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The report on Temperance adopted by the Methodist General Conference, now in session in Toronto, contained the following statement of "Methodist Principles on this subject:

1. That the liquor traffic for beverage purposes is immoral, and that it is the duty of the civil government to prohibit it.
2. That total abstinence from all intoxicating beverages is the imperative duty of every individual.
3. That the liquor traffic is antagonistic to every interest of the church and state.
4. We condemn license features of all statutes by which money is accepted for the legal protection of an immoral traffic.
5. That government—Dominion, Provincial or Municipal—that accepts money from liquor licenses becomes a partner in business justly declared to be an enemy of God and man.
6. That we protest against this unholy alliance.
7. That the only proper attitude of the Christian to the liquor traffic is that of relentless hostility, and that all members of the Methodist Church who possess the elective franchise should use their influence to secure the nomination of municipal and parliamentary candidates known to favor and support prohibition, and to use their votes as a solemn trust to elect such candidates, thus promoting the rescue of our country from the guilt and dishonor which has been brought upon it by a criminal complicity with the traffic.

The report also says: We adopt the declaration of the General Assembly of the Presbyterian church of the United States, "that the pronounced and stupendous need of the hour to meet this enemy of everything American and Christian is an aroused church, consecrated to the extermination of the traffic." Civic righteousness demands the extirpation of a traffic so fruitful of corruption in every department of civil government, and the time has come when all good citizens should unite for harmonious and aggressive action at the ballot-box to secure this end. The following is in reference to the Plebiscite: We urge our people everywhere, to exercise their influence in all possible and proper ways, to roll up such a majority as will remove all doubt as to the wishes of the people of Canada in regard to this question. The bar room is the creature of license; license is the creature of legislatures, the legislature is the creature of the people. Let the people vote prohibition and the license system will perish. . . . It is the duty of Christian electors in this crisis hour of our history to so fix the policy which must be adopted by the government of Canada after September 29, by giving such an overwhelming vote in favor of prohibition that all succeeding governments during the twentieth century will not dare or even attempt to change the policy of prohibition.

An Empress Assassinated. The news of the assassination, on September 10, of the Empress of Austria, has been received throughout the civilized world with horror. The terrible event occurred at Geneva, as the Empress, attended by a maid of honor only, was passing from her hotel to the steamer. The crime was directly or indirectly the outcome of the murderous designs of the anarchists. The man who committed the deed declares himself an anarchist and glories in his bloody deed. He is said to be an Italian. Whether he killed the Empress in obedience to the command of his superiors, or whether it was of his own impulse, born of the desire to strike a blow that would terrify the rulers of Europe and bring bitter grief to at least one royal family, does not as yet clearly appear. The sympathy of the world has been called orth strongly toward the aged ruler, Francis Joseph, of Austria, whose able and liberal rule over a somewhat turbulent nation has won for him an honorable

place among European sovereigns. This is not the first heavy blow in the way of family affliction to fall upon him. A few years ago, his son, and heir to the throne, a young man of unusual ability, met a tragic death, either by his own hand, as was given out, or, as is perhaps more generally believed, by the hand of one whom he had deeply wronged. The Empress had never been active in politics and there seemed no reason, so far as her character or her conduct was concerned, why she should have been chosen as a victim for the cowardly dagger of the assassin. This deed of utter malice, following the murders of President Carnot, of France, and Senor Canovas, of Spain, will probably prompt the governments of Europe to unite in adopting more rigorous measure for the suppression of the anarchists and their murderous schemes.

Mr. Chamberlain in America. The Hon. Joseph Chamberlain now visiting the United States, permits himself considerable freedom of speech in reference to affairs of international interest. He declares it to be his desire, which he says is also the almost unanimous desire of Englishmen, that there may be the most cordial co-operation between Great Britain and the United States. In an interview at Danvers, Mass., Mr. Chamberlain is reported to have said that England was ready to meet America more than half way, and that it remained for the latter to determine how close the relations between the two countries should become. Some of Mr. Chamberlain's utterances indicate that he regards it as certain that, as a result of the war just closed, the United States have entered upon a course of territorial expansion. "You cannot thwart your own destiny," he is reported as saying, "and it is evident to any student of your development that the nation is bound to reach out." He compares the position of the United States in the islands conquered from Spain to the position of Britain in Egypt. As to that he said, "We are bound to put down rebellion and we shall stay there until we do."

The St. John Exhibition. The exhibition which, during the past week, has been in progress in St. John, is, no doubt, all things considered, the best which has been held. The industrial and other exhibits of the main building and machinery hall compare favorably with those of other years. Special mention may be made in this connection of the products of the Nappan Experimental Farm, which are set forth in an attractive and instructive form on the first floor of the main building. The exhibit of stuffed fish, the aquarium in which live fish—principally trout and salmon—are to be seen, the Natural History exhibit, showing a variety of native woods, plants, insects, etc., are also objects of special interest. The exhibit of stuffed wild animals, which is very full and artistically arranged, is adapted to give a vivid impression of the attractions which New Brunswick holds out to the sportsman. In Agricultural Hall, the exhibition of fruit is very creditable, considering that it represents chiefly the product of this province, which has hardly become known as yet as a fruit growing country, but there is very little fruit from Nova Scotia, the presence of which, in other years, has added much to the fullness and attractiveness of the exhibition in that line. The exhibits in other lines of agricultural products is very full and excellent. The grain exhibits, especially, are much fuller than those of other years. Live stock is well represented, the exhibits embracing a large variety, and as a whole the show in that line is allowed to be the best that has been held. The poultry show,

which this year occupies a new building by itself, deserves special mention. In variety and excellence of its exhibits, it is without doubt the best show of poultry ever made in these provinces. The exhibition has been visited by a number of gentlemen prominent in political affairs of the Province and the Dominion. Addresses delivered by Sir Charles Tupper and Premier Emmerson on the occasion of the opening of the exhibition were heard with much interest. They were also present, among others, Hon. Messrs. Fielding and Patterson, of the Dominion Government; Premier Murray, of Nova Scotia; Hon. Messrs. Tweedie, Farris, Richard and Labillois, of the New Brunswick Government; Senator King, of Chipman, and Senator Ferguson, of Charlottetown. The latter has exhibits of live stock and fruit. The presence of Lieut. Governor McClelan, and a visit and an address from Governor Powers, of Maine, added interest to the proceedings of Friday. The weather for the most part has been favorable and the attendance is regarded as satisfactory, being, up to present writing, somewhat in excess of the attendance during the corresponding period of last year.

