

# Messenger and Visitor.

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THE CHRISTIAN VISITOR,  
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## The New Brunswick Convention.

The meeting of the Convention at Gibson on Saturday, the 11th inst., was preceded by the meetings of the N. B. Baptist S. S. Convention held on the afternoon and evening of Friday. At the afternoon session President Ervine was in the chair. After a profitable social service, the delegates were enrolled, and a motion to re-elect the present officers was laid on the table for consideration at a fuller meeting. This motion was adopted at the Saturday morning session. Reports were given by President Ervine in reference to S. S. work in Kings and St. John counties, and by Secretary Cornwall, in reference to the parish of St. Martins, also in reference to the work in Albert County, there were also reports from a number of the brethren present, as to the Sunday School interests in their various localities.

The evening session was one of great interest. After reading of the Scriptures and prayer by Rev. J. A. Cahill, a model lesson was conducted by Rev. R. M. Bynon, the lesson was Rom. 12, 9-21. This was followed by an address by Rev. M. Addison on, The Qualifications of S. S. Teachers. In addition to natural ability and aptness to teach, the speaker mentioned as necessities to the successful teacher,—Regeneration; Faith in God and His Word; Knowledge of the lesson and the class; Patience, Perseverance; Prayer for the scholars; the Power of the Holy Ghost.

After some remarks from Rev. J. H. Hughes, in reference to Love, as the divine motive and condition, without which all service is valueless, Rev. J. A. Cahill, gave an address on, What doctrines should be taught in our Sunday Schools, and why? The doctrines mentioned by the speaker were; 1. The Inspiration of the Bible; 2. The Doctrine of Ruin, the depravity of human nature as taught in the Old and the New Testament; 3. The doctrine of Redemption; 4. Repentance and faith; 5. Confession of Christ in baptism; 6. To Christians, the doctrine of the Divine purposes; 7. The Scriptures as a final authority and resting place for the believer.

The addresses were followed by an interesting discussion in which Revs. R. M. Bynon, W. E. McIntyre, F. D. Davidson and J. H. Hughes participated.

### THE CONVENTION.

The Convention held its first session according to appointment on Saturday the 11th inst., at ten o'clock, the president, T. H. Hall, Esq., in the chair. After a season spent in devotional exercises, the Convention proceeded to enroll delegates and elect officers for the ensuing year. Rev. W. E. McIntyre was the unanimous choice of the brethren for President. He thanked the Convention for the honor conferred upon him in choosing him to preside over the meetings, and assured the brethren that his heart was in the work which the Convention was seeking to promote. Mr. McIntyre recalled the early history of the church in Gibson, he had himself taken an active part in establishing a mission there in connection with the Frederickton church, some twelve years ago. He rejoiced in the prosperity, which had attended the church and in the assured position which in spite of repeated losses by fire it had now attained.

The address of the retiring president, Mr. Hall, was then delivered.

Mr. Hall spoke of the reason we have to thank God for the way in which He has led us, for opportunities opened up to us for Christian work and for the measure of success we have enjoyed. He welcomed the delegates to this annual meeting of the Convention. The history of the denomination is charged with inspiration. The Baptists are to be congratulated on the position which they have attained. The fathers endured hardships for the cause and we enjoy the fruits of their labors. He congratulated the Convention on the civil liberty we enjoy and on the success of the educational and mission work of the denomination. Recognizing the important work of the Maritime Convention, Mr. Hall still held that there was need of a New Brunswick Convention, not in antagonism to the Maritime Convention, but as an auxiliary and helper. The aim of the N. B. Convention was not one of disintegration but to promote the H. M. interests of the Baptist cause in the province. The accounts would show more money expended this year

for home work in the province than in any preceding year. Reference was also made to the importance of the Annuity work and of the Sunday School work of the province. In closing Mr. Hall thanked the Convention for the honor it had conferred upon him in placing him in the president's chair, a mark of confidence which he highly valued.

Before proceeding with the election of officers the Constitution was amended, in accordance with a notice made last year, so as to admit of the election of an Assistant Secretary. Three Vice-Presidents were elected as follows:—Rev. J. H. Hughes, Rev. M. Addison and Havelock Coy, Esq.; Secretary, Rev. S. D. Ervine; Assistant Secretary, Bro. W. E. Nobles; Statistical Secretary, Rev. J. A. Cahill; Treasurer, J. S. Titus, Esq.; Auditor, N. B. Cottle, Esq.

### SATURDAY AFTERNOON.

The first business taken up was the filling up of vacancies on the Board of Directors, to take the place of seven members whose term of office had terminated by lapse of time, these were elected: Brethren, T. H. Hall, T. L. Hay, John T. Clarke, George Howard, R. N. Bynon, S. H. Cornwall, F. D. Davidson. In places of Bro. Gilbert Davison resigned, Bro. M. S. Hall was appointed. Bros. Townsend, J. C. Blakney, A. Freeman, Carpenter, and Barton were appointed a nominating committee. The thanks of the convention were moved to Rev. W. E. McIntyre for the faithful and efficient manner in which he has discharged the duties of the office of Secretary of the Convention, especially in connection with the home mission work.

The report on Obituaries was read by Rev. W. E. McIntyre, presenting suitable testimonies in reference to the labors of Revs. I. R. Skinner and B. H. Hughes, brethren beloved who have been called to their reward above during the past year.

The report on Northwest Missions was read by Rev. M. Addison, calling attention to the needs and opportunities in connection with the Baptist mission work in that part of the Dominion. In connection with this report the lamented death of Rev. Alexander Grant of Winnipeg was feelingly referred to by some of the brethren. Dr. Trotter spoke in the very highest terms of the character and ability of Mr. Grant whom he had known intimately. A committee, with Dr. Trotter as chairman, was appointed to draught a resolution of sympathy with the brethren in Winnipeg and the Northwest in the great loss they have sustained.

The report on Home Missions was read by the President Rev. W. E. McIntyre. The report which gives an extended and encouraging report of the year's work will be found in full on our second page.

Rev. J. H. Hughes reported from the Committee on Publication that 1600 copies of the annual had been printed at an expense of \$110 of which \$30 had been met by advertising, leaving a balance of \$80 charged to the funds of the Convention.

### SATURDAY EVENING

was devoted to a platform meeting in the interest of missions. The first speaker of the evening was Rev. J. W. S. Young, General Missionary. Bro. Young said he had now been engaged in general missionary work in connection with the convention for ten months, and proceeded to give some account of his labors in various parts of the province. In some places, as in Port Elgin, adverse influences had been encountered, but some success had been enjoyed. St. Andrews is a field which requires earnest effort. In Carleton county there is much opportunity for missionary labor. In Victoria county there is but one Baptist minister. At Siscon Ridge a church was organized. Bro. Young spoke of the religious needs of the people in many places and their appreciation of religious services. It would do many of our people good if they could visit these needy sections. On many of the country fields the people are hungry for the bread of life.

Rev. C. W. Townsend was the next speaker and delivered an eloquent and impressive address on home missions. There is wealth in the province more valuable than the gold fields of the Klondike. This convention is engaged in an endeavor to develop these more valuable mines of spiritual wealth. He hoped there

would be a generous response to the appeal for funds for this work. It was well to get and save money, but it should be gotten and saved that it might be given to promote the Kingdom of God.

The next speaker, Rev. J. W. Manning, Secretary of the F. M. Board, spoke on the incentives to Foreign Mission work.

1. Duty. The most heroic sacrifices have been made from a sense of duty. Christ's demand is to evangelize the nations, and we cannot escape the responsibility.  
2. Compassion for the lost. No one can look into the face of the Crucified and not feel his heart throbb with compassion for the lost.  
3. The certainty of victory. The nations of this world shall become the Kingdoms of our Lord and Christ. The news from our own mission field is cheering. The testimony of men high in the civil service is that Christian missions will save India to the British Crown.

### SUNDAY SERVICES.

On Sunday morning, at eleven o'clock, the Convention sermon was preached by Rev. Dr. Trotter. President McIntyre, Revs. G. W. Springer and M. Addison also took part in the exercises. The morning was fine and cool, and the congregation completely filled the church and considerable additional seating room afforded by the vestry. The subject of the sermon was Christian Hope. The text was found in Heb. 6, 17-19. Dr. Trotter was evidently in a happy mood for preaching—indeed we do not know that he is ever known to preach in any other mood. The theme was unfolded with great clearness and simplicity, and enforced by a tenderness and eloquence which seemed to reach every heart. The preacher sets forth first, the nature of Christian hope; secondly, the ground of Christian hope as founded in the promise and the oath of God, and in the entrance of Jesus within the veil as a forerunner of all who truly follow Him, and thirdly, the function of Christian hope as the soul's anchor amid the storm and stress of human experience. When Dr. Trotter came to speak of the need and the value of such anchorage as that which the Christian's hope alone affords amid the trials and sorrows that are sure to come, many of his hearers were deeply moved. The sermon was heard with the deepest interest. Christian hearts were fed by the preacher's message, and there could scarcely be any so careless as to their eternal welfare as not to be moved to some desire for such support as the Christian's hope and that alone can afford.

### SUNDAY AFTERNOON

was devoted to a meeting held under the auspices of the W. B. M. Union. Mrs. Cox, Provincial Secretary of the W. B. M. U., presided and offered a few opening remarks showing that this had been the most successful year financially in the history of the Unions.

The W. M. Aid societies of the three provinces have raised this year something over \$10,000. We are thankful, said Mrs. C., for this and for the encouraging intelligence from the mission field. She further said that while the Societies of Eastern and Southern Associations had somewhat increased their contributions to the work, those of the Western Association had fallen off somewhat. This she was sure would not be so another year. Miss Gray, returned missionary, being introduced by Mrs. Cox, addressed the meeting at some length. Miss Gray spoke of the country of India and the people among whom she had for eleven years been laboring. She spoke more particularly of the Bimlipatam field with which she had been connected. On this field there are 250,000 persons. Miss Gray described the caste system and showed how great a barrier it is to the gospel. She spoke also of the great influence which high caste women of India have over their sons, and the importance of the work which is open to the lady missionaries in giving the gospel to the women of the Zenanas. In India there are 23,000,000 widows, who may not remarry. The half of the cruelty and degradation they suffer has never been told. It is the gospel that makes the position of the women of America to differ from those of India. Miss Gray earnestly urged the claims of India upon the people of this Christian land.

The next speaker was Mrs. Belyea of Qu'apelle, N. W. T., who spoke in the interest of the Northwest Mission work. Mrs. Belyea gave an interesting account of the work in that little town. The church has supplies by students during the summer, but had no ordained minister, and on one side there is no ordained Baptist minister for a distance of 150 miles and 30 miles on the other side. It could be understood from this what the need of the Baptist churches of the country is. Mrs. Belyea spoke also in a very interesting way of the Indians of the Northwest and the work of Henry Prince the Indian Evangelist.

Rev. N. P. Gross who is laboring at St. Leonards, Grand Falls and Ortonville, spoke of the work in these places. He mentioned especially the need of a house of worship at Grand Falls.

Mr. Gross and his wife sang a hymn in the Scandi-

(CONTINUED ON PAGE FIVE.)

## Home Mission Report for New Brunswick.

BY THE SECRETARY.

The year just closing has been to the Board one of much encouragement. With the co-operation of the Maritime Committee, we have been enabled to make even larger appropriations than those reported last September, and we have good reason to believe that each succeeding year will witness similar expansion and growth. Our churches are slowly, yet, we think, surely awakening to the fact that the strengthening of the interests on the home fields means the enlargement of the base of operations upon which all our other denominational enterprises stand, and must result very speedily in the permanent advancement of each and every interests alike.

## GENERAL MISSIONARIES.

These have been engaged in assisting pastors in special services wherever required and also in occupying fields otherwise neglected. Revivals have accompanied their work at Point de Bute, Port Elgin, Harcourt, Mascarene, Ludlow, Doaktown and several other places.

## NEWCASTLE, NORTHUMBERLAND CO.

During the past year Rev. O. E. Steeves has been pastor of the Newcastle, Northesk (Whitneyville), and Southesk (Littleton) churches. There has been some difficulty about the parsonage lot in Newcastle, owing to carelessness in years past concerning the title of the property. Outsiders have been making attempts to encroach upon it and as only one of the original trustees to whom the land was deeded now remains the church is naturally anxious until the matter is out of danger. Brother Steeves has recently resigned to take a college course and the churches now desire a pastor.

## KENT COUNTY.

At Harcourt Bro. F. W. Patterson, a licentiate, has done much earnest work. A gracious revival took place here last winter resulting in the addition of fourteen by baptism and three others by letter and experience, and the church has been greatly strengthened. Bro. Patterson held services at the following stations: Mortimore, Trout Brook, Grangeville, Canaan and Harcourt Station, besides giving one-half his time to the 2nd Moncton church. Coal Branch, Mill Branch and Big Forks should also be taken in with the Harcourt field, as there are important openings at these points for our work.

Buctouche and St. Marys, occupied by Rev. R. M. Bynon in the early part of the present convention year, are at present pastorless. He preached in Buctouche Village, Spring Brook, Little River, Cocaigne and McLaughlin Road, organizing several Sabbath Schools and Young People's Societies, and doing generally good service throughout the county. His removal has been seriously felt and the field needs a good man without delay.

At Buctouche an unfortunate difficulty has of late greatly injured our cause, leading to a serious division, where unanimity is from every standpoint most desirable. We hope to see a better spirit, prevail and a regular pastorate again maintained.

## SHEDIAC.

This church still retains the services of Rev. E. C. Corey who gives it a part of his time. Many of the brethren here think that a missionary speaking French and English could do good service if stationed in this part of Westmoreland. There are outlying settlements of the French people which could easily be reached from Shediac, and in which there seems at present a favorable opportunity to preach the Word of Life. There are evident signs also of a breaking away among Romanists from the medieval bondage and priestcraft so long held over them, and the imprisoned souls of these people long for liberty. In the parish of Botsford the state of morals, and in fact the whole social order of these Romanists are lamentable proofs of the degrading tendencies of popery, and the people pant for better light and influence.

## CAPE TORMENTINE.

Here our denomination has had for the summer months the services of Bro. H. G. Colpitts, a licentiate. He reports good congregations at Cape Tormentine, Cadman's Corner, and Upper Cape, with a wide stretch of country yet to be taken in. We are striving to give permanent help to this section and hope ere long to secure a settled pastor over the work, as soon as Bro. Colpitts returns to Acadia.

## COOKVILLE AND PT. ELGIN.

Since the retirement of Bros. C. P. Wilson and W. A. Allen this field has undergone some changes. Among the stations here are Bayside, Port Elgin, Bayfield, Point Debut, Westmoreland, Point Midgie, Cookville, and Centre Village. The Board has been anxious for the last two years to so group these interests that at least one self-sustaining pastorate might be made, but during the past summer four brethren have been supplying the various interests mentioned, and we have had to wait a more favorable turn in affairs to secure the desired end.

## GERMANTOWN, ALBERT CO.

Brother M. B. Whitman has labored with this church in connection with Alma during the past season, and the former appropriation has been continued. We hope at no distant day to be able to report our work here as self-sustaining.

## FAIRFIELD, ST. JOHN CO.

At the beginning of the present convention year, Rev. Abel H. Washburn was stationed with 2nd St. Martins church, preaching at Fairfield and Coleraine. After his removal the church engaged Rev. R. M. Bynon, pastor at Hillsdale, who with much earnestness and success has been laboring in behalf of our cause here. The prospects are good, and the principles of the gospel church are being strengthened and advanced. We look for greater things here.

## TABERNACLE, ST. JOHN.

Aid has been continued to this church throughout the year. The congregations have been regular and several members have been added by baptism. Bro. Ganong has however recently severed his connection with them and expects to remove to another field. Your Board has been somewhat perplexed as to the proper course concerning this mission and has had serious reason to question the wisdom of laying out any more money in the immediate vicinity of large churches, themselves carrying heavy burdens, and having in their church capacity abundant room for the congregation here gathered. It looks as if some wise amalgamation and concentration ought to be in order.

## BAILLIE, CHARLOTTE CO.

Brother J. A. Glendenning, a licentiate of the first Moncton church has spent the summer in this section. A regularly stationed pastor however is what the field actually needs. With a united effort on the part of the people and a slight addition perhaps to the appropriation now given this could be effected.

## ST. ANDREWS.

Rev. W. A. Allen has of late been laboring here, in connection with Bayside and Bocabec. Six have been added by baptism, and a good degree of interest generally has been aroused. Bro. Allen has just resigned and the field is now pastorless. For many years our cause in this place has struggled against many discouragements. We hope to see some earnest brother yet settled here, and the people loyally supporting our own work in preference to that of others. A reformation along this line seems sadly needed.

## JERUSALEM AND GREENWICH HILL.

Mr. S. W. Schurman, a student of Acadia, has been with these churches during the summer. The field is desirous of having regular pastoral care, and this seems an imperative need if we are to sustain our interests on this side of the St. John. For years Baptist work has been much neglected.

## OTNABOG, QUEENS CO.

Rev. M. Neales still labors with the Olivet Africaa church at this locality. At present they are engaged in the building of a house of worship, which when completed will be of permanent benefit to both Sabbath school and church. We commend the work of these brethren to the sympathy of all our people.

## OROMOCTO.

During the last year Rev. C. Henderson while giving pastoral attention to Upper Gagetown has extended his work to this village where a few Baptists are found. If cared for this interest gives promise of growth and we are encouraged to give it some attention.

## NASHWAAK.

No regular pastor has as yet been secured for this church, with its many outlying points of considerable interest. Student supply has again been given for a part of the year and a good revival influence has extended over several parts of the field. Bro. Sloat with the assistance of Pastor Davidson of Gibson has had the joy of welcoming several new members into the church. The work should be followed up with regular pastoral oversight.

## DOAKTOWN.

Here too have been considerable additions at different stations of Bro. King's field. In this work he was assisted by Rev. E. A. Allaby. Twenty five were added by baptism, and the prospects of our denomination have not seemed as good for years. At present Bro. King extends his labors to Ludlow, Doaktown, New Salem, and Blackville, necessitating extensive drives, which in the winter season means much trying exposure and hardship.

## QUEENSBURY, YORK CO.

Bro. C. N. Barton is still engaged on this field and reports hopefully of the work. He occupies Millville, Temperance Vale, Springfield, The Barony, and Queensbury, his weekly drives covering a large extent of territory. The prospects of our cause here are brightening and we look forward to a time when these interests will become self-sustaining.

## AHERDEEN, CARLETON CO.

Several promising stations have been opened in this part under the earnest efforts of Bro. Hayward and his assistants. The entrance of our principles here has not been any too soon. All manner of doctrines stand ready to contest the possession of these important sections, which must in time be among the most prosperous of the province. Bro. Hayward, assisted during the present season by Bro. R. W. Demmings, has occupied as preaching stations, Simonds, Florenceville, East Florenceville, Bristol, Greenfield, Oak Mountain, River Bank, West Glassville, Highlands, Argyle and Biggar Ridge, at all of which growing interests are reported. Too much praise can not be bestowed upon the earnest and faithful service of these brethren. Fourteen additions to the membership have been reported.

## TOBIQUE VALLEY.

Several small interests in this Valley have been cared for by the H. M. Board for many years. Our principles, however, have suffered much for want of loyalty to denominational lines, and as a result a large part of our outlay and efforts has gone to help others. Baptists here as in many other parts have had to learn by bitter experience that the much lauded "union work" with others, while partially effectual in doing the good aimed at, generally ends in nominal results so far as we are concerned. Then, too, the Saviour's pointed words in the Commission, "Teaching them to observe all things, whatsoever I commanded you," have to be put under severe limitations, not comfortable to any truth-loving Baptist. Perhaps more for this very reason than any other our cause on the Tobique has dwindled and our laborers have become disheartened. During the last year again much of our work here has gone to others. The names of Arthurette, Birch Ridge and Maple Ridge, once representing thriving interests, are about all that is left of them. In place of the first mentioned we now have the Tobique Valley church at Sisson Ridge, organized during the present Convention year with eleven members. It remains the only light of our faith and order from Forest Glen to the head-waters of the Tobique. We hope during the coming year to lay our plans for a more vigorous campaign all along the Valley.

