

Messenger and Visitor.

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Vatican and Quirinal. There appears to be but little grounds for the hopes entertained in some quarters and the fears expressed in others, that the death of King Humbert and the accession of his son, Victor Emmanuel III, would result in an increase of ecclesiastical power in Italy at the expense of the royal authority. If the young King is under clerical influence and lacks the strength of will necessary to oppose a strong front to the persistent endeavors of the Vatican to regain its lost temporal power in Italy, his public utterances give no indication of it. On the contrary he has quite clearly intimated that he means to walk in this respect in the steps of his father and grandfather. The Vatican also evidently understands that its relations to the civil government of Italy are not likely to suffer any changes through the accession of Victor Emmanuel III, as is seen in the fact that the Pope has addressed a circular letter to the Catholic Governments of Europe, protesting against the recognition of the new monarch as anything more than the King of Sardinia, and renewing the old claim of temporal authority on the part of the papacy over the territory formerly known as the States of the Church. There is no prospect of course that this protest will bear more fruit than others which have preceded it. The Catholic—as well as the other powers—of Europe acknowledged King Humbert as King of Italy, and they are not likely to refuse the same recognition to his son.

The Demand for Coal. According to a statement issued by the department of Agriculture and large manufacturers from Germany, Russia, Australia, Italy and other parts of Europe are daily making enquiries in relation to Canadian coal, at the Canadian Mineral exhibit connected with the Paris Exposition. These gentlemen are eager for knowledge concerning the coal deposits of this country, the conditions of mining, shipping, etc., and considering the extent of the Nova Scotia and Cape Breton coal fields, the excellence of the coal, the facilities for mining and shipment, and the comparative nearness of these coal fields to the European markets, they are said to express surprise that Canadian coal is not now being exported to Europe. The demand for coal during the last half century has been immense and constantly increasing, so that in Great Britain and on the continent the necessity for economy in the use of this most important source of heat, light and power is pressing itself upon the attention of Governments and of the people. At the same time the demand for coal is now greater than ever before. Extending trade, enlarging industries, new railways and present and prospective military and naval operations, have created indeed an almost unlimited demand. France is now importing large quantities of coal from England to be used, as is generally believed, for naval purposes. Considering that there are people in England who believe that the French are contemplating an invasion of the British Isles, and also the fact that the visible coal supply of England has been so seriously diminished that the problem of its possible exhaustion is seriously considered, it is not surprising that Great Britain should contemplate following the example of Germany in this matter by prohibiting the exportation of coal. Under present conditions it would seem inevitable that there must be in Europe an increasing demand for American coal. Already large shipments are going from the United States, and as the coal fields of Eastern Canada are much nearer than those of the United States to the European markets—and the quality of the coal not inferior—there would appear to be good reason to expect that the trans-Atlantic coal commerce may come to take an important place in the export trade of Canada.

Postal Rates. There is a movement in the United States looking toward the establishment of a one cent postal rate on letters between all points within the Union. The loss which would result to the revenue from this reduction it is proposed to make up by increasing the tariff on a class of printed matter, consisting prin-

cipally of novels and advertising matter passing for periodicals and paying postage at the rate of only one cent per pound. The postage on books is eight cents a pound. The average rate of postage paid on letters is said to be eighty-five cents a pound, and on post cards one dollar and eighty-eight cents a pound. From this it would appear that the book trade and the commercial and other correspondence of the country are taxed in the interest of the cheap novel and advertising business, for the class of matter which is carried for one cent a pound, makes up the great bulk and weight of that which passes through the mail. There certainly seems to be no reason why there should be such a discrimination in favor of this class of matter, which as a whole is probably of much less value to the country than any other which passes through the mail, and what is true in this respect in the United States is true in Canada also.

What Edison Promises. It is wise to receive with a grain of salt the intimations that reach us from time to time through the press despatches, of some great world-revolutionizing invention of practical science about to be promulgated. This caution is applicable in reference to the declaration that the distinguished electrician, Edison, has perfected an invention for the generation of electricity directly from coal, without the intervention of engine or dynamo. Such a result has been regarded by scientific men, we believe, as not wholly beyond the range of possibility, and therefore the announcement of Mr. Edison's alleged invention is not altogether incredible. If the invention—the details of which, it is said, will be made known shortly—should prove to be at all what is claimed for it, its effect will be widely revolutionary in respect to motive power and its application. The machinery by which the generation and application of electricity are to be secured under the new method is declared to be simple and inexpensive, capable of being operated anywhere, in an automobile or an ocean liner. The throbbing triple-expansion engines of the great steamship are to be supplanted by a small oil stove, and the boiler of the ponderous locomotive by a light cylinder. Very wonderful results will certainly take place if only this fairy tale of science shall prove true. And Mr. Edison, it is said, will publish his secret to the world on the 15th inst.

The Presidential Campaign. It is probable that the Republican leaders in the United States still confidently expect that the approaching presidential election will result in victory for their party. And that probably is also the expectation in what may be regarded as the best informed quarters outside the United States. But it seems to be quite true that a Republican victory is considered to be much less a matter of certainty now than it was six months ago. There is a considerable section of the Republican party which is not in sympathy with the expansionist policy of the McKinley Government. There is also a large element in the country which responds much more heartily to Mr. Bryan's pro-Boer pronouncement, than to the pro-British policy of the present administration at Washington. To the great majority of the people, too, the attitude of Bryan toward trusts and combines, is probably much more acceptable than is that of the ruling party. The least popular plank in the Democratic platform has been the currency plank, and while the attitude of the party on that subject has not changed, and Mr. Bryan still preaches the gospel of 16 to 1, free silver is probably much less of a bugbear now than it was four years ago, because there is a less general belief that the Bryan policy on the currency question would materialize in legislation in case the Democrats obtained the reins of government. There appears to be a good deal of dissatisfaction with Mr. McKinley and his administration on the subject of temperance, which dissatisfaction may be expected to find expression partly in a considerably increased vote for the prohibition candidate, and still more effectively in increasing the vote for Bryan. It seems undeniable that the Democratic candidate has developed a good deal of personal strength and influ-

ence. Four years ago Mr. Bryan was comparatively an unknown man. A talent for speech-making and a marvellous capacity for work he evidently had, but that he had the strength and consistency of character required to keep him to the front as the acknowledged leader of a great political party remained to be proved. But Mr. Bryan has demonstrated that he is one of the strongest personal forces which has appeared in recent years in the field of United States politics.

China. The diplomatic difficulties in which the Powers are involved in respect to the Chinese question have found no solution as yet, and little progress appears to have been made in that direction. Russia is understood to adhere to her policy of withdrawing the foreign troops from Peking, and is supported in this by France. Great Britain opposes such action until some guarantee is secured from China that the satisfactory compensation will be made for the wrongs inflicted on foreigners and for the protection of foreign interests in the future. Germany takes a similar position, and is supported by Austria and probably by Italy. The United States approves the same line of policy, but seems unwilling to act upon it unless it has the support also of Russia and France. To which line of policy Japan adheres seems uncertain. Another difficulty is the absence of any person or body of men with authority to represent China authoritatively in conference with the Powers. Li Hung Chang is being put forward, either by himself or by others, as such a person, but there appears to be no satisfactory assurance that he has any real authority to speak or act for the Chinese Government in the matter. When the international jealousies involved are considered, especially the mistrust of Russian promises and designs, and the difficulty of harmonious military operations on the part of the foreign powers in China, it is evident that the Chinese question constitutes at present a muddle of no small proportions.

South Africa. The annexation of the Transvaal as a part of the British possessions in South Africa, proclamation of which was made by Lord Roberts on September first, indicates the belief on the part of the British Government and the military leaders in South Africa that the war is practically over. One effect of the proclamation is to place the combatant Boers in the position of rebels to British authority. It will also deprive them of belligerent rights and probably prevent them receiving aid in the same measure as heretofore through Portuguese territory. But if the end of the war has been reached, it must be said that the Boers do not yet seem to be aware of the fact, for they still keep on fighting. They have a considerable force, with heavy artillery, in the Lydenburg country, where the natural features of the country give them a great advantage in resisting the British forces operating against them. Detached Boer forces in other parts of the country are able still to cause a good deal of annoyance. A post on the railway near Wonderfontein held by 125 of the Canadian Mounted Infantry, was attacked on Friday morning by a force of Boers, with two guns and one pom-pom. Lord Roberts sent a body of troops to their relief, but when the latter arrived they found that the Canadians had beaten off their assailants, a fact to which Lord Roberts refers as a very creditable performance. It is understood that, in the course of a few weeks, Lord Roberts will return to England, and that he will probably be appointed to the position of Commander-in-Chief of the British army, which Lord Wolsey is about to resign. It is supposed that General Buller will then become chief in command of the British forces in South Africa, where, without doubt, a considerable military force will be required for some time to come.

History of the Hammond's Plains Church, Halifax County.

Prepared by E. M. Saunders, D. D., and read before the N. S. Central Association.

In the year 1811 the Rev. Isaac Case from the United States attended the Association at Onslow. After the Association closed he says he rode through the woods 60 miles to Halifax with the Rev. John Burton. After staying a few days with Mr. Burton, he rode 12 miles to a place called Hammond's Plains. There were then 11 families in the place. Mr. Case preached to them. He says they were much affected by the gospel. They had not heard a sermon for 15 years. He says he found among the people one Christian woman.

The first settlers of this place were Germans. About the time Mr. Case visited Hammond's Plains, Robert Thomson had moved there from Chester. He was an Episcopalian, but his wife, whose maiden name was Margaret Duncan, was a member of Mr. Dimock's church at Chester. It is very probable that the Christian woman found by Mr. Case was this Mrs. Thomson, the mother of a large family well known in that place. Amos and Nathaniel Melvin and their wives moved from Chester to Hammond's Plains about the time of Mr. Case's visit. Their wives were members of the church in Chester.

By the foregoing facts it is seen that the church at Hammond's Plains was a colony sent out by the church at Chester. They were visited from time to time by Rev. Joseph Dimock and other fathers in the ministry. The Rev. George Richardson visited Hammond's Plains in 1822. Under his labors there was an extensive revival. A church of 28 members was organized, and he became its pastor. The Hammond's Plains church from the first in employing pastors has co-operated with the St. Margaret's Bay church and also with the one at Sackville from the time it was organized, which took place Feb. 9, 1832. The original church after Mr. Richardson left it, lapsed into disorder and became almost extinct. David Webber and David Ellis who had been deacons of the Hammond's Plains church were among those who took their dismission to unite with the church at Sackville. In 1824 Mr. Richardson baptized 15 converts. These made the membership stand at 43 until 1834, when it decreased to 34. In 1828 it came up to 37; in 1829 to 39; in 1830 it was 39, in 1831, 36; in 1832, 54; in 1833, 26 were dismissed to form the Sackville church. The membership was 39 in 1841 when the revival under the Revs. Ebenezer Stronach and T. H. Porter took place. Some of those who had been members of the church under the Rev. George Richardson came forward, confessed their wanderings from God and expressed a desire to unite in church covenant and sustain the worship of God. In addition to these, 24 members were received for baptism. These were baptized on the first of May by the Rev. T. H. Porter and Ebenezer Stronach. Since that time the church has been kept in an active state. On the 25th of September, 1844, the Rev. William Hobbs was ordained pastor of this church and for a few years continued to labor with it, and the St. Margaret's Bay and Sackville churches.

In 1849 the Rev. Thomas DeLong labored among them and baptized a number of converts. The Rev. Silas Vidito became pastor in 1851 and remained for a year. He was followed in 1852 by the Rev. Nelson Baker, who labored with the church half the time for two and a half years. Mr. Baker, failing to resign, was by vote of the church dismissed from the pastorate, simply because the church did not wish to continue his services. The Rev. T. H. Porter was invited and accepted the invitation to be Mr. Baker's successor. The Rev. George Richardson gave his assistance to the church in this trying ordeal. In 1866 the Rev. Robert Walker was engaged for three months. In 1871 the Rev. Edwin Clay, M. D., held a series of meetings at Hammond's Plains, and there was an extensive revival of religion. In the same year the Rev. H. Morrow was employed for half the time as pastor at a salary of \$300. Mr. Morrow left in March, 1873. In September of that year Dr. Clay was engaged for half the time for one year. In May, 1876, Dr. Clay baptized twelve converts. Mr. B. P. Shaffner, a student at Acadia College, was engaged for the summer vacation. Mr. Shaffner and Dr. Clay co-operated in preaching for the church.

Rev. William Spencer, who had been preaching for the church for about a year, resigned in November, 1877. He was succeeded by M. P. King, June 31, 1881. On the 16 of March, 1882, Mr. King was ordained. In 1883 Mr. King removed to New Brunswick.

In 1887 the Rev. E. E. Locke labored for some time with the church. Mr. Arthur, a student from McMaster University, was for a time a laborer among them. He was followed in 1886 by the Rev. E. N. Archibald, who continued to labor for two years and a half. After Mr. Archibald left Mr. Sloughenwhite, a student, spent a summer on this and the adjacent fields. Then came Rev. Asaph Whitman, who spent two and a half years in pastoral work. S. C. Freeman came after Mr. Whitman. He labored for fifteen months. He was succeeded by the Rev. W. A. Snelling, who is the pastor at the present time.

Beginning at 1843 and continuing a statement of membership in a regular succession of years it was 39, 47, 48, 53, 53, 58, 43, 43, 41, 41, 35, 80, 79, 79, 66, 66, 65, 64, 58, 54, 39, 39, 35, 35, 34 in 1870. At present it is 45.

The Rev. C. H. Haverstock, now of Pugwash, and Rev. W. E. Bezonson, of Mahone Bay, have been given to the denomination by the Hammond's Plains church.

The Famine in India.

DEAR EDITOR.—I presume many of your readers who have subscribed to the fund for Famine Relief are anxious to know the true state of things in our mission field, as to how the famine is affecting us and also as regards what is being done with the money sent to us. Will you allow me space in your paper to write briefly of things as they are.

And first I am glad to say we have no real famine in the territory covered by our mission. When I arrived on the field at the close of last year and learned how the crops had been cut off, especially on the Bobbili field, I could not see how the people were to subsist during the dry season and until crops could be grown. The outlook for some of our Christians, whose crops had been destroyed, was specially dark and I wrote a few lines asking for help for them. Well things have not been as bad as I feared. So far the people have managed to live. How they have done so is rather a mystery to me. There is a great deal of poverty and much suffering but not absolute famine. We have had to help some of our Christians and shall have to do so still more if present conditions continue. But the money I have spent for the help of our Bobbili Christians came to me through private sources and thus the money sent me by Bro. Manning is partly still in hand and has partly been sent to missionaries of other societies, where real famine exists. I should have expended more in this way than I have, only that the money was received while at Ootacamund and I did not care to distribute it very freely until I could return to our mission field and have a talk with my fellow missionaries about the needs and prospects in our part of the country. But while at Ootacamund several missionaries were communicated with and inquiries made as to their needs. On arriving at Vizianagram we found our brethren and sisters met in conference and this question of famine money was discussed and a committee appointed to take the whole matter into consideration and report to our Board and people. One reaching Bobbili, day before yesterday, we found some letters from missionaries in famine districts in reply to letters of inquiry sent to them. Some of these I think I must copy. In reply to these letters I sent off at once six cheques, each for one hundred rupees, equal to thirty-three dollars. Besides this, I have handed over to our own missionaries in all the sum of one hundred and eight dollars and the remainder is in the bank.

The money I have sent to other missions has gone right into the midst of the famine and I am sure will be the means of saving life and helping those whose lives are saved to make a new start. I shall go in, under the advice of the famine committee, to spend the rest of the money as may seem best. But what is best? While, as I have said, we have no real famine on our mission field at present, it may not be very far away unless we have good rains soon. In the neighborhood of Bobbili we had some early showers which enabled the people to plant some early crops and these are now beginning to ripen. But the case of Bobbili is a marked exception.

During our long ride from the foot of the hills to within ten miles of Bobbili I saw very little cultivation going on, when it depended on the rainfall. Indeed, there is more of growing crops in the neighborhood of Bobbili, than I saw all the way we came by daylight. This means that all through this wide stretch of country the present food supply is being exhausted with no crops in sight for the future. It means too, that prices are increasing and famine spreading wider and wider and only a good rainfall in the near future can save the Telugu country, or at least that part of it not irrigated by rivers, from great suffering. Indeed much suffering already exists in some districts where the American Baptist Union is at work. To two of these missionaries I have sent cheques. Of course the season is not so far gone but that a good rainfall will help to make up for what has been lost. And just now reports in the papers of good rains in western India encourage the hope that it may soon be true of all India.

Some extracts from letters received will give an idea of the famine and need of help. Rev. M. B. Fuller, Bombay, writes: "We have six stations in Gujerat in the heart of the famine. The needs are many and very great. Food, clothing, seed grain, tools and implements for working the field, supporting orphans and all the lines of famine work. A few hundreds of rupees can help in the work of any station but would not go far. There are starving and dying people on every side." E. Chute, Baptist Mission, Palnim, writes: "We are supporting more than 400 destitute school children, with coolies and children daily increasing." Mrs. Plomer, Methodist Episcopal mission, Ajmere, says: "The famine is very severe here. Thousands and tens of thousands have died. A man lay down outside our gate and was found dead three days ago—a perfect skeleton. We have taken into our famine orphanage 300 boys—several have died. The sights in the village are distressing. Seven persons huddled together under a tree, man, woman and children dead. Died trying to get into Ajmere for help. A man killed his children and was just going to kill himself when the police caught him. He said, 'I could not bear to hear them cry for food so I killed them, and meant

to kill myself.' We have three kitchens and are feeding over 1000 persons daily." Rev. C. E. Hume Byculla, writes: "Your kind note with the enclosed draft for Rs 50 received today. It will be of great and immediate use, for today we have welcomed 55 new famine boys into our school. Some of the boys have arms only 3/4 inches around above the elbows. There is no end to the terrible need." Such is the state of things over a great territory. We hope our own mission field may be spared such suffering. May the Lord's blessing rest on those who have given towards relieving the destitute and starving.

G. CHURCHILL.

Bobbili, July 21st, 1900.

A Letter From Wales.

Many things have occupied the attention of your correspondent since his last letter to the MESSENGER AND VISITOR. In the first place, ever since we heard of the sorrow in three pastoral homes in Nova Scotia, viz., at Onslow, Ohio and Halifax, his heart has been touched with deepest sympathy for them, and has gone forth in earnest prayer to God that they might be sustained. He has felt the peculiar nature of the sorrow in every one of the homes, and hence the sympathy is all the deeper and sincerer. Also, your correspondent recognizes the loss the Foreign Mission Board has sustained in the departure of our two missionaries, Miss Gray and Mrs. Hardy. Mrs. Hardy was new to the work, and as yet untried; but with her heart full of love to the Saviour and with the brightest prospects before her. Miss Gray knew the work well and was an experienced laborer in her Lord's vineyard. Why these sisters should be taken just now, when seemingly there were years of usefulness before them, is surely a great mystery to us, but the Lord knows his own business better than his servants. "Be still and know that I am God," is what he says to us in the world. He will raise up those that will work for him in the land of the Telugus.