New Books.

Ideas From Nature, Talks with Students, by Professor Elder, D. Sc., of Colby University. Published by the American Baptist Publication Society, pp. 202. The topics discussed in this interesting volume are Design, Objections to the Doctrine of Design, Energy, Natural Law and Miracle, and Nature a Manifestation of God. This is a suggestive list of subjects, and the reader will find that they are treated in an interesting and convincing manner. The tendency on the part of a class of writers has been of late to discredit the old argument from Design. It is here stated with fresh force in view of the recent discoveries of science. The candid critic must admit that it will still command attention and compel acknowledgement of its genuine value. The modern doctrine of Evolution is examined with great fairness. The discussion of the subject must be helpful to many readers. The tendency in these days to veil indifference to religion under the plea of agnosticism is recognized and dealt with considerably and with kindness. The conception of the chapter on Nature as a Manifestation of God is fine, and leads to larger and nobler views of the Creator and His works. The spirit pervading the book is admirable. The scientific training of the author has made a lucid and pleasing style natural to him. Many short sentences might be quoted that are seeds of thought, each of which might stand as a heading of a full chapter. The volume ought to find a large circulation among Sabbath School teachers and the more thoughtful of the young people in our congregations. Ministers might learn from it that there is no ground for alarm on account of any opposition between science and religion. Rev. William Donald, D. D.

There has lately been placed on our table a pamphlet of some 84 pages embodying a sketch of the life and character of the late Rev. William Donald, D. D., sometime pastor of St. Andrew's (Presbyterian) church, of St. John. The sketch, which has been prepared for private circulation, is from the pen of Mr. W. K. Reynolds, a member of the New Brunswick Historical Society. It is a well written and worthy tribute to the memory of a man who for some 22 years (1849-1871) occupied a prominent and influential position in connection with the religious and social life of the city. As a frontispiece, we find a picture of Dr. Donald, which makes it easy to believe that he was a man who had many friends. Broad-chested and broad-browed, his large sunny face telling of a warm heart and a genial soul. Dr. Donald looks the man that his biographer assures us he was—a man who made hosts of friends but no enemies. There is much in the sketch before us to make it of interest not only to those who were personally acquainted with its subject, but to all who value information respecting those whose earnest lives and faithful labors have been important factors in the history of the community.

The Order of the Ordinances.

Read by Rev. W. N. Hutchins, M. A., Before the Maritime Baptist Institute at Amherst, N. S., Aug. 19.

Unlike moral commands ritualistic commands are not susceptible of habitual or incessant obedience. In the nature of things one cannot give an uninterrupted of incessant obedience to the commands, "Be baptized," "This do in remembrance of me." One may observe the Lord's Supper almost innumerable times, but one cannot be always sitting at its table. Occasional obedience is all that one can give to ritualistic commands. This gives us the necessity of determining the occasions and the order of observance. When, therefore, and in what order shall we observe these ritualistic commands? With the first part of that question we are not concerned at present. We content ourselves with the second, and take as our subject, "The Order of the Ordinances."

I. We note first the historical order. Behind and in and over all history and all historical order the eye of faith discerns the presence of God. In every historical event some thought of God is embodied, some truth of God is expressed. In a manner surprising to one who leaves God out of this world and its movements, the movements of history are timely in their occurrence and natural in their order. Nature's order is the order of reality. "The laws of nature are the habits of God." So historical order is the order of reality. The events of time always slip from the hands of God at the right moment and in their appropriate order. Man sometimes makes a mistake. He does a thing at an untimely moment and out of its proper order. But God is always timely, His deed and the hour fit, and God teaches the order of nature by the order of time which He follows. God had a thought and a reason in creating Adam before He called Eve into being, Judaism came before Christianity, Mount Sinai stands anterior to Mount Calvary, Cæsar antedated Jesus and it were easy to recognize the timeliness of their order. We cannot think of Mount Calvary standing before Mount Sinai, of the Atonement preceding the Incarnation, of Pentecost occurring previous to the Crucifixion or Ascension. In the very nature of things the order of nature must be law and gospel; Incarnation and Atonement, death to sin and resurrection to newness of life. "Reverse the order and we have nonsense; we have deliverance with no previous bondage, pardon with no existing guilt, cleansing with no antecedent pollution." Those two sublime facts of history, that on Sinai and that on Calvary, occurred in the order they did from the necessary priority of law over gospel. Were the events of history not thus linked as cause and effect, as antecedent and consequent history would be an unintelligent jumble, and no revelation of God's thought would be possible in history. God in history means history moving in order.

Turn now to the ordinances of baptism and the Lord's Supper, and which historically comes first? The Lord's Supper was instituted on the night previous to the Lord's crucifixion. The institution of baptism goes back to John, the forerunner of Jesus. That the baptism of John was essentially Christian baptism few will deny. For its heavenly origin and authority we have the word and example of Jesus and that were our argument for it as Christian. Historically then baptism precedes the Lord's Supper. Why it does so we may not know or may not care to discuss. But historically baptism precedes the Lord's Supper and historical order is the order of nature. God teaches the order of nature by the order of time which He follows, and in the order of time baptism precedes the Lord's Supper. We can understand why the Incarnation should historically precede the Atonement. Why baptism should historically go before the Lord's Supper may or may not be equally clear, but there was a reason for the order, a reason grounded in nature, and the proper order, the order of reality and the order of nature is the order followed by history in placing baptism first and the Lord's Supper second in order of time. As baptism and the Lord's Supper are related in time so are they related in nature. The order of time is the order of nature.