## GRAND FALLS.

For some time our mission here has been much neglected. During the past year Bro. N. P. Gross, a Dane, came to us from the Methodist body, and our Board on becoming acquainted with him thought it advisable to appoint him to the Grand Falls and New Denmark field. With his wife and family settled here he is now occupying these sections and writes encouragingly of the prospects of the work. Some difficulties exist at Grand Falls itself, but in other parts a great door and effectual has been opened we trust for the simple truth of the gospel. Bro. Gross has preaching services at Grand Falls, New Denmark, Ortonville, Drummond, Glasby, Priceville, and with Bro. Schutt, at St. Leonards also. The Danish colony numbers nearly two hundred families, among whom only one Baptist is as yet to be found. Our missionary has received a warm welcome from his countrymen here, and the Board cherishes the highest hopes that under the Divine blessing he may be able to accomplish great good among them.

## FRENCH MISSION.

In pursuance of the conclusion arrived at a year since the Board of this Convention felt warranted in opening up at once evangelistic efforts among the French people. By recommendation of Rev. E. Bosworth, Field Secretary of the Grande Ligne Mission, Mr. C. H. Schutt, B. A., of McMaster Hall came to us early in May settling in Madawaska Co., after spending a few weeks there he wrote the Board:—"I have now been a month in the work and feel more encouraged than at first. At Edmundston which was one of the stations whither I was directed by the board, on disembarking the leading merchant answered my query, as to the whereabouts of a Baptist family in the town, with the remark that "they were a scarce article in the place."

Difficulties have been and are still to be surmounted, but God can carry us through. The Presbyterians are strong in preachers and churches but not in members, hereabouts, while we have few churches and preachers but most of the members. Quite a following of unconverted people of all denominations frequent these so-called union churches, which are deeded to the Presbyterians, but were built largely by Baptist money. They should have been ours if money and members count for anything, but Presbyterian financiers seem to have counted for more; yet the people are chiefly of Baptist sentiment and if they are not carried away by the settled ministers will rally around us as they are really doing now. We should, yea must have, a man this winter to save our denominational interests, as well as a multitude of perishing souls, for there is not a converted young man here."

In a later report he writes: "Much seed has been sown and we expect a harvest. There is an increasing interest in all our services. One soul has professed conversion; others are anxious. St. Francis and at St. Leonards also some are inquiring the way of life. At Edmundston we have been encouraged to see the interest taken in our meetings, where only one Baptist service was ever held before this summer. I held the first prayer meeting in its history, with sixteen persons present. Several families have enrolled themselves on the side of the Baptist missionary for God and perishing man."

In his report at the close of August he again adds, "The work has opened up better than I had ever expected. Since I announced my purpose to leave I begin to discover how the hearts of this people have been affected by the gospel. Last night we had six anxious souls in our meeting; some are thinking of baptism. Don't neglect putting a man on these fields immediately when I leave, one that can hold regular Sunday services as I have done, and a man that is enthusiastic and not afraid of work, and the field is ours."

Much to our regret as a board, yet with the conviction that the Master has even still more useful service in store for Bro. Schutt we have had to give up the hope of retaining his valued co-operation in our French work. He has at last fully decided to give his life to the foreign field, and expects soon to enter upon that important service.

Your Board would cherish the hope that the revival of French evangelistic work, now so auspiciously begun in this province, may find a hearty response in the sympathetic help of the churches, and that before many years we may be able to report an encouraging increase not only in the work and workers, but also in the direct fruits gathered in the various settlements of the French throughout the northern and eastern sections of the province. Let the 18,000 church-members of New Brunswick do that which is worthy of them in so great and good an undertaking.

## Sights

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Sights and Sounds in India, For Boys and Girls in Canada.

DEAR GIRLS AND BOYS:—There is great joy in Bimili. On Friday evening, three caste men were baptized at the seashore. A gentle rain was falling at the time, and Mrs. Morse, Miss Newcombe and Marion with a number of our Telugu brothers and sisters, stood on the strand under their umbrellas. A company of Hindus also gathered with us, some under their umbrellas, and some with a cloth thrown over their heads. The rain, I am sorry to say, was only a drop compared with what is needed. If a big rain does not come inside of a few days we shall have another year of famine staring us in the face.

The first one to be led down into the water is a youth, darker complexioned than the ordinary Telugu and about eighteen years of age. You have heard of him before. I wrote you about him in my last letter. His name is Gurriah. He belongs to the weaver caste and works in a steam factory three miles north of Bimili at a place called Chittavalasa.

The second one, who dips his foot into the wave, is stouter than the first and about the same height. His countenance shines with the flush of victory. He is Somalingam's youngest brother, and is about twenty-two years of age. He belongs to the Goldsmith caste and his name is P. Veeracharyulu.

The third candidate is a short man and his head looks a little to large for his body. His dark eyes shine with the lustre of peace and suppressed joy. He belongs to the Goldsmith caste and is a relative of Somalingam's.

This is a great day in the history of Bimilipatam. Three men endowed, by nature, with rare brightness of mind and gifted by grace with childlike faith in the Saviour are added to our little church. They swell the number to eight, who have come directly out from Hinduism since last September. Never before during any one year at Bimilipatam were so many Telugus brought directly forth from the ranks of heathenism. I state this fact that we may all be encouraged. Under such faithful laborers as Dr. Day and Dr. Jewett, the American Baptist Telugu Mission lay for long years like a barren wilderness, with only, here and there a stray convert. But at length a brighter day dawned and they counted their converts by thousands. If we can read anything in the face of the sky, it is that be ter days for our mission are drawing near. If all the children of God at home are as much encouraged as we are, their hearts must sing for joy.

Each one of this trio whose baptism took place last Friday has an interesting history. We will commence with that of Somalingam's brother Veeracharyulu.

On the seashore, twenty miles southwest of Bimili is a town called Vizagapatam. At this place is one lone station of an English Mission Board, called The London Missionary Society, or for short L. M. S., southwest of this town for nearly two hundred miles stretches the vast Telugu country where the Baptist Missionaries from Ontario and Quebec are at work. Northeast of this town for about one hundred and sixty miles are the numerous conical hills and broad plains, where our own missionaries go from village to village with the glad tidings. But at Vizagapatam, like a line fence between these two missions is a station of the L. M. S. There is a Mission High School, to which Veeracharyulu was sent when he was a boy. He boarded with his relatives there and went to school, and there he learned many things about our Saviour. Perhaps you remember that his brother Somalingam was converted while reading a Telugu New Testament fluring a long spell of sickness. Well it was this one genuine conversion in that home, which was the life of everything. It was especially through the teaching and example of Somalingam that this younger brother came to have faith in Jesus. All this good work may be traced back to that Telugu New Testament. It was left at their house apparently by accident and nobody can tell the name of the man who left it. It lay in the house, hidden away, unread for many months until Somalingam was sick and could do nothing else but read. And even then he did not touch it, until he had read every other book in the house. The Word of God is the sword of the Spirit.

Four years ago last February, Mrs. Morse and I went on our first tour on the Bimili Field. We pitched our tent six miles north of Bimili in a mango orchard. God led us on that tour as truly as he led the children of Israel through the wilderness, in a pillar of cloud by day and a pillar of fire by night. He led us straight to the man, whose heart he had opened in Polepilly, as he led Peter to the man whose heart he had opened in Caesarea. After pitching our tents, one for ourselves and one for the native preachers, we went to rest, beneath the rustle of the mango leaves, the scream of the parrot and the coo of the dove. The next morning we arose and went to a

village about a mile and half northeast of our camp. This was our first village on our first tour and the name of the village was Polepilly. It was the time when the Telugus thresh their rice not with flails or threshing machine, but with several yoke of oxen who tread upon the straw and crush out the grain. "Thou shalt not muzzle the ox, when he treadeth out the corn." Well there was a man in the field that morning and it was his elder brother's turn to come to the house with a load of rice; but he got his brother to let him come in his place; for the news had gone around that a missionary and some Telugu christians had come to the village and his heart burned within him to meet them. We had finished preaching and were coming out of the village. In another minute we would have crossed the path from the field and been clear out of the village, when we met an intelligent looking young man smoking a cigar, we had no idea of the importance of that meeting but God knew. That man's name was Somalingam. By the way, he used to smoke eleven cigars a day, and now he smokes none. On our first tour and in our first village on that tour, God sent us to him and sent him to us. Through the messages from his own word which God sent him and kept sending him by us, the coals, that were in his heart, were fanned to a flame. After many fiery trials, too numerous to be related here, the last barrier was burned away and he came forth a burning and a shining light. He was baptized at the seashore on Jan. 21st, 1894. He was the first convert baptized by the new missionary,—two years, one month and two days, after landing at this port.

This portion of this converts history is repeated here, because, in it, is folded also the history of his younger brother, Beeracharyulu who was baptized on the same shore last Friday. Through the influence of Somalingam, Beeracharyulu also decided to confess Christ publicly; but as he was attending school at Bizagapatam, he thought it best to join the mission there; although he could not doubt that the Bible taught immersion. However, when the missionary came to sprinkle it was discovered that the candidate was not yet eighteen years of age, and their plans fell to the ground. From that date the young man went on with his studies. But alas! That mission school, like too many so-called Christian schools and colleges, in Christian lands, "made that supreme which God had made subordinate and made that subordinate, which God had made supreme." It made secular learning supreme and made "the scriptures and the power of God" subordinate. Consequently, while our young friends increased in learning, the fire in his bosom died down to an ember and his heart grew hard and cold. He was diligent, clear headed, and successful in his studies. About two years ago, he finished the course he was pursuing and passed the matriculation examination. Instead of returning to his home near Bimili, he settled down for awhile amongst his relatives in Bizagapatam.

During the first half of '96 the teacher in our mission school was a Brahmin. He became so lazy and worthless, that we were obliged to dismiss him. Veeracharyulu was engaged in his place, and from the first it was evident that the Lord's hand was in the change. To begin with he was a good teacher. I have met very few Telugu teachers indeed, who could be compared to him. Better still from the time that he came, he began to turn again to the Lord. God blessed the word to his soul abundantly. Somalingam also, now came in contact with him often, and they had frequent and sweet converse. The coming of the new missionaries and their addresses were used by the Holy Spirit to lift him nearer to God. Day after day when school was out, whenever I was home, he would come to my study and we would spend an hour or perhaps hours over the open Bible. One day he broke down and wept like a child, because he had not strength to do what he knew was the only right and the only safe thing to do. We often prayed together, too, and the fervency of his prayer always melted my heart.

When Misses Newcombe and Harrison were going to the hills to study Telugu during the hot season, they asked me to get them a good munshi. As Veeracharyulu was the most reliable man I could find amongst my native friends at Bimili, we gave him up to them for a time, and the Lord sent us a man to take his place in the school. During his daily association with these two missionaries in the study of the language, there was a marked increase in his faith and courage. Since their return from the hills, he has entered upon his work in the school, with renewed energy, and last Friday was baptized.

Last evening, at the Clock Tower, he stood up before a large crowd of Hindus, of all castes and gave his first public testimony for Christ. His words brought tears to our eyes and held the breathless attention of the people. After all the rest of us had spoken, he sprang to his feet and poured forth such an earnest and powerful testimony as only the Holy Spirit could inspire. God has given us no ordinary fellow-laborer in this new brother. Tell everybody to cheer up. The story of the other two must be kept for another letter. "Praise God from whom all blessings flow." Yours truly, L. D. MORSE.

Bimilipatam India, July 19th.

Scripture Interpretations.

"Any interpretation of scripture that meets all the requirements of the case without forcing is apt to be the right one."

A capital illustration of this safe rule for Bible study has recently appeared in the MESSENGER AND VISITOR in the three articles on the burial and resurrection of our Lord. Brother Cosman in his exposition is undoubtedly wide of the mark, but his article has one merit, it does honor to the Lord in accepting his statement in Matt. 12: 40, at its face value. His mistake lies in his disregard of the Greek word *opse*. It is inconceivable

that, if the Holy Spirit meant to describe in Matt. 28: 1, a period of time just before sun rises, he would not have prompted the use of the word *proce*, which means exactly that, and not *opse*, which could not be applied to that period of time without forcing. Bro. C. has evidently not carefully considered the other two passages referred to by me in the former article, which cannot be reconciled, unless we see that Jesus lay in the grave during Thursday, the Passover Sabbath, and Saturday, the weekly Sabbath; Mark 16: 1, "And when the Sabbath was past Mary Magdalene, and Mary the mother of James, and Salome had bought sweet spices, that they might come and anoint him." Luke 23: 55, 56, "And the women also, which came with him from Galilee, followed after and beheld the sepulchre, and how the body was laid, and they returned, and prepared spices and ointments: and rested the Sabbath day according to the commandment."

Brother Davis also—in his quotations from the authorities—passes over these passages in silence. He does not notice the singular fact that Jesus partook of the Pascal feast at least 19 hours before the Pharisees, and the intimate bearing this has on the whole case. He neglects to refer to Luke 24: 21, where the disciples state explicitly, if we give the passage a literal rendering, that the first day of the week, our Sunday, "leads away" the third day since the crucifixion, thus adding, the weight of their testimony to the other scriptures to establish the fact, that 3 days and 3 nights. "3 x 24 hours," did actually intervene between the hour of burial and the hour of crucifixion. For these reasons the interpretation as supplied by Bro. Davis is manifestly very imperfect.

Why not accept an interpretation of these scriptures, that meets all the requirements of the case with mathematical exactness, forces no word out of its natural setting, and honours our Lord, and the Holy Spirit!

Fallbrook, Cal., Aug. 25, 1897. M. B. SHAW.

The Transfiguration

Or Christ's Coming Kingdom in Miniature. See Matt. 16: 27, 28; 17: 1-8, 14-16; 2 Peter 1: 16-18.

BY W. H. PORTER.

Beneath the Mount demons of darkness reign,  
Exulting in their brief destructive hour;  
Loving and loved ones writhe in grief and pain,  
Helpless alike against their torturing power.

Upon the Mount far other scenes befall:  
The lowly Friend of men outshines the sun;  
Hades and death have yielded to His call,  
And God from heaven has owned Him as His Son.

O Mount sublime, aglow with radiance rare,  
Glimpse of the land where all is bright and fair;  
Where Jesus is the cloudless sun and soul,  
And reigns with love's unlimited control.

Here shines that promised day's transcendent light,  
While yet below prevail the shades of night;  
Here reigns earth's King with undisputed sway,  
While all beneath in Satan's empire lay.

Here Jesus shows his God-head, ere concealed,  
And stands in glorious majesty revealed;  
Fulfills His promise to His followers spoken,  
And of His coming kingdom gives a token.

Here Moses from his grave on Nebo stands,  
Pledge of the dead arising in all lands,  
That when Christ comes in glory from the skies—  
Those who have slept in Him shall wake and rise.

Elijah, too, who without dying rose,  
Eclipsing all his mortal fears and foes,  
Appears in glory with the Lord, to show  
That when He comes His people thus shall go.

O favored heralds of that rapturous day,  
For which the saints with longing watch and pray;  
O foreflash blest, thou bright prophetic gleam,  
The King shall yet fulfil that glorious dream.

From Halifax.

The District Committee of Halifax held its monthly meeting on Tuesday 7th at 3 o'clock in the Book Room. The \$1650.00 apportioned to the churches of Halifax county last year, for the Convention fund, was raised, and a little surplus. The churches will be asked to raise the same amount this year. The Rev. A. E. Ingram from St. Margarets Bay, and Mr. Hermann, licentiate, of Dartmouth church, were present. The committee continues to look for work in and about Halifax, and it finds much to do. One of the members of the north church reported that the Rev. Zenas L. Fash, M. A., of Liverpool, had accepted the call extended to him by the North church, and would enter upon his labors early in October. Mr. Fash will find a grand opening for usefulness in the field occupied by this church. He will also find a staff of pastors in Halifax who will give him a hearty welcome. They will be glad to receive him as a co-laborer.

The Rev. Mr. Jackson who for a year past has been pastor of the Cornwallis street Colored Baptist church, has resigned and returned to his home in Yarmouth. A good preacher and pastor is needed for that church. REPORTER.

## Messenger and Visitor

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### The Bishops of Ephesus.

The passage in the Acts which forms the lesson in the International series for next Sunday, is called Paul's Address to the Ephesian Elders. It might with equal propriety be called—Paul's Address to the Bishops of Ephesus. These men who are spoken of as "elders" or "presbyters" in verse 17, are called by Paul, in verse 28, "overseers," or, as the R. V. gives the word, "bishops" the Greek word being *episcopous*. They may be taken as representatives of the class of men designated in the New Testament as bishops, though certainly they seem to have lacked a number of characteristics which belong to the bishops of modern times. There is no reason to suppose that in respect to dress or factitious title they were distinguished from their brethren. It is hardly necessary to say that none of the bishops of those days were called "lords," or "primates," or "right reverend," or "very reverend," or even plain "reverend." They were simply bishops, that is overseers, *in*, not *over*, the church. (see R. V. v. 28.) Their grand distinction was that they were men in whom their brethren had recognized qualities—especially spiritual qualities, fitting them for leadership. It had been evident to the church that the Holy Spirit had designated them to that work, and so their fitness was formally recognized by their brethren, and they were constituted elders or bishops by the voice of the church and the laying on of the hands of the apostles. Yes, it seems quite a long step from those bishops of Ephesus to the bishop of a later time. The modern prelate, with all his dignities of dress and title, seems from some points of view, it must be admitted, a more imposing figure, but it does not appear to us certain that the later development is an essential improvement upon the New Testament pattern. The condition of paramount importance to spiritual ministry in the church is that the man who is to assume the duties of that ministry shall be designated and fitted for his sacred office by the Holy Spirit. After that, what churchly ordination and titles he may receive is a matter of very secondary importance. But surely we make no mistake in imitating the simplicity of apostolic methods. It should tend to edification in these matters to study the mind of the Spirit as expressed in the doctrine and the example of our Lord's apostles. If there be those who are fully persuaded in their own minds that an Episcopal form of church polity is most in accord with the spirit and letter of the New Testament, we shall not quarrel with them for being Episcopalians, though we think that Episcopacy, as it is for the most part today, is a very wide departure from the simplicity that is in Christ and the New Testament. But when men assure us that a man is not, and cannot be a properly constituted minister of Christ, unless he shall have received ordination at the hands of a bishop whose own ordination has come through an unbroken line of bishops from the apostles, then we feel like warning these men to have a care lest they be found speaking against the Holy Ghost. The grace of God is not limited in its operations to the channels afforded by prelatical machinery. Christianity is a very much larger word than Episcopalianism or any other "ism" whatever. Paul commended the grace of patience to others, and he cultivated it in himself. Still we cannot but wonder whether the apostle could have spoken calmly of a Christian system, which has so easily conferred the title and the function of minister of Christ upon certain types of men, of whose mental and spiritual equipment it were charitable to say little, and at the same time denied such recognition to the Chalmerses, the Guthries, the Halls, the Spurgeons, the Moodies and

ten thousand others—men mighty in the word and the doctrine of Christ, and as clearly designated by the Holy Spirit for spiritual ministry in the church of God as were the apostles themselves. It is in no narrow or sectarian spirit that we regard Episcopacy, and especially that part of it included in the great Anglican communion. We are grateful for all the good that it has done. We rejoice in the Christian character, the spiritual lives and ministries, the noble charities, the Christian scholarship, the evangelizing agencies which it has initiated and promoted in the world. But it is a pity that the Anglican church should have been so engaged in nursing and admiring its episcopacy as not to be able to discern, what God has written large in the New Testament and in Christian history, that it is the Holy Ghost that makes men bishops.

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### Paul's Address to the Ephesian Elders.

