toward the native tribes has been and is still one highly influential reason of the friction and the conflict between them in South Africa. The Boers would have reduced the natives to most abject slavery. Only the strong arm of Britain has prevented it in the past, and the same is true today. An educated Basuto, Marshal Mazeke, a native of South Africa, contributes to the N. Y. Independent an article in which he shows the contempt and degradation—approaching absolute slavery—in which his people are held by the Boers of the Transvaal. "The Boers," Mr. Mazeke declares, "are a people who seem to know nothing of right and justice. . . . A dog in the Transvaal is treated better than a native. . . . The natives are not allowed to learn to read, and fines are exacted from any one who is found teaching them. The more educated the native be-

comes the more the Dutch hate him. . . . The Basutos are satisfied that their condition would be vastly improved under the English. . . . And I do not think they will ever be on the Dutch side so long as the Boers keep these abominable rules and practice such cruelties upon them."

—An article on our second page by Rev. W. V. Higgins, republished from the Baptist Review, gives a highly interesting account of the Savaras of the Madras Presidency, a people in whom our missionaries have come to feel a deep interest, and who appear to offer a most inviting and hopeful field for missionary work. All should read the article.

Rebuilding the Walls of Jerusalem.\*

"And it came to pass that, when Sanballat . . . heard that the repairing of the walls of Jerusalem went forward, . . . then they were very wroth" (v. 7). Be not dismayed if the advance of the good stimulates the angry enmity of the bad. Opposites clash. As Jesus won influence, the hate of Pharisee, Sadducee, Herodian, the more flamed. As St. Paul's spiritual and wide gospel got audience, the narrow spitefulness of the Judaizers grew and concentrated. Frequently the rage of the bad is high symptom of the progress of the good. Avoid conflict if you can, but, if conflict must come, gird your courage by the certainty that your right is so masterful as to compel conflict.

"To come and fight against Jerusalem, and to cause confusion therein" (v. 8). These are the perpetual tactics of evil—direct assault, "to fight against Jerusalem;" division and so weakening of the forces of the good, "to cause confusion therein." Temptation comes with direct soliciting; if that were all, it were not so dangerous. Temptation also injects into one's resolves against it specious reasons why, in this peculiar instance, it should be yielded to. Who has not had experience of this "confusion" within himself. Man-soul had never fallen if the traitors within had not wrought their guileful, confusing work. In your purpose of noble living beware of "confusion" within yourself.

"But we made our prayer unto our God, and set a watch against them day and night" (v. 7). Look up and look out,—the upward look of prayer, the outward look of watchfulness. Prayer is the seizure of God's strength; watchfulness is the using of the strength thus seized.

"And Judah said, . . . and our adversaries said, . . . when the Jews which dwelt by them came, they said" (vs. 10-12). And they all said discouragingly,—the adversaries out of enmity, Judah and the outlying Jews out of faintheartedness. Such east wind smote. It smites yet on high endeavor. Be you among the encouragers instead of the discouragers. On a tomb-stone in Mount Auburn there is this legend: "She was so pleasant." She must have been a minister of cheer. You are at a loss how to help your fellows? Surely this is at your hand,—that you cheer good causes. Down-in-the-mouth people are never helpful people.

"Therefore I set in the lowest parts of the space behind the wall, . . . the people after their families with their swords. . . . And I looked, and rose up, and said unto the nobles, . . . Remember the Lord" (vs. 13, 14). What example Nehemiah sets for us!—means skilfully marshaled, the people with their families, and well armed, set in the strategic places; a brave and cheerful carriage of himself, "I looked, and rose up," you may be sure there was no dimness in his eye nor cloud upon his brow; strong, trustful speech—"and said, . . . Remember the Lord." Do the wisest with the means at hand, wear dauntless front, speak heartening words, you shall thus be strong leader in the noble endeavor.

"That we returned all of us to the wall, every one unto his work" (v. 15). No wonder the wall now grew and was well defended. When each seizes his own work, the whole work gets on. How much nobler this than to despair and carp! And how much better each one felt, being now at his special duty! Doing your own particular work is great cure for the dumps.

"Half of my servants wrought in the work, and half of them held the spears. . . . They that builded the wall and they that bare burdens" (vs. 16, 17). In the carpenter's basket the gimlet was lamenting it was not saw or plane or hammer, but only a poking gimlet. But the other tools wisely set themselves to comforting the gimlet, declaring that, while the one might rip apart the wood, and the other might smooth it, and the other might smite it, it was the gimlet which alone could make unsplitting path for the joining screw. Piling the stones, and bearing burdens, and holding the spears, were all important in the circumstances. Welcome and recognize all good work. Do not proudly glorify what you do, and meanly despise what others do.

\*Illustrative Applications on Neh. 4:7-18. By Wayland Hoyt, D. D., in the Sunday School Times.

A Baptist Mission in New Mexico

C. W. WARD.

In the lovely, sun-bright valley of Espanola, in northern New Mexico, lies the quaint old village of Velarde, whose tale of years is almost equal that of historic Santa Fe. A silver stream dances down from the forest crowned hills, and widening, flows gently through the verdant meadows, orchards and corn fields on the right and left sweep to sombre woodlands, while far beyond in the purple distance the Santa Fe and Glorietta ranges lift their proud peaks to the dazzling blue of the heavens.

Beautiful for situation is this little Mexican hamlet. The venturesome descendants of the conquistadores, who carried the flag of haughty Spain into these unknown wilds, were ever mindful of nature's charms in the selection of sites for their settlements. But, alas, in beautiful Velarde, as in scores of other pueblos in sunny, neglected New Mexico, superstitions of the most benumbing kind have long been rife. Here, even yet, the penitents walk o'er pathways thick bestrewn with thorns, scourge their backs with knotted cords till the blood gushes in streams from the wounds, and even slay themselves in their frenzied efforts to make atonement for their sins. Even yet the poor native carries his fetich about his neck, and prays to his image of wood or stone.

But such a day is fast passing. Into the lonely valley, with hearts burning with zeal for the Master's cause and full of love for the isolated dwellers sunk in almost heathen darkness, Rev. John Roehelle and his faithful wife penetrated five years ago and established the only Baptist mission ever founded for work among the native people of New Mexico. The seed has been faithfully sown in the promising soil, fertilized with many prayers and watered with many tears. Already the story of the Cross is bringing light and life, liberty and joy to these eager minds, though the toil has been unremitting and the discouragement great.

The missionary and his helpmeet gained their first hold upon the confidence and affection of the people through the children. The little ones were invited to a pleasant school room, songs were sung and stories told, food and clothing and books were furnished. Soon the priests raised an outcry and declared the teachers were evil, but many of the people thought that the works of the strangers were very good. A plague, the dread small-pox, laid its heavy hand upon the village. While all who could fled in terror, the strangers remained to moisten the parched lips of the stricken ones, to tenderly watch o'er the dying, to bury the dead and to nurse many back to health and strength. When the yellow flag ceased to wave in the plague smitten houses the school was re-opened, and now a church was in connection. Who could refuse to hear the story of a better and happier and nobler life when told by such people as these? The work has greatly prospered. Many have entered the way of the life eternal, and interest is ever increasing. Beautiful Velarde is saved. The shadows of her night are fleeing away and the glories of the golden dawn are beginning to appear.

But from many native villages of New Mexico the Macedonian cry, "Come over and help us," is sounding. The harvest that will one day be gathered is truly plentiful, but the laborers are lamentably few.

Albuquerque, N. M., Oct. 20th, 1899.

New Books.

The Miracles of Missions (Third Series.) By Arthur T. Pierson. D. D. (editor of The Missionary Review of the World.) 12 mo, 274 pp. Illustrated. Price, Cloth, \$1.00; Paper, 35 cents. New York and London: Funk & Wagnalls Co.

The third series of Dr. Arthur T. Pierson's "Miracles of Missions" which has just been published, is a book of unusual interest to Christian workers. In the countries where God has reached out his hand to unenlightened peoples, providential interpositions are frequent, but the records of conversions and marvels which Dr. Pierson has gathered in this volume will be surprising even to those who are familiar with mission miracles. Authentic records are given of wonderful results in many fields of mission enterprise. There are stories of thrilling adventure and missionary heroism in the jungles of Africa, and of hardship and danger encountered in the vast forests of British America, each with impressive instances of answered prayer. These strong proofs of the truth and power of Christianity will be a help to many believers at a time when agnosticism and incredulity so frequently threaten the church. The book will be a welcome addition to the two preceding volumes of this series. It is printed and bound in similar style and illustrated with half-tone pictures.

One of Those Coincidences, and Other Stories.—By Julian Hawthorne, and others. 12mo, Cloth, 315 pp. Price, \$1.00. New York and London. Funk & Wagnalls Company.

This attractive collection of short stories will appeal to many readers who seek literary entertainment for brief moments. Here is a book that does not require hours of uninterrupted attention for its fullest enjoyment. It can be taken up at any time, like a box of bonbons, a choice morsel of fiction extracted for the delectation of the moment, and then be laid aside for another time. But, unlike the bonbons, the untasted tidbits of fiction will not grow stale from waiting. They are there, as good as ever, ready to satisfy a moment's desire.

The story from which the book takes its title is a characteristic tale from the pen of Julian Hawthorne. The leading characters are a volunteer in the war for Cuban independence and a nurse in one of the army hospitals. Mr. Hawthorne says there is more fact than fancy in the narrative. Count Leo Tolstoy is represented by a picturesque story of Russian peasant life. There is a clever little character story of army adventures in Porto Rico by Wolcott Le Clear Beard; an exciting and somewhat pathetic story of the forests of Nova Scotia, a century and a half ago, by Charles G. D. Roberts; a curious experience in palmistry, by Florence M. Kingsley; a strange tale of dual existence, by Mrs. L. E. L. Hardenbrook; a yarn of the mining camps, by A. Stewart Clarke; a tragic musical story, by Mabel Wagnalls; a romantic picnic adventure, by Florence M. Kingsley; a dramatic incident of the Cuban struggle for freedom, by

Mary C. Francis; and a story of laundry and love on a tin roof, by Mary L. Avery. The stories are illustrated by several artists of reputation, and the book, in its handsome cover, and with its supply of literary delicacies within, is sure of a welcome far and wide. It is particularly available as a holiday book.

The Auld Meein' Hoose Green, by Archibald M'Ilroy, Toronto: Fleming & Revell Company. Price \$1.25.

In this book of 260 pages, Mr. M'Ilroy presents us with twenty one short stories or sketches illustrative of Scottish life and character. His work suggests—perhaps it was inspired by—Ian Maclaren's in much the same field. Perhaps the inevitable comparison of Mr. M'Ilroy's book with "The Bonnie Brier Bush" and "Auld Lang Syne" is unfortunate for our author, since one ought not to be disappointed if we fail to find here all the requisite humor and pathos which give to those books their imperishable charm. But those who delight in the quaint Scottish dialect and appreciate the dry Scottish humor, will not be disappointed as they peruse the pages of "The Auld Meein' Hoose Green." Mr. M'Ilroy handles the Lowland speech with the grace of one to the manner born, and in that speech the genuine traits of the Scottish thought and character find apt expression. The book is highly entertaining—an excellent book for a half hour's mental recreation when the brain or the spirit is weary. While it charms it does not soil, but leads the reader along pathways where pure airs are breathed, and where there are found flowers and fruits beautiful and wholesome for the life of man.

The Twentieth Century New Testament Part I. Toronto: Fleming H. Revell Company. Price 50 cts.

This book represents an endeavor to give to the world a translation of the New Testament into the English of the present day. In the King James' or Authorized Version we have of course not the English of the 19th but of the 16th century, and the Revised Version proceeded upon the principle of preserving as much as possible the archaic style of the earlier version so dear to the hearts of the English speaking people. While our English Bible has been and is of priceless value in a literary, as well as a religious, point of view, it must be confessed that its archaic style and the fact that many of its words and phrases have disappeared from everyday English speech have the effect of making the Book much less intelligible to the plain people of our time than it would be if the original tongues in which the Scriptures were written were adequately translated into the English of the present day. Besides this, the Greek text of the New Testament has been subject to revision in the light of MSS. discovered in more modern times, so that, as scholars are generally agreed, there is a much more correct basis for translation than that of the Authorized Version. A translation of the Scriptures into English, which would embody the results of the best scholarship as to the original texts, and which, as a translation, would be to the people of the present what the King James version was to the people of that day, is in our view, greatly to be desired. But such a work might well tax the literary ability of the age. The attempt in this direction here noticed, if it leave much to be desired, is at least a noteworthy attempt in the direction indicated, and may, let us hope, lead to something better. The translation is issued anonymously. It is the work, we are told, of some 20 persons, members of various sections of the Christian church. The work will be of interest to the scholar, and for the uneducated it will doubtless make many a passage more intelligible. It seems to us, however, that in their endeavor to make the Word intelligible to all, the translators have gone too far in the direction of colloquial speech and needlessly sacrificed propriety and dignity of expression.

The Outlook has been fortunate enough to secure an authorized and revised interview by Dr. Jacob Gould Schurman, the President of the Philippine Commission, in which Dr. Schurman states his view of the present condition of the Philippine problem, and gives his advice as to some important points of the policy to be pursued in the immediate future. One of the most notable suggestions made by Dr. Schurman is as follows: "We should have an authoritative declaration on the part of the United States of the form of government and of the rights, privileges and immunities which the Filipinos are to receive from us. I trust that the President and Congress will soon agree on such a grant; and the sooner it is enacted the better. In my opinion, nothing could so much contribute to an adjustment of our Philippine troubles as such a piece of legislation. In a word, my advice is, increase your military force to the utmost extent that may, under any circumstances, be necessary, and with those forces annihilate, or be ready to annihilate, the Tagalog insurgents who are now resisting the authority of the United States; but, at the same time, tell the inhabitants of the Philippine Archipelago, four-fifths of whom are at peace with you, what political status and civil rights you propose to confer upon them. Such a declaration may make the further exercise of power unnecessary. In any event, it will tend to satisfy all the races, except the Tagalogs, who are now actually engaged in war, and it cannot fail to have great influence among men of intelligence and property who are now committed to the Tagalog cause." This interview with Dr. Schurman is printed in the November Magazine Number of The Outlook. (\$3 a year. The Outlook Company, New York)

The Youth's Companion Calendar for 1900 is unique in form and beautiful in design. The oval centerpiece, in high colors and enclosed in a border of flowers, represents "A Dream of Summer," and is supported on either side by an admirably executed figure piece in delicate tints. The whole is delightful in sentiment and in general effect. Larger than any of The Companion's previous Calendars, it is equally acceptable as a work of art. As an ornament to the home it will take a pre-eminent place.

The Calendar is published exclusively by The Companion. It cannot be obtained elsewhere. It will be given to all new subscribers for 1900, who will also receive, in addition to the fifty-two issues of the new volume, all the issues for the remaining weeks of 1899, free from the time of subscription. Illustrated Announcement Number, containing a full prospectus of the volume for 1900 will be sent free to any address. The Youth's Companion, 203 Columbus Avenue, Boston Mass.

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

### Mr. Pixey's Predecessor.

BY LEANDER S. KEYSER.

"Well, what do you think of him?" asked Mrs. Climax.

"Oh! he's 'fairly well to middling,' as my old grandfather used to say," replied Mr. Climax. "But then"—and the speaker made a significant pause—"he's not Mr. Heritage."

"We'll never have such another minister as Mr. Heritage was, I'm afraid," observed Mrs. Climax, with a dubious shake of her head. "He was a model man and a good preacher."

"Yes, there are few like him. I doubt whether the new minister will fill the bill," and Mr. Climax turned to his Sunday magazine.

The Rev. Mr. Pixey had spent two Sundays in his new pastorate. They had been trying Sundays, and he felt, after they were over, that he had scarcely done credit to himself or the great themes that he had sought to discuss. The Madison street church, as it was locally called, was not an easy congregation to serve, for the people were disposed to be a little critical, and therefore hard to please.