I am migrating about very much since I landed in "the land of my fathers." I paid two visits to Lancashire, besides my peregrinations in Wales. The first thing that struck me after I left Chester on journey towards Lancashire was a manifest change in the sound of the Queen's English. I shall not attempt to reproduce any of it, for the simple reason that it is beyond my kin. It has to be heard to be appreciated—or, depreciated. All I can say about it is that it is the Lancashire dialect, and I dare say you have heard of that.

The Baptists are comparatively strong in this country. I am told that between the two counties of Cheshire and Lancashire they number about twenty thousand. However they are strong enough to employ an Associational Secretary for his whole time, to whom they pay a salary of two hundred pounds a year. His principal business is to help and succor weak points and to look out for new points. The present occupant of the office is an old playmate of mine. The same pastor baptized us and we began to preach at the same time and prepared for College together. Since then our paths have diverged very widely as far as our spheres of labor are concerned, and I had not seen him for twenty years until the other day.

I had it deeply impressed upon my mind whilst in Lancashire that the Baptists of that county are more varied in character than the Baptists of the Maritime Provinces. In most of the towns there are to be found at least three kinds of Baptists. There are the open membership Baptists, they admit immersionists and sprinklers alike into membership. These Baptists are not a few. Next come the open communion Baptists. They admit only immersed believers into membership, but invite Christians of other denominations to the Lord's table. This kind of Baptists seem to be the most numerous. And last come the close communion Baptists. These are the weakest. And this is so, to my mind, because they have no gospel for the unsaved. They have the Dr. John Gill type of theology. These are all banded together in one association. How such a medley of views and practices can exist without frequent explosions is more than I can tell. Among the Welsh such a condition of things would be impossible. At the Eastern Glamorgan Welsh Baptist Association, which I attended, there was a brother pastor who had moved from its jurisdiction to that of the English Baptist Association of the same county. He applied for a letter of dismissal to the English Association, and because that Association tolerated open communion in its membership he was refused the dismissal. This shows the difference between the Welsh and the English in their associational relationships. Of the two I prefer the Welsh, because of the closer adherence to principle of the New Testament type visible.

Will you allow me, Mr. Editor, through your medium to tell our many friends that the summer's rest has done me a world of good in every way. The first week in October, if all goes well, will see us bidding farewell again to British shores to return to the Maritime Provinces.

Kindest regards,

DAVID PRICE.

10 Stanley Crescent, Holyhead, Wales,
August 20, 1900.

It was not he was still in failed, for h youth; or the harder reader the age, for h not that h skilful in orga with his cong was it that h had been left ever he did, than twenty y on the roll, work done, a was difficult t minister or p and the peop wrong. The discharge of was slower, th There was les After fifteen y ing the same things, and m ter, without a infirmity of h had lost fresh of spirit; and of soul and th joy of speech their hearts. freshness, as n or gratitude present work, and their aff speaking abou he preached, nor would h lives. There minister and p romance of pa well regulated called affection

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The Revival of a Missionary.

BY IAN MACLAREN.

It was not that the minister had become too old, for he was still in the prime of life; or that his health had failed, for he was stronger than in the days of his youth; or that he had ceased to study, for he was a harder reader than ever; or that he had lost touch with the age, for he was essentially a modern thinker. It was not that he was less diligent in pastoral work or less skilful in organization, nor was it that he had quarrelled with his congregation, or his congregation with him, nor was it that the district had changed or that the church had been left without people. He preached as well as ever he did, and with much more weight and wisdom than twenty years ago. There were as many members on the roll, and as much money raised, and as much work done, and the church had as great a reputation. It was difficult to lay your finger upon anything wanting in minister or people, and yet the minister was conscious and the people had a vague sense that something was wrong. The spirit of the congregation was lower, their discharge of duty was flatter, their response to appeals was slower, their attendance at extra services was poorer. There was less enthusiasm, less spontaneity, less loyalty. After fifteen years of service in the same place, addressing the same people, and saying, of necessity, the same things, and moving about in the same district, the minister, without any fault on his part, but simply through an infirmity of human nature, had grown a little weary. He had lost freshness, not of thought nor of expression, but of spirit; and there was not in him now that buoyancy of soul and that hopefulness of tone and that perpetual joy of speech which had once attracted people and won their hearts. And, on their part, the people had lost freshness, as it were, toward him; not respect for him nor gratitude for his past service nor appreciation of his present work, but their sense of expectation from him and their affectionate delight in him and their joy in speaking about him. Their pulses were not stirred when he preached, nor did a visit from him make an event, nor would his absence make any great blank in their lives. There was still an honest affection between the minister and his people, but it had lost the passion and romance of past years. It was now undemonstrative and well regulated; perhaps a trifle too sober and calm to be called affection.

The people had grown so accustomed to their minister, his appearance, his voice, his way of thinking, his tricks of manner, that they were able to criticise him and note his faults with much accuracy. He did not care to be contradicted, and was apt to be puffed when his plans were opposed; he was too fond of certain lines of thought, and did not always preach to edification; he was apt to be too much with a few friends, and did not hold himself sufficiently at the disposal of all; he gave too much attention to outside work, and sometimes neglected his pastoral duty; he insisted upon using his leisure time as he pleased, and did not seem to remember that he ought not to have any leisure time; he was apt to grumble when extra duties were put upon him, and was not always gracious when asked to do more than his own work. Ten years ago no one had dared to hint at those faults, for he would have been torn in pieces by his fellow-members, as an evil-minded and unreasonable man. The minister was very much then what he is now, but his faults then were high spirits and earnestness and kindly feeling and devotion to spiritual duty. He was perfect then in the glamour of the morning light; he is an ordinary man now whose imperfections are clearly seen in the glare of noonday. The minister is also able now to look at his people from a distance and to judge them with an impartial mind, while once they were to him altogether lovely, without spot or blemish or any such thing, and you might have more safely criticised a bride's appearance to her bridegroom during the honeymoon than have found fault with the man's congregation. Whether it be that his eyes are clearer or his heart is colder, he is under no delusions now; and although he would not say such things in public, he knows quite well wherein his people come short. Some of them are hopelessly bigoted in their own views, and are not open even to the best light, which he is apt to think is his own. Some of them are so liberal that they have hardly any faith, and he forgets to remind himself that for their lack of faith he is responsible. Some of them are so worldly that the highest appeals of religion have no effect upon their lives, and some of them so ungenerous that they will hardly support the best of causes. He feels keenly that young people whom he trained and loved are no longer true to him, but prefer other voices, and are as enthusiastic about others as once they were about him; and he misses little acts of kindness, which are no longer rendered him, and which he valued, not for their own value, but because they were the sacraments of friendship. He still believes his congregation to be better than any other he knows, he still remembers their loyalty in years past; but the days of first love are over, and his heart is sometimes heavy.

One evening the office-bearers of the church had been meeting, and when the business was done they drifted

into talk about the church life and about their minister. They were, upon the whole, a body of honorable, sensible, good-hearted, and straightforward men, who desired to do their best by their minister, and not to vex him in any way; who always took care that he had a proper salary and a good holiday; who would never complain without reason, and who would never dream of asking any man to resign, and setting him adrift after a long service without a pension. But they were not satisfied with the state of affairs, and after much talking up and down, suggesting, hinting, indicating, qualifying, it was almost a relief when Mr. Judkin, their chairman, and a strong man in word and deed, gave expression to their minds.

"There is no man," he said, "I respect more thoroughly than our minister, for he has worked hard and made our congregation what it is. He is well read and a good preacher, and no one can say a word against his life or conduct; but there is no question, and I think it is better that it should be said instead of being felt in secret, that somehow or other our minister is losing his hold upon the people, and that the congregation is not what it used to be in tone and in heart. My impression, brethren, is that while it might be a risk for us, and very likely we would never get any one who could do for us what our minister has done in the past, he has finished his work, and both sides would be better to make a change." And when Mr. Judkin looked round he saw that he had been understood, and was encouraged to continue to the end.

"Our minister has so good a position in the church, and his reputation is so high, that he could easily obtain another congregation if he wished. In fact, I have reason to believe that he has had opportunities, but has always refused to entertain the idea. There is no man in the congregation who would ask the minister to leave—certainly I shall not; but I am not sure but that a new beginning would be the best thing for the minister, and also, I am bound to add, might be a good thing for us. One thing I would like to say more, and that is about the finance. We are not a poor church, and we will always be able to pay our way, but we have a pretty heavy debit balance, and there was rather a poor response to the last appeal from the pulpit. If the congregation were in good heart, the necessary £400 could have been got in a week.

There was a pause, during which several brethren conveyed by looks and nods to Mr. Judkin that he had expressed their mind; and then the silence was broken by Mr. Stonier, who was distinguished in the congregation and outside of it by extreme parsimony in money matters, an entire absence of sentiment, and a ghastly frankness of speech. It was felt when he took up the speaking, that if Mr. Judkin had placed the nail in position, Mr. Stonier would hammer it in to the head, but you never can tell. "This," said Mr. Stonier, "is a conference, I suppose, when any man can say anything he pleases, and there are no rules of order. For myself, I did not know that I was going to sit tonight in judgment on the minister, and I didn't know that Mr. Judkin and the rest of you were going to ask him in some roundabout, gentlemanly, Christian, high-toned fashion to look out for another place. Oh, yes; that is just what you are after, but you are such a set of pussy-cats that you won't speak out and say what you mean! For myself, I've been a seat-holder in the church for fifteen years, and when I came here the church was nearly empty, and now it's quite full, and the minister has done fifteen years' hard work. Now, I do not set up to be a philanthropist, and I never gave a penny for the 'conversion of the Jews,' nor to the 'Society for Supplying Free Food to Street Lovers,' nor to any other of the schemes you gentlemen advocate. I am not what is called a large giver, but I hope I'm an honest man; and I tell you that if I had a man in my office who had served me fifteen years and done his work well, and I proposed to get rid of him because I was tired seeing the same man always at his desk and the same writing in the ledger, I should consider myself a scamp; and I thank God I never have done such a thing with any of my staff. If you can find any man who has been in my office and been dismissed because I wanted to see a new face, then I'll give £50 to Timbuctoo or any other mission you like." No one expected to earn the prize, for it was well known that although Mr. Stonier was as hard as nails to miscellaneous charity, he was an excellent master in his own office.

"As regards the deficit in the church funds, if that is the ground on which the minister is going to be dismissed, I'm prepared to pay the whole sum myself; and I do it, mark you, as a token of respect and gratitude—gratitude, see you, gentlemen, for fifteen years' honest work." No sooner had this outspoken man sat down than Mr. Lovejoy, the kindest and sweetest soul in all the congregation, who had been very restless for some time, ventured on speech.

"I do not wish to argue with my dear brethren who have spoken, for Brother Judkin is too strong for me, and no person could reply to Brother Stonier with his handsome offer. Most generous, and just like his kind heart, of which I have had experience for many years in my little charities; but that's a secret between Brother Stonier and me. What I want to say is that I loved our minister for what he is and for what he was to me in the time of my great sorrow. When . . . I lost my beloved wife he brought the Lord's consolation day by day to my heart, and our pulpit will never be the same to me without our minister." And that was all Mr. Lovejoy said.

It seemed, however, to touch a hidden spring in every one present, and one after another the office-bearers spoke. They seemed to have forgotten the matter before them and the delicate suggestion of Mr. Judkin. One rose to say that the minister had married him, and

he never could forget the marriage address; another had lost a little lad quite suddenly, and he did not think that his wife and he could have endured the trial had it not been for the minister's sympathy; a third had passed through worldly trials, and it was the minister's sermon that had kept him above water; and a fourth, who, as every one knew, had passed through fearful temptation, wished humbly to testify that he had not been that night an office-bearer in a Christian church without the minister's help in time of trouble. Others looked as if they could have spoken, several murmured sympathy, and one deacon surreptitiously used his handkerchief, and at last Mr. Judkin rose again and proved himself a man worthy to lead and to guide a church, because he could acknowledge an error and suit himself to new circumstances.

"Brethren," he said, "I expressed the feeling that was in my mind, and I am thankful that I gave it expression, for it has relieved me, and it has done good to you. Brother Stonier is quite right, and he has braced us up; and if he clears off the deficit, for which we are all much obliged, I shall be very glad if you allow me, brethren, to repaint the church this autumn, for the colors are getting a little faded, and I would like to do it as a sign of gratitude for what the minister was to my wife when our son was hanging between life and death." Mr. Judkin's example set the office-bearers upon a new track, one offering to supply the Sunday-school with new hymn books, about which there had been some difficulty; another declaring that if the mother church was going to be repainted, he would see that the mission church should also get a coat; a third promising to pay the quarter of a missionary's salary to take the burden off the minister's shoulders, and three other office-bearers appropriating the remaining quarters, till at last there was not a man who had not secured the right, personal to himself, of doing something, great or small, for the church, and every one was to do it out of gratitude to the minister for all he had been to them and all he had done for them during fifteen years. And finally Mr. Lovejoy melted all his brethren by a prayer, in which he carried both minister and people to the Throne of Grace, and so interceded that every one felt as he left the place that the blessing of God was resting upon him.

The week-night service was held on Wednesday, and, as a rule, was very poorly attended. On this week the minister had come down to his vestry with a low heart, and was praying that he might have grace to address Mr. Lovejoy and a handful of devout and honorable women without showing that he was discouraged himself and without discouraging them. There were days in the past when the service had been held in the church, and Mr. Judkin used to boast in the city about the attendance; and then it descended from the church to the large hall; but of late the few who attended had been gathered into a room, because it was more cheerful to see a room nearly full than a hall three parts empty. The room was next door to the vestry, and the minister could tell before he went in whether the number would rise or fall above the average thirty. This evening so many feet passed his door, and there was such a hum of life, that he concluded there would be forty, which was a high attendance, and he began to reproach himself for cowardice and unbelief. He was looking out the hymns when the door opened, and Mr. Lovejoy came in with such evident satisfaction upon his gracious face that the minister was certain some good thing had happened. "Excuse me interrupting you," said the good man, "but I came to ask whether you would mind going into the hall tonight? The room is full already, and more are coming every minute. I should not wonder to see a hundred, perhaps two," and Mr. Lovejoy beamed and quite unconsciously shook hands afresh with the minister.

"You may be sure that I shall be only too glad, but . . . what is the meaning of this? Do they know that I am preaching myself?" And the minister seemed anxious lest the people should have been brought in the hope of hearing some distinguished stranger.

"Of course they know, and that is why they have come," responded Mr. Lovejoy with great glee; "no other person could have brought them, and if you didn't preach tonight, it would be the greatest disappointment the people ever had; but I must hurry off to see that everything is right in the hall," and in a minute the minister heard the sound of many voices as the people poured joyfully from the room into the hall, and even in the vestry he was conscious of a congregation. As he was speculating on the meaning of it all the door opened again and Mr. Lovejoy returned.

"We hadn't faith enough," he cried; "we ought to have gone to the church at once. Brother Stonier said in his usual decided way, 'No half measures into the church with you'; but I was afraid there would not be enough. I was wrong, quite wrong, the church will be nicely filled from back to front, for the people are coming in a steady stream—it's just great to see them. I'll come back for you when they are all seated; but give them time, it's not easy moving from one place to another as we've been doing tonight; but we'll not move another Wednesday, we'll just settle down in the church as in the former days," and Mr. Lovejoy left the vestry walking on air.

When the minister went in the church was almost full, and he had some difficulty in giving out the first hymn, for it came upon him that his people had seen that he was discouraged and that this was a rally of affection. The prayer was even harder for him than the hymn, although his heart was deeply moved in gratitude to God and tender intercession for men. And then when he came to the address he threw aside what he had prepared, for it seemed to him too cold and formal, and he read the One Hundred and Twenty-sixth Psalm slowly and with a trembling voice, and instead of commentary, he paused between the verses, and the people understood. When he read the last verse—"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him"—he hesitated a moment, and then pronounced the benediction. After a minute's silent prayer he lifted his head and found the people still waiting. Mr. Judkin rose, and coming forward to the desk, thanked the minister audibly for all his work; and then they all came—men women and children—and each in his own way said the same thing; and the story went abroad that Richard Stonier, who came last and said nothing, had broken down for the first and last time in his life.—The British Weekly.

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The Duty of High Thinking

It is quite generally recognized that persons are justly held accountable for their acts and for their words, but there is probably much less readiness to recognize that one is accountable for his thoughts. Yet there is, no doubt, accountability in the latter case as truly as in the former. It may be admitted indeed that the accountability is not to the same degree in each case, for one cannot so fully and decisively control his thoughts as he can his deeds or even his words, and yet, because it is plain that one can command his thoughts and can in a very considerable degree determine upon what subjects he will meditate, it is equally plain that, so far forth, he is accountable for his thoughts as well as for his words and his actions. It may be natural for us to think base, selfish and unholly thoughts, but we are not shut up to that, for there are many subjects of thought upon which our minds may lay hold, and which are pure, wholesome and elevating. And, feeding upon these, the soul is lifted above the level of the brute life, in which it is too prone to grovel, into a diviner life to which it is invited to aspire. It is not only by trampling beneath their feet each deed of shame, but by banishing each shameful thought, that men shall rise to higher things.

"All thoughts of ill; all evil deeds
That have their roots in thoughts of ill,
Whatever hinders or impedes
The action of the nobler will,—

"All these must first be trampled down
Beneath our feet, if we would gain
In the bright fields of fair renown,
The right of eminent domain."

Evidently Paul considered it possible for Christians to control their thoughts, and he would have them so direct their meditations as to possess their intellectual and spiritual heritage, and thereby enter into a fuller and closer fellowship with truth and God. Accordingly we find him writing to the Philippians: " whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue and if there be any praise, think on these things." As a man thinketh, so is he. As the base designs through which men wreck their manhood in the service of Satan have their roots in thoughts of ill, so out of pure thoughts and exalted meditations are born those noble purposes by which men realize what is highest and best within the sphere of possible attainment. The temptations to low thinking are many and subtle. They come partly from within and partly from without. A thousand influences are at work upon every young man and woman to poison the fountains of thought and to debase the powers of the mind to unworthy and unholly service. But the nobler way is possible. There are ancient and modern founts of inspiration, undefiled and inexhaustible, at which every eager soul may drink, and find strength for noble, joyous service for God and humanity. Let us be careful then with what food we feed our minds—careful as to books, as to companions, as to all imaginations and meditations that are suggested from within or from without, for issues of the most profound importance depend upon the subjects and the character of our thoughts.

Sensible counsel this which W. Robertson Nicol gives in the British Weekly:

The preacher who is put down by the cry that congregations will have young men is not much to be sympathized with. Congregations will have young men, and they are right in this, but they must not reckon youth by years. Try to make every year a year of growth for mind and heart. There is one way worth trying. Take one great teacher and give him the best part of your winter. Have a Wesley winter, a Maurice winter, a Wordsworth winter, and you will find that the company of great men is adding cubits to your stature. We are dead when we cease to grow; we cease to be ministers of Christ when we cease to be students of divinity.

Beware of Covetousness.