Reading casually Paul's address to the Ephesian elders, which affords the topic for the Bible lesson of the week, the captious critic would perhaps charge the apostle with egotism. It is quite true that Paul has a good deal to say about himself and his work, and he commends his own conduct to the elders of Ephesus as an example to be followed. But anyone who has read into the heart of this narrative must feel that the apostle's egotism is not only pardonable, but in the highest degree honorable. There are occasions when to speak about one's self and the importance and faithfulness of the service one has rendered, and to counsel others to follow the example that has thus been afforded, may be most natural and salutary. Such an occasion it is when the faithful mother who feels that death is about to remove her from her loved ones, calls her eldest daughter to her side, and committing to the daughter's inexperienced hands the duties which the mother may no longer perform, counsels her to constancy and faithfulness in the discharge of them, reminding her how constant, how tender, how devoted, she herself has been in loving ministry for all the family, and admonishing the daughter to seek to be, so far as possible, a mother in her love and devotion to them all. If that is egotism, so was Paul's address to the men of Ephesus; and drawing near we listen with uncovered heads, for the place is holy ground. It is only a love that is stronger than death and a faithfulness that dares appeal to God's judgment-seat, that enables a man or woman to talk like that. It were surely well if all ministers, speaking to their congregations, all teachers, to their classes, all parents, to their families, all Christian men to their brother men, should find the record of their service one so characterized by loving devotion and faithfulness as to make Paul's egotism possible for them.

We find Paul in this chapter, under a mighty impulsion of duty, making his way steadily and with all practicable speed toward Jerusalem. That Jerusalem was the most dangerous place in the world for Paul was probably apparent to anyone who knew the disposition of the Jews generally, and of many of the Jewish Christians toward him. The apostle had also the witness of the Spirit that bonds and imprisonment awaited him. At every point on his journey where disciples are met, they entreat him not to go to Jerusalem, testifying through the Spirit that great dangers, if not death, lie before him. Still Paul goes steadily on, declaring his willingness, if necessary, to die at Jerusalem for the name of the Lord Jesus. What Paul's great purpose in his visit to the holy city was, is not very explicitly brought out in the narrative. It appears, however, to be indicated with sufficient clearness that it was a mission of conciliation. He bore the contributions of the Gentile Christians to relieve the poverty of their destitute brethren in Judea, and Paul doubtless hoped that this and other influences connected with his visit might be effectual to the bringing of the Jewish and Gentile elements in the church into a stronger and more cordial unity, and thus preventing a great schism in which a Jewish and a Gentile form of Christianity would be set over against each other. How far Paul was successful, or how far disappointed in the purpose he had in view, we cannot here

discuss. The fact to be taken special note of here is that Paul had heard in his soul, strong and clear, the voice of duty sending him upon this mission, and he permitted no other voice, whether of friend or of foe, to turn him aside from his course. In this steady progress toward Jerusalem the indomitable purpose of the man is seen. But it is more than that. One may be inflexible in purpose and yet have little in common with Paul. It was devotion to his Lord. He was "ready to die at Jerusalem"—for what, his own opinion, his own will? No, but "for the Name of the Lord Jesus." In his exhortation to the Elders the same principle of devotion and the reason for it appears. He admonishes these bishops to feed the church, to care with all earnestness and devotion for its welfare, even as he himself had done. Why, because the church was Paul's, because he had gathered it and shepherded it for years, because he loved it and had suffered for it? No, but because it was Christ's, who had purchased it with His own blood. Here is the true principle, the motive which we all need most of all to cultivate, that of love and faithful devotion to Him who loved us and gave Himself for us. Thus devoted to His service we shall be able to do all things through His strength.

Do not fail to see how strongly this passage indicates that Paul's hope for the church was in God. Paul knew how valuable his own ministry had been to the church at Ephesus, knew it better than did the brethren there. He knew too, better than they, how greatly the flock of God would need wise and faithful shepherding in the coming days. But he did not despair of the church because he himself would no longer be able personally to counsel and guide it. It was of God's planting, and He would care for it. Therefore the apostle confidently commends them to God, and to the word of His grace, persuaded that He who has begun the good work will carry it on. Sometimes good men and women, pastors, teachers and others, give themselves needless anxiety as to what shall become of the work when they must withdraw their hands from it. They fear that it will all go to pieces. But if the foundations have been laid in faith, if the work is God's, there need be no fear for the future.

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### Editorial Notes

—The death of Dr. Joseph Ricker, of Augusta, on Sept. 4th, removed one who for many years was prominently connected with the Baptist cause in Maine. From 1869 to 1889 Dr. Ricker performed with ability and great faithfulness the duties of Corresponding Secretary of the Maine Baptist Missionary Convention. Speaking of Dr. Ricker and his work, Zion's Advocate says: "As a denomination we cannot be too thankful for such a man as Joseph Ricker. . . . Other men labored and we have entered into their labors, but of them all no one has done more for the upbuilding of our many denominational interests than he."

—If the nomination of Seth Low, President of Columbia University, as Mayor of the greater New York, shall be confirmed by the electors, it will be a cause for congratulation to people everywhere who value what is honest and of good report in civic government. Mr. Low has received his nomination not from any political party but from the Citizens' Union, and the requisition is signed by 127,000 voters. Mr. Low's election would mean in the first place the defeat of Tammany, in the second place the defeat of the party boss domination, and in the third place would probably insure to the great municipality, with its 3,000,000 of people, the best government that existing conditions will admit of. It is unnecessary to say that the opposition to anything that carries with it the probability of real reform in New York Civic government is great, and that the friends of reform, with Mr. Low at their head, have a hard battle to fight. The contest and its issue will be widely observed, and with great interest.

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—The movement for good roads which is one of great importance is at this time prominently claiming the attention of the public. A good roads association has recently been formed in St. John and a part of its endeavor to promote this important reform is found in a good roads convention to be held at the Exhibition St. John on the 21st. and 22nd. inst.

—If the possession of much gold means wealth, then Canada apparently deserves to be classed as a wealthy country. Last year we were astonished at the reported riches of the Kootenay district. This year we have been dazzled at the fabulous golden wealth of the Klondike, and now we are told that on the shores of Lake Superior there is a gold-mining country, which competent authority pronounces the most extensive, if not the richest, in Canada. The centre of this region—or at least the place chiefly mentioned—is Michipicoten. There is a bay of that name in the great lake and a river of the same name emptying into it. The district thus indicated lies on the south-east shore of Lake Superior and about 150 miles north of Sault Ste. Marie, from which it is easily reached by steamer. It is said that the gold deposits of the Michipicoten country are very extensive, and they are believed to be of great richness. Specimens of quartz have been secured, which yield gold at the rate of \$1,000 per ton. The precious metal is also to be found in paying quantities, it is said, in the gravel beds of the streams. If the region shall prove to be as rich in gold as some sanguine prospectors believe, its development will mean a great deal to Canada. It is easily accessible. Compared with Alaska and the Klondike country it may be said to lie at our doors. Those who are suffering intolerably from the gold fever, but cannot reach the Klondike this year, may be able to compromise the matter with their restless spirits by going to Michipicoten.

—At a very full meeting of the corporation of Brown University, held Sept. 1st, the resignation of President Andrews was considered at length, and it was finally determined to request him to withdraw it. This action was in a way unanimous. No one voted against it, but five members of the corporation declined to vote at all. As the subject is presented through the report of the committee appointed by the trustees to confer with Dr. Andrews, it would appear that there was nothing in the attitude assumed toward him by the corporation to call for the president's resignation. So far as an outsider can see, there should be nothing now to prevent Dr. Andrews withdrawing his resignation, unless he has made such a course impracticable by forming other plans and engagements. Alluding to this matter the Watchman wisely says: "Two great principles emerge from the discussion in regard to Brown University. One is the right of the governing body to control the affairs of the institution over which they are placed; the other is the right of College officers to a reasonable liberty in the expression of opinion. One principle is as sound as the other, and it is a misfortune in any institution to have either unrecognized. The interplay of these principles must largely depend on the good sense of the governing body and of the college officers. It is hardly to be defined in a set of abstract propositions."

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### The New Brunswick Convention.

CONTINUED FROM FIRST PAGE.

navian language, and he afterwards gave some account of the work he is engaged in among the people of his own race and language. The Danes like to have him come and like to hear him preach, but there is much need of gospel tracts in the Danish language in order to disseminate the truth among the people. Another thing the Danish Missionary needs is a horse to enable him to reach his appointments. Mr. Gross said he had been praying for \$30 with which to purchase the horse. In a few minutes some \$43 were subscribed by those present, and the good missionary rejoiced in the answer to his prayer.

Rev. H. H. Hall was the last speaker for the afternoon. He alluded to the vastness of the western country and its resources, and said it was impossible to present the subject in a brief address. He would speak first of the idea of design. God is in everything. He is in the movement of the peoples to the west—the immigration now setting strongly toward the Canadian Northwest. Paul went to plant the gospel in the great centres of the mixed population of his times. There are 15 distinct nationalities to be found in the Northwest today. Five-sixths of the missionaries in foreign lands are English. The facts go to show that God is preparing the Anglo-Saxon race for the evangelization of the world. Mr. Hall proceeded to speak of the great extent of the territory of the west. There is room for 8,000,000 farms in the country. It is estimated that the population of the world will double in the next century. The Canadian dominion is capable of supporting 70,000,000 people. To take these people who have come and shall come into the northwest and mould them into a Christian nationality is a colossal task. To start from here and visit all the Baptist churches of the Northwest and return would involve a journey of

5,600 miles. The visitor would find churches organized among five different nationalities. He would visit the Germans, the Mennonites, the French, the Stundists, the Indians. There are 50 men stationed among these churches and \$11,000 are needed for the year. The leader Rev. Alexander Grant is gone. Bro. Mellick has been forced by ill-health to give up the Superintendency and the situation seems desperate. Bro. Hall pleaded earnestly and eloquently for the help of which the cause in the northwest is in so great need.

#### SUNDAY SERVICES.

On Sunday evening Rev. F. T. Snell, of Havelock, was the preacher at the Gibson church. Mr. Snell not long since came to this country from England, and has found a cordial welcome and obtained a good report among his brethren in the province. His excellent sermon was much enjoyed. An after service of much interest was led by the president of the Convention. The singing of the choir, led by Bro. M. S. Hall, added much to the interest of all the services of the day and other public meetings in connection with the Convention. The pulpits of the Baptist and other evangelical bodies in Gibson, Fredericton and adjacent places were generally filled by ministers attending the Convention.

#### MONDAY MORNING.

The Convention opened at 10 o'clock, the President in the chair. Rev. Dr. Carey having just arrived from St. John, was welcomed by the president and invited to address the Convention. Dr. Carey said that he had been prevented by other engagements from reaching the Convention at an earlier session and that he came under a good deal of solicitude on account of the serious illness of a member of his family.

The report on the state of Denomination was called for. Rev. J. H. Hughes chairman of the committee stated that he had not been able to obtain the data required for such report. The time of receiving report was accordingly deferred until the necessary information might be secured.

At this point communications were read by the president from Inspector Mersereau of Miramichi, Rev. G. O. Gates, Hon. H. R. Emmerson and Lieut. Governor McClellan.

A resolution of sympathy with the church and family of the late Rev. Alexander Grant of Winnipeg and the brethren of the north-west, drafted by Rev. Dr. Trotter, was presented by Rev. C. W. Townsend. After interesting remarks by Dr. Carey, the resolution was heartily adopted.

The report on Colportage was presented by Rev. J. H. Hughes. The report emphasized the importance of supplying our people with wholesome Christian and denominational literature and recommended that the Convention unite with the Sunday School Baptist Convention of the province in securing and appointing a S. S. missionary colporteur as soon as possible to engage in this work and that he be at liberty to divide his time and efforts between these departments of evangelistic work, as occasion require. The report was briefly discussed and laid over for further consideration.

The report on Grande Ligne Mission work was presented by Rev. C. Henderson. The report set forth the importance of the mission, the connection of the work with the province through efforts on behalf of the French in the northern part of the province, the results of the labors expanded and the large needs of the Mission. This report was tabled.

The Secretary's report on Home Missions was taken up and considered section by section. This occupied the remainder of the morning session. A number of the sections were passed under review with explanations on some points by the ex-Secretary, and were adopted with little discussion.

The first part of the afternoon was occupied with the annual meeting of the Ministers Annuity Association of New Brunswick. Rev. W. E. McIntyre presided. Secretary Havelock Coy, Esq., read the minutes of the last annual session. Some time was occupied in discussing terms of membership, &c. The board of directors and officers of the society were elected. The reports of Secretary and Treasurer were presented by Secretary Coy and adopted. These showed that the ministers who are annuitants have received the past year \$50 each, and widows who are annuitants \$60 each, but that, as the number of the annuitants has increased, the society will need at least \$200 more to enable it to meet the claims on it the coming year. This sum it is hoped the churches of the Province will supply.

The business of the Convention was resumed at 4.10 The following resolution moved, by Rev. Dr. Carey was adopted:

*Resolved*, That the Convention place on record its deep sense of gratitude to Almighty God for His great goodness in granting to our beloved Queen and Empress the longest and most glorious reign in English history, and our earnest prayer that the coming years may bring to Her Majesty and to every part of her increasing dominions blessing both abundant and abiding.

The consideration of the report on Home Missions was then resumed. Some interesting information in connection with some of the sections was given by Pastors Barton and Henderson, Deacon Parent, Pastors King, Blackburn, Gross and Davidson. The consideration of this report occupied the time of the Convention up to the close of the session.

The evening session was to be given to a platform meeting in the interests of education. Speeches were expected from a number of brethren who would doubtless present the subject with great ability. This is as far however as the MESSENGER AND VISITOR can go in its report this week. The meetings up to Monday evening had been held under favorable conditions. The weather was fine. A large number of the pastors from the western part of the province were present. The public meetings were large and of an inspiring character. A spirit of harmony and good fellowship had generally prevailed and it is to be hoped that the meetings will have an important influence to stimulate the churches to larger efforts in the Master's service.

### Ontario Letter.

PASTOR P. K. DAYFOOT.

We are all in a maze in this part of the world. The month of August was cold. The thermometer went down to freezing, night after night, though no frost came. The people who went to Balmly Beach, New Gardens, Muskoka, Old Orchard and the many other resorts, shivered and shuddered, and tried to delude themselves into thinking that they were happy and comfortable. Then when the holiday season ended, they came home. Now the schools are open, and work going full swing again; and lo! the thermometer has gone up to 88° in the shade, and we are casting off the warm clothing, capes and other wraps we had to wear in midsummer, and are getting into cool costumes once more. Yet it has been a beautiful summer. This picturesque town is in a "living green," and has the freshness of June in leaf and lawn and flower; so have rain and cool weather combined to prevent the usual drought.

#### AN EXPERIMENT.

Was made in the early part of August, in the direction of an open air assembly. The meetings were held in the village of Port Burwell, on the shore of Lake Erie, in the county of Elgin. This is the very heart of Baptist territory. Baptists abound there, and Baptist churches may be found in all directions. The organizer of the meetings was Dr. Spencer, the energetic pastor of Brantford, first church; and his lieutenant was Pastor P. R. Corey of Port Burwell. The audiences ranged from 300 to 1,500. There were three services daily. The Bible discussions were reverent and able. There was no trifling, and no sensationalism; but earnest exposition, clear and careful discussion, and eager attention. The collections fully met all expenses. So well satisfied were the leaders of the movement, that they formed a joint stock company, and leased eight acres for a permanent assembly. Next year they hope to plan more extensively, and attempt greater things.

#### A SORE BEREAVEMENT.

Was laid upon us by the drowning of Pastor A. Grant of Winnipeg. He was unique. He was a modern Elijah, fearless in denouncing wrong and upholding right. He was a man of broad vision and keen foresight. He took hold of our Home Mission work when it was in dire confusion, and by sheer force of will brought order out of chaos. Then he went to Manitoba and, as pastor of the First Church in Winnipeg, he was the "strongstaff and the beautiful rod" for the Baptist cause in the Northwest. His untimely death leaves a whole denomination mourning. The Winnipeg church has appointed a committee to find a pastor, but who will venture to follow the king.

#### BRO. MELLUCK.

As you will all know in the East, has exchanged the superintendency for the pastorate and has gone to Emerson. The Board has found a successor in Pastor A. J. Vining, of the Second church Winnipeg, who will bring to his new office a splendid enthusiasm and abundance of physical and mental energy.

#### FOREIGN MISSIONS.

Are having special attention at present. Rev. J. G. Brown is touring in Eastern Ontario and is making a marked impression. Revs. John Craig and J. E. Davis, with Secretary McDiarmid will hold a conference in Brantford, Sept. 26, 27. They will have with them Rev. A. B. Reekie, who is under appointment to Bolivia, South America. Farewell services will be held for Bros. Craig and Davis in Port Hope, Sept. 24th, and in Toronto, Oct. 6th.

#### MEMORIAL BAPTIST CHURCH.

Toronto, will be opened Sunday, Sept. 12th. Sermons by Prof. Farmer at 11 a. m., Chancellor Wallace at 3 p. m., and Dr. Thomas at 7 p. m. This church is built by Mr. Daires, of Toronto, in memory of a deceased daughter. This brother has also given \$2,500 for a memorial cottage in Gravenhurst Sanitarium, Muskoka.

#### AN EXPERIENCE.

A few weeks ago, the writer went to a church in the country, (not Baptist) to preach an evening sermon. The building had been renovated and festivities were being planned. The text was Rom. 1:16. The claims of the gospel were urged as faithfully as the preacher could urge them. The large congregation, mostly of young people, listened attentively. The order and reverence was gratifying. Imagine the result, when, at the close of the service, the pastor arose and began booming a garden social for the following evening! In five minutes every good impression was wiped out. I have suffered so much of this sort of thing at the hands of certain pastors, that I begin to ask whether the Master had this in mind when He said "then cometh the wicked one and catcheth away that which was sown in his heart."

PORT HOPE, Sept. 10, 1897.

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

### Mother's Burglar.

A True Account.  
By Mrs. H. P. LAMB.

"Come right in, Mis' Bunker, glad to see ye; you've brought David back. Well, if he don't look shiny an' pert; he's a nice cat! Glad to git home, aint ye?"

David responded by waving his handsome tail, and amelling in a minute and critical manner of the table legs. Then he betook himself to the window-seat and made a toilet.

Meek Mrs. Bunker hitched along, in her uncertain, apologetical way, and "slipped" into a capacious rocking chair after her hostess, Mrs. Dakin, had punched and beaten the calico cushion. As a further polite attention, she was given a meetin' fan made of turkey-tail feathers, as the night was warm.

"Yes; I got home yisterday noon," in answer to "Wider Bunker's" question, "an' glad enough I be. Visittin' is wuss than washing or pig killing. Jane has married real well; keeps two maids, has sale carpets from attic to suller; don't do a chore; wears silk artemoons, but I am glad as can be to git where I can wait on myself an' wear kaliker."

"The Widder Bunker nodded her approval. "The hull during time I've been away," continued Mrs. Dakin, "I've had to wear my black silk artemoons, an' my alapacey mornin's, an' not onct have I bin in Jane Emmeline's kitchen!"

At this, Miss Beecy Bunker sat up erect. A smile began to show itself at the corners of Mrs. Dakin's mouth. Then it spread itself on her jolly face. When it left a look of sweet content remained.

She was a little proud of her "darter's" marriage and generous style of living, but would never listen to Jane Emmeline's earnest entreaties that she would come and live with her. "Country folks and city folks oughten never to live together," she contended, "no more'n than old folks an' young folks. Both their ways are right, but ye can't mak' 'em hitch."

After a prolonged visit to Jane Emmeline's, she had returned to "watin' on herself an' her kaliker gownd" with joy.

Beecy Bunker, a near neighbor, after polite excuses was persuaded to remain to tea. She had intended to do so as Sarah Jane, her daughter, was away. It would have been contrary, however, to the usages of good society in Plumfield if she had accepted at once.

Mrs. Dakin had spent a delightful day "slicking up" and stirring up various country dainties. She had treated herself to a "biled dish" for dinner, all things cooked together in one pot and dished up on one platter. This well filled platter was now the central dish, flanked and surrounded by buttermilk biscuit, honey, "five-six cake," a custard pie, and a good drawing of tea. The table was set close to the open door, and the two old ladies drew up in rocking-chairs to feast.

As the happy hostess went from but'ry to the table, putting on her well-cooked food, with laudable pride, she told Beecy Bunker how flustered she got "having Jane Emmeline's hired gal pass her things that we've clus to her plate!"

"Howsomever," she added, "we orter to be thankful, Mis' Bunker, that so many folks can be found that air willin' to live in the city, I s'pose."

The Widder Bunker was the kind who could ask any number of questions—and answer none; could absorb any amount of information and impart little. Timid by nature, and dull from a life of wearing monotony she nevertheless was a delightful listener. Mrs. Dakin loved to talk.

The two women enjoyed their evening meal. Mrs. Dakin with garnered-in complacency, ate her cold "biled dish," gazing through the open door, down on the peaceful village houses, with their yards full of green grass and flowering shrubs, at her own box-bordered paths, the hen house under a tall "elum." All the little common belongings of her quiet life took on new glory after months of weary city visiting.

When the meal was finished and work done up Mrs. Dakin said: "What would you say Beecy Bunker if I should tell ye I had a real scare when I wuz to Jane Emmeline's—a real burglar scare?"

Beecy "didn't know just what she would say, but would be proper glad to hear on't."

Thus encouraged, Mrs. Dakin pinned her cap strings on top of her head, pushed up her sleeves and settled herself to work.

"Evry bit'n grain on't is true," she said, by way of introduction, "You know Mis' Bunker, I never wuz one to hang out more clothes than I'd washed—never tuk glory that don't belong to me."

Beecy Bunker nodded assent.

"It was of a Monday," she began. "The way I remember, the hired girl was hanging out the clothes. I sot to my winder an' saw her hang the flannels double! Wind couldn't blow through 'em no how, don't wonder they mill up. Jane read the paper to me. There was lots in't about burglars. A number of houses had been broke inter, one Jane knew. The robbers had a signal—the paper called it—a screechin' sort of a whistle as a warning."

"When Mr. Graham came home—he's Jane's husband you know Mis' Bunker—he said it was lookin' a little mite serious, two friends of his'n had lost silver and diamonds. He was out late that night. I heard him come in. Their room was next mine. Jane went to bed. The gas she left turned down low; well when Mr. Graham turned up the gas, the light shined out inter the yard, there came the sharpest whistle I ever heard. It woke up Jane and she ran into my room."

"I slipped into my clothes, so did she. We sat still as mice hunched up in the dark an' every time the gas went up that screech came!"

"After a while Mr. Graham said he wouldn't stan' it no longer we must put the gas up an' down whilst he went out in the yard an' looked about. Jane tuk on, but Mr. Graham is masterful an' go he would, an' go he did. He called Jane foolish."

"He crep' out inter the yard keepin' in the shadder of the house. Jane, she put the gas on and off. Every time she did came that whistle!"

"There's one tall elum in the yard air' I consated some one was perched in't. Jane thought so too. Mr. Graham staid out a good while an when he came in he made us go to bed but he sot all night. I never lost myself onct. I was scairt. I wondered more 'n ever folks could be found willin' to live where there was so much worriment of mind. Across the yard was an' old house owned by a widder woman. She lived there with a peeked-faced darter, an' a big sort of overgrown son. The woman was feeble, saller an' thin; yaller as a brass kittle. Jane didn't know her. One of the hired girls said, they were poor, an' the son was off every other night an' 'slep' day times; the girl kep' school.' There was only one winder that looked out on Jane Emmeline's yard. I used to see the peeked-faced gal there an' sometimes the mother."

"The next night, Tuesday, we sot in the dark an' put the gas up an' waded by spells as we had night afore. Not a whistle. Wednesday night we did an' the screechin' whistle came. The hired girl said the woman's son was home that night!"

"We decided it came from that house. Mr. Graham concluded he'd hire a detective man, an' he said he'd put a boy in the elum."

"That was Thursday. It was a warm day. To tell the truth I was homesick enough, what with layin' awake worritin' an' wearin' my best clothes."

"All Jane Emmeline's fine furniture an' sale carpets, what wuz it to my kitchen, with my new stove, handy bureau an' rocker, I s'ez to myself."

"I grew so down in the mouth, I couldn't stan' it. I peeked out in the yard. A man was there lookin' up at the elum. It wuz the police who wuz comin' that night. He had a boy with him. When he went away I slipped out into the yard for a breath of air, thinkin' of the orchard to home, clover an' dandelions, yaller and rusty butterflies an' David a chasin' of 'em."

"Beyond the elum was that house an' the saller woman settin' at the winder. She had on a muslin with the figgers washed out. She looked spindlin'. I was dressed smart enough for meetin'. I wanted to appear real friendly so I nodded and said, 'How be you?'"

"Poorly; its dretful tryin' weather," she said. "P'raps you need some bitters; I take pennyrial an' sage tea mixed to home," I s'ez.

"She shook her head. "Are your folks well?" she asked. "Yes; it's a general time of health with us."

"Up ruther late nights you be." "Ruther," I answered, thinkin' it best not to tell 'bout the burglar.

"I shouldn't have noticed it if it hadn't bin' jist as it wuz," she said.

"My son is nus at the hospital round the corner every other night. He don't have many pleasures. His work is wearin'. He has for a pet a mockin' bird his sister gave him. When he is to home he hangs nights in the winder, he don't want him in his sleepin' room. We shan't hang him here no more. The gas over to your house keeps him whistling; it shines on his cage. What were you a doin' the other night? two or three nights back? she asked. 'We watched ye.'"

"I was put to it to know what to say. Of course I didn't want my folks poked fun at, an' I didn't want her to think me stuck up 'cause Jane's husband was fore-

handed an' a lawyer, and I had on a silk gown. Jus' then I spied Mr. Graham, an' the perliceman in Jane's chamber. He was a-showin' of him how the gas light worked."

"Good day," I said. "Mr. Graham is home, I must scud inter the house."

"You orter heard 'em laugh when I told 'em 'bout the mocking-bird. The perlice said we must put your moth- on the detective force, Mr. Graham, an' he said 'this is mother's burglar, surely.' When I came away, he gave me \$25 sayin' 'Detectives always make good pay, mother.'"

Soon after Mrs. Bunker went home, delighted with the story, and Mrs. Dakin and David "shut up shop." For a long time, with her cat in her arms, David singing his one little tune, Mrs. Dakin stood in the door. Outside a cool, green shadow lay over the yard, and soft puffs of lilac-scented air swept across her face. Other delicious sniffs came to her; little hints of the rare sweetness and beauty of nature. All gave exquisite delight to this sincere, childlike woman.

"It's purty, David, aint it?" she asked. "We orter be thankful that some folks is willin' to live in the city, an' it t'aint us; I be."

David being country born and bred had no opinion on the subject; so wisely said nothing, but sung his usual vesper hymn.—[Standard.

Medefield, Mass.

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### A Sixth Sense In Animals.

"Popular Science Monthly" contends for the probable existence of a sixth sense in animals. By this means it would explain the wonderful ability of animals to find their way back to an original location. Migratory birds which travel from North to South and back again in the winter and summer time, can scarcely travel, as man would do, by the knowledge of landmarks alone. Large numbers of small birds that come from the South to the North every year, can scarcely fly high enough to be able to take in land marks to any extent; yet it is certain that the same birds come these many hundreds of miles, backward and forward, to the exact locality that they tenanted, so to speak, the year before.

Horses, dogs and cats, as is well known, may be taken over long roads, and across fields and fences that they have never seen before, and yet be found at their old homes in a short time afterward. "Popular Science" gives an instance of a little pig, but three weeks old, that was carried in a sack for three miles. It was missed, and then tracked through the snow to its old home. It did not even follow the trail along which it had been taken, but took a nearly straight course, as was seen by the tracks in the snow through the woods. Many similar instances are given, showing that it is not by noting any especial points along the line of travel, but that there is some other medium by which animals are enabled to gain their desires.—[Meehah's Monthly.

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### Sleepy Man.

When the sleepy man comes with the dust on his eyes  
(Oh, weary, my Dearie, so weary!)  
He shuts up the earth, and he opens the skies,  
(So hush-a-by, weary my Dearie!)

He smiles through his fingers, and shuts up the sun;  
(Oh, weary, my Dearie, so weary!)  
The stars that he loves he lets out one by one,  
(So hush-a-by, weary my Dearie!)

He comes from the castles of Drowsy-boy Town  
(Oh, weary, my Dearie, so weary!)  
At the touch of his hand the tired eyelids fall down,  
(So hush-a-by, weary my Dearie!)

He comes with a murmur of dream in his wings  
(Oh, weary, my Dearie, so weary!)  
And whispers of mermaids and wonderful things,  
(So hush-a-by, weary my Dearie!)

Then the top is a burden, the bugle a bane  
(Oh, weary, my Dearie, so weary!)  
When one would be faring down Dream-a-way Lane,  
(So hush-a-by, weary my Dearie!)

When one would be wending in Lullaby Wherry  
(Oh, weary, my Dearie, so weary!)  
To Sleepy Man's Castle by Comforting Ferry,  
(So hush-a-by, weary my Dearie!)

—Chas. G. D. Roberts, in The Book of the Native.

Mrs. title, o Centur pose th of sittin part of Men mu but no sit side broad squat with k women of sex. hand, s of good born. dren in bagos th standing Their po for the v the Sioux girls, p women o their son said she braid, an my boys children, single sm clout, the sleigh-bel nized the over.

Thomson an eastern and carries his hand to while all th come to th Equally With many good, while of the pain indefinite c others it is God. Ther no earthly pleasure, all us by the w thirst. All is not bread. All these are traveller. It is near his th of water tow glowing sand fruitless effort To meet th flying Saviour the waters, 1. It is a li over, and ren 2. It is a f ye that labor, 3. It is a without mon the eastern w The satisfie fountain. Come You Here A d (b) One wh heard the voi Benjamin K 34 years of a mis years of age, u the Lord has children, wortl heathen is a fa eternity." Prince Tally ora were lavise born about the age of 83, "Bel What cares, w will, what sad except great fat ment of discour past." One h other failed to God is ready to be the eterna

Home Life Among the Indians.

Mrs. Alice C. Fletcher contributes a paper with this title, one of the series on similar subjects to the June Century. Mrs. Fletcher says: One would hardly suppose that there could be particular rules as to the manner of sitting upon the ground; but here, as in every other part of Indian life, there is a rigid observance of custom. Men may properly sit upon their heels or cross-legged, but no woman may assume these attitudes. She must sit sidewise, gathering her feet under her, and make a broad, smooth lap. When working she may kneel or squat, and when resting she, as well as the men, may sit with legs extended; but at all other times men and women must observe the etiquette of posture distinctive of sex. To rise without touching the ground with the hand, springing up lightly and easily to the feet, is a bit of good breeding very difficult to one not to the manner born. Careful parents are particular to train their children in these niceties of behavior. Among the Winnebagos the little girls are drilled in the proper way of standing when under observation on dress occasions. Their position of hands and feet is also the proper one for the women in certain religious dances. While among the Sioux, a mother with a good-sized family of boys and girls, propounded to me the question whether white women did not find their daughters more-trouble than their sons; she was sure she did. "Look at those girls," said she; "I have their clothes to make, their hair to braid, and to see that they learn how to behave. Now, my boys are no trouble." As I glanced at the group of children, the glossy braids of the girls falling over their single smock, and the boys, naked but for the breech-clout, their miniature scalp-lock ornamented with a brass sleigh-bell surmounting a snarl of frowzy hair, I recognized the kinship of maternal perplexities the world over.

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Prayer Meeting Topic for September 19.

"The Only Satisfying Good," Isa. 55: 1-3.

NOTES BY REV. A. A. SHAW.

Thomson in his Land and the Book III. 388 describes an eastern water carrier. He is usually wretchedly clad and carries slung over his back a goat skin bottle and in his hand two saucer like cups which he clinks together, while all the time he cries out in Arabic. "Ho ye thirsty come to the waters."

Equally universal was bodily thirst is soul thirst. With many it is but an indefinite longing for an unknown good, while with others it finds expression in the words of the psalmist, Ps. 42: 1, 2. With many it is only an indefinite craving for the only satisfying good. With others it is a definite longing after the only satisfying God. There are desires and aspirations in our souls that no earthly thing can satisfy. Money, honor, power, pleasure, all these with anything and everything offered us by the world fail to fill our hearts or quench our soul thirst. All this is spending our money for that which is not bread and our labor for that which satisfieth not. All these are like a mirage in a burning desert to a thirsty traveller. In the excitement of the thought that water is near his thirst is forgotten until he finds that the pools of water toward which he was eagerly running are but glowing sand, and his thirst is doubly intensified by the fruitless efforts.

To meet this longing soul we have pointed out a satisfying Saviour. "Ho every one that thirsteth come ye to the waters," etc., Jo. 4: 37, Isa. 41: 17, 18.

1. It is a living fountain; does not dry up nor freeze over, and remains pure and undefiled, Jer. 2: 13.

2. It is a full fountain; if anyone, Ho every one, all ye that labor, it is a supply for every need, Ps. 107: 9.

3. It is a free fountain; He that hath no money, without money and without price. Compare this with the eastern water carrier who for a price quenches thirst. The satisfied soul is (a) one who comes to Christ, the fountain.

Come with all your wants and wounds,  
Your every burden bring;  
Here love, unchanging love, abounds,  
A deep celestial spring.

(b) One who drinks, Jo. 4: 10-15. See hymn, "I heard the voice of Jesus say," etc.

Benjamin Kohlmeister, a poor Moravian mechanic, for 34 years a missionary in Labrador looking back, at 83 years of age, upon his missionary experience wrote "that the Lord has counted me, one of the poorest of his children, worthy to serve him in weakness amongst the heathen is a favor for which I hope to praise him through eternity."

Prince Tallyrand, a millionaire on whom highest honors were lavished, the companion and counsellor of kings, born about the same time as Kohlmeister wrote at the age of 83, "Behold eighty-three years have passed away! What cares, what agitations, what anxieties, what ill-will, what sad complication, and all without other result except great fatigue of body and mind, a profound sentiment of discouragement for the future and disgust of the past." One had found the only satisfying good, the other failed to find it.

God is ready to make an everlasting covenant with us, to be the eternally satisfying good.

The Young People

J. D. FREEMAN.  
G. R. WHITE.

Kindly address all communications for this department to Rev. G. R. White, Fairville, St. John.

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Prayer Meeting Topic for September.

C. E. Topic.—Losing one's life and finding it, John 12: 1-8, 20-26.

B. Y. P. U. Topic.—The only satisfying good, Isa. 55: 1-3.

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B. Y. P. U. Daily Bible Readings.

(Baptist Union.)

Monday, September 20.—Ecclesiastes 5. The careless fool (vs. 4, 5). Compare Prov. 13: 16.

Tuesday, September 21.—Ecclesiastes 6. A fool's conclusion about death. Compare Eccl. 8: 7.

Wednesday, September 22.—Ecclesiastes 7: 1-10. The fool's bubble (vs. 5). Compare Prov. 15: 2.

Thursday, September 23.—Ecclesiastes 7: 11-29. A defense against fools. Compare Prov. 24: 7.

Friday, September 24.—Ecclesiastes 8. The fool's idea of life (vs. 15). Compare Eccl. 5: 18.

Saturday, September 25.—Ecclesiastes 9: 1-10. The fool's balancing of good and evil (vs. 2). Compare Eccl. 8: 14.

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The Formation of Christian Character.

Outline of address delivered by Rev. J. D. Freeman, at the B. Y. P. U. Convention, August 19th, 1897.

"Character" is a Greek word. Primarily it signified "a graving tool;" then "an engraver" and ultimately "an engraver or impressed device." The word is found but once in the New Testament, Heb. 1: 3, where Christ is declared to be "the very image" of his Father's substance. Christian Character then, is the image that is the mind the spirit, the temper of Christ wrought into the substance of the human soul.

With utmost confidence I affirm that Christian Character represents the Alpha and the Omega of things. Almighty God cares more for Character than for anything else in heaven or on earth. Character is the grand goal of Creation, (see Col. 1: 16), and everything in the physical universe is servant to it, from the molecule to the milky way, from the flowers to the firmaments. Character is the grand goal of redemption. Listen to this! "For whom he foreknew, he also fore ordained, to be conformed to the image of his son" Romans 8: 29. There is redemption as it existed in the purpose of God, with Character for its goal. But mark how the apostle takes hold of both ends of the redemptive plan and bends them together over this grand goal! "and whom he foreordained, then he also called; and whom he called, then he also justified; and whom he justified, then he also glorified." From foreknowledge and fore-ordination in the ages past, up to our calling and justification in the present, on to our glorification in the future, God's one thought is conformation to the image of his son. Another steadfast look at the scriptures and we learn that Character is the grand goal of Providence.

It is for the sake of character that God gives us pleasure and pain, joy and sorrow, hope and fear, laughter and tears. "We know that to them that love God all things work together for good, even to them that are called according to his purpose . . . to be conformed to the image of his Son." Let us then hold these massive facts in mind; Character the goal of Creation, of Redemption of Providence. Before the foundations of the earth were laid, God the Father, God the Son and God the Holy Ghost, constituted a joint-stock company for carrying on the Character-making business. Through all the aeons of time that has been the one supreme controlling purpose of the Godhead. Character is the stuff out of which God is building the Holy City of the skies. Everything else is scaffolding and refuse. When the end of the age shall come and God makes a bonfire of the worlds, Character, God-like and glorious will stand forth the one enduring monument of time.

Grasp now, these further truths about Character.

1. Character is not to be confounded with Culture. Character is something more than Culture. Wealth of culture often co-exists with weakness of Character. Strength of Character may be found where there is little culture. Culture means development, Character means Constitution. Culture has to do with form, Character with substance, Culture may give polish to the surface and keenness to the edge of the sword, but Character the temper of the steel. Culture makes for quantity, Character for quality. By culture the acorn becomes an oak, but no amount of culture can bring a pear tree out of an acorn. The acorn becomes an oak because the acorn has been characterized by the parent oak on which it grew. We say of Character, therefore, that it lies at the heart and soul of things, whereas in the germ, directs tendencies, establishes affinities, determines capacities and possibilities.

From this it is evident that:

2. Christian Character must find its Genesis in Regeneration.

The great truth about regeneration is this, that it is God seating himself at the centre of our being and becoming within us the soul of our soul, the heart of our heart, the life our life. Regeneration means

the implanting of the Christ characterized life germ. "That Holy Thing" which was begotten in the womb of the virgin is begotten in our hearts by the Holy Ghost. "Christ in us" is our "hope of glory." True, there may be some approximation to Christlikeness in life of the unregenerate, as there is outward resemblance between burdock and rhubarb. We recognize most gladly the beautiful traits of character in those who own not Jesus as their Lord, but "the very image" of Christ is only possible to those who have the very life of Christ beating within their breasts. Imitation of Christ may be carried far without regeneration. But at best it is merely a veneer. To conform our life to Christ's full image, Christ's life must be transmitted to our souls. Christ must dwell in our hearts through faith. We must be born again.

3. Christian Character building is continuous and progressive.

At regeneration Christ gains access to the soul and begins his work of transformation, but as it takes the sculptor weeks and months and years to work his mind and heart and will into expression in the marble, so Christ requires time in which to work out his grand ideals in the soul. When England conquers territory she annexes it to her empire. Then she sends her wealth, her art, her literature to civilize the land and bring it into sympathy with the genius and spirit of the empire. When the heart is regenerated and the soul accepts Jesus as Lord, the entire being is annexed to the Kingdom of Grace. Christ says of such an one "He is mine and I am his." But there is still room for the sanctifying influences of heaven to do their work before the soul is ready for the mother city and capital of the empire, or Christ can set us "before the presence of his glory without blemish in exceeding joy."

4. The formation of Christian character may be wonderfully hastened by consecration.

In the 12th chapter of Romans, St. Paul pleads for entire consecration in order to complete transformation. Just as we give Christ sphere in us by the surrender of the area of our lives, so will he stamp us with his likeness. Character comes by contact. In a furniture factory I saw smooth boards pressed tight against a warm revolving metal die, taking the impress of the pattern carved upon it. Christ is the heavenly die, stamped with the very image of God: We only need to unfold our hearts to him and press up close against him to receive his image in deep clear lines. This is why suffering saints often manifest such maturity of character. They are hard pressed, but they are pressed hard against Jesus, and the contact leaves the beautiful tracery of his perfect loveliness upon their hearts.