But the worst difficulty was Mr. Pixey's predecessor. "In what way was he an obstacle?" you ask. Well, he had been extremely successful, combining those pulpit and pastoral qualities that are rarely found in the ministry. Affable and sincere in his social relations with his people, he had also been able to edify and delight his auditors whenever he went into the pulpit.

Now, who does not know that it is more difficult to follow a pastor who has been a success than one who has been a failure? In the former case there will always be invidious comparisons which will sting the present incumbent, unless he is a man of an extremely happy disposition.

It must be said that Mr. Pixey's temperament was not the kind that is best adapted to meet every emergency. Wherever he went in his pastoral visitation he heard the praises of his predecessor rung. It was Mr. Heritage here, and Mr. Heritage there. Mr. Heritage had done this, and Mr. Heritage had done that, and Mr. Heritage had never said this or that. When Pastor Pixey reached home after a round with his parishioners, his ears fairly tingled with the name of Mr. Heritage. Even some people who had not cared a great deal for Mr. Heritage while he was their pastor had now, since "distance lent enchantment to the view," enthroned him in their memories as little less than a saint, or even an angel.

"One would almost think that there had never been such another man as Mr. Heritage, to hear these people sounding his praises," Mr. Pixey remarked to his wife one evening after he had returned from his pastoral calls.

"It's a little ungracious for them to talk so to you, don't you think it is?" she replied. "They might have a little consideration for your feelings."

"I think I shall tell some of them so, too," Mr. Pixey declared, with a little more sentiment than it was proper for a Christian man to feel.

No matter what position a man occupies, it is not always easy to exorcise the demon of envy from his heart; and Mr. Pixey could not help it—he felt jealous of his popular predecessor. The next afternoon he gave vent to his feelings in several of his pastoral calls.

"All of us thought so much of Mr. Heritage," said Mrs. Homer, at whose home the new minister had called. "He was a model pastor; he sympathized with everybody in joy and sorrow, and he preached such helpful sermons."

During this eulogium Mr. Pixey's face darkened. Mrs. Homer noticed the change in his look, and brought her laudation of Mr. Heritage to an abrupt conclusion.

"No man is an angel, Mrs. Homer," said the pastor, and I suppose Mr. Heritage had his faults in common with the rest of us."

"He may have had his faults, but they were very few and inconspicuous," retorted Mrs. Homer, her face flushing.

"Well, any way, he has gone," Mr. Pixey pursued, "and I think the people should cease talking so much about him, and—and—well, in short, transfer their allegiance to—the new pastor, and devote themselves to the new order of things."

The speaker could not have employed unwise tactics. Mrs. Homer made no reply, but her manner became cold and constrained, and after her visitor had gone she stepped over to her neighbor and expressed her opinion of the new pastor in unequivocal terms.

"I don't feel that I care to go to the church any more," she declared, indignantly. "Mr. Pixey made a fling at Mr. Heritage. He hinted that perhaps he wasn't an angel after all just as if we had put him up on a pedestal. Then he thought we ought to forget Mr. Heritage and transfer our affections to him, that is, to Mr. Pixey!"

"Did he say that?" questioned Mrs. Molesworth.

"Well, I never! He's jealous, so he is. Well, I don't care to listen to any man who disparages Mr. Heritage, who was our best friend and sympathizer in all our troubles, and you know we've had our share of them during the last few years."

"Yes, indeed, and I can say the same. No one who wants to be my friend will dare to say anything unkind about my old pastor."

The two women expressed their opinions to others, and so the difficulty spread. Meanwhile Mr. Pixey was going on in his mistaken course. During the afternoon he revealed his resentment toward his predecessor in the presence of half a dozen of his parishioners, and in one case found himself actually in an angry dispute.

"I won't let any one cast a reflection upon Mr. Heritage in my presence," said Mr. Moore, hotly, after listening to Mr. Pixey's insinuating remarks. "When I spoke well of him a minute ago I didn't mean to deprecate you; but if you can't bear to hear him mentioned it's a great pity for you; that's all I've got to say!"

If ever a minister had what is proverbially known as the "blues," that minister was Rev. Mr. Pixey that evening on his return to the parsonage. He was not naturally ill-grained, and he had the cause of Christ really at heart, but that little imp of envy had, for the time got his feelings in its grip. He felt vaguely that he had made a mistake in trying as he had to bring about a transfer of the people's affections to himself, but his bitter feelings clouded his judgment and made him somewhat restless of consequences. Little sleep visited his pillow that night; and whenever he did drop off into a doze he was compelled to wrestle with the nightmare of envy.

The next morning he had scarcely settled down to his books in his study when there was a ring at his door-bell.

"Why, it is Mr. Tomlinson," he exclaimed, as he opened the door. "Come in."

"Will you excuse me for interrupting your morning's work for a little while?" asked the visitor, taking the proffered chair. "I came on a special errand."

It must be said here that Mr. Tomlinson was one of the leading members of the Madison street church, a man of rare devotion, of sound judgment, of excellent spirit and a kind of Aaron and Hur combined, to the pastor, whoever he was. He soon introduced the object of his visit.

"Bro. Pixey," he began, "your sermons have done me a great deal of good. I am glad to tell you this. They were filled with the spirit of the Gospel, and were pleasantly and forcibly delivered. I feel sure that our people will appreciate your efforts."

"Perhaps they might if they weren't so wedded to—Mr. Heritage," interrupted the pastor. "But they won't forget him; and there was a little of acerbity in Mr. Pixey's tones."

"Well, Bro. Pixey, that introduces the subject on which I want to have a frank talk with you," said Mr. Tomlinson kindly. "Having lived here many years, I think I know the people well—better than you can know them in only a few weeks' acquaintance. Let me speak of your predecessor. He was our pastor for almost nine years, and he possessed qualities that endeared him to the people. Of course they can't forget him."

"No, I should think not!" laughed Mr. Pixey, bitterly.

"Now, Bro. Pixey, let me ask you this question: What would you think of our people if, after Mr. Heritage had served them faithfully and lovingly for so many years, they should forget him in a few weeks?" Wouldn't you think them fickle?"

"Well—I—never thought of it in that way," the pastor confessed.

"Do you really want them to forget Mr. Heritage? Suppose you should serve them as long as he did, and should become endeared to them, would you want to be forgotten in a few weeks?"

"Why—no—I should not."

"Haven't you many loyal friends in the charge you have just left?"

"Yes, indeed, hundreds of them."

"Isn't it pleasant to think they are still your friends, and speak well of you to others, perhaps to your successor?"

"Of course it is, Bro. Tomlinson."

"Besides, the people's continued loyalty to Mr. Heritage proves their stability, does it not? And stability is a splendid virtue in the members of a congregation. After you have won their hearts by faithful and unselfish service, they will cling to you just as loyally as they now cling to Mr. Heritage. Don't you see?"

"Thank you, Bro. Tomlinson. You are throwing new light upon the situation."

"Again," resumed the wise counsellor, "you need not think that praise of Mr. Heritage meant disparagement of you. True, some comparisons will be made, but you

must bear them good-naturedly, and must not take them to heart. Do not get the idea that you and Mr. Heritage are rivals in the affections of your people. They can love you both. There is room enough in their hearts for you and your predecessor. Love is not a quantity that must be parceled out to various persons, giving some much and others little. Let me say candidly that I have a warm affection for Mr. Heritage, but I love you, my present pastor, none the less. There is no competition in true Christian love."

"You are quite a moralizer," admitted the pastor.

"May I give you a word of counsel?"

"Certainly, Bro. Tomlinson."

"It is this: As you go about among your people join in their praises of Mr. Heritage. Second them heartily. You can do this in sincerity. I am sure, for no one can deny that he did a grand work here. If you show appreciation of him you will find that his friends will become your friends. In that way you can make his popularity a means or advancing the interests of the church and of Christ. On the other hand, if you should pass any criticism on Mr. Heritage, you will only alienate his friends and admirers from yourself."

"Bro. Tomlinson, you have heard something," broke out the pastor.

"Yes, I have; I must be frank with you; and I came at the first appearance of a little cloud of trouble in the horizon. I know you will understand my motive in coming to you."

"Indeed, I thank you very sincerely. I cannot tell you how grateful I am. Your talk has been an eye-opener to me. I shall spend the afternoon in rectifying the sad blunders of yesterday. God bless you. Good-day, sir. Always be frank with me as you have been to-day."

When the door had closed on his visitor the pastor dropped on his knees and offered a fervent prayer for the expulsion of the demon of envy from his heart. His prayer was answered.

It remains only to be said that Mr. Pixey had a long and successful pastorate with the Madison street church, and when it came to a close and he moved elsewhere, he had many friends and admirers who greatly regretted his departure.—W. Recorder.

### The Measure of Responsibility.

BY IDA REED SMITH.

Ward Hemenway opened the hall door with his latch-key and passed from the dark and rainy night without into the light and warmth of his home. Setting his dripping umbrella in the tall Japanese holder, he took off his damp overcoat and hat and then made his way to the family sitting-room. His mother looked up from her sewing, a little surprise visible upon her face.

"Didn't you go to the business meeting, after all?" she asked.

Ward threw himself into a capacious rocking chair and stretched his wet feet toward the fire that blazed cheerily in the grate.

"Oh, yes," said he, "I went, but it didn't last long tonight."

"I thought you were to elect officers," said Mrs. Hemenway, "and usually that takes up considerable time."

Ward laughed, a short, sarcastic laugh, which made his mother look at him closely. After a few moments' silence she said gently:

"What was the trouble, dear?"

"Oh, we struck the usual snag," was the reply, "only this time we couldn't seem to pull away from it. Couldn't find anybody willing to be president, so the meeting is adjourned for one week. Then we'll meet again and go through the same performance, probably."

"Couldn't find a president among all the young people of your society?" questioned Mrs. Hemenway: "that's rather strange isn't it? Whom did you nominate?"

"Why—ah—well, first they nominated me. But of course I didn't accept."

"Why not?"

"Oh—well—because I couldn't think of being president. Of course I'm interested and willing to work just as hard as anybody else, but I don't want to assume the responsibility of an office."

"Oh!" Mrs. Hemenway smiled as she basted down a hem with swift, even stitches. That afternoon she had attended a meeting of ladies, called to elect officers and plan the work of a literary club for a year, and Ward's excuses fell upon her ears with a very familiar sound. However, she passed the circumstance by without comment, and said:

"Well, who came next?"

"Flora Hollister was the next fortunate, but refused because she's going away for the summer. Lewis Barron couldn't take it because he's already teaching in the

The Young People

Sunday School and is superintendent of the West Side Mission. Clara Foss said she must be excused for she's in her last year in the high school, and busy as she can be at home every minute she can spare.

"From you," added Ward's mother; and Ward laughed a little shame-facedly and answered: "Well, yes, I suppose so."

"Oh, yes, time enough, I suppose." "You are well and strong—health doesn't unfit you for the work?" "Yes," Ward smiled at the question, for his health was so good as never to be thought of.

Ward was silent, and presently she continued: "If you are able God holds you responsible, whether you take up the task he sets you or not. You cannot get rid of responsibility by refusing to recognize it, for it is something which is God-given, and not assumed at will."

Ward looked long at the fire before he spoke again. He was conscientiously trying to do what the Master would like to have him do, but this was a new phase of Christian duty. At last he said: "You really believe that's the measure of responsibility—being able to do the thing?"

"I really believe that ability is the only measure of responsibility," was the earnest reply. "Well, maybe your right. If you are—" a long pause. Then Ward rose and stretched his long arms upward and outward with a prodigious yawn.

A Lesson in Giving.

Nannie had a bright silver dollar given her. She asked her papa to change it into dimes. "What is that for, dear?" he asked. "So that I can get the Lord's part out of it." And when she got it into smaller coins, she laid out one of the ten. "There," she said, "I will keep that until Sunday."

And when Sunday came she went to the box in the church and dropped in two dimes. "Why," said her father, as he heard the last one jingle in, "I thought you gave one-tenth to the Lord?" "I said one-ten belongs to him, and I can't give him what is his own. So, if I give him anything, I have to give him what is mine."—Gem.

Dr. Snaikten says: It is a well known fact that the Moors are inveterate coffee-drinkers, especially the merchants, who sit in their bazars and drink coffee continually during the day. It has been noticed that almost invariably when these coffee-drinkers reach the age of forty or forty-five their eye-sight begins to fail, and by the time they get to be fifty years old they become blind.

EDITOR, R. OSGOOD MORSE. All communications intended for this department should be addressed to its Editor, Rev. R. Osgood Morse, Guysboro, N. S. To insure publication, matter must be in the editor's hands nine days before the date of the issue for which it is intended.

Prayer Meeting Topic.

B. Y. P. U. Topic.—The Living Bread, John 6: 26, 35

Daily Bible Readings.

Monday, November 13.—Genesis 46: 1-7, [8 25]. 26-34. Jacob's new joy. Luke 2: 29, 30 Tuesday, November 14.—Genesis 47: Israel on the fat of the land, (vs. 13). Compare Ex 3: 8 Wednesday, November 15.—Genesis 48: Prophetic blessing, (vs. 13, 14). Compare Gen. 27: 25-27, 38. Thursday, November 16.—Genesis 49: Jacob's glimpse into the future. Compare Deut 33. Friday, November 17.—Genesis 50: Joseph's royal sorrow and mercy, (vs. 16, 19). Compare 2 Sam. 9: 1, 13. Saturday, November 18.—Exodus 1: 1: 2: 10. Man's oppression. God's favor. Compare Jer. 36: 26.

Prayer Meeting Topic—November 12.

The Spiritual bread, John 6: 26-35. The people had been participating in the beneficent miracle of the feeding of the 5000. In this the kindness and power of Jesus were demonstrated. But the Jews thought of Moses of whom they spoke as the author of the manna by which the Israelites were fed in the wilderness. And they said that the giving of the manna was a matter of greater moment than the feeding of the 5000. But Moses was dead; he was not the Messiah. How could they be sure that Jesus was the Messiah who was to come? The truth, however, was that it had not been Moses who had given the manna, but God, and Jesus declares that he is the true bread, the gift of the Father.

(1) The manna of which the children of Israel partook in the wilderness was but a type; Jesus is the true bread from heaven. The manna was imperfect; Jesus Christ is the true, real, perfect, bread.

(2) Bread, often called "the staff of life," is here used in the broad sense of the support of life. Jesus is not only the means of our subsistence; he is the author of our life. "In him we live, move, and have our being." "I am the way, the truth, and the life." "God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." "In him was life and the life was the light of men." "He that believeth on the son hath everlasting life." Jesus says "I am come that they might have life and that they might have it more abundantly." "Ye will not come unto me that ye might have life." And in our lesson, verse 33, we have, "For the bread of God is he which cometh from heaven and giveth life unto the world." And in the 30th verse we read, "This is the bread which cometh down from heaven that a man may eat thereof and not die." "I am the living bread which came down from heaven; if any man eat of this bread he shall live forever; and the bread that I will give is my flesh which I will give for the life of the world." Verse 51.

(3) The manna was given for a certain period only. God "gave" the manna, God "giveth" the true bread. This true bread is continually being given to us. It is not the truth that Christ was the bread of life but that he is the true bread. This bread is not like the manna given for a definite occasion only; the true bread from heaven is a perpetual gift. And not only is this so but we need him continually, "every hour we need thee." "We cannot live on a previous supply. The principle of the Christian life is "daily grace for daily need."

(4) We are spiritually dead without this heavenly bread. As the body cannot live without food, so in the soul there is no life without Christ. "He that hath not the Son hath not life." "He that believeth not the Son shall not see life, but the wrath of God abideth on him." No wonder therefore, that the people said to Jesus, "Evermore give us this bread." How marvellous the teaching of Jesus' reply, "I am the bread of life, he that cometh to me shall never hunger; and he that believeth on me shall never thirst!" Let that be our prayer, dear young people. Let us not only recognize our need but also the inexhaustible supply. A. F. NEWCOMB. Amherst, Oct. 27.

Report.