If men needed to be warned against the sin of covetousness 1900 years ago, as the teaching of Jesus recorded in our Bible lesson for the current week clearly indicates, the need for such warning is no less emphatic today. There is perhaps no sin which can be more truly regarded as the sin of this age than covetousness. There is no lesson which the people of this time have greater need to learn than that which our Lord here teaches, that a man's life consists not in the abundance of the things which he possesses. Men and women are so apt to think that their welfare depends upon—that their life consists in—eating and drinking and being merry, and that to secure an abundant supply of things which minister to their physical appetites and personal enjoyment here, is to insure a satisfactory provision for their welfare. This man who came to Jesus with his request about the division of the inheritance may have wanted nothing more than justice from his brother. But a man who is attracted to the Divine Teacher only because he hopes he may thereby obtain assistance, in securing an earthly inheritance, is evidently thinking more about the bread that perishes than that which endures unto life eternal. It may be a wholesome question for us to ask ourselves,—Why am I attracted toward Christianity, why do I attend the church and support the preaching of the gospel? Is it because of its spiritual and eternal value to me, or because Christianity ministers to my comfort, respectability and wealth in this present life?

There are two great and fatal errors in the covetous man's philosophy.

In the first place his life is falsely centred in self. His grand aim is selfish, vitiating all his work and its result. His thought is all for himself and not for others. How clearly this appears in the parable! The man's questions all centre about himself and his own personal interests. The increase of wealth in his hands suggests to his mind no benevolent or philanthropic purpose. When his barns and storehouses are all full to bursting with the fruits of his ground, he does not think of others whose barns are pitifully empty, or of the multitudes around him in abject poverty. This abundant increase of goods does not appear to him in the light of opportunity and ability to relieve the distresses of others. All his thought is to increase his own fortune, to make larger and more secure the means for his own personal gratification. And if this parable was a true picture of many lives of men who lived in the days of Christ, it is no less, in its essential features, a true picture of many lives today. We are glad to believe indeed that the world has learned much from the Great Teacher. The spirit of philanthropy has been developed. Rich men—Christian men especially—feel more sympathy for the poor and the unfortunate than was known in the long-past centuries,—and yet how many there are today who see in the increasing wealth bestowed upon them—not a means of blessing others, an opportunity to promote great Christian undertakings for the redemption and the upbuilding of humanity—but rather a means to the accumulation of great fortunes for the promotion of their own enjoyment, power and aggrandizement. The false philosophy that makes self the centre and selfish ambitions the aim of life, may not be theoretically very popular today, but in practice it does not lack for devotees.

The second fatal error of the covetous man is his ignoring of what is coming after this life. Our Lord makes it very clear here as elsewhere that, according to his teaching, this life does not end all. The man of the parable persuades himself that with his "much goods laid up"—he can say to his soul—"Eat, drink and be merry," careless as to the end. Our Lord declares that this is the conclusion of a fool who turns away his eyes from the most certain and significant of facts. A man may have much goods laid up and may use it as he will to promote his enjoyment or his ambitions, but no man can be certain of the possession of these things for "many days," or even for a single day. There is surely no man who more deserves to be called a fool than he who puts his wealth in the place of God, and lets it hide from him the tremendous facts of death and judgment. "So is he that layeth up treasure for himself and is not rich toward God." So is he that gathers together a little perishable wealth on which to pamper a perishable life, and has no fellowship with God, no recognition of stewardship under God and no assurance of treasure laid up in heaven.

Editorial Notes.

—It seems to be necessary to repeat occasionally what has been so often said before, that no attention can be paid to matter sent for publication in this paper unless the writer's name accompanies his contribution.

—Many who were students at Newton during the years that Professor Ezra P. Gould occupied the Chair of New Testament Exegesis there will have heard with deep regret of his death, which occurred at Whitelake, N. Y., August 22. Dr. Gould was a man in whom a stalwart physique was united to a strong will and a vigorous, logical mind. Change of opinion on some subjects seemed to make it impossible for him to remain at Newton and in connection with the Baptist denomination, and his later years were accordingly spent in connection with another denomination. The volume on the Gospel by Mark in the International Commentary is a worthy monument to Dr. Gould's ability as an exegete.

—President Harper of the University of Chicago, discredits the ability of the small college to prepare young men for a fair start in life. But Dr. Harper is himself one of a large number of living instances which go to show that the preparatory work of the small college is not to be despised. While its equipment is frequently such as to leave much to be desired, the small college has this advantage, that it brings the student in close touch with the teacher, and if the teacher's personality is strong and healthful, the advantage is of great importance to the student during the years when he is laying the foundation for his education.

—Late despatches from Shanghai contain terrible accounts of murders—preceded in many instances by the most shameful outrages and fiendish cruelties—inflicted by the Chinese on Christian missionaries in different parts of China. In some cases, it is asserted, lady missionaries have suffered terrible things at the hands of the Chinese mobs. Shanghai despatches are apt to be of a sensational character and are justly regarded with suspicion. It is to be hoped that at least the worst that is being reported may prove to be untrue, but, considering the prevalence and intensity of anti foreign feeling and mob violence in China, there is too much reason to fear that in some instances at least these terrible reports may be confirmed.

—The article from the pen of Ian MacLaren, which will be found on our third page, indicates one way of bringing about a better condition in a church in which the tide of spiritual life has reached a low ebb and whose pastor is evidently not doing the best work of which, under better conditions, he is capable. Perhaps many churches might find a solution of their difficulties by the same method. If any church is contemplating the ungrateful duty of intimating to its pastor that his usefulness in his present relations is at an end, it might be well worth while to try what an expression of cordial sympathy and hearty co-operation will do for the minister and for the cause. A church cannot get from its minister the best he can give unless it is also giving its best.

—Of the one million pounds sterling which the Wesleyan Methodists of England have undertaken to raise as a Twentieth Century Fund, more than \$800,000 have now been raised, and judging by the enthusiastically generous spirit manifest at the recently held annual Conference of the body, the remainder will be forthcoming. This is a great sum for the denomination to raise in addition to its ordinary benevolences, and it must involve sacrifice on the part of many of the contributors. Commenting on this fact the British Weekly remarks: "Better that it is so. Giving is blessed when it means sacrifice, and in proportion as it means sacrifice. There is, as we have often said, too much of pessimism in religious circles. God is always rebuking us by showing how deep are the foundations of the Christian church in this land. . . . The example of Methodism in this great enterprise cannot fail to quicken immensely the spiritual life and hope in all our churches. By God's grace we begin the new century full of courage and hope, and living and laboring in that spirit we shall see, past all doubting, the kingdom of God come."

—The terrible ordeal of famine through which India has been passing the present year, may hold for that stricken land blessings in disguise. The famine has afforded to the missionaries and the Christian people whom they represent, an opportunity, of which generous advantage has been taken, to demonstrate to famine-stricken India the unselfish and philanthropic character of the religion which the missionaries preach. It is gratifying to observe that this lesson is not lost upon thoughtful Hindus. The Outlook quotes from an article in the Bombay Spectator by an eminent Parsee, Mr. Malabari, who says, in reference to the famine relief work done by the missionaries of the American Board: "We cannot find adequate terms to give expression to our admiration of the manner in which the missionaries of the Christian religion are spending themselves during this terrible crisis for the sake of the people of this country. They are acting on the principle that the gift without the giver is bare."

—The Brussels Street congregation must greatly enjoy the results of the renovation which the interior of their house of worship has undergone. The walls and ceiling have been sheathed in metal, the front of the gallery newly painted, the pews and other wood work varnished, and a new baptistery placed in the corner to the left of the platform. On the wall above the baptistery will be placed a painting of Christ's Baptism in the Jordan, to be executed by Mr. Alexander Watson. The colors of the walls and ceiling blend harmoniously, and the whole gives a very cheerful and pleasing effect. Pastor Waring and his people are certainly to be congratulated on the appearance of their new audience room. The acoustic properties of the building, which were always good, have been made still better, it is said, by the metallic sheathing. With such a church full of people eager to hear the gospel, a minister could scarcely desire a better place to preach in. We trust that a great blessing may rest upon the Word preached in the old Brussels St. Church, and that during the coming month's Pastor Waring may have frequent occasion to use the new baptistery.

—The church and congregation of Main Street, St. John, with the assistance of other friends in the city, gave their new pastor, Rev. Alexander White, a very

pleasant and last week. filled to the Baptist past other denon pated in the address to M sented by encourage ministers p suitable res was furnis St. John fro eight year churches faithfulness that he may home among untunities of w repay, the when Rev. of the Carl the first of M will be supp that, with t churches, la

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pleasant and hearty welcome on Tuesday evening of last week. The large audience room of the church was filled to the full seating capacity of the pews, all the Baptist pastors of the city, and a number representing other denominations, were on the platform and participated in the exercises. Mr. R. C. Elkin presided. An address to Mr. White, on behalf of the church, was presented by Mr. Gay. Many kind words of welcome, encouragement, and admonition were spoken by the ministers present, to all of which Pastor White made a suitable response. Appropriate music for the occasion was furnished by the choir. Mr. White comes to St. John from Claremont, Ont., where for some seven or eight years he has ministered to one of the larger churches of the Province, and has won a reputation for faithfulness and ability in the pastoral office. We trust that he may soon come to feel himself very much at home among us. He will find at Main Street opportunities of work which will demand, and, we doubt not, repay, the best that a minister can give. And now, when Rev. B. N. Nobles shall assume the pastoral care of the Carleton church, which it is expected he will do the first of November, all the St. John Baptist churches will be supplied with pastors again, and so well supplied that, with the hearty co-operation of the members of the churches, large blessings are to be expected.

—If the Chinese, infuriated by hatred toward foreigners, are guilty of conduct toward inoffensive and defenseless men and women, which would be a disgrace to a savage people, we cannot congratulate ourselves that they are being taught lessons of kindness and mercy by the troops which are now in China as the representatives of so called Christian nations. Persistent reports from China compel the conclusion that the progress of the allied forces to Peking has been marked by looting, pillage and much unnecessary destruction of property, and, in the case of Russian soldiers at least, by outrage and butchery which one would have thought impossible on the part of any but an utterly savage people. If persistent reports are to be credited, and it seems impossible that they would be made and repeated again and again if they were false, the Russian soldiers are guilty of knocking down Chinese women and pounding them to death with the butts of their rifles, picking up children by the feet and dashing their brains out against stone walls, impaling children and helpless old men upon bayonets, throwing others into the river and clubbing them to death if they are able to swim ashore. And these things, it is declared, Russian soldiers do under the eyes of their officers and without rebuke. War in its most civilized forms is of course terrible enough, but if Russia carries on war after the methods charged against her soldiers in China, it is a disgrace for any nation to be associated with her in warfare.

—The long experience of Dr. William Ashmore as a missionary in China, entitles him to a respectful hearing when he speaks concerning affairs in that country. In a recent article in the Watchman, Dr. Ashmore expresses dissent from the belief entertained in some quarters that China is at present to be regarded as a great military power. In his opinion China's available armies have already been met and worsted. At the same time he would have the western nations take account of the fact that what has lately occurred in China has fully demonstrated the ability and the willingness of the Chinese to fight. "The way the Chinese stood to their guns at Tientsin, the havoc they wrought and their desperate determination, have been an eye-opener to Western Powers." If the Chinese have not made good soldiers, it is because they have been badly trained, badly officered and badly paid, and if the Chinese fight as well as they have done under bad conditions, what may be expected of them under good conditions? Dr. Ashmore therefore holds up a warning finger in reference to the "yellow terror" of twenty-five or fifty years from now, which will appear when China shall have learned from the western nations the art of war which they are teaching her as fast as possible. The aged missionary has hope for the future of China, because he recognizes above all the national traditions and ambitions concerned in the Chinese question the overruling hand of Providence, which, through all this controversy of the nations, is working for the incoming of the Kingdom of God.

—There are in China many Roman Catholic missionaries who, in common with the Protestant missionaries, are exposed to the pitiless wrath of the infuriated people against everything foreign and Christian. Roman Catholic missionaries have often shown in the propagation and defence of their faith a zeal and a fortitude which Protestants may well respect and emulate, and we should be less than Christian if we withheld our sympathies from men who today in China are bravely enduring martyrdom for the sake of the faith which they have preached. It appears, however, to be the general testimony of Protestant missionaries that the methods employed by the Roman Catholics in China are among the causes which have led up to the present outbreak in that country. For in China, as elsewhere, it is the disposition of ecclesiasticism to exercise lordship, and to employ as far as possible the arm of civil authority and power for the enforcement of its behests. The Roman Catholic ecclesiastics in China, we are told, have not hesitated to exercise this power so far as they possessed the means of doing so, making demands, in the interests of their people and their propaganda, upon the local or provincial Chinese authorities, and enforcing these demands by the threat of appeal to the foreign nations in which they—the missionaries—are citizens. Such a course, persistently pursued, it is easily seen, would be likely to create keen exasperation on the part of the Chinese rulers and people, and there seems to be little reason to doubt that it has had not a little to do with fomenting the feeling which has now broken out so disastrously for all Christian mission work in China.

Keep up all knowledge that you have acquired, and gain as much more as you can. By reading you will be distinguished; without it abilities are of little use. A man may talk and write, but he cannot learn his profession without constant study to prepare, especially for the higher ranks, because there he wants the knowledge and experience of his own improved by that of others. But when in a post of responsibility he has no time to read, and if he comes to such a post with an empty skull it is then too late to fill it and he makes no figure.—Youth's Companion.

Committees and Members of Boards.

COMMITTEES APPOINTED BY THE MARITIME CONVENTION AT THE RECENT SESSION.

- Committee on Correspondence.—H. H. Ayer, J. A. Gates and Rev. H. Carter.
- Committee on Resolutions.—Rev. Dr. Steele, Rev. J. W. Brown, Rev. C. P. Wilson, Rev. H. N. Parry, Rev. O. P. Brown.
- Committee on Estimates.—R. D. King, Rev. A. Co-hoon and Rev. J. W. Manning, D. D.
- Committee on Blanks for Church Letters.—F. W. Emmerson, B. H. Eaton, Rev. J. C. Spurr.
- Committee on Obituaries.—Rev. W. H. Warren.
- Representatives to Convey Fraternal Greetings from this Convention to Free Baptist Conference of New Brunswick.—Rev. Dr. Gates, Hon. H. R. Emmerson, Rev. J. D. Freeman.
- The Same for Nova Scotia.—Rev. P. G. Mode, Rev. W. F. Parker, Rev. W. L. Archibald, Rev. H. S. Shaw, and Rev. J. H. Balcom.
- Committee on Temperance.—Rev. O. N. Chipman, Arthur Simpson, Walter Cahill, Rev. R. O. Read.
- Governor of Acadia University in the Place of Rev. J. A. Gordon, resigned.—Rev. J. C. Spurr.
- Foreign Mission Board.—T. S. Simms, E. L. Rising, Thos. L. Hay, Ira B. Keirstead, Rev. A. T. Dykeman, for those whose term expires this year. A. A. Wilson in place of Mont. McDonald, deceased.
- Home Mission Board.—Rev. M. W. Brown, Rev. W. F. Parker, Rev. E. T. Miller, Rev. P. S. McGregor and W. W. Clarke for 1900; and Rev. E. J. Grant in place of Rev. N. B. Dunn, deceased.
- To Preach Convention Sermon in 1901.—Rev. John Clarke, alternate Rev. F. M. Young.
- Committee on North-West Missions.—Rev. W. N. Hutchins.
- Committee on State of the Denomination.—Rev. J. W. Bancroft, Rev. Dr. Sawyer, Rev. W. Camp.
- Committee of Arrangements for 1901.—Revs. J. H. Parsley, Dr. Gates, C. H. Martell, G. P. Raymond, R. C. Morse, the President and Secretary of Convention.
- Committee on Travelling Arrangements.—A. H. Jones, H. E. Gross.
- Committee on Sunday Schools.—Rev. J. D. Freeman, E. D. King, Rev. M. A. McLean, Rev. C. C. Burgess, Rev. Henry Carter.
- Superintendent Sunday-School Normal.—Prof. E. W. Sawyer.
- Press Committee.—J. Burgoyne, Rev. A. F. Browne, Rev. H. F. Waring.
- Ministerial Education.—Revs. C. H. Martell, H. R. Hatch, B. N. Nobles.
- Annuity Board for 1903.—Revs: G. R. White, Dr. Kempton, G. W. Schurman, H. F. Adams, A. Simpson.
- The Committee on Nominations also recommended the acceptance by the Convention of the 1st Moncton church for next year's meeting. This report was adopted.
- Committee on Grand Ligne.—Rev. C. W. Townsend.
- Committee on the Year Book.—R. N. Beckwith, Rev. A. C. Chute, Rev. Dr. Kempton.

India Letter.

THE HOSPITAL RE-OPENED.

It will be good news to many to hear that we have secured a lady apothecary for the Chicacole Mission hospital. The new doctor is Miss D'Silva, who formerly worked in Chicacole in connection with the Government hospital. She began work in our employ on the 26th of July, and seems to be very happy in her new surroundings. Already some twenty-five or thirty patients attend daily. Miss Clark conducts a daily gospel service for those of the patients who are willing to attend. We trust that many at home will remember this hospital in their prayers and in their gifts.

A NEW CHURCH ORGANIZED.

Now that Palkonda has a missionary of her own, why should she not have a church? The nine Telugu Christians at present living in Palkonda answered this question recently by forming themselves into a separate body. Mr. Churchill, Mr. Corey and I were present at the organization.

Mr. Hardy feels the loss of his dear wife most keenly, and as he now takes up the work alone at that isolated station he needs and deserves the sympathy and prayers of us all. It is wonderful how our brother is being sustained in the midst of his sorrow. What an object lesson on the power of divine grace!

THE FAMINE.

While millions of people have been suffering in other parts of India, we on the East Coast have had plenty of food and a fair supply of rain in most places. But recently things have taken on a very sombre hue in these parts also. The June Monsoon was almost an entire failure and July gave us about 2 inches of rain instead of 12—the usual quantity. The seedlings appeared to be dying, and if no rain should come the Madras Presidency would be thrown into famine in a few short weeks. However rain has come to some extent and though the quantity is very small we hope it will avert a famine.

THE TEKKALI MISSION HOUSE.

The foundations were put in two and a half years ago and some out-buildings were erected. Since then we have been unable, through lack of funds, to finish the Mission house. The missionary, in the absence of his family, has found an outbuilding sufficiently comfortable for a temporary residence. We are now hoping to resume the building work in September and push it on to completion as soon as possible. "As soon as possible" in India generally means about twice as long as the same undertaking in Canada would require.

BAPTISMS.

This seems to be a "dry" time with us not only as regards rainfall, but as regards spiritual showers resulting in conversions. We often say that if we could pull out the sins of the people as easily as we pull out their teeth, and if we could build up the church spiritual as easily as we can erect the birch and mortar structure, we would make more rapid progress. Shall we not all give ourselves more persistently to prayer? Except the Lord build the house they labor in vain that build it.

Two were baptized here recently, but one has gone back again. He could not stand the fire of ridicule and abuse that he had to face. We earnestly beseech you in the home land to pray more for this work. The battle rages, and the devil is mighty. But thank God our captain is Almighty and he can "destroy the works of the devil."

W. V. HIGGINS.

Tekkali, August 5, 1900.

Ontario Letter.

REV. P. E. DAYFOOT.

The Foreign Mission Board met in Toronto, Sept. 5th and transacted some important business. Secretary Brown reported that there is a probability of the year closing without a deficit. Receipts to date were \$47,676 00.

Eight missionaries will sail this month for India. They are, Dr. Woodburne and wife, of London, Ont.; Dr. Gertrude Hewlett, of Norwich, Ont.; Miss Mary R. Selman, Wilkesport, Ont.; Rev. A. Imrie, of King, Ont.; who is just released from the hospital in Toronto, on account of appendicitis. Three missionaries will sail Nov. 1st, for Bolivia, South America. They are, Rev. A. G. Baker and wife, and Miss Giles, a brilliant member of class 1900, McMaster University. Rev. John Davis, of Ramachandrapuram, reports encouraging progress. A new generation is coming up, the children of former converts; and they are showing the advantage of Christian home training.

The Convention of British Columbia has taken a definite part in mission work, by adopting Rev. A. A. McLeod and wife of Annakapili.

The Ontario and Quebec Convention will meet in Woodstock, Oct. 15th to 19th. A full account will be promptly sent to the MESSENGER AND VISITOR.

OTHER.

Rev. H. P. Whidden leaves Galt to take a position on the staff of Brandon College.

Dr. Justin D. Fulton, well known in connection with the mission to Catholics, supplied College St. church, Toronto, during August. The church sent through him, a letter of congratulation to Victor Immanuel III, the new King of Italy; urging him to pursue the policy of his late father.

Rev. J. L. Campbell, D. D., the Canadian pastor of Lexington Ave. church, New York, spent part of his vacation in Toronto, and supplied at Jarvis St.

Rev. John Gordon, D. D., of Philadelphia, spent part of the holidays with his former charge at Olivet St., Montreal, and part in Toronto.

Rev. Alex White leaves Claremont, Ont. for St. John, N. B., where he succeeds Pastor Gordon of Montreal First.

Rev. P. H. McEwen is the new Superintendent for British Columbia.

Last spring, an English vessel was wrecked off the coast of Newfoundland. The only body recovered was that of a young officer, son of Rev. T. G. Tarn, of Harrogate, Yorkshire. The body was buried in Sandford, N. S., and the father came this summer and erected a monument. Then he made a tour westward and visited Toronto and other cities.

Rev. Mr. Gange, of London, Eng., who came to Cincinnati to preach the Convention sermon for the B. Y. P. U., has been visiting in Toronto, with Rev. J. Gibson of Dovercourt church.

Port Hope, Ont.

We Shall Reap.

A yellow autumn day is fading out;
A reaper, going home, has turned about
To view the stubble fields and waving wheat,
Now glowing mellow at the evening's feet;
And as he looks, his spirit growing light,
He sings; O shadow of the fearful night,
I never can believe that ye will bind
Me fast, and stay the visions of my mind;
The harvest of the soul will surely come,
And we shall reap. The heavens are not dumb,
For often when I see beneath the dawn,
The whitening fields, the fear of night is gone,
And, springing in my warming heart, a song
Of joy wells up, and I am sure and strong;
And at the coming on of evening dim
My spirit's longings grow into a hymn.
O blessed harvest fields I know your voice,
And often hear it bid my heart rejoice
To gather in the sheaves; for they can bring
A vision to the mind we cannot sing.

Salisbury, Aug. 18th.

—ARTHUR D. WILMOE.

* * * The Story Page * * *

An Evening's Rest.

BY MARY E. Q. BRUSH.

"Six?" struck the town clock, and ere the last silvery echo died away on the evening air, it was caught up by the shrill whistle of the Little Gem Knitting Mill. At the same time the great doors were opened and out came the factory girls, jostling and joking. Some were rosy-cheeked, bright-eyed and buoyant, others were wan and sad-eyed, going their way with weary, lagging steps. Susie Marsden and Ruth Ely walked as usual, side by side. Their homes lay in the same direction; they had known each other from babyhood, both had seen better times, and when reverses came, both had started together to make their way in the world by hard work. Ruth had begun cheerily, bravely; Susie with much discontent and rebellion.

Tonight the face of the latter was especially gloomy. "I'm just as tired as I can be, Ruth," she exclaimed. "The witches must have gotten into my work today, for everything has gone wrong. The boss was cross and I sat up so late last night finishing a novel that I overslept, was late this morning, and of course had my wages 'docked'. I say it's a dog's life we're leading—do you ever think about it, Ruth?"

"It does seem hard sometimes," was the quiet rejoinder. "I often wonder why I couldn't have gone on with my studies as I wanted to, but father's death and mother and the little sisters to look after—well the wages I earn are sure and certain and honest."

"But to be only a mill-girl! I wish sometimes that I had taken up dressmaking or millinery, but I've really no taste for either. My sewing always rips, and when I try to trim my own hat it generally turns out looking like a cabbage!"

"Well, never mind!" cheerily. "At least we can say that we know the 'knit-goods business' pretty thoroughly, and after all, it is something to be able to help make comfortable under clothing for hundreds of people."

"You always look at the bright side of things, Ruth. I'd like to but I'm too blue this evening!"

"What are you going to do after supper?" Ruth asked, as she ascended the steps leading to the modest little porch of her cottage home. Susie shut her umbrella with a vindictive snap and shook off the raindrops clinging to its faded cotton covering.

"Do! I'm going to rest. I'll eat my supper, coax mother to wash the tea things, and then I'll sit down by the fire and read another novel. I think I'm entitled to a good, lazy time after such a nagging, bothersome day!"

"Then you won't come to prayer meeting with me?" gently.

"Oh, it is Thursday evening, isn't it! Well no; I guess I won't!" Susie's tone was a little sullen. "I don't know as I care to go there and hear Deacon Travers and Mr. Graham and Mrs. Lee and a lot of such folks 'take part'. They've all got servants and plenty of money, and don't know what it is to be tired."

"Deacon Travers has got a cancer, they say; Mrs. Lee sits up night after night with her suffering hunch back boy—she won't trust him to a servant's care, and every one knows what a lot of trouble Mr. Graham has with his wayward son. Money and leisure aren't everything in this world, Sue!"

"They're a good deal. Common sense is something too, and I've got a little of that, thank goodness, and it tells me to rest when I'm all tired out."

"Well, honey, there are different ways of resting," was Ruth's good natured rejoinder, as she entered the house.

Ruth, too, felt tired; the day had been dull and depressing, lacking the exhilarating influence of sunshine; her work had dragged and she had had to endure the petulance and profanity of the overseer. Yes, she had had to fight rebellious thoughts within; and for her, too, life at that moment seemed void of bright tints.

"I guess I'm about as out of sorts as Sue," she said to herself as she hung up her damp cape. "I wonder if her view is right, and whether it wouldn't be the most sensible way for me to stay at home this evening and rest, mother is over to Charlie's taking care of the new baby; little Elsie is with her; there's nobody here but Tabby-cat, and I've a great mind to cuddle down by the fire after supper and read this month's magazine."

This programme certainly had its charms, but just as Ruth was wiping her small array of tea things, she suddenly exclaimed: "There! I remember I asked little Mrs. Darby, our new neighbor, if she wouldn't go to Thursday evening meeting with me. I'm sure I don't know whether she's forgotten, but it wouldn't be courteous for me not to call for her. Then, after all, I don't like to miss prayer meeting; the week lacks something without it. I'm so tired though that I can hardly drag one foot after the other, but I believe I'll try and go!"

She slipped off her work dress, tidied her pretty, brown hair, and started forth. Little Mrs. Darby had not "forgotten." With bonnet and cloak on, she stood on her threshold waiting.

"My husband said you wouldn't come because it rained, but says I to him, 'James, girls like Ruth Ely always keep their promises.' So kind of you to invite me, Miss Ruth, I've wanted to go to meeting; the minister's asked me, but somehow, I felt a little shy about going alone."

"Well, you needn't be one bit afraid," was the young girl's cheery rejoinder, and, tucking Mrs. Darby's hand under her arm, she started down the street like a plump robin with a timid little wren. What a good prayer meeting it was that night. Somehow when one is tired and spiritually hungry, and perhaps has had to surmount difficulties in the way of going, a prayer meeting is especially helpful.

The subject was taken from the sixth chapter of the Gospel of St. John. Now Ruth's pastor was not what is called a "brilliant" speaker; he was a simple-hearted, sincere man, who lived close to his Master and had his life illuminated by Divine love, so all who listened to him, could if they chose, have their own hearts cheered and brightened. And on this particular evening, he told of the multitudes following Jesus until they were foot-sore and famished. Then Philip's perplexity as he said, "Two hundred pennyworth of bread is not sufficient for them that everyone may take a little." Then, how abundantly all were fed through the compassion of the Christ!

You remember the rest of the chapter, do you not? How on the day following the miracle the people "took shipping and came to Capernaum," and our Saviour, knowing that their souls had need more of food than had their bodies, said in tender reproof, "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life." And as he talked a great consciousness of their need came to the waiting, wondering people, so that they cried unto him, "Lord, evermore give us this bread!"

Hearing these words, as perhaps she had never heard them before, Ruth Ely was filled with sweet peace and restfulness. The cares of the day, its mean, little perplexities, dropped away like withered leaves.

Spiritual food gave her rest of mind and body.

It was a helpful comforting meeting, a bright cheery one, too, for everyone smiled sociably when old Deacon Travers—the honest veteran struggling so bravely with his mortal disease—spoke out in his quaint way quoting dear Mr. Moody, "And, my friends, if any of you brought bundles of worries, don't let them when they rise to leave, reach under the seat for them, like a weary traveller for his satchels. Praise God! we can leave our worries, where Christian did his burden, at the foot of the cross!"

As Ruth parted from her neighbor, Mrs. Darby, that evening, the latter pressed her hand, saying with a little tremble in her voice; "You don't know what a help going to meeting has been to me this evening. I've been just as blue as I could be all day, and now it has all vanished."

So, no wonder that the young girl sang gayly to herself as she entered the pleasant sitting room. It was not too late, either, for a cozy half hour by the fire and a peep into the magazine, and when she retired that night, it was to fall into a happy, peaceful slumber. Her eyes were bright and clear the next morning, but not so Susie Marsden's. Poor Sue looked so pale and languid that Ruth glanced anxiously at her.

"Are you really ill, Sue? Didn't your rest last evening do you any good?"

"Rest," with a petulant shrug. "Precious little rest I got! I had just settled down with my novel when in came Maggie Delano and her cousin Cora, with Tom and Will Avery. Nothing would do but for me to go down town with them. I had to hurry so dressing, that I nearly brought on one of my attacks of palpitation of the heart. Of course I had to frizz my hair, and all that; for Will Avery is awfully 'swell' and it annoys him to go with a girl who hasn't any style. That's what made me wear my new fall hat—and, oh, Ruth! my pretty, white ostrich tips are a sight to behold. The rain just dripped, dripped, dripped over the edge of the umbrella and my plumes and satin bows are completely ruined."

"I hope you had a good time as some compensation," said Ruth in friendly sympathy.

"I didn't," snappishly. "Will hector and teased and I felt that he was making fun of me all the time. Then, when we got down town, the girls hinted and teased until the fellows invited us to go and see the new play at the Holly Theatre. I didn't enjoy it, for I'd said to myself that I wouldn't go to theatres and besides there was a draught blowing on my shoulder—I wore my thin silk waist—and I've caught an awful cold. When we came out we had an oyster supper—and—and" here Sue looked aghast at her own words—"Tom ordered beer. Oh, I felt so ashamed and degraded. Maggie and Cora both sipped away at their glasses and sneered at me because I didn't drink any of mine, I heard Mag say contemptuously to Will 'Catch me inviting one of these proper, prudish things along another time.' Her

place is at prayer meeting.' "And Ruthie," here Sue's eyes were filled with tears and her voice was very earnest as she clung wearily to her friend's arm as they ascended the long mill stairs; "and, Ruthie, I wish I had gone to prayer meeting."

"And I wish you had, too, dear," stopping to kiss her. "for then you would surely have gotten a good evening's rest."—Christian Intelligencer.

* * * "Laddie's Fish." * * *

BY F. GUTHRIE.

"When the wind is in the south
It blows the bait in the fish's mouth."

sang Fred Bentley, as he rested the fish-poles against the fence, and ran down the road after his hat, which the wind had blown off.

On his return, he was met at the gate by Jane, Howard, and Baby Nellie, all ready for a picnic to Chippawa Creek.

They had talked of little else for a week, and it seemed to ten-year-old Howard Saturday would never come; but come it did at last, and mamma had filled a basket of nice luncheon.

"A whole pie, Fred, and a lot of sandwiches and cookies, and lemons for lemonade," said Howard, hopping first on one foot, then on the other in his glee.

It would be hard to find four brighter, happier children than filed through the little white gate that bright summer Saturday morning,—Fred carrying the poles and bait, Howard holding Nellie's hand, and carrying the shawl and cushion for her afternoon nap, while Jane brought up the rear with the lunch-basket and umbrella.

But there came behind, very quietly, an uninvited guest, whose presence was not noticed until Fred turned to speak to Jane.

"Back, Laddie! back, sir!" he shouted, throwing a piece of mud at the dog, which caused him to drop his tail, and move dejectedly toward the house.

But scarcely had the young folks gone a hundred yards on their way before he again began to follow.

Fred aimed a small stone at him this time, but Howard caught his arm.

"Let him come, Fred; you know he brought up the cows this morning, and saved us a trip to the woods."

"But he'll frighten all the fish away."

"No, I'll take him for a swim below the bend, and then I guess he won't want to be in the water."

"Come, Lad, Lad!" and the dog bounded to Howard's side, wagging his tail gratefully.

"Now, sir, since you are invited to our picnic, you must help carry the traps, and Howard fastened the shawl and cushion on his back.

All laughed, for Laddie looked very comical as he marched along with his load.

In about half an hour they reached the great stone culvert over which the railway passed, and through which the Chippawa flowed. It was here the water was deepest and fishing best. A half-dozen large stone steps in the mason work of the culvert made good seats for the fishers, while a high fence separated the meadow from the railway above.

Jane put the lunch-basket and wraps under a shady tree not far from the water, and then helped Fred unwind the lines, while Howard took Laddie for a swim. Nellie went too, and laughed merrily as Laddie plunged in and brought to shore the pieces of wood Howard threw into the stream.

When Jane had finished, she hastened down to the children, and stood watching the fun for a while.

"Your line is all ready now, Howard, and I'll take care of Nellie."

"Thank you, Jane," and Howard hurried up to the culvert where Fred sat watching his cork floater bob up and down in the water.

Laddie soon grew tired of the water, and scampered away after a little red squirrel which took refuge in a tall tree. Jane and Nellie gathered pretty white and red pebbles, and hunted for four-leaf clover until dinner time, when Jane spread the big newspaper under the tree, and arranged the lunch neatly on it. With Nellie, she went to call the boys. Two small black bass were all Fred had to show, while Howard could only boast how nearly he had caught one, for a saucy fish had eaten his bait, and then slipped away.

They were all very hungry, and enjoyed the good things mamma had prepared. Laddie came back tired from his frolic, and lay panting in the shade. Jane gave him his share, and then packed the remainder away for supper.

The shawl was spread under the tree, and Nellie was coaxed to lie down for a nap. Howard threw himself beside her, and Laddie having finished his dinner, curled up near the children.

Jane picked up Howard's pole, and, seating herself on the lowest step of the culvert, swung the line into the stream. Fred had moved farther down the creek, where

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The Young People

better success seemed to await him. Jane could see him swing his line in with a wriggling, squirming fish on it, and felt rather glad that none came to her hook.

For over an hour all was quiet save the hum of a passing bee or the soft rustle of the leaves on the big elm tree. A loud bark from Laddie roused Jane, and, springing to her feet, she turned in time to catch a glimpse of Nellie's pink calico dress as the little one toppled from the upper step of the culvert into the creek.

There was a double splash, for Laddie had bounded to the rescue, and, as soon as Nellie came to the surface, seized her by the dress and started to swim ashore. Fred had reached them by this time, and, lifting the child's head above water, soon handed her up to Jane, who, pale and trembling, clasped her in her arms.

A gasp, and then a cry, rewarded their efforts to bring her to consciousness, and then the wet clothes were pulled off, and the sobbing, frightened child was wrapped up in the shawl.

Howard had awakened during the commotion, and was very frightened and penitent.

"I never heard her get up, Jane. I must have been asleep. What will mamma say?" and Howard was crying as bitterly as Nellie, thinking himself to blame for the accident.

"Never mind, Howard dear, she is not hurt much,—only a few scratches from Laddie's paws. Help me to spread her clothes out to dry, and then we can soon go home, and tell mother."

By the time Nellie's clothes were thoroughly dried and on again, she had fully recovered from her fright, and ran along by Howard's side as fresh as when they started in the morning.

Mother listened holding her baby close in her arms, as the children told of the accident, and how Laddie had been first to the rescue.

"What did you go to the culvert for, Nellie?" mamma asked.

"Wanted to see a fess," answered Nellie, returning the kisses mamma was pressing on her cheeks.

"Wasn't it well we let Laddie go with us, mother?" said Howard.

"Yes, indeed. Laddie is a good dog," answered mamma, feeling so thankful her darling was safe. When the excitement had subsided a little, Fred brought his nice string of fish to show to mamma.

"Fred caught every one. Isn't he a good fisher?" said Howard, proudly.

"After all," said Jane, "Laddie caught the best fish,—didn't he, mamma?" And mamma ascended with a smile on her lips and tears in her eyes.—S. S. Times.

The Generalship of a Cat.

"The mastery of herself which a cat shows when, having been caught in a position from which there is no escape, she calmly sits down to face out the threats of a dog, is a marvellous thing," says a writer in The Boston Transcript. "Everybody has seen a kitten on the street doorstep, attacked by a dog ten times her size as apparently self-possessed as if she were in her mistress' lap. If she turns tail and runs down the street, she is lost; the dog will have a sure advantage of her. Even as it is, if he could get up courage enough to seize her on the spot, he would be able to make short work of her."

"You dare not touch me and you know it!" is what her position tells the dog. But she is intensely on her guard, in spite of the air of perfect content. Her legs, concealed under her fur, are ready for a spring. Her claws are unsheathed. Her eyes never move for an instant from the dog; as he bounds wildly from side to side, barking with comical fury, those glittering eyes of hers follow him with the keenest scrutiny. If he plucks up his courage, she is ready; she will sell her life dearly. She is watching her chance and she does not miss it. The dog tries Fabian tactics and withdraws a few feet, settling down upon his forepaws.

"Just then the sound of a dog's bark in the next street attracts his eyes and ears for a moment, and when he looks back the kitten is gone! He looks down the street and starts wildly in that direction and reaches a high board fence just as a cat's tail—a monstrous tail for such a little cat—is vanishing over the top of it. He is beaten. She showed not only more courage than he had, but a great deal more generalship."

The Wealth of a Good Name.

Lincoln always yearned for a rounded wholeness of character; so, much so, that his fellow lawyers called him "perversely honest." Nothing could induce him to knowingly take the wrong side of a case; or to continue on that side after learning that it was unjust or hopeless. After giving considerable time to a suit in which he had received from a lady a retainer of two hundred dollars, he returned the money, saying:

"Madam, you have not a peg to hang your case on."
"But you have earned that money," said the lady.
"No, no," replied Lincoln, "that would not be right. I can't take pay for doing my duty."—Commonwealth.

EDITOR,

J. W. BROWN.

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

The casting of the lot at the B. Y. P. U. Convention at Halifax for an editor of this column for the coming year, has resulted in the placing of a new name over the column's top.

You will perhaps utter a prophecy for the coming year, with your mind on the name. Don't you do it. The name but stands for a depository and a distributing centre for information, suggestions, etc., from all parts of our constituency. You get out of it what you put in it.

Prayer Meeting Topic—September 16.

Matt. 7:13, 14. The Broad Way; The Narrow Way.

There are only two ways—the broad and the narrow. Along one or other of these has every mortal pilgrim gone. By one or other of these is every living man travelling now.

I. The broad way is most manifest and obtrusive, and the nearest to us naturally. The word "gate" as a religious term means the beginning of a course or onward career. It points to the great moral truth, that there are critical and decisive points in life to which people come. The way is broad. All kinds of unsaved people may walk in it.

II. The straight gate is the acknowledgment of an undisguised difficulty in salvation. The gate can be none other than repentance, the leaving your life behind and entering on another. The turning and the change are the greatest that can possibly be. The principle of the life is changed. The affections must follow the principle. The habits must follow the affections. It is a change throughout the whole being.

This column is open for items of news from all our Unions. We do not intend to resort to any desperate means to induce you to send us occasional reports. We simply ask you to regard the column as a standing invitation, to send whatever you think would be of interest to your sister Unions; and to remember that it is even more blessed to give than to receive.

Havelock.

A B. Y. P. U. was organized at Havelock on the evening of September 4th, with W. P. Starratt, President; Winnie Keith, Secretary and Mrs. J. W. Brown, Cor. Secretary. We do not begin with a large membership but we have a determined few that are a guarantee that the Society will be a success. We are eagerly looking forward to the new plan of study, hints of which have come to us. MRS. J. W. BROWN.

September 6th.

Why I Memorize the Bible.

BY HANNAH JOURNEYMAN.

I am a busy housekeeper, but every day brings tasks to employ my hands, leaving my mind idle. It is while doing these things that I learn verses from the Bible, or review those already learned. The results are surprising, but there is no secret about my success except that I began and have kept on. Sometimes I am too tired and dull to learn, and then I wait until next day and try again.

I find that this memorizing is good mental discipline. At first, being long unused to such study, it was difficult for me to learn even one verse correctly, but, with a determination to have every "and" and "the" right, I can now commit to memory accurately and rapidly.

I find, too, that the constant repetition of high thoughts and noble language improves my own thought and expression, especially in prayer.

While committing the Bible to memory, cares, worries, bitter thoughts, vain regrets, morbid fancies and all the jumble of things that lumber an unoccupied mind are crowded out. By frequent repetition, rich meanings often stand out clearly in the lines, which would otherwise escape my notice. This growing familiarity with the Bible makes it ready for use in guiding my own way and in helping others. How can I walk and talk with God unless I have in mind some word of His to which I can respond, or which satisfies my own questions and aspirations?

Some time I may be deprived of reading and then what riches I shall have in this store of Bible verses bid in my heart! Often at twilight or in sleepless hours I say the sweet words over with a sense of comfort and companionship, that otherwise I should miss. Then besides all this, I believe that one of the great joys of heaven will

consist in tracing out God's providences in the light of His Word, and for that reason I can never be too familiar with the Bible.

[We highly recommend the foregoing plan of memorizing the Bible, as one promising large and rich results.]

Story of a Popular Tune.

It was in 1874 Mr. Moody and Sankey were on their way to Edinburgh to hold a three days' farewell meeting. Mr. Sankey bought a newspaper before starting. In one corner he found the words of the "Ninety and Nine." Mr. Moody was sitting by him in the car.

"Mr. Moody!" he exclaimed, "I have found what I have been looking for for several years—a shepherd's song."

"Read it," Mr. Moody answered, at the same time commencing a home letter from Chicago. Mr. Sankey began it, but found Mr. Moody so engrossed in his letter that he concluded to wait.

They reached Edinburgh and had a grand meeting. The third evening, Mr. Moody, Mr. John Brown, and some others had addressed the crowded house. There was a deep silence—the stillness of deep religious feeling.

"Sing your hymn!" a voice seemed to say to Mr. Sankey.

"I can't; it has no music."

"Sing your hymn!" came again. He said he never disobeyed such a voice in a great meeting; but gave himself to the guidance of the spirit.

Seating himself at a small organ he began, not knowing how he might close. It was born of that hour. No note has ever been changed. The twenty-third Psalm is familiar to every Scotchman; he usually sings it at least once a day. A shepherd song peculiarly appeals to them.

Mr. Moody came down from the pulpit, leaned over the organ, and with tears in his eyes, asked: "Mr. Sankey, where did you get that hymn?" The day before he had not heard it for his interest in the Chicago letter.

The sister of the author of the words was in one of the galleries, but the press was too great for her to reach Mr. Sankey when the meeting closed. She, however, wrote to him after he had gone to the Highlands to hold another meeting. And so he discovered the authorship. The lady had been dead some years. Afterwards he visited her sisters, and they showed him her little room where the "Ninety and Nine" had been written.

Meditation on the Word.

Much has been said and written of late on the best methods of Bible study. The importance of such study is being more and more appreciated. The tendency of the past has been too much towards the study of books about the Bible, and a persistent, rapid reading of the Bible from beginning to end, just to have it said that one has read the Bible through. It is important to read and learn all we can about the Bible, and, also, most important to read it through, but there it is a way of reading that will profit comparatively little, and a way of reading that will return a mine of wealth. God's Word is such that its full beauty and meaning is not revealed at a single glance. To receive the full depth of its thought you must put yourself wholly under its influence. After having received the thought which appears at first sight, you must sit in quiet meditation, while the Spirit teaches you the wondrous things of the inspired word. The beauty and full expression of a great painting does not appear when first beheld. These only reveal themselves gradually to the one who lingers and gazes with rapt attention, until the painter's thought stands out upon the canvas. There are hidden mysteries in God's word which will not reveal themselves to the careless reader, but wait to be sought out by those who will appreciate their worth. There is much of worth to be gathered on the surface of the earth, but the minerals of the greatest worth, and for which we most stand in need, are buried deep, and require patience and labor to secure. David understood the necessity for meditation, and frequently, even in the night watches, dwelt upon the word. Nothing—not even prayer—can take the place of meditation. Read the Word with care, and wait until God's message shall come to you through the portion read.

The joy of the Lord is your stronghold.

Negligence is the rust of the soul, that corrodes through all her best resolutions.

Keep your temper, and if your temper is a good one it will go far toward keeping you.

Contentment is happiness. A quiet mind makes one richer than a crown.—Thomas Nelson Page.

And really—though I would not listen to him—there is more than one grain of truth in what he says!—The Interior.

The greatest foes of missions are prejudice and indifference, and ignorance is the mother of them both.—S. Earl Taylor.

Foreign Missions.

W. B. M. U.

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

PRAYER TOPIC FOR SEPTEMBER.

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

Notice.

We are greatly indebted to the Hants Journal for a most complete and correct report of the W. B. M. U. Convention. Any person wishing these papers can procure them for their friends by sending the address and three cents to Hants Journal office, Windsor, N. S.

All monies from Mission Bands, Sabbath Schools and Junior Unions should be sent to Mrs. Ida Crandall, Chipman, Queens Co., N. B.

This hymn was composed by Rev. J. Clark for the W. B. M. U. Convention and sung at the memorial service.

A Missionary Memorial Hymn.

Mrs. J. Hardy died May 1st, Miss A. C. Grey died May 20th, 1900, buried at Parla Kimeddy, India.

78. 6 lines. Tune, Sabbath.

First of all our faithful band
Fallen in a foreign land;
Loved at home, beloved abroad,
Servants of the living God,
Lord! with reverent hearts today,
For the dear ones left, we pray.

Bless the sad with cheer divine,
Let their wills be lost in Thine;
Let us each fresh goodness trace
In Thine own all-beauteous face;
In our every good and ill,
God our Father loves us still.

Would we bring our dear ones down
From their mansion, throne and crown?
Would we bid them back again,
Here to toil 'mid sin and pain?
They have reached eternal rest;
All is well! God's ways are best.

In a hallowed hour like this,
Draw we near the gates of bliss;
We may speak of labor done,
Battles fought and triumphs won;
Our beloved have nobly striven;
They are safe with Christ in heaven.

Not disheartened may we be,
Since our strength is all in Thee;
Greater efforts let us plan
For the good of dying man;
Thou art near; we feel Thy breath;
Make us faithful unto death.

Bless our work, dear Lord, at home,
Till the Son of God shall come;
By the memories of the past
Bind us to Thine altar fast;
By Thine all-constraining love,
Raise our hearts and thoughts above.

Spare, O spare our faithful band
In yon bright, but blighted land;
Lead them in Thy paths along;
Hold them up, and make them strong;
Through them, let the heathen mind
Light and life in Jesus find.

From each newly opened tomb
May the richest harvest bloom;
Break the mighty power of sin;
Bring redemption's gladness in;
Speed the hour when all shall sing
Songs of praise to Christ our King.

—J. CLARK.

Sisters What of the Year?

The Associations, the Conventions, for which so many planned, toiled and prayed, to which so many looked forward with joyful anticipation, are now something of the past. But the pleasing memories of Sacred Communion, Christian fellowship, enthusiastic and inspiring utterances, with the results of the closing year's work, are with us to remain. For these blessings we thank God and take courage. To the passing reader, it may not mean a great deal, to see the contributions of W. B. M. U. are \$500 in advance of any previous year. But to all who have the cause at heart this means victory. And with faith in our Victorious Leader we attempt still greater efforts for the present year. The estimates are \$8,500 for Foreign Missions, \$2,200 for Home Missions,—making in all \$10,700. Sisters What of the Year? Our opportunities and responsibilities come in rapid succession and stare us boldly. Never before have the calls been so loud. Never before have they been so hard to only partially hear. In our Telugu Mission great numbers are hungering, thirsting, waiting for the bread and water of life. From the great Northwest and British Columbia, come

the wailing cries, "Send us help." Grande Ligne and our own Maritime Mission fields, alike, send forth their piteous appeals for help. To the 25,000 Baptist women of the Maritime Provinces the doors of opportunity are wide open. It is only for us to enter the Hobbies with Jesus, that we can partake of his spirit and in full sympathy with him see the whitened fields ready for the harvest. "The harvest truly is great." Great multitudes are to be won to Christ. Multitudes are in a condition to be won now. That is the special significance of the word "harvest." In many instances the seed has been sown by various ways and means, but the laborers, the laborers are few, in comparison with the harvest. From the Secretarial report of the Foreign Mission Board we learn that our missionaries are asking for an increased staff, until we have 12 families, where we now have 8, and 12 single lady missionaries where we have but 5 on the field. This will give to each family a parish of 160,000 souls. Few see this condition, fewer qualify themselves and enter into the work with their whole soul, whether it be for service in the open fields or for the local needs. "Pray ye therefore the Lord of all harvest," to whom this rich grain belongs, that he will send forth laborers into his harvest. We are told in the Greek, this means "haste and urgency." It was with such needs before him our Lord sent forth the Seventy. His time on earth was short, much was to be done, and with his instructions they went forth returning abundant results. Is this not an example for us in the closing months of this century to seize the opportunities which are ours. Not all of us shall see the closing hour. Shall you, Shall I? Not all who are calling to-day, for the Word of life shall live until we are ready to send the glad message of God's love for them. Oh, sisters let us remember "the king's business requires haste. Let us draw nearer, nearer to the Christ whose we are, whom we serve—ready for the plough or the altar. "When Francis Xavier was in Rome preparing to go on his great mission to the heathen, he was heard by his friend Rodriguez uttering in his sleep the words, "Yet more, O my God, yet more." In his dreams there had come to him a vision of his future career; of his sufferings, weariness, hunger, thirst, the storms to be battled, and the fiercer storms of heathen rage, the continents to be travelled, the rivers and seas to be crossed, dangers and death on every hand. But along with these he saw the nations he would bring to Christ, islands, continents, empires, that would by his voice hear the gospel of the kingdom, and he exclaimed, "Yet more, O my God, yet more!" More toil, more suffering, more souls brought into eternal life. A. C. M. Upper Canada.

The meetings of the Clementsvalle Mission Aid Society are regularly held through the summer months but the attendance is not so large as we would like. During the year two public missionary meetings have been held, good and profitable programmes and in total the sum of \$53.55 raised for missions. We were able with some help to make our pastor's wife, Mrs. L. J. Tingley, a life member and the certificate was presented at the August meeting. We feel very grateful to our President, Mrs. P. J. Chute, for her untiring efforts in bringing this amount up to the required sum. She has served the Society very faithfully for five years. We feel encouraged to labor in the Master's name and believe that through prayer he will use us who are only "earthen vessels" to help his kingdom come. MRS. ALDEN CHUTE, Sec'y.

Moneys received by the Treasurer of the W. B. M. U. FROM AUGUST 14 TO SEPTEMBER 4.

West Yarmouth, F. M., \$3; Upper Newcastle, F. M., \$9
Miss Laura A. Baker, Margareville, F. M., \$2; Guysboro,
toward Miss Harrison's salary, F. M., \$8, G. L. M., \$2;
Bellisle Station, F. M., \$1, Tidings 25c; Vera Page,
Metsqui, B. C., F. M., \$2, Japanese Mission, \$1.50; East
Onslow, F. M., \$1.50, H. M., 50c; Indian Harbor, F. M.,
\$1.65, H. M., 35c; Truro, Immanuel church, F. M., \$16.81,
H. M., \$10; Walton, F. M., \$5; Jordan Falls, Tidings,
25c; Lawrencetown, Miss Newcomb's salary, \$5; St.
Peter's Road, F. M., \$6.50; Uigg, P. E. I., Mrs. McLeod,
widow of Rev. Samuel McLeod, F. M., \$1; Belmont,
Japanese Mission, \$1; Weymouth, Tidings, 25c; Fair-
ville, Tidings, 25c; Clementsvalle, Mrs. J. T. Eaton, toward
Miss Newcomb's salary, \$5.50; St. John, Germain Street,
Tidings, 75c; North River, Tidings, 25c; Kingston
Station, Tidings, 25c; Collection annual meetings,
Windsor, F. M., \$29, H. M., \$28.54; Hantsport, Tidings,
25c; Halifax, Tabernacle church, F. M., \$5; Lockhart-
ville, F. M., \$5.75, H. M., 50c; Mrs. O. Lockhart, a gift,
H. M., \$1; St. Stephen, Tidings, 50c; Chester, Tidings,
25c; Amherst Shore, F. M., \$2, G. L. M., \$1; Aylesford,
balance to constitute Mrs. Morgan a life member, F. M.,
\$2.75.

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

Unaffected Goodness.

The people who win their way into the inmost recesses of others' hearts are not usually the most brilliant and gifted, but those who have sympathy, patience, self-

forgetfulness, and that indefinable faculty of eliciting the better natures of others. Most of us know persons who have appealed to us in this way. We have many friends who are more beautiful and gifted, but there is not one of them whose companionship we enjoy better than that of the plain-faced man or woman who never makes a witty or profound remark, but whose simple quality of human goodness makes up for every other deficiency. And if it came to a time of real stress, when we felt that we needed the support of real friendship, we should choose, above all, to go to this plain-faced man or woman, certain that we should find intelligent sympathy, a charitable construction of our position and difficulties, and a readiness to assist us beyond what we ought to take. If you could look into human hearts, you would be surprised at the faces they enshrine there, because beauty of spirit is more than beauty of face or form, and remarkable intellectual qualities are not to be compared with unaffected human goodness and sympathy.—The Watchman.

Gluttony.

Gluttony is a prolific source of disease. The excess of food taken in clogs the system. The natural process of blood purification is defeated. Some portion of the five hundred grains of urea which should be eliminated in every twenty-four hour is retained; the kidneys suffer; the liver grows lazy; the skin becomes dry; the tongue parched and pasty. Biliousness ensues. Dyspepsia develops. Headache follows. Neuralgia becomes chronic. There is nervousness and despondency. Tumors grow, and our glutton is an invalid for the rest of his life.

Every mother and every wife should know that many a drunkard is made by overseasoned food at home. An irritable condition is established, which imperiously demands that the stimulation shall be kept up. There comes into existence an irritation of the delicate membranes which only more excitement can satisfy.

Lord Byron knew "the very devil" was in the hot dishes he craved, but was at last "willing to go to Tophet for the privilege of indulgence.

Often it is only by keeping harmful things out of sight that men are prevented from imbibing them.—The Home Queen.

The Saint's Life-Guard.

Are you aware that you have an angelic life-guard? So the psalmist declares: "The angel of the Lord encampeth round about them that fear him." That is a delightful truth. Perhaps you have not thought enough of this angelic presence, this guardianship of God's holy ministers. And see how encompassing it is—"the angel encampeth round about" him—guarding every point, and interposing a defence against all assaults. "Encampeth," too—that indicates a continued presence not for a night or a day, but for service in continuity. This honor have all the saints, angelic guardianship for all that fear God—not with a tormenting fear, but fearing with a holy, reverential, loving fear. The life-guards of earthly monarchs are not equal to this.

"Which of the monarchs of the earth
Can boast a guard like ours;
Encircled from our second birth
With all the heavenly powers!"

None of us really finish anything in our short life. We only begin things, and then leave them for others to take up and carry on. It is better, therefore, that we should work as for the longest life, though our days are but few. Hence it is better we should not know the time we are to live. It keeps in our hearts all the while the element of expectation and hope, for we may live to reach fourscore. At the same time it holds upon us perpetually the pressure of urgency and haste, for any day may be our last.—J. R. Miller, D. D.

"He Liveth Long That Liveth Well."

He that maintains "the perfect circulation of pure blood in a sound organism," or in other words, good health, may live both long and well. A great multitude of people say Hood's Sarsaparilla has lengthened their lives.

Heart Trouble—"I had heart trouble for a number of years and different medicines failed to benefit me. I tried Hood's Sarsaparilla and three bottles completely cured me." Mrs. C. A. Flynn, Wallace Bridge, N. S.

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Never Disappoints

HOOD'S PILLS cure liver ills; the non-irritating cathartic.

TREACHERY



A persistent cough is at first a friend, for it gives warning of the approach of a deadly enemy. Heed the warning before it is too late, before your lungs become inflamed, before the

doctor says, "Consumption." When the danger signal first appears, help nature with

Ayer's Cherry Pectoral

Don't delay until your lungs are sore and your cold settled down deep in your chest. Kill the enemy before the deadly blow kills you. Cure your cough today. One dose brings relief. A few doses make the cure complete.

Three sizes: 25c. for an ordinary cold; 50c. for the harder colds; \$1.00 the most economical for older cases.

"I consider your Cherry Pectoral the best remedy for colds and coughs and all throat affections. I have used it for 30 years and it certainly beats them all."

D. E. LUMPKIN, Union, N. Y. Dec. 20, 1898.

Write the Doctor.

If you have any complaint whatever and desire the best medical advice you can possibly receive, write the doctor freely. You will receive a prompt reply, without cost. Address Dr. J. C. AYER, Lowell, Mass.

Principle and Profit.

Not always do men speak out when they seek to controvert a position held in repute by good society. They usually endeavor to accomplish their purpose by insinuation or under-handed work. Sometimes, however, in an unguarded moment or in an impulse of unpremeditated frankness, they come right out and declare their position in straightforward English. Thus Mayor Rose, of Milwaukee, is said to have done recently in respect to adhering to principle even at the cost of life. As recorded, he said: "The idea of standing up and dying for principle, is all rot. Men of principle are no good when they are dead." That is to say: Stick to principle so long as it may prove profitable; when it promises no longer to be this, abandon it and espouse profit. Put self before purity and value material advancement before that attitude of soul which the best in human life has thus far been taught to honor.

Now, then, we have to say that the philosophy of Mayor Rose is the philosophy of the devil. It is precisely that kind of reasoning which the Prince of Darkness used with reference to Job of old. Touch him, he said to God, and he will curse thee. All that a man has will he give for his life; his principle will be as nothing when he is confronted with loss or death. Too often this philosophy is practised and it makes cravens and cowards and men beneath contempt where it prevails. Men of principle are better when they are dead than men of profit alive. They are the men of profit who will betray a political party if their own interests seem to demand it. They were craven men of profit who, in the recent riots in St. Louis, thrust out from the precincts of their homes, outraged and denuded women seeking to escape from the gaze and the madness of the mob. They are men of profit everywhere on whom you cannot depend and who stand ready ever, to sell themselves to the highest bidder. Judas was a man of profit and for paltry silver he sold his Lord. Political parties are suffering because of them; the State is suffering because of them and the sacred precincts of the church even are not wholly secure from their desecrating presence. Give us

the men of principle, who even brave death rather than betray it. Polycarp was a man of principle when he said to his persecutors: "For four-score years have I served the Christ; I cannot deny him now." Cranmer and his companions were men of principle when in the cross streets of Oxford they kindled a fire that led England onward in the path of reformation. Luther was a man of principle when in the Diet of Worms, surrounded by the vast convocation of dignitaries, he said: "I can do no other, so help me God." Men of principle are the world's saviours. No, Mayor Rose is wrong. To stand up for principle even in the face of death is not "rot." The philosophy that would sanction the opposite of this might well be so qualified. It is at any rate rotten and should be buried from sight and not sanctioned by decent society and those who wish men well.—The Commonwealth.

Mr. James Barnes, who was sent out to South Africa as the Special Correspondent of the New York Outlook, has had a varied experience in his advance with the British troops. He has been well to the front throughout, except when illness drove him to the hospital, and his letters, like his well known novels and books on naval subjects, have the element of directness, freshness and vivacious narrative. He contributes to the September Magazine Number of The Outlook an article illustrated chiefly by photographs taken by himself, on the entrance of the British into Pretoria. (\$3 a year. The Outlook Company, New York.)

Knowledge of the Bible will refine, enlarge and elevate the vocabulary of any one, and the girl who studies her Bible daily and reads Shakespear, Scott, Macaulay and Ruskin will be a better talker than she who limits her reading to the daily newspaper or the latest agreeable book. Dickens, Thackeray, William Black, Blackmore, Barrie, Crockett, Mrs. Oliphant and George Eliot are all helpful to those who would be good, bright, varied and entertaining talkers, because in all these authors you continually find wholesome thoughts expressed in forceful and strenuous English, and bit by bit you receive of the wealth these masters of English have so carefully bestowed upon their work.—September Ladies' Home Journal.

Notices.

Centennial Quarterly Meeting.

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

JOS. A. CAHILL.

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

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

W. A. TOOLE, Sec'y.

The seventh annual session of the New Brunswick Baptist Convention will be held in the edifice of 2nd Grand Lake church, Waterborough, beginning on Friday, September 14th, at 10 a. m. The Sabbath School Convention opens on the day previous, and the Baptist Annuity Association holds its annual meeting on Saturday, 15th inst. Churches and Sabbath schools are urged to send names of delegates to the clerk, Samuel E. Barton, Cumberland Bay. W. E. MCINTYRE, Sec'y.

The next annual meeting of the Baptist Annuity Association located in New Brunswick will be held with the New Brunswick Baptist Convention in the edifice of the second Grand Lake Baptist church, Waterborough, Queens county, N. B., on Saturday the fifteenth day of September next at three o'clock, p. m. HAVELOCK COV, Recording Secretary.

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

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

The N. B. Baptist Sunday School Convention will meet with the 2nd Grand Lake church at Waterborough on Thursday 10 a. m., September 13th. Every School is invited to send two delegates besides the superintendent. Pastors are ex-officio members.

NOTE—Let the Sunday School appoint the same delegates as the church to the Convention. S. H. CORNWALL, Sec'y.

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Most powerful Elevator because an easier slope than any other.

Greater space for grain back of the needle than any other.

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The Broad Delay Spring keeps the heads of grain even with the butts.

Compressing and discharging of the sheaf effected more easily than on any other Binder.

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PERRY DAVIS'

A Baptist Calendar

AND REMEMBRANCER By E. O. WHITE, Toronto.

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

H. A. Gummerson President.

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New Real Estate Agency in Berwick, N. S.

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

**Constipation,
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Indicate that your liver is out of order. The best medicine to rouse the liver and cure all these ills, is found in

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**CANADA'S
INTERNATIONAL
EXHIBITION.**

ST. JOHN, N. B.

Opens Sept. 10th—Closes Sept. 19th.

Additions have been made to the Live Stock prizes, and a Buttermaking Competition and exhibit of Cheese making provided for.

Amusements will, this year, be more than ever a prominent feature, including many unique and startling novelties.

Very cheap fares and special excursions on all railways and steamers. Exhibits on several of the main lines will be carried practically free. Full particulars advertised later.

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CAN BE CURED.**

An Open Letter from a Prominent Clergyman.

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

Invigorating Syrup.

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

Yours truly,

(REV.) F. M. YOUNG,
Pastor Baptist Church, Bridgetown, N. B.

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

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

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

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

Lieut. Col. Delamere, of the Queen's Own Rifles, has received through the Governor General a cablegram from Lord Roberts in answer to the request that he should accept the honorary colonelcy of the Q. O. R. The message stated that with Her Majesty's approval he would gladly accept the proffered honor.

The Farm.

More About Buckwheat.

Less buckwheat is raised in the United States than any other cereal, and the slow increase of production has not kept pace with the increase of population, nor with the increased production of other grains. There has been no falling off in demand, farm price or profit in raising. The cause of the lessened acreage can only be found in the fact that buckwheat does not fit well in any rotation of crops desirable to be raised, and consequently buckwheat is sometimes raised after buckwheat in succession for several years. It is peculiarly a Northern product, 97 per cent of the entire acreage devoted to its production being in the North and West, and only 3 per cent in the Southern States.

The crop is chiefly grown in the cooler parts of the country, in the regions that are hilly and mountainous. New-England, the Middle States, Virginia, West Virginia, Maryland, Ohio, Michigan and Wisconsin produce about 94 per cent of the whole crop of the country. Relatively a larger proportion of buckwheat grows at higher altitudes than any of the other grains, and a larger proportion grows with a lower temperature than any other grain except rye. It seems naturally to belong to the cooler and rougher regions, with hillsides and thin soils. Fifty-nine per cent of the crop grows between latitudes 41 and 43, and nearly 81 per cent between 40 and 44 degrees. The time for sowing buckwheat extends from the month of May to August 1—the usual time in Northern Pennsylvania is the latter part of June and the first of July. The later it can be sown and get ripe before frost the better will be the yield. It is especially liable to injury by frost coming before it is ripe. The ground is prepared by ploughing and harrowing, the same as for wheat and rye, and should be prepared as well, though buckwheat will endure clods better than any other grain. From three to five pecks of seed are sown per acre, and it is better sown broadcast, as thereby it shades the land quicker and prevents rapid evaporation.

It does not tiller like wheat and rye, a kernel throwing up only a single stalk, but branches like an apple tree when not sown too thickly. It is greatly injured by a hot sun, and dry weather coming at the time the kernels are forming. Some farmers sow late, preferring to risk an early frost to a scorching sun when the kernels are green. It is cut with either a cradle or machine, and set up in small conical bunches usually without binding, as the intertwining of the branches will hold the bunches together for handling, and they will dry out better standing loosely for the air to circulate through them. The most popular variety with us is the silver hull, or gray. A few years ago the Japan was introduced. The kernels are black, and larger than those of any other variety. It was hoped that it would prove a valuable acquisition, but it has not met with the favor expected, and most farmers have abandoned it and raise the native varieties. It does not branch much, and the kernels are chiefly found in a bunch on top of the main stalk. It sprouts more quickly if there come warm rains after it is ripe whether cut or uncut. It does not make as white flour as the gray, and millers will not pay so much for it.

Buckwheat blossoms are very sweet and full of honey and in Georgia and Tennessee it is common to sow fields of buckwheat solely for bee pastures, and never harvest the grain at all. Sheep will eat a little buckwheat straw in the winter if well taken care of, but it is considered of less value than any other straw, and is too often left in a pile in the field where thrashed, to slowly rot down, while furnishing a harbor for woodchucks, rats and reptiles of every description.

Buckwheat is sparingly used as a bread plant in the Old World outside of Russia, and is nowhere regarded with as much favor as in America. A little is raised in England, chiefly as a food for poultry and game, particularly pheasants.—(J. W. Ingram.)

Drugs Injurious in the Dairy.

The more preservatives are investigated the more objectionable they are found. In England as well as in America they are being looked after. From things that have come to light it cannot be doubted that during the last few years especially the use of preservatives in milk, cream and other products has caused a large amount of sickness and many deaths, especially among invalids and children. Last year the British parliament appointed a committee to investigate the use of preservatives in food. Its investigations have brought to light a good many things of interest. One distinguished physician said that he had been experimenting with boric acid on himself and friends. In small quantities the kidneys could dispose of it, but it had a tendency to accumulate. He used it in larger quantities on himself and it had the effect of causing a loss of appetite and lassitude. It should never be used in milk, as it especially effects the digestive powers of weak children and babies.

Dr. Voelcker, consulting chemist to the Royal Agricultural Society of England, said that boric acid should not be used in milk and cream. Dr. Walford, health officer of Cardiff, said that boric acid is injurious in the quantities in which it is used in milk. Dr. Hill, health officer of Birmingham, said that the people who put boric acid in milk know nothing of its medicinal properties. It is a drug and requires regulation. The use of boric acid is being discarded and a more dangerous chemical put in its place—formaldehyde. This latter hardens the albuminous matter in the food. Dr. Cameron, health officer of Leeds, said that for some years diarrhoea among children had been on the increase in Leeds, and this was probably due to the use of chemicals in milk, as some of these preservatives have the property of inducing such a condition. Dr. Mann, health officer for Manchester, said that no preservatives of any kind should be permitted in milk.—(Farmers' Review.)

Keep Gutters Open.

Stone roads should be frequently scraped so as to remove all dust and mud. Nothing destroys a stone road quicker than dust or mud. The hand method of scraping with a hoe is considered best. No matter how carefully adjusted the machinery built for this purpose may be, it is liable to ravel a road by loosening some of the stones. The gutters and surface drains should be kept open, so that all water falling upon the road or on the adjacent ground may promptly flow away.—Ex.

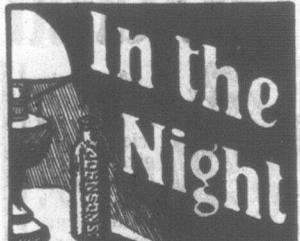
The recipe for long life, given by Virchow, the famous doctor, is summed up about as follows: Be born with a good constitution, take care of it when you are young, always have something to do, but be resigned if you find you cannot accomplish all that you wish. Work is the great preservative in life, according to the patriarch of modern medicine. Worry is the thing that kills.

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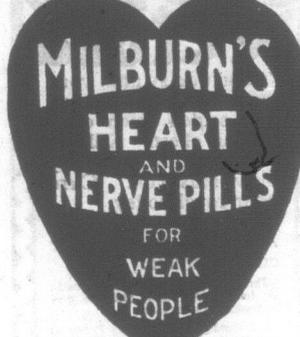
**Diamond Dyes
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Diamond Dyes make faded and dingy dresses, blouses, capes, jackets, stockings, scarfs, laces and draperies look like new. Beware of dyes that claim to color cotton and wool with the same dye. It is impossible to get satisfactory results from dyes of that character. In Diamond Dyes there are special dyes for coloring all cotton and mixed goods, and special dyes are made for all wool goods. Each of the Diamond Dye colors is guaranteed to give full satisfaction, when used according to directions.



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Sudden disease, like a thief in the night, is apt to strike confusion into a household. Croup, cholera morbus, cholera infantum, cramps and colic, come frequently in the night. Are you prepared for midnight emergencies? The remedy for inflammation whether used internally or externally, is
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PEOPLE**
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The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

Third Quarter.

THE DUTY OF WATCHFULNESS.

Lesson XIII. Sept. 23. Luke 12:35-46. (May be used as a temperance lesson).

Read Luke 12:35-59. Commit Verses 43, 44.

GOLDEN TEXT.

Watch and pray, that ye enter not into temptation.—Matt. 26:41.

EXPLANATORY.

Watchfulness is of three kinds, each of which is taught by a parable, has its own reward, and is explained and applied by Christ. These parables are picture scenes, and the lesson may well be taught by means of these scenes.

Scene I. THE WATCHFULNESS THAT IS AWAKE TO DUTY AND OPPORTUNITY.—Vs. 35-38. 35. LET YOUR LOINS BE GIRDLED ABOUT. "The long Oriental robe requires to be taken up and the skirt fastened under the girdle to allow freedom in walking." Thus the servant is ready for action, prepared for whatever duty is required of him, at a moment's notice. AND YOUR LIGHTS BURNING. Like the lamps which the wise virgins carried to meet the wedding procession (Matt. 25:1-13); or the lamps in the house, all ready to answer the knock at the door and welcome the returning master. This is another symbol of being ready for duty.

36. LIKE UNTO MEN THAT WAIT FOR THEIR LORD. "The faithful believer is described as a servant waiting over night for the arrival of his master, who is returning from a journey."

37. BLESSED ARE THOSE SERVANTS. Because they have done their duty, their conscience is at ease, their Master is pleased and will give them a special blessing. SHALL FIND WATCHING. The watcher is ever on guard, like the lookout on a ship or the outposts of an army.

The word "watching" expresses not a mere act, but a state of wakefulness and watching.

HE SHALL GIRD HIMSELF, AND MAKE THEM TO SIT DOWN TO MEAT. "The figure used to express the high blessedness of those found watching, that the Lord will gird himself and wait upon them, is a very surprising one, and must betoken an honor and blessedness beyond all thought."

38. SECOND... OR... THIRD WATCH. Always watching, whether it be early or

ROSY TEACHERS

Look Better in the School-Room than the Sallow Sort.

Young folks naturally like comely objects, and a good looking, healthy teacher can do vastly more with pupils, everything else considered, than the skiny, dyspeptic teacher can. The instructor in Latin and mathematics in a young ladies' seminary at Mycon, Ga., had an experience worthy the attention of any teacher.

She kept running down a little more each year until finally a genuine case of nervous prostration set in and she was confined to her bed for eight months, a perfect wreck, physically and mentally. She and her friends thought it was due to overwork, but she now knows it was due to improper food.

Of course the physicians were called in, but there is almost nothing that can be done in such cases, except to rely on well selected food and proper care. She was put upon Grape-Nuts, all medicines, also tea, coffee and iced drinks were taken away. She had Postum Food Coffee once a day. The larger part of her food was Grape-Nuts, for this food is made with special reference to rebuilding the gray matter in the brain and nerve centres.

The lady says: "I had been reduced to 95 pounds in weight when I began using Grape-Nuts. The new food was so delicious and strengthening that I felt new life at once. I have now developed into a perfectly healthy, happy, stout woman, weighing 135 pounds, the greatest weight I ever attained, and have a wonderfully clear, fresh, rosy complexion, instead of the sallow, bilious hue of the past."

"I never now have a symptom of dyspepsia or any other ache or ail. Am strong physically and I particularly notice the strength of mind. I never experience that tired, weary feeling after a hard day's labor that used to appear. My brain seems as clear and active at night as it was in the morning and I am doing twice the amount of work I ever did. Don't use my name in public, please, but I will answer inquiries." Name can be obtained from Postum Cereal Co., Ltd., Battle Creek, Mich.

late. "The watch was a military division of the night, covering the hours occupied by each of the four relays of guards stationed from 6 p. m. to 6 a. m." Sometimes the Lord seems to delay his coming, but the faithful ones watch to the very end.

Scene II. WATCHFULNESS AGAINST ATTACK.—Vs. 39, 40. 39. IF THE GOODMAN. The master, the owner. HAD KNOWN (in) WHAT HOUR THE THIEF WOULD COME, HE WOULD HAVE WATCHED. "In the East, which knows not the happy and secure municipal arrangements of Western lands, every one must be his own policeman. AND NOT HAVE SUFFERED PERMITTED. He took the ordinary precautions of bars and bolts. But he should have done more. TO BE BROKEN THROUGH. Literally it is "to-be-dug-through, a graphic word, appropriate to describe the action that would be required to get into a house whose walls consisted in a great measure of mud."

40. BE YE THEREFORE READY ALSO. Watch not one night, but all the time. As a rope or a wall of defense is only as strong as its weakest part, so watching is effective only when it is persistent and continuous. THE SON OF MAN COMETH AT AN HOUR WHEN YE THINK NOT. "For yourselves know perfectly that the day of the Lord so cometh as a thief in the night" (1 Thes. 5:2; see also 2 Pet. 3:10). The comings of the Lord are ever unexpected to us,—his coming at death, his coming to judge the world, his coming in his kingdom, his coming in the harvest times of men, his coming in the crises of our lives, his coming with opportunities and open doors, his coming with the power of the Holy Spirit.

Scene III. THE WATCHFULNESS OF PREPARATION.—Vs. 41-46. 41. THEN PETER SAID. He wished to know if this great duty belonged only to the leaders, or to all; and could all, or only the apostles, have the glorious promise of v. 37? How wide was the duty and the reward?

42. AND THE LORD SAID. Applying the duty and promise to all, as in Mark 13:37. WHO THEN IS THAT FAITHFUL AND WISE STEWARD. "That faithful steward and wise man," wise not only in his stewardship, but as a man. "Our Lord here puts honor upon those who serve him by comparing them not to menial or ordinary slaves, but to the intelligent, faithful, and trusted head slave of the household, like Joseph in Potiphar's house."

43. BLESSED. He possesses all the Beatitudes. SHALL FIND SO DOING. We see by this illustration of Christ what he means by watching; not gazing up into the heaven for signs, but faithful performance of duty, as if God himself were ever present, with hope and joy in the thought of his coming. In many cases watching is joined with prayer, because he that means to watch will seek all the helps possible, especially the guardianship of God.

44. WILL MAKE HIM RULER (or "set him") OVER ALL THAT HE HATH. Over all his property of every kind, and not simply over his body of domestics. (Compare Matt. 25:21; Luke 19:17, 26). "That promotion will not be like earthly promotion, wherein the eminence of one excludes that of another, but rather like the diffusion of love, in which the more each has the more there is for all."

45. SAY IN HIS HEART. Because he would be ashamed to say it openly; it would shock him. MY LORD DELIVER ME FROM HIS COMING. So that the time of reckoning is far away; nor will he ever know of the evil doings of his servant, and the servant will have time to put all in order again. BEAT THE MENSERVANTS. Like a petty tyrant over those who are faithful, and because they are faithful. EAT AND DRINK, AND TO BE DRUNKEN. "The two forms of sin most common to those in high places are oppression and self-indulgence."

46. COME... WHEN HE LOOKETH NOT FOR HIM. The Lord knows all that is being done, and at the right time will come suddenly, not only in his great second coming, but in all forms of his coming. The Episcopal liturgy contains a prayer for deliverance "from sudden death"; but is explained as meaning "death for which we are unprepared." APPOINT HIM HIS PORTION WITH THE UNBELIEVERS. The unfaithful to their trusts. Matthew says, with the hypocrites. For such an unfaithful servant is a hypocrite, for he would never have held his position had he not professed to be faithful.

Literary Notes.

The September number of McClure's Magazine will contain an elaborately illustrated article by Samuel Hopkins Adams on "The Training of Lions, Tigers, and Other Great Cats." The drawings, by Charles R. Knight, of the American Museum of Natural History, because of the artist's technical skill and scientific knowledge, are doubtless the most startling and life-like portraits of lions that have appeared in any magazine for some time. The author relates several capital anecdotes of hairbreadth escapes of trainers from death.

Hon. George S. Boutwell, Ex Secretary of the Treasury, will write in the September McClure's of "An Historic Sale of United States Bonds in England." The article gives the text of the official correspondence of our government with the Bank of England relating to a somewhat singular episode in the affairs of the Treasury Department.

"How McGrath got an Engine" will be the title of Frank H. Spearman's railroad story in the September McClure's. Mr. Spearman has already, in the August issue, written of "Conductor Pat Francis;" later he will tell stories about the switchman, the yard-master and so on; in the September number he will relate the daring adventure of a young and inexperienced "wiper" in the face of a great danger.

"A Bill from Tiffany's" will be the subject of the second of the "True Stories from the Under-World," by Josiah Flynt and Francis Walton, in McClure's for September. The hero is a New York det. chief, and the action centres round a metropolitan diamond robbery. This story shows how professional thieves live and how they treat each other. The illustrations will be from studies of types in the Rogues' Gallery.

Miss Edith Wyatt will contribute to McClure's for September a story of contemporary Chicago life, of no little satirical force. In "Richard Elliot" she has revealed in a ridiculous light the character of an affectedly refined example of literary nincompoop; the picture of the German family of Hoffmann is intensely realistic and typical of Chicago. The story will be illustrated by Frederic R. Gruger.

S. S. McCLURE Co. 141-155 East 25th St., New York

The Baptist periodicals for the fourth quarter of 1900 are more than equal in quality to those of the previous quarters. Great pains and care have been taken in their preparation. Skilled scholars have done most proficient work in the preparation of the Quarterlies, Teacher and Superintendent. Bright, choice, new material has been obtained for the Illustrated Papers. The aim always is that the Baptist periodicals shall be high-class in every respect, thorough in every department, instructive as well as entertaining, and thoroughly helpful.

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The Trouble is Easily Controlled.

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If weakened, worried, weak and nervous women desire full health and a happy life, we urge them to give Paine's Celery Compound a fair and honest trial. Paine's Celery Compound has a marvellous record of rapid and permanent cures that embrace every city, town and village in our broad Dominion. No other medicine is so frequently prescribed by our best physicians; no other can so surely meet the ailments of afflicted women.

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

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The Fall Term of

WHISTON'S COMMERCIAL COLLEGE

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

Send for free catalogue to S. E. Whiston, 95 Barrington Street, Halifax, N. S.

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Princess St. St. John

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, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application to A. Cohoon, Wolfville, N. S.

GLACE BAY, C. B.—We have had the joy of welcoming eleven new members to our fellowship during the last month. The people are earnest, generous and mutually helpful. Church improvement now occupies our attention.

A. J. ARCHIBALD.

MONTAGUE, P. E. I.—The outlook on our new field of labor is quite encouraging. In all the sections our congregations are steadily increasing, and the social meetings are maintained with a good degree of interest. We have some faithful helpers in the good work, and it is our sincere hope and prayer that a rich spiritual harvest will be gathered in in due time.

W. H. WARREN.

Montague Bridge, Sept. 6.

MARGAREE.—The Baptists of N. E. Margaree have decided to erect a new church edifice in the near future; and as the membership is not large, any contributions, from absent members or from any friends who desire to see the work of the Lord progress in this part, will be very thankfully received and acknowledged by either of the undersigned.

AMBERT INGRAHAM, Sec'y of Building Com.

FRANCIS MACDONALD, Treasurer. N. E. Margaree, C. B., Sept. 7.

CARLETON, ST. JOHN.—The Carleton church has extended a call to Rev. B. N. Nobles of Kentville. Mr. Nobles has signified his acceptance of the call, and the church is looking forward to his entrance upon the pastorate the first of November. The pulpit of the church has been very acceptably supplied for several weeks by Rev. W. H. McLeod of Newton Theological Seminary.

AMHERST, N. S.—Mr. J. A. Huntley getting hold of the work finely and is coming to be very well liked in all his field. September 2—five years from the day of entering new church, I preached in the a. m. from Acts 21: 37, 38, 39: "Baptists in Creed or Baptists in Deed," to a very large congregation. Have just closed a series of ten Sunday evening sermons on Bible characters under the general title of "Half hours with Bible men and women." At a recent Thursday evening meeting had the report from our four delegates by the Convention at Winnipeg. Very full of good things.

Sept. 6.

W. E. BATES.

GREENWICH HILL, N. B.—Permit me to acknowledge the kindness with which we have been received into our new home and field of labor. On Tuesday, August 28th, a number of friends took us by surprise by coming to our home and taking possession of it and us. We spent a very enjoyable evening together. The people here seem to possess the ability to be happy and cause others to be sharers in it. Kindness and good will seem to predominate among them. Chaste in conversation, considerate in actions, kind to all. What wonder, when they meet, that hours of sociability should glide quickly away. Cake and coffee and ice cream were served. Timely and appropriate speeches were made, giving expression to the harmony and good will that prevailed. Then we all knelt down and thanked our God for his goodness. As we retired, we all felt the joy that springs from fellowship with each other coupled with communion with our Lord. May he continue to bless the people. One has been baptized and received for membership into the Greenwich church. Our meetings are good and we pray that others may follow.

C. S. STEARNS.

Hitherto our address has been West Iddore, Halifax Co., N. S. It is now Greenwich Hill, Kings Co., N. B.

C. S. S.

The Albert Quarterly.

The Albert Co. Quarterly meeting convened with the 2nd Elgin church, Sept. 4th. Devotional exercises were conducted by Bro. Crandall. In the absence of the Pres., Rev. I. W. Thorne was appointed to the chair, and Bro. G. H. Beaman, lic., was appointed Sec'y., pro-tem.

Upon calling roll of delegates it was found that not many of the churches had responded, although a number came in later on. This being the annual meeting new officials were elected as follows:

Pres., Rev. I. N. Thorne; 1st vice, Rev. M. E. Fletcher; 2nd vice, Bro. S. C. Spencer; and Sec'y., Rev. F. D. Davidson. Rev. Milton Addison not being present, Rev. H. H. Saunders preached the quarterly sermon. A large congregation was present and a very profitable after-meeting was enjoyed. In the morning session we had an address on Temperance by Bro. S. C. Spencer; Missions, by Rev. F. D. Davidson; and Education, by Bro. Robert Colpitts, lic. We trust the discussions which followed were profitable and will bear fruit. The weather was all that could be desired, and the hospitality of the people so large we felt like staying longer. We unanimously voted Prosser Brook an ideal place in which to hold a quarterly meeting. Bro. Thorne is doing a good work here on his large field which now embraces the 2nd and 3rd Elgin churches.

F. D. DAVIDSON, Sec'y.-Treas.

The Lunenburg Co. Quarterly Meeting will convene with the North West Baptist church, October 8th and 9th. First session Monday 7 p. m. Let delegates from all the churches be present. A good time is expected. W. B. BEZANSON, Sec'y. Mahone Bay, Sept. 6th.

Convention Fund Notes.

The Convention-Fund Committee of North church, Halifax, have placed in the hands of each church member a dozen envelopes to be placed on the "offering plates" one each month with their monthly contribution enclosed. If a similar plan is adopted by all of our Baptist churches in the Maritime Provinces there will be no lack of funds each quarter for denominational objects as stated in the "Convention Scheme." What we need to-day is an offering small or large from every church member old or young. Those that cannot become missionaries or ministers can send the message of life through their voluntary contributions, and they scatter good seed.

W. J. G.

Personal.

Rev. J. A. Marple expects to continue in evangelistic work during the coming autumn and winter, and is prepared to consider invitations from pastors and churches who may desire to secure his co-operation. Mr. Marple's present address is Truro, N. S.

Rev. Geo. R. White of Hantsport is enjoying a short vacation. He was in the city on Saturday and is spending the present week with friends in St. Martins. Mr. White, we are glad to report, is enjoying excellent health.

Rev. J. O. Vince called at the MESSENGER AND VISITOR office on Monday. Mr. Vince was pastor at Lower Granville and is now going to Rochester for a course in theological study. His work with the Lower Granville church was quite successful. Mr. Vince has just returned from a visit to England, where he has been on a visit to his father who is in very poor health.

We are pleased to learn from Rev. S. D. Irvine of Springfield, N. B., that he is finding his health somewhat improved of late. In hope of further improvement he expects to spend the coming winter in the West. We trust that the change of climate may have a very beneficial effect, and that our brother may be given many years in which to preach the gospel which he loves and which he has proclaimed so faithfully and effectively in the past.

Rev. H. P. Whidden has resigned his pastoral charge of the Baptist church of Galt, Ont., to accept the position of professor of the Baptist College at Brandon, Man. On the occasion of his leaving Galt, a farewell service was held, at which many pleasant and highly appreciative things were said of Mr. Whidden by his friends in Galt and his brother pastors in the neighborhood. Professor Whidden is a Maritime man, a son of Rev. C. B. Whidden of Antigonish. His many friends in these provinces will unite in wishing for him a prosperous future in the new department of service into which he is now entering.

Morocco has the smallest navy in the world. It consists of just one vessel—the Hassani. Until recently the peculiar feature of this warship was that it had no guns; but the Sultan, Abdul Aziz, has now purchased at Cadiz four of the lightest pieces of ordnance left to Spain by the United States at the close of the war, and has had them mounted. He is thoroughly satisfied that in the event of a war with any of the powers the "reorganized" navy would be able to sweep the seas.

It is nonsense to say that because you have a bad cough you are going to have consumption, but it is safer and better to cure it with Adamson's Botanic Cough Balsam than to let it run. 25c. all Drug-gists.



198

LADIES' FALL COATS.

- No. 0691 Fawn beaver coat, fly front, very neat close fitting back. Sizes 30, 32, 34, 36. \$5.75.
- No. 0644 Fine Kersey D. B. reefer coat, scalloped front finished with 4 rows stitching, large pearl buttons, lined cerise surah silk. Colors light pastel, fawn, lead gray, navy, green and black. Sizes 30, 32, 34, 36. Black sizes 32 to 40. Price \$8.00.
- No. 0213 "Special" black frieze reefer coat, tight fitting, D. B., finished with 14 rows stitching, lined twilled silk surah. Sizes 32 to 40. Price \$8.00.
- No. 0198 Misses' frieze reefer coat with fancy velvet collar, D. B., six buttons. Colors cadet blue and fawn. Sizes 12 to 18 years. Price \$5.35.
- No. 0239 Fine Kersey beaver D. B. reefer, finished 5 rows stitching. Colors navy, light fawn. Sizes 30, 32, 34. Price \$12.50.



147

LADIES' COATS AND SUITS ORDERED BY MAIL

ST. JOHN, September 11th.

Our Offer—We will send any three coats or two suits by express to any reliable person for inspection—We to pay express charges one way—namely—for return of package



210

LADIES' FALL SUITS

- No. 0210 Special Cheviot suit, close fitting D. B. coat, inverted pleat skirt, coat lined with mercerized saten. Sizes 32, 34, 36, bust. Skirt 40, 42, 44 inch. Colors light grey or blue grey. Price \$9.50.
- No. 0622 Check camels-hair tweed suits in brown or grey effects, neat easton reefer, new inverted pleat skirt. Sizes 32, 34, 36 bust; 40, 42 skirt. Price \$12.75.
- No. 0147 "Special" heavy frieze suit, extra firm cloth, skirt without lining, faced with surah, six rows stitching. Colors, blue, fawn, black. Sizes 32, 34, 36, 38. Price \$13.75.
- No. 0140 Homespun suit, all wool, neat coat similar to No. 147, inverted pleat skirt. Colors, grey, fawn; black. Sizes 32, 34, 36, 38. Price \$13.50.

Terms—see above.

Daniel & Robertson, 3 Charlotte Street, St. John.

London House Retail.

HAVING sonage, 20th, by Hayward of Windsor. Cox—of the chester Milton R. Mc... RON the bride Sept. 5th Roberts and LA... AKER N. B., aged 30, morned in the c in and felt for and two bring p... GRAN Co., N. the 84th baptized T. Miller mained Baptist... PULSIF S., Aug. years. early life ship of the late a good h ters, thr their los... BANK 26th, D 58th year Deacon more th account church, qualitie interest he stood sion wh was bap church a liard Pa moved v iacke, an his life. and kind friends party. the need kindness apprecia which h tor he w the you older m moval is the chur tude spo and with spoke of "we un well of y course of many mi spect to heart of fished the dear bro self-deny anxiety f his pasto in judgm and beca sorrowing and siste the just the three ducted by... JACKSON S., Sept. wife of W of Deacon death of

MARRIAGES.

HAYWARD-COOK.—At the Baptist parsonage, Coldstream, Carleton Co., Aug. 29th, by Rev. J. D. Wetmore, William A. Hayward of Coldstream, to Minnie J. Cook of Windsor, Carleton Co.

COX-McCABE.—Sept. 5th, at the home of the bride's mother, Greenfield, Colchester county, N. S., by Pastor Adams, Milton S. Cox of Upper Stewiacke to Mary R. McCabe of Greenfield, N. S.

ROBERTSON-LANE.—At the residence of the bride's parents, Wright St., St. John, Sept. 5th, by Rev. G. O. Gates, Benjamin Robertson of Slocan, British Columbia, and Laura S., daughter of Walter Lane.

DEATHS.

AKERLEY.—At Newcastle, Queens Co., N. B., on the 4th inst., Duncan Akerley, aged 30 years, was unexpectedly summoned to meet his Maker, while working in the coal mine, the wall of which caved in and buried him. Much sympathy is felt for his aged mother, his five sisters and two brothers. May the grace of God bring peace to the mourning hearts.

GRANT.—At Meagher's Grant, Halifax Co., N. S., Aug. 6th, William Grant in the 84th year of his age. This brother was baptized during the pastorate of Rev. E. T. Miller some fifteen years ago, and remained a member of the Musquodoboit Baptist church until his death.

PULSIFER.—At Wittenberg, Col. Co., N. S., Aug. 30th, James Pulsifer, aged 65 years. Our brother professed religion in early life and was baptized into the fellowship of the Lower Stewiacke church by the late Rev. T. H. Porter. He died with a good hope in Christ, leaving three sisters, three daughters and one son to mourn their loss.

BANKS.—At Lower Stewiacke, Aug. 26th, Deacon Ingram B. Banks, in the 58th year of his age. The removal of Deacon Banks to higher service calls for more than a passing notice, not only on account of his official relation to this church, but because of his many excellent qualities of mind and heart, and his deep interest in the cause of Christ with which he stood identified. He professed conversion when only eleven years of age, and was baptized into the fellowship of the church at Nictaux by the late Rev. Willard Parker. Some years after he removed with his parents to Lower Stewiacke, and there spent the remainder of his life. His warm heart, generous nature, and kindly disposition gained him many friends irrespective of creed, sect, or party. It was a pleasure to him to assist the needy, to oblige a neighbor, to do a kindness to a stranger, and most heartily appreciated the smallest act of kindness of which he was the recipient. To his pastor he was always loyal, true and kind, to the young ministers a father, to the older men a brother beloved. His removal is more than a loss, especially to the church it is a calamity. The multitude spoke of him in the highest praise and with profound respect, barely sufficient spoke otherwise to secure him from the "woe unto you when all men shall speak well of you." At his funeral a vast concourse of people gathered from a circuit of many miles, to pay their last tribute of respect to their beloved friend. In the heart of the writer there will long be cherished the most kindly recollections of our dear brother's exceedingly thoughtful, self-denying kindness, and continued anxiety for the welfare of his pastor and his pastor's family. If our brother erred in judgment it was on the side of mercy and because he believed he was right. A sorrowing widow, six sons, one brother and sister survive him. The memory of the just is blest. The funeral services of the three brethren above named were conducted by Pastor A. B. Ingram.

JACKSON.—At Perreux, King's Co., N. S., Sept. 3rd, in her 45th year, Janette, wife of William L. Jackson, and daughter of Deacon and Mrs. E. C. West. In the death of our sister we have been smitten

with a great loss, a loss that well nigh brings faith to a pause and makes us wonder at God's ways. "The secret things belong unto the Lord our God." Greatly beloved and now deeply mourned by her husband and five children, she has been taken when her family seem to need her so much and offer such possibilities of continued Christian service. Her church and pastor, too, share in the loss. In her Christian life Mrs. Jackson was not a woman of many words. But she was a true, good woman, a devoted servant of Jesus Christ, who served her church with a loyal unselfish faithfulness that made her a worthy member, and one on whom her pastor could count and not be disappointed. God's ways are strange but God's love is sure.

ELLIOTT.—At Wilmot, Annapolis Co., on the morning of Aug. 27th, at the age of 43, Humbert Elliott passed away peacefully from his earthly dwelling to the home of the soul. Deceased was a son of Dea. Chas. Elliott of Port George. He enjoyed excellent Christian influences in the home of his childhood, to which his thoughtful, earnest spirit early responded. At the age of eighteen our brother was baptized by the late Nathanael Vidits, and from that time forward the things that accompany salvation were subjects of ever deepening interest to him. Brother Elliott during his brief illness suffered intensely, but, through him who loved him he was more than conqueror. In the community where he identified himself with the better life of friends and neighbors our brother will be sorely missed, but keener still is the sense of loss on the part of the widowed wife and the three dear children, because their strong and gentle protector and provider dwells with them no more. May a gracious God comfort all the members of the large family circle thus broken, and so lead them by his Spirit that they may be united again in the better land.

PARKER.—Mrs. S. C. Parker of Berwick died August 19th. Her call came sudden and unexpected, but she was not unprepared. Mrs. Parker whose maiden name was Augusta Illsley, was the daughter of Mr. and Mrs. Preston Illsley of this village. She was greatly esteemed for her beautiful life and noble Christian character. Some ten years ago she publicly professed faith in Christ and was baptized by Rev. Dr. Saunders. Six years ago she was married to Mr. Parker. Her home life during these years has been in many respects ideal. Much sympathy is felt for the bereaved husband and both families. On Tuesday, the 21st, we laid her remains to rest in the village cemetery, with appropriate services conducted by the pastor who was assisted by other clergymen. The entire village mourns its great loss.

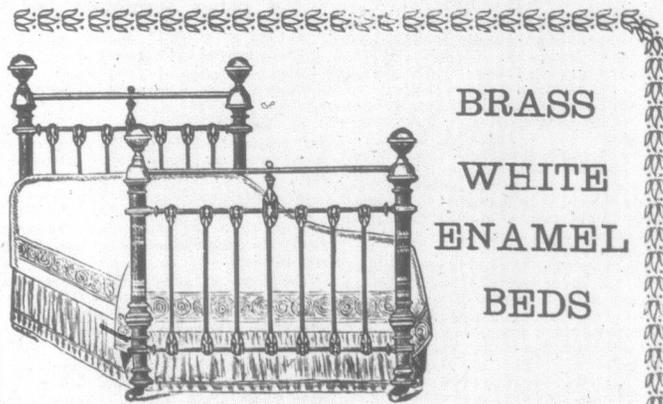
Acadia Forward Movement.

H King, \$10; W H Goucher, \$6.25; Miss Tillie Tingley, \$5; S H Flewelling, \$10; H H Reid, \$2.50; W H Olive, \$3; Andrew Strong, \$3; H S B (Hazel Grove), \$10; Rev R Sanford, \$12.05 Total, \$61.80. In the issue of the 5th inst., Joseph Eaton (Estate) is credited with \$12.50 This should read \$12

WM E HALL,
93 North St., Halifax, Sept. 6

The excursion steamer John Eudicott, on the Boston and Plymouth line, struck a sunken rock just east of Minot's light about 6 o'clock Sunday afternoon and tore a great hole in her side so that she was obliged to run full steam for the shore off North Scituate, where she foundered. There were on board 600 passengers at the time of the accident, but by the quick use of all her life boats, and with assistance from the boats near by, every person aboard was saved. The steamer now lies submerged off the North Scituate shore.

Since adventuring in to Egypt in quest of the raw material of which fiction is made, Mr. Gilbert Parker's Canadian fields have been lying fallow. He returns to them, however, with new vigor, and even fuller power; and the serial which he has just



**BRASS
WHITE
ENAMEL
BEDS**

METAL BEDS

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

Write for illustrations.

Manchester Robertson Allison

Acadia College

WOLFVILLE, N. S.

THE new College year will begin WEDNESDAY, OCTOBER 3rd. Prescribed course during first two years, generous range of Electives in last two. Ten professors, all specialists in their respective departments. Standards high, work thorough. Recently added to the curriculum a course in PEDAGOGY, conducted by REV. A. W. SAWYER, D. D., LL.D. The College is avowedly Christian in its aims, where character is emphasized as of first importance, and Christian incentives and safeguards are studiously applied. Expenses light.

For calendar or further information apply to

T. TROTTER, D. D.,
President.

The Twelfth Year

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

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

The courses of instruction will be along the same line as heretofore. To those who have made inquiries concerning the School, and to all who apply, a prospectus, giving fuller particulars, will be sent in a few days.

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

change the medium of vision, and inquired of his audience: "What do you think a sheep if asked the same question would say in reply? To which one little fellow cried out: 'By a'."

A young New Zealander named Peterson had an exciting adventure. With 15 other prisoners he travelled his way out from Nootka, Peterson took his own route, going north of the railway, towards Machadodorp, and came upon a Boer camp of 2000. He took a horse and blanket from a laager, from which he was fired upon. He escaped unharmed, recrossed the railway, and reached our outposts yesterday. When he came in he stumbled in the darkness of the morning over a wire entanglement. The picket fired, and the shot wounded him, but not dangerously. Peterson thereupon called out: "I am English—escaped prisoner." The fire ceased and Peterson was taken to the hospital. He says the prisoners are well and hopeful for a speedy rescue. Peterson's escape is most adventurous. He frequently slipped the Boer patrols, and rode without a guide to French's headquarters.

Whatever our place allotted to us by Providence, that for us is the post of honor and duty. God estimates us not by the position we are in, but by the way in which we fill it.—Thomas Edwards.

"A PERFECT FOOD—as Wholesome as it is Delicious."

**Walter Baker & Co.'s
Breakfast Cocoa.**

"The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand."
—Dominion Medical Monthly.

A copy of Miss Parloa's "Choice Receipts" will be mailed free upon application.

WALTER BAKER & CO. Ltd.
ESTABLISHED 1780.
Branch House, 6 Hospital St., Montreal.

The Home

Canning Tomatoes.

The tomato our great-grandmothers knew was a small, brilliant red fruit as full of seeds as the famous classic pomegranates of old. It was known as a love apple, and in all sauces and stews of tomatoes which date from the beginning of the century it is called love apple. It was chiefly cultivated by our ancestors for ornamental purposes, and the idea was prevalent among the ignorant that it was poisonous. The story is handed down in the family of a judge of Colonial times that two of his tenants attracted by the crimson fruit that grew on his lawn, stole and ate some of these love apples. When they were told by a neighbor to whom they confessed the theft that the beautiful fruit was a deadly poison, and that they had only a short time to live and make their peace with the world, they began forthwith to feel the pangs of poison and dispatched a messenger to the great man whom they had robbed to confess their sin and plead for forgiveness; and it took a long explanation and many assurances to convince the culprits that their sufferings were all mere imagination.

There is an immense difference between the seedy, thin skinned but showy little love apple and the thick skinned, pulpy large tomato raised by the best growers of to-day. The new varieties of tomato have small seeds, are of a rich crimson, and are highly flavored. These tomatoes are the best for salads, for stewing and for canning.

Tomatoes are very easily canned. Peel them by dropping them into boiling water and rubbing off the skin. Cut each into two or three pieces according to the size, and pack them as closely as possible in glass cans. Do not put any water over them. Put on the covers with the rubbers, but do not tighten. Set them on a wooden rack fitted in the bottom of a boiler of water, with towels between them to prevent their knocking together when the water boils. Let the water boil around them steadily for twenty minutes, then lift them up, take off the covers one by one and fill up the cans to the top with fresh boiling tomatoes kept for the purpose. Put on the covers and screw them on as tightly as you can. Keep the tomatoes in a cold, dark place. Let the fruit be perfectly fresh.

Home and Health Hints.

Try walking with your hands behind you if you find yourself becoming bent forward.

Contriving to keep up a continual worry about something or nothing is a good way to destroy health.

Infantile bronchitis can sometimes be prevented from passing into the capillary form by the judicious use of repeated hot baths.

Eggs with Bacon.—Pile brown toast in the centre of a heated dish; arrange slices of nicely fried bacon around the edge, pour over a little brown sauce; lay on hard boiled sliced eggs. Garnish with lettuce or parsley and serve at once.

Few women know how to rest. Standing about or sitting is not resting. Absolute repose can be had only when the muscular system is at rest. Five minutes lying flat on a hard, smooth couch is worth half an hour, for purposes of rest, in an armchair.

Milk Soup.—Boil four good sized potatoes and one onion and put them through colander, adding the water in which boiled; about a quart milk, a piece of butter size of egg; two tablespoons of tapioca, in water. Pepper and salt to taste. This receipt is sent us by a Toronto lady, famous as a good soup maker.—Ex.

A Light Bread Pudding.—Grate some stale bread, and pour over a pint of boiling milk. Leave it to soak until it is quite cold. Add a little sugar to it, and two well-beaten eggs. It can be baked either in the oven for an hour, or steamed for an hour and a half. It will be found more digestible for an invalid or a child if cooked in the latter way.

Escaloped Eggs.—Six hard boiled eggs three-fourths of a cupful of cold cooked meat, measured after chopping, two cupfuls of white sauce, foam three-fourths of a cupful of buttered cracker crumbs. Chop eggs fine, sprinkle bottom of buttered baking-dish with crumbs, cover with half the egg, then the sauce, and then the meat, repeat, cover with remaining crumbs and bake on centre grate of oven.

Berry Dumplings.—Make a dough with two cups of sour milk, one teaspoonful each of sugar and salt, two tablespoons of melted batter, two heaping cups of flour, sifted with two heaping teaspoonfuls of baking powder. Stir well together, adding the flour and baking powder last. Roll out and cut in rounds five inches across; place on the rounds a tablespoonful of berries. Pinch well together, brush over with eggs, using the white only; bake in a brisk oven and serve with cream and sugar.

Canned Fruits.

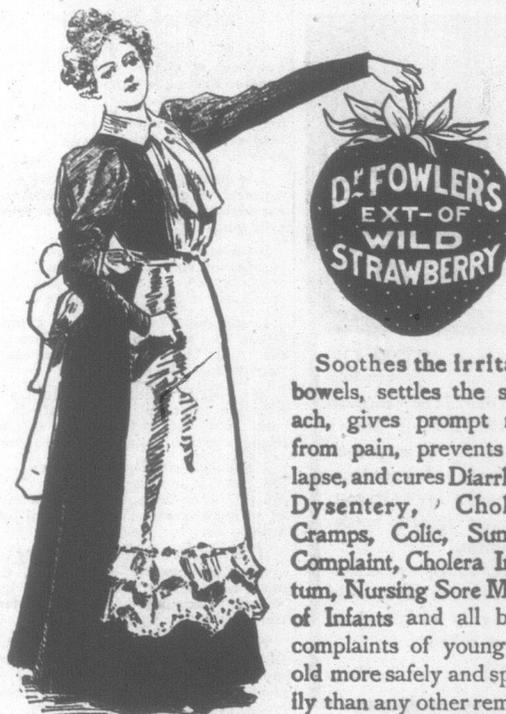
The perfect exclusion of air from the cans and not the sugar that is used with the fruit is the saving quality in canning. The first thing to be done after the fruit has been procured is to look over the jars and see that rubbers and covers are all in order, and that there are no cracks or nicks in the jars. The fruit should be fresh and in good order. Apples, pears and peaches should be thrown into cold water as soon as they are pared, and should remain there until enough fruit has been prepared to fill two jars. Bartlett pears, white freestone peaches and the twenty-ounce pippins are the best for canning. Pare and core the apples and pears. Peel the peaches, cut them into halves and press out the stones. The succeeding steps are the same with all. When enough fruit has been prepared to fill two cans, put it into a granite lined saucepan and cover with boiling water in which a quarter of a teaspoonful of powdered alum has been dissolved. Allow it to simmer gently until it can be pierced with a broom splint. Meanwhile, put into another saucepan four cupfuls of water and two cupfuls of sugar. Stir until the sugar is dissolved, then add to it the grated rind of one lemon, and boil for three minutes. When the apples, peaches or pears are done, skim them from the water in which they are cooked, put them into the syrup, and let them come to a boil. Plunge the jars to be filled into boiling water and stand them on wet cloths. Fill them at once with the fruit. Run a silver knife around the inside of the jar to break the air bubbles. Adjust the rubbers and screw the covers on quickly. The cans should be filled to overflowing before covering as the fruit will shrink. Set them in a cool, dark, dry place. If at the end of two weeks no bubbles are discovered at the top, no further anxiety need be felt, for they will keep indefinitely. Light has a tendency to produce fermentation and to destroy the color of the fruit.

A. McKim & Co., Newspaper advertising agents of Montreal, have published a revised list of Canadian newspapers, as a supplement to their Canadian Newspaper Directory, which appears bi-annually. Although the last issue of the latter was published only a year ago, so many changes have taken place in the circulation ownership, etc., of papers all over the Dominion, that this supplement became necessary. This revised list is supposed to contain the particulars concerning every newspaper published in Canada and as it is published by a firm thoroughly reliable in every respect, the work should find a place on the desk of every advertiser. Half-tone illustrations show A. McKim & Co.'s offices in Montreal, with their large staff at work. The booklet is tastefully printed, and reflects considerable credit on the enterprise of its publishers. It will be mailed anywhere on receipt of 25 cents.

According to a telegram received by the Art Students' League of New York, the Paris Exhibition gold medal has been awarded to the League's exhibit.

Gentlemen,—While driving down a very steep hill last August my horse stumbled and fell, cutting himself fearfully about the head and body, I used MINARD'S LINIMENT freely on him and in a few days he was as well as ever.

J. B. A. BEAUCHEMIN.
Sherbrooke.



Soothes the irritated bowels, settles the stomach, gives prompt relief from pain, prevents collapse, and cures Diarrhoea, Dysentery, Cholera, Cramps, Colic, Summer Complaint, Cholera Infantum, Nursing Sore Mouth of Infants and all bowel complaints of young and old more safely and speedily than any other remedy.

DANGEROUS DYSENTERY.

Mr. John L. Carter, of Bridgetown, N.S., in the following letter, tells how it saved his life: "I had suffered with dysentery for four weeks and could get nothing to cure me. I then tried Dr. Fowler's Extract of Wild Strawberry, and I feel that it saved my life. It restored me to health when everything else failed. I consider it a wonderful remedy that should have a place in every home."

17 YEARS IN USE.
Mrs. Middleton Wray writes from Schomberg, Ont., as follows: "Dr. Fowler's Extract of Wild Strawberry is the best remedy I know of for Summer Complaint and Bowel Diseases of children. I have used it in our family for the past seventeen years and never had occasion to call in the doctor for these troubles, as the Fowler's Extract always worked like a charm."

Always ask for Dr. Fowler's Extract of Wild Strawberry and refuse substitutes or imitations.

Whenever and wherever there is a use for **THREAD Corticelli Sewing Silk** is Best and Cheapest, for it lasts longest and goes farthest.

Shades to suit every color of fabric.

Every inch of the 12,000 miles of **THREAD** turned out by the **Corticelli Silk Co.** every day is tested and found perfectly uniform in strength and size, and free from knots or flaws.

Sold Everywhere.



BE SURE

BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs. BE SURE and get the aforesaid before buying elsewhere. WE MUST SELL our large and increasing stock of slightly used Karn Pianos and Organs to make room for the GOODS WE REPRESENT.

MILLER BROS.

101, 103 Barrington Street HALIFAX, N. S.

News Summary.

Mr. J. V. Ellis, M. P. for St. John City, has been appointed Senator in place of Senator Burpee, resigned.

Mr. Andrew Carnegie denies the rumors of friction among the members and management of the Carnegie Steel Company.

The British Admiralty has issued Vice-Admiral Seymour's detailed report of the experiences of the first Pekin relief expedition.

Influential natives state that the flame of rebellion has been fanned in the southern provinces of China, and predict a tremendous conflagration within a month.

Lieutenant-General Warren denies the report that he is to assume command of the troops at Halifax in succession to General Lord Seymour.

The Federal Council at Berlin has issued a notice extending favored-nations treatment to Great Britain and all of her colonies except Canada and Barbadoes.

The Postmaster General of New Zealand has sent a message to Hon. William Mulock, announcing that the colony will adopt penny postage on the first of January next.

It is reported that the majority of the mission stations in Kwangtung, China, have been either destroyed or looted. Native Christians have been terribly abused.

The Arctic exploration party, under the Duke of Abruzzi, a member of the Italian royal family, is returning home, after reaching a point further north than the record established by Dr. Nansen.

The Ottawa and Hull fire relief committee has paid the last claim, and with the exception of drawing up a report for the information of the public the work of the committee is practically at an end.

A terrible hurricane struck the Gulf Coast of Texas on Saturday, causing immense destruction of life and property. The first reports of such disasters are apt to be greatly exaggerated, and it is to be hoped that they may prove to be so in this case. If the despatches received from the South are to be credited the loss of life at Galveston alone is from 2000 to 3000 and the destruction of property correspondingly great.

After a separation of 62 years, Mrs. Savella Robbins, of Phillipsburg, met her two sisters, Mrs. Margaret Kennedy and Mrs. Mary Snelder, in Camden, N. J., last week. The sisters are aged 80, 82 and 90 years, respectively. The reunion was held at the house of Mrs. Matthew Cavanaugh, who is a granddaughter of Mrs. Kennedy and with whom Mrs. Kennedy lived. Fifty descendants of the three sisters were present.

At the St. John Exhibition this year the dining-room and lunch rooms in the main building are under the management of our friends of the Baptist Tabernacle church. The earnings, which it is hoped will amount to a considerable sum, will go towards the building fund of the new church. The many Baptist friends from outside the city who will be visiting the Exhibition will, we believe, find the service at these dining and lunch tables very satisfactory, and in patronizing them will have the satisfaction of knowing that they are helping on a good cause.

Several days ago, Mrs. Scribner, a St. John lady, had the misfortune to step upon a needle, which penetrated her foot, and all efforts to remove it proved futile. Upon the advice of her physician the lady, accompanied by her husband, went to Fredericton last Thursday, and that evening at Mr. Babbitt's residence an X ray photograph of the foot was taken, which showed the location and position of the piece of needle as plainly as a black mark upon a sheet of white paper. On Friday morning at Victoria hospital Dr. Atherton extracted the needle, which was in the sole of the lady's foot, under the heel. Mr. Babbitt's X ray photographs have received the highest praise in Boston, New York and other large cities, where they are pronounced fully equal to the best work done by American experts.—Sun.

The eighth annual St. John exhibition has opened under favorable conditions. At the opening ceremonies on Saturday evening there were, it is said, some 3,300 persons in attendance. There were addresses by President McLaughlin of the Exhibition Association, His Honor, Lieutenant-Governor McClellan, Mayor Daniel, Hon. A. T. Dunn, and others. The exhibition will probably compare favorably with those of other years. In some departments it will be superior. The exhibit of live fish will be of especial interest. An improved arrangement of the exhibits too, it is believed, will enable them to be seen at better advantage. The outside attractions appear to be greater than in previous years. If the present fine weather continues the fair may be expected to prove a success financially.



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There was a smash on the C. P. R. at Papineau, Quebec, Friday afternoon. The Imperial Limited, going west, ran into a stock train. Seven cattle cars were badly wrecked and a number of cattle killed. The engine on the passenger train was also crippled and the fireman slightly hurt. Among the passengers, none of whom were hurt, were Hon. L. J. Tweedie, Hon. Wm. Pugsley and Judge Barker, on their way to Ottawa. They were taken back to Montreal and reached Ottawa Friday night.

Gossip may be friendly and neighbourly. I like the word because it conveys a suggestion of good news or good comment, but it is no longer gossip when it ceases to deal with pleasant happenings and loving wishes, and becomes critical or censorious or lapses into slander. The most unworthy talk in the world is that which is carried on in whispers and semi-confidences, and which retails the unfortunate errors of people whom we know. Never to say an unkind thing, never to imply an unfriendly thing even by our silence are rules which we should make and to which we should scrupulously adhere.—Margaret B. Sangster, in the September Ladies' Home Journal.

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