5. Character in Destiny.

It is often said that "character determines destiny." We approach nearer the mark when we say character is destiny. Milton struck a deep true note when he wrote:

"He that bath light within his own clear breast,  
May sit in the centre and enjoy bright day;  
But he that hides a dark soul and foul thoughts,  
Benighted walks under the midday sun;  
Himself is his own dungeon."

We have an echo of the same large truth in Longfellow:—

"Not in the clamour of the crowded street,  
Not in the shouts and plaudits of the throng,  
But in ourselves are triumph and defeat."

Mr. Emerson also chimes in with these strong words:—

"Deep in the man sits fast his fate,  
To mould his fortunes mean or great."

These sayings of the poets are in fullest harmony with what the Bible everywhere teaches, that to enjoy God we must be like God. In its last analysis salvation is character. There is no trick about this matter of salvation. Heaven is no mere accident of happy chance. It is an assemblage of holy affinities. Heaven will consist of God and his Christ and all whom God through Christ has characterized into his likeness. Surely a consideration of these solemn facts concerning character will lead us to pray more fervently and understandingly than we have ever done before.

Nearer my God to Thee,  
Nearer to Thee:

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N. S. Western Associational B. Y. P. U.

Fellow Unioners of the Nova Scotia Western Associational B. Y. P. U. a word from your Sec. Treas will be considered in place. It will be remembered that at our last annual meeting held at Milton (Queens Co.) the executive were instructed to provide an associational prize banner; to be awarded to the Local Union making the best record in the C. C. work for the year 1897-98.

We are glad to inform our Union that the new banner will be a beauty, and will be well worth capturing. Let it be remembered that it will require careful and persistent study to obtain the prize. Be sure that you begin at the beginning. This further announcement, your Sec. Treas. will give a silver medal suitably inscribed to the individual within the bounds of our Association, who will write the best original essay on "The History of the B. Y. P. U. Movement." This contest will be open to any member of the B. Y. P. U. not including our Pastors. The medal will be awarded at the annual meeting. The essay must be in the hands of the judges before the 1st of May next.

Bro. Archibald our genial President will name the judges.

Let every Union try for the banner,—and let every individual try to capture the medal.—Now all together and may our God bless the efforts. Yours heartily,

B. H. THOMAS,  
Sec. Treas.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC.

That a great blessing may follow the meetings of the W. B. M. U. and Convention.

Thank God for the missionaries who have decided to go this autumn to India. May the money be freely given to send them.

Notice.

The 14th of October has been appointed as Crusade Day for our W. M. A. S. Will not every Society make plans to observe it this year, that our membership may be greatly enlarged.

Proportionate and Systematic Beneficence.

(A paper by Mrs. Christie, of River Hebert, and read at W. B. M. U. Convention.)

Beneficence is well doing and if, as by the command of Christ, we render unto God the things that are God's, we do well. True, this includes much more than tithing. Does it ever mean less? It is not for us to say. We cannot enter into the circumstances and conditions of other lives, though we are likely to think we can. Rudyard Kipling puts it:

"The load beneath the harrow knows Precisely where each sharp point goes. The butterfly beside the road Preaches contentment to the toad."

It is for each one to ask himself "Do I rob God in tithes and offerings?" The main argument against tithing has been that that law was part of the Jewish formalism, and does not belong to this dispensation. But we read of Abraham and Jacob paying tithes, long before the Mosaic law was formulated, as if it were already an established claim. Another objection is urged that a higher standard is set for Christians because of our greater light, and this is true. There should be a cheerful and voluntary rendering to God as He has prospered us. That leads directly to proportionate giving, as God has prospered us. We are told that "He that soweth sparingly shall reap also sparingly; and He that soweth bountifully shall reap also bountifully." The cheerfulness and the voluntariness of our giving will not take the place of self-denial and sacrifice. Self-denial and sacrifice should have first place in this quartette of virtues. By losing sight of this the offerings of Christians have fallen far behind those of the Jewish dispensation, instead of being far in advance as, with our greater privileges, might be looked for.

Dr. Charles Cook, in an article in the Examiner, says: "The principle of tithing is more ancient than Moses, and occupies a place in the Jewish economy similar to the Sabbath, which existed and was observed, long before the giving of the law on Sinai." If we observe, to keep holy less than the one day in seven, we will know it is at the expense of our spiritual strength. Just the same we may know that, if at least a tenth is demanded and we withhold a part, our spiritual activity must be greatly lessened. Can any one doubt, in the face of what he has seen of even half faithful work being blessed, that word of the Lord "Bring ye all the tithes into my storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven and pour you out a blessing that there shall not be room enough to receive it? The renewed consecration, the increased spiritual activity, the greatly enlarged means for work, would very naturally mean great results, and by the power of the Holy Ghost would lead to large spiritual blessings. The days when all this shall be hastening on, as "each generation learns One new word of that grand Creed, which in prophet hearts hath burned, Since the first man stood God conquered, with His face to heaven upturned."

Just as naturally will great temporal blessings follow. The nations that come temporal to serving God—and they still follow him afar off, are the wisest, the most prosperous, the ruling nations.

As to individuals there may be exceptions. Remember we are not making a bargain with God,—only coming nearer His requirements. He only knows what is best for each one. As a rule those who work with order and system can accomplish more. It is not easy for farmers, or for many business men to tithe their property; but the honest effort to do this may evolve the long looked for systematic farmer; and the man of business who

knows about one tenth of his income will have to have a fair idea about the other nine tenths. He will be less likely to find himself suddenly and unexpectedly bankrupt. The Jews who have been trained for generations in these systematic habits are the masters of the world in finance today. Mr. Rockefeller who ought to be good authority in money matters, in an address to the Young Men's Bible Class of the Fifth Avenue Baptist church, New York, said—

"I believe it is a religious duty to get all the money you can. Get it fairly, religiously, honestly, and give away all you can. Know just what you receive and how to spend it. Write down just what you do with it." [In his own earliest account keeping were many small items given for religious and charitable purposes. He added: All these little things helped me to keep in sympathy with many undertakings, both charitable and philanthropic. My opinion is that no man can trust himself to wait until he has accumulated a great fortune before he is charitable. He must give away some money continually."]

The very effort to give wisely among many calls would educate one's judgment. Suppose we give one whole tithe or even our all toward such a very good work as that of the Woman's Baptist Missionary unions or to that Christian work for which we long and pray most earnestly of all—and say to a brother or sister in need "Go in peace." "Be ye warned and be ye fed." "I have given all I had to a more worthy object,"—would he beheld guiltless. We must consider carefully what to do and not leave the other one asking God for wisdom.

They do not by any means all give a tenth who profess to be tithe givers, and others may give much more than a tenth who make no pretence of giving at all. They do not speak of self-denial because they love the Lord's work. Among some self denying women I could mention one who never speaks of what she gives, yet out of an income of seventy two dollars she gave thirty dollars last year and not any year does she give less than twenty. She always wears a becoming bonnet, too.

Dr. Cook says further that those who adopt the tithe system as a rule by which to govern their giving as a fundamental principle, are constantly going beyond the tenth and giving more." [It is from the ranks of the tithe givers that the most liberal givers in our churches are coming today. Many who began with giving a tenth go on to a larger proportion still holding the percentage principle, until they give twenty and twenty-five and even fifty percent of their income to the Lord."]

And this course in the case of rich men would more often than not prove the very salvation of their families. "The destruction of the poor is their poverty," and not seldom the destruction of the rich is their money.

It is not easy to withstand the enticements, the allurements, that this world has for the rich. It is those who have to overcome by struggle and endurance who gain strength, not the idle and luxurious livers.

We admit many difficulties in the observance of tithing. It may be that even this generation will not overcome the grants of indifference, of covetousness, of selfish habits, of want of faith because of which many generations have taken their way in the wilderness again when they might have entered into the promised land.

It behooves the parents and the teachers of this generation who know these truths, to teach them diligently to the children by example, as well as by precept when possible, that the oncoming generation may enter in. If ye know these things happy are ye if ye do them.

Amounts Received by the Treasurer of the W. B. M. U. from Aug. 5th to Aug. 30th.

- West Onslow, F. M., \$2.50; H. M., \$3; Halifax, North church, F. M., \$1; Kingsclear, Tidings, 10c; Homeville, F. M., \$3; Chester, F. M., \$6; Pennlyn, F. M., \$5; Amherst, F. M., \$36.25; St. John, Brussels St., Tidings, 25c; Overton and Pembroke Mission Band, F. M., \$5; 1st Elgin, F. M., \$3.25; East Onslow, F. M., \$2; H. M., 50c; Brooklyn, Anna. Co., F. M., \$6; Sable River, F. M., \$20.28; H. M., \$3.72; Tidings, 25c; Reports 29c; Wolville, H. M., \$1; Pennlyn, F. M., \$2.33; Chipman, F. M., \$6; Lewisville Sunday School, support of Bible-woman, \$25; Lewisville, F. M., \$6.70; Sackville, Tidings, 25c; Florenceville, F. M., \$20; Sussex, a friend, F. M., \$6; Acadia Mines, F. M., \$3.75; Tidings, 25c; Little Glace Bay Mission Band, F. M., \$2.50; Marysville, F. M., \$6.50; Shelburne, F. M., 77c; H. M., \$1.75; Cross Roads, County Harbor, Mrs. Leander Scott, F. M., \$5; Potaplique, F. M., \$1.50; Middle Sackville, Mrs. Marks, F. M., \$1; Charlottetown, F. M., \$2.50; H. M., \$2.50; A friend, F. M., \$2; Hattie Clay's Christmas money, F. M., \$1.50; Hazelbrook, F. M., 5.24; H. M., \$2.26; Annual collections, F. M., \$15.24; H. M., \$11.75; Darnouth Sunday School, F. M., \$4.30; H. M., \$4.30; River Hebert, F. M., \$3; Gabarous, F. M., \$3; Alma, F. M., \$1.50; Coll. public meeting, F. M., \$4.48; H. M., \$4.48; Mrs. J. C. Clarke, Bayview, P. E. I., F. M., \$5; Amherst, Mrs. Quigley, 50c. MARY SMITH, Treas. W. B. M. U. Amherst, P. O. B. 513.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Have you read Mr. Corey's letter in last week's MESSENGER AND VISITOR? Thirteen baptized and added to one of the little Baptist churches in the Paula-Kimidi field, and ten more applying for church membership.

See how quickly God honors the faith of His people. At the last Convention it was decided to send forth additional laborers, and the blessing of the Lord is descending upon the churches in India.

It will be good news to the North Baptist and 1st Baptist churches in Halifax to know that the pastor of the Aukalampara church is "David" and his wife "Lizzie" who have been supported by these churches for some years. That is right, young people, there have been the sowing now comes the reaping.

Be not weary in well doing. Look out for continued accessions this year. Mr. Morse has been greatly encouraged in his work of late. The recent additions are a source of strength, to the cause, and are likely to make vigorous and efficient helpers. Pray for these new converts. Now read what some honored men have to say about the great Foreign Mission enterprise and then double your offerings and your prayers for this great work.

Bishop Phillips Brooks,— "It is the sincere and deep conviction of my soul, that if the Christian faith does not culminate and complete itself in the effort to make Christ known to all the world, it is a thoroughly unreal and insignificant thing, destitute of power for the single life and incapable of being convincingly proved to be true."

"The opened world, the simplified faith! Surely, this of all times is not the time to disbelieve in foreign missions; surely, he who despairs of all power of the Gospel to convert the world to-day, despairs of the noontide just when the sunrise is breaking out of twilight on the earth. For the first time in the history of the world there is a manifest, almost an immediate possibility of a universal religion. No wonder that at such a time the missionary spirit, which had slumbered for centuries, should have sprung upon its feet, and the last 50 years should have been one of the very greatest epochs in missionary labor in the whole history of the world. I esteem India as the most hopeful and attractive field of work in the world, either at home or abroad. The half has never been told of the success and progress of our missions there. In no other country in the world is Christianity making such rapid progress. There are far more conversions in India in proportion to the number of Missionaries engaged in preaching the Gospel than there are at home." G. P. PENTECOST.

"The present crises of missions should compel us to forget all lesser interests and issues, and hasten to bear the good news unto earth's very ends. Laborers should be multiplied, gifts increased and with a new energy born in us of the Holy Spirit, this great enterprise of the ages should be undertaken." A. T. PIERSON.

"I am glad to have my last words in this book testify to the fact that missionary work, of all the various Protestant denominations in all parts of the world is, in my eyes, the most promising and hopeful feature of modern evangelization. For the enlargement of commerce, for the spread of civilization, for the uplifting of humanity, for the redemption of the world, there is no such force as that which is exerted by the Anglo-Saxon missionaries of the Cross, the ministers of the Lord Jesus Christ." F. E. CLARK.

Says Dr. F. F. Billinword, "there should be a broad discrimination between work in Papal countries and that of the heathen world as to their comparative claim. The first and paramount duty of the Christian churches of this age, whatever be their name, is to proclaim the gospel to the nations who have never heard of it. In this duty Protestants and Catholics should stand upon common ground. It is the reproach of both that they have monopolized the great salvation for 19 centuries, while the majority of mankind have remained in total ignorance of the gospel."

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**The India Famine.**

I am writing from the east coast of India, in the extreme north of the Madras Presidency, where it joins borders with Lower Bengal, and where in three of her 22 districts, the Presidency throws an arm 300 miles long up the east boundary of the Central Provinces, shutting them out from the sea coast of the Bay of Bengal by a strip of land only 100 miles in width. The famine is milder here than in other parts. The pressure of famine is gauged by the prevailing price of the food grains. In these parts the staple food grain is rice. In ordinary times rice sells at 14 measures to the rupee. That means about 28 lbs. for 30cts., or speaking roughly, one cent a pound. At the present time, in many places, rice cannot be had at any price. Famine prices are about 7 measures to a rupee, or twice the ordinary rates. That is the prevailing price in these parts at present. But in the worst famine districts, rice has risen to 3 1/2 measures to the rupee. This means a quadrupling of the distress that poor people feel even in ordinary times. How these rates pinch, yes kill, can be inferred from facts set forth in a publication of the Indian Government for March of 1892. In that publication, the absolute necessities of life, food, clothing and house of an agricultural laborer, not including extras in the Punjab, are put at Rs. 34 a year. Calculated at three rupees to the dollar, that means \$11.30. This amount is reduced in the warmer parts of India to Rs. 30 (\$10). While that is the income a native of India requires to support life and health, it is by no means what he always receives. No less a financial authority than Sir David Barbour states that the highest income is received in the Central Provinces viz. Rs. 30 1/2 (\$10.16), or just 16cts. above the actual necessities of life. That falls in the Northwest Provinces and Cudhie to the lowest for all India, or Rs. 22 1/4, (\$7.40), or \$2.60 below the absolute necessities of life.

The famine returns vindicate the truthfulness of these statements as regards these provinces. When 4 1/4 millions were on government relief, the Northwest Provinces and Cudhie bulked so largely in that total as to contribute 1,750,000, leaving 2 1/2 millions to the remaining seven provinces or presidencies.

The average income for all India is Rs. 27, (\$), per head, per annum. In comparison with the United Kingdom, in which the average individual income is £4. 3s. 2 1/2d. in excess of the high standard of comfort in food and profuseness in material things, India shows a minus of 2s. 3d. below the actual necessities in very plain food and scant clothing, to which her poverty compels her. As compared to English life, Indian life is very short. The difference between the conditions of life in India and Canada may be illustrated by drawing one line for Canada, three inches and five eighths long and placing over that the sum of \$135 as representing the average annual income of the Canadian individual. Then below that draw a line 1/4 of an inch long, and place over it the sum of \$9 to represent the annual average income per capita in India. The gaping discrepancy makes it easy to believe the statement published in "The Globe" some time since, that 40,000,000 of the people of India in times of plenty lie down every night on a mud floor and an empty stomach. If, in times of such questionable plenty, so many eke out such a miserable existence, on fare so meagre, what must their conditions be when the ordinary sources of income dry up, and food prices rise to four times their normal value? That means indescribable and widespread disaster. Such a disaster as this has overtaken India in this year of jubilee.

The statement of an English planter from India quoted in the "Globe" some time since, that no deaths had taken place in India as the result of famine, or from starvation, indicates prodigious ignorance

or monstrous mendacity. True statistics are difficult to secure, but the death rate in some provinces has been very high. The plague in Bombay and its vicinity would not have been so virulent had not the weakened condition of the people exasperated its fierceness. 20,000 perished in Bombay alone. While the deaths hitherto have been very numerous, the real testing of the resisting power of the people lies just ahead, under the trying condition of the first heavy rains in many months.

In all parts of India cholera is now claiming its annual harvest of victims. What that may mean with the conditions altogether favorable may be gathered from the history of the year, 92, 1892 was a particularly bad year for cholera. With a population of 287 1/4 millions, India lost that year some 10 millions of her people. Out of that vast multitude cholera claimed close on toward 1,000,000 victims. The roots and wood, the jungle berries and barks, the grass and other stuff that the people have been subsisting on, together with the vile-water they have been compelled to use, or go without, has so upset them, that from the chronic diarrhoea and dysentery induced by these harsh foods to cholera is a very short step indeed.

The number of people who die from actual want of food is small compared to the deaths which result from the greater hold which disease gets on those who are enfeebled by the diminution of their usual supply of nutriment. Famine is most felt in the first four or five years of life. It then seems to pass lightly over the adults, and to fix on the aged, but only where the distress is acute.

India has had a long schooling in famines. The government has been attending to the lessons of that school only during the last thirty years. Now, as a consequence there is a more or less adequate provision made to save the poorest from actual death by starvation, and the mass of the poorer classes from hopeless bankruptcy. Their first work of relief is to remit the taxes in part or whole where the crops have failed. They then divert the expenditure on public works, from that which may require skilled and expensive labor, to the building of roads, the digging of canals and other works which will benefit all classes. In addition to these, which reach only the able bodied, the children and the aged

must be provided for. Relief doles are distributed gratuitously for these in their own villages, or where possible, they are all collected in some central place, where a famine kitchen is opened and the starving fed twice a day with cooked food.

As mentioned previously in this letter, famine is not pressing so hard here as in other parts, and yet even here, were it not for the bounteous provision made by outsiders the state of affairs would be much more serious than at present. Were it not for the help provided from all parts of Christendom, which must now aggregate about \$5,000,000, including the Indian contributions, the government would despair to cope with the calamity that has overtaken the country.

Only a fraction over three millions are not engaged on relief works or are receiving gratuitous relief. This number gradually diminishes with the steadying of the monsoon rains which for a time were very uncertain. The cabled number on government relief, by no means represent the total number receiving help. Private beneficence has been magnificent. A Mr. Bassavareddi, a native merchant in this place has daily fed about 500 of the very poor. This is insignificant compared with what some of the native princes have been doing. A number of merchants in the town here have formed a syndicate to feed as many poor as come to eat. At eleven in the night when the streets are empty, they feed about a thousand vagrants. In fact the rich got so liberal that no one would go to the relief works opened in the town to provide the poor with employment, and the municipal chairman was constrained to ask them to be more discreet in their charity or they would swamp the town under a load of cholera breeding paupers. As it is we number only 47,000 of a population, and yet in the last ten days out of 90 cholera cases, 60 have gone over to the burning grounds.

Our own two Canadian Baptist missions have sent out for distribution some \$7,000, many of our own poor Christians have been saved from possible starvation, and a lot of small land holders amongst them, from losing their earthly all. That, in many cases means death. We hope the worst is now past. But that has been so bad that we are yet far from being able to get on without further help. Yours very truly,  
H. P. LA FLAMME.  
CoCanada, India, July 27th.

★ ★ ★ ★

According to a despatch from Moscow to the Daily Mail, Lieutenant General Baron Von Schack has committed suicide by shooting himself with a revolver at Odessa in a fit of repentance. He was a member of the German Lutheran body. His religious connections excited the suspicion of his superiors and they ordered him to resign or to join the Russian church. He chose the latter course and then killed himself in remorse.



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

AVONDALE, Pictou Co., January 14, 1896. Dear Sirs,—This is to certify that my father had an attack of the La Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was so old, being then 80, but when there is life there is hope, and having your bottles and syrup in the house, we began to give them to him, when he got better, and after about three months was entirely recovered. He is now in his 84th year and is well and hearty. Your CERTAIN CURE quickly cured a neighbor woman of Charnishonville, N. S., afflicted, about two months old, was taken with diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen, its little face was just shining away. Now I had your CERTAIN CURE in the house but not at that time being acquainted with it, so I was for some days afraid to give it to a child so young and weak. I was convinced if the child did not get immediate relief it would die, so I told its mother to put a drop of the CERTAIN CURE in its bottle, in it drank from the bottle, and in about an hour it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, gentlemen, Yours very truly, DONALD MURRAY.

Whiston & Frazee's Commercial College is practical, up-to-date, and has a full staff of experienced teachers. For free catalogue send to S. E. WHISTON, 46 Barrington St., Halifax.

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

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

Settees for Sale. About fifty, in Black Walnut and Ash, with Iron Frames. No. of them have reversible backs. They seat six or seven adults and are now in good repair. These Settees are suitable for a Church, Vestry or Public Hall. Will sell in whole or in part.

ALFRED GARLEY, St. John, N. B. BELL'S PATENT SAFES, IRON AND STEEL, FIRE RESISTING, BURGLAR PROOF, AND BURGLAR PROOF, WEST-TROY, N. Y. GENUINE CHINESE, ETC. CATALOGUE 7 PRICES FREE.

The Home

Dampness About the House.

After a wet summer like the present, the greatest care should be taken to kindle fires early in the season and fight the insidious damp which penetrates the house by every means in our power. If the cellar has been properly ventilated at night and shut during the day, the walls will probably be found dry. If not, the cellar is almost sure to be damp, and that uncanny vegetable growth called mould is present on the walls. It should be destroyed at once. It is not possible for us to tell how nearly related the germs of certain diseases are to some of these fungus growths. It is almost certain that many of them arise from the same conditions of the atmosphere. Two coats of whitewash put on a damp cellar early in September will do more than a stove could do to dry it out. It will do no harm and much good to leave pieces of lime about the edges of the cellar walls after it has been carefully cleaned.

An open fire of light pine sticks and pine cones, for the sake of their aromatic fragrance, kindled early in the morning and evening, will help to keep the house dry. Open the windows freely while these fires are burning if it is warm. If there is no fireplace, a light wood fire kindled for a few moments in the heater or in some stove, where the heat can circulate through the house, will be a propitious offering to the Penates who guard the health and welfare of the house, and ward off the demons of zodiacal disease which lurk in dampness and the decaying vegetation of late summer and autumn. Such a wet season as this, cesspools and garbage pails should be kept scrupulously clean, and every place that may be a culture spot for the germs of disease should be disinfected. Use disinfectants liberally. The vicinity of the house and all parts of the dooryard should be kept clean. The refuse of decaying plants and herbs should be buried early in the fall in a pit, with all old bones, woollen and any material possessing nitrogenous material. Mixed with the proper amount of sal soda and lime, such refuse becomes a valuable fertilizer. Old-time farmers, who often raised crops from the stoniest and least promising soil, always kept a refuge pit at a distance from the house, where all debris, which if left un-gathered would be a menace to the health became under proper treatment a valuable means of fertilizing the ground. These pits are not as common as they once were, when the commercial fertilizers were unknown.—N. Y. Tribune.

The Woman Who Seeks Advice.

There is a certain class of women who habitually seeks advice. They often do this as if they were conferring a compliment upon the superior judgment or knowledge of human affairs possessed by the person sought. There are certain friends that every one of us possesses who are so nearly related to us by ties of friendship or kindred, that they are as deeply interested in our doings, our comings and goings as we are ourselves. It is to such persons a sensitive, refined woman naturally turns, and not to a comparative stranger. Yet the woman who habitually seeks advice seldom goes to such a legitimate source. She comes to a person who is a trifle startled and half flattered perhaps by the request. The woman who does this may not be aware of it herself, but she is often a sham; she is not seeking advice, but sympathy. She usually desires to follow a certain course, and has often become so stubbornly fixed in her determination that nothing short of a violent upheaval of all her plans would keep her from it. She will not follow advice. She wishes merely to be confirmed in her previously formed opinion. She

wishes to gain sympathy with her plans and strength of purpose to do as she prefers to do.

There are few persons so selfish or so tiresome as those who persistently throw their burden of whatever nature upon other people. If there is a problem to be solved at school or a difficult example to be done, there are always a number of scholars who wait until certain schoolmates arrive, and then copy the work from them. The rule is the same in mature life. There are certain people habitually too "tired" to think for themselves. They wait and ask advice of Mrs. Brown or Mrs. Smith, who are in no way bound to them, except as obliging neighbors. These women probably have their own life problems to occupy them, and it is an unjust and selfish thing to burden them down with problems they are not called on legitimately to solve. One of the most aggravating ways of the woman who habitually seeks advice is the certainty with which she holds her obliging neighbor responsible for every failure that advice given her brings. It is hard to bear one's own blunders, but doubly hard to bear the blunders of which other people have committed upon advice which has been honestly given.

The truth is that no one but some person who is fully cognizant of all the circumstances which environ an individual is capable of giving a wise or vital matter. It is for this reason that even more objectionable personage, "the woman who is always giving advice," is not to be tolerated. She is particularly decided in matters judged from the superficial external light in which she sees them, and therefore her judgment is an impertinence.—N. Y. Tribune.

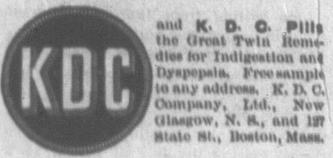
Cultivation of Punctuality.

But punctuality can be cultivated. Slow coaches can be cured. Some one has said that the only way to catch a train is to start in time; and in this pithy sentence lies the gist of the only cure of the habit of unpunctuality. Two rules grow out of it. One is "Always begin in time to get ready," and the other is, "When there are several things to be done, decide which is the most important and do that first." Perhaps these rules are best explained by illustrations. No. 1 means that if you have an engagement for five o'clock, and it takes you thirty minutes to get ready, start promptly at 4.30, and let no siren voice tempt you to delay beginning until 4.35. Be resolute, be firm in this.

But in No. 2, suppose you have to dress to go out by a certain hour, and you have also a note to write. You decide to write first; the note lengthens into a letter, your pen runs rapidly away with the time; you add a postscript for a very important item, and then you have barely time to dress, using all speed, and as you begin in haste a button pops off, or you cannot find your gloves, and after this unavoidable (?) delay your hurry to your rendezvous to find your friends waiting. In spite of their gracious assurance "that it makes no matter," you know that it does. But suppose you had thought your engagement of paramount importance, you would have dressed first, mended the button calmly, then written the note without a lengthening of it, and neither your friend nor your correspondent would have suffered.

Believe it, punctuality is a comfortable virtue in a family, and entirely dependent upon your will.—[Philadelphia Ledger.]

The experiment of stocking the Penobscot river with the quinnet or California salmon is to be given a thorough trial by the United States fish commission, and good results are confidently expected.



AGENTS—Our New Book

"Klondyke Gold Fields" IS A GRAND SUCCESS

and we want active intelligent men and women in every locality to act as agents for this work. There is money in it for those who give up all else and push its sale at once. We never had any book which the people seemed to want as they do this one. Agents at work report great success. One report on our table states: "Received outfit this morning. Have worked 8 hours and taken 43 orders nearly all for the moroco style. Hope to increase my list to 100 by another day's canvass."

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

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

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The Sunday School

BIBLE LESSON.

Adapted from Hurlbut's Notes.

Review of Third Quarter.

Lesson XIII, Sept. 26th.

GOLDEN TEXT.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven, Matk 5 116.

HINTS TO THE TEACHER.

1. All the PLACES prominently named in these lessons are located around the Aegean Sea. If a map could be drawn upon the blackboard or on a sheet of manilla paper, embracing the western peninsula of Asia Minor and the eastern half of Greece, the places might readily be indicated upon it, and the events connected with each place might be named. Right pupils in turn might point out the places (each naming one), and might state the facts of the lessons associated with each place. 1. TROAS, the site of old Troy, in Asia Minor. From this place Paul and Silas started on their voyage to Europe, taking with them Timothy and Luke (Lesson I). 2. PHILIPPI, in Macedonia (Lesson I, II). Here was planted the first church in Europe, begun with the conversion of Lydia; and here Paul and Silas sang in the prison, were freed by the earthquake, and told to their jailer the way of salvation. 3. THESSALONICA, in Macedonia, was the place where Paul preached in the synagogue and won many disciples among the Gentiles, but was driven out of the city by a Jewish mob (Lesson III.) To the church in this city were written his two earliest epistles, First and Second Thessalonians (Lesson VI). 4. BERRA, in Macedonia, was the home of the noble Bible students who heard Paul preach, searched the Scriptures diligently, and believed in Christ (Lesson III). 5. ATHENS, in Greece, was the most illustrious city of the ancient world, the home of literature, art and philosophy. Here Paul preached on Mars Hill (Lesson IV). 6. CORINTH, in Greece, was the city of commerce, as Athens was of learning. Here Paul preached for nearly two years, working meanwhile as a tent-maker (Lesson V). To this church two of his letters were addressed, First and Second Corinthians (Lessons VII, VIII, X). 7. EPHESUS, in the province of Lydia, was the greatest city of Asia Minor. Here was the splendid temple of Diana, one of the world's wonders. Here Paul labored for three years and established a church, which afterwards became a centre of power (Lesson IX). 8. MILTUS was near to Ephesus and was a seaport on the Aegean Sea. Here Paul, on his last journey to Jerusalem, summoned the elders of the church, at Ephesus and gave them his farewell counsels (Lesson IX.)

II. There are seven NOBLE NAMES in the lessons of the third quarter. 1. PAUL THE APOSTLE stands now as the leader in the church and the noblest figure in the history of the time. These lessons tell the story of his labors in the second missionary journey and a part of the third. 2. SILAS was Paul's companion upon the second missionary journey. He shared the apostle's triumphs and trials in Philippi and Thessalonica and Corinth. 3. LYDIA, the purple-seller of Philippi, holds the honor of being the first Christian convert on the continent of Europe. 4. THE PHILIPPIAN JAILER, though unnamed, deserves a place among the worthies of this history. He fell down at the feet of his own prisoners, sought the mercy of God, found forgiveness and peace, was baptized as a disciple of Christ, and showed his sincerity by kindness toward the apostles. 5. AQUILA AND (6) PRISCILLA were the friends of the apostle Paul at Corinth, who opened their home and workshop to him, and remained steadfast in their faithfulness to the end of his life. 7. TIMOTHY was the young helper who left his home and his mother at Lystra to share in the sufferings and toils of the apostle. He was Paul's companion and assistant even to his last imprisonment in Rome.

III. As we look through these lessons we find in each one a trait of THE CHRISTIAN WORKER. LESSON I. FIRST CONVERTS IN EUROPE. The worker for Christ is obedient to the Spirit—silent where the Spirit forbids him to speak, and ready to enter new fields when the Spirit points out his way. LESSON II. PAUL AND THE PHILIPPIAN JAILER. The worker for Christ is patient in trial—enduring persecution, uncomplaining under violence, singing songs in the night and always ready to point a soul in the way of salvation. LESSON III. PAUL AT THESSALONICA AND BERRA. He is persevering in labor—when driven out of one city working anew in another, and never remitting his diligence in the work of the gospel. LESSON IV. PAUL PREACHING IN ATHENS. In

this lesson we observe that the worker is tactful in method. He approaches the wise men of Athens in works that blend compliment and rebuke, praising them for their reverence while showing them the folly of idolatry. LESSON V. PAUL'S MINISTRY IN CORINTH. He is broad in sympathy, holding Jews and Gentiles together in his heart, and aiming for the salvation of both. LESSON VI. WORKING AND WAITING FOR CHRIST. The Christian worker is ever looking for Christ, ready for his appearing, and awaits his Lord's coming, not in idleness, but in constant work. LESSON VII. ABSTAINING FOR THE SAKE OF OTHERS. He is self-denying in life—willing to sacrifice his own desires, his own enjoyments, and even his own rights, rather than place any stumbling-block in his brother's way. LESSON VIII. THE EXCELLENCE OF CHRISTIAN LOVE. He is perfect in love—esteeming charity the highest of all the Christian graces, and the one that endures forever. LESSON IX. PAUL OPPOSED AT EPHESUS. The worker for Christ is fearless of men, for he knows that the Lord is with him and no harm can come to him while he is in the way of duty. LESSON X. GENTILES GIVING TO JEWISH CHRISTIANS. He is generous in giving, for he recognizes all men as his brothers and is ready to aid those who need, especially those who are of the household of faith. LESSON XI. CHRISTIAN LIVING. The worker for Christ is righteous in conduct—just and upright in dealing, gentle toward all, and overcoming evil with good. LESSON XII. PAUL'S ADDRESS TO THE EPHESIAN ELDERS. He possesses a spirit of caring for the church. He bears its burdens; he works for its success; he strives for its purity.

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To Kill the Cutworms.

A good remedy for killing out the cut worms in the garden is to make up a mixture consisting of a quantity of bran and cornmeal moistened with water to which is added a little Paris green and a little molasses or sugar to give a sweetish taste. It is the Paris green that kills the worms, and this should be very thoroughly mixed with the bran so as to have a uniform mixture. A spoonful of this mixture should be placed near the plants just before night on the day the plants are set out. The cutworms work at night, and will be killed by eating of the poisoned mixture. It is much better, however, to place the mixture about in various parts of a field a few days before planting, as it will then kill off the worms before any damage is done.—[The Homestead.

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Koumiss.

A very good receipt for koumiss, which will be a desirable and refreshing drink for invalids, is as follows: Take a quart of new milk; if it is still warm from the cow, it will be all the better. Add a tablespoonful of home-made yeast and a tablespoonful of sugar, dissolved in a little hot water. Stir the koumiss thoroughly and bottle up tightly in a quart bottle. Put it away in a warm place of about eighty degrees for five hours. Then remove to the refrigerator and leave it there for twenty-four hours. At the end of that time it will be ready for use.

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The crisis in the grain trade in southern Russia has been enhanced by the influx of half a score of Hungarian commissioners who are purchasing wheat at any price at which they can obtain it.

A majority of the great grain exporters are in a precarious position and a large number of smaller firms have collapsed. One large foreign export firm alone has lost 3,000,000 roubles on the fulfillment of contracts made by it in the expectation that there would be a middling drop. With the exception of barley all the cereals are as light as they are scant, while the fact that the government has made extraordinary purchases of grain for food reserve as a precaution against another famine has increased the scare.

The north Ontario election protest has been dropped, and Duncan Graham, Patron-Libera', will hold his seat.

It is said that Cardinal Satolli, who is most intimately acquainted with American affairs, has been designated by Leo XIII, to succeed Cardinal Ledochowski as prefect of the propaganda.

In response to the request of the government of the United States the British police have been directed by the government to furnish information to the United States authorities when anarchists leave for United States.

MINARD'S PILLS.

Are prepared from vegetable Medicines only. The combination is so carefully arranged as to meet all cases when a Cathartic is necessary. They not only evacuate the bowels, but will open the secretions and expel foul humors from the system. Their action is gentle and thorough. Without any flaming advertisement, we send these Pills forth to make their own market, as our Liberator has already done. A Trial is all that is Necessary to Ensure Success.

Are you Bilious, have you a sick-headache, Colic, Jaundies, Constipation, Nervous Debility, Disordered Stomach or Kidneys, Dyspepsia? Do you feel dull or heavy, or pain or fullness in the head? In all cases use these Pills a few times and all will be well with you. They will often break up a Colic by taking a good dose at night, taking a light supper and bathing the feet in hot water.



Pain Cured in an Instant.

Let Radway's Ready Relief Be Used on the first indication of Pain or Uneasiness; if Threatened with Disease or Sickness, the Cure will be made Before the Family Doctor can reach the House. IT CURES THE WORST PAINS in from one to twenty minutes.

CRIPPLED BY RHEUMATISM.

April 10, 1897. Dr. Radway & Co.: I have been a sufferer from Rheumatism for more than six months. I could not raise my hands to my head or put my hands behind me or even take off my own shirt. Before I had finished three-fourths of a bottle of Radway's Ready Relief I could use my arms as well as ever. You can see why I have such great faith in your Ready Relief.

W. G. BARKER, Engineer at A. Montelone's Boot and Shoe Factory, 129 Julia St., New Orleans, La.

A CURE FOR ALL Summer Complaints.

A half to a teaspoonful of Ready Relief in a half tumbler of water, repeated as often as the discharges continue, and a flannel saturated with the Ready Relief placed over the stomach and bowels will afford immediate relief and soon effect a cure.

Internally—A half to a teaspoonful in a half tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sleeplessness, Sick Headache, Flatulency and all internal pain.

Malaria and its Various Forms Cured and Prevented.

Travelers should always carry a bottle of Radway's Ready Relief with them. A few drops in water will prevent sickness or pains from change of water. It is better than French brandy or bitters as a stimulant. Price 25 cents per bottle. Sold by all Drug Gists.

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Radway's Pills

Perfect tasteless, elegantly coated, purgative, cleanse and strengthen. Radway's Pills for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Costiveness, Piles.

ALWAYS RELIABLE.

PURELY VEGETABLE. Sick Headache, Female Complaints, Biliousness, Indigestion, Dyspepsia, Constipation.

ALSO DISORDERS OF THE LIVER.

Observe the following Symptoms resulting from Disorders of the Digestive Organs: Constipation, Inward Piles, Fullness of Blood in the Head, A-filily of the Stomach, Nausea, Heartburn, Disregard of Food, Fullness of Weight in the Stomach, Sour Eructations, Sinking or Fluttering of the Heart, Choking or Suffocating sensations when in a lying posture, Dimness of Vision, Pains or Webs before the Sight, Fever and Dull Pain in the Head, Deficiency of Perspiration, Yellowness of the Skin and Eyes, Pain in the Side, Chest, Lungs, and Sudden Flashes of Heat, Burning in the Flesh.

A few doses of RADWAY'S PILLS will free the system of the above-named disorders. Price 25 cents per box. Sold by all Drug Gists or sent by mail.

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If you can use the Halifax markets to advantage, you will do well to consign to

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Best For Toilet and Bath

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Full particulars later.

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Halifax, N. S.

From the Churches.

**INGRAM RIVER, HALIFAX.**—The brethren at Black Point, near here, are building a church edifice which they hope to finish free of debt this year. C. S. STEARNS.

**LIVERPOOL.**—Sunday evening Sept. 5th, eight were received into this church, six by baptism and two by letter. Z. I. F.

**RIVER HERBERT, N. S.**—On Sunday 5th inst. at 6 p. m. I baptized two believers at Joggins Mines. Three have been received by letter. J. M. P.

**WESTPORT, DIGBY CO.**—Sunday Aug. 29th, I baptized Ernest Haycock. As our young brother is a graduate of Acadia University, and now student at Harvard we expect great things of him for God and humanity. C. E. PINKO.

**LOCKPORT.**—The following were baptised this afternoon: Michael McKinzie, Nelson Minard, Nellie Locke, Lizzie McKinnie. All very promising converts. Others have almost decided to obey the first command to Christians and follow the example of Jesus. ADDISON F. BROWN.

**DIGBY, N. S.**—We have extended the hand of fellowship to two new members since we last reported. The interest seems well sustained in the work here. Our congregations are always good. The pastor's salary is paid every week, and the treasurer reports an encouraging surplus. We are praying and working for a harvest. B. H. T.

**MILTON, QUEEN'S CO., N. S.**—On Sunday morning Sept. 5th, Rev. D. E. Hatt of Hantsport, preached to a large audience, this earnest discourse was especially appreciated by those who have recently united with the church. At the close of the sermon we gave the hand of fellowship to two others making a total of 100 added to our membership during the past six months. We praise God for these large blessings. W. L. A.

**BROOKFIELD, QUEEN'S CO. N. S.**—Four more were baptized at Brookfield on Sabbath, Sept. 5, '97. Three bright and promising young women and my own, only son. For these tokens of his favour we thank God and take courage. The church in Brookfield is in excellent working order and we hope to send further cheering reports in the near future. Our B. Y. P. U. is doing good work among the young people and God's blessing seems to rest upon their efforts. I am now holding special services in New Elm and expect to have baptizing there on the 19th inst. E. C. BAKER.

Receipts of Associated Alumni of Acadia College, from June 16, to Sept. 1st.

A. Martell, Alice M. Grant, Geo. H. Wallace, W. L. Archibald, A. V. Pinco, C. R. H. Starr, J. F. Herbin, Isaac Shaw, A. J. McKenna, D. F. Higgins, S. J. Shaw and L. A. Cooney \$1 each. E. W. Sawyer, L. K. Payzant, E. H. Howe, Foster McFarlane, Edward F. Parker, W. C. Vincent and Geo. A. Whitman \$2 each. J. B. Morgan \$3. M. P. Freeman \$4. I. B. Oakes, E. D. King, J. W. Brown, J. W. Bancroft, Lewis E. Dimock and C. B. Freeman, \$5 each. A. E. Coldwell, H. H. Saunders, W. V. Higgins, W. N. Hutchins and Z. L. Pash, \$6 each. R. O. Morse, \$7.50. C. R. Higgins and W. F. Fitch, \$10 each. H. R. Edmerson and H. C. Creed, \$11 each. Edward Young, \$26. Wolfville. AVARD V. PINKO. Sec'y Treas. Sept. 1st.

New Brunswick Convention Receipts.

To cash from the Bradshaw Trust fund, for H. M., \$237.50; Doaktown church, for H. M., \$9.27; New Salem church, for H. M., \$9; Blackville church, for H. M., \$8; Hartland church, for H. M., \$1; 1st Chipman church, for H. M., \$5.53; Jemseg church, for H. M., \$1.03; 2nd Canterbury church, for H. M., \$5; Rockland church, for H. M., \$4.25; 2nd Cambridge church, for H. M., \$10; Edward Titus, for H. M., \$25.25; 1st Springfield church, for H. M., \$3.25; Kara church, for H. M., \$3; Brussels street church, for H. M., \$25; Mascarene church, for H. M., \$1.72; 2nd Chipman church, for H. M., \$6; Woodstock church, for H. M., \$5; York and Sunbury, quarterly meeting, for H. M.,

\$5; Mr. T. L. Hay, for French Mission \$25; Total, \$361.49. Before reported \$1,585.17; Total to date, \$1,946.66. J. S. TITUS, Treasurer. St. Martins, N. B., Sept. 6th.

Charlotte town.

This city has just had a profitable visit from Rev. E. O. Taylor. As a temperance advocate he fully justifies the strong words of commendation spoken of his work. His lectures are educative without being tame and reformatory without being antagonistic. The enthusiasm he imparts is that of conviction. Churches and pastors would do well for the cause of temperance by securing a visit from this brother. "That boy of yours," "Men and Microbes" and "A glass of beer analysed" are lectures of rare strength, and command the closest attention. The audiences increased each succeeding night. Mr. Taylor is willing to be used for the cause. Pastors need not be afraid on any account to invite him. C. W. CORRY.

Mr. Taylor's Lectures.

Rev. Elbert O. Taylor, M. A., of Chicago, who last June completed a successful lecture tour in Manitoba and Ontario and who is now lecturing in P. E. Island, is expected in these provinces about the middle of the month. His first lectures will be given in Moncton. From there he will come to Nova Scotia where the W. C. T. U's. in twelve towns and also in Halifax have engaged his lectures. Later he will return to New Brunswick, to fill numerous engagements there.

Mr. Taylor has lectured extensively in the United States and in all the large towns and cities of Manitoba and Ontario, 120 in all, and is already engaged by the Quebec W. C. T. U. for the months of November and December. He will spend the intervening months in the Maritime Provinces, and societies that have the cause of Temperance at heart will do well to engage his services.

Mr. Taylor's lectures are of University extension grade and have been delivered before Colleges, High Schools and Teacher's Conventions through the United States, as well as to crowded audiences in our Canadian cities, Toronto, London, Hamilton, Ottawa, Winnipeg. In the latter city, full houses greeted him seven evenings in succession. He comes to us with highest commendations from pulpit and press and we trust a hearty welcome will be accorded him.

Mr. Taylor's lectures cover a wide range. Two of them, "That Boy of Yours" and "Christian Citizenship" are sermons, suitable for Sunday addresses, and his engagements include Sunday. Other Subjects are: "A glass of beer analysed," "Modern Science vs. the Liquor Traffic," and "Alcohol and the Later Science." The last named was delivered before the Divinity School of the University of Chicago last December.

"The chemical experiments which accompany the last lecture given in each town are an added attraction, particularly to teachers and students who, in all cases, should make an effort to attend these interesting and instructive discourses.

There could be no better preparation for the plebiscite to be taken by and by than the forming and strengthening of convictions by such lectures as these and we bespeak for their promotion the help of all friends of Prohibition. LUNENBURG. MARY R. CHESLRY. Sec'y. N. S., W. C. T. U. Sept. 9th.

Personal.

Rev. J. L. Miner has resigned as assistant pastor at Amherst, where he had labored with much success and appreciation, to pursue a course of theological study at Newton. Mr. Miner wishes his correspondents to be reminded that his address is now Newton Theol. Seminary, Newton Centre, Mass.

President Hovey, after a summer tour

to the East, in the course of which he has visited Egypt and Palestine, has returned in vigorous health to Newton to resume his accustomed and highly valued labors in the Seminary. \* \* \* \*

A most serious freight wreck occurred on the Iron Mountain road at Hanson, I. T., a small station twenty miles west of Van Buren, on Sunday, resulting in the death of seven men and the serious injury of six others, two of whom will die. While the train was running at a speed of twenty miles an hour the forward trucks of one of the cars near the engine broke, wrecking fifteen cars loaded with walnut logs and baled hay. With the exception of two cars in front and three cars in the rear, including the caboose, every car of the train was ditched. In the middle of the train was a car loaded with heavy machinery and it was in this car that thirteen men were stealing a ride and from which seven dead and six seriously wounded were taken by the trainmen shortly afterward. It appears that the occupants of the wrecked car were a party of men and boys living at Vian, I. T., who were coming to Van Buren to find employment in the cotton fields. When the machinery car left the rails it fell on its side, nearly all of the men being caught by the heavy beams. A car of logs was piled on top of the one in which the men were riding and that any escaped death is but little short of a miracle. \* \* \* \*

Mr. Lincoln's Kindness to Animals.

Three tiny kittens were crawling about the tent at the time. The mother had died, and the little wanderers were expressing their grief by mewling piteously. Mr. Lincoln picked them up, took them on his lap, stroked their soft fur, and murmured: "Poor little creatures, don't cry; you'll be taken good care of," and turning to Bowers, said: "Colonel, I hope you will see that these poor little motherless waifs are given plenty of milk and treated kindly." Bowers replied: "I will see, Mr. President, that they are taken in charge by the cook of our mess, and are well cared for." Several times during his stay Mr. Lincoln was found fondling these kittens. He would wipe their eyes tenderly with his handkerchief, stroke their smooth coats, and listen to them purring their gratitude to him. It was a curious sight at an army headquarters, upon the eve of a great military crisis in the nation's history, to see the hand which had affixed the signature to the Emancipation Proclamation, and had signed the commissions of all the heroic men who served the cause of the union, from the general-in-chief to the lowest lieutenant, tenderly caressing three stray kittens. It well illustrated the kindness of the man's disposition, and showed the childlike simplicity which was mingled with the grandeur of his nature.—The Century.

Ease and Repose.

In your own person you must live up to what the social world asks, says Ruth Ashmore in an article addressed to young girls in August Ladies' Home Journal. Achieve the stiffness of form that is the great charm of the English woman. Learn to be quiet of body, do not jerk, do not wriggle, do not move from chair to chair, do not restlessly pick up first one and then the another of the trifles on the table and toy with them, do not bite your lips, do not set your jaws as if you were going to fight a battle, do not tap your foot, and do not show, by moving your hands backward and forward, that the enemy of good form, restlessness, is controlling you. Then, when you talk, avoid all those little smart speeches that seem to you so clever, but which are very apt to be coined at the expense of somebody else.

Royal makes the food pure, wholesome and delicious.

ROYAL BAKING POWDER CO., NEW YORK.

Noise.

There is no doubt that the multiplied noises of our time distinctly shorten life. They certainly make it harder to live. In cities, and large or considerable towns, people who are ill and in the doctor's hands lose their lives in hundreds of cases because of excessive noise; and those who recover find their illness more unendurable and recovery slower. It is strange that the race, having exalted its nerves by more coddled living and less harsh exposure, should torment with tenfold more racket than its ancestors put up with, these victims of neurasthenia.

The civilization of the person dismisses loud tones. The loud laugh, as Emerson says, is "barbaric." In a polite drawing-room no one expects, or finds, the bawl of the Comanche. Why can we not now take our multiplied mechanism in hand and tame it as we have our educated folk? Let us give the fishman a flute, the railroad a softer or different signal, dismiss ponderous and dissonant bells, and somehow make a beginning for peace and rest. The world must come to this effort some day, and why may not this jaded and noise stricken generation begin it? There must be boiler-shops, to be sure—and these can be sequestered somewhat—but do not let us sink in acquiescence with those who wish to make the whole out-of-doors a boiler-shop.—Leslie's Weekly.

Willie Dunlop, the four year old son of Thomas A. Dunlop, visiting at Washademoak, was kicked by a horse and had his skull fractured. He is in a very low state and grave fears are entertained for his recovery.

Thomas Welton, of Parrsboro, had one of his eyes destroyed recently by an arrow striking it.

"To the Stranger within our Gates,"

Or who will be soon.

We have two branch stores in every town and village in these provinces—the express and the post office.

Call and see our splendid stock of Fall and Winter Cloths for gentlemen's wear. You will find it the largest selection in the City or Province, and the prices always fair. We give good quality—we emphasize that—good style, good fit, good money's worth.

If you do not order at present leave your measurements—it might help you on your return home.

A. GILMOUR, Tailor  
6 KING STREET St. John.

ALWARR Petticodias Miles Alw of Lewis

DAVIDSON 6th, by P home of t daughter of John S. De

GILDA the bride of Little Rev. E. F. Coverdale, all of Alber

SMITH-M of the brid T. Eaton, Mass., to A McLelland, County, N.

BAKER-S the bride's J. Rutledge A. General N. S. and F James Sutto

CROWE-M Mrs. Benni bride, Brook 8th, by the S. Crowe, C. N. S., to M

LEADBETT parsonage, F. erstock, Sept and Peter L. Cumberland

SLATER-S Creek, Aug. P. Slater to F. borough, Alb

STEVES-S 7th, by Rev. to Gertie L. S. Albert Co., N

PHILLIPS-C Baptist churc by Rev. Geo Phillips to M Halifax.

ELLIS-WEL 1st inst., by F Ellis, of K Webster, daug Peter's

CROSBY-A St., Yarmouth Crosby, aged 2 a wife and son

BENJMAN-N. S., on the 3 man in the 60 large family a mourn their lo

PURDY-AL August, of ch ing and only aged 6 years, student not ne it hereafter.

SMITH-AF Aug., Josie 8 years ago this and ever since Christian. He has cast a gloo parents and rel in their sorrow

The Lusent School convent Bay, Sept. 21st. please see that properly filled o once, and that sent to Mahone

Qu Carleton, Vict ies Baptist chu vene with the A the third Friday Schutt will pre Friday evening Rev. J. E. Cahil Quarterly sermo ate. As this wil

**MARRIAGES**

**ALWARD-DUNCAN.**—At the parsonage, Petilcodiac, Sept. 8th, by Pastor Estabrook, Miles Alward to Miss Alms Duncan, both of Lewis Mountain, West. Co., N. B.

**DAVIDSON-MILLS.**—At Rockley, Sept. 6th, by Pastor C. H. Haverstock, at the home of the bride's parents, Minnie H., daughter of David and Christie Mills, to John S. Davidson, of Dorchester, Mass.

**GILDART-HOPPER.**—At the residence of the bride's father, John C. Hopper, Esq., of Little River, Albert Co., Sept. 1st, by Rev. E. Hopper, Walter D. Gildart, of Coverdale, and Etta M. Hopper, of Elgin, all of Albert Co., N. B.

**SMITH-McLELLAND.**—At the residence of the bride's father, Sept. 7th, by Rev. J. T. Eaton, Willard P. Smith, of Rowley, Mass., to Annie J., daughter of David S. McLelland, Esq., of Deep Brook, Annapolis County, N. S.

**BAKER-SUTTON.**—At the residence of the bride's father, Sept. 8th, by Rev. W. J. Rutledge, B. A., Rev. A. F. Baker, B. A., General missionary of the H. M. B. for N. S. and P. E. I., to E. Kate, daughter of James Sutton, Esq., of Woodstock, N. B.

**CROWE-MINARD.**—At the residence of Mrs. Bessiah Minard, mother of the bride, Brookfield, Queens Co., N. S., Sept. 8th, by the Rev. E. C. Baker, Alexander S. Crowe, C. E., of Portpique, Col. Co., N. S., to Miss Clara Minard, of Brookfield.

**LEADBETTER-HUNTER.**—At the Baptist parsonage, Pugwash, by Pastor C. H. Haverstock, Sept. 6th, Annie Hunter, of Linden, and Peter Leadbetter, of Centreville, all of Cumberland Co.

**SLATER-STEEVES.**—At Cape De Mozelle Creek, Aug. 14th, by Rev. M. Gross, Geo. P. Slater to Ella D. Steeves both of Hillsborough, Albert Co., N. B.

**STEEVES-STEEVES.**—At Surrey, Sept. 7th, by Rev. M. Gross, Beecher C. Steeves to Gerlie L. Steeves, both of Hillsborough, Albert Co., N. B.

**PHILLIPS-CLAUCEY.**—At the West End Baptist church, Halifax, N. S., Sept. 7th, by Rev. Geo. A. Lawson, William A. Phillips to Mrs. Jemima Claucey, both of Halifax.

**ELLIS-WEBSTER.**—At St. Peter's, on the 1st inst., by Rev. C. W. Corey, Charles B. Ellis, of Cornish, N. H., to Maggie J. Webster, daughter of John Webster, of St. Peter's

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**DEATHS.**

**CROSBY.**—At his late residence, Argyle St., Yarmouth, N. S., Sept. 2d, Capt. J. Crosby, aged 72 years. The deceased leaves a wife and son to mourn his departure.

**BENJAMAN.**—At Black River, Kings Co., N. S., on the 3rd inst., Mrs. Gordon Benjiman in the 60th year of her age, leaving a large family and a large circle of friends to mourn their loss.

**PURDY.**—At Bear River on the 16th of August, of cholera morbus, Guy, the darling and only son of F. W. and Flora Purdy, aged 6 years. "What I do thou understandest not now but thou shalt understand it hereafter."

**SMITH.**—At Morganville, on the 27th of Aug., Josie Smith, aged 14 years. Three years ago this child professed faith in Jesus and ever since has been a faithful young Christian. Her early and sudden death has cast a gloom over the community, but parents and relatives and friends have hope in their sorrow.

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**Notices.**

The Lusenburg Co. Baptist Sunday School convention will meet at Mahone Bay, Sept. 21st. Will the superintendents please see that the blanks sent them are properly filled out and returned to me at once, and that delegates are appointed and sent to Mahone Bay upon the above date.  
J. W. DIMOCK, Sec'y.

**Quarterly Meeting.**

Carleton, Victoria and Madawaska counties Baptist Quarterly Meeting will convene with the Aberdeen Baptist church on the third Friday in Sept. at 7 p. m. Bro. Schutt will preach the first sermon on Friday evening, missionary sermon, by Rev. J. E. Cahill; Rev. J. C. Blakney, Quarterly sermon. Rev. C. Currie, alternate. As this will be the Annual Meeting

and election of officers it is hoped there will be a large attendance.

THOS. TODD, Sec'y Treas.  
Woodstock, Aug. 28th.

The Cumberland County Sunday School Association will hold its eighth annual session at Oxford Tuesday, Sept. 28th, beginning at 10 a. m. A number of interesting topics are to be discussed. Among the speakers expected are Revs. J. H. McDonald and J. L. Dawson, Miss Laura Dickie, John Grierson and Wm. Oxley, Esqs. Delegates by I. C. R. will pay one first class fare going, and ask ticket agent for certificate which must be presented at Convention to secure free return.

The next session of the Queens County Baptist Quarterly Meeting will be held with the Lower Newcastle church, commencing the second Friday in October instead of the second Friday in September. This change was made so as not to interfere with the N. B. Convention.  
C. J. STEEVES, Sec'y.

The Cumberland County Quarterly meeting will hold its next regular session with the church at Advocate on Tuesday and Wednesday Oct. 5th and 6th. Tuesday evening, Sermon by Rev. J. W. Bancroft, followed by an evangelistic meeting led by Rev. W. H. McLeod. Wednesday morning, Reports from churches. Afternoon Sunday school meeting. Normal class, taught by Rev. J. H. McDonald; "Need of trained teachers, Rev. E. H. Howe; How to hold the young people in the Sunday school," Rev. C. H. Haverstock. Evening, Missionary addresses, "Why a Baptist church should exist," Rev. Dr. Steele; The Bible argument for missions," Rev. Mr. Nowlan; "The reflex influence of Missions," Rev. J. M. Parker. We expect to receive many blessings from these services. Churches are requested to send delegates.

WARREN H. McLEOD, Sec'y Protrem.

The Queen's Co. (N. B.) Quarterly Meeting will convene with the Lower Newcastle Church on Friday, October 1st, at 2.30 p. m. Annual election of officers, and other important business. A large delegation is requested.

C. W. TOWNSEND,  
Chairman Committee of Arrangements.

Chatham World: Mr. Angus Ullock's house, at his farm in Napan, occupied by Mr. John Blakely, was struck by lightning Friday night and two of Mr. Blakely's children had a narrow escape from death. The electric fluid entered a bed room through the wall, between two windows, knocked the foot of an iron bedstead off, passed along its side and took a knob off the head in making its exit. The two boys who were sleeping in the bed jumped up, uninjured, in a dazed state, and found the room, as they describe it, full of smoke. The hole in the wall, and the wrecked bedstead, show what a narrow escape they had from death. Death was at their heads, and feet, and around them, but left them alive and whole.

A telegram from Assistant Commissioner of Police McElree, dated Skagway, Sept. 2nd, was received at the department Monday. It states that the trail in Chilcoot Pass is feet deep in mud and muck and all sorts of filth, that 3,000 horses are on the trail and thousands of men struggling slowly forward. There are two mounted police detachments now between Skagway and Tagish. The first detachment was only four miles beyond the summit at this report, having taken ten days to go eighteen miles. In view of this condition of affairs the Minister of the Interior has decided to postpone his departure for a week or ten days in order that the party may find frost instead of muck.

A despatch from Vernon River, P. E. Island, says a daughter of Alex. Fraser, of Carrolis Road, was standing near the P. C. Chapel at Vernon River Sunday, when one of the ornaments from the turret fell, breaking her skull and causing instant death.

**Here Are Two Bargains**

**TO ORDER BY MAIL:**

No. 1 is a lace bordered handkerchief, with fine Irish, lawn centre, which usually retails for 12 cents each. Four of these handkerchiefs will be sent post paid on receipt of 25 cents.

No. 2 is a towel bargain. Pure linen huckaback towels, size 18x40, hemmed ends, with colored strip, red or blue. There is no fringe to knot up and wear out, the hemmed ends will wear twice as long as the fringed ends. One pair will be sent by mail on receipt of 30 cents, or sold in the store at 25 cents a pair.

**Fred A. Dykeman & Co.,**

97 King Street, St. John, N. B.

According to the latest tabulated statements of the Lloyds, the capacity of the merchant ships of the entire world is 22,820,000 tons. The aggregate capacity of the merchant navy of the British empire, including about 1,500,000 of tonnage in the colonies, is 10,503,000. The American flag floats over vessels with a total capacity of 4,700,000 and third on the list of merchant navies is that of Norway, with a carrying capacity of 1,605,000 tons.



**Extension Tables**  
Walnut or Oak Finish.

Prices start at \$4.50.

\*\*\*\*\*  
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BEDROOM SUITS, \$11.00.

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T. H. HALL, St. John.



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

# Easy to Take Easy to Operate

Are features peculiar to Hood's Pills. Small in size, tasteless, efficient, thorough. As one man

# Hood's Pills

said: "You never know you have taken a pill till it is all over." Wm. C. I. Hood & Co., Proprietors, Lowell, Mass. The only pills to take with Hood's Sarsaparilla.

If we told you that your baby was starving, that it actually didn't get enough to eat, you might resent it. And yet there are thousands of babies who never get the fat they should in their food or who are not able to digest the fat that they do get. Fat is a necessity to your baby. It is baby life and baby beauty. A few drops of Scott's Emulsion for all little ones one, two and three years of age is better than cream for them. They thrive and grow on it.

SCOTT & BOWNE, Belleville, Ont.

## Intercolonial Railway.

ON AND AFTER MONDAY, the 21st June, 1897, the Trains of this Railway will run Daily (Sunday excepted) as follows:

**TRAINS WILL LEAVE ST. JOHN:**

Express for Campbellton, Pugwash, Pictou and Halifax.....	7.00
Express for Halifax.....	12.25
Accommodation for Moncton, Point du Chene and Springhill Junction.....	12.40
Express for Sussex.....	18.35
Express for Rothesay.....	18.30
Express for Quebec, Montreal, Halifax and Sydney.....	22.30

Buffet Sleeping Cars for Montreal, Lewis, St. John and Halifax will be attached to trains leaving St. John at 22.30 o'clock and Halifax at 20.00 o'clock.

**TRAINS WILL ARRIVE AT ST. JOHN:**

Accommodation from Sydney, Halifax and Moncton (Monday excepted).....	6.05
Express from Montreal and Quebec (Monday excepted).....	7.15
Express from Sussex.....	8.30
Accommodation from Point du Chene.....	12.40
Express from Halifax, Pictou and Campbellton.....	16.00
Express from Rothesay.....	18.30
Express from Rothesay.....	22.30

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

All trains are run by Eastern Standard Time.  
D. POTTINGER,  
General Manager.  
Railway Office, Moncton, N. B.  
10th June, 1897.

## Messenger and Visitor

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

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

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

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

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

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

## News Summary.

Observations to determine the duration of sunshine in Europe showed that Spain had the most sunshine and Scotland the least.

It is estimated that greater quantities of gold and silver have been sunk in the sea than are now in circulation on earth.

Fred L. Jones, inspector of preventive officers, reports a considerable creak given to smuggling along the Gulf coast this summer.

John Jacob Astor's electric launch, valued at several thousand dollars, was sunk in New York harbor on Wednesday by coming in collision with a river steambot.

One of the worst wrecks in the history of the Santa Fe Railroad occurred three miles east of Emporia, Kan., Wednesday evening. Twelve or fifteen persons were killed and as many more badly hurt.

At St. Martins, Wednesday, the dwelling house, barn and store of W. A. Campbell went up in smoke despite all the efforts of the proprietor and the neighbors. The loss is placed at \$2,500. No insurance.

Mr. Murphy, a Truro tailor, while quietly proceeding home, Wednesday evening, was set upon by a gang of colored roughs, and fearfully gashed with a razor. Fifty-one stitches were put in by Dr. Kent.

A circular from the Customs department to collectors states that in the future all teams and carriages engaged in the transportation business may come into Canada free of duty, upon reporting on their return within thirty days.

At Bairdsville, Victoria Co., a few days ago two sons of Fred Brown, a farmer, were working together driving stakes. The head of the mallet flew off, striking one of the boys on the temple. He was rendered unconscious and died the next day.

Some idea of the size of Alaska may be formed when it is known that it contains an area of 577,390 square miles. This is more than twice the area of Texas. Twelve States the size of Pennsylvania could be carved out of the Territory of Alaska, with enough left over to make a State like South Carolina.

England, Germany, France, Australia, Africa, Canada and less important countries purchased over \$7,000,000 worth of bicycles during the United States during the year ended July 1, 1897. For the previous year the value of the exports was less than \$2,000,000.

The Knapp roller boat was launched at Toronto on Wednesday. The vessel, which is cylindrical, is 110 feet long and 25 feet in diameter. At each end are two sixty-horse power engines. Mr. Knapp the designer, by means of the principle of rolling over the water, instead of ploughing through it, expects to shorten the time of a voyage across the Atlantic to two days. The vessel cost \$10,000 and was built by George Goodwin, a wealthy contractor, and Postmaster General Mulock.

Steamer Aorangi has arrived at Victoria with two hundred men on board from Australia and Hawaii bound for the Klondyke. The mounted police who left Victoria about three weeks ago have been successful in crossing Chilcot Pass, and are now at work building their boats ready for the trip to Dawson City. At the time the mail left Dyea there had been continuous rains for five days. The trails on both the Chilcot and White Passes are simply in a deplorable condition, and there is not the slightest possibility of many more men getting over the passes this fall, or at any rate until the frosty weather sets in.

Owing to the prevalence of San Jose scale and other fruit pests in Canada, the Ontario Fruit Growers Association have requested the government to prohibit the importation of nursery stock from the United States, it having been demonstrated that San Jose scale found its way into the Dominion from the importations of stock purchased from New England nurseryman. The government is not prohibiting the importation, but the minister of agriculture is endeavoring to secure the co-operation of the collector of customs with a view of ascertaining where the scions and buds for grafting purposes, and all nursery stock, are imported from the neighboring republic. What good can be accomplished by this move it is difficult to see. Supposing all this information be forthcoming, what then? Mischievous may be done while this information is being collected. The fruit growers say that drastic measures by Hon. Mr. Fisher at this time in the direction asked for by them would be appreciated.

A special despatch from Sault Ste. Marie, Mich., says: "The value of the discoveries along the Michipicoten river, in Ontario, increases every day, and it is now known that the first reports from there, which told of surprisingly rich showings of gold, were afterwards discredited by a carefully circulated report intended to give the discoverers time to get a Canadian land grant covering seven forty-acre tracts. The government sent Prof. Alex McKenzie, the expert on mineralogy, to the field, and he returned here last night. He reports that gold is plentiful."

Last spring over 2,000,000 of the fry were distributed all along the Penobscot above Bangor dam by a car of the fisheries department sent here for the purpose, the fry having been hatched from eggs sent to the United States hatchery at Craig's brook in East Orland from California. Such of the fish as were not disturbed last spring have been growing since then at the hatchery, and are now five months old and about two inches in length.

## A Clinching Statement.

### A CURE THAT WAS PERMANENT.

The Medicine Used Was Paine's Celery Compound.

Day after day home and foreign cures are heralded as the result of using this or that medicine. It is safe to assert that many of the published letters are bogus, and others will hardly bear the light of investigation.

The cures effected by Paine's Celery Compound, and noted in the press of the country have all the ring of genuineness and honesty about them, and the original letters can be seen at any time by an interested public.

It has also been proven in numberless instances that the cures made by Paine's Celery Compound are permanent. Another letter has just been received, this time from Mr. P. J. Kilbride, Postmaster, Inverness, P. E. I., testifying to the permanency of his cure. His case was one of the most serious and critical ever given to the public, and his complete cure astonished his many friends and the residents of his town.

Mr. Kilbride says: "Over three years ago I gave you a testimonial for Paine's Celery Compound after it had cured me."

"Today I am in splendid condition, and have not been sick a single day since I used the famous Paine's Celery Compound. "I certainly owe my present health and strength to your medicine, and I am fully convinced it saved me from a condition bordering on insanity. I can now sleep and eat well, and I thank God for Paine's Celery Compound and the great change. I have received and answered 250 letters since my testimonial was published. These letters came from all parts of Canada and the United States. It has been a pleasure answering these letters from sufferers, and I trust my recommendation of Paine's Celery Compound will help suffering humanity."

## THE OLD SYSTEM GONE.

Better and Easier work Done by Diamond Dyes.

The dyeing of cotton rags for the making of carpets, mats and rags was for a long time a tedious, difficult and unsatisfactory operation owing to the crude and old-fashioned dyestuffs that home dyers were obliged to use.

Of late years all this has been changed for the advantage and benefit of every home. Science has given the world the Diamond Dyes that have brought joy and comfort to millions of housewives.

The makers of the celebrated Diamond Dyes prepare special cotton colors such as Fast Pink, Fast Orange, Fast Purple, Fast Garnet, Fast Navy Blue, Fast Crimson, Fast Seal Brown, Fast Yellow, Fast Scarlet, Fast Cardinal, Fast Black and other colors that are unfading in washing, and fast in rain or sun. No other dyes in the world can give such wonderful results on cotton goods, and no others but the Diamond Dyes are fully guaranteed.

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DO NOT DESPAIR  
Until You Have Tried What  
SMITH'S...

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## Taking Care

There has been among our farmers let their grain stand the shock. They do not money. We do not farmers do this, but have compelled the grain as soon as the cause that in custom. All who in that grain is in when it has been stored dried out, coming in condition than where it and bleached out rain.

There is always a the straw can take shuck. We have of "I cannot see why badly; I have been not feeding them because was in the oat carefully stacked it is thoroughly-dried the market in poor not have such break we now have. Then we are afraid of the stacking, and that it often too small. If enough to make good be done for this reason. When your rick is full and is not so easily wet by the rain, and much grain exposed have dropped these think they are over that harvest usually close to corn-plant Farmer.

## Bran For Cows

There is more advantage to cows in summer gain from keeping up time. If a cow is kept mer she will give more also, provided the sun has not been allowed and vitality to too great words, if judicious while at pasture is pr more and better milk be profitably milked calving. This has a the milking character the cow is then bearing.

It has always been milking breed of cow developed except when and moist weather due causing the production culent food. Undoubtedly use of ensilage in the prove the milking quality or will at least prevent ing. But with improvement must also be developed greater amount of nutrients seasons of the year. stock, especially for ways be a good feed that only that he must have skill to select best adapted to his Cultivator.

## The Importance

The season of 1897 record as the wettest excessive rains, here England at least, had crops of low flat land that are well drained the water runs off fre plant growth, such as ous falling off, if not many of our staple cr

### The Farm

#### Taking Care of Small Grain.

There has been a tendency generally among our farmers in the last two years to let their grain stand and thresh it out of the shock. They claim it saves time and money. We do not claim that all our farmers do this, but it seems that debts have compelled them to dispose of their grain as soon as possible. This is really the cause that has brought around this custom. All who have ever noticed find that grain is in much better condition when it has been stacked and thoroughly dried out, coming out in much better condition than where it has stood in the shock and bleached out by the weather and rain.

There is always a dust that nothing but the straw can take out of the hulls or shuck. We have often heard the remark, "I cannot see why my horses cough so badly; I have been very careful about not feeding them too much hay." The cause was in the oats. If grain could all be carefully stacked and not threshed till it is thoroughly-dried out, and not put on the market in poor condition, we would not have such breaks in the market that we now have. There is another fact that we are afraid of that is often overlooked in stacking, and that is stacks and ricks are often too small. If a person has grain enough to make good sized ricks, it should be done for this reason if for no other. When your rick is finished, it is settled and is not so easily moved by the wind or wet by the rain, and you do not have so much grain exposed to the weather. We have dropped these thoughts because we think they are overlooked in the rush that harvest usually causes, it coming so close to corn-ploughing.—Nebraska Farmer.

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#### Bran For Cows in Summer.

There is more advantage in feeding bran to cows in summer than the immediate gain from keeping up the milk flow at the time. If a cow is kept at her best in summer she will give more in fall and winter also, provided the summer milk product, has not been allowed to decrease her flesh and vitality to too great an extent. In other words, if judicious feeding of cows while at pasture is practised they will give more and better milk all the year, and can be profitably milked nearer to the time of calving. This has a very great effect on the milking character of the calf which the cow is then bearing.

It has always been noted that no deep milking breed of cows has ever been developed except where there were warm and moist weather during most of the year, causing the production at all times of excellent food. Undoubtedly the increased use of ensilage in this country will improve the milking qualities of dairy stock, or will at least prevent it from deteriorating. But with improved milking capacity must also be developed the ability to eat a greater amount of nutritious food at all seasons of the year. The breeder of good stock, especially for the dairy, must always be a good feeder, by which we mean that only that he must give enough, but he must have skill to select the kinds of feed best adapted to his purpose.—American Cultivator.

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#### The Importance of Cultivation.

The season of 1897 will probably go on record as the wettest of the century. The excessive rains, here in this section of New England at least, have drowned out many crops of low flat lands, and even on soils that are well drained or sloping so that the water runs off freely, there is a sickly plant growth, such as to cause a very serious falling off, if not an entire failure, of many of our staple crops.

Many farmers have become discouraged long ago, ceasing cultivation. This has certainly been a very great mistake, for if in every crop, where it is possible to get a horse and cultivator between the rows, the ground had been stirred every time there had been any sunshine, it would have loosened and warmed the soil and stimulated a far better grow than has ever been had. I am sure that many of the tobacco fields in the Connecticut valley could have added 50 per cent to their short crop by an expenditure of \$10 or \$15 per acre in daily cultivation, even though some of the bottom leaves had been broken off in the operation.

In the peach orchards I usually cease cultivation the latter part of July, for whenever there is a fruit crop upon the trees the branches begin to bend at this season and are daily growing lower, so that to work horses among them knocks off considerable of the fruit, but the packed soggy condition of the soil this year has forced us to continue the cultivation, and so through what sunny days we have had in August, even down to the picking of the ripe fruit, we have two pairs of horses and the cutaway harrows working in the orchards, and I am sure for all the fruit that has been knocked off we have added to the size of what was left ten times the value of that lost; in fact, it has seemed to me that without this continuous stirring and warming of the soil each sunny day, it would have been impossible to have secured anything like satisfactory fruit.

We want culture in a dry time to help retain moisture in the soil, and in a wet time it pays to stir the soil for the sake of drying it out. This rather contrary proposition is well understood by intelligent farm observers, but not so much practised as it ought to be.—[J. H. Hale in Hartford Courant.

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#### Keeping Butter.

For keeping butter for winter use, where cold storage cannot be had, no plan is as sure to result favorably as immersing the pound prints in strong brine, and if a trifle of salt petre is added to the brine the plan will appear to be safer. Butter will not absorb salt from the brine; hence the plan of the little muslin wrappers, or (better yet) the little paper box which encases the pat of butter like a close fitting envelop and prevents the butter from getting bruised in the bath. We think we have before recommended the sterilized brine, simply strong brine boiled; and after cooling, placing these pats of butter in it and keeping in a cool place, and taking up the butter only as wanted.

When one has a very cold room of uniform temperature, butter can be packed in close-fitting small packages, and closely covered after placing on the top of the butter either closely fitting layers of butter paper or a paste made of very wet salt spread evenly over the surface before putting on the cover closely. The facts are that nothing very new has been discovered about the keeping of butter not known to our mothers, and while cold storage is the best, it is only at the command of comparatively few; so the old stand-by receipts have to be brought out and again presented to public view.—County Gentleman.

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THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water.  
FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough.  
IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

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The plates from which the Jubilee stamps were engraved were destroyed on Friday in the presence of the Postmaster General and others. About 32,000,000 stamps of various denominations and 7,000,000 post cards were printed off these plates. It is just three months since the stamps were issued. The announcement of the destruction of the plates will probably cause a rise in the value of Jubilee stamps, but there are still a large number in the department and post offices throughout the Dominion.

St Andrews Beacon: Bocabec black granite stock is looking up. Last week, Mr. H. Oldershaw, of New Britain, Conn., representing a syndicate of Americans who have secured an option on the Bocabec quarry of Messrs. Gibson, Stuart & Hanson, paid a visit of inspection to the quarry. He was delighted with the quality and the quantity of the stone and with the facilities for shipment. He saw no reason why a profitable business might not be established with the United States, as the stone in his opinion is superior to Quincy granite.

A noticeably fine portrait of Edward Everett Hale appears upon the cover page of the Magazine Number of The Outlook for September. The picture is reproduced in half-tone from a portrait of Dr. Hale painted recently by his son, Mr. Philip Hale. The occasion of the appearance of this portrait is the announcement of a series of articles of exceptional interest, which will appear throughout the Magazine Numbers of The Outlook for 1898. The title of this series will be "James Russell Lowell and His Friends." Dr. Hale knew Lowell from boyhood up. In these twelve articles he will talk freely and with an abundance of anecdotes about Lowell, his friends, and his times. Dr. Hale's originality and popularity. [\$3 a year. The Outlook Company, 13 Astor Place, New York.]

## News Summary.

Two new cases of small pox were found in Montreal on Friday. The patients are a mother and child.

The libel suit of Tarte vs. Grenier has been set down for trial on Sept. 20. Mr. Tarte's lawyers consenting to the date.

There were thirty two business failures in the Dominion this week, compared with forty-one in the corresponding week a year ago.

A young man named Kelly, belonging to Calais, was waylaid on the road to Oak Hill on Wednesday by two persons and robbed of \$10.

At Dorchester on Thursday last Rverett Stinson, of Shelburne, one of the crew of the schooner Fraulin, had one of his legs broken while moving a gondola. It is feared the leg will have to be amputated below the knee.

Fires at Summerside early Friday morning destroyed two warehouses of Messrs. McKay & Co. The bakery of Messrs. J. Murphy & Son was destroyed, also one or two other buildings.

Hon. Mr. Sifton leaves Ottawa next Thursday to accompany Major Walsh, administrator of the Yukon, on his way to Skagway and thence over the mountains on the road to Dawson City.

On Sunday the New Orleans Board of Health officially declared six of the cases of fever to be yellow fever. A couple of hours subsequently the Board announced another pronounced case of yellow fever.

Friday was the hottest day of the year in parts of Maine, the thermometer registering as high as 105 in the shade. It is beneficial to corn. Farmers of the state are generally complaining that their potato crops have been ruined by the wet season.

Coroner Clark says that only ten bodies have so far been taken from the ruins of the Denver and Rio Grande train wreck near Newcastle, Col. These make fourteen in all, but there is no doubt, these are less than half those who perished.

Mail advices from the Congo show that the revolt in the Buddu territory is connected with the mutinous Congolese troops in the Terre district, who are said to have killed fifty-nine Belgian officers and men, to have destroyed all the forts and to be committing depredations right and left.

Comte Henri De Penaloeza, who has been visiting friends in St. Louis, says that the rumor of an understanding between Spain and other European nations looking to check upon American interference with Cuba, was confirmed by the information which has come to him from high authority.

John May, aged 16, son of Mr. John May, Chatham, was crushed between two cars at Snowball's mill, Wednesday, and died Thursday morning. He was pushing an empty car when another came down the incline from the furnace at high speed and struck him in the back. There are no buffers and he was crushed between them.

A serious dynamite bomb outrage was committed Friday at St. Martin, about three miles from Ferrol, Spain. The bombs were exploded simultaneously outside the residences of the mayor and the magistrate of the town. Great damage was done by the explosion. In the confusion which followed the miscreants escaped.

Baltimore, Vt., is a town where nothing ever happens. Over 100 years ago it had 275 people, and they have presumably been dying off gradually ever since, for now there are only 39. No crime has ever happened there; no policeman has ever proudly patrolled a beat, and it has been over 20 years since there was a wedding, and that nuptial event created great excitement.

Rev. Josiah Strong, D. D., in the North American Review, says that "if the rate of growth from 1880 to 1890 continues, in 1920 the cities of the United States will contain ten million more than one half of the population. The city will then control State and nation, and this fact emphasizes the necessity of taking special means to educate city children of all sorts in the duties of citizenship."

The London Daily News' Berlin correspondent says it is alleged on reliable authority at St. Petersburg that no written alliance between France and Russia exists and that not even a verbal treaty was made, for the military convention was of an earlier date. The Czar used the phrase "allied nations" in response to the urgings of M. Hanotaux, that unless something of the sort was said the French ministry would be overthrown on President Faure's return to Paris.

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