The members of the Guysboro Junior Union are at present meeting weekly, and devoting part of their hour to making scrap books, destined for use among the Telugu children. This gives added interest to their work and mixes splendidly with the Junior Conquest Course. It is probable that these young workers will

remember needy ones nearer them. Miss Glara McKeen is junior leader. The Junior Union is taken and we hope soon to have twenty copies of it making its monthly visit to as many homes.

Co-operation.

Organizations exist in order that individuals may through them the more efficiently achieve a common purpose. The reason to be of the B. Y. P. U. Convention is that through co-operation a more efficient class of young Christians may be developed from our ranks. To do this the earnest service of every member is demanded. Recognizing these facts, and desiring earnestly to make this department a really effective force in the development of our young people, we have sought stimulating articles from a large number of our most efficient workers. We have asked none but busy men or women to write a word. We appealed to persons whose hands and hearts are full of work, because such persons are always most ready to respond, and because those who do nothing are utterly incapable of offering stimulus to other lives. We have received and published a few of these articles. They have been of noble value, but the results have been thus far quite disappointing. We have thus far written over thirty letters seeking such help. The majority of responses have been courteous refusals. Several promised work now long overdue. We hope they have not forgotten the work and their promise. The conduct of this department is no small addition to a busy pastor's work, as busy as any of them. But if you will help we will do our best to make the work effective in character building and in stimulus to service.

Temperance Sunday.

The Committee on Temperance of the Maritime Convention have asked the churches throughout the Convention to observe Sunday, Nov. 26, as Temperance Day. They desire the co-operation of all our Young Peoples' Societies in this observance. We would earnestly recommend that such observance be made a grand rally of all our forces for a stalwart charge upon the greatest foe of home, church and Christian citizenship.

The Best Thing.

A recent issue of the Christian Endeavor World quotes the following as the best thing seen in its exchanges during the previous week:

[From an exceedingly suggestive article by W. L. Pickard, in the Standard, on "Some Things a Layman Should Avoid," the following pertinent sentences are taken.]

Avoid finding fault with the preacher's sermon because a godless, disrespectful, talking, note-writing choir sits in the choirstand, and a thoughtless janitor fails to "decide on ventilation." It is not sermons every time that put people to sleep. I have seen people asleep when John A. Broadus and George C. Lorimer and P. S. Henson were preaching. Yet these brethren did not preach Rip Van Winkle sermons.

Avoid haste in listening to a sermon. Haste to run through a service "makes it perfunctory." A deliberate listener gives "tone and character" to the worship. All laymen who can sing should sing, and all should welcome strangers at the proper time. Then the preacher who is trying to make the church a place of warm hearted worship instead of an ice-house will not have to give exhortations.

Avoid pew conversations by two or more laymen. The pew is expected to be a pattern to the pulpit.

Avoid complaining because the minister announces four stanzas of a hymn which has seven, or because all the stanzas are sung. The minister is supposed to know whether some or all the stanzas are in keeping with a theme which he wishes to impress.

Laying Aside Every Weight.

A successful worker in a rescue mission is a lady who was formerly a society belle, but who has now consecrated her brilliant social and intellectual gifts and her beautiful voice entirely to the Lord's work among the lost and degraded. She once remarked that she clung to dancing and card-playing for years after she made a profession of religion; and that her real joy in the Christian life did not come until these things had been given up altogether. One evening about two weeks after she had made this full consecration, she went into a little mission room, and was there asked to say something helpful to a poor wreck of a man who had been for many years a gambler. The man looked at her suspiciously.

"Do you play cards?" he asked. "No." "Do you dance?" "No." "Do you go to the theatre?" "No; not now." "Very well," he said, "then you may talk to me. But I won't listen to one word from your fine folks who are doing, on a small scale, the very things that have brought us poor wretches where we are." "Can you not believe," added the lady who told the story, "that the joy of being able to teach the way of life to that lost soul was more to me than all the poor little pleasures I had given up for Jesus' sake?"—Sel.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR NOVEMBER.

For the Northwest Mission and Indian work, that this year may bring a great harvest of souls. For the officers of our Unions and Missionary Societies.

The Women's Baptist Home and Foreign Mission Societies of Eastern Ontario and Quebec held their annual convention at Ottawa on the 3rd of October. The meetings seem to have been of great interest and the amount of money raised greater than ever before. We give some brief extracts from the address of Mrs. Parson, corresponding secretary. She compendiously reviewed the life of the W. H. M. B. The increase in funds and numbers has been marvelous. Five new Circles and two Bands have been added to the Society during the year just closing. Proceeding Mrs. Parson gave a most unique address. The Palmist tells us the more perfect the letter "M" is marked on our palm the more perfect will be the life of the individual. There is the Head line, the Heart line, Life line, and Line of Influence. The line crossing the Heart line and meeting the Head line is the Talent line. These must be deep and long and broad. Now we might take this "M" to mean Missions. To be a success Missions must have a good heart line. Love to our Lord and love to our fellowmen will make this line long and deep and broad. The Heart line has a curve corresponding to the line of Influence. What does it mean to Missions when we bend our influence in that direction? Then the Head line in Missions is so important. We need to devote our best thoughts to Missions. The Talent line is sorely needed in Mission work. We need not only to tithe our money but also our time, talents, thoughts and prayers. The Life line is the longest of all in missionary enterprises. It is everlasting to us and to all others. If we lengthen, deepen and broaden our lines Missions will take a long step forward.

Mrs. McMaster was also cordially welcomed by the convention and spoke most acceptably on "Home Missions." "Man cannot claim to have been always a worker in Home Missions, but woman can. The very fact that we are women places in our hands the making of our homes. We should be selfish indeed if we settled down to work only for our loved ones. Our relation to God brings us other brothers and sisters who call loudly for help. Women had a work in Christ's time and He needs us now. Especially in Eastern Ontario there is exceptional opportunity to bring light and liberty to those bound down by Romanism, and equally important is the work of strengthening the hands of the little English speaking churches scattered throughout these Eastern townships and struggling for very existence. We need to be increasing in our efforts if Quebec is to be Christianized. Then our young North-West, full of young people from all nations, and our own Eastern Provinces as well, affords a rare opportunity to bring to them the Gospel Message while yet young and peculiarly susceptible. There are three reasons why we should be Home Missionaries:

- (1) For the eternal welfare of the individual.
(2) For the future welfare of our country.
(3) For Christ's sake.

Let us take all the needs of our work to Him, praying that it be His will He may use us as His instruments in conquering the Home Land for Him. But our attitude must be that which is expressed in Luther's quaint, strong hymn:

"Did we in our own strength confide,
Our striving would be losing,
Were not the right man on our side,
The man of God's own choosing,
Dost ask who that may be?
Christ Jesus, it is He,
Lord Sabaoth, His name,
From age to age the same,
And He must win the battle."

Mrs. J. A. K. Walker spoke in the interests of Foreign Missions. Her remarks enlightened us much in regard to the Hindoo and his religion. The Hindoo is intensely religious. To him God is an all-prevailing essence. Popular Hinduism is a sort of demon worship in which fear is the predominating quality. The vilest obscenity prevails in the temples. Among their millions of gods they are a godless people. They have a longing desire for something better, and are willing to accept Jesus as a god, but as yet unwilling to give up their old gods. The hope for the future is to reach the young. It remains for us to send the Gospel and send it speedily.

A letter just received from Miss Eva D'Prager tells of her continued travels, having visited Montreal, Ottawa

and Toronto, speaking several times at these places to large audiences. The children of Bloor St. Sabbath school, Toronto, were so touched by Miss D'Prager's address, that they immediately raised \$25 to place a bed in her hospital. Mrs. T. M. Harris of Toronto, also founded one in her name. Miss D'Prager sails from New York on the 4th of Nov. She says: "How good God has been to me thus far and how much benefit this holiday has done me. I shall always remember this visit to Canada with extreme pleasure, and how deeply the associations with all the kind Christian friends will be impressed on my mind. I shall have a new interest in Canada's sons and daughters. I am unable to send a letter to each friend, please through the MESSENGER AND VISITOR give them a farewell message from me. Tell them how very grateful I am to each and all for the warm welcome and the very pleasant days I enjoyed during my visit to this land. I trust our interest in each other may grow and develop with time, and that the dear Lord will make us all his faithful servants, whether in a Christian or heathen land. My Christian love to all the dear friends.

Monies Received by the Treasurer of the W. B. M. U. from Oct. 18th to Oct. 31st.

East Mountain, F. M., \$2; Truro 1st Church, F. M., \$7; H. M., \$1 51; Belmont 10c fund, \$1 50; Bear River, F. M., \$10 13; East Florenceville, F. M., \$2 00; Gavelton, F. M., \$1 75; H. M., 50c; Mrs. Elizabeth R. Starr, Hitchburg, Mass., to constitute hers if a life member, F. M., \$25; Chance Harbor, F. M., \$3 22; H. M., 78c; Homeville F. M., \$1 50; hospital at Chicoulet, \$2; coll. quarterly meeting, \$2 40; Berwick, F. M., \$18 75; H. M., 75c; Weston Branch, F. M., \$5 25; Somerset Branch, F. M., \$5; Reports, 35c; Tidings, 25c; Kingston Station, F. M., \$5 25; H. M., \$5 25; Falkland Ridge, F. M., \$2 25; Reports, 10c; St. Stephen, F. M., \$14 40; Fredericton, F. M., \$20; Freeport, F. M., \$9; H. M., \$1; Hebron, Yarmouth Co., F. M., \$7 25; H. M., \$2; and Chipman, F. M., \$11 25; Argyle Head, F. M., \$1 75; H. M., 61c; Reports, 15c; Tidings, 25c; Deerfield F. M., \$7; H. M., \$3; Aylesford, F. M., \$5; Forest Glen, F. M., \$4; coll. Crusade meeting, F. M., \$11; Port Greenville, H. M., \$4; 10c. coll., \$3; Reports, 15c; St. John Leinster St., F. M., \$10; Moncton, F. M., \$40; Avondale, Newport, F. M., \$2; H. M., \$14 30; G. L. M., \$3; toward Miss Williams outfit, \$4 25; Reports, 15c; Tidings, 25c; Tancook F. M., \$3 65; St. Martin's F. M., \$3 75; Convention coll. \$4 25; Thankoffering, F. M., \$9; Doaktown, F. M., \$3; Summerville, F. M., \$4 50; H. M., 50c; Reports, 16c; Bay View, F. M., \$5; Upper Newcastle and Northfield, F. M., \$5; Sydney S. H., for Savara Mission, if possible to be used in supporting a native preacher, \$25; Onslow East, F. M., \$2 50; H. M., 50c; Laconia, F. M., \$3 10; New Germany, F. M., \$4; Halifax North church Tidings, 25c; Falmouth, F. M., \$5; Liverpool, F. M., \$8 90; Cambridge, Narrows, F. M., \$3 50; Ludlow, F. M., \$3; Granville Centre, F. M., \$5; Bridgetown, F. M., \$12; H. M., \$5; coll. Crusade meeting, F. M., \$18; Tusket, F. M., \$1 25; H. M., 50c; Amherst, Reports, 50c; Fouchie, F. M., \$5 Mt. Denison, F. M., \$1 75; proceeds of public meeting toward Miss Williams expenses, \$3 25; Windsor, F. M., \$10 15; H. M., \$2; toward Miss Williams expenses \$9 50; Halifax 1st church coll. Miss D'Prager's meeting, \$13; pledges \$12; St. John Germain St., F. M., \$15 50; H. M., \$2; to constitute Miss Fannie Bowman a life member, F. M., \$25; Woodstock, F. M., \$5 90; H. M., \$1; N. W. M. Mr. Burgdoff's salary, \$2 80; Reports, 30c; Amherst, F. M., \$26 40.

MRS. MARY SMITH, Treas. W. B. M. U. Amherst, P. O. B. 513.

Foreign Mission Board.

NOTES BY THE SECRETARY.

It will be good news to the friends of our Foreign Mission work, and the number of such is increasing, to learn that the Board of Foreign Missions has had occasion again to rejoice. One thousand dollars has come into the treasury within the past few weeks. It goes to the credit of a church in eastern Nova Scotia. Sydney, Cape Breton is the church. This sum, following so closely that of our good brother, Bars, has helped to solve the difficulty which faced the Board at Convention. Then the treasury was depleted, completely so, with a call in ten days after for a remittance of nearly \$3,000 to pay missionaries their salaries and provide them with the means for carrying on their work another three months. That remittance has been made, and thanks to the good brethren who have redeemed their pledges made at Convention six missionaries are on their way to India. Some of them are by this time nearing the Suez Canal, and if all goes well will be in India in a few weeks.

There have been a little more than \$6,000 received since Convention. Our expenditures have exceeded our receipts by about \$150. Early in December we shall need fully \$3,200 for our work abroad. It is just possible that some of our friends will think that because there have been such generous donations made to this department of our work it will not be necessary to contribute quite so freely in the near future. If our friends will consider for a moment they will see that the work goes on all the same, and as it grows there will be new and fresh demands upon our people to help meet them by increased gifts. This is no time to slacken effort. Nay, it is a time for a renewed consecration of ourselves to him who has bidden us to engage in this work and keep at it until he shall come. We have not been able to complete the Tekkali bungalow, nor break new ground at Sompét. We want to do both just as soon as the way opens. This year we shall be calling

for one or more men. A good man for the Savara work would be an inspiration to all if he were to offer. He must have some executive ability and an aptitude for the acquisition of languages. He ought to be the best man the country can give us in more ways than one. Who is he? Perhaps he is holding himself in reserve until next spring. Brethren, send along your offerings for our work. We shall expect large offerings from the churches in Kings and Annapolis Counties in view of the great apple crop this year. I do not think the brethren there will disappoint us either.

As I was thinking about the F. M. column a letter came from a retired corner of Charlotte County, from a scattered country community called Bocabec in which the writer says: "The enclosed amount was collected by my little girl, Bertha B. Hanson." Then there follows a list of the subscribers, 33 in all, in sums ranging from 10c. to \$2. It would be interesting to publish the names of all the donors, but the Editor thinks if this were done that others will want the same privilege granted to them. This is the reason for the omission of names. The amount raised was \$15, one dollar of which was taken at a church collection. At the head of the list is this expressive sentence: "The following amounts are consecrated to the Baptist Foreign Mission field in care of Rev. J. W. Manning, Secretary of the Baptist Foreign Missions." Then follows the names of the donors. Shall I say, "Thank you," to the little Miss Hanson for the good work she has done for the Master? Indeed I will do so and if she were here I would take off my hat to her as well. May the dear Master bless her richly, as well as all the friends young and old who made this offering possible. And now, let me say, that if every community in these Provinces were to do anything like that which this one has done we should soon have the Tekkali bungalow completed, a new station started and bungalow erected at Sompét, and two more mission families ready for India next Autumn, and our indebtedness entirely removed, and as a result our work both at home and abroad would prosper and thrive as never before. We can do it. And no other department would be the loser by it. Indeed, our work as a whole would feel the impulse of a blessed revival. Give us your help brethren, your united, hearty and spontaneous help and then look for the opened windows and the refreshing downpour.

Ontario Letter.

REV. P. K. DAYFOOT.

We have been, like our Maritime brethren, all aflame of late with loyalty. Our quota of the Canadian Contingent to the Transvaal was raised amid great enthusiasm, and could easily have been multiplied. The difficulty has not been to secure men and officers, but to choose wisely when the recruiting stations have been thronged. The wives, mothers, and sisters have outdone themselves preparing comforts and even delicacies for our citizen soldiers. Everybody has been alive with interest. For the present, Anglo-Americanism has been forgotten, national independence has been buried out of sight, there has been but one word on every tongue—United Empire. What a demonstration old England has made to the world! When from opposite sides of the globe, the pick and flower of her colonial sons offer themselves, what an object lesson is it for the nations! How war does appeal to the youth! How many young men have left excellent situations to take a thirty-five days' journey and expose their lives on the sands of Africa, for twenty-five cents per day, rations, uniform and—Glory!

THE PROVINCIAL S. S. ASSOCIATION met October 25th and 26th in Galt, Ont. The President is Mr. Thomas McGillicuddy, an official in the Bureau of Mines, and one of our enthusiastic Baptists. He is also in great demand as a lecturer to Sabbath Schools and Young People's Societies. The Association includes 5,800 schools, with 425,000 members. The Dominion and Newfoundland contain 770,038 schools, being an increase of 24,060 in three years. In all, there are 900,000 young people in Ontario, of whom 360,000 are Roman Catholics. The Baptist scholars in our Conventional bounds number 35,258, with an average attendance of 25,936. They are led by 4,272 teachers and officers. From these schools 918 joined the churches last year, being over 50 per cent of all the additions of last year.

OBITER.

Pastors D. W. Mihell and C. W. Cook have gone to the Pacific Coast for a vacation. Rev. D. Grant, 1ste of Montreal First Church, has taken the pastorate of the Quebec City church. Rev. W. H. Porter, of Calvary Church, Brantford, has resigned, owing to ill health, and has removed to Toronto.

Thursday, October 19, was observed here as Thanksgiving Day. It hardly seemed natural to have Thanksgiving in October, especially as the change was made, not to accommodate worshippers, but sports, who wanted a holiday for hunting, and soldiers who wanted a day off for sham battles and manoeuvres.

Some months ago, a writer in the Agriculture column of the MESSENGER AND VISITOR, made some inquiry concerning and ash sifter. This scribe has a home-made sifter, that works to perfection on this wise: Take a dry goods box. Nail the rear half of the cover fast. Cut across the middle of the cover, so that the front half is left free. Connect the two halves with hinges. Nail a strip inside the box on each side, so that the sieve can work back and forth. Cut a notch in the front of the box for the handle of the sieve to work in. Then the sieve filled with ashes can be laid on the strips, the cover closed down, and the sifting done without dust.

Port Hope, Ont.



# Only Thirty and Gray

How is this? Perhaps sleepless nights caused it, or grief, or sickness, or perhaps it was care. No matter what the cause, you cannot wish to look old at thirty.

Gray hair is starved hair. The hair bulbs have been deprived of proper food or proper nerve force.

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If you do not obtain all the benefits you expected from the Vigor, write the doctor about it. He may be able to suggest something of value to you. Address, Dr. J. C. Ayer Co., Lowell, Mass.

### The Baptist Book and Tract Society

After doing business in Halifax some 20 years, deemed it best this autumn, for various reasons, to dispose of its stock of books, etc., and to cease running a book store.

The society recently sold out to George A. McDonald, who for the past 17 years was manager of our business and secretary of the Board of Directors. This step was taken after months of careful thought and consultation. The proprietorship of the "Hymnal" we retain, and the book-debts; but all the stock in trade, the unexpired lease of the premises, and the good-will of the business were disposed of to Brother McDonald. He has assumed much responsibility in this matter, and naturally looks to the former patrons of the society. We bespeak for the Book Room under the new regime, the confidence and support of the Baptist body.

Those indebted to the society for books or S. S. supplies, will oblige us and enable us to meet our obligations in full, by paying us, either to the subscriber or to Mr. McDonald at the Book Room, 120 Granville street.

JONATHAN PARSONS,  
Sec. Bap. B. and T. Society.  
Halifax, 26th Oct., 1899.

### Quarterly Meeting.

The annual session of the Digby County Quarterly Meeting was held at North Range, Oct. 16 and 17. The sessions were well attended and deeply interesting. Inspiration was had by the presence of our esteemed and highly revered Pastor Morse, D. D., who preaches with the energy of a young man. Rev. P. S. McGregor and Pastor Prince of Granville were present and rendered timely service. The Divine Master was present and all enjoyed an

uplift in things Spiritual. The reports from the various fields were encouraging and in some sections a noticeable deepening of spiritual life. Bro. Grenier the of French Mission reported Board relieved of \$50. Pastor Eaton presented a paper, subject, Sanctification. It was discussed and approved; no one, however, claimed to have attained. The officers for ensuing year: President, Pastor Thomas; vice-president, Pastor Morse; Sec'y Treas., Pastor Eaton; Executive, Pastor Morse and W. C. Denton. Next meeting at Centerville. The hospitality of the North Range people is commendable. Pastor Porter has a noble band of workers. J. T. EATON.  
Clementsport, October 26th.

### Sons of Temperance Doing.

Rev. Albert G. Lawson, Baptist, the Most Worthy Patriarch of the National Division S. of T. of North America has commissioned the following members in Canada as Depty. M. W. Patriarchs for the continent of America, viz., R. S. Murray, P. G. W. P. of Halifax as, D. M. W. P. for Nova Scotia; Chas. A. Everett P. M. W. P. of St. John as D. M. W. P. at large for North America; Rev. Geo. W. Fisher M. W. Chap. of Newcastle as D. M. W. P. at large for North America; Rev. Alder Temple, D. D., P. M. W. P. of P. E. I. as D. M. W. P. at large for North America; Edward Carswell P. M. W. A. of Ottawa as D. M. W. P. at large for North America; Thomas Caswell P. M. W. P. of Toronto as D. M. W. P. at large for North America; Hon. Geo. W. Ross P. M. W. P. of Toronto as D. M. W. P. at large for North America; W. J. Gates P. M. W. A. of Halifax as D. M. W. P. at large for North America; John C. Clark M. W. S. of P. E. I. as D. M. W. P. at large for North America, beside a number in the United States. The "old order of Sons" for fifty-seven years has occupied a front place in the great contest against the world's greatest enemy. The present advanced public temperance sentiment on this continent is largely due, directly and indirectly, to the efforts and influence of this old organization, which has had over six million in its membership. The Order is based on the principle of Love, Purity and Fidelity, represented by the tri colors red, white and blue. Composed of three departments, viz., national, grand and subordinate divisions, classified as follows: 1, head; 2, body; 3, extremities. No. 1, to direct, No. 2, to concentrate, No. 3, to act. This Society commands the respect of the world for the good accomplished and yet to be done. The subordinate division and Bands of Hope are good training schools for the young. The rituals are of a high order and deeply interesting.

Denominational Funds N. S. from Oct. 2nd to Oct. 31st.

Canning church, \$16; do, special \$2 25; Springhill, \$15; Milton, Queens Co., \$20; Wolfville, \$67 50; do, \$7 11; Williamstown, B. Y. P. U., \$4 08; Litchfield church, \$1 50; Parker's Cove, \$7 16; A Baptist, Acadia Mines, \$100; Brooklyn church, \$6 66; do, Sunday School Mite Boxes, 45c; Guysboro church, \$17; White Head, \$5; Cape Breton, District Meeting, \$4 50; Miss E. T. Knowles, Wolfville, \$5; Mrs. J. C. McNeil, Marshtown, \$3; Jordan Falls church, \$3 55; do, Sunday School, \$4; Bridge-water church, \$11; Little Glace Bay, \$5 50; New Ross church collections, \$4 11; 1st church, Halifax, \$53 42; do, special, \$1; Carleton Sunday School, \$5; Hampton church, \$5; do, S. S. special, \$1; Peresau church, \$6 07; Westport church, \$12; Debert church, \$8; 3rd Horton church, \$2; New Minas, C. H. S., \$10; Rev. W. W. Rees, Newport, \$1; West End church, Halifax, \$7; Kempt, Hants Co., \$13 75; Cambridge church, \$7 20; River Hebert, \$14. Total \$456 81. Before reported, \$562 83. Total for quarter ending Oct. 31st, \$1019 64.

A. COHOON, Treas. Den. Funds N. S.  
Wolfville, N. S., Nov. 1st.

### Notices.

The Yarmouth County Baptist S. S. Convention holds its next session with the Argyle church, November 14. Owing to the absence of the Secretary the Sunday Schools will have to make up their reports without the usual form being supplied them. Let no school be unreported. Programme for the Convention: 10 a. m., Conference, led by M. W. Brown; 10.30, Business, reports, etc.; 11.15, Address: "Sunday School Needs," N. B. Dunn; 11.50, A ten minute Normal Lesson, W. F. Parker; 2 p. m., Devotional exercises, C. P. Wilson; 2.30, "The Home Depart-

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## A General Breaking Down

of the nervous system, or, as it is commonly called, "General Debility," is often the result of imperfect digestion or mal-nutrition. Unable to receive proper nourishment, the system gradually wastes away and slowly but surely sinks into this deplorable state of debility.

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of Cod Liver Oil with Hypophosphites and Guaiacol is recognized by the Medical Profession generally as a valuable aid in correcting this condition. By improving the disordered digestion and furnishing through the Hypophosphites the element necessary to the strength of the nerve centres it builds up the entire system and promotes a healthy and vigorous performance of the functions. Being free from all disagreeable taste or smell, it is highly palatable and can be retained by the most delicate stomach.

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## Women's Ailments.



Women are coming to understand that the Backaches, Headaches, Tired Feelings and Weak Spells from which they suffer are due to wrong action of the kidneys.

The poisons that ought to be carried off are sent back into the blood, taking with them a multitude of pains and aches.

## DOAN'S Kidney Pills

drive away pains and aches, make women healthy and happy—able to enjoy life. Mrs. C. H. Gillespie, 204 Britain Street, St. John, N.B., says: "Some time ago I had a violent attack of La Grippe. From this, severe kidney trouble arose, for which I doctored with a number of the best physicians in St. John, but received little relief. Hearing Doan's Kidney Pills highly spoken of, I began their use and in a short time found them to be a perfect cure. Before taking these pills I suffered such torture that I could not turn over in bed without assistance. Doan's Kidney Pills have rescued me from this terrible condition, and have removed every pain and ache."

## LAXA-LIVER PILLS

Work while you sleep without a gripe or pain, curing Dyspepsia, Sick Headache and Constipation and make you feel better in the morning, Price 25c.

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The same holds good with all our TEACHERS' BIBLES, OXFORD, BAGSTER, COLLINS, WALKER, etc. I can sell lower than any other house in the Maritime Provinces. A good reason for this is I MUST SELL. SPECIAL NOTE—All orders for Lesson Helps and Papers for 1900 may be ordered through me. Terms as usual. Samples of papers, etc., free on application. CASH WITH ORDER.

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A TOURIST SLEEPER On above train every Thursday, from MONTREAL and runs to SEATTLE, without change. Double berth rates from Montreal to Winnipeg, \$4.00; to Medicine Hat, \$5.50; Calgary, \$6.50; Vancouver and Seattle, \$8.00. For passage rates to all points in Canada, Western United States and to Japan, China, India, Hawaiian Islands, Australia, and Manila, and also for descriptive advertising matter and maps, write to

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

The Home

The Reason.

When Minnie and Mamie are both at play, Everything runs in the smoothest way; Each dear little face is so sunny and sweet, To watch them together is surely a treat.

They never quarrel and disagree, Nor snatch the playthings, nor come to me With pitiful stories, as Jennie and Sue When they play together are sure to do.

I wondered what the reason could be, Since they all are sweet little girls, you see, So I called them up and the case made plain, And asked if they could the riddle explain.

And Minnie looked puzzled, and shook her head, But our wise little Mamie quickly said, With a wee, droll smile: "I think it must be "Cause I let Minnie, and Minnie lets me!" -Exchange.

Talk Happiness.

Grumble? No; what's the good? If it availed, I would; But it doesn't a bit—Not it.

Laugh? Yes; Why not? 'Tis better than crying, a lot; We were made to be glad, Not sad.

Sing? Why, yes, to be sure: We shall better endure If the heart's full of song All day long.

Love? Yes; unceasingly, Ever increasingly, Friends' burdens bearing, Their sorrows sharing, Their happiness making; For pattern taking The One above Who is Love.

-Joan Sumerset, in Epworth Herald.

The Care of Lamps.

Unfortunately for the busy woman, lamps need more attention than any other means of light, and many women know but little of the best methods of treating them. If lamp chimneys are cleaned with a cloth dipped in alcohol, instead of soap and water the result is better; and if the wicks are soaked in strong vinegar and thoroughly dried before being used, there will be no smoke. The burners will become clogged in the course of time, and ought to be treated to a ten minutes' boiling in a quart of water in which an ounce of washing soda has been dissolved. Wipe with a cotton cloth, and they will be just as good as new. This really ought to be done every month.—The Kitchen.

Enjoy as You Go.

Some people mean to have a good time when their hard work is done—say, at fifty. Others plan to enjoy themselves when their children are grown up. Others mean to take their pleasure when they get to be rich, or when their business is built up on a sure foundation, or the farm is paid for, or the grind of some particular sorrow is overpast.

Such persons might as well give up ever having a good time. The season of delight, which is so long waited and hoped for, too rarely comes. Disease, poverty, death, claim each his victims. The lives of those whom we love, or our own, go out, and what is left?

Then take your pleasure today, while there is yet time. Things may not be in the best shape for that visit you have been so long planning to your only sister. It might be better if you could wait till you had a more stylish suit of clothes, or till the boy was at home from college to look after the place; but she is ready now. You are both growing old—you had better go.

John drives round with the horse. "Jump in, mother," he says. "It is a lovely day. You need the fresh air." Don't say, "I can't go—I was intending to make some cakes," or "My dress isn't changed." Put on your warm coat, tie a veil around your hat, and take your ride. If you don't take such things when you can get them, they are apt to be shy when you want them again. "Don't say, "I shall be glad when that

child is grown up! What quantities of trouble he makes!" No—enjoy his cunning ways—revel in his affectionate hugs and kisses—they will not be so plentiful by-and-by. Enjoy his childhood. It will look sweet to you when it is gone forever.

Enjoy the littles of every day life. The great favors of fortune come to but few, and those that have them tell us that the quiet, homely joys that are within the reach of us all, are infinitely the best. Then let us not cast them away, but treasure every sunbeam, and get all the light and warmth from it that the blessing holds.—Family Friend.

Manners For Boys.

In the street, hat lifted when saying "Good-by," or "How do you do?" Also, when offering a lady a seat or acknowledging a favor.

Keep step with anyone with whom you walk. Always precede a lady up stairs, but ask if you shall precede her in going through a crowd or public place.

At the street door, hat off the moment you step into a private hall or office.

Let a lady pass first always, unless she asks you to precede her.

In the parlor stand till every lady in the room, also older people, are seated.

Look people straight in the face when they are speaking to you.

Let ladies pass through the door first, standing aside for them.

In the dining room, take your seat after ladies and elders.

Never play with your knife, ring or spoon.

Do not take your napkin in a bunch in your hand.

Eat as fast or as slow as others, and finish the course when they do.

Do not ask to be excused before the others, unless the reason is imperative.

Rise when ladies leave the room and stand till they are out.

If all go together, the gentlemen stand by the door till ladies pass.

Special rules for the mouth—smacking the lips and all noises should be avoided.

If obliged to take any thing from the mouth, cover it with the hand or napkin.

Bed-rooms—never look toward a bedroom.

Always knock at a bed-room door, or at that of any private room.

These rules are imperative. There are many other little things that add to the grace of a gentleman, but to break any of these is almost unpardonable.—Christian Intelligencer.

Thanks the Bridge

Carried Safely Across the Chasm of Death by Dodd's Kidney Pills.

Robert Moore, of Indiantown, St. John, N. B., Lives to tell the tale—Suffered for Seven Years with Kidney Disease—Cured by a Few Boxes of Dodd's Kidney Pills.

INDIANTOWN, ST. JOHN, N. B., Nov. 6. Robert Moore of this place is famous as the man who escaped death from chronic Kidney Disease by means of Dodd's Kidney Pills. He likens Dodd's Kidney Pills to a bridge which has carried him safely over the chasm of death.