But if the order of history is the order of nature should not the order of history be the order of observance? If the order of nature places baptism before the Lord's Supper should not the order of observance place it there too? To run contrary to nature were folly, to act in harmony with nature were wisdom. So we adopt the order of history which is the order of nature and place baptism first and the Lord's Supper second. We do not dogmatize upon this point. We simply call attention to the light which history throws upon the question. In history baptism precedes the Lord's Supper, and as the order of history is the order of things as they should be we adopt the historical order. Neither baptism nor the Lord's Supper were instituted at the wrong time nor out of the proper order. Believing in a God of history we believe that all things happen at the right moment and appropriate order, and so, though others may choose to depart from or ignore the historical order, we prefer to abide by the order followed in history as the proper order, the order of nature, the order of reality.

II. We call attention secondly to the Required Order. By Required Order we mean the Order Required by

obedience. In the New Testament there are two commandments, obedience to which requires that baptism should go before observance of the Lord's Supper. The two commandments of which we are to speak we have chosen not because they are the only ones, but because in one there are directions which no administrator of the ordinance dare overlook, while the other demands attention of all asking, as did the multitudes at Pentecost, men and brethren what shall we do?

The first command that requires observance of baptism before observance of the Supper is the imperative command of the Great Commission. In His closing words to His apostles Jesus said, "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world," Matt. 28:19, 20. The word "teach" occurring here twice, represents two different and discriminated words in the original Greek. In the phrase "teach all nations," "teach" is an inadequate rendering of the verb, for the verb enjoins more than instruction or the imparting of knowledge. It enjoins the persuading to the acceptance of the teacher's ideas and doctrines and principles. "Teach all nations" means, to adopt the language of the Revised Version, "make disciples of all nations." So the command reads, "Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." In this comprehensive command there are three parts. The first part is, "Go and make disciples of all the nations." The second part is, "Baptize those thus disciplined or converted." The third part is, "Teach them to observe all things whatsoever I commanded you." Adopting the principle of obedience—with this command before him—what is the first duty of the servant of Jesus Christ? Without question his first duty is to convert or disciple all men, of whatever nation, into disciples of Jesus. Prior to all other duties Jesus imposed upon His servants the duty of disciplining men everywhere. To place baptizing before disciplining were to deviate from the order of the duties in the command and so to deviate from the command. Make disciples and baptize those thus converted—that is Christ's order and the order is as binding as the different duties which the command enjoins.

But if we observe the order which makes disciplining go before baptizing are we not bound to observe the order which makes baptizing go before teaching to observe all things? Were it logical, were it consistent to insist upon the order which places disciplining prior to baptizing and not insist upon the order which places baptizing prior to teaching to observe all things, when one is the order of the command as much as the other? In the command disciplining goes before baptizing and baptizing goes before teaching to observe all things and if the observance of the order were obligatory in any way it were obligatory in all parts of our Lord's command, and we must insist that baptizing go before the Lord's Supper as we insist that disciplining go before baptizing. Obedience demands that disciplining precede baptizing but obedience also demands that nothing but disciplining precede baptizing. As it were disobedience to preface baptizing with less than a persuasion to discipleship so it were disobedience to preface baptizing with more than a persuasion to discipleship. "Go ye, therefore, and make disciples, baptizing them and teaching them to observe all things." That was the command and the order of Jesus. In that command baptizing is named as the second duty incumbent upon His servants, and if the servant is obedient the order of the ordinances will be established for him, and administering the Lord's Supper will be subsequent to baptizing.

The second command that requires observance of baptism before observance of the Lord's Supper is the answer of Peter to the convicted multitude at Pentecost, "Men and brethren what shall we do?" people were asking. "And Peter said unto them, Repent ye and be baptized." To the anxious inquirer what then is the first duty awaiting performance? Without question his first duty is to repent. Nothing can take the place of and nothing should detain him from prompt, immediate repentance. First in importance, first in order of time, the immediate thing which God demands and the immediate thing to which obedience would lead him is repentance. But having repented what becomes his second duty? "Repent and be baptized," says Peter. Following repentance comes baptism and as repentance, should immediately follow the cry for pardon so baptism should immediately follow repentance. By Peter's word baptism was made to follow repentance and made to follow it in immediate succession.

But if repentance were our first and baptism our second duty then repentance and baptism must go before partaking at the Lord's table. As surely as our first duty is repentance, so surely is our second baptism, and as we would not place the observance of the Lord's Supper previous to repentance neither can we place it prior to baptism. "Repent and be baptized," said Peter, and is not the order of the ordinances settled if that command is obeyed as it reads? What the command requires is

immediate repentance and upon repentance immediate baptism, and when were there time for partaking of the Lord's Supper if our repentance were immediate and repentance were followed, as the word of Peter requires, by our immediate baptism in avowal of repentance. Refusing immediate repentance is disobedience. To repent but to defer baptism to suit our own convenience were also disobedience. Repentance ought to be immediate and baptism immediately subsequent to repentance and how were it possible to observe them with that promptness without postponing our sitting at our Lord's memorial table until a later time. Do as Peter requires of the multitude at Pentecost and the unavoidable consequence is a postponement of an observance of the Lord's Supper until after our repentance and baptism. Therefore the required order, the order demanded by at least two New Testament commands, places baptism as prior in order of observance to the Lord's Supper.

III. In the third place we direct your thought to the Observed Order. By the observed order we mean the order observed in New Testament times. In these days baptism is often deferred. Months and years are allowed to intervene between obedience to the first and observance of the second part of the command, "Repent and be baptized." What was the custom or practice in apostolic days? Turn over the apostolic record and is there anything more uniform or more impressive in connection with baptism than the immediateness with which it followed conversion. At Pentecost the three thousand were baptized the same day of their repentance. "Behold here is water; what doth hinder me to be baptized?" questioned the Ethiopian eunuch as soon as he came to an acceptance of Christ. "And they both went down into the water, both Philip and the eunuch, and he baptized him." "Can any man forbid the water, that these should not be baptized?" asked Peter, as soon as he saw that Cornelius and his friends were made partakers with himself of the Holy Ghost. "And he commanded them to be baptized in the name of Jesus Christ." Of the Philippian jailor, we have this account, "And he took them (Paul and Silas) the same hour of the night and washed their stripes; and was baptized, he and all his immediately." Equal in promptness was the baptism of the people of Samaria, of Saul, of Lydia and her household, of Crispus and his family. Baptism was always presented as the first duty of the believer. In no case is it said, "then they that gladly received the word came together to break bread," or "who can forbid bread and wine, that these should not eat the Lord's Supper, who have received the Holy Ghost as well as we?" or, "believing in God with all his house, he sat down at the table of the Lord he and all his straightway," or "repent and receive the Lord's Supper everyone of you." In all cases baptism, not the Lord's Supper was presented as the first duty of the disciple. As it is not with us, in New Testament times men obeyed the command, "Repent, and be baptized." Baptism followed repentance and followed it in immediate succession.

But if baptism were placed so early in the Christian life in apostolic times, then where must the observance of the Lord's Supper have been placed in apostolic practice? To that question there can be only one answer. The place of baptism in apostolic practice determines the place of the Lord's Supper in apostolic practice. If apostolic practice made baptism stand at the beginning of the Christian life, then apostolic practice placed observance of the Lord's Supper at a period later than baptism. With a uniformity from which they never varied—as seen in the New Testament record—the apostles baptized their converts immediately upon a profession of faith and so with a uniformity from which they never varied, the Apostles placed observance of the Lord's Supper as subsequent to baptism. Faith, baptism and then the Lord's Supper, that was the order observed in apostolic practice.

And if that were apostolic practice, then that should be our practice too. "Since the apostles were inspired, New Testament precedent is the common law of the church." New Testament precedent as well as New Testament precept ought to govern our actions. It is as important to follow the foot-prints of the apostles, as to hearken to the words of their lips. On New Testament precedent then for a third reason, we base our adhesion to the order of the ordinances, in which baptism precedes the Lord's Supper.

IV. In the fourth place I ask you to consider what I have termed the Ecclesiastical Order. The Lord's Supper is a church ordinance. Unlike prayer or praise or Christian beneficence it is not designed for private observance. "Wherefore, my brethren, when ye come together to eat, wait one for another," was Paul's counselling word to the Corinthian Christians. As often as we read of the baptism of single individuals, as of the Ethiopian eunuch and Paul, or even of the baptism of households, as in the case of Lydia, of the Philippian jailor and of Crispus at Corinth, there is not the slightest intimation that these baptisms of individuals or of households, were followed by the administration of the Lord's Supper. Observance of the Lord's Supper must be in a church capacity, not in an individual capacity. "When ye come together in the church" 1 Cor. 11:18.

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At its first observance, when Jesus instituted the Supper, only the eleven were present. There were doubtless many other Christians within reach. But none except the eleven were given a place at the Lord's Supper in the upper room, and the eleven were the church in germ. So at Pentecost it was the church that observed the Lord's Supper. "Then they that received his word were baptized; and there were added unto them in that day about three thousand souls. And they continued steadfastly in the apostles teaching and fellowship, in the breaking of bread and the prayers." Conversion, baptism, addition to other believers, continuance in apostolic doctrine, admission to Christian fellowship, association in religious work, habitual participation in public worship, those were features in the Christian life of those who partook in the Lord's Supper service at Pentecost and those are the marks not of an unrelated, but of a related, organized body of people. Not as a crowd happening to either but as a community of baptized believers under common instruction, and united in worship they met together and partook in that memorial service, and "a community of baptized believers under common instruction, and united in worship—what is that," as another asks, "but a church of Christ." In the brief New Testament description given us of those communicants at Pentecost, there are all the characteristics of church membership and from Pentecost on the communicants of that day are spoken of either as "the church," or "the church at Jerusalem."

But if the Lord's Supper is a church ordinance, then baptism must go before the Lord Supper, for baptism goes before church membership. Church membership after baptism is the New Testament rule and the rule of all evangelical churches. Without baptism there can be no church membership. Without church membership, it is clear from the New Testament, there can be no observance of the Lord's Supper. Baptism must go before church membership; church membership—since the Lord's Supper is a church ordinance—must go before observance of the Lord's Supper; therefore baptism must go before the Lord's Supper. So the relation of baptism and the Lord's Supper to the church settles the order of the ordinances.

V. In our last point we call your attention to the Symbolical Order of the ordinances. Both Baptism and the Lord's Supper are symbolical ordinances. They are neither rites without meaning nor rites with sacramental significance, but symbols of fundamental Christian truths. Each is a symbol and each lends itself with all the power of a beautiful and appropriate form, to the expressing of vital religious facts. Nor are baptism and the Lord's Supper unrelated, for both speak of the death of Jesus Christ and both declare and make vivid the believer's dependence upon and relation to Jesus Christ. As birth is related to life, as origination is related to continuance, as regeneration is related to sanctification, so baptism is related to the Lord's Supper. In baptism we honor the regenerating power, in the Lord's Supper the sanctifying power of Christ's death. In baptism we show forth Christ as the procuring cause of our new birth into the kingdom of God; in the Lord's Supper we symbolize His constant feeding and nourishment of the soul. In baptism we have a symbol of the new birth. In the Lord's Supper we have an emblem of the new life. One speaks of begetting, the other of sustaining. One speaks of entrance, the other of abiding in Jesus Christ. In the Christian life there are two successive stages—regeneration and sanctification—of these baptism has a word on the first and the Lord's Supper a word on the second.

Meaning what they do and related as they are, how therefore can there be any room for doubt about the order in which the ordinances should be observed? All pictorial expressions or symbolical representations of facts must be true to nature. To preserve their meaning as symbols we must preserve both their form and their relationship to each other. To change their order so that we no longer follow the order observed in the occurrence of the facts which they symbolize, were to deviate from nature and just so far as a rite deviates from nature it ceases to be a symbol. Now nature knows but one order in which birth and the sustenance of life occur. In nature as also in grace, the only order known is that in which birth goes before sustenance. But what the order is in nature, so must the order be in symbolism and so baptism with its setting forth of birth or regeneration must go before the Lord's Supper with its setting forth of sustenance or sanctification. Moreover in giving baptism precedence over the Lord's Supper, expression is given to the fact that birth or regeneration must take place prior to sustenance or sanctification. Baptism and the Lord's Supper are symbols, and as symbols give expression to truth by the form in which they are observed, so they give expression to truth by the order which they follow. What they do by their form they do by their order. As they preach by their form so they preach by their order. As one cannot change their form without changing their messages, so one cannot change their order without changing their message. By placing baptism before the Lord's Supper we say that birth must go before life, that regeneration must take place before sanctification can begin. To reverse that order were to alter the message. To reverse that order were to preach a doctrine at variance with New Testament teaching. To reverse that order so that the Lord's Supper is observed before baptism were to declare that life might go before birth, that sanctification might take place without regeneration, that one might be living the Christian life who had never commenced the Christian life, through the new birth of the Spirit. To keep the ordinances true to the facts of nature and Scripture, therefore baptism must go before the Lord's Supper. No one believes that life can exist without birth and no one desires to preach such a doctrine. Yet many do preach that doctrine and will continue to preach it, as long as they allow the Lord's Supper to have precedence over baptism. The Lord's Supper before baptism preaches another doctrine. So preach the true doctrine—the doctrine of nature and the doctrine of Scripture. Baptism with its symbolism of life begun, must go before the Lord's Supper, with its symbolism of life continued and sustained.

Baptism, therefore, our conclusion is must go before the Lord's Supper. Every New Testament indication to our mind places it there. Historical order, the order God

follows in time places it there. Plain New Testament commands place it there, uniform, unvarying apostolic precedent, the common law of the church, places it there. The essential requisites to membership in the church of Jesus Christ place it there. The symbolical significance, the vital message with which it is charged places it there. Every New Testament indication places it there. To exercise the freedom of placing it elsewhere one must put himself in opposition to the order of history, which is the order of God, withhold obedience from plain New Testament commands, deviate from apostolic custom, ignore the initiatory character which baptism has in the church and alter not the ordinances of their symbolic significance, or make them the heralds of a false and foolish doctrine. To one who would yield to the guidance of New Testament indications, therefore the order of the ordinances is settled—with Baptism first and the Lord's Supper second.

Missionary Conference held in Vizianagram July 7-11th.

The tenth semi-annual Conference was a grand one! How we did enjoy those five days! All the missionaries on the field were present except Mr. and Mrs. Corey who could not come, owing to her ill health. During the Conference, two hours and a half daily were spent in devotional exercises and in the discussion of various problems connected with our work on the different fields. We always meet to "confer" never to legislate. We have no tribunal out here before which one is required to appear and "give an account of himself." No pope, bishop or king! All are "brethren" and stand on an equal footing. We do not like to be dictated to by our fellow laborers any more than you Baptists at home do. If some pope should enter our Conference, he would have to change his tune or be ousted. On the other hand the decisions reached by Conference on matters of mission work among us are all important, and have a stronger effect upon us than any "legislative" measures could have. We meet to counsel together over the hard problems that face us in our several fields, and we go back to our fields to carry out as a rule what we found to be the "consensus of opinion" among the brethren. It is certainly a blessed thing in this hot land where almost everything tends to chafe and worry one, to be able to sit together for five days in earnest discussion over matters upon which we cannot always agree, without one single unkind word or anything that would mar the fullest fellowship. It has not always been so I am sorry to say. Praise God that it has frequently been so and may always be. It was a "sitting together in heavenly places in Christ." Behold, how good and pleasant it is for brethren to dwell together in unity!

THE BIBLE READINGS.

The subject of our Bible Readings this time was: The Second Coming of Christ. Bro. Morse gave us two Readings and Bro. Sanford two. These hours spent over this great theme were seasons of great blessing and pleasure. Bro. Sanford is of the "old school" and Bro. Morse of the "new." The former has held fast to the doctrine once delivered (and delivered yet I suspect) to the students at Newton. The latter has, since coming to India, been compelled (as he says) to accept the Premillennial teaching—at least in some of its main features. The fact is he is not alone in this. It is quite astonishing how many of us have reconstructed our theology on this point since we left the Seminary. Neither are we prepared to admit that it is "apostasy." We hold that the "new is really the old" and that we have the New Testament on our side. Well, Bro. Morse opened up the Scriptures in so far as they teach us to "look for the Saviour from heaven", as He shall come in his visible, personal, corporeal form. Bro. Sanford chiefly emphasized the importance of realizing Christ's spiritual presence here and now through the Spirit. Of course we had no difference of opinion with him on that point. Oh that we could more truly say that we "love His appearing" and that we are really "waiting for His Son from heaven." We believe that His coming is immanent and that it should be the duty and joy of the bride to "make herself ready" for the Bridegroom whose feet may even now be "at the door". "What I say unto you I say unto all, Watch!" "For in such an hour as ye think not the Son of Man cometh."

THE EARLY MORNING PRAYER MEETINGS.

These were seasons of great refreshing as we waited upon the Lord to claim his promised gift the "Promise of the Father", the "Gift of the Holy Ghost".

MEDICAL WORK.

Several of our missionaries have received letters from friends at home who ask about the advisability of taking a course in medicine before coming to India. This whole subject of medical work in our mission was somewhat fully discussed at our recent Conference. A mission hospital is soon to be opened at Chicacole, and this will be about the first undertaking along medical lines that we have attempted. Of course we are all "doctors" after a fashion. One is compelled to dabble in the business, for hardly a day passes without some patients coming for medicine. We never think of going on tour without our medicine box filled with quinine,

anti-febrin, salve, liniment, pills, pain-killer, etc. Some of us pull teeth (I pulled five one day recently,) and I can assure you it is an excellent way to "get a hold on the people." But about the hospital it is expected that we shall, ere long, have some medical lady from home to take charge of this institution. For the present our Chicacole friends think of beginning in a small way and letting the work develop as rapidly as they can attend to it. At first it will be in charge of an Apothecary, who will be provided for us by the Government. They have a fund called the "Lady Dufferin Fund," for the training of lady apothecaries. These women were generally Eurasians. We would have no difficulty in getting one of these women who would fill the place satisfactorily from the Government standpoint. But we are not sanguine that we shall get one who will exercise the Christian influence and do the Christian work in connection with this hospital that we want. So we look for some one from home as the best permanent arrangement. It seemed to be the opinion of the Conference that we could use a few medically trained men and women in our mission with profit. It would be a good thing for all young ladies, who have the taste for it, to have, if possible, a course in practical nursing before coming to the field. Their usefulness would be marvelously enhanced. To all who cannot take a medical course (and we do not think of advising all to do so) we would say: Pick up all the useful knowledge and practice in the matter that you can. W. V. HIGGINS.

At the recent Convention at Amherst, Aug. 20-24th, the Baptists made a new departure in respect to Sunday School work, and decided to introduce Normal Teacher training and grading and Supplemental lessons into all our Baptist Sunday Schools. Rev. J. H. McDonald, Amherst, was elected Normal Superintendent, and a committee of six persons, two for Nova Scotia, three for New Brunswick and one for Prince Edward Island, were elected to co-operate with him. Mr. E. C. Simons, of Tusket, and E. D. King, of Halifax, were appointed for Nova Scotia; T. S. Simms, of St. John, Rev. J. D. Freeman, of Fredericton, and C. F. Baker, of Fairville, for New Brunswick, and Mr. W. B. Howatt, of Tryon, for P. E. Island, and we count upon receiving the enthusiastic aid of all our Baptist churches and Sunday School Conventions in carrying out, as we shall endeavor to, the mandate or recommendations of the Maritime Convention. The principle of grading has an important place in all true educational effort. Our boys and girls are familiar with it in all our week-day schools, but, so far, it has been wholly ignored in our Sunday Schools to their great detriment. It does not require much argument to show the faulty character of our Sunday School methods in this respect. Nature provides us with certain grades which are especially adapted to Sunday School work. The Primary period from 5 to 8 years is quite distinct and is now very generally recognized in our Sunday Schools, but there are three other periods in the lives of the boy or girl just as distinct. The second period ranges from 9 to 13 when the child has gained a new power for acquiring truth. He can read for himself; he learns rapidly; his great fort is asking questions. Then comes the growing period, the critical period, when most of our boys, and many of our girls, drop out of the Sunday Schools altogether. This third period ranges from 14 to 17. The fourth period ranges from 17 years upwards. The boy insists upon thinking and acting for himself. He is very sensitive in regard to his rights and impatient of control; is restless and independent; and the girl wears long dresses and is exceedingly independent and self-assertive. Both boys and girls take time to think about each other more than formerly. Now each of these periods should be especially recognized in the Sunday School, and should form a distinct grade. In addition to these we should have a grade for adults, say from 18 and upwards. This is a simple and natural outline for grading which might be adopted in any of our Sunday Schools with great profit. Each of these grades should have teachers with special adaptation for the work required of them. No one ever imagines that the man or woman who can do first class work as teacher of the Bible Class of adults is *ipso facto* best adapted to conduct the Primary Class successfully, and the three other grades are just as much in need of especially qualified teachers as are the two we have referred to.

The supplemental Lessons have been introduced for reasons somewhat distinct, but their relation to grading is vital. It is not designed by these to interfere with the regular International Lesson for the day, but to supplement it; and they will occupy five or ten minutes either immediately before or immediately after the ordinary lesson. A series of special lessons will be provided, such as are already in use in a few of our schools. They afford an opportunity to instruct our scholars in regard to many things in, and in respect to, the Bible, and in respect to the distinctive doctrines and teachings of Baptists, that they would not otherwise learn, and are intended to make our children and young people intelligent in respect to these things. The grading and supplemental lessons go together. The schools are first graded according to age, and afterwards the pupils are passed from grade to grade on examination on the Supplemental Lesson. The recommendation in respect to Normal work is that so far as practicable each school shall have a class of its own, and, where this is not feasible, effort shall be made to establish one in the town or village where such schools exist by co-operating with other schools. It is proposed to have teachers adapted for, and as far as possible, with special training for each grade or department of the school and to abandon the notion which has so long obtained of having the teacher hold his class through all the different grades or until he has driven his pupils from the school.

Will not our Sunday School workers kindly bring these matters to the notice of their several Conventions, and by resolutions or otherwise kindly co-operate with our committee? It is important that we have a strong Baptist sentiment in this matter, and a Baptist Sunday School Convention is one of the best places possible to create it.
T. S. SIMMS,
EDWIN D. KING,
For the Sunday School Committee of the Baptist Convention of the Maritime Provinces.

Messenger and Visitor

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Make It Emphatic.

It should be considered by the temperance people of this country that a great deal will depend for the cause of prohibition on the size of the vote that shall be polled in the Plebiscite. Probably many will think that so long as a good majority of the votes recorded are in the affirmative, it will make comparatively little difference whether the whole vote polled is large or small. Such a conclusion is far from correct. Without doubt the government will critically examine the returns from the Plebiscite to ascertain how many of the electors of the Dominion, and of each Province in it, are strongly enough in favor of prohibition to vote for it. If it be found that the people are so deeply interested in this matter that as large, or a larger, number of electors have recorded their votes in the Plebiscite as are accustomed to vote at general elections, and that, of the total vote, a large majority are in favor of prohibition, the result of the Plebiscite will constitute a mandate from the people which the government will not be able to ignore. But if the returns show only half as many votes cast in the Plebiscite as are usually cast in a general election, it is easy to see that, even though there may be a considerable majority for prohibition, the government may fail to accept the result as an indication that the people, as a whole, are sufficiently in earnest in the matter to justify the very serious step of bringing in a prohibitory liquor bill. It is not necessary to assume that the Government or the Parliament of Canada does not intend to obey the voice of the people in this matter as in others. But we cannot blame Government and Parliament for desiring to understand clearly what that will be before they proceed to enact a prohibitory law. The people of Canada have now the opportunity to utter a behest on this subject which cannot be misunderstood or ignored. They can make the demand for prohibition so emphatic that no government could think of refusing to grant that demand. The greatest danger to the cause of prohibition at the present time is that the temperance people will not be found sufficiently earnest in the matter to secure the polling of the full prohibition vote in connection with the Plebiscite. It seems certain that the liquor men are counting largely on this. What fight they are making against the Plebiscite is made in a very quiet way. They are careful to antagonize and arouse as little as possible the general temperance and religious sentiment of the country. They are apparently not so anxious that the vote against prohibition shall be large as that the vote in favor of it shall be small. If the result is a very small vote—say only half of what is usually polled at a general election—then they will be in a position to go to the Government and to Parliament and say: "See, this is all that the country cares for prohibition. The sentiment of the country is not strongly and actively in favor of it, and if you undertake to enact and enforce a prohibitory law, you must count on the united and most determined opposition of the liquor interests of Canada." Under such circumstances, it is not difficult to perceive what the result must be. If, therefore, the temperance people of Canada desire and expect that the Plebiscite shall lead to a prohibitory law, they should see to it that the demand for it is made emphatic by making the affirmative vote as large as possible.

Editorial Notes.

—News of the death of Dr. John Hall, late pastor of the Fifth Avenue Presbyterian church of New York city, which occurred at Bangor, County Down, Ireland, on Saturday last, will be received with general surprise and regret. As one of the ablest

and most prominent preachers in America, and as an author, Dr. Hall was widely known. Born in Armagh, Ireland, in 1829, of Scotch descent, he was licensed to preach in 1849, and after laboring for a time as missionary in the west of Ireland, he was installed as minister of the first Presbyterian church in Armagh, in 1852. In 1858 he became minister of a church in Dublin, and in 1867 was called to the Fifth Avenue church, New York, to which he continued to minister for thirty years. Dr. Hall was a man of fine physique. His vitality was immense, and his industry untiring.

—Havelock, formerly known as Butternut Ridge, where the N. B. Convention recently met, is about thirteen miles distance by rail from Petitcodiac. The village is beautifully situated in the midst of one of the best agricultural districts of the province. Comfortable homes and well-tilled fields bear evidence to the general thrift and prosperity. Numerous small orchards, in which ripening apples are attractively displayed, bear evidence to the adaptability of the country to the production of other fruit than the butternut which we learn can still be found in considerable abundance in wooded sections. The manufacture of ginger ale and other temperance drinks, from the waters of the famous mineral spring of Havelock, forms an important industry to the place. We were told that the Company ships a car load of its product daily during the summer months. Besides the Baptists, the Methodists and Episcopalians have churches in Havelock. The people, however, are prevaillingly Baptist in sentiment. The Havelock church is now under the care of Rev. F. G. Snell, who is an earnest and faithful minister of the Word and whose untiring efforts to make the guests of the church comfortable during the meetings were, we believe, crowned with entire success.

—The proposal that the Methodists of Canada shall undertake to raise, between the present time and the end of the century, a million dollars to be known as the Twentieth Century Fund and to be devoted to the promotion of Education, Missions and other interests of the church, has been discussed at very considerable length by the General Conference now sitting in Toronto. Some members of the Conference, including some prominent business men, doubted the wisdom of undertaking to raise so large a sum for an advance movement in the line of general work when the aggregate local indebtedness is so large—amounting, it was said, to some \$2,600,000. On the other hand the proposal to allot 10 per cent.—\$100,000—of the proposed fund to St. James' church, Montreal, to enable it to pay off its debt, though warmly urged by some, did not meet with general favor. Naturally it was felt that this very large apportionment to one church involved injustice to many congregations which find it difficult to pay their ministers a salary scantily sufficient for a living. It was finally agreed that contributors to the fund be allowed to designate the object for which their subscriptions are to be used; the following being the interests among which choice is to be made: Educational institutions, missions, superannuation and supernumerary funds, local church debts. The St. James' church debt it will be seen is not among these objects, it being thought better that other means should be adopted for its liquidation.

—Like other religious bodies, the Methodist church of Canada finds the subject of church discipline a somewhat difficult one to deal with. The presentation of the report on the subject in the General Conference, the other day at Toronto, was the occasion for a lively and rather stormy discussion. The question as to the legitimacy or otherwise of certain forms of amusement, such as card-playing, dancing and theatre-going, of course, formed the storm centre of debate. There were some who would have the church specify and prohibit such amusements as it considers inconsistent with a Christian profession, and who, in theory at least, would make obedience to such rules a condition of continuance in church fellowship. There were others who held that this matter of amusements is best dealt with by leaving it to the decision of the individual consciences of Christians enlightened by the Word of God and Christian teaching. An amendment to the report, embodying the latter view, was moved and supported by influential members of the Conference. The Conference, however, voted amid applause and apparently by a large

majority to support the clause of the report in which attendance at horse races, circuses, theatres and dancing parties, dancing, patronizing dancing, etc., are definitely named among the things which the Methodist discipline is understood to forbid. Some members of the Conference held that the adoption of the report lays the Methodist church open to the charge of inconsistency, since, it is said, the rule of discipline forbidding such forms of amusement is not observed in practice. This allegation was denied with some warmth, but it is probably more than half true. It may be that in some Methodist communities abstinence from dancing, card-playing, theatre-going, etc., are made a condition of remaining in church fellowship, but it is certain that the enforcement of the discipline in this respect is by no means the universal, if it is ever the ordinary, practice.

Toronto Summer Notes.

It is admitted to be difficult to say original things about the weather, but good authorities say that 95-6° in the shade for several days during August, breaks the records of five decades in Toronto. Be it so for the same flight of time once more, and many of us will not suffer much. But a Toronto summer, taken as a whole, can be made very enjoyable and profitable to all who can move by measured tread and "keep cool."

And now we are into the lap of Autumn, with the chirping of the crickets, and the swirl of seared leaves.

Fair Autumn's peaceful days and ruddy glow,
With blessings richly laden for mankind;
Steal o'er the earth, then all too quickly go,
And leave few traces of their charms behind.

But 'mid the changing scenes and quiet days,
We love to roam afar the silent wood;
Where, with the soul attuned to sacred lays,
We may commune with nature and her God.

Three great events:

THE FORESTERS.

Canadian Foresters from all the vast field of their jurisdiction, recently met here in Supreme Court, in their famous Temple. The one great departure made by them is, women shall be permitted to organize separate courts for themselves.

The question now asked by many Christians, who desire to honor the church of Christ, and duly magnify her, so that she may in organized capacity meet the crying needs of men is, how much farther are mutual societies to go? And shall the church as an organization, remain financially impotent to cope with the temporal needs of men, while semi-worldly organizations are competent to do so?

THE METHODISTS.

The Quadrennial Conference of Canadian Methodists, is at present being held in the Metropolitan church of this city. Delegates are here from all Canada, Newfoundland and Bermuda, representing a membership of 280,000—a big host in a great country. They sit for three weeks and dispatch as much business as Federal Parliament would in three months. Great enthusiasm accompanied the discussion of their \$1,000,000 project, for the 20th century. And when the motion passed unanimously, Dr. Potts rose to the occasion in an oration, strong and memorable. What's the matter with the Baptists of Canada raising \$300,000, as a 20th century offering to God, and crowning their efforts in a dominion convention to meet in Toronto? Winnipeg is all right for Western Canada, but it is too far for Eastern. It would be much cheaper and easier for the delegates of 5000 Western Baptists to come to Toronto, than for those of 100,000 to go to Winnipeg.

THE EXHIBITION.

Canada's great exhibition is now closing, after a huge success in every department, side shows not excepted. 80,000 people attended on Labor Day, and 60,000 on American Day, when "The Maine" was blown up, and Santiago was taken, amid the huzzas of Yankees and Canadians. The military displays are certainly a very taking feature, in which all may participate without experiencing the horrors of war. Perhaps if the Czar's Peace Policy carries, people will be satisfied with a "Punch and Judy" comedy or tragedy of human life, in which case the crowd will laugh and cry, but still remain unmoved by the tragedy of daily occurrence. Life must have some sensation, but that which ministers to the restless aching of depraved hearts, usually results in a reaction worse than a dull monotony.

THE UNIVERSITY.

When the University opens we shall expect great things, especially from the Faculty, who have been enjoying the five months interim, and preparing a heavy bill of fare for the students who took high standing in the last exams, but who now if asked the same questions, would likely be as absent minded as the man who being reminded that he forgot his watch on his way to business, took it out to see if he had time to go back to get it. The indications are that there shall be a large attendance in all the departments of McMaster this year, and this notwithstanding that both the standard and fees are higher than last year.

J. HARRY KING.

Toronto, Sept. 10.

N. B. Baptists

The N. B. Baptists have been very busy in preparing for the coming year. The first part of the year has been spent in preparing for the coming year. The first part of the year has been spent in preparing for the coming year.

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N. B. Baptist Sunday School Convention.

The N. B. Baptist Sunday School Convention met at Havelock on Friday, Sept. 9th, at 2.30 p. m. An interesting prayer meeting service, led by Rev. M. Addison, occupied the first part of the afternoon. A model lesson on 2 Kings 13, 14-24 was taught by Pastor F. Patterson. The lesson was clearly presented, important truths were brought out, a number of brethren present participating in the discussion. Reports were presented from Kent, Queens, Albert, Kings and St. John County Conventions, District and Parish Conventions also reported, viz., St. Mary's and Buctouche, Hammond, St. Martins, Springfield and Cars, Johnston and Cambridge, Waterborough and Chipman.

The first part of the evening session was devoted to business. A motion was introduced providing for the preparation and sending out of a circular to the Baptist churches of the province with a view to securing a larger interest and co-operation on their part in the Sunday School work as represented in the Convention. This motion was supported by Rev. W. E. McIntyre on the ground that, as he believed, the churches were generally in sympathy with the objects of the Convention, that the interdenominational work was in many instances working against Baptist interests, that Baptists were contributing to the support of an interdenominational field secretary for Sunday School work, whereas, if they would combine their efforts, they might have a field secretary of their own, and that this should be done. The motion was supported also by Rev. S. H. Cornwall and Bro. Moses Hall and passed.

A short devotional service followed, led by Bro. F. W. Emmerson, in which a considerable number took part.

The remainder of the evening, in accordance with the printed programme, was given to addresses from the platform on Sunday School work. Rev. F. D. Davidson was the first speaker, his subject: 'The Great Aim of Sunday School Work.' Mr. Davidson said that at the present day the religious instruction of children was far too largely given over to the Sunday School. There was, he feared, a sad lack of religious instruction in most of the homes. Parents should remember that they had duties and responsibilities in this matter which could not be passed over to any Sunday School or teacher. But the fact that there is so little religious instruction in the homes make it the more necessary that the aim of the Sunday School should be high and its work the best possible. The Sunday School teacher should be spiritual, not only converted, but faithful in his work and exemplary in life. The teacher's influence depends upon his life not less than upon his work with the class. The great text book of the Sunday School is the Bible. It is the entrance of God's Word that gives light. It is the book for the teacher to study and be filled with. The aim of the Sunday School must be to give the rising generation the truth. Baptists stand for some truths not taught by others. This is the reason for the denomination's existence. The truths thus held should be taught to the young. The great aim of the Sunday School then is first to lead the young to Christ, secondly to instruct them in Christian doctrine and thus fit them for usefulness in the church and in the State. The instruction received in childhood is never forgotten, the influences of our early years is never outgrown, therefore the great importance that we should make the teaching of the home and the Sunday School strong for good, that at the last we may be able to say, 'Here am I, Lord, and the children whom thou hast given me.'

The next speaker was Rev. R. M. Bynon, who spoke on, 'The Objects and the Benefits of a Baptist Sunday School.'

Mr. Bynon said it was true that in the past Baptists had participated in interdenominational Conventions and had derived benefit therefrom, but he considered that that day was now past. There were some truths dear to Baptists which could not be spoken without protest on the platform of the interdenominational Convention, particularly the Baptist doctrines in regard to regeneration, baptism and the Lord's Supper. Union in Sunday School work at the expense of what we hold as true and our fathers taught, was not to be thought of. Some Baptists are found using Union Halls because they can be obtained a little cheaper. This also was a sin against faithfulness which should be emphatically discontinued. Baptist helps such as the Baptist Teacher and the MESSENGER AND VISITOR furnish should be used by the teacher in preparing the lesson, but when he goes by his class he should take the Bible only. In our own Conventions Baptists are free to state and discuss the truