

Messenger and Visitor.

First Baptist Church
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THE CHRISTIAN MESSENGER,
VOLUME LXIII.

Vol. XVII.

ST. JOHN, N. B., WEDNESDAY, SEPTEMBER 25, 1901.

{ THE CHRISTIAN VISITOR
VOLUME LII.

No. 39.

Sanitation in Cuban Cities. The value of cleanliness and of the application of the results of practical science in promoting health, and especially in effecting deliverance from some epidemic forms of disease, has found striking illustration in the vast improvements which have been brought about in the sanitary condition of Havana and Santiago under American rule. Santiago, which was a festering plague spot, full of filth and yellow fever, has become to all outward appearances, we are told, as clean as any American city. Every house where yellow fever occurred in 1899 was disinfected three times. Eighty-five miles of streets were swept daily; 25,000 cubic yards of sweepings were hauled out of the city in the year; 118,000 cubic yards of garbage were removed, in the destruction of which 35,000 gallons of crude petroleum were used, 4,000 gallons of carbolic acid, and 11,000 pounds of chloride of lime disinfected the air in the same good work. No street excavating was permitted. The result of this work is that there has been no yellow fever in Santiago since December 27, 1899. Its banishment from that city, its habitat for four hundred years, was accomplished by American cleanliness and energy, intelligently directed by military authorities, and its absence has been no freak or accident. In Havana, too, there has been a great improvement in sanitary conditions and mortality statistics show a remarkable decrease in the death rate. Especially is this the case in respect to yellow fever, from which in the month of June there was not a single death in the city, and the records show that since 1761 no previous June had passed with absolute freedom from disease.

The Mosquito and Yellow Fever. In connection with the subject of the preceding article it is interesting to note that, beginning about the middle of February, the sanitary authorities in Havana based their whole management of yellow fever on the theory that the mosquito is the medium of its transmission from person to person, a theory considered to be fully established by the labors of the Yellow Fever Commission. The result of the adoption of this theory by the sanitary authorities in Havana has been to strengthen the conclusion reached by the commission: There have been years in which there was little yellow fever, but none in which it has entirely disappeared as at present. It would therefore seem to be a fair inference that the improved method of disinfection killed off the infected mosquitoes; that by March 8 the city had been rid of the infection and was free of fever until April 20, when a focus of infection again developed. Disinfection again apparently killed the infected mosquitoes, as the city was free from fever until May 6, when another focus developed. The same method of disinfection was again applied, with the result that no cases developed after that date. It is believed that by pursuing the present methods the island can be rid of yellow fever, and its spread may be prevented even when introduced from the outside. If this condition can be brought about many of the restrictions now imposed upon commerce by quarantines can be done away with.

The Late Empress Dowager of Germany. In a letter to the New York Independent on old-world affairs, Mr. Justin McCarthy alludes at some length to the late Empress Dowager of Germany, and confirms the generally received impression that the late Empress was a woman of remarkable ability and strength of character, but whose life was far from being a happy one.

Mr. McCarthy expresses much admiration for the late Emperor Frederick in respect to his personal and soldierly qualities. The marriage of Frederick, then the Prussian Crown Prince, with the Princess Victoria of England was, he thinks, a genuine love match, "and so far as these two hearts were concerned it might have been one of supreme happiness." But other persons and other matters were of course concerned. The Princess entered the German Royal family at a trying time, and her life became one of anxiety and trouble. "During my earliest visit to Berlin and in all later visits," says Mr. McCarthy, "I heard only the same story about the unpopularity of the Crown Princess. She was a woman of remarkable capacity, with advanced and enlightened views on political and social questions. She was a Liberal in politics, and she soon came into antagonism with the views and purpose of Bismarck and with the antiquated feudalism of the King. Bismarck was her enemy and made no secret of his enmity. She had courage and spirit, and would not give in, and her life was for many years a struggle against the great Imperial Chancellor. Her husband thoroughly shared her ideas; he was strongly opposed to the autocratic system, and to the medieval fashions of repressing free speech, which were dear to his father and to his father's great minister. Although a splendid and successful soldier, he found no joy in war, and his one great ambition was to make Germany a great, free and peaceful State, leading the way in civilization and enlightenment. With his too early death his widow had no longer any place in public life, and she must have known for years that her own doom was approaching. . . . She was by far the most gifted intellectually of all the children of Queen Victoria, and she might under happier auspices have made a noble figure in history."

The Autopsy. An autopsy was held on the body of President McKinley on the day following his death, and the following report signed by the surgeons in attendance has been issued:

"The bullet which struck over the breast bone did not pass through the skin and did little harm. The other bullet passed through both walls of the stomach near its lower border. Both holes were found to be perfectly closed by the stitches but the tissues around each hole had become gangrenous. After passing through the stomach the bullet passed through the dark walls of the abdomen, hitting and tearing the upper end of the kidney. This portion of the bullet track was also gangrenous, the gangrene involving the pancreas. The bullet has not yet been found. There was no sign of peritonitis or disease of other organs. The heart walls were very thin. There was no evidence of any attempt at repair on the part of nature and death resulted from the gangrene which affected the stomach around the bullet wounds, as well as the tissues around the further course of the bullet. Death was unavoidable, by any surgical or medical treatment, and was the direct result of the bullet wound."

The gangrenous condition of the wounded parts had raised the question whether the bullet used was poisoned. One of the surgeons in attendance is said to be strongly of the opinion that such was the case, but the theory does not appear to obtain general favor. Light may be thrown upon this by a chemical examination of the bullets which remained in the revolver. Another theory is that the pancreas was injured by the bullet, and that the remarkable failure of nature towards repair of the injuries was due to the escape of the pancreatic fluid.

Funeral of the President. At Washington on Tuesday of last week the American nation officially and with State ceremonies paid its tribute of respect and love to the

memory of its Chief Magistrate, whose life was sacrificed to the insane and murderous hate of anarchism. Beneath the great white dome of the Capitol the funeral services of State were held over the body of the dead President. Gathered around the bier were the representatives of the national life of the United States, including the President and the only surviving ex-President, together with the official representatives at the American capital of all the chief nations of the world. Great Britain was represented by Mr. Gerard Lowther, Charge of the British Embassy, whom the King had specially commissioned to participate in the services as his personal representative. The procession from the White House to the Capitol was deeply solemn and impressive in character, contrasting painfully with the scenes which had occurred six months before, when Mr. McKinley had passed along the same route to accept for the second time the responsibilities and honors connected with the presidency. Two days later the final offices of respect were paid to the remains of the departed President at the family home, Canton, Ohio, where the entire population of the little city, with many thousands from all over the State, and with many representatives of the civil power with a grand parade of the military, participated in the final ceremonies. By command of King Edward a memorial service in honor of the late President was held on Thursday in Westminster Abbey. The service was attended by Ambassador Choate and many distinguished Americans, also by many titled Englishmen and others prominent in the social and political life of the nation. A proclamation was issued by the Governor-General of Canada, requesting the people of the Dominion to observe Thursday in sympathy with the national sorrow of the United States, by the half-masting flags, the holding of religious services, etc. Memorial services were held in Ottawa and perhaps other cities, but the late date of the Governor-General's proclamation was against any very general observance of the day.

The Royal Tour. At the present writing, Quebec, Montreal and Ottawa have enjoyed the privilege of paying honor to their Royal Highnesses, the Duke and Duchess of Cornwall and York. In all these cities the most abundant proof has been given of the loyalty and devotion of the Canadian people to the British throne and empire. Everyone seems to be charmed with the Duchess. The illustrious examples of noble womanhood set forth by the late beloved Victoria and Her Majesty Queen Alexandra, appear certain of perpetuation in the person of the wife of the King's son. The Duke is also creating the most favorable impressions. He takes his visit seriously, and seems determined to gain the fullest possible understanding of the conditions amid which his Canadian subjects live. As a mark of sympathy with the United States in their recent bereavement, certain festivities were struck out of the programme of entertainment at Quebec and Montreal, but the enthusiasm of the people was not the less deeply felt. Extraordinary precautions have been taken to safe-guard the Royal couple during their stay in Canada. The University of Laval at Quebec has conferred upon the Duke the honorary degree of LL. D., a distinction which it bestowed upon the King during his visit as Prince of Wales in 1860. The University of McGill extended the courtesy of a similar degree to the Duchess. An interesting feature of the reception at Montreal was the presentation to the royal visitors of a delegation of chiefs and squaws from the Iroquois Indians of Caughnawaga. The chiefs, who were in full costume, shook hands with the Duke and the squaws knelt. At Ottawa His Royal Highness unveiled a statue to her late Majesty the Queen.

The Negative in Education.

BY PROFESSOR A. C. MITCHELL, PH. D.

The major part of education is to unlearn. Nursery opinions are like our first teeth, which, sufficing for a time, must ere long drop out or be pulled out—often a painful process—in order that permanent molars may take their place. The child mind is like the chick in the egg, and education is the picking of the shell, breaking through the crust of tradition and opinion and looking out upon things with one's own fresh eyes in an interpretative and constructive way. It is often a hard struggle to get free from the confining shell, and still more often is it difficult to relate one's self aright to the strange, great world into which one is startlingly ushered. Yet, however severe may be the wrench to the mind in thus breaking through encrusted beliefs and conceptions, it is an operation necessary to further growth and to final mastery over the world's forces. Every man has to rebuild his mental home; the booths which custom prepared for his infant thought do not satisfy his unfolding spirit. Education begins in this discontent with nursery notions. "When I was a child, I spake as a child, I felt as a child, I thought as a child; now, that I am become a man, I have put away childish things." Many object to putting away childish things, just as the girl, in packing up finally her dolls, feels a pang of regret, though her attachment to these playthings was only prophetic of the responsibilities of motherhood, to which her divine capacities call her. As life forces the soul to abandon the innocence of childhood in order that by struggle it may attain the virtue of manhood, an infinitely higher prize, so instinct impels the mind to leave the security of tradition in order to seek its own fortune in the alluring realms of thought. Thus education is a reaction of the mind upon the world without, a vital apprehension and a personal appropriation of truth. It has less to do with the intellect than with personality.

THE RATIONALIZED ALONE IS THE REAL.

I trust no one will suppose that what we unlearn is necessarily untrue. That is by no means the case. Most of the conceptions which we inherit from parents and from the common stock of human knowledge, are to be sure, true. But our realization of these inherited truths is inadequate, ill-digested, and unreasoned. We must replace unreasoned truth with reasoned truth. Crude opinions, accepted upon authority, must give place to personal conviction. Hegel's postulate was that the rational is the real. I should say: The rationalized alone is the real. For we know in fact only what we have in some sense experienced, just as the blind man may listen to discourses on the laws of light and yet know actually nothing of the beauty of the rainbow, or just as the deaf man may acquaint himself with the laws of sound and yet never have his heart thrilled with the sweetness of his mother's voice. To him who delights in color and harmony, those mathematical laws of light and sound are not less, but more, expressive and appreciable. Truth, therefore, does not become dynamic until it is wrought into character and takes hold of the will. The mind finds it necessary to the vital process to chew the cud.

"PHILOSOPHY IS THE ART OF DOUBTING WELL."

Descartes is rightly esteemed the founder of modern philosophy, since he first laid bare consciousness as the granite foundation upon which the whole subsequent structure has been built. We have his own account of the mental crisis which led to the epoch-making discovery—a passage as celebrated as any in French literature. "After I had spent some years in studying the book of the world (in contrast to the books of the learned), and thus striving to gain some experience, I determined one day to study also within myself, and to employ all my mental force in choosing the paths which I ought to follow—in which I succeeded, I think far better than if I had never left my country or my books. I was then in Germany, on account of the wars, and as I was returning from the coronation of the Emperor [Ferdinand I., Sept. 9, 1619] to the army, the commencement of the winter stopped me in a quarter where, finding no conversation to entertain me, and, fortunately, having neither cares nor passions to trouble me, I remained all day alone shut up in a warm room, where I was at perfect leisure to occupy myself with my own thoughts." He began by casting overboard all things that seemed doubtful—the impressions of the senses, the conclusions of science and philosophy, and even the evidence of the existence of matter, until at last he came to consciousness itself. *Cogito, ergo sum*—not a syllogism, but an inevitable and immediate inference from the very act of thinking—became the starting point for him individually and for mankind since to reconstruct philosophic thought, which had sunk out of sight in the ancient quagmire of Neo-Platonism. Descartes had not reached his twenty-fourth year when he thus threw up the dogmas taught him by the Jesuits at Le Fleche, and forced his way through a negotiation of errors and prejudices to the affirmation of that first irrefragable position, upon which all science was to be grounded. He was the Columbus of the new world of thought, whom chimeras did not daunt nor prejudices impede.

So drastic a process as this does not fall to the lot of every man. Descartes' spirit travelled for the ages. But every being who attains intellectual manhood must pass through an experience not unlike that of this parent thinker. Is it not, therefore, the duty of father and mother and teacher to ease this crucial process in the child's mental growth by accustoming it to examine evidence, to weigh conclusions, to return frequently to first principles? We can in this way not only avoid skepticism, but also vitalize the faith of the inquiring mind.

A WISE QUESTIONING IS HALF OF KNOWLEDGE.

This great truth is so admirably stated by Coleridge that I am tempted to reproduce his remarkable words: "Where there is a great deal of smoke and no clear flame, it argues much moisture in the matter, yet it witnesseth certainly that there is fire there; and, therefore, dubious questioning is a much better evidence than that senseless deadness which most people take for believing. Men that know nothing in science have no doubts. He never truly believed who was not made first sensible and convinced of unbelief. Never be afraid to doubt, if only you have the disposition to believe, and doubt in order that you may end in believing the truth. He who begins by loving Christianity better than truth will proceed by loving his own sect or church better than Christianity, and end in loving himself better than all." These conceptions only echo an earlier thinker who taught that a life without cross-examination is no life at all.

THE PRESENT AGE PROFICIENT IN UNLEARNING.

This age has found it necessary to unlearn much. Hence unrest, so characteristic of mind in a state of ferment, has made itself felt in all spheres of activity. The soldier has stripped himself of the medieval armor; the statesman has laid aside his powdered wig (except the figure-head Speaker in Parliament); Chinese walls have been taken to the ground, freedom of intercourse and freedom of trade—alas! not in America—being encouraged; medicine has abandoned bleeding as a cure-all; governments have found that the rack and stake cannot extinguish thought; the church has recovered from the delusion that science is its foe; men have become so assured of the truth that they are willing to submit it, if need be, to criticism and analysis, believing that "truth, like the light, is self-evidencing." We have, indeed, made great progress in unlearning. The world has made up its mind that "it is better not to know so much than to know so much that is not true."

What, we may inquire, will be the probable outcome of this age of analysis? Is it simply the work of clearing the tangled thicket that in its stead a garden may grow? Is destructive criticism only the preliminary stage of constructive thought? Is the Bible, as well as gold, tested by fire? Is it, in fact, necessary to put new wine into new wine-skins? Does each age have to interpret the world in its own terms, just as each period in literature has demanded a fresh translation of Homer? Are the facts of nature less true, if they are construed as vital rather than mechanical? Is religion less authoritative, if it is enthroned in conscience rather than in the Vatican? Is it really true, after all, that the Sabbath was made for man, and not man for the Sabbath? Is it truth or tradition that makes men free? Is truth something written on a "bit of rag paper," or something engraved on the heart of man? Is it better for a creed or church or Pope to be a law unto man than for him to become a law unto himself? Does not the needle of conscience, quiver and vibrate though it may, by reason of the disturbance caused by the iron of our carnal nature, point at last to the Divine Centre of our existence?

"Mother Age (for misse I knew not),—help me as when life begun:
Rift the hills, and roll the waters, flash the lightnings, weigh the sun.
O, I see the crecent promise of my spirit hath not set.
Ancient founts of inspiration well thro' all my fancy yet."
Richmond College, Virginia.

Our Foreign Mission Work.

In the "Review of Reviews" the "American Monthly" for Jan. 1901, Edward F. Merriam furnishes an article on "Foreign Missions of the Twentieth Century" which is suggestive. The Baptists of the Maritime Convention may do well to consider.

This writer claims that the lessons taught by the work of the nineteenth century in missionary pagan lands is

1. "That the evangelization of every nation must be done chiefly by its own people." That trained converts in the past have been the "effective instruments in all the great Christian ingatherings in heathen lands."

2. "That necessity of self-support and self-reliance in the native churches has been acknowledged in the closing years of the nineteenth century."

This writer adds that "only by insisting on these features in missionary work can Christianity be permanently established in any nation on an independent basis."

It may be that those who have been most careful students of our own missionary records will quite agree with this writer as to the teachings of the nineteenth century on this subject. We may also agree with this

writer that "as a result of these lessons from the missionary experiences of the past century, certain modifications of missionary methods in the twentieth will occur."

1. "More responsibility will be thrown upon native Christians and native churches in missionary lands." With the advance of educational facilities in mission lands native Christians may be better fitted for leadership than the missionaries under whose direction they have labored.

2. "Christian missions will increasingly take the form of sympathy and aid to the native churches in foreign lands." Native laborers will need prolonged and thorough training which will call for large pecuniary investments for the support of medical missions, Christian literature and higher education.

3. Missionaries will be more and more selected for educational and administrative rather than preaching abilities." This writer says, "every conspicuous success in missions has been associated with some leader of eminent administrative qualities."

4. "There will be a proportionate decrease in the number of missionaries sent out from Christian lands in comparison with the amount of work carried on."

In support of this proposition this writer says: "The number of missionaries may not be less for some years; but the assignment of their spheres of labor should be gradually readjusted in accordance with twentieth century methods of mission work, and ultimately the number of foreign missionaries will be reduced without injury to the advance of Christianity. This would effect not only more rational methods, but a large economy, as the support of one missionary, if saved, would employ a dozen native workers, each of whom might be as effective in evangelistic work as a missionary from other lands."

While these views by many may be regarded as somewhat optimistic, yet they may open a way to a solution of our own missionary problems, which are more and more perplexing as we advance in our mission work among the peoples of India. Neither at the meetings of the W. M. U. at St. John, or at our Convention in Mouton, were there any outlines of a future policy proposed that will command the best judgment of the Baptists of the Maritime Provinces.

The plan proposed some time since by our missionaries in India, and endorsed by our Board to send a larger number of mission families to the Telugus, has not been responded to by our people. Evidently our people have not been captured by this plan.

By our missionaries this is interpreted as indicating a want of true piety and loyalty to the Kingdom of Christ in our churches. We listen to strong expressions of reproof at our platform meetings by some of our returned missionaries, and this too has a large place in the addresses of some missionary agents in our churches. All this is most surely not in the interest of the cause of missions—this indicates a want of harmony among the workers which is regrettable and painful—it also indicates the absence of wise leadership. That our church members have arisen to a consciousness of their ability for, and privileges in missionary work, no intelligent pastor believes, but those who know our people best will only expect to win them to any religious enterprise by capturing their convictions in its favor.

To our dear brethren on our mission fields the whole outlook of the business is quite unlike that of our churches at home. Quiet consideration and wise counsel are necessary under these circumstances in order to harmonious effort.

A careful husbanding and developing of our resources at home and abroad—the clear outlining of a workable plan which will encompass the end sought, though it take long years to reach it—is the demand of the hour with the Baptists of the Maritime Provinces in their Foreign Mission work.

J. H. SAUNDERS.
Ohio, Yarmouth Co., Sept. 13th, 1901.

A Strange Coincidence.

BY M. B. SHAW.

Some readers of the MESSENGER AND VISITOR may not have heard that in this age of marvellous activity among book makers a certain Dr. Cheyne, who claims supremacy among that school of men known as "Higher Critics," has taken in hand to originate and publish an "Encyclopedia Biblica."

In this publication the author of the article on Ecclesiastes stated the findings of Higher Criticism concerning the book of Ecclesiastes. The time of its writing had been fixed somewhere between 100 and 200 before Christ. This conclusion was reached by "internal evidence," by "historical allusions" found in the book, by the "philology" of the author and by supposed references to Greek philosophy.

Every consideration of the latest scientific scholarship caused these men to come to the irrevocable conclusion that Ecclesiastes was a very late book, and could not have been written by Solomon.

Now for the strange coincidence. A few weeks after this article appeared an ancient Hebrew text was unearthed among some rubbish in Cairo, Egypt.

The author of this text was Ben Sir, a Jew, who lived and wrote 300 years before Christ. In this text he quotes freely from the book of Ecclesiastes and word for word. In a later publication of the "Encyclopedia Biblica" the author of the former article on Ecclesiastes confesses that he and his confederates have been mistaken, and that the latest scientific scholarship was at fault in this instance, and that after all Solomon may have written Ecclesiastes.

San Bernardino, Cal.

Baptismal Jesuitism.

An intelligent member of one of our provincial Presbyterian churches became seriously concerned lately over the subject of baptism. Careful examination of New Testament teachings in relation to this important matter had led him to the fixed conviction that he had never personally complied with the inspired requirements laid down for the guidance of those who would follow Christ. The example set by the Master, the excellent commands given to his disciples, and the plain interpretations of the meaning of this ordinance, as given by Paul in his letter to the Romans, convinced the studious member that immersion, and not sprinkling, was the unquestionable form in which Christian baptism was administered in apostolic times. He also saw clearly that baptism must be a voluntary and personal act of obedience, preceded by faith in the Lord Jesus Christ. If these conclusions were correct it inevitably followed that he had never been truly baptized, since the rite of sprinkling, performed upon him in his unconscious infancy, was not his own act, neither was it preceded by faith on his part. In short, it was both in form and significance entirely at variance with the plain teachings of the sacred Scriptures.

Deeply troubled over this serious discovery, he went to his pastor to talk about the matter and to take advice as to the proper course to be pursued under present circumstances. The sympathetic pastor strove to show his anxious parishioner that all these misgivings about the validity of infant baptism were quite groundless and that they should be dismissed at once without hesitation. But the sincere seeker after truth appealed to the Bible in justification of his views, and so clearly did he present his case that the learned divine found himself helplessly outmatched in the discussion. What was now to be done? It would be a pity to lose so earnest and sincere a member as this from the Presbyterian church. The Gordian knot was soon cut. Down into the clear stream the accommodating pastor led his conscientious candidate and administered the ordinance of baptism in its New Testament form. Thus he retained in fellowship a brother who seemed inclined to wander from his fold.

Many good people will admire this generous spirit of accommodation. But a few difficult questions force themselves upon us for honest decision. Did the pastor in this instance really believe that his inquiring parishioner had already been truly baptized in infancy? If he did, he certainly was guilty of the dreadful crime of anabaptism which our pedo-Baptist friends delight to lay to the charge of the Baptist denomination. He certainly stultified his own act in sprinkling that candidate in infancy. He practically bartered in New Testament ordinances, adopting the Jesuit policy of justifying the means by the end in view.

We raise the question whether anyone ever heard of a genuine Baptist performing the rite of sprinkling upon either young or old for the simple purpose of retaining in our fellowship those who maintain pedo-Baptist theories? We venture the affirmative that a church or pastor guilty of such an act would be promptly dismissed from the fellowship of the denomination. We have no right to tamper with Christian ordinances, administering them in any and every form; or, like Quakers and Boothites, dropping them entirely. This truckling spirit of accommodation is what is to-day undermining the very foundations of the church of Christ. Our duty is, not to ask what people prefer in the matter of New Testament doctrine and practice, but to learn what God explicitly commands, and to obey these commands humbly and fearlessly. The man who becomes fully convinced that the church to which he professes to belong is seriously in error in its doctrines and practices should respectfully withdraw from its fellowship and unite with one which he believes to be modelled after the apostolic pattern. To seek baptism at the hands of an administrator who does not believe in the propriety of what he consents to do, and who stultifies his creed in order to keep his adherents from straying away, is to be guilty of reprehensible inconsistency on the part of both candidate and administrator. We still have need of honest John Bunyan to unmask the inconsistencies of Mr. Anything and Mr. Facing-both-ways. To us it seems plain that the pastor who professes to baptize a child by sprinkling, and then, in after years, baptizes the same individual in another form, is making a solemn mockery of a Christian ordinance, unless he has, at least, abandoned his belief in the Scripturalness of the first act. Nor can we see how any intelligent follower of Jesus can consistently accept of baptism at the hands of a minister who, in the administration of the ordinance, is clearly stultifying his own belief as well as the written creed of his church. If Baptists could violate their conscientious convictions by sprinkling those who prefer this unauthorized rite to that which is universally acknowledged to have been the primitive form, we could easily increase our membership by welcoming thousands of such candidates. But we dare not do any such thing. It would be, on our part, unmitigated hypocrisy, dishonoring in the highest degree to our divine Master and to our own consciences. The Quakers and the Salvation Army have quite as much right to discard the New Testament ordinances entirely

as we have to change their forms to suit our own whims. In the case to which we have alluded above, the preacher deliberately performed a ceremony in which he did not believe, rather than lose a member of his church. The whole business was simply a piece of baptismal Jesuitism. HONEST V.

Proportionate and Systematic Giving

Perhaps in no period of the world's history has the passion for wealth been so general and so intense as in our own. Greed of gold more than anything else is responsible for the worst evils that afflict and oppress humanity. It is the motive power of the liquor traffic and the opium trade. It accounts for the gambling mania, for reckless and iniquitous speculation, for Sunday labor, for the sweating system, the shameful traffic in young girls, the monopoly of land, and the overcrowding of the poor. Slavery and all forms of oppression of the weaker races spring from this root, which is also one of the chief causes of war.

In this age more than ever "the love of money is the root of all evil," and the easily besetting sin even of religious people. It has been said by one who knows that "what drunkenness is outside the religious world mammonism is inside." The love of money, the "haste to be rich," is a disease that preys upon the very vitals of Christ's Church.

"The silver and the gold are MINE, saith the Lord," and the practical recognition of this absolute fact would do much to cure the world's woes. If professing Christians acted always as God's stewards, whether over little or much, the Church would have enough to convert the world. At present the total expenditure upon religious and charitable work in the wealthiest countries of the world is a mere bagatelle compared with the national drink bill of those countries, to say nothing of other sinful indulgences and useless luxuries.

The recognition of the principle of Divine Ownership and Human Stewardship is the basis of all Christian beneficence, and the starting point from which to determine the measure and the method of our liberality. Every coin that passes through our hands is literally our Lord's, and should not be spent without reference to His pleasure. It is a duty to supply our own needs, because we are His, but we look to Him for guidance to lay out His money. The gift or garment is selected consciously under His eye, for whose sake we shall give it, in whose service we shall wear it, and whose silver or gold we shall pay for it.

But though all our money belongs to God, it is a great help and safeguard, and also a matter of simple obedience to the spirit of His commands, to set aside a definite proportion of income or receipts for His direct service. Our time is all for God, yet He bids us set apart one day in seven, and it will greatly help us to remember that our money is all His if we definitely set apart at least a tenth for His direct service.

The Bible treats of this important subject from Genesis to Revelation. The law of giving a tenth to God is not merely Levitical and the experience of many who have conscientiously observed this rule of living and giving goes to prove that thus to make God's portion a first charge upon one's income or capital sanctifies the rest and makes it go further, as the hallowed Sabbath sanctifies the week. There is no better recipe for wealth than that of Prov. iii. 9, "Honor the Lord with thy substance and with the first-fruits of thine increase, so shall thy barns be filled with plenty." A wealthy Christian says: "I never saved any money until I adopted the plan of systematic giving." Another writes: "I give more money, and give it more cheerfully and more faithfully than before." A third says: "I was always afraid of giving too much until I began to give systematically, after that it became a delightful problem how best to use my Lord's money."

The passion for saving and the passion for spending are easily acquired; what we need to cultivate in ourselves and others is the passion for giving, and this is best done by reducing it to a sacred, scientific principle. If we make God's claim a first charge upon all we possess or receive, our liberality ceases to depend upon inclination or impulse, and our judgment is free to be influenced by the Spirit of Christ. The adoption of this principle by Christ's people generally would lift all Christian work out of the shallows, and would set free, for nobler uses, an immense amount of energy and talent, now absorbed in getting money for the service of God and humanity.—The Woman's Journal.

Give While You Can.

A minister of the gospel once called upon a merchant, Mr. Thornton, afterwards the first treasurer of the Church Missionary Society, and solicited his aid for some benevolent object. The merchant, in response to his application, gave him a check for ten pounds. Before the clergyman left there came a letter with the news that one of the merchant's large vessels had gone to the bottom of the sea. The merchant read the letter, and told the poor minister of his loss, and then said:

"I must ask you for that check back." The poor man returned the check with a sad countenance, and then the merchant wrote another check for fifty pounds, and handed it to him, saying:

"I must give while I can, for God is warning me that sometime I may not have anything to give." There are multitudes of Christian men who might profitably come to the same conclusion. They have been warned in various ways by numerous losses and misfortunes, that this world is no safe place in which to lay up treasures, and that riches perish with the using, and take to themselves wings and fly away; but they too often neglect the warning; they seem to think that a steward's duty is to keep, and take care of his Master's money, rather than to use it as he directs.

The natural tendency is for persons to grow covetous as they increase in wealth. The daily economy involved in the acquisition of wealth, becomes a settled habit increasing with years. That which was at first a necessity, becomes a matter of choice and habit in later years; and sometimes nothing but the sharp stroke of misfortune and calamity will loosen the covetous grasp of a heart which has its portion in this world.

In connection with every loss and every misfortune, Christians should consider, "What is the lesson which God would teach me by this providence? If we are ready to learn the lesson, God is ready to teach us. If we refuse to heed his voice, then we may expect that calamities will increase, and that strokes of the chastening hand will come yet more heavily.

It is quite usual for persons when they have met with losses and misfortunes to begin immediately to circumscribe their charities, and hold on to what they have. This is not the part of wisdom nor of righteousness. The lesson of loss and misfortune simply emphasizes the words of him who said, "Lay not up for yourself treasures upon earth, . . . but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal."

Dr. J. G. Holland relates that "After the Chicago fire, three friends met, two of whom had been burned out of house and home, and the immense accumulations of successful lives. One of the unfortunates said to the other two: 'Well, thank God, there was some of my money placed where it could not burn'; saying which, he turned upon his heel cheerfully and went to work at his new life. His brother in misfortune turned to his companion and said, 'That man gave away last year nearly a million of dollars, and if I had not been a fool I should have done the same thing.'"

That man called himself a fool for hoarding up wealth that might have been devoted to the service of the Lord. A higher authority confirms the justice of the title; for to the man who had much goods laid up for many years, God saith, "Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?" Luke xii. 20.

Give while you can.

"A Solitary Way."

PSALM 107: 1 to 9.

Proverbs 14: 20; 1 Corinthians 2: 11.

There is a mystery in human hearts,
And though we be encircled by a host
Of those who love us well, and are beloved,
To every one of us, from time to time,
There comes a sense of utter loneliness.
Our dearest friend is "stranger" to our joy,
And cannot realize our bitterness,
"There is not one who really understands,
Not one to enter in to all I feel."
Such is the cry of each of us in turn,
We wander in "a solitary way."
No matter what or where our lot may be;
Each heart mysterious even to itself,
Must live its inner life in solitude.

Job 7: 17; Matthew 10: 57.

And would you know the reason why this is?
It is because the Lord desires our love,
In every heart He wishes to be first,
He therefore keeps the secret key Himself,
To open all its chambers, and to bless
With perfect sympathy, and holy peace,
Each solitary soul which comes to Him.
So when we feel this loneliness, it is
The voice of Jesus saying, "Come to Me."
And every time we are "not understood,"
It is a call to us to come again;
For Christ alone can satisfy the soul,
And those who walk with Him from day to day,
Can never have "a solitary way."

Isaiah 48: 16; Psalm 34: 22.

And when beneath some heavy cross you faint,
And say, "I cannot bear this cross alone,"
You say the truth. Christ made it purposely
So heavy that you must return to Him.
The bitter grief, which "no one understands,"
Conveys a secret message from the King,
Entreating you to come to Him again.
The Man of Sorrows understands it well,
In all points tempted. He can feel with you;
You cannot come too often, or too near—
The Son of God is infinite in grace,
His presence satisfies the longing soul,
And those who walk with Him from day to day,
Can never have "a solitary way."

—J. H. Jewett, Publisher, New York.

Messenger and Visitor

Published in the interests of the Baptist denomination of the Maritime Provinces by

The Maritime Baptist Publishing Co., Ltd.

TERMS: \$1.50 per annum in advance.

S. McC. BLACK Editor.
85 Germain Street, St. John, N. B.

Address all communications and make all payments to the MESSENGER AND VISITOR.

For further information see page nine.

Printed by Paterson & Co., 107 Germain Street, St. John, N. B.

As to Evangelists.

The question of the relation of the modern evangelist to the churches and their work, is one which has been much debated. This question came to the surface in our Convention recently held at Moncton, in connection with the report on The State of the Denomination, and aroused quite a lively discussion. But the differences of opinion expressed depended probably upon the points of view of the different speakers, rather than upon any radical lack of agreement as to facts or as to conclusions which known facts would warrant. In most cases in which Christian men differ in opinion, it will be found that the difference results from the fact that one man is talking about one thing while he whom he is addressing understands him to be talking about another. Each one sees and speaks of things from his own standpoint, but the standpoint of each is different, and so, to some extent, is the impression received. Accordingly, by no dishonest process of reasoning, somewhat variant conclusions are reached because the debaters are dealing with somewhat different data. The term evangelist is pretty well understood as denoting a class of men whose special work it is to go from place to place, presenting the gospel with a view to its immediate and definite acceptance on the part of those whom they address. But the term is broad enough to include men of very various gifts, culture and character. In fact there are few classes in which the individual variations are more marked than that which is denoted by the term evangelist. And as there are evangelists and evangelists, so also there are pastors and pastors. Because the working together of some one evangelist and some one pastor has resulted in a great and permanent blessing to the church which they united to serve, it does not at all follow that such results are to be expected from the co-operation of any or every evangelist with any or every pastor. And on the other hand, it would be hasty and unwise to conclude that because there are so-called evangelists whose assistance no pastor could with advantage accept, or because there are pastors who do not need the aid of an evangelist in order to the best results, that therefore there are not times when some pastors may, with great advantage to themselves and to the cause which they faithfully serve, seek the assistance of an able and experienced evangelist. Pastors, like other men, vary in respect to natural character and ability, and all have their limitations. They have their strong points and their weak points. One man is weak where another is strong, and vice versa. One is by nature and by grace specially fitted to do the work of an evangelist, another is predominantly an expounder of the Word, another a prophet, getting vision of things hidden from other men, another is by emphasis a pastor, shepherding the flock, and another is a ruler, endowed with large executive ability. Now the minister who has a great deal of the evangelistic quality in his nature, will not require to call in the aid of an evangelist; his particular needs will lie in other directions. But just the qualities which in his case are so prominent are lacking in some very able and faithful ministers. They labor arduously, they preach the Word with faithfulness and power, they pray and long and hope for the conversion of their congregations, but for some reason they do not quite get hold of the hearts and consciences of their hearers in such a way as to compel decision and action. Somehow they have not the key to the inner chambers of personality, and so in spite of all their deep desire and persistent effort on behalf of their people, they do not get into that close spiritual touch with them

which is essential to the full result at which they aim. To such a pastor, and to a church ministered to by such a pastor, the coming of an evangelist of the true type—wise, tactful, spiritual—is likely to mean an unmixing and immeasurable blessing. To the spiritually magnetic touch of the evangelist, heart doors that had already been ajar, though the pastor knew it not, open quickly, and doors that had indeed been closed and bolted, yield to the touch—not of a stronger but of a more tactful hand. Then, in the warmer atmosphere and fuller light of a real revival, pastor and people come to know each other as they have never done before, and the new and mutually helpful relationship continues after the evangelist has gone his way.

But though disposed to recognize an important sphere of service, in these days as in the past, for the evangelist, we are quite in harmony with what we understand to have been the aim of the writer of the report on The State of the Denomination, above referred to, that is to emphasize the importance of cultivating spirituality and evangelistic power in the church and in its regular ministry. This cannot be too strongly accentuated. The pastor and the church who are willing to lower the standards of Christian life and effort, and let all the chords of their spiritual life grow slack in the expectation that the church may by and by be tuned up to concert pitch by an evangelist, so as to resound with the praises of God for a season, are surely not playing the part of the good and faithful servant, and their reward will doubtless be such as they deserve. No pastor should be satisfied who is doing less than his best for the salvation of his unconverted hearers and parishioners, and no church should put its trust in any other human means than co-operation with its pastor in such spiritual service. The question of first importance in regard to the promotion of spiritual life in our churches and the salvation of souls, is not the question of how to secure the most effective evangelists, but the question of developing and making effective, through the ministry of the Word and the Holy Spirit, the spiritual forces and agencies in each individual church.

The Conflict With Evil.

The origin of evil is shrouded in mystery and the complete solution of the problem waits the fuller revelation of the future. But the evidences of evil in the world are plain and terrible enough. While we live here we must breathe an impure moral atmosphere and feel constantly the presence and the influence of the powers of darkness. But Christian men and women ought not to rebel at this, nor seek by shutting themselves up in monasteries and convents, or by otherwise withdrawing from participation in the world's life, to avoid the responsibility which God has laid upon them of living in an evil world. This is the Lord's prayer on behalf of his disciples,—“not that thou shouldst take them out of the world but that thou shouldst keep them from the evil.” It is possible for men and women to be in the world and not be of the world. The children of light have strong grounds for confidence that they shall not be overcome by the powers of darkness. God's will for his children is, not that they should be removed from the conflict with evil, but that they should contend and overcome. They are the salt which is to season the world, the light by which its darkness is to be dispelled. Not a life that abandons itself to the strong currents of evil in the world to work the will of the flesh, nor a life that dwells apart in meditation and prayer, but a purposeful, strenuous life, that by living and loyal faith in Christ bears constant witness to the truth in the face of the world's crookedness and perverseness, and by keeping trimmed and burning innumerable lamps lit from the central sun of divine love, illuminate ever more widely and more brightly the semi-darkened world,—such is the life to which Christ calls his people.

Editorial Notes.

—It is a sign of the growing respect for law and order, that the regret expressed by Dr. Talmage in a recent sermon—that by-standers had not immediately dashed out the brains of Czolgosz with the butt of his own revolver—has met with almost universal condemnation. It was a snap judgment which the eminent divine will live long enough to repent. Anarchy is no cure for anarchy.

—Tuesday, October 1, is named for the formal opening of the new Brandon College building. From the College Quarterly we learn that the new building is a splendid structure, massive and symmetrical and admirably adapted for the purposes for which it has been reared. We trust it may be speedily filled with students from all parts of the Prairie Provinces.

—“Is the Puritan Decadent?” asks The Boston Congregationalist in its last issue, and the answer given is in the affirmative. It says, “One prominent reason why many of our Congregational churches have ceased growing in numbers is that there is little new material, unless it is gathered from without the Congregational circles. If we are to expect the continuance of childless homes or the small families of those who inherit the Congregational name, then either the denomination will dwindle or it must be recruited from other sources. Already the sentence seems to have been pronounced on the descendants of the original Congregational stock, ‘The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof.’”

—The Congregationalist and Christian World gives an interesting account of effective missionary work done among a colony of Italians in an American town by a Christian lady, although she was ignorant of their language, and they were for the most part ignorant of hers. She presented them with Italian New Testaments in which they became so much interested that they asked for someone to instruct them in it in their own language. A man was brought from a neighboring town who preached to them. The Italians were so interested and so grateful that other meetings followed, until now the church to which the lady alluded to belongs has what might be called an Italian annex, and the results of the work are most gratifying. It is added that the Roman Catholic priest who had shown no interest in the Italians before, is now indignant at what he considers an invasion of his territory.

—St. John has lately enjoyed brief visits from two stalwart Christian workers, widely known for their labors in behalf of the young men and women of America. Mr. Fred B. Smith, of Chicago, spent Sunday, the 22nd, here in work for the Y. M. C. A. It was a memorable day for the young men of St. John. In the afternoon the Opera House was completely filled with men of all ages, who listened intently for upwards of an hour to a powerful argument and appeal in behalf of “A Strong Man,” from one who is himself a splendid example of physical, mental and spiritual manhood. At the close of the address a large number of young men intimated their desire to achieve such manhood as the speaker had outlined in his address. The second visitor was Rev. Clarence E. Eberman, the new field secretary of the Christian Endeavor Society, who preached in one of the churches on Sunday and addressed a mass meeting of young people at Germain Street Baptist church on Monday evening. Mr. Eberman is also a man of striking personality and he brought an inspiring message.

—Sir George White, the hero of Ladysmith, and by virtue of length and recognized ability of service, one of the most distinguished officers in the British Army, is like Lord Roberts, a strenuous advocate of temperance in the army. In India Sir George White was president of the Army Temperance Association, and in that capacity gathered statistics which demonstrate the value of total abstinence in promoting good conduct. In a body of soldiers in which the numerical proportion of the abstainers to the drinkers was about one to two and a half, the convictions by court-martial were one abstainer against sixteen drinkers. The idea that the hardest drinkers are the best fighters, Sir George denounces as a fallacy. The truest courage depends upon a sense of duty and self-control, which of course cannot be sustained by alcoholic drinks. There is no better soldier than the Turk who is a total abstainer and has generations of total abstainers back of him. General White points out another way than by its direct effect upon the soldiers, in which excessive drinking injures the army,—namely, by lowering the profession of arms in the estimation of a soberer class of men whom it would be of great advantage to the nation to have connected with the army.

—How Count Tolstolof regards the teaching of the Orthodox Church in Russia and its priesthood, may be understood from the following extract from a letter of his published not long ago in reply to the Russian Synod's sentence of excommunication against him:

“Understand Christ's personality as you will, still his teaching which abolishes the evil of the world so simply and easily and gives good to men so undoubtedly if only they will not pervert it—that teaching has been hidden, turned into coarse magical manipulation of bathing, smearing with oil, making certain gestures, conjuring, swallowing little pieces of bread and so on; and so on, so that after all nothing remains of the teaching itself. And then, when a man tries to remind people that Christ's teaching consists not in this sorcery, masses, tapers, holy images, but in loving one another, never returning evil for evil, never condemning others, never slaying one another, then those to whose interest it is to deceive raise an indignant clamor. . . . What is particularly horrible

is that men whose interest it is deceive not only adults, but profiting by their position, deceive little children as well, those very children of whom Christ said—'Woe to those who deceive them.' It is horrible that people, to satisfy their little advantages, commit such a crying evil, holding back from men the truth manifested by Christ, that gives blessings to men that cannot be counterbalanced a thousandth part by any advantages they may derive from their action. They act like a burglar who murders a whole family of five or six people and then carries away an old coat and 40 kopecks in money. Why, they would willingly give him all their clothes and all their money provided he would not kill them, but he cannot act otherwise. The same is the case with the religious imposters. They might be maintained ten times better than they are—nay in the greatest luxury—provided they would not ruin other people by deceit. But they cannot act otherwise."

New Books.

THE TWELVE PROPHETS. By Dr. George Adam Smith.

Of all works in the English language written with a view to making those books of the Old Testament generally known as the "Minor Prophets" intelligible and instructive to Bible students, none probably deserves a higher place than that of Dr. George Adam Smith, which forms a part of the Expositor's Bible Series, edited by Dr. W. Robertson Nicoll. There is perhaps no part of the Old Testament richer in instruction for the present generation or in sermonic material for present day preachers than these books of the Hebrew prophets, and it is much to be desired that both the preachers and the people of our time should be more intimately acquainted with them. Dr. Smith prefers to call these books The Twelve Prophets—and vigorously protests against the name "Minor" as applied to them as "peddling and ambiguous." In size these prophetic books are smaller than the great Three which precede them in the sacred canon, and their authors do not soar to the high and brilliant summits reached by Isaiah and Ezekiel, "but in every other respect they are undeserving of the ignominious name of 'Minor.'" The exposition of the prophets in Dr. Smith's work, contained in two volumes, is prefaced by a sketch of the prophet in early Israel, or as far as the appearance of Amos. The Twelve are then taken in chronological order. Under each of them a chapter is given of historical and critical introduction of his book, then some account of the prophet himself as a man and a seer; then a complete translation of the various prophecies, headed down under his name, with textual footnotes, and an exposition and application to the present day in harmony with the aim of the series to which the volumes belong; and finally a discussion of the main doctrines which the prophet has taught if it has not been found possible to deal with these in the course of the exposition. Dr. Smith's fine literary and spiritual discernment, his ability to perceive the points of resemblance or analogy between the conditions of life with which the prophets deal and the conditions of our own time, with his keen sermonic instinct and opulence of language, enable him to present an exposition of these prophecies which is lucid and full of instruction to the ordinary reader and richly charged with inspiration and suggestion for the preacher. The Twelve Prophets read in the light of this exposition are clothed with new meaning and new power.

The whole work is issued in Canada by the Fleming H. Revell Company of Toronto. Price \$1.10 per volume.

WEBSTER'S INTERNATIONAL DICTIONARY.

Among the best investments which a man can make for himself and his family is a first-class unabridged dictionary. Such a book well used will afford invaluable help toward a liberal education. Those who would get the best results from reading must be careful *how* as well as *what* they read. One book thoroughly read is worth half a dozen skimmed over. To read understandingly a dictionary is indispensable. And for this purpose the best dictionary to be had is the one wanted. The man who reads with a first class dictionary as a constantly consulted companion is bound to increase in knowledge and intellectual stature, because he will acquire the habit of marking and inwardly digesting what he reads. To the writer and the public speaker, as well as to the teacher and all professional men the dictionary is an indispensable help. There are many dictionaries large and small which can be commended as valuable, but for family use and for all purposes for which an unabridged dictionary is consulted, we know of none that on the whole can be recommended as so eminently satisfactory as the Webster's International. This book in its later editions is a monumental work, which has received the highest encomiums from educationists and literary men all over this continent. Its vocabulary of all kinds of terms, scientific and philosophical, commercial and general, is exceedingly full and complete, and its definitions are of the highest authority. Its numerous illustrations, too, form an important and valuable feature of the work, while the appendices, embracing a Biographical Dictionary of Noted Persons; a Geographical Dictionary of the World; a Dictionary of Noted Names in Fiction; Foreign Quotations, Phrases, Proverbs, etc., form in themselves a very valuable source of information. If any of our readers are contemplating the purchase of a Dictionary, they will certainly make no mistake in investing in the latest edition of Webster's International.

The work is published by G. & C. Merrim Company of Springfield, Mass., and is on sale at J. & A. McMillan's, St. John. Price \$10.00 or \$10.75 with patent index attachment.

The Convention.

The N. B. Baptist Convention met in annual session at Hartland, Sept. 13. It was preceded by the S. S. Convention which convened on Thursday, the 12th inst.

Hartland is a thriving village on the St. John, about thirteen miles from Woodstock. The Baptist interest seems to be in a flourishing condition, as there are four distinct organizations under that name. Here we have the Free Baptists, the Reformed Baptists, the Primitive Baptists and the Regular Baptists, or as they are generally known, the Baptists. The Baptist church here owes its present condition to the earnest and persistent efforts of a good sister. Mrs. R. Watson who could not rest satisfied until she saw a church of the same faith and order established in this growing community, with which she had been accustomed to worship from childhood. Others of a kindred spirit joined her and now they have a neat and attractive House of worship and perhaps the largest congregation in the place. The two physicians are members of the church, and the business portion of the community is also well represented in the church and congregation.

The pastor is Rev. J. D. Wetmore, who ministers to the little flock as also to the church at Coldstream where he resides. In labors abundant this good brother fills a large place in the hearts of the people. Mr. Wetmore did all he could to make the delegates and visitors comfortable and one of them can say, that he succeeded.

The attendance was not large nor fairly representative. This was owing partly to the fact that smallpox had been in the neighborhood, and to the location of the Convention so far away from the centres of population. The most of those present were from Carleton and Victoria Counties.

The S. S. Convention met on Thursday, at 2.30 p. m., with President Bynon in the chair. An address of welcome was given by Pastor Wetmore, which was responded to by Pastor R. Barry Smith, after which the names of delegates present were enrolled and committees were appointed.

Reports from different sections of the Province were then given by Brethren Hayward, Hughes, McIntyre, Barton, Bynon, Martin, Wetmore and others, after which the following officers were elected for the ensuing year:

Rev. R. Barry Smith, pres.; Rev. C. N. Barton, 1st vice-pres.; Rev. M. Addison, 2d vice pres.; Rev. R. M. Bynon, sec'y.; L. H. Thorne, treas.

The evening session was devoted to temperance, and different phases of S. S. work. Rev. R. Barry Smith spoke effectively on 'Where we stand on the Temperance question.' Rev. W. S. Martin gave some urgent reasons with apt illustrations, why temperance should be taught in the Sunday School.

Rev. J. Hughes presented some arguments on the topic, 'Why we should have Normal School Work.'

Rev. R. M. Bynon gave the concluding address on the subject, 'Shall we have Decision Day?' The point made was that in accordance with Baptist principles it is not wise to wait for any particular time to decide for Jesus Christ. 'Now is the accepted time and to-day is the day of Salvation.' The addresses were earnest and effective and well received by the congregation.

On Friday morning the work of the S. S. Convention was resumed, and after discussion it was decided that the next Convention should be held early in July at a time and place to be determined by the President and Secretary.

The committee on Normal Work reported a series of recommendations concerning a course of study looking to examinations and diplomas, after which the session adjourned to meet later at the call of the chair.

The New Brunswick Baptist Convention held its first session beginning at 10 o'clock. Devotional exercises were conducted for one half hour, after which Mrs. J. K. Barney, the prison evangelist of the W. C. T. U., gave an address by request, in which she expressed her great pleasure at the opportunity afforded her of meeting with the convention.

A Committee of Arrangements, as also a Committee of Nominations were appointed, the latter consisting of J. H. Hughes, T. H. Hall and C. N. Barton, after which a report on the State of the Denomination was read by the Secretary, W. E. McIntyre. This was followed by a strong report on Education, prepared by Pastor Bynon, which led to considerable discussion. Report was tabled.

At the afternoon session the following officers were elected for the ensuing year: Rev. C. Currie, President; Revs. J. H. Hughes, S. E. Frost, W. E. Nobles, Vice-Presidents; Rev. W. E. McIntyre, Secretary; J. S. Titus, Treasurer. The vacancies on the Board of Directors were also filled. A paper on "Unfinished Business" was read by Pastor R. Barry Smith, which was very interesting and elicited some discussion. Then followed a paper by Pastor Bynon on the Christian Sabbath, in which the observance of the first day of the week was defended on Scriptural grounds.

At this session a resolution was passed requesting all churches connected with this Convention to pay all monies for denominational purposes to the treasurer.

A notice of motion was given looking to a change in the constitution as to the date of meeting.

The evening session was given up to an evangelistic service at which a large number of testimonies were given.

The business of the Convention was resumed on Saturday a. m. The report on education which had been tabled at a previous session was taken from the table, amended and adopted.

The committee on publication of the Annual reported that all bills connected with the same had been fully met.

Rev. W. E. McIntyre was then called upon for his paper on "The Bible and the State," which led to an interesting discussion on the relations of Bible teaching to the ordinary duties of citizenship.

Rev. J. H. Hughes followed with an address on "The Two Covenants," ably and clearly defining the distinction between the two.

The first part of the Saturday afternoon session was devoted to some routine business and the reading of the report on obituaries. In this report reference was made to the demise of Brethren Young, Kierstead, Springer and Todd, all of whom had been called home since the last meeting of Convention. After the adoption of the report, special prayer was made by request for the family of the late President McKinley, and for the great Republic so sorely bereaved by the untimely death of their head.

At three o'clock the Convention gave place to the Baptist Annuity Association of New Brunswick. The officers for the ensuing year were elected, after which H. Coy, Esq., read the reports of Secretary and Treasurer. The most interesting part of the report was the statement that the capital had been increased to \$12,000 by the bequest of the late Gilbert White of Sussex, that fifteen annuitants had received annual grants. It was decided to appeal to the churches for collections to this fund, and Brethren McIntyre and Hughes were appointed to make such appeal.

The session on Saturday evening was devoted to Education and foreign Missions. Prof. W. F. Watson, of Furman University, South Carolina, a native of Carleton Co., whose parents now reside in Hartland, was the first speaker, who referred to the work done in that institution and compared it with our own Acadia. What the latter is to the Baptists of these Provinces, Furman is to South Carolina. There are 12 professors and 245 students. The pastors of the state are usually college-trained men, and young men are encouraged to secure the best training possible for their great work. Principal H. F. DeWolfe of Acadia Seminary represented the educational work of the denomination, and especially the department over which he has been called to preside. Those who heard Mr. DeWolfe at Moncton will know that his plea for the best possible culture for our daughters was forceful and effective.

The last speaker of the evening was the Secretary-Treasurer of the Foreign Mission Board, who emphasized the great need and importance of Foreign Mission work, basing his remarks upon Pa. 45:1, and appealed in an earnest and impressive address for co-operation on the part of all who love the Lord Jesus Christ to lend a helping hand to the work of giving the gospel to those who have it not.

On Sabbath morning the weather was all that could be desired. The Convention Sermon was preached by Pastor R. Barry Smith, who based a thoughtful address from Psalm 137:7 and Rev. 22:8, 9, his theme being Revolution and Evolution. The house was full and the preacher was at his best.

In the afternoon a model Sunday school was held. The opening exercises were conducted by Principal DeWolfe. The lesson was taught by Pastor Barton. An address was given by Pastor Currie. The closing exercises were conducted by Superintendent Hagerman of the Hartland school.

The work of the day was concluded with a mass evangelistic service under the leadership of Evangelist Martin; who chose for his topic the claim of our Lord that all power was His, basing his remarks upon Matt. 28:18. The service was an impressive one, many testifying to the saving power of the Lord Jesus.

At 10 o'clock on Monday the S. S. work was again resumed for one hour, after which the regular work of the Convention was taken up. The Home Mission report was considered and ordered to be printed in the minutes.

The Forward Movement in the interest of Home and Foreign Missions was heartily endorsed, and after the Treasurer made his report the Convention adjourned by singing "Blest be the tie," etc., and benediction by Pastor Wetmore.

The following words were written by the late President McKinley under date of Washington, D. C., Sept. 13, 1900, for publication in the de Thunstrup Edition of "Tarry Thou Till I come." The religion which Christ founded has been a mighty influence in the civilization of the human race. If we of to-day owed to it nothing more than this, our debt of appreciation would be incalculable. The doctrine of love, purity, and right-living has step by step won its way into the heart of mankind, has exalted home and family, and has filled the future with hope and promise.

* * The Story Page * *

One Summer Day.

BY L. H.

For all practical purposes Lucy Bennett and Arthur Wilde were the only children in the big farm-house that summer. Lucy's big sister was nineteen, so, of course, she didn't count; though she unbent on occasion and was really very good fun when she chose. The Hollis baby wasn't big enough even to be amusing. He couldn't talk and he couldn't walk; and Lucy and Arthur agreed that, the more he slept, the better they liked his company. Not that they had much of it, though; for they made the most of their freedom to go where they liked and do substantially what they pleased. Naturally, the two were constantly together, and had as much fun as if they had a wider choice of companions.

One lovely morning they went down to the brook to play. There was never a more fascinating place than this same brook for the building of dams and the construction of harbors and the sailing of ships. Sometimes, it is true, Arthur hinted that he had heard his father say it is a great improvement to a brook to have some water in it; but that was only after a prolonged drought. Ordinarily, there was quite enough, and yet not too much; that is, there was enough to keep an active current in the middle of the stream and to send the water over the stones in miniature cataracts here and there, and yet not too much but that delightful little pools were left on the sides, and one might easily cross the stream on the stones in certain places.

Arthur and Lucy had each a harbor, with a fleet of ships, some intended for crossing to other ports with loads of freight (usually the deserted homes of the caddis-worms), and others built for voyages of discovery that implied danger and possible shipwreck.

The children were in excellent spirits. They ran along the top of the high stone wall that skirted the road under the pine-trees, and Arthur stumped Lucy to jump from its top down into the soft matted needles below. She hesitated; but, when he added reflectively, "Girls are 'most always 'fraid-cats," she flung herself down, relieved to find herself uninjured.

"You're a trump," said Arthur, approvingly; and Lucy glowed with satisfaction.

"Girls are just as brave as boys," she rejoined. "Oh, no, they're not," came the quick reply. "Why, I'm not afraid of anything 'most. I wouldn't be afraid of a lion in the pathway right now."

"Oh, my!" applauded Lucy, admiringly. "Oh, what's that?"

A sudden roar—or was it a roar?—broke the silence; and both children halted breathless, ready for a run. "Oh, that's nothing but one of the cows in the pasture," said Arthur, bravely, after a second. "We wouldn't have noticed it at all if we hadn't been talking about lions."

So they proceeded, rather proud of themselves for not having been frightened, to the brook, where they sailed their boats and strengthened the harbors and improved the water ways and added a little to the height of the largest dam. At last they sat down, rather tired, on a big stone by the edge with their feet hanging over the water; and they ate the raspberry wafers with which Arthur had considerably provided himself.

Everything was still around them except for the murmur of the wind through the trees and the splashing of the brook at their feet. The sky was flecked with fleecy clouds, in the pasture beyond the trees that fringed the other side of the brook the cows were placidly munching the grass or lying in the shade, and beyond the pasture rose the hills, not so clearly outlined as sometimes, but misty with a tender haze that suggested the coming autumn.

"Say, it's mighty pretty here, somehow," said Arthur.

"Yes," responded Lucy, eagerly; "and it is also quiet. No bothers like lessons or school and no errands to run."

"That's so. The only trouble is waiting for supper and going to bed; but I don't mind that either, so much as I do at home."

The brook had left piles of small stones here and there along its course,—remembrances, perhaps, of the spring-time when its flood ran higher. Arthur began tossing them idly into the stream below. "See if you can hit that rock in the pool below the third dam, Lucy." And they tried two or three times before giving it up. "See if you can throw as far as I can there, right through that opening in the trees." Lucy tried once, rather languidly; but her stone fell several feet short of Arthur's.

"I'm not going to throw stones. It's too hot," she said, preparing to settle back again.

"Well, just once more! Now brace up and put some life into it. We'll throw together."

They threw; but, alas! as the stones left their hands, Bessie Bell, their favorite cow, started up from the grass, her head turned in their direction, just in time to receive the full force of a blow.

"Now we've done it," cried Lucy, conscience-stricken, as poor Bessie gave a bellow of anguish and began running round the field like a mad creature. "A stone hit her square in the eye."

Arthur turned a despairing face to Lucy. "Good gracious, Mr. Johnson will have a fit if we've put out Bessie's eye. And I know we have. Just look at her!"

They watched the crazy performances of the cow for about half a minute, then turned with one consent, scrambled up the bank, and fled for home. Just before reaching the barn on the way to the house, Lucy caught her breath and timidly asked:—

"Are you going to tell Mr. Johnson before dinner or after? I don't know whether it was my stone or yours, do you? Or both of them?"

"Oh, of course it was mine," said Arthur, gruffly; "it's just my luck. I was making you throw, anyway."

"No, I threw as much as you did," confessed Lucy, loyally, but with a deep sigh. "I wish we hadn't, though."

"I suppose we needn't tell at all, if we don't choose," ventured Arthur, tentatively. "Mr. Johnson would never know how she got hurt."

Lucy hesitated. "I just hate to tell him," she said in a low voice.

"All right. Let's wait till after dinner, anyway." Arthur spoke rather hurriedly as he saw Mr. Johnson approaching, and they scampered off to the house without stopping to speak to him.

"Hallo, what's the matter with them?" thought the good farmer. "Perhaps they have been quarrelling, they look so sober." But he went on his way to the barn, saying nothing.

They didn't have one bit of fun all that afternoon, but loitered around the house disconsolately. Their mother assured them that Arthur was not to take any more luncheons off in the morning, if they couldn't eat dinner when they came back; and Lucy's big sister declared that they must have been eating something they ought not, and inquired, suspiciously, if they had been down to the green apple-tree.

About the middle of the afternoon the Hollis baby waked up and began to cry. The Hollises fed their baby on time, and, as Arthur and Lucy knew it had a good half-hour to cry in before it could have a drink of milk, they left the house, as their elders had done all ready, and went up to a lookout bench behind the barn, where they sat down dejectedly.

"Well," said Lucy, after a while, "we needn't have talked this morning about not having any trouble up here. We've got enough of it now."

"Yes," groaned Arthur. "And I've been thinking that probably the cow is dead by this time, for I read in a book that the way to kill an alligator is to hit it in the eye. That does something to the brain, I suppose; and I guess we've done it to the cow, for I'm sure she acted crazy enough."

"I've been thinking, though," said Lucy, "that if I were as brave as you are, not afraid even of lions, that I'd tell Mr. Johnson myself. It would be better."

Arthur glanced up sharply to see if she were sarcastic. But no, she wasn't.

"That's different from lions," he said shamefacedly.

"Well, I don't think I'm very brave; but I guess I'm going to tell Mr. Johnson, somehow. I shall feel better inside, if I do."

The children talked it over, and finally concluded to make the confession. Fortunately for the strength of their resolution, Mr. Johnson came in sight just at the right time.

"Hallo, children!" cried he, as soon as he caught sight of them. "Want to go after the cows with me tonight? I'm going early, so that I can harness up after supper and go over to Melville for some grain. And I'll take you two along if you don't mind riding in the old wagon."

"But, Mr. Johnson," said Lucy, tremulously, "we've got something to tell you. It is very sad. Bessie Bell is dead, or anyway she's crazy, or anyway she's had her eye put out."

"Bless my heart," gasped the farmer, "when did all that happen?"

"We did it this morning,"—Arthur took up the sorrowful tale: "We threw stones in the pasture—just four, Mr. Johnson,—and we killed the cow."

Mr. Johnson threw back his head and broke into hearty laughter. "Is that how she got that scratch on her nose. Well, I thought it was queer how she could hurt herself like that. It's a great long mark." Then he remembered the trembling culprits before him. "But you were very naughty, very naughty, indeed, to throw stones in my pasture. Don't you know I've spent thirty-five years trying to get stones out of my land, and here you put them in and hurt my poor cow into the bargain? But I'll have to forgive you this time, seeing as you owned about it. Now hustle; and we'll tell Hannah to give

us our supper early before the others, so we can get started. Now hurry up!"

Arthur gave a whoop, and Lucy began to cry for pure relief. But they ran down to the pasture with lighter hearts than they had had; and that night Lucy kissed Bessie on the poor scratched nose, and promised her never to throw stones in the pasture again.—Christian Register.

* * * A Decisive Hour.

BY MISS ADELE E. THOMPSON.

Of the crowd of people who poured out of the great revival meeting the larger number walked fast in the frosty outer air, but Gershom Stoddard turned away alone and slowly.

It had been a wonderful evening to him; the struggle of doubt and unrest was ended, he had learned the sense of a personal trust in Christ, a personal dedication to Him. The faith that had been his mother's was now his faith. There was a new glow at his heart, life had taken on a meaning fuller and richer than ever before. Because of this widened outlook his step was slow, for he clearly saw all it implied, a reconstruction of life, its aims, its purposes. Not that he was unwilling to have it so. "Oh, no, there was a joyful fervor in the desire to make of it something higher, more helpful than ever before; at the same time he apprehended the difficulties in the way with equal clearness.

"Gershom." It was the voice of a friend at his side. "I wanted to tell you how glad I was for the stand you have taken to-night; yet, do you know, all the time I couldn't help wondering what your uncle would say to it. He doesn't take much stock in religion, I believe."

Gershom shook his head. "No, he is an utter disbeliever in religion, and hates the very mention of it. I shall be sorry to displease him," he added in a softened tone, "for he has been very kind to me. You know I haven't a dollar, and he has been to all the expense of my law studies."

There was a moment's silence, "I am afraid it is going to be worse than simply my taking my stand as a Christian. He has set his heart on the law for me; and I have the feeling that I not only want to give myself to God but do His work."

"And be a minister?"

"I'm not quite sure, I've not had time to think it out yet, but it has come to me that my life work may lie that way." Gershom had prayed over the question and thought it well out, before the evening when he entered his uncle's library for an interview.

The hour that followed was to him a painful one; he had turned to his uncle in place of his dead father, he had received many benefits from him, he would have given much to please him. As Gershom had rightly guessed, the old man might have endured, under protest, to see him identify himself with the church; but, dogmatic and self-willed, he had set his heart on his nephew becoming a lawyer, and to have him calmly forsake it for the ministry was more than he could well endure.

"You can go then," he said at last in a heat of anger, "go and be a beggarly, canting preacher, if you so choose. But remember this, you have had the last dollar I shall ever give you. If you forsake the law you need not ask nor expect more help from me."

It was no more than he had feared, but Gershom's heart was sore and heavy as he went out that night. He was not quite penniless, but the amount in his pocket was like a forlorn hope to begin a period of study with. In addition, however, he had youth and health, and God was his chosen friend.

It was to a little Western college, one lacking endowment, scant of funds, but with a record for generous and enthusiastic helpfulness, that he next turned his way. The college president heard his story, it was not the first as to means, of many similar that he had heard, and with a hearty hand pressure, he welcomed him with the promise that they would do the best they could for him.

There are testing times for the faith of both individuals and institutions, one soon followed here. The hard times came, drought withered the land, the crops failed; and one night Gershom awoke at the alarm of fire, the college dormitory in which he had his room was in flames, and nearly all his few worldly possessions went up in that red terror.

In this time of extremity Gershom's heart as well as thought turned to his uncle. He was a rich man, his own need was so great, and so little would suffice him. He had never thought to apply to him, but now with an overcoming of pride he wrote.

The answer came speedily, and as he opened it a check for twenty-five dollars fluttered out first. "Dear uncle, how I have misjudged him," was Gershom's thought, with a warm glow of affection. Then he unfolded the letter, it was brief, to the point. The check inclosed was his, and as much more as he needed, on condition that he

The Young People

abandon his preparation for the ministry and returning resume his law studies.

Gershon signed as he refolded the check and placing it in an envelope wrote his uncle's name on the outside. But it was Saturday afternoon, too late for the mail, so it still lay on his table.

It was the college custom for the students fitting for the ministry to do, as they called it, "field work" of a home missionary nature, by going out to preach on Sundays. Gershon's appointment for the day following lay at some distance across the prairies. He was glad that the ride was both long and lonely, there was that before him which he needed solitude and space to face. He had thought that the struggle of his life lay in the past, but he knew now that it had just come. It had found him at his weakest; too, with an awful despondency numbing every faculty; true, God was his chosen Friend, yet God seemed far-off and forgetful of his need that morning. The wide stretches of lonely prairie entered into his mood, monotonous, browned by drought and frost, he saw in them an epitome of his life. Beyond was the waiting school house, with its handful of humble settlers for a congregation; poor and meagre in the present, narrow and meagre down the vista of the years.

And over it, filling all the horizon of his life, lay the temptation, the contrast between this and the ease, the pleasures, the possibilities that lay so close to his hand. It was an honorable career too, one that carried with it influence, position; the favor of men. "All things will I give unto you." It was the old voice of the tempter of the Judean wilderness.

There was a slight rise in the ground, from it he could see the little school-house, dark objects were moving around it, the people coming up to their sanctuary, where they found strength for their toil, and balm for sorrow. And as Gershon Stoddard's gaze followed them, he suddenly saw as it had been an opened vision, the grandeur of God's work, and the blessedness of soul-ministry, with it came an inrush of peace, a yielding and trusting all to an Overwhelming Providence, and checking his horse he knelt down on the grass, with the wide prairie around and the infinite blue of the sky above, and with a gladness that filled the whole day, and left its impress on the hearts of his hearers, he reconstructed his life anew.

"I am young and strong and have my hands," he said to his good friend, the college president, as he told him something of the spiritual joy which had come to him that day.

A little later and this same friend, returning after a short absence, put in his hand a folded slip of paper. "A gentleman who heard me tell something of your story gave me this for you." It was a check for twenty-five dollars. As Gershon looked at it his cheek flushed, "O fool and slow of heart to believe," he said under his breath.—New York Observer.

Singing Away Pain.

A party of tourists were driving along the country road leading to Killarney, that fine old town among the Irish lakes. As they came within sight of a cottage standing back from the road, with a lovely garden of flowers in front, there reached them the sound of singing.

The voice was full of sweetness, rich and strong, now and then rising into such lofty strains it seemed like an angel's voice, then dropping to the mellow softness of a mother soothing her babe to sleep.

The little company was entranced. What genius in obscurity was here? Some one, surely, born to win fame and fortune when brought forward and trained by suitable teachers.

"If I could ever hope to sing like that!" exclaimed the young man who was driving, himself a student of music; and then, stopping his horse, he said, "Let us find who he is; perhaps I might be of help;" but here he paused as a young girl came out of the garden-gate toward them. She had a basket on her arm, as if going to market. As she was passing, dropping a slight courtesy as she did so, he asked, "Will you please tell me who it is singing so sweetly in the cottage?"

"Yes, indeed," said the girl, turning a bright face toward them. "It is only my Uncle Tim, sir; he's after having a bad turn with his leg, and so he's just singing the pain away the while."

For an instant the company was speechless; then the young man asked, "Is he young? Can he ever get over the trouble? Tell these ladies about it, please."

"Oh, he is getting a bit old now," was the answer. "No, the doctors say he'll never be the better of it in this world, but"—and her voice dropped into tender pathos—"he's that heavenly good, it would come nigh to make you cry sometimes to see him, with the tears running down his cheeks with the pain, and then it is that he sings the loudest."

"Amen!" said the young man, reverently; and with a "Thank you, dear," from the ladies, they drove slowly on.

"And there shall be no more pain, and all tears shall be wiped away," said Aunt Myra, softly.—The Evangelical.

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—The Growth of the Kingdom. Ps. 72.

Daily Bible Readings.

Monday, September 30.—Psalms 149, 150. Great Daxology. Tuesday, October 1.—Acts 1:1-11. The Holy Spirit and power (vs. 8). Compare I Cor. 12:7. Wednesday, October 2.—Acts 1:12-26. Continuing steadfastly in prayer (vs. 14). Compare Acts 2:42. Thursday, October 3.—Acts 2:1-13. The Holy Spirit's descent. Compare Acts 1:4. Friday, October 4.—Acts 2:14-36. Peter's convicting sermon. Compare Acts 13:48. Saturday, October 5.—Acts 2:37-47. "To you is the promise" (vs. 39). Compare John 3:16.

Prayer Meeting Topic—Sept. 22.

The Growth of the Kingdom. Ps. 72.

THE BIBLE AND THE KINGDOM.

"Watchman, tell us of the night" is the song at the outset. This is Conquest Meeting and the topic is "Our Bible Work." The Alternate topic is "The Growth of the Kingdom." How well these go together! For the present the speech of the Word is the speech of the Kingdom. To get the Bible out into all lands, and into the homes of all the people, and into the hearts of every man, woman and child, is to extend the Kingdom of Righteousness. Till he come—this is the duty of the Christian. Send the tidings abroad. Let all men know that the Lord he is God and that the blood of Jesus Christ, his son, cleanseth us from all sin. It is what the church is for. It is the only reason we can give for being left here below. Each of us has a part in the good work. Sound the Word abroad. Let the sacred page confront every eye, telling not only of God's hatred of sin, but the remedy for sin, for he loves the sinner. What are you doing to make it known. Speak of the Bible in all lands. Give report. Tell of the work of the Baptist Publication Society. Let brief items of intelligence from its annals be given by different members of the Union. Gather hints and notes from all sides.

THEY KINGDOM COME.

Here is a theme that instructs us all—it is deeply, personally interesting. The Kingdom is come, is coming and is to come. If we be Christians, the Kingdom has begun in the heart; if we be growing Christians, the Kingdom is coming more and more, for the "Kingdom of God is within you," or some render it, among you; and the more the principles of Christianity take hold upon the lives of men, the more does the Kingdom come, its growth assured in its prophecy and potency. But we all look forward to the coming of the King in his beauty, when righteousness shall be established; then indeed shall the Kingdom have come in verity and power. All of this is included in that larger and wide-sweeping phrase, "The Growth of the Kingdom." There may be differences of emphasis put by this and that one upon the subjects embraced in the comprehensive term, but there can be no difference of opinion as to the full, wide contents of this thought, and its blessedness and comfort to the man or woman that studies the Book. Let all unite in concert in what may well be called the Prayer of the Kingdom.—"Our Father which art in Heaven."

PSALM OF THE KING'S SON.

"A Psalm for Solomon" it says at the head of the chapter, but Solomon as typical of a higher and holier King's Son. This is one of the distinctly marked messianic psalms, a song of Israel inspired by a divine ken that took in the ages to come, and that sounded the praises of him who was to be the Lord of lords and King of kings. That is what inspiration means—the inbreathing of a mind that sees the end from the beginning, and that speaks of things sighted from a higher promontory than any of earth's poor elevations. It is heaven's vision, viewed and voiced for man and by man. The sacred bard, writing of things about him, is suddenly caught up into heavenly places and speaks in raptured tones of thing ineffable and divine. And so here the voice that begins, "Give the king thy judgments, O God, and thy righteousness unto the king's son," has presumably leaped out of Jude's narrow bounds into the illimitable and ineffable things of God, as the word goes forth, driven by an impulse divinely irresistible. "They shall fear thee as long as the sun and moon endure, throughout all generations." Let us sing of this same divine Son, this everlasting King. Let two or three of the good old hymns of our fathers follow in succession. We shall never get beyond their thrill and power.

GLEANINGS OF THE KINGDOM.

Bring out the happy hints of this sweet Psalm. Let

the rays of light be gathered and focused. What blessed thought about the kingdom do you get from the reading? There may be many responses—there ought to be.

"The gentleness of spirit in the kingdom impresses me," says one, and he quotes, "He shall come down like rain upon the mown grass: as showers that water the earth," (vs. 6). "This is his every day Advent," says another. "Yes," says another, "but we ought to remember that the kingdom is accompanied with swift vengeance upon the King's foes, for it says also in the next breath, 'They that dwell in the wilderness shall bow before him; and his enemies shall lick the dust.'" (vs. 9)

"I have been thinking of the universality and promptness of Christ's acknowledgment at the last," says one of the Sunday-school teachers. "The kings of Tarshish and of the isles shall bring presents: the kings of Sheba and Seba shall offer gifts." (vs. 10.)

A mother in Israel who is present suggests: "I think we can prove whether we belong to the kingdom to day, according as we carry out the spirit of this verse: 'He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor.'" (vs. 4.)

THE PASTOR'S CONTRIBUTIONS.

The pastor is asked to bring out something that is not seen on the surface. He is often called upon thus for "hid treasure." He selects this time verse 15. "He shall live," says the verse. "There is a delightful hint of eternity here, the power and persistence of the Christ, that makes all that has been spoken here sure and steadfast. And there is a still more thrilling glimpse of the messianic Kingdom, further on in this verse, if you will look closely. 'Prayer also shall be made for him,' it says, 'continually, and daily shall he be praised.' For him may properly be rendered, for his sake, or in his name. How true this is of the Christ of God! Oh, to lift prayer and praise oftener in his name! I fear the word of Christ spoken in glad announcement to his apostles might sadly apply to many of us to-day, 'Either to have ye asked nothing in my name.'" A praise and prayer service follows immediately, in which many take part: "My prayer is that God would for Christ's sake give us a revival here." "I asked the Lord for Christ's sake to give me a new heart, and he heard me." "I believe I should never have been able to overcome an evil habit I had if I had not prayed in Christ's name." "I praise God for victory every day in Jesus name." "I praise God for what he has yet promised in that name."

NOTES.

When King Edward the Seventh takes the throne formally and is crowned in celebration as King in the sight of all the people, it will be a spectacle such as perhaps England has never looked upon before. There is coming a more august event in the sight of the universe of God when after long expectations in the end of the ages Christ the King shall take his seat of undisputed rule—"when he shall come to be glorified in his saints and to be admired of all them that believe" (II Thess. 1:10.) "Crown Him with many Crowns."

Excavating in an Indian mound in Indiana they have found deep down in the earth and moulded some ancient silver pieces, bearing the sign of a crown and sceptre, and the ranks of a royalty that is older and nobler than anything ever known or heard of in these parts. You must often dig deep to find the marks of Kingship. But the King's seal is there. Look for it. Live a royal life. Prove your Kingly lineage by a Kingly walk and conversation.

J. W. WREDDLE, in Baptist Union.

HALIFAX, N. S.

The Baptist Young People's District Union of Halifax County will meet in annual session in the Tabernacle, Brunswick street, Halifax, at 8 o'clock p. m., on Friday, 27th. After transaction of regular business the president of the Maritime Union will take charge of the meeting. It is hoped that every Baptist church in the county will be represented. A cordial welcome awaits all.

Sept. 10th, 1901. SARA L. NORTON, Rec. Sec'y.

THE BIBLE.

The Rev. Dr. Joseph Parker, of London, never uttered a truer word than this: "You and I are only to live some forty, fifty or seventy years, and we know next to nothing about anything. We all need guidance, inspiration, prophetic suggestion: this we can find nowhere in such rich abundance and so evidently pertinent as in the Bible. The Bible is the book that compasses the whole human life and prepares equally for all its necessities. The Bible is the only programme or book of guidance that is equally strong at every point. It is not a fair-weather book. It is not a book that you only need in the summer time and can put away in the library until the summer time recurs. This is a book that lives usefully every day, and that we need every day, and that sometimes we need seven times a day. It is well to have such a teacher at hand." May we not as young Baptists, know this Book more thoroughly?

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 OCTOBER.

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

Notice.

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

Any packages for friends in India to be sent by the missionaries going out this autumn will you please forward to the Mission Rooms, 85 Germain street, St. John, N. B., before the 1st of October.

DEAR SISTERS: It is some time since you have had a glimpse into our hospital, so I will ask you to accompany me and enjoy a morning service.

A chorus of hearty salaams greet us at the door, and the smiling faces would almost make us think these women were care-free school-girls off on a holiday, but a closer look and we see pain written on many a brow. Two have each an arm done up in splints. Several have consumption which is much more serious, they never will be well in this world, but Miss D'Silva is able to give them something to ease their cough and pass a quiet night. Many have fever, some the worse form of disease brought on by past lives of sin. One bright faced woman who drinks in every word we say regarding the "home above" where there is no more pain, is suffering from internal cancer.

Nine o'clock has struck. Miss D'Silva stops writing prescriptions and says, "Let all be seated it is time for prayers." They understand and quietly seat themselves on the floor. Julia comes in from her room where she is dressing sores, Pitchamma from the compounding room where she is filling prescriptions, so that those who have been treated can leave as soon as prayers are over. When all are seated we sing a hymn. Today it was "The name of Christ Precious," and the subject of our talk was "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." There was a hush as I tried to show them that good works and pilgrimages were useless, that salvation only came through faith in the one true Saviour. Many reverently closed their eyes as we knelt in prayer to crave our father's blessing on the means used for their restoration and that the gospel light might shine into their darkened hearts. We closed the meeting with the hymn "Come to Jesus." About forty attend these meetings every morning, some even after they are well come to hear the Word of God. Dear Sisters will you not daily remember these your sisters who have had so few opportunities, and ask especially that they may learn to know the love of Jesus.

I said to a Brahmin widow this a. m., Is your little granddaughter better? her reply was, "Yes, thanks to the favor of your God." It is hard to make them understand that the gospel of love is theirs as well as ours.

Saturday after a most interesting meeting, the talk based on John 14:1-14, there was perfect silence for at least two minutes, then one woman who has almost finished her course (she is dying of consumption) said, "There is no need of rice today, this is food enough."

Many of the patients visit us freely in the Mission House, and often we have a little meeting here after hospital is closed.

Yesterday when visiting in the town, two women asked to write their husbands and ask their leave to come here they had heard of others who had come and enjoyed themselves. All the work in the station is full of interest. Some are enquiring the way and some say they have found Christ. The class of Hindu boys Sunday afternoons is full of interest, there is an average attendance of thirty-five. These boys are bright and will not soon forget the Bible lessons learned.

Yours sincerely, MARTH A CLARK

Chicacole, Aug. 6, 1901. Centreville, Annapolis.

Our Society was organized with only five members, Oct. 22nd, 1893. We number thirteen now. Changes have taken place. One sister is now living in Bristol, England. Two others are teaching and seldom have an opportunity of meeting with us. Another sister's home is in New Ross, Lunenburg Co. She, but once a year can meet with us. Each of these sisters retain their membership in our Society.

"Though sundered far by faith we meet, Around one common mercy seat."

We regret that so few interest themselves (here) in this missionary work. We are not discouraged, though our number is small, we believe we belong to a great host. In Revelations this host is thus described: "After this I beheld, and to, a great multitude, which no man could number; of all nations, and people, and kindred, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."

We with the numerous sisters of the W. B. M. U., feel the loss we have sustained in the departure of Miss Amy R. Johnstone. But that departure was to her heavenly home, and sweet must be her rest there. We have a Mission Band under the auspices of our Aid Society. O that our young people may become laborers in the Lord's vineyard is the desire of our hearts. At our annual meeting in July, Mrs. Judson Messenger was appointed President and Mrs. A. Cogswell, Secretary.

Mrs. A. COGSWELL, Sec'y.

Greywood, Annapolis County.

We have organized a W. M. A. S. at Greywood with the following membership: Mrs. George McClelland, Mrs. Ira M. Baird, Mrs. S. Harnish, Miss Hubley, Mrs. Geo. Harnish, Mrs. Hilliz, Mrs. Guilford Harnish and Mrs. E. Orde. Although few in number our desire is to do something in this department of Christian service.

I. M. BAIRD

Lower Aylesford, N. S.

The W. M. A. S. of Lower Aylesford Baptist church held their monthly meeting August 7th, at the home of Sister Nelly, Meadow Vale. A large number of sisters from the different sections of the church were present, showing that the interest in missions is increasing. A beautiful letter from Mrs. Gullison, telling of her work in India, was read by the assistant secretary. These letters come to us month by month to encourage and inspire our hearts. They seem to bring heathen India and the work nearer to us. Our hearts were heavy when we were called upon to part with Mrs. Gullison, but we knew our loss would be India's gain, the longer they are there the more fully we realize that God called them to India to work for him. The delegates were appointed to go to the Convention at St. John, Mrs. Foster, Mrs. Sprout and Miss Roach. A short memorial service was held for our loved Provincial Secretary. Several of the selections spoken of in Tidings were read. Mrs. Sprout read a sketch of Miss Johnstone's life from Tidings, Mrs. Steel a piece from the MESSENGER AND VISITOR, Mrs. Foster a letter received from Miss Johnstone, in reply to a letter of condolence written to her by the Mission Band at Greenwood. After we had listened to these beautiful readings of a life so consecrated to the Master's service, we could but wonder why God took her, but we know he makes no mistakes. It is a comforting thought to know that she has only gone home a little while before us, and that we shall soon join her in the bright realms of the blest. The meeting was closed by singing "Blest be the tie that binds."

EDITH E. BANKS, Sec'y.

Amounts Received by Treasurer of Mission Bands - FROM AUGUST 17 TO SEPTEMBER 19

Milton (Queens county), towards Miss Archibald's salary, F M, \$5; Germain St. Junior Union, F M, \$2; Montague, F M, \$5; Windsor, support of Dora, F M, \$12; Brockway, toward Miss Newcomb's salary, F M, \$4; Central Chebogue for Bohalo-Croopa, F M, \$2.12

In July acknowledgements, Granville Ferry should be Stony Beach, Granville.

Mrs. IDA CRANDAL, Treas. Mission Bands.

Chipman, N. B.

Horton Academy.

DEAR MR. EDITOR.—The time has come for me to make my first report of the academic year to the Baptist Constituency of the Maritime Provinces, and I feel myself very fortunate to be able to do so through the columns of your valuable paper and ours.

The academy home is very nearly filled with students and there are several belated pupils to come in yet, who will fill it to its utmost capacity. The business department is opening particularly well with enrolment already larger than that of last year. A larger percentage of the pupils than ever before are availing themselves of the excellent equipment for Manual Training which has been greatly improved.

A gratifying feature of the work this year is the generally excellent preparation of the new students for academic work. This will make the work much easier for the staff and will make possible more individual work with the pupils.

Visitors to the home, who have been here before, hardly know how to find their way in, and when they have effected an entrance have some difficulty in convincing

themselves that they are really in the academy home. The interior of the home is now exceedingly comfortable, homelike and cleanly: Old students will be glad to learn that the festive but grimy coal-box and stove are now a thing of the past, and that when the study-bell rings, no more is heard the wail for kerosene. Although the delights of irregular repasts warmed up on the "Red Cloud" must now be foregone, there is much consolation in the fact that it is no longer possible to write one's name in the coal dust on the mantelpiece.

It is to be hoped that students intending to come to the academy this term, but delayed by unforeseen circumstances, will make an effort to get to Wolfville as soon as possible. H. L. BRITTAIN, Principal H. C. A. Wolfville, N. S., Sept. 21st., 1901.

The Canada Temperance Act.

The report on Temperance presented by the Rev. O. N. Chipman at the Maritime Baptist Convention held last August in Moncton, N. B., contains the following: "That a suitable petition be forwarded to the Dominion Government asking that legislation authorized by parliament in July, 1900, to improve the Canada Temperance Act be speedily carried into effect." See MESSENGER AND VISITOR of Sept. 4th. The report was adopted by the Convention.

The report does not tell us what the improved legislation in the Canada Temperance Act is which was authorized by the Dominion Parliament last year. It only states the fact that such legislation was enacted. This we much regret as it would be helpful to us and perhaps to others in signing the petition to be presented to the Dominion Government.

If this improvement of the Canada Temperance Act referred to in the report and for the speedy carrying out of which a petition is to be sent to the Dominion Government in the appointment of suitable persons to see that the Act is enforced it is indeed desirable to send such a petition. The act as it has been appears to confine the carrying of it out wholly to the citizens, even a temperance inspector appointed by others not being able to do. In the fine County of Queens, N. B., we have the Canada Temperance Act adopted by the people of the county. The County Council of Queens, appointed not long ago an inspector to carry out the Canada Temperance Act in the county. Through his efforts a liquor seller was brought before the proper authorities and fined. The liquor seller took his case before the judges, and as we understand it, they decided that the County Council had not the legal right to appoint an inspector for such business, and the county was obliged to pay the costs. If the improvement to the Canada Temperance Act made by the Dominion Parliament, July 1900, is in the direction of the appointment of proper officers to enforce it we will readily sign the petition spoken of in the report, to have the said Act speedily carried out. J. COOMBS, Sept. 11th, 1901.

The body of John N. Neismith, accountant of the Guelph and Ontario Investment and Savings Society, who has been missing since Tuesday morning, was found floating in the river near the city Thursday.

At Winchester, Ind., Omer Peolee, aged 10, was fatally shot last Friday while posing as President McKinley at Buffalo for Emil Miller, of the same age, who was the pretended anarchist in the case.

He—Did you shoot anything while you were up in Canada?

She—Yes, indeed! We went out in a boat one day and shot the loveliest rapids you ever saw.—Philadelphia Record.

Run Down

That is the condition of thousands of people who need the stimulus of pure blood—that's all.

They feel tired all the time and are easily exhausted.

Every task, every responsibility, has become hard to them, because they have not the strength to do nor the power to endure.

William Ross, Sarnia, Ont., who was without appetite and so nervous he could not sleep, and Leslie R. Swink, Dublin, Pa., who could not do any work without the greatest exertion, testify to the wonderful building-up efficacy of

Hood's Sarsaparilla

It purifies the blood, gives strength and vigor, restores appetite and makes sleep refreshing.

It is the medicine for all debilitated conditions. Hood's Pills cure constipation. Price 25 cents.

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Literary Notes.

The October Book World presents several cleverly written articles on interesting topics and short stories of unusual merit. An illustrated account of "A Visit to Sir Walter Bessant" by William Wallace White-lock; a comprehensive and copiously illustrated article on "Society Women who Write" and the initial number of a promising series of papers on "Introducing a Child to Books" are prominent features. "The Giant's Gate" by Max Pemberton grows more interesting with each instalment and the regular departments are thoroughly satisfactory.

The coming season of The Century Magazine will be "A year of American Humor." Contributions have already been engaged from the best-known American writers of humorous stories and sketches, including Mark Twain, F. P. Dunne ("Mr. Dooley"), Frank R. Stockton, Oliver Herford, George Ade, Edward W. Townsend ("Chimney Fadden"), Ruth McInerney Stuart, Gelett Burgess, Tudor Jenks, Charles Battell Loomis, Joel Chandler Harris and others. Attention will be paid during the year to American humor of the past. In the November Century, Professor W. P. Trent of Columbia University will write "A Retrospect of American Humor," for the illustration of which The Century has procured portraits of nearly two score of the best known of the older humorists, including "Petroleum V. Nasby," John G. Saxe, "Q. K. Phlander Doesticks," "Sam Slick," and "Artemus Ward." There will be during the year a number of contributions from new humorous writers, and articles reminiscent of those of the past.

Notes By the Way.

Pugwash, N. S., September 21.—Last week by the printer's aid I was made to write nonsense. Some may say that help in that direction was superfluous. However if in the sixth line the word "three" be substituted for "these" a faint glimmer of sense may be discernible.

Sunday, September 23, was spent in Amherst, and the opportunity thus afforded of hearing two strong trenchant sermons from Pastor Bates was gladly embraced. The morning discussion of the necessity of re-excavating the filled-up wells of gospel truth at which the fathers drank was particularly enjoyable. Pastor Bates believes in giving his people strong meat, but he serves it up in a most palatable form.

The stay in Amherst was made still more pleasant by the abounding hospitality enjoyed at the home of Dr. Tupper, a recent graduate of McGill, and a grandson of Rev. James Tupper, whose ministry was spent chiefly among the churches along the St. John River, where his memory is still green. An evening's call at the home of a classmate was a very pleasant break in the monotony of business. Would some like to hear an account of that call? Well their curiosity will not be satisfied. Sufficient to say that affairs at Acadia—past, present and prospective—were exhaustively discussed. Let it not be supposed that the class of '01 received more than its due share of attention, for, as the Class Historian informed the public last June, we were a very modest class.

The heavy shower which came Sunday night was gladly welcomed by all, but did not tend to improve the roads for the wheelman. However, Monday afternoon found me on the road to Tidnish. Thence the road leads through Amherst Shore, Northport, and on to Linden. All these places with the addition of Centreville and West Leicester are under the pastoral care of Rev. P. D. Nowlan, whose labors are truly abundant in the Lord. The distance between the extremities of the field is more than thirty miles and a man less strong than Pastor Nowlan would soon find his strength unequal to the demands made upon him. This field has suffered severely in late years through the death or removal of many of its workers. Without undue pessimism, the outlook on the field must be discouraging to pastor and people, and

the continuance of regular pastoral care is a problem to be grappled with by the Home Mission Board.

Pugwash was reached on Wednesday evening in time to enjoy the privileges of the midweek prayer meeting with Pastor Haverstock and his people. The church at Pugwash is evidently wise in its day and generation, for it has retained the services of its present pastor for the comparatively long period of eleven years. And he still continues to minister faithfully and efficiently to the churches under his charge. He still finds the story of the Cross as fresh and potent as ever, and has not yet exhausted his subject matter either. The Pugwash field includes Wallace church, and as many outstations as the strength and time of the pastor permit.

During the coming week I hope to visit Wallace, River John, and points in vicinity New Glasgow, and Antigonish. If weather permits Country Harbor, Isaac's Harbor and Goldboro may also be visited. Subscribers in these places will please note this and govern themselves accordingly. R. J. C.

Lord Roberts' final list of recommendations for meritorious service in South Africa is published in London. The list includes over five thousand names, among them Colonel Yale, who conducted the masterly retreat from Dundee to Lady-smith, and the omission of whose name from other lists had excited much comment in military circles.

The wheat crop of the United States is estimated by the government at 644,835,000 bushels, and the New York Journal of Commerce, judging by a comparison of the government estimate with the crop in previous years, expects 700,000,000 bushels. The domestic consumption is placed at 415,000,000 bushels. The European demand because of short crops, will be higher than usual. The bumper wheat crop will help to console the United States for the deficiency in corn, the yield of which is 1,335,000,000 bushels, or 770,000,000 less than last year. What a storehouse of food this North American continent is!

On seven occasions Queen Victoria was subjected to assaults, some of them with evident intent to kill. The British law made every one of these assaults high treason punishable with death. But in every case, agreeable to the Queen's desire, her assailants were declared insane, and sent to asylums for life. Some of them are believed to be still wearing their lives out in the madhouses, though the Queen has meantime died a natural death. As one result of this method of dealing with her would-be assassins, Victoria has passed into history as a monarch against whom no man in his right mind ever raised his hand.—New York World.

A USEFUL DOG.

It is a matter of history that a shepherd dog was an important aid in operating the trains that run on the first railroad built in the territory of Washington, says the Portland Oregonian. When Dorsey S. Baker constructed a strap railroad from Wallula, on the Columbia river, to Walla Walla, the leading centre of the Inland Empire, horses and cattle covered the "thousand hills" and blockaded the valleys through which the pioneer line ran. A dog was kept on the engine to clear the track when brutes became so numerous as to bring the train to a standstill. There are plenty of early settlers living in the Northwest who tell the story of the usefulness of this little shepherd dog in operating trains on the Dr. Baker railroad. The dog was used several years and was known by all miners of Idaho and Montana who travelled that way. While doing duty on the track in front of the engine one day the faithful animal was run over.—Sci.

WHAT CAN SHE DO?

The average woman who is a wife, and mother, with a home to take care of, cannot engage in profitable work outside of her home without detriment of her domestic interests. If she attempts it, either the machinery of the home itself, the wisest training of her child or children, or her own mental growth or physical strength will suffer. There are exceptions, but superlatively clever women are rare—about as rare as superlatively clever men.—Edward Bok.

Notices.

Sunday-School Convention.

The Seventeenth Annual Convention of the Nova Scotia Sunday-School Association will be held in New Glasgow, October 8, 9, 10. Every Sunday-School in Nova Scotia is entitled and invited to send a delegate while every one interested in Sunday-School work is welcome to attend and take

part in the proceedings. Reduced Railway fares on the I. C. R. and D. A. R. When buying your ticket get a first-class ticket to New Glasgow and a Standard Certificate. The latter when signed by the Secretary of the Convention will entitle you to a return ticket free. A splendid program has been prepared among those taking part will be Mr. Marion Lawrence, the great Sunday-School expert. There will be addresses, conferences and round-tables, on all phases of Sunday-School work. A new and complete system of grading will be presented and discussed. The exhibit of appliances now at the Halifax Exhibition will be there. All who attend these Conventions find they are greatly helped in their work. C. E. CRAIGHTON, Sec'y.

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

The meeting of Cumberland county Baptist Conference that was to have been held on Tuesday and Wednesday, Sept. 10, 11, with the Baptist church in Westbrook did not occur through failure of the secretary to give notice. Said meeting will take place on October 8th and 9th. Programme will appear in this paper Sept. 25th and Oct. 2nd. J. AUSTIN HUNTLEY, Chairman.

The Annapolis Co. Conference of Baptist churches will meet in conjunction with the annual session of the Co. S. S. Asso. and the B. Y. P. U. at Lawrence-town Baptist church Monday and Tuesday, Sept. 23 and 24. Platform meeting first session 7:30 Monday. Ask for standard certificate on D. A. R., which will return you at one half fare. H. H. ROACH, Cor. Sec'y. L. W. ELLIOTT, Sec'y S. S. Asso. J. M. LONGLEY, Sec'y B. Y. P. U.

Quarterly Meeting.

The Carleton, Victoria and Madawaska quarterly meeting will convene with East Florenceville Baptist church, Sept. 27th. Rev. B. S. Freeman will preach the quarterly sermon. R. W. DREMMINGS, Sec'y.

The Lunenburg county Quarterly Meeting will meet at Lapland Oct. 7th and 8th. The Baptist Sunday School Convention at Bridgewater the 9th, a good programme is being prepared. Let us pray for these meetings. W. B. BEZANSON, Sec'y.

The Colchester and Pictou Counties Quarterly Meeting will be held at DeBert, Sept. 23rd and 24th, instead of Sept. 9th and 10th as appeared in the MESSENGER AND VISITOR of last week. Will the churches in the two counties please notice the change in time. F. E. ROOP, Sec'y. Bass River, Aug. 31st, 1901.

The regular quarterly session of the County Conference will be held in conjunction with the annual session of the County S. S. Association and B. Y. P. U. meeting at Lawrence-town Baptist church, Monday and Tuesday, Sept. 23rd and 24th. First session 7:30 p. m. Monday. An excellent programme is being prepared. HOWARD H. ROACH, Sec'y. Co. Conf.

The friends who may wish to send small parcels to the missionaries in India are requested to forward the same to the Mission Room, 85 German St., St. John, in care of Rev. J. W. Manning—not later than October 1st.

September 22nd will be Temperance Sunday and we ask that every means be used to bring the importance of teaching temperance on that day to each school. The lesson is styled the drunkard's looking-glass; may the picture given by the wise man be so held before the young in our Sunday Schools that it will be productive of much good. Ministers, superintendents and teachers are asked to preach and teach on the subject of temperance on the 22nd of September. LAURA J. POTTER, Prov. Supt. of Temperance in Sunday Schools.

Colchester and Pictou Counties Quarterly Meeting at DeBert, September 23rd and 24th. Programme will include sermons by Pastor Ingram and Dimock. A paper on "The Holy Spirit" by Pastor Jenkins. Papers on "Church Discipline" and "Our Covenant Relation."

Tuesday afternoon, the Women's Missionary Aid Societies will meet under the leadership of our County Sec'y. F. E. ROOP, Sec'y.

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And we will have ready in a few days a

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Containing the complete and fascinating story of his life. It will picture in glowing colors his marvellous career, including his boyhood and early days; his magnificent triumphs; his great achievements as Governor and President; his thrilling Speeches and Far-famed State Papers; his beautiful domestic life; his Assassination by the dastardly hand of an Anarchist; his lingering illness, last words, resignation to the Divine Will, and Peaceful Death.

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CANADIAN PACIFIC RY.

The Great Pan-Am., Buffalo.

THE EXPOSITION is now at its best. September is also a good time to visit Montreal, Ottawa, Toronto, Hamilton and Niagara Falls. Every patriotic Canadian should endeavor to see the large Canadian cities and this is a splendid opportunity.

ONLY ONE NIGHT ON THE ROAD TO Toronto and Buffalo if you travel by the Canadian Pacific.

Try our Personally Conducted Excursions in the Great Pan-American on September 17th and October 15th. Call on nearest Ticket Agent or write to A. J. HEATH, D. P. A., C. P. R., St. John, N. B.

Cough! Cough! Cough!

Do not cough any more but use a bottle of PUTTNER'S EMULSION, the old established favourite remedy. Whether your cough is of long standing, or from recent cold, PUTTNER'S will do you good. It will allay irritation, attack and dispel the germs of pulmonary disease, tone up your system and help to cure you. Your doctor will tell you so. Your neighbors will say so too. Thousands have been cured by it.

Be sure you get Puttner's, the original and best Emulsion.

Of all druggists and dealers.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches. 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. Coboon, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application.

ALEXANDRIA.—On Sunday, Sept. 15th, I baptized and received into the fellowship of the Alexandria church a happy believer in Christ. J. C. SPURR.

2ND ELGIN, ALBERT COUNTY.—I exchanged pulpits with Port Elgin field. Bro. W. Smith preached for my people very acceptably on Lord's day, 1st Sept. At the same time I was greatly pleased to meet with his congregations at Port Elgin 10.30 a. m., Bayside 3 p. m., Upper Cape 7 p. m. I. N. THORNE.

MILTON, QUEBENS COUNTY, N. S.—Baptized Mrs. Rufus Ford last Sunday. For years Mrs. Ford led a quiet Christian life. The time came when she felt it her duty to renounce the baptism of her infancy and observe the ordinance as taught by Christ. We expect others to follow Christ in this respect. Interest increasing. Sept. 18th. H. B. SLOAT.

WEST JEDDORE, N. S.—Our pastor preached his farewell sermon on this field last Sunday, Sept. 15th. His subject was: A God who never forgets. The text may be found in Isa. 49:14, 15. The church has asked Bro. Spidell to remain another year, but he does not see his way clear to remain with us any longer, as he believes he is directed in another way. Pastor Spidell has labored faithfully for the extension of the Master's Kingdom in this place. His earnest preaching has helped the children of God to get nearer Christ, it has also been instrumental in directing the unaved to the Cross. We reluctantly part with our pastor, yet we sincerely pray that he may be blessed wherever the divine Spirit may lead him. As a church without an under shepherd for the present time at least, we hopefully look into the future, trusting that in God's good time a successor to our pastor may be stationed on this field.

BENJ. BLAKENEY, Church Clerk.

HOPEWELL, N. B.—This year I took the month of August for vacation and drove my own team. I enjoyed this very much indeed as I had a good opportunity to see my friends and to enjoy driving through the country. I drove to Moncton, then to Amherst, Macan, Southampton, Spring Hill, Oxford, Westchester, Acadia Iron Mines, Bass River, Economy, Five Islands and back to Spring Hill over Macan mountains. I preached for Bro. Baker at Oxford where I found a beautiful house of worship and a large congregation. It seems too bad that Pastor Baker feels called upon to leave this field, for the people are very much attached to him. I also supplied the pulpit at Spring Hill, and found here a flock without a shepherd. This is a very important centre and I hope they may not be long without a pastor. During my absence Hopewell was supplied two Sundays by Pastor McLatchy of Sackville, and two Sundays by Rev. John Miles of Surrey, Albert county. They speak in the highest terms of both these brothers. I am now just nerving myself for another year's work. Last Sunday we re-opened the Riverside Hall for the worship of God. It has been completely overhauled and greatly beautified outside and inside at an expense of \$600.00. The ladies deserve a large amount of credit for this work. Last Lord's day we had Revs. G. A. Lawson and G. R. White with us. Bro. Lawson preached at Albert in the evening to a full house and was heard with great pleasure by all. Bro. White assisting in the services. We have received two sisters by letter since last reporting. I have entered upon my third year as pastor of this church. We are to have our annual roll call on the 29th of this month at the Hill.

F. D. DAVIDSON.

WEST JEDDORE, N. S.—As I am about to leave this field I think it well to write a line or two concerning matters in the above named church. It is already known by some of the readers of the MESSENGER AND VISITOR that a sect commonly known as the "Advents" has been troubling this church this summer. I resigned my charge here about two months ago. The week following that time, the Advents,

went and all, appeared on the scene, and for five or six weeks held forth. The affair was an insult flung at the Baptist church of this community. A few members of this church, unstable in their Christian beliefs, have gone over with them. These have been excluded from our membership for their misbehaviour. So far the Adventists have not gained anything by coming to this community, nor has the Baptist church lost anything by their coming. The church as a whole has valiantly supported its pastor in this action. In a large measure the church is more awakened to its duty in this matter. The Advent leaders are gone from here for the present. Whether they will come again or stay away, may not be a very perplexing matter to decide, but it is sure they have left some wreckage in their wake, and a feeble element to advocate their notions. I trust every member of this church will be loyal to his profession, and I full well know that there are a few noble Christian souls in this church who will defend the faith in the hottest of the warfare, even if advent heresy is the big opposing gun. This field now needs a minister such as another was described, with "grit, grace and gumption." May the Lord in his own good time send them such a man. I thank the good people of both West and East Jeddore for their many expressions of sympathy and kindness during our stay with them. Sept. 19. ALLAN SPIDELL.

Personal.

Rev. L. J. Tingley has removed from Clements Vale to Wilmot, Annapolis Co., N. S., and desires that his correspondents note the change in his address.

The Editor of the MESSENGER AND VISITOR, accompanied by Mrs. Black, left St. John on Friday, Sept. 20th, for a month's holiday in the Upper Provinces. Dr. Black has well earned a rest. For two years, without cessation, he has pushed the editorial pen. Few readers of this Journal realize how great an expenditure of vitality such a constant output demands. Now that the Editor's back is turned, we take the liberty of saying that his work is not only great in quantity, (the MESSENGER AND VISITOR is not a screechy, snippy paper), but of a uniformly high grade of excellence. In solidity and accuracy of thought, in chasteness of literary style, in sanity of judgment and in breadth of view, Dr. Black stands in the front rank of Canadian journalists. He is also a man with a big, warm, true heart: a man to love and admire. We are sure all his readers will join us in wishing him many pleasant experiences in the West, and a return in the full bloom and vigor of health.

County Conference.

The County Conference of King's Co., N. S., convened at Berwick, Sept. 4th. The reports from the churches indicated a fair degree of prosperity. Three new pastors have recently settled within the county. A. S. Lewis at Aylesford, D. E. Hatt at Canard, and Gordon Baker at New Minas. All the churches excepting Billtown are now supplied with pastors, with this drawback, however, that Bro. Simpson has resigned his charge of the Berwick field. The County will lose a faithful and devoted Christian worker. His departure, when it shall have taken place, will be sincerely regretted by his brethren. Any other church securing his services will be considered fortunate. An interesting discussion on "Books" followed the reports, in which it became evident that our pastors are readers also. Bro. Hatch gave an interesting paper on "The Christian Workers' use of the Old Testament," which he was requested to furnish for the columns of the MESSENGER AND VISITOR. Arrangements were made for the canvas of the churches in the interest of the Century Fund. A mass missionary meeting was held in the evening. Pastor Hutchins spoke in behalf of the Century Fund. Bro. Hatt had for his theme "The World without the Gospel" and our good brother, L. D. Morse, followed with a thrilling address in which he forcibly set forth our obligation to give the gospel to the heathen. M. P. F.

The Yarmouth Co. Baptist Sunday-School Convention, will D. V., meet on Tuesday, Oct. 22nd, at 10 o'clock, a. m., with the 3rd Yarmouth Church in Pleasant Valley. Will all the schools in the county see to it that delegates are appointed to attend. This promises to be among the most helpful of these gatherings. R. J. GRANT, Sec'y.

There is a school district in Reno county, Kansas, in which there are a school house and a teacher but not a solitary pupil. Miss Mary Scroggins, the teacher, opens school every day, and holds herself in readiness to instruct any children who may come, but she is the sole occupant of the building. There are plenty of children in the district, but they are of Catholic parentage, and attend a parochial school.

The Philadelphia Record remarks: "The Canadians are getting a kind of dolorous comfort out of the showing that seven of the United States are increasing in population at an even slower rate than the Canadian provinces. The fact is that too much stress has been laid upon the forward or backward movement of population. Men and women go and come with lawless freedom and indirection, but the rapid increase in the wealth and in the industrial development of Canada remains an indisputable fact. The per capita distribution of resource and prosperity is most satisfying."

The trial of Dr. Broeckman (who was public prosecutor under the Transvaal government) at Johannesburg, on the charge of treason, in addition to bringing to light some alleged traitorous correspondence exchanged between Dr. Krauz and others with Boers in the Transvaal, under cover to Mr. Gordon, the American consul at Johannesburg, and has developed the fact that correspondence with the Boers was exchanged through the American consul at The Hague. The British government, taking cognizance of the event, will not bring it to the attention of the United States government, leaving Washington to take action, if any is desirable.

'SPLAIN ME THIS.

I want to ask a question;
Now, 'splain me this who can,
What makes whenever I get hurt,
I'm "mother's great big man."
Too large, of course, and brave to cry;
But when I ask for cheese,
Or maybe pickles with my lunch,
Why, then—now listen, please—
Oh no, I am "too little, dear,
Must eat nice milk and bread;"
I think and worry, over this,
Until it hurts my head;
And I'd be very much obliged,
If someone would tell me,
Just 'zactly what's the proper size
A fellow ought to be.
—Augusta Kortrecht.

"Schmidt vos gobbled up mit der trusts."
"Vich trusts?" "Vy, he trusted so many customers."

"How do you manage to get rid of botes?" asked Snodgrass, as he came in and took a seat by the editor's desk.

"Oh, easily enough," replied the editor. "I begin to tell them stories about my smart youngster. Now, only the other day he said—What? Must you go? Well, good morning."—Tit-Bits.

Why!—Why is it folks sit this way in
The car we miss
While in the car we catch at last
We're jammed like this?
Philadelphia Press.

Mr. Edgar Wallace, war correspondent of the London Daily Mail, states that Lord Kitchener's next move against Boer irreconcilables will be to sell the farms of those whose families are being supported by the government.

BABY IN THE HOME.

A Joy and Treasure When Good Natured and Healthy.

All children in every home in the country need at some time or other a medicine such as Baby's Own Tablets, and this famous remedy has cured many a serious illness and saved many a little life. Mothers insist upon having it because it contains no opiate or harmful drugs. It is purely vegetable, sweet and pleasant to take and prompt in its effect.

For simple fevers, colic, constipation, disordered stomach, diarrhoea, irritation accompanying the cutting of teeth and indigestion, Baby's Own Tablets are a certain cure. In fact in almost any disorder common to children these tablets should be given at once and relief may be promptly looked for.

Never give the babies so-called soothing medicines which simply put them into an unnatural sleep. These tablets are small, sweet, pleasant to take and prompt in acting. Dissolved in water, they will be taken readily by the smallest infant.

Mrs. John McEwan, Bathurst Village, N. B., writes: "My baby was almost constantly troubled with colic before I gave him Baby's Own Tablets, but since giving them to him he has not since suffered. Every mother should keep these tablets always at hand."

They cost 25 cents a box. You can find them at your druggist's or, if you do not, forward the money direct to us and we will send the tablets prepaid. The Dr. Williams' Medicine Co., Dept. T., Brockville, Ont.

ACADIA UNIVERSITY WOLFVILLE, N. S.

FOUNDED 1838 as a Christian College. Arts' course marked by breadth and thoroughness. Wide range of electives in last two years. Eleven professors, specialists in their respective departments. Standard of scholarship high. Quality of work recognized by Harvard, Yale, Cornell and Chicago, as equal to that of best Canadian Colleges. One hundred and forty students pursuing arts course last year.

Elective course in Pedagogy recently added to curriculum. Students desiring to take only partial course may select studies, subject to the approval of the Faculty.

A partial course in Biblical and Theological studies is also provided for ministerial students to which two professors devote all their time.

Expenses reasonable. A considerable number of scholarships available.

Next session opens Wednesday, October 2nd.

For Calendar, or further information, send to:

T. TROTTER, D. D. President.

HORTON COLLEGIATE ACADEMY

1828-1901.

A CHRISTIAN SCHOOL, for young men and boys offers the following courses:

Marticulation course, Scientific course, General course, Business course and Manual Training course.

There are nine teachers on the staff, four of whom are in residence.

The Academy Home is undergoing repairs and will henceforth be heated by hot water and lit by electric light.

In connection with the school there is a Juvenile Department for boys under fourteen years of age. School re-opens on the 4th of September.

For further information apply to

H. L. BRITTAIN, Wolfville, N. S.

Acadia Seminary WOLFVILLE, N. S.

FOR YOUNG WOMEN.

Offers FIVE regular courses,—Collegiate, Vocal Music, Piano Music, Art, Elocution,—under the skilled direction of the best University and Conservatory Graduate of unquestioned ability as instructors. Violin instruction by resident teacher, Graduate of Royal Academy of Music, Munich. Special instruction in Typewriting and Stenography.

Easy of access, unsurpassed location, modern and sanitary in equipment. Deeply Christian in Association and Influence.

Full term begins September 4th. For Calendar and further information apply to

HENRY TODD De WOLFE, Principal.

MARRIAGES.

HICKS-ALLEN.—At Forest Glen, Sept. 15th, by Rev. M. W. Browns, James Hicks, of Forest Glen, Yarmouth Co., and Sophia Allen, of Richfield, Digby Co.

BARKHOUSE-HAYES.—At Waterville, Kings Co., N. S., Sept. 14th, by Rev. E. O. Read, Abner Barkhouse and May Hayes, both of Canada Creek, N. S.

HOPPE-POWER.—At the Baptist parsonage, Parkside, Sept. 11th, by Rev. I. N. Thorne, D. Hopper to Saphrona M., daughter of deacon R. Power, all of Albert Co.

KAY-BEAMAN.—At the Baptist parsonage, and Elgin, August 20th, by Rev. I. N. Thorne, Curry B. Kay to Emma P. Beaman, youngest daughter of deacon W. Beaman, all of Prosser Brook, Albert Co.

PITFIELD-KEITH.—At the residence of the bride's father, on the 19th inst., by Rev. W. Camp, Edward Peter Pitfield to Gladys, eldest daughter of Samuel Keith, Esq., all of Sussex, N. B.

LEAPOLD-HURTLE.—At the residence of Joseph Redden, New Ross, on Aug. 20th, by Rev. A. Whitman, St. Clair Leapold and Minnie Hurtle, all of New Ross.

FULLERTON-SINCLAIR.—On Sept. 18th, at the home of John Fullerton, Esq., Brookton, Albert Co., N. B., by Rev. M. E. Fletcher, William C. Fullerton to Beatrice Sinclair both of Harvey Parish.

PEARSON-BANKS.—At Berwick, Sept. 18th, by Rev. E. O. Read, Enoch R. Pearson and Lizzie M., daughter of Henry Banks, Esq., both of Union Square, Kings Co., N. S.

PARKER-ELLIS.—At Berwick, Sept. 18, by Rev. E. O. Read, Samuel H. Parker, of Musquodobit, and Wilhelmina, daughter of W. W. Ellis, Esq., of Berwick, N. S.

RAYMOND-GULLISON.—At the home of the bride's parents, Sept. 18, by Rev. W. J. Rutledge assisted by Rev. E. A. Allaby, Renben M. Raymond, of Brooklyn, New York, and Alice M., daughter of Capt. Benjamin Gullison, of Beaver River, Yarmouth Co., N. S.

MORRELL-Lewis.—At the Baptist church, Freeport, Digby Co., N. S., Sept. 10th, by the Rev. E. H. Howe, Ralph E. Morrell, Esq., to Lizzie Lewis, both of Freeport, Digby Co., N. S.

GATES-BARTRAU.—At the home of Edwin Bartrau, Nictaux Falls, Sept. 11, by Rev. W. M. Smallman, Ernest W. Gates, of Nictaux, N. S., and Sadie E. Bartrau of Nictaux Falls, N. S.

MORSE-MORSE.—At the home of Guilford Morse, Nictaux, N. S., Sept. 18th, by Rev. W. M. Smallman, Henry Freeman Morse, of Nictaux, N. S., and Laura Annie Morse of the same place.

HENDSHER-NOWLIN.—At the Baptist parsonage, Canso, N. S., Sept. 5th, by Rev. O. N. Chapman, Hiram James Hendsbee and Loralla Nowlin.

MCPHERSON-McRAE.—At the parsonage, Fownell, P. E. I., Sept. 17th, by Rev. J. C. Spurr, B. A., Neil McPherson, of Murray Harbor Road, to Annie McRae of Heatherdale.

JOHNSON-GOULD.—At Avondale, Hants county, N. S., Sept. 18th, by Rev. L. H. Crandall, John Johnson of Windsor, N. S., to Mildred M. Gould of Avondale.

DEATHS.

REYER.—Stuart Woodman, Sept. 15th, aged one year Sept. 24th, the youngest child of Mr. and Mrs. L. R. Rettie, Truro, N. S.

NICKERSON.—At Canso, N. S., August 14th, of consumption, Mary E., only daughter of Susan and the late John C. Nickerson, aged 21 years. "At rest"

FILMORE.—At Germantown, Albert Co., N. B., Sept. 13th, Hiram Filmore, aged 78 years. Mr. Filmore was widely known and respected. He leaves a widow and son and a large number of friends who mourn his loss.

PARKER.—At Avondale, Hants county, N. S., Sept. 13th, of typhoid fever, Daniel F. Parker, in the 63rd year of his age, leaving a wife, two sons, a daughter, and a wide circle of friends to mourn their sad loss.

MINARD.—At his home in Milton, Sept. 18th, after a lingering illness, Bro. Eldred Minard, aged 72 years, 6 months. For years our brother had been deprived of the privilege of meeting with his brothers and sisters in the church gatherings, yet he ever manifested a deep interest in the work of the church and body of which he was a highly respected member. Patient in all his suffering and perfectly resigned it was "Thy will, not mine be done." Bro. Minard died strong in the faith that kept him on the Rock in life especially during the years of his sickness, so "for him to die was gain." A faithful wife, three sons and a daughter mourn for an affectionate husband and a loving father. We commend them all to the care and keeping of our Father in heaven.

WYMAN.—It becomes our sad duty to record the decease of our highly esteemed and beloved deacon, J. B. Wyman. After two days' illness he passed away on the morning of September 13, aged 75 years and six months. The news of his sudden death came with a tremendous shock, casting a deep shadow over the entire community. The late Deacon Wyman was a good man, a valued pillar in the Milton Baptist church, discharging the duties of his office in the fear of the Lord. He lived the religion defined in Jas. 1:27. His amiable disposition, genial manner, lovable character and thoughtfulness for others made him a general favorite—loved by old and young. The church and community feel keenly the hand of Providence, and we pray God that his stroke may lead us to redouble our energies in the Master's work. May the God of all grace sustain the lone widow in her deep affliction.

MORSE.—At Clarence, N. S., on 4th September, John L. Morse in the 78th year of his age, leaving a widow and two daughters to mourn their sad loss. Brother Morse was for years one of the most successful merchants in the county of Annapolis, carrying on a large business in a general country store and shipping immense quantities of produce to St. John and Halifax markets. During those years he was a generous contributor to the funds of the denomination, he and his brother, Deacon Harding Morse, having supported a native worker in India for years, beside helping largely in the home church and other benevolences. For some time past, however, he has been unable both financially and physically to assist so largely in the Lord's work, and yet his interest has never flagged, and it seemed that the adversities of his declining years but ripened and enriched his spirit and his faith so that in him the great divine harvester has gathered "the full corn in the ear."

The P. E. Island Conference.

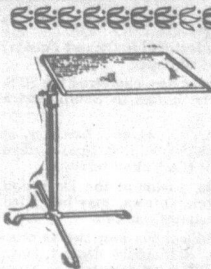
The P. E. Island Baptist Conference held its thirty-seventh session with the church at Murray River on Sept. 11th, and 12th. The first meeting was held on Tuesday evening and was devoted to the discussion of some phases of the temperance reform. The evening was fine, and the audience fairly large, many driving long distances. In the absence of our esteemed chairman, Rev. John Clark of Tryon, Pastor Raymond presided. The first address was given by Pastor W. H. Warren, in which, among many good things, he urged the electors to support the legislators in the enforcement of the Prohibition Act. Pastor Browne of North River spoke eloquently and with much fervor of the awful evils resulting from the liquor traffic, and urged the presentation of a united front to the foe. The close attention of the audience indicated much interest in the subject and appreciation of addresses.

On Wednesday morning the Conference assembled for business, and the roll call showed the following delegates present: Murray River—Rev. H. Carter, C. L. Sencabaugh, F. D. Cook, Matthew Gratto and several others.

Montague—Rev. W. H. Warren, P. E. Campbell and N. J. McDonald. Ugg—Mr. & Mrs. A. McKinnon. North River—Rev. A. F. Browne and Wm. Cummings. Charlottetown—Rev. G. P. Raymond.

The meeting was presided over by Pastor Browne, and considerable time was spent in prayer and praise. The relation of the Conference to the Home Mission Board and the churches was carefully explained to the audience.

At the afternoon meeting a large audience gathered and listened to the reports from the churches. These reports were of the usual type—regretting lack of spiritual life and hopeful of much blessing during the autumn and winter months. On the Hazelbrook and Alexandria sections of Pastor Spurr's field a special interest had been manifested and several persons recently baptized and others received for baptism. The work on the Murray River field is progressing in spite of the discouragements of the past year. Five have recently been baptized. The members are now rejoicing in the possession of a very pretty and commodious house of worship. The pastor, Rev. H. Carter, and his people deserve much credit for the way in which they have worked together to get this much needed structure erected and furnished. Only about \$500.00 debt yet remains, and Pastor Carter is now trying to wipe out this, for the people there cannot afford to carry any debt. The Association endorsed



"Standorette."

The "Standorette" is a swinging and tilting top table which combines an Easel, Bookrest, Music Stand, Drawing Stand, Reading Stand, Invalid Stand, and Card Stand, all in one.

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

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

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

Price, \$6.50.

Send for "STANDORETTE" Booklet.

Manchester Robertson Allison

WEBSTER'S INTERNATIONAL DICTIONARY

NEW EDITION
NEW PLATES THROUGHOUT

Now Added **25,000 NEW WORDS**, Phrases, Etc.

Rich Bindings & 2364 Pages & 5000 Illustrations

Prepared under the supervision of W. T. Harris, Ph.D., LL.D., United States Commissioner of Education, assisted by a large corps of competent specialists.

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Also Webster's Collegiate Dictionary with Scottish Glossary, etc.

"First class in quality, second class in size."

G. & C. MERRIAM CO., Publishers, Springfield, Mass., U. S. A.

CORRECT STYLES

Can only be had made to order. Anything "ready to wear" was made last season. Could not be otherwise.

Come and have your Fall Suit made right.

J. P. HOGAN, Ladies' and Gentlemen's Tailor.

Opp. Duffern Hotel. 101 Charlotte Street. Tel. 1251.

This work and commended our brother to the benevolence of our churches and kindly disposed individuals. We believe that any money forwarded to Pastor Carter, by those who read these lines, will be well used and much appreciated. The church is conveniently and beautifully situated on the bank of the river, and will be close by the railway station, which will be the terminus of the new line now being built from Charlottetown. Murray River is growing rapidly and seems destined to be one of our most flourishing Island towns.

Pastor Raymond, who spent the month of August in touring the island in the interest of interdenominational Sunday School work, gave brief accounts of the state of the various churches that were not represented. The Charlottetown church is making a special effort to pay off part of its burdensome debt, and expects to raise \$1500.00 on the last Sunday of October.

The evening meeting was largely attended and was devoted to the Missionary interests of our churches. Pastor Raymond spoke of Home Mission work, reviewing briefly the history of this branch of our work and pointing out its fundamental relation to all the other interests.

Pastor Browne presented, in his usual earnest manner, the privilege and responsibility resting upon us of giving the gospel more faithfully and rapidly to the Telugus of India. Pastor Warren set forth the present and passing opportunity for gospel work in the great western sections of Canada, and also spoke of the work at Grande Ligne.

Collections were taken at both evening services for the Convention fund.

The next meeting will be held at North River on the second Monday and Tuesday of December. G. P. RAYMOND, Sec'y.

GETTING UP.

The Duke of Wellington slept on an iron camp bedstead eight inches wide, and argued, that "when a man wants to turn over it is time to turn out." Edward Everett Hale quotes this remark of the Duke in the "Ten Times One Record," and takes issue with him. "The principal is well enough," says Dr. Hale, "But I think the detail is wrong. Sleep is far too important to be made uncomfortable." Dr. Hale goes on to tell of various ingenious devices for automatically waking a sleeper. A friend of his fixed his alarm so that at the fore-ordained moment the bed clothes were dragged from the bed. The same gentleman found another contrivance which worked better. "The alarm struck a match, which lighted the lamp which boiled the water for Rosseter's shaving. If Rosseter stayed in bed too long the water boiled over upon his razor, and clean shirt, and the prayer book his mother gave him and Coleridge's autograph, and his own pocketbook, and all the other precious things he could put in a basin underneath when he went to bed; so he had to get up before that moment came."

Charles Richards, of Worthenlewy, Flintshire, Eng., who died recently at that place, at the age of 102 years and nine months, had spent his entire life in that village. He had seen the death of three kings and one queen, had taken part in three jubilee rejoicings, and had received a letter of congratulation from Queen Victoria on his 100th birthday. He left 182 descendants, of ages ranging from 12 months to 80 years, 70 of whom followed his body to the grave.

JUST HOW MUCH.

"I would do anything to get an education," said Joe, savagely thumping the down sofa pillow till a fine, fluffy dust blew from the seams and corners.

"Just how much would you do, Joe?" said practical Uncle Phil, interestedly.

"As much as Elihu Burritt?"

"How much did he do?" inquired Joe.

"Was he a boy without any chance?"

"No, indeed," said Uncle Phil, who never sympathized with whining Joe's way of looking at things. "As many chances as you have or any other boy with brains and ten fingers. Had to work at the forge ten or twelve hours a day, but that didn't hinder him from working away in his mind while his hands were busy. Used to do hard sums in arithmetic while he was blowing the bellows."

"Whew!" said Joe, as if he, too, saw a pair of bellows at hand. "How old was he?"

"Older than I am, wasn't he?"

"About 16 when his father died. By and by he began to study other things. Before he died he knew eighteen languages, and nearly twice that number of dialects. All this time he kept hard at work black smithing."

"I don't have to work as hard as that," said Joe after a while with a shame-faced look that rejoiced his uncle's heart.

Joe was a farmer's son, and in busy times there was a good deal for a boy of his age to do. So far he had not been spared to go away to any preparatory school to "fit" for college. So he had faint-heartedly and sulkily given up the thought of going there. Somehow Uncle Phil's words had put things in a new light.

—Christian Uplook.



Wholesome Advice

For People Whose Stomachs Are Weak and Digestion Poor.

Dr. Harlandson, whose opinion in diseases is worthy of attention, says when a man or woman comes to me complaining of indigestion, loss of appetite, sour stomach, belching, sour watery rising, headaches, sleeplessness, lack of ambition and a general run down nervous condition I advise them to take after each meal one or two of Stuart's Dyspepsia Tablets, allowing the tablet to dissolve in the mouth, and thus mingle with the food eaten. The result is that the food is speedily digested before it has time to sour and ferment. These tablets will digest the food anyway whether the stomach wants to or not, because they contain harmless digestive principles, vegetable essences, pepsin and Golden Seal which supply just what the weak stomach lacks.

I have advised the tablets with great success, both in curing indigestion and to build up the tissues, increasing flesh in thin nervous patients, whose real trouble was dyspepsia and as soon as the stomach was put to rights they did not know what sickness was.

A fifty cent package of Stuart's Dyspepsia Tablets can be bought at any drug store, and as they are not a secret patent medicine, they can be used as often as desired with full assurance that they contain nothing harmful in the slightest degree; on the contrary, anyone whose stomach is at all deranged will find great benefit from the use of Stuart's Dyspepsia Tablets. They will cure any form of stomach weakness or disease except cancer of the stomach.

C. C. Richards & Co.

Dear Sirs,—Your MINARD'S LINIMENT is our remedy for sore throat, colds and all ordinary ailments.

It never fails to cure promptly.

CHARLES WHOOTEN, Port Mulgrave.

News Summary.

Carrie Nation lectured in Ottawa Tuesday night to a small audience.

The government has chartered the S. S. Sicilian to carry horses to South Africa from Montreal.

William Henry Newlands, barrister, at Regina, has been appointed legal adviser to the council of the Yukon territory.

Rev. Dr. Ross, pastor of the Dominion Methodist church, Ottawa, may be called to edit the Christian Guardian.

Thomas A. Edison has now twelve prospectors at work in Sudbury district, Ont., and intends putting on twenty-four more next summer.

The proposition to the Provincial Synod to join the dioceses of Nova Scotia, Montreal, Toronto and London into an archbishopric was not favorably entertained.

A Boston-bound passenger train on the Plymouth division of the N. Y. & H. R. R. collided with a train of the Third rail line Wednesday. Several persons were hurt.

The seventh annual convention of the Dominion Trades and Labor Congress opened at Brantford, Ont., on Tuesday with a representative attendance of delegates.

The Elder-Dempster liner Mennon, from Bristol to Montreal, reports having met a large iceberg in lat. 52 49 N., lon. 52 44 W., and passed several large bergs right in the track of vessels near Belle Isle.

An American missionary named Cole will make a tour of a Turkish province and will give a report on the alleged massacre at Mush, although forbidden to do so by the Constantinople authorities.

Toronto day, Sept. 27, is the last day to the list of special days at the Pan-American exposition. On that day the mayor of Toronto, O. A. Howland, and the board of aldermen of the city will be the guests of the directors.

Recruiting at Toronto for 250 men wanted for the Third Battalion, R. C. R. I., at Halifax for garrison duty, began at Stanley barracks on Saturday last, but up to date only five men have been accepted out of some thirty applicants.

The Militia department, Ottawa, has received a letter from Chamberlain to inform A. Mather, of Newcastle, N. B., that his son, Nelson Mather, is reported wounded in the foot at Bushman Kop, Sept. 8.

A house on the main road, about a mile from the Sackville corner, was burned on Tuesday morning. The cause of the fire is unknown. The house was the property of Frank Palmer, and a family was just moving out of it.

A well to do farmer and good citizen, Thomas Vall, of Jacksonville Corner, Carleton county, was found dead in the cow stables adjoining his residence Sunday afternoon. The deceased was 55 years of age and unmarried.

The 10th Woodstock Field Battery which was not allowed to take part in the annual drill at Sussex on account of the smallpox, have been notified that they will go into camp on Moore's interval, Woodstock, on the 23rd inst.

Scotland bore the name of Caledonia, literally the hilly country of the Celts, or Gaels. The word Cael, or Gael, is a corruption of Gadhel, signifying in the native tongue "a hidden lover" while Scot, derived from the native Scute, means a wanderer.

A trolley car on the Niagara, St. Catharines and Toronto Railway on Wednesday ran down a wagon containing Mrs. Thomas and her two daughters and Mrs. McMillan, all of Allenburg. The elder Miss Thomas was fatally injured and the others badly hurt.

A switch not properly set brought a passenger express and a heavy freight train together with the resultant deaths of six passengers on the express train and injuries to 25 others. Wednesday, on the main line of the N. Y., N. H. & H. railroad at Avon. The express was running 40 miles an hour at the time of the accident.

The most costly war of all times was the civil war of 1861-1865 in the United States. That war cost the northern States a total of \$6,200,000,000, while the south spent more than \$2,000,000,000 in addition. And this does not consider the enormous expense of the pensions which have been paid for the last 35 years.

The Royal visitors have been royally entertained at Quebec and Montreal, and they must have been highly pleased, not alone because of the formal ceremonies, the elaborate decorations and pyrotechnical displays, but because of the hearty greetings of the people and the exceedingly warm welcome given in both cities.

Four students for the Ladies' College, Sackville, arrived Monday, making the number of boarders an exact hundred. The University opens on Thursday, matriculation examinations on Friday and Saturday. Two or three students are on the ground already.

1 to 3 Per Cent. Monthly AND 100 Per Cent. Yearly Profits

Seem excessive, yet many of our customers have realized these unusual profits during the year 1900 by following our intelligent plan of combination investments in mining stocks, dividing the investments, obviating loss, and by combining first issues of stocks in promising mines and dividend payers. The payment of the regular monthly dividends on the properties we handle as fiscal agents, June 1, required

Three Thousand Dividend Checks

And we have never yet made a loss for a customer in any mining stock recommended by our house. We make profitable mining investments a specialty and will not handle as financial agents any but meritorious working mines that possess all of the requisites necessary to make valuable producing properties, with conditions favorable for possible "Bonanzas."

We do the Largest Business in Mining Stocks

Of any firm in the United States, because we make our customers' interests our own, and do not advise them to in any property that we have not first thoroughly investigated, by our own experts and are willing to take a financial interest in, which with their own holdings will insure control and the proper and economical management of the property for profit to its stockholders.

Send for prospectus of new and promising mines and dividend payers, together with subscription blanks and reports showing present conditions of the properties and also booklet "ABOUT OURSELVES," giving in detail our intelligent plan of securing the large profits of legitimate mining without risk of loss.

W. M. P. McLAUGHLIN & Co.,
The McLaughlin Buildings, St. John, N. B.
CANADA MANAGERS
DOUGLAS, LACEY & CO., Bankers,
NEW YORK.

WHEN I WAS A BOY.

Up in the attic where I slept
When I was a boy—a little boy I—
In through the lattice the moonlight crept,
Bringing a tide of dreams that swept
Over the low red trundle-bed,
Bathing the tangled curly head,
While moonbeams played at hide and seek
With the dimples on each sun-browned
cheek—
When I was a boy—a little boy I—
And, oh, the dreams, the dreams I dreamed
When I was a boy—a little boy I—
For the grace that through the lattice
streamed
Over my folded eyelids seemed
To have the gift of prophecy,
And to bring me glimpses of times to be
Where manhood's clarion seemed to call.
Ah, that was the sweetest dream of all—
When I was a boy—a little boy I—
I'd like to sleep where I used to sleep
When I was a boy—a little boy I—
For in at the lattice the moon would peep,
Bringing her tide of dreams to sweep
The crosses and griefs of the years away
From the heart that is weary and faint to-
day,
And those dreams should give me back
again,
The peace I have never known since then—
When I was a boy—a little boy I—
—Rugene Field.

WHY SOME CHILDREN ARE TIMID.

How many children have been terrified by stories of the "Bogle man," of "the wolf that will come and eat them," of "the policeman who will put them in the lockup," till their fear of the dark amounts to positive agony. Bedtime should be an hour inseparably associated with the prayer at the mother's knee, followed by a quiet talk, after which the little one settles down to a restful sleep. But instead, how often does it happen that the child is tucked in bed with the admonition, "Now go right to sleep, like a good boy, for if you don't there's a big dog over in the corner that'll come and bit you!" Go to sleep! Sheer nervous terror keeps the child awake. How can he be expected to grow up anything but timid?—Arthur W. Yale, M. D., in Woman's Home Companion.

JOE'S PUMPKIN AND HOW IT GREW

They had me to sleep in a warm, soft bed,
And tucked the brows blankets over my
head;
But the wind and the sun, the dew and the
rain
All helped me, and soon I was up again.

Then I looked up and saw the sun,
And thought right up to him I'd run;
But, try as I would and do my best,
Stretched out on the earth I had to rest.

Said I: "Old Sun, you are a funny fellow,
So bright and warm, so round and yellow,
I think I'd better try and see
If I can round and yellow be."

I could not do much, though I tried my best,
And I'm one little pumpkin among the rest;
But there's one more thing I'd like to try,
And that's to be baked in a Christmas pie.
—Ex.

Croupy Coughs of Children.

The tendency to croup is a foe that all parents have to fight. Croup comes in the night, when the help must be right at hand if it is to be helped at all. Adamson's Botanic Cough Balm is a blessing to all families where there are children subject to attacks of croup or any mean cough. It has a wonderful reputation for its efficiency and fully deserves it.

You cannot tell what night your child may wake up choking to death with croup. In such a case what do you do? Send for a doctor and wait an hour, or perhaps two hours, while the child is gasping for breath? How much simpler where the true specific for croupy coughs and all other troubles is right at hand. Indeed, no other way is safe with young children in the house.

Adamson's Cough Balm is a most delicate medicine for children, relieving the little throats at once. Its action is soothing and certain. It clears out the phlegm, which produces the croupy condition, and is a safeguard which no mother who knows about it will dispense with. All coughs and inflammation of the throat or bronchial tubes are cured by the Balm with promptness that surprises. All druggists sell it, 25 cents. The genuine has "F. W. Kinsman & Co." blown in the bottle.

BERS AS BLIGHT

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The Farm.

BEES AS BLIGHT DISTRIBUTERS.

I have thoroughly worked out the question relative to bees carrying blight. The conclusion reached is that bees carry pear blight extensively, and with other insects are the principal or almost the only agency of distribution of the germs. The occurrence of the blight on the blossoms in great quantities and the great rapidity with which the disease spreads from flower to flower indicate a normal and very effective method of distribution. The germs were found growing freely in the nectar of the blossoms.

Bees were seen repeatedly visiting the infected flowers, and some were caught taking infected nectar, and by means of plate cultures the pear blight germs were isolated from their mouth parts. By covering parts of the trees with sacks of various kinds of material, including mosquito netting, and then artificially infecting certain flowers on the tree, the blight was observed to spread very freely over the uninfected and uncovered blossoms, but was entirely absent in the blossoms covered by mosquito netting.

Blossoms were infected and at once covered with sacks and the blight in such cases was retained in the infected blossoms. Pear blight germs died very soon after being dried up, and lived for only a brief period on exposure to weather conditions out of doors, hence they cannot live in dust and be blown around to any great extent by the wind. Pear blight virus, particularly that which occurs on the blossoms, is a sticky substance, and is readily carried by insects, birds or animals, but cannot be blown by the wind.

It may also be well to state that as a result of this serious charge against bees, I was led to carry on an extensive series of experiments in the pollination of pomaceous fruits, and as a result of these I found that bees are indispensable to the pollination and setting of most of our pomaceous fruits, hence they should not be destroyed, as some California growers think. They simply carry the pear blight incidentally while performing an important and necessary function.—(Professor M. B. Waite, in American Agriculturist.

FARM SANITATION.

This is a time when every farmer who values life and health for self and family and wants to save the suffering and cost of illness, will think seriously about the best things to do to prevent sickness. A great

LIKE OPIUM EATERS.

Coffee Drinkers Become Slaves.

The experience, suffering, and slavery of some coffee drinkers would be almost as interesting as the famous "Confessions of an Opium Eater," says a Boston man, W. J. Tison, 131 W. Newton St. "For twenty years I used coffee at the breakfast table and, incidentally, through the day, I craved it as a whiskey drinker longs for his morning bracer. I knew perfectly well that it was slowly killing me, but I could not relinquish it.

The effect on the nervous system was finally alarming and my general health greatly impaired. I had dyspepsia, serious heart difficulty, and insomnia. When I would lie down, I would almost suffocate. My doctor assured me it was due to the action of caffeine (which is the active principle of coffee) on the heart.

I persisted in its use, however, and suffered along just as drunkards do. One day when I was feeling unusually depressed, a friend whom I met, looked me over and said: "Now, look here, old man, I believe I know exactly what's the matter with you. You are a coffee fiend and it's killing you. I want to tell you my experience. I drank coffee and it ruined my nerves, affected my heart, and made me a sallow, bilious old man, but through a friend who had been similarly afflicted, I found a blessed relief and want to tell you about it. Try Postum Food Coffee, a grateful, delicious beverage, full of nourishment, that will satisfy your taste for coffee and feed your nervous system back into health, rather than tear it down as coffee has been doing."

I took my friend's advice, and within a week from that time, my digestion seemed perfect, I slept a sweet, refreshing sleep all night, and my heart quit its quivering and jumping. I have been steadily gaining in health and vitality right along.

any will, of course, ignore suggestions on this subject or any other, because they simply won't get out of the rut they are used to running in. And, yet many lives much suffering and many doctors' bills would be saved by the knowledge of and practice of some simple rules. And it is certainly well worth the trouble—in fact, it may save a hundredfold in money alone—to study the rules of hygiene and sanitation that both theoretical and practical science have demonstrated to be best.

In the first place, the continuous testimony of scientific experts and of practical observers is that the greatest amount possible of pure fresh air is the greatest preventive and the greatest cure of many diseases. Indeed, it has now been shown that about the only reliable cure of consumption, the great scourge of modern civilization, is living in the open air both day and night. Even in so bleak a region as New-England people have succeeded in being cured of this disease by sleeping out of doors both winter and summer. It is evident that every house ought to be arranged to have the freest possible circulation of air, and it should be fresh air, not loaded with the odors of pipes, manure piles or other offensive matter. So every farmer, if he cannot prevent bad odors otherwise, ought to keep a supply of the best disinfectants and use them.

The next important item is pure water and plenty of it. If there is no other way to get pure water the supply for drinking should be distilled. This is easily done by having a teakettle spout to extend into a condenser and keep it boiling all the time the stove is running. This will certainly get rid of every germ of disease that is communicable through the stomach. One of the worst of these is typhoid fever. But water should be so abundant as to afford also the greatest plenty for bathing. This is a thing that the great majority of the people do not appreciate as an agent of health and comfort. A great many people are not aware that the skin is the most important organ of the body in getting rid of the poisonous waste matter that is being generated every moment of our lives.

Farm work is necessarily a dirty operation. In hot weather, when the sweat is pouring out and the dust flying, the body is soon covered with a sticky mass that will entirely check the free action of the pores. Therefore every one who does hard work ought to take a good bath and put on clean clothes to sleep in.—(Journal of Agriculture.

DR. SALMON ON TUBERCULOSIS.

Dr. D. E. Salmon, chief of the Bureau of Animal Industry of the Department of Agriculture, was seen in regard to what the department has drawn in its experiments with tuberculosis.

"This statement of Professor Koch," he said, "I will not attempt to affirm or deny, but like the evidence in, say, a murder case, all that which is said in the negative has no effect with the jury. But let one, or, say, two or three witnesses, come forward who will positively swear that they saw the murder committed, and the chances are that the man will be convicted. So it is with our work along the tuberculosis line. We absolutely know of several cases where human beings have derived consumption from tuberculous cows, and have died as a result. One of these is where a man tore his hand on a piece of jagged wood in a cattle car. Local consumption set in and the man finally died. Another is where a veterinarian accidentally cut his thumb with the knife he had used in making a post-mortem examination of a cow affected with tuberculosis. The result was fatal. As regards the milk theory, I know of a case where a little child, having poison ivy eruptions on its hand had made local applications with milk. The family had used only the milk from a single cow, which was examined after the death of the child, and evidences were found of tuberculosis.—(Tennessee Farmer's Washington letter.

Is She Guessing at It?
Not Much.



Our grandmothers, and mothers too, used to guess at the heat of the oven by feeling it with the hand or by the number of sticks of wood burnt in such a time.

Not so with this modern, up-to-date woman.

She bakes with a

Famous Active Range

which has thermometer on oven door.

This Thermometer tells exact heat of oven, also temperature necessary for pies, cakes, etc., and is perfectly reliable.

The FAMOUS ACTIVE RANGE is not a guess or chance in any respect—has clinkerless duplex grates, heavy sectional cast-iron linings, sectional covers, and full nickel dress. 42 styles and sizes.

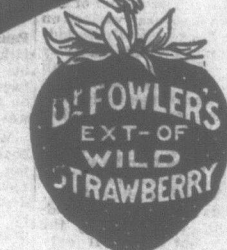
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FOR
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CURES

Diarrhoea, Dysentery, Cholera, Cramps, Colic, Cholera Infantum, Cholera Morbus, Summer Complaint and all Fluxes of the Bowels.

HAS BEEN IN USE FOR HALF A CENTURY.

Harmless, Reliable, Effectual, and should be in every home.

SURE REMEDY.

Mr. F. Churchill, Cornell, Ont., writes: "We have used Dr. Fowler's Extract of Wild Strawberry in the home and always find it a sure remedy for dysentery."

USED 9 YEARS.

Mrs. Jones, Northwood, Ont., writes: "My baby, eight months old, was very bad with dysentery. We gave her Dr. Fowler's Extract of Wild Strawberry and it saved her life. We have used it in our

family for the last nine years and would not be without it."

ACTION WONDERFUL.

Mrs. W. Varner, New Germany, N.S., writes: "I have great confidence in Dr. Fowler's Extract of Wild Strawberry for various diseases in old and young. My little boy had a severe attack of summer complaint and I could get nothing to help him until I gave him Strawberry. The action of this remedy was wonderful and soon had him perfectly well."



Ask the girl
who has tested it.

Ask any one who has used
Surprise Soap if it is not, a pure
hard soap; the most satisfactory
soap and most economical.

Those who try Surprise
always continue to use it.

SURPRISE is a pure hard Soap.

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Fine Location Fronting on Germaln
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Conducted Without Liquor.
M. E. & M. P. PETERS,
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HAVE FURNISHED BELL
CHURCH, SCHOOL & OTHER
C. MENNELLY & CO. THE BEST
WEST-TROY N. Y. BELL-METAL
SHEPHERD & CO. CANTON OHIO & PHOENIX PA.

Florida is ready to come to the rescue of a lobsterless New England, if such a fate impends, and offer a substitute. Says the Florida Times-Union: The lobster of our North Atlantic coast is so near extinction on that Massachusetts has practically forbidden its capture since only adult ones may be taken under the law, and only small ones can be found. But why conclude the North Atlantic coast has a monopoly with which we may not compete? Below Miami we have a substitute for the lobster that lives in the crevices of the coral rock till the season comes, and then he sprawls over acres of sand, fat and fine. This Florida sea crawfish is of excellent flavor, grows to four pounds in weight, is abundant and easily taken. He is not only the equal of the lobster but better. It only remains that he be introduced to the gourmand with proper preparation and he will immediately become a favorite.

The laws of child growth are curious. Boys do more growing in the 11th than in any other year; girls in the 14th. Girls usually reach their full height at 15; boys at 18 or 19. From the 11th to the 16th year the average girl is bigger and stronger than the average boy. From November to April children grow very little. From April to July they gain in height most rapidly. From July to November they gain in weight. In hot countries children of both sexes mature much more quickly. The winter cold seems to retard the growth of children just as it does of plants. It is noticeable that the southern cities of the United States have more large, perfectly developed women than the northern cities have.

Among the many intimate personal friends of President Roosevelt, several are mentioned who are likely to have considerable influence under his administration. One of those who stand closest to him is Congressman Littauer, a manufacturer in central New York. It is predicted that Frederick W. Hollis, the New York lawyer who was a member of the Hague Peace Conference; Professor Nicholas Murray Butler, of Columbia College, and William J. Young, of Albany, will be "insiders" in the new administration.

News Summary.

Judge Gill of Montreal died at his home there on Tuesday. Heart disease was the cause. He was 57 years old.

The directors of the Toronto railway has increased the quarterly dividend to 1 1/4 per cent.

Wm. Reid and his two sons, of Gladwin, Mich., were overcome by gas in their well and drowned.

Mr. Hunt was privately inaugurated governor of Porto Rico on Monday, Sept. 16th.

Solomon Hannant, postmaster of Milton, Ont., committed suicide Monday Sept. 15, by shooting himself through the head with a revolver. No motive is apparent.

Helen Gladstone has become warden of the Woman's University Settlement in Southwark, London, and will soon leave Cambridge to live in that dreary slum.

Contractor MacKenzie says the Rainy River R. R. will be finished in 40 days. This by connecting with the Canada Northern gives a new line from the West to Lake Superior.

A representative of the Marconi wireless telegraph system has arrived at St. John's Nfld., to open a station on Cape Race. This will be the first station operated in the colony of Newfoundland.

The American legation points out that as there is no American consulate at The Hague it is impossible for correspondence with the Boers to have passed through the hands of a United States consul there.

Two schooners, the Cassie L. Bronson (Bangor to Philadelphia,) and the Levia's Campbell, from Kennebec, Me., in collision, were both damaged considerably.

Lloyds Society, London, has received a despatch announcing that the British barquentine Thetis, Captain Thomas, has foundered, and that all on board are supposed to have been lost.

The tern schooner Britannia, of Maitland, arrived at Digby Tuesday morning from Granada. The master reports two cases of fever on board. This vessel is to land at Bear River.

The Standard Oil Company, which controls the Pacific Coast Oil refining works at West Alameda, has acquired about fifty acres at Point Richmond, and the Chronicle says, will erect the third largest refinery in the United States at that point.

Tuesday 17th, a serious and painful accident happened at North Range, Digby Co., when Charlie, aged 19, son of William Andrews, was accidentally shot in the right arm. The wound was followed by amputation of the arm above the elbow.

Peter Burkett, an old soldier living at Pennfield, Pa., aged sixty-seven, is the father of twenty-three children. He has his third wife and she is young. His twenty-third child, a daughter, was born on August 21. The twenty-second, a boy, was born August 21, 1890.

W. H. Miller's shingle mill, barn and cook house, two miles west of Campbellton, were burned Tuesday afternoon, Sept. 17th. Four carloads of shingles were destroyed. Twelve buildings were burned at Syrabec, Metapedia Valley. They caught from the forest fires.

At Hampton, Monday 16th, the two boys, Lavigne and Moores, the former of St. John, and the latter of Coldbrook, arrested for stealing a horse and wagon at Moncton, were before Judge Wedderburn. Lavigne was sentenced to two years and six months and Moores to two years and five months in Dorchester penitentiary.

At Truro, Wednesday 18th, Mrs. Stephen Hollis, apparently of Swedish nationality, was arrested, charged with stealing \$750 from her husband at Sydney and "skipping." The sum of \$425 was found on her person. She had a child with her. She says her husband is crazy. She was taken back to Sydney.

Mr. Copp, M. P. for Digby, N. S., in an interview with Mr. Pedley, superintendent of immigration, said that there is a scarcity of fishermen in the Maritime provinces, and that fishing firms in Digby want 200 more men. They would be engaged for five years at not less than \$365 a year, and would be housed. Mr. Pedley thinks he can get the men from Norway or Sweden.

A distressing accident occurred in the mill of Abram M. Downie, East Margaretville, N. S., on the 10th inst. While Mr. Downie was placing a belt in position the table was thrown with great force, striking Mr. Downie in the face. His jaw was broken in four places and he also sustained a fracture of the skull. Grave fears are entertained for his recovery.

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Having received our X'mas stock of handkerchiefs, both plain and fancy, very much before the time they should have been sent, we have decided to make a special sale of this lot and re-order for the X'mas trade. That explains the low prices of these goods. We send any of them by mail, prepaid.

Plain hemstitched hdfs., regular ladies size, Six for 25 cts.

Three hemstitched hdfs., with fancy worked corners, insertion sections, for 20 cts. Regular price of these are 12 cts. each.

Three for 25 cts. This is a hemstitched hdf., with pretty insertion sections corners, made from fine linen, and is a handkerchief that sells at 15c each. Two for 25 cts. Lace edged or hemstitched. Embroidered or open work insertion. In ordering at this price, please state which kind you would prefer. These are worth 20 cents each.

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POCKET BOOKS—Mail us 25 cents, and we will send you a pocket book that if you do not think is worth 40 cents we will return your money if you send us back the pocket book. It is the style of the illustration and is made from leather not paper.

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