He was travelling on a road still traversed by far too many people in this country—the road to the grave from one of the forms of Kidney Disease, including Bright's Disease, Diabetes, Rheumatism, Heart Disease, Dropsy, Bladder and Urinary Affections, Women's Weakness and Blood Poisons. There is only one way of crossing this dark gulf and Mr. Moore speaks of it in the following letter written in answer to a correspondent: "For seven years I have been a victim of Kidney Disease, at times suffering the most excruciating pain. I had almost considered my case hopeless and had given up medical treatment. One day while I had been to get a plaster to apply to my back, a boy handed me a paper about Dodd's Kidney Pills. I came home. My wife undressed me, for I could not undress myself, and went to bed. Then my wife got a box of Dodd's Kidney Pills at Mr. Hoben's, the druggist, on Main St. I used them and two more, when I was able to go to work.

If any man mis doubts me let him come to me or any of my neighbors and they or I will soon convince him. I thank Dodd's Kidney Pills, the bridge that carried me over, and lots of others to whom I have recommended them do the same. I wish all Kidney Disease victims could find the relief I have."

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The D. F. BROWN PAPER BOX and PAPER CO., Limited. ST. JOHN, N. B.

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On account of change of condition and decline of life, I offer for sale my FARM of 100 acres, admirably situated in one of the most productive and beautiful sections of the Annapolis Valley, 2 1/2 miles from Kingston Station—one of the large fruit centers. Two churches, school and new hall, all within one mile. Description, terms, etc., on application.

JOHN KILLAM, North Kingston, N. S.

SMOTHERING SENSATION.

A Kingston Lady's Experience with Milburn's Heart and Nerve Pills in Relieving this Distressing Condition.

"I have suffered for some years with a smothering sensation caused by heart disease. The severity of the pains in my heart caused me much suffering. I was also very nervous and my whole system was run down and debilitated.

"Hearing that Milburn's Heart and Nerve Pills were a specific for these troubles, I thought I would try them, and got a box at McLeod's Drug Store. They afforded me great relief, having toned up my system and removed the distressing symptoms from which I suffered. I can heartily recommend these wonderful pills to all sufferers from heart trouble.

(Signed) MRS. A. W. IRISH, Kingston, Ont.

LAXA LIVER PILLS cure Biliousness, Constipation and Sick Headache.

The Ravages of Consumption.

The White Plague on the Increase.

A Cure Now Within the Reach of Every Sufferer.

The remarkable increase of deaths from Consumption (tuberculosis) within the last few years is now attracting the attention and earnest consideration and study of the leading medical authorities of Europe and America. And the most strenuous efforts are being made to check its further development. Many eminent men suppose that Consumption cannot be cured, but not so with the great scientist and chemist, Dr. T. A. Slocum, who asserts that this terrible malady has never been thoroughly studied in its various bearings, and says that consumptives are constantly being sent to sanatoriums with the hope of prolonging life for a short time, rather than for the purpose of finding a cure. Dr. Slocum has made consumption a life-long study, and he claims that not only can life be prolonged, but a complete cure can be effected, even in the last stages. The Slocum Cure is not an experimental remedy; but it is the result of laborious study and practice, each ingredient in its composition having been selected for a special and powerful bearing upon the cause of this dreadful disease. If his remedies (The Slocum Cure) are persisted in for a reasonable time, a perfect and a permanent cure can be effected.

If the reader is a consumptive, or has lung or throat trouble, general debility or wasting away, do not despair, but send your name, postoffice and nearest express office to the T. A. Slocum Chemical Co., Limited, 179 King Street West, Toronto, when three large sample bottles (The Slocum Cure) will be sent you free. Don't delay until it's too late, but send at once for these free samples, and be convinced of the efficacy of this great remedy. When writing for the samples, say you saw this free offer in the Messenger and Visitor.

# The Sunday School

## BIBLE LESSON

Abridged from Peloubeta's Notes.

Fourth Quarter.

PUBLIC READING OF THE SCRIPTURES.

Lesson VIII. November 19. Neh. 8: 1-12.

Read Nehemiah 8 and Luke 4: 16-22. Commit Verses 1-3.

### GOLDEN TEXT.

The ears of all the people were attentive unto the book of the law, Neh. 8: 3.

### EXPLANATORY.

SUBJECT: A GREAT MEETING FOR BIBLE STUDY.

I. THE CIRCUMSTANCES.—The section of Nehemiah embracing chaps. 8-10 differs from the opening and from the closing chapters in that here Nehemiah is spoken of in the third person, while in the rest of the book he himself writes in the first person. In the prayer (chap. 9) and the covenant (chap. 10) the first person plural is used. "It was a series of events of the greatest importance. Nehemiah's design was to renew and enlarge the reforms which Ezra had begun thirteen years before. Chaps. 8-10 are an account of transactions running through twenty-four days or more, by which Nehemiah brought this and other reforms into active operation. Our lesson is the first section of the account, and tells what happened in one day,—the first day of the seventh month (v. 2).

II. THE GREAT MEETING.—V. 1. This chapter should begin with the last clause of the last verse of the previous chapter; "And when the seventh month was come," etc. The first day of this month was the feast of trumpets, which proclaimed a day of rejoicing, like our Christmas bells. This was a week after the walls were finished.

I. ALL THE PEOPLE GATHERED THEMSELVES TOGETHER. From the city and from the surrounding country. AS ONE. In one place, with one purpose. INTO THE STREET. Rather, into the broad place, the public square, for the streets of an Oriental city are very narrow, "with hardly room to dodge the burden-bearing ass or camel one chance to meet in them." So "in Rome the favorite place for public meetings was either the forum within the city walls, or the spacious Campus Martius, sloping down to the Tiber, just outside of them. Out to this great meadow the people flocked on public occasions, and thither the magistrates came to address them." BEFORE THE WATER GATE. The open space south of the temple, called Ophel, lying between the temple wall and the city wall. It would thus lie within the modern Haram area. THEY SPAKE UNTO EZRA THE SCRIBE. This is the first time Ezra's name occurs in the book of Nehemiah. It is probable that he had been absent during the past thirteen years, perhaps working as a scribe, in copying, studying, and perhaps putting into shape the Book of the Law, which they asked him to bring out to them. He seems to have returned at the opportune moment. There was great interest in him and his work, and they had gathered together on purpose to hear the words of the book he had copied and probably edited.

III. THE TEXT-BOOK.—Vs. 1-3. BOOK OF THE LAW OF MOSES. This "testifies to a general knowledge of the existence of a book the contents of which, so far as they are known, agreed substantially with our Pentateuch." WHICH THE LORD, Jehovah, HAD COMMANDED TO ISRAEL. This was not a merely human book, but one inspired and revealed by God.

2. THE LAW. Hebrew, "Torah, instruction"; "here used in a sense which afterwards became universal."

"Probably Ezra was for the first time publishing to the people laws which had hitherto been kept in the priests' hands" (like the "Eleusinian Mysteries"). "To Ezra is due the glory of promulgating the law, and making it pass into the life of the nation." BOTH OF MEN AND WOMEN. Both have equal need of studying God's Word. It is a great wrong that our Sabbath congregations are apt to be composed of twice as many women as men. AND ALL THAT COULD HEAR WITH UNDERSTANDING. The children, all who were old enough.

3. HE READ THEREIN . . . FROM THE MORNING UNTIL MIDDAY. Or, "from daylight." He began as soon as it was light enough, and read on (he and his assistants, v. 7) till noon, that is, for six hours or more. The reading appears to have been varied by occasional exposition (vs. 7, 8). THE EARS OF ALL THE PEOPLE WERE ATTENTIVE. Though there is no word in the Hebrew for "attentive," yet the meaning is quite correctly given: "the ears of all the people were to the book"—fixed on that, and on nothing else.

IV. THE TEACHING FORCE.—Vs. 4, 7. 4. EZRA . . . STOOD UPON A PULPIT OF WOOD. An elevated scaffold or platform, broad enough to allow fourteen persons to stand with ease upon it, and of considerable height (v. 5). AND BESIDE HIM STOOD. Six on his right hand and seven on his left. MATTHITHAH, etc. Nothing is known of most of these persons except their names. They were probably prominent priests, perhaps chiefs of the courses of priests who ministered in the temple service.

7. ALSO JESHUA, etc. Thirteen of them are named. Leading men, or heads of clans. AND THE LEVITES. Even the Levites, or other Levites, less distinguished than the thirteen named, who were also Levites. CAUSED THE PEOPLE TO UNDERSTAND. In the three ways described in v. 8.

V. STUDYING THE WORD OF GOD.—V. 5. Preceded by Worship. 5. OPENED THE BOOK. Unrolled the scroll, or roll. For books in those days, as still in Jewish synagogues, were wide strips of parchment rolled upon sticks, one at either end, so that one side was rolled up as the other was unrolled to read. The writing was in parallel columns across the strip, and read from right to left. ALL THE PEOPLE STOOD UP. Rose to their feet as an act of respect and reverence for God and his Word. In latter times it was the attitude adopted during the reading of "the law," in the service of the synagogue.

6. EZRA BLESSED THE LORD. Praised God in prayer. ALL THE PEOPLE ANSWERED. Responsive worship is no new thing. AMEN. Lit., "That which is true"; "So let it be." It was equivalent to saying, We accept the prayer as our own, as a true expression of our feelings. LIFTING UP THEIR HANDS. An appeal to God that they accepted the law thus read and would obey it. BOWED THEIR HEADS AND WORSHIPPED THE LORD WITH THEIR FACES TO THE GROUND. They sank down into the posture of humble, earnest prayer, first falling on their knees, and then bending forward and down till their faces came "between their knees" (1 Kings 18: 42). No one can understand the Word of God unless he is in the spirit of worship; and that spirit will make him ready to obey as well as to know.

"And the people stood up," rather "were," in their places. They remained quiet through the whole service.

Two Ways of Studying the Bible. First 8; SO THEY READ . . . DISTINCTLY. "With clearness and precision, for which careful study was required." R. v. margin, "with an interpretation." It required clear enunciation to be heard by the many thousands assembled. The manner of reading made a great difference as to the sense.

Second. AND GAVE THE SENSE. Explaining the unusual words, expounding the meaning and the application of the law, interpreting the allusions to history, and in every way possible causing THEM TO UNDERSTAND THE READING. So Christ in the synagogue at Nazareth caused the people to understand Isaiah. (See Luke 4: 16-22).

VI. THE FRUITS OF BIBLE STUDY.—Vs 9-12. 9. TIRSHATHA. "Allied to our word Paaba. It was the Persian title for a local or provincial governor." First Fruit.—Repentance. FOR ALL THE PEOPLE WEPT. "It is clear that their grief arose simply from their perception of their own miserable imperfections in contrast to the lofty requirements of the law, and in view of its sombre threats of punishment for disobedience.

Second Fruit.—Joy in the Lord. MOURN NOT, NOR WEEP. You have wept long enough; you have fastened your eyes on your sins too exclusively. Stop this, for there is something else to be seen quite as important.

10. GO YOUR WAY, EAT THE FAT, AND DRINK THE SWEET. These were expressions of joy, and aids to joy. AND SEND PORTIONS, etc. Another way of expressing and of increasing true joy. "It is the greatest mistake to represent the religion of the Old Testament as a gloomy cult overshadowed by the thunder-clouds of Sinai. On the contrary, its greatest offices were celebrated with music, dancing and feasting. The high day was a holiday, sunny and mirthful." NEITHER BE YE SORRY. Sorrow and repentance are never required for their own sake, but for the better things which grow out of them. If one has repented and forsaken his sin, then it is time to rejoice in the better things, to see God and the bright heavens rather than his own past. FOR THE JOY OF THE LORD IS YOUR STRENGTH. "your stronghold," R. v. margin. It is, says a George W. Cable, "the joy of loving and being loved by God." "It is the joy of God's personal presence with us, and personal and entire care over us; or, rather, the taking of all our joys to God, and God into all our joys."

"Such joy is our strength" because we are stronger in joy than in sorrow. Joy gives courage and hope and free activity,

and health of body and spirit. It fits us for the service of God; it is a safeguard against the allurements of sinful pleasure, and against discouragement in trying times; it recommends our religion and our Master to the world, and attracts men to them; it honors God. This is especially true of joy that triumphs over sorrow and trials.

## Does Baby Thrive?

If your baby is delicate and sickly and its food does not nourish it, put fifteen or twenty drops of Scott's Emulsion in its bottle three or four times a day and you will see a marked change.

We have had abundant proof that they will thrive on this emulsion when other food fails to nourish them.

It is the same with larger children that are delicate. Scott's Emulsion seems to be the element lacking in their food. Do not fail to try it if your children do not thrive. It is as useful for them in summer as in winter.

Ask your doctor if this is not true.

SCOTT & BOWNE, Chemists, Toronto.

## Dissolution of Partnership

The partnership heretofore existing between A. A. Ford and W. H. Snyder, as real estate and insurance agents, under the firm name and style of FORD & SNYDER is this day dissolved. The business heretofore conducted by the firm will hereafter be conducted by the subscriber.

A. A. FORD.

Berwick, N. S.

A LARGE NUMBER OF FINE FARMS NOW OFFERED

A. A. FORD.

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Forty Years in the Church of Christ, will be issued soon.

Sample Prospectus now ready. AGENTS WANTED AT ONCE. Best terms guaranteed. Those wishing to engage in the canvassing without delay should send 50 cents for outfit and full particulars.

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FREE. Write with our elegant patent FOUNTAIN PEN and HOLDER—makes writing a pleasure. A great novelty. Illustrated list with each pen to make one pen excellent writing fluid. Sent post-paid for only 15 cents, including the valuable fountain penholder. How to get them? Write to Messrs. LITTLEFIELD, Cambridge, Miller's John Book & Loan, Cambridge, Ontario, or to the nearest stationer. Among this season's other novelties, we have a special offer. Write to us for a list of our new books, and we will send you a copy of our new book, "The Fountain Pen and Holder," free of charge. Write to us for our new book, "The Fountain Pen and Holder," free of charge. Write to us for our new book, "The Fountain Pen and Holder," free of charge.

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A fair trial and you will be convinced that you cannot buy anything that will give greater satisfaction than

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## Leg A Solid Sore.

When it comes to healing up old running sores of long standing there is no remedy equal to Burdock Blood Bitters.

Bathe the sore with the B.B.B.—that relieves the local irritation.

Take the B.B.B. internally—that clears the blood of all impurities on which sores thrive.

Miss D. Melissa Burke, Grindstone, Magdalen Islands, P. Q., says:

"It is with pleasure I speak in favor of B.B.B. which cured me of a running sore on my leg. I consulted three doctors and they gave me salve to put on, but it did no good. Finally my leg became a solid running sore. In fact for nearly a month I could not put my foot to the floor."

"I was advised to use B.B.B. and did so. Three bottles healed up my leg entirely so that I have never been troubled with it since."

## WHISTON'S & FRAZEE'S

### Commercial College

This old, reliable, progressive business training school is better equipped than ever this year to train young men and women to fill positions as bookkeepers, stenographers, office assistants, etc. The halls and rooms have been recently repainted and carpeted, and a new cloak room and laundry added for ladies. Come and see us or send for Catalogue for 1899 to J. C. P. FRAZEE, 95 Barrington St., Halifax or J. C. P. FRAZEE, Truro, N. S.

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The Book of the century. Hand-somely illustrated by thirty Field's best and most two of the world's greatest Artists.

Put for the noble contribution of the world's greatest artists this book could not be manufactured for less than \$7.00. The Fund created is divided equally between the family of the late Eugene Field and the Fund for the building of a monument to the memory of the beloved poet of childhood. Address Eugene Field Monument Souvenir Fund. (Also at Book Stores 180 Monroe St., Chicago.)

If you also wish to send postage, enclose 50 cts. Order from MESSENGER AND VISITOR, 85 German Street, St. John.

## Practical Work.

Following and alternating with instruction in methods and principles keeps our students always in anticipation of "What Comes Next," gives brightness and variety to our course of study, and provides that the best possible use is made of the student's time.

S. KERR & SON.

From the Churches.

Denominational Funds.

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

FAIRVILLE, N. B.—I baptized two believers in Jesus, last Sunday. The work of the Lord is prospering in Fairville. November 4th. A. T. DYKEMAN.

SALISBURY, N. B.—The Lord is still blessing us in this church. Since last writing he have baptized three times, making twenty since the good work began. Others have been received who will be baptized next Sunday, (D. V.) Nov. 2nd, 1899. J. E. TINKER.

MARYSVILLE, N. B.—We are greatly encouraged in our work for the Master. God is in our midst. May we be still and know that it is God. On October 29th it was our privilege to baptize Havelock Sanson, a very promising young man. On the same day we received Bro. Wm. T. Brown and wife on experience. H. B. SLOAT.

SUMMERSIDE.—There are indications of increasing interest in our work. Baptized Sabbath morning, 22nd ult., a brother who will be useful to the cause here, and others are being moved in the same direction. The young people are organizing for a more systematic study of the Bible, and we expect good results from this work. Our audygeer room has recently been thoroughly renovated and is now neat and attractive. E. J. G.

OXFORD, CUMBERLAND COUNTY, N. S.—The work among the people here moves along magnificently. The congregations are exceedingly large. The spiritual life of the church is deepening, and the prospects for a successful year are constantly increasing. Superintendent Vining gave us a short visit, which we much enjoyed. In response to his call for help forty-six dollars were contributed. Sunday evening I had the pleasing privilege of baptizing three sisters. Six other candidates have been received, and will be buried with their Lord next Sabbath. A. F. BAKER.

HILLSDALE, HAMMOND.—Our church interest still moves forward, since we last reported one young man in the prime and vigor of his manhood was received by baptism. At last conference Pastor Bynon, who has been with us for the last four years tendered his resignation. It not being accepted he decided to remain another year. We are expecting a large number of normal students to pass the Baptist examining board. We have been disappointed in the lessons not appearing in the MESSENGER AND VISITOR before this. CLARA FERGUSON, Ch. Clerk.

ACADIA, Nov. 2nd.—The Baptist and Methodist churches in this village united for special work and invited Evangelist Martin to conduct the services. For the last two weeks the work has gone on with increased tokens of divine approval. The churches have been revived and many souls saved. Bro. Martin preaches the grand old Bible truths fearlessly, without rant or flippancy, which God owns and blesses in the building up of believers and the salvation of the lost. Bro. Martin closed with us last evening and goes at once to Port Maitland. We are to continue the Union meetings, in which we are looking for the continuation of the blessing and power already enjoyed.

HOPEWELL.—Our house at the Cape was reopened for worship on Oct. 29th. The day was very unfavorable. Notwithstanding the rain the congregations were good. All parts of the field was represented. The pastor preached in the morning; the Rev. Mr. Boyd, (Presbyterian), in the afternoon; and the pastor again in the evening. The collections of the day amounted to \$40. This was all we needed to pay off all debts. Over one hundred dollars was expended, and our house is very neat and attractive as a result. We now expect to finish our vestry, which is much needed for Sunday school work and our social services. F. D. DAVIDSON.

FRENCH MISSION FIELD.—On the evening of Thanksgiving Day the members of

our church, as well as the Catholics in the surroundings, greatly surprised us by making us a "donation." When Mrs. Grenier and I entered the church we found that the front of the pulpit was well "decorated" with all kinds of vegetables, besides fruit, butter and sugar. Apart from this was an envelope containing a sum of money. Among the donors (of money as well as products) were sixteen Catholics, who gave cheerfully and liberally. I am happy to say that this year, so far, our church has relieved Grande Ligne of \$75 towards my salary. We thank God for all His blessings. C. W. GRENIER.

Weymouth, N. S., November 1.  
NORTH SYDNEY.—Our church work has been progressing favorably since last we reported through the columns of our paper. Our church building has undergone quite extensive repairs during the past few weeks. It has been painted within and without, the seats upholstered and the roof shingled, involving an expenditure of between \$450 and \$500. The people responded nobly to these additional demands and almost the entire amount was in the treasury before the repairs were begun. We have now a very attractive and comfortable building in which to worship God, and are already beginning to realize the helpful influence of our improved surroundings. Our Y. P. Society has been recently reorganized with thirty-five charter members, which number has since increased to forty-five. We are at present studying Dr. Hurlbet's Normal Lessons. The interest in the work of the Society is steadily increasing. We are praying for a deeper spiritual life, and for increased power and zeal in the work which God has given us to do. M. A. MCLAREN.  
North Sydney, C. B. Nov. 3.

SALT SPRINGS, KINGS COUNTY, N. B.—On Sunday, October 29, Rev. J. D. Wetmore preached his farewell sermon here from Heb. 13: 20-21, and at the close of the service was presented with an address by Bro. B. W. Morgan on behalf of the church. The address expressed the regret of the church at the severance of the tie which had united Mr. Wetmore to them as their pastor and their high appreciation of his Christian character, his ability and faithfulness as a preacher of the truth and the great value of the services rendered by him as a Christian minister. It also expressed earnest desire for the future welfare and success of Mr. Wetmore, making affectionate mention also of Mrs. Wetmore and assuring them of an abiding interest in their prayers. To this address Mr. Wetmore responded fittingly, expressing his appreciation of the good feeling which had been expressed toward Mrs. Wetmore and himself and his gratitude for the co-operation of the people with him in the work.

FREDERICTON.—The work here is moving forward most cheerfully. Many of the students are being saved. On Sunday evening, October 29th, two were baptized and in the following aftermeeting five more declared their desire to become disciples of Jesus. It was a special joy to the pastor to witness such a work of grace on the fifth anniversary of his settlement with this church. Though no public reference was made to the completion of the five years' of service the fact occurred to a number of friends during the day and received a graceful and touching recognition at night. Coming in from the aftermeeting we found the parsonage parlour filled with stalwart friends. Dr. Barbour in an affectionate speech expressed the congratulations and kind regards of the company and presented Mrs. Freeman with a beautiful bouquet of roses. It was a simple and unpremeditated act but it touched our heart strings and crowned a day which shall be long and sweetly remembered. J. D. F.

TANCOOK, N. S.—Since last reporting through the columns of the MESSENGER AND VISITOR with the faithful few we have labored to sow the good seed and are prayerfully waiting for the harvest. On the evening of Thanksgiving Day we had a truly inspiring thanksgiving service. Bro. E. Kempton, who teaches the advanced department of our school, preached a very thoughtful and helpful thanksgiving sermon from Phil. 4: 6, after which a large number took part. The meeting closed with a thank offering for missions and no doubt many went home feeling that the

Lord is daily doing great things for them. We have been settled now on the field almost a year and we cannot but speak in the highest terms of the kindness and generosity of this people. A few weeks ago the writer had the misfortune to receive an injury which has partly rendered him incapable of attending to his work. During this time Bro. Kempton has been of great service in assisting the pastor in the work. Our Bro. is a noble character, an excellent teacher and an effective preacher. Fortunately the pastor has in his congregation such a school master HARRY S. EBB.

October 28th.  
GUYSBORO, N. S.—We have reported nothing for sometime, but we have been doing more than mark time. During the summer months our congregations have been good. Four Sunday Schools have been conducted. Some of these will not be kept open during the winter. Recently three brethren, Bros. J. McG. Cunningham, Joseph Worth and W. H. Cunningham, were elected deacons. They have not yet been ordained. Immediately after the Convention a special offering of \$18 was made for Foreign Missions. Last evening Rev. A. J. Vining spoke to us of our work in Manitoba and the West. An offering of over forty dollars was made for this great work. We hope to raise it to \$50. If all the churches prospered this year, up to the same proportion that the Guysboro church has. Bro. Vining will return to the West with money enough to build the College building needed at Brandon. The pastor has just completed two years' of service. He has worked hard but has rejoiced in some spiritual gains. At Rochvale, an out-station where for years no prayer meeting had been maintained until one year ago, last week forty attended the prayer meeting and twenty witnessed for Christ. The pastor is grateful to his people for a promptly paid salary and other tokens of regard. The parsonage has recently been painted and slight improvements made to houses of worship. We greatly need a new house of worship in Guysboro in a new location, and earnestly hope that very soon many fish with pieces of money in their mouth may be taken in our waters, which for three years have almost absolutely refused us fish. But our most urgent need is that brightening of the spiritual life which makes every member of our church a New Testament Christian. R. OSGOOD MORSE.

November 1.  
TEMPLE CHURCH, YARMOUTH.—During the passed season we have been engaged in making extensive repairs upon our building. The outside has been thoroughly repaired and covered with two coats of paint, the vestry and adjoining rooms renovated and newly fitted up. The old seats and furnaces were removed, the former replaced with chairs having book racks attached, of an improved pattern, the latter by two furnaces of the latest design, warranted to make the house comfortable in the coldest weather. In the audience room and vestibule the walls and ceilings are newly painted and decorated, the organ front retouched up in colors to match the pews and all woodwork exposed, cleaned and revarnished, the whole effect produced being both harmon-

**DIAMOND DYES**  
are Home Protectors.  
Imitation Dyes are Vile Deceptions.

The thousands of women in our Canadian cities, towns and farming districts stand in need of the protection afforded by the never-fading Diamond Dyes. These marvellous coloring agents have been before the public for over twenty years, and have always been true to name and promise made. The magnificent colors and shades produced by Diamond Dyes are everywhere extolled, and the colors have in every case proved fast under the action of sunlight and soap. The plain and simple directions on every package of the Diamond Dyes enables a child to use them with perfect success. There are imitations of Diamond Dyes sold by some dealers for the sake of large profits. These imitations are deceptions, and wherever used they cause annoyance, ill temper and loss of money and valuable materials. The colors are muddy and dull, and they cannot stand washing with ordinary soap. To insure perfect protection and security, ladies should ask for the Diamond Dyes and take the trouble to see that the name "Diamond" is on each package. A little care in this direction will save a vast amount of trouble.

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Made from pure cream of tartar.  
Safeguards the food against alum.  
Alum baking powders are the greatest menaces to health of the present day.  
ROYAL BAKING POWDER CO., NEW YORK.

ious and pleasing. The total amount expended was \$1177, nearly all of which was met by offerings made by members of the church and congregation, and our Young People's Societies, during the progress of the work. The "Yarmouth Light" of the 26th ult., thus refers to the improvements made: "The Temple Baptist church of this town, W. F. Parker, pastor, will be reopened on Sunday next, after having been closed for about ten weeks. During that interval, services have been held in the basement of the church. The building has been thoroughly renovated and put in good repair, painted outside and in, and is now to all appearances as good as a new church. The interior decorations are worthy of special mention. The walls are done in a light shade of olive green, with deep borders on the terra-cotta tone, over which run raised scrolls of extremely delicate design, all hand painted. Each panel in the ceiling contains, beside the border, a floriated wreath with corner-pieces to match. The arches, which are of plaster, have been grained to imitate the columns, which alone makes a great improvement. The organ pipes have been touched up with new gilt and olive green, to carry out the color scheme. The effect of the whole is that of richness and beauty. The decorations were designed and executed by Mr. Benj. Ritchie of this town." Pastor Parker's very appropriate remarks at the opening were founded upon the expression of the Psalmist, "I was glad when they said unto me, let us go into the house of the Lord. We hope the work as now completed will prove, not only pleasing to ourselves, but honoring to the great Head of the church, and that during the coming months His blessing may, in a special manner, rest upon the labors of His servants, both here and elsewhere. INDEX.

**CANCER**  
And Tumors cured to stay cured, at home, by knife, plaster or pain. For Canadian testimonials & 120-page book—free, write Dept. 12, MASON MEDICINE CO., 377 Sherbourne Street, Toronto Ontario.

**Blue Serges**  
Have you ever stopped to think why yachtsmen wear blue serge cloth? The reason is there is no tougher or dressier fabric than blue serge of good quality. A blue serge suit is easily cleaned, and when properly tailored retains its shape longer and looks better than any other suit; but its wearing qualities depend largely upon the way it is tailored. Even some good merchant tailors have not yet mastered the art of serge tailoring. You get pretty near perfection in our serge garments, and a satisfactory and safe insurance.  
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St. John, N. B.  
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More vacancies than Teachers. Positions guaranteed. Placed 263 Canadian teachers in U.S. last term.  
UNION TEACHERS' AGENCIES,  
Washington, D. C.

BIRTHS.

McLEAN.—At the Baptist parsonage, North Sydney, C.B., October 30th, to Rev. and Mrs. M. A. McLean, a son.

MARRIAGES.

FULTON-SHAFFNER.—At Granville Centre, Oct. 25th, by Rev. J. T. Eaton, Willard H. Fulton, of the firm of "Drysdale & McInnis," Halifax, N. S., to Therza Belle, daughter of S. C. Shaffner, Esq., of Annapolis County, N. S.

FARNSWORTH-CHUTE.—At Waltham, Mass., Oct. 11th, by Rev. Clarence R. Minard, Milton L. Farnsworth of Waltham, to Sadie E. Chute of Boston.

HARRISON-ROACH.—At Clarence, Annapolis County, N. S., Oct. 25th, by M. P. Freeman, uncle of the bride, Pastor E. L. Steeves assisting, Mr. C. Ashley Harrison, of Mangerville, N. B., to Miss Clarissa S., daughter of Frederick Roach.

CHRISTOPHER-MARTIN.—At the residence of the bride's parents, Hopewell Cape, Oct. 25th, by Rev. F. D. Davidson, Capt. John J. Christopher and Beattie L., daughter of Capt. L. C. Martin, all of Hopewell Cape.

LLOYD-MAHANEY.—At the Pastor's residence, Waterville, Oct. 25th, by Rev. E. O. Read, Mr. Charles H. Lloyd, of South Waterville, N. S., and Miss Carrie Mahaney of Cambridge.

CARD-CROCKER.—At Waterville, N. S., Oct. 25th, by Rev. E. O. Read, Mr. Henry L. Card, of Canada Creek, and Miss Ermia Crocker of Aylesford.

MURPHY-MUNROE.—At Summerside, P. E. I., on Wednesday, Oct. 25th, by Pastor E. J. Grant, William Murphy to Ceelia Munroe, both of Ellerslie, P. E. I.

COVEY-BOUTIN.—At Indian Harbor, Halifax Co., N. S., on the 29th ult., by Rev. A. E. Ingram, Silas Covey and Louisa Boutin, all of Indian Harbor.

DAVIDSON-SILVER.—At the home of the bride, Oct. 26th, by Rev. W. J. Rutledge, William Henry Davidson, of Isaac's Harbor, and Lela Silver of Goldboro, all of Guysboro County, N. S.

HOPE-CROSSMAN.—At the parsonage, Salisbury, N. B., Oct. 25th, by Pastor J. E. Tiner, Marvin Hope to Miss Annie Crossman, both of Steeves Mountain, Westmorland Co., N. B.

MEACHAM-MOORE.—At the Calvary Baptist Church, North Sydney, C.B., Oct. 25th, by Rev. M. A. McLean, Emma Clarissa Moore of North Sydney to Franklin Fairbank Meacham of Boston, Mass.

BARNABY-VAN BUSKIRK.—At Billtown, N. S., by Pastor M. P. Freeman, Nov. 1st, Mr. Cabb E. Barnaby to Miss Belle Van Buskirk, both of Berwick.

DEATHS.

WHEATON.—Oct. 31st, at the poor farm, Billtown, Mr. Ebenezer Wheaton, aged 69 years.

WOODWORTH.—At Hopewell Hill, Oct. 30th, Effie C., daughter of Daniel Woodworth, aged 18 years. Our sister had been in poor health for several years, and finally was taken away by consumption. Some years ago she was converted and received for baptism, but on account of her health the baptism was postponed and she was not afterward baptized. She passed away rejoicing in her Saviour's love. Her funeral was conducted by the pastor and was largely attended. Much sympathy is felt for our brothers and sisters in their great loss. Their loss, however, is her gain.

WHEELER.—At Fredericton, Oct. 17th., Mrs. James T. Wheeler, aged 57 years. Mrs. Wheeler "ceased at once to labor and to live." She had been in delicate health for a couple of years, but of late appeared to be improving. After a cheerful day spent in light household duties, she retired to rest and sank gently into a sleep from which she never awoke. She was indeed "for such a slumber meet." She knew whom she had believed, and

had been for many years a valued and consistent member of the Fredericton Baptist church. A husband and three daughters remain to cherish her memory.

BURTT.—At Cantreville on October 26, Rebecca J. Stewart, beloved wife of Bro. F. G. Burtt, aged 57 years. She lived a life of faith upon the Son of God and during her sickness and in death that same Saviour was her stay and support. Though not a member of the church yet for years she served her Lord and was anxious for the prosperity of Zion. In her death the community has lost a womanly woman, a true friend, and a Christian. She has left a husband to mourn but has gone on to join an only child, a daughter, who years ago was taken to the better land.

LYONS.—At Pereance, N. S., Oct. 16th, Ruth, beloved wife of David Lyons, in her 71st year. For our sister's departure was welcome relief. For nearly twenty years she has been one of God's "shut in's" often in much pain and great weakness. Through these years God gave her the ministry of loving and faithful hands, and the gratitude and patience with which she rewarded the service, not only made the service easier, but revealed what his grace can do. She died in the hope which Jesus gives, and the consolation of our brother and the family is in knowing, that for the one they love it is better farther on.

SANFORD.—Suddenly, at Canning, N. S., Oct. 2nd, Katharine, beloved wife of Wellington Sanford, aged 68. Our sister's departure was sudden and sad, death coming through heart disease while she was alone in the orchard. But with all the unexpected suddenness of the call, our sister was not as those who are unprepared or taken by surprise. Nearly forty years ago Christ came into her life, and though ill-health in recent years deprived her of doing large public services, she lived the Christian life, and dying with her was entering but more fully into the life of Christ. For our brother and his family our sister left the memory of a life that leaned on Jesus.

HALL.—At the hospital in Lynn, Mass., Oct. 23rd, Susie Amelia, wife of John Hall, aged 45 years. Sister Hall was a native of Hampton, Annapolis Co., N. S., and had been a worthy member of the Baptist church there for many years, until dismissed last March by letter with her husband to unite with the Washington St. Baptist church in Lynn, Mass., where they had recently made their home. She was much esteemed for her true Christian character and consistent life, and in her last hours showed by her patient submission to suffering, and her unflinching faith in Christ that she was one of the Lord's redeemed. She leaves besides her husband, son and daughter, a large circle of relatives and friends, who have much to comfort them in their sorrow. Her remains were brought to Hampton where they were interred with the usual ceremonies, Oct. 26th, in the presence of a large concourse of people.

PHINNEY.—Caleb Phinney, one of the most valued members of the Prince Albert Section, of the Upper Wilmot Church, entered into rest on September 19th, aged 79 years. He met with a serious, and what proved to be a fatal accident on August 29. His friends fondly hoped he would recover, but such was not the will of God. After about two weeks he began rapidly to weaken and on the 19th peacefully, confidently passed away. Bro. Phinney was baptized many years ago by the Rev. Dr. Tupper, and ever after lived in the closest fellowship with the church, and always manifested the deepest interest in her prosperity. He was one of the most genial and kindly of men, and greatly loved by old and young. He will be missed in the community. In the church but most of all in his home. He leaves a widow and three children, one son and two daughters. May the "God of all comfort" sustain and lead them until the reunion, where partings never come.

LANGLEY.—At Chipman, N. B., on 2nd

Furniture.

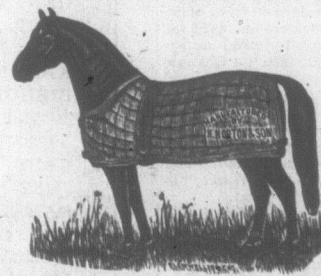
The newest designs are always to be found in the large stock of Household Furniture maintained in our warehouse.

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In Bedroom Suits of three pieces, Dining Tables and Sideboards at a low price we are showing exceptionally good values, and it will pay to write for our photos of these goods.

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Unlined Stable Blankets, 45c. upwards. Lined Stable Blankets, med. heavy, \$1.20 upwards. Lined Stable Blankets, extra heavy, well bound and strapped, neat patterns, \$2.00 upwards.

Also a full line of Fur Robes. We carry a full line of everything for the Stable.

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inst., after much suffering borne with Christian resignation. Jacob Langley, aged 84 years. Bro. Langley professed religion many years since during a revival conducted by Elder Stedman, uniting with the Salmon Creek church. He was also deacon of this church and a valuable helper to his brethren in every good work. Removing with his family to Colorado in 1885 he soon after lost his companion and a much loved daughter, who were buried in Leadville. The last years of our brother were encompassed with many afflictions, owing to a severe kidney disease which at times was exceedingly painful. A malignant cancer had also appeared to add still further to his suffering, yet amid all, his Christian hope upheld him and he talked freely of the sovereign grace which had plucked him as a brand from the eternal burning. Bro. Langley leaves behind one daughter in New Brunswick, and another in Colorado; also two sons in British Columbia, one of whom was present to close his eyes in death; two others are in Colorado, while his eldest son is engaged in business in Roxbury, Mass. In all his dealings with the world he ever manifested consistency with his profession and stood as an example of integrity and uprightness. His house was a home for God's servants and in all that pertained to the welfare of the cause of God he took a deep and abiding interest. Peacefully he fell asleep, trusting all in the hands of a loving Saviour.

TREFFY.—At his residence, in the town of Yarmouth, on Sept. 24th, Capt. George K. Treffy, aged 75 years. Brother Treffy, throughout his entire life, was identified with the town in which he died. Early in youth his inclinations turned him to a sea-

man's life, in which vocation he served for forty years. In testimony of the sterling character of our brother, is the fact that for twenty-one years he served in a single employ. Although his life abounded in perils of the sea he never had any serious accidents, save the drowning of one of his crew, and that on his last voyage. Early in life deceased was led to personal acceptance of Christ, and baptized into the membership of the Arcadia Baptist church, with which he continued his fellowship until death. The last few months of his career were passed in suffering of the most acute character. To the glory of his strengthening Saviour our brother passed through it all, manifesting most heroic fortitude. Never has it been the writer's privilege to visit a deathbed where the victory of faith was more pronounced. Longing for the gladsome hour of his decease, which to him was "very far better," he patiently and submissively awaited the call of his Master. At last it came. Peacefully he stepped into his glory land on a quiet Sabbath afternoon. On the following Wednesday his remains were laid to rest in the family lot of the beautiful town cemetery. In his decease Yarmouth has lost one of her highly respected citizens who contributed much to her palmy days, and the Baptist church an earnest and devoted advocate. One daughter and two sons mourn the loss of an affectionate father whose death has been to him a welcome release, but to them the removal of one of life's tried supports.

The Halifax elevator has begun handling grain. The first was put in on Friday.

Advertisement for Walter Baker & Co.'s Breakfast Cocoa, featuring an illustration of a woman and text describing the product's quality and availability.

## News Summary

The New York tax levy for 1900 is to be \$30,478,970, which is \$4,493,890 less than it was in the present year.

Mrs. Edward Adams, wife of the steam-boat inspector, dropped dead on O'Connor street, Ottawa, on Wednesday night.

M. Schiffers, the Russian chess player, who taught Tschigorin, has become insane and has been taken to an asylum.

A boiler explosion at the steel works of Southern & Richardson, Sheffield, Wednesday, killed four and injured twenty persons.

The international commercial congress, which has been in session at Philadelphia since Oct. 12th, finally adjourned on Wednesday.

Mr. John Goram, a Halifax printer, born in 1834, died in Boston on Saturday. He had served in the civil war and was quite a prominent and active Grand Army man.

Geo. Bartle, the oldest clerk of the State Department, "keeper of the great seal" and a close friend of Daniel Webster, died at Washington Sunday night. He was appointed by Secretary Buchanan in 1845.

The grave of John Tyler, a President of the United States, has been neglected for 37 years in a Richmond, Va., cemetery. Now it is to be put in condition. There was not even a headstone to indicate who slept below.

John Sargo has been arrested at Seattle on a charge of murder of one Louis Ballos, on July 2 last, on the Klondyke river, Yukon territory. Sargo has made a confession and his extradition has been demanded.

The State Department is informed of the arrival at Revel, Russia, of the first steamer with American Indian corn, and that eight more shiploads are expected at the same port. Considerable interest attaches to this attempt to introduce an American staple product into the Russian market.

A double tragedy is reported from the township of Wilberforce, Ont. Wednesday morning the bodies of Mrs. Wm. Yaster and the seventeen-year-old daughter were found horribly mutilated. The husband and father, Wm. Yaster, is accused of doing the terrible deed.

The approaching visit of Field Commissioner Miss Booth, of the Salvation Army, to St. John is arousing widespread interest. The programme arranged for her visit commences Tuesday, Nov. 7th, with a council for the local officers and soldiers of the city and district corps.

William Brow, who has just ridden 1,000 miles on a bicycle in 83 hours, 4½ minutes, some seven hours inside the world's record, was given up by doctors five years ago as a hopeless consumptive, and he took to mild bicycling riding to pass away his closing days of life.

Admiral Dewey on Monday announced to intimate friends his engagement to Mrs. W. B. Hazen, of Washington. Mrs. Hazen is the widow of General Hazen, formerly chief signal officer of the army. She is a woman of large means, about forty years of age and popular in the best social circles of Washington.

The tides are now utilized for generating power at Point l'Abbe, Finisterre, France, during fourteen hours a day. At flood tide the water flows through the canal two and one-half miles inland into a pond in the rear of the power house and returns to the sea at ebb tide. The total fall is seven and one-half feet, and eighty horse power is generated by turbines.

A sensation was caused in the Spanish Senate Tuesday by the declaration of Count D'Almenara that owing to the ignorance of the Spanish-American peace treaty commissioners, three islands of the Philippine group—the two Batanes and Calayan Islands, both north of Luzon—were not included in the scope of the treaty. These islands, he asserted, ought to be made the basis of negotiations for the liberation of the Spanish prisoners.

A militia general order issued at Ottawa on Tuesday has extracts from the order of division tactical exercise at Sussex in September. The chief staff officer says on the whole the exercise was satisfactory. The work of the engineers in building a bridge, the report says, was admirably carried out, they having only axes and saws for tools and such timber and withes for binding the logs as could be secured on the ground.

Robert B. Jennings, secretary and general manager of the Broadway Cable Co., St. Louis, Mo., was held up Monday on a street car and robbed of \$1,043 in cash and \$48,275 in negotiable papers. Nine thousand dollars in cash, placed for safe keeping in a tin box and hidden in a piano, was stolen Monday morning from Dietrich Von Soosten, of New York. The police suspect a young man who has been calling on Von Soosten's niece for the last seven months.



JOHN PHILIP SOUSA.

Among the famous contributors engaged for the 1900 volume are:

JOHN PHILIP SOUSA.  
MRS. BURTON HARRISON.  
CHARLES DUDLEY WARNER.  
REGINALD De KOVEN.  
RIDER HAGGARD.  
GEN. WESLEY MERRITT.  
CAPT. CHARLES D. SIGSBEE.  
GEN. JOSEPH WHEELER.  
ANDREW CARNEGIE.  
BISHOP HENRY C. POTTER.  
WALTER CAMP.  
VICTOR MAUREL.  
CAPT. A. T. MAHAN.  
JUSTIN McCARTHY.  
SARAH O. JEWETT.  
GEN. CHARLES KING.  
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## The 1900 Volume of The Youth's Companion

To take advantage of the special offer which the publishers make to new subscribers, as explained below:

**FREE.** All the issues of The Companion for the remaining weeks of 1899 will be sent free to those who subscribe now for the new volume for 1900, 52 issues. This offer includes the Thanksgiving and Christmas Double Numbers and the Companion's Superb Calendar for 1900, lithographed in twelve colors, a gift that will be preserved and enjoyed the year round. Cut out and send this slip or the name of this magazine with \$1.75, the price of your subscription until January 1, 1901. J 304

EVERY family finds the Companion a welcome addition to the home life, each issue offering something of interest and value for every member of the household. For 1900 the editors promise a volume of rare variety and attractiveness. Illustrated Announcement Number, containing a full prospectus of the new volume, will be sent free to any address on receipt of a postal-card request.

The Youth's Companion, Boston, Mass.

### The Way to Give.

1. The careless way. To give something to every cause that is presented without inquiring into its merits.
2. The impulsive way. To give from impulse as much and as often as love and pity and sensibility prompt.
3. The lazy way. To make a special offer to earn money for benevolent objects by fairs, festivals, etc.
4. The self-denying way. To save the cost of luxuries and apply them to the purposes of religion and charity. This may lead to asceticism and self-complacency.
5. The systematic way. To lay aside as an offering to God a definite portion of our gains—one-tenth, one-fifth, one-third, or one-half. This is adapted to all, whether poor or rich, and gifts would be largely increased if it were generally practised.
6. The equal way. To give to God and the needy just as much as we spend on ourselves, balancing our personal expenditures by our gifts.
7. The heroic way. To limit our own expenditures to a certain sum and give away all the rest of our income. This was John Wesley's way.—Dr. A. T. Pierson.

### Plant Selling and Fruit Raising.

Apropos of systems of strawberry culture, a correspondent of Gardening remarks: Above all, do not allow the runners to set too thick in a row, unless you are in the plant business. Plant selling and fruit raising is not, as a rule, a desirable combination. Every spring we sell a few thousand plants from our narrow matted rows—dug along the edges—but it is done

more as an accommodation to the neighbors than a money making scheme. Every time a plant is dug from such rows we feel that just so much fruit is being taken up, besides injuring the adjoining plant roots more or less. Whether the price obtained from this weeding out process offsets the loss and injury is a question in our minds, with a big letter Q. It is the writer's humble opinion that the operation comes more properly under the heading of charity than finance.—Ex.

Society  
Visiting  
Cards  
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### FIFTY Finest THICK IVORY Visiting Cards.

Printed in First Class Style, with name in Steel Plate Script, ONLY 25 cents.

Postpaid to any address in Canada for 27 cents.

Four packs of 50 each to one address \$1.00.

Send cash with order.

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107 Germain St., St. John, N. B.

N. B.—The cards we use are the best in the market—and are usually sold at from 50 to 75 cents a pack.

**The Farm.**

**Keeping up the Egg Supply.**

I am now in October getting nearly as many eggs from my hens as at any time during the spring and summer, and these eggs are mostly laid by pullets hatched last year late in the summer or in the fall. People who have setting hens in August and September often ask me if it will pay to set them at that time of the year. My answer has been that late hatched chicks can be made to pay well under the right conditions. Chicks hatched in September will have several weeks of warm weather before winter; then, if you have a warm house for them and feed them well they will begin to lay in May and continue to lay until the late fall or early winter, as they will not moult so early as the spring hatched chicks. These late chicks will help to keep up the egg supply during the fall, which for me has been the most profitable time to produce eggs. I think the poultry keeper should plan to keep up the egg supply during the whole year, instead of producing the greater part of them in the spring and summer when the price is the lowest. It may cost a little more to feed the chicks in the winter, for unless the house is very warm, extra food is needed to maintain the animal heat of the body, and this food does not go to make growth and develop the chick, but the chick should lay later in the fall, when the price of eggs is higher, so you are compensated in this way for the greater cost of growing the chicks.

For the winter supply of eggs we must depend on the early hatched chicks. Leghorns and Minorca pullets hatched in April and May, with good care, begin to lay in October and continue to lay during the winter. If the chicks are hatched too early they will moult in January or February and stop laying when the price of eggs is the highest. To keep the hens laying during the winter, one must have a very warm house for them, so warm that on the coldest day you can stay in the house without being uncomfortable. When I built my house I double boarded it, placing tarred paper between the boards and under the shingles. I try to make the surroundings as near like summer as possible, and provide food which the hens naturally seek when given the run of a large range in the summer. I feed cut meat and bone and clover, and green food, as cabbages and other vegetables. They should be supplied with grit and shells and fresh water, and small grain should be covered with litter to keep the hens scratching. An incubator is needed to hatch the early chicks. One reason why the fall is a profitable time for me to produce eggs is, at that time there is a good deal of refuse from the garden and grain fields, which save a part of the grain ration, and then there is the clover rowen which is cut with the clover cutter and fed to the hens. Sometimes there is sufficient refuse to keep the hens laying well without other food.—(W. H. Jenkins, Delaware County, New York.)

**Mushroom Culture.**

Among the requisites for successful mushroom culture are a dark room of an even temperature, a bed of prepared soil composed largely of decomposed horse manure, healthy spawn for seed, and a good share of patience, coupled with considerable experience in caring for the beds. The spawn is kept for sale by all extensive seedsmen. It comes in the form of bricks of dried mushroom bed soil prepared as a starter. These are broken into small pieces, which are pressed gently into the surface of newly prepared beds and slightly covered with the manure of the bed. After a few days the beds are covered, or "cased," with good fine loam, in which the mushrooms will finally show themselves. This casing may be an inch and a half or two inches deep. It should be pressed rather firmly, with the back of a shovel.

It may be from four to seven weeks before the crop will make its appearance, the time varying according to the temper-

ature of the soil and the air of the room. When gathering the mushrooms, they should not be cut, but pulled or twisted out, for stub or stem or root left in the ground will soon decay and endanger the health of those remaining. They cannot be shipped in bulk like potatoes, but should be put in small packages of a pound or two each, as berries are packed in baskets or crates. A beginner would do well to visit a dealer and learn how he desires them packed.

There is money in growing the crop if one can do the work a little better than others are doing it, and thus be able to send in better stock and at times when it is most difficult to produce it. As more go into the business the prices fall, but the consumption increases, so the demand is greater and there is less danger of overstocking the market. A cheaper production would tend to increase the demand in country villages instead of being confined as at present to the cities.—(A. W. Cheever, in New-England Farmer.)

**A Shelter and Roost for Chicks.**

A rough barn roof can be set up on stakes to make a roosting-place for chicks during the summer months. Board up the gable ends to keep off draughts. Take old strips of burlap and sew little rings into one edge. Drive nails along the crosspieces of the windy and rainy side and end, on which hang the curtain on stormy days. This gives a shelter for the chicks that will be appreciated. Or one end and side can be roughly boarded up and left so.

**The Salvation Army.**

**THE LIFE OF THESE SELF-SACRIFICING WORKERS OFTEN ONE OF HARSHNESS.**

While on Duty Capt. Ben. Bryan was Stricken With a Supposed Incurable Disease and Forced to Relinquish the Work—He Has Now Recovered His Health.

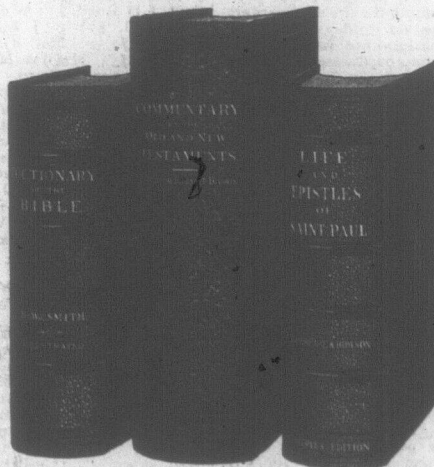
From the News, Alexandria, Ont.

The life of a Salvation Army worker is very far from being a sinecure. Their duties are not only arduous, but they are called upon by the regulations of the Army to conduct out-of-door meetings at all seasons and in all kinds of weather. This being the case, it is little wonder that the health of these self-sacrificing workers frequently gives way. Capt. Ben. Bryan, whose home is at Maxwell, Ont., is well known through his former connection with the Army, having been stationed at such important points as Montreal, Toronto, Kingston, Guelph and Brockville, in Canada, and at Schenectady, Troy and other points in the United States. While on duty he was attacked by a so-called incurable disease, but having been restored to health through the use of Dr. Williams' Pink Pills, a representative of the Alexandria News thought it worth while to procure from his own lips a statement of his illness and recovery. He found Mr. Bryan at work, a healthy, robust man, his appearance giving no indications of his recent sufferings.

The story of his illness and the subsequent cure by the use of Dr. Williams' Pink Pills reads like a miracle, and is given in his own words as follows:—"While stationed at Deseronto, in July, 1897, I was attacked with what the doctors called "Chronic Spinal Meningitis." The symptoms were somewhat similar to those preceding a pleuratic attack, but were accompanied by spasms which, when the pain became too severe, rendered me unconscious. The length of these unconscious spells increased as the day advanced. After spending four months in the Kingston General Hospital, and on the Salvation farm, Toronto, I regained some of my former strength and returned to my work. The second attack occurred when I was stationed at Schenectady, N. Y., in October, 1898, and was more severe than the first. The symptoms of the second attack were very similar to those which preceded the first, the only apparent difference being that they were more severe and the after effects were of longer duration. Owing to the precarious state of my health, I was compelled to resign my position after the second attack and return to my home at Maxwell. While there a friend advised me to try Dr. Williams' Pink Pills, and I began using them in March, 1899. I have used only a dozen boxes and am once more enjoying perfect health. I feel that I am perfectly well and can cheerfully say that I attribute my present state of health to the effects produced by Dr. Williams' Pink Pills. Mrs. Bryan has also used the pills and has benefited very much thereby."

A well chosen Reference Library should be in the possession of every church, either in the name of its Sabbath School or its Young Peoples' Society. This need not contain more than ten well chosen books. As a beginning for such a library here is a suggested list :

- Smith's Bible Dictionary.
- Cruden's Concordance.
- Edersheim's Life and Times of Jesus the Messiah. [2 Large Volumes.]
- Jamieson, Fausset & Brown's Commentary.
- Life and Epistles of St. Paul.



These books make good foundation stones upon which to build. Recently they have been issued in large editions at prices but a fraction of those formerly charged. They are bound in cloth, printed on good paper; contain a vast amount of the best help within easy reach.

Our terms are :

Ten new subscriptions to this paper. What Church would fail if it tried to raise this Club? Let us see how many will respond!

News Summary

At Halifax on Friday a thief stole the pedestal of the special contribution boxes of St. Patrick's Cathedral.

Rev. Dr. Dodge, of Toronto, states that the Methodist church million dollar contribution fund has reached \$443,874.

There were twenty-five business failures in the Dominion last week, against twenty-eight in the corresponding week of 1898.

Lord Strathcona, Canadian high commissioner in London, has contributed £1,000 and Lord Mount Stephen £500 to the Transvaal war fund.

It is now known that thirty-five persons were drowned and no fewer than fifty were injured by the collapse of the landing stage at Antwerp on Friday.

Eight members of the Scotsman's crew, accused of stealing passengers' property, were honorably discharged by Judge Choquette at Montreal on Thursday.

A heavy gale that swept the southeastern part of the British coast Friday did widespread damage. The telegraph lines suffered everywhere during the greater part of the day.

Further particulars of the Yaster tragedy in Wilberforce township, Ont., state that William Yaster, after killing his wife and daughter Tuesday night, committed suicide. For the last few years Yaster has been regarded as partly insane.

Many Spaniards who are unable to find work in Spain are being assisted by the government to emigrate to Cuba. During the past two months the number of these arrivals is said to have been 2,000. The Spanish government is giving assistance in these cases to no women, and only to men of more than sixty-eight years of age.

Messrs. R. W. W. Frink and Peter Clinch, representing the fire underwriters, had a meeting on Friday evening at Sussex with the local fire wardens. The necessity of an improved water service for Sussex was pointed out by the underwriters, and the wardens promised to bring the matter to the attention of the Sussex Board of Trade at its meeting next week, and the probability is that the citizens will be called on to take action. Sussex has an abundant water supply at hand, and as a good water service can be installed at a small cost it is likely some action will be taken.

A man who is getting credit for a good deal of the business success of the despatch of troops, etc., to South Africa, is George Wyndham, M. P., Imperial Under Secretary for War. Though only thirty-five years old he has been in Parliament several years, and has won a reputation as a strong debater. He entered the army in his twentieth year and saw hard service in Africa. He has also found time to edit an edition of Plutarch, as well as a volume of Shakespeare's poems. Incidentally he is a justice of the peace, a director of the London, Chatham and Dover Railway, and is somewhat noted as a fox hunter.

At a meeting Thursday evening of the Ottawa Public School Board Prof. Robertson submitted a scheme for the establishment of a school of manual instruction in the capital. This is to be a pioneer school, but others will be established throughout the country. These schools are to be carried on by private subscription, Sir W. C. Macdonald, of Montreal, having deposited the necessary capital in the bank to permit Prof. Robertson going ahead. The headquarters of the experiment will be in Ottawa. The Ontario centre will be Brockville. The other provincial centres will be Montreal, Fredericton, N. B., Truro, N. S., Charlottetown, P. E. I., Winnipeg, or Brandon, Calgary, and Victoria or Vancouver. The offer will afford manual training to all boys between nine and fourteen in the public schools. Trained and experienced teachers will be brought from Europe at first to be in charge of the schools, and next summer it is proposed to send teachers from Canada to Great Britain and Sweden to take a course of manual training there.

Personal

After a successful pastorate of nearly eight years at Brentwood, N. H., Rev. J. W. Higgins has accepted a call to the pastorate of the church at Plymouth, in the same State.

Rev. A. H. Lavers, of St. George, has reported for duty after a visit to "the Hub," and finds himself much refreshed by his holiday.

Rev. J. D. Freeman, of Fredericton, finds the outlook very hopeful for successful work in connection with his church and congregation. Both he and Mrs. Freeman feel the better for their recent trip to New England.

Rev. C. E. Pineo favored us with a call on Saturday. Brother Pineo has just closed his labors with the Westport church, after a pastorate of four years. He goes now to Toronto, where, in connection with other work, he will take some lectures at McMaster University.

# What is Paine's Celery Compound?

## It Means Life, Strength, Health & Freedom From Disease

Paine's Celery Compound, so popular with the people, is the one remedy that can be trusted to make a person well.

It stops the drain on the nervous system, dispels the harmful humors from the blood, and increases its volume and its nourishing capacity.

Its ability to relieve those ailments that seem to be peculiarly the misfortune of women is overwhelmingly proved by the many testimonials from women of the highest standing in the communities where they live.

Its regulating power does away with "disheartened and cast-down feelings."

The aggravated cases of disordered liver and kidneys, mental depression, hysteria and kindred troubles, are recognized and dealt with by Paine's Celery Compound in a radical and scientific manner that embodies the most advanced medical ideas of this latter part of the century.

Paine's Celery Compound strengthens the stomach when it is friable and inclined to indigestion, and prevents dyspepsia; it relieves palpitation of the heart that results from irregular nerve supply to that vital organ, and puts new life into the entire nervous system.

Persons in sound health are not continually reminded of their heart, stomach or liver by distress of these organs. Whenever languor or pain attack the body there is no question as to the urgent need of strengthening the health by Paine's Celery Compound. Women in trying occupations, not only housewives, but saleswomen, teachers, book-keepers and others penned up for long hours behind desks and counters, will find their health and strength greatly improved by the use of Paine's Celery Compound.

A soundly nourished nervous system and a rich, pure blood supply brought

about by Paine's Celery Compound are the best bulwark against such diseases of debility and impoverishment as rheumatism, neuralgia, headache and sleeplessness. This great invigorator, in addition to curing these diseases, builds up the system and prevents the disease from gaining a lodgement in the body.

When one hears it confidently declared by so many well-known and representative men and women everywhere that Paine's Celery Compound positively and permanently cures diseases that at first glance seem so remote from each other as chronic constipation, hysteric and nervousness, inquiry into these diseases show that their common origin is a run-down, exhausted nervous system and vitiated blood, and Paine's Celery Compound builds up the one and purifies and strengthens the other.

Cash for Forward Movement.

Mrs L H Barnaby, \$5; Albert Anderson, \$5; F D King, Esq, \$25; Misses A and F King, \$16; Adelbert Allen, \$5; Misses F S and A M Eaton, \$5; J L Archibald, \$5; Chas F Smith, \$5; J C Dumaresq, \$25; G R Marshall, \$5; Emma I Eaton, \$5; Robt Patten, \$5; Timothy Carter, \$1; Capt J H Rood, \$5; W B Rood, \$5; Jas McDonald, \$5; E J Elliott, \$25; E J Heisler, \$25; McC Grant \$50; J H Blakely, \$5; Mrs Jas M Patterson, \$5; Rupert Newcomb, \$2.50.

There is enough now due to secure Mr. Rockefeller's next payment and I am very anxious to secure that. Will not all whose instalments are due kindly aid us to reach that goal. Will all pastors please say from their pulpits that we are striving for this and that they will receive and pay over all cash given them for that purpose.

Wm E. Hall.

93 North Street, Halifax, Nov. 1.

Proposed Meetings to be Addressed by Rev. A. J. Vining.

- Wednesday, Nov. 8.—Windsor.
- Thursday, " 9.—Hantsport.
- Friday, " 10.—Gaspereaux.
- Sunday, " 12.—Wolfville, 11 a. m.; Canard, 3 p. m.; Kentville, 7 p. m.
- Monday, " 13.—Canning.
- Tuesday, " 14.—Waterville.
- Wednesday, " 15.—Berwick.
- Thursday, " 16.—Aylesford.
- Friday, " 17.—Tremont.
- Sunday, " 19.—Nictaux, a. m.; Melvern Square, 3 p. m.; Middleton, 7 p. m.
- Monday, " 20.—Laurencetown.
- Tuesday, " 21.—Paradise.
- Wednesday, " 22.—Bridgetown.
- Thursday, " 23.—Annapolis.
- Friday, " 24.—Granville Ferry.
- Sunday, " 26.—Bear River, 11 a. m.; Digby, 7 p. m.
- Monday, " 27.—Ohio.
- Tuesday, " 28.—Port Maitland.
- Wednesday, " 29.—Hebron.
- Thursday, " 30.—Chegoggin.
- Dec. 1.—Arcadia.
- Sunday, " 3.—Yarmouth.
- Monday, " 4.—Tucket.
- Tuesday, " 5.—Argyle.
- Wednesday, " 6.—Pleasant Valley.
- Thursday, " 7.—Weymouth.
- Friday, " 8.—Barton.
- Sunday, " 10.—St. John.
- Monday, " 11.—St. Martins.
- Tuesday, " 12.—Hampton.
- Wednesday, " 13.—Peticodiac.
- Thursday, " 14.—Havelock.
- Friday, " 15.—Elgin.
- Sunday, " 17.—Hillsboro, 11 a. m.; Cape, 3 p. m.; Albert, 7 p. m.
- Monday, " 18.—Carleton.
- Tuesday, " 19.—St. George.
- Wednesday, " 20.—St. Stephen.
- Thursday, " 21.—Oak Bay.
- Sunday, " 24.—Fredericton, 11 a. m.; Gibson, 3 p. m.; Marysville, 7 p. m.

Temperance Day in Home Mission Churches.

We notice that the Temperance Committee of the Convention, are asking the churches to observe Sunday, Nov. 26th, as Temperance Day. We regard this as a good suggestion, and hope that all our Home Mission Churches will observe the day with appropriate services. A. COBURN, Cor. Sec'y. H. M. B. Wolfville, Oct. 31st.

**THAT SNOWY WHITENESS**

to which all housewives aspire can be secured most surely, most easily, and most economically by the use of "SURPRISE" Soap.

It takes all the dirt out of the fabrics, and leaves them white as snow—clean, sweet and free from streaks or discolorations.

A large cake costs but 5 cents. Remember the name—**"SURPRISE"**.

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- SECOND—You are sure to get the newest and most stylish goods.
- THIRD—If you buy by mail, the parcel, if it amounts to over \$5.00, will be sent to you prepaid.
- FOURTH—You buy from us at prices peculiar to the store, which means that you save money.

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and address on your visiting list for the City. We have a large stock of Suits, Overcoats and Ulsters for Men and Boys that will interest you to see how low we are selling them. Come in and see them if you don't want to buy. You can tell your friends about them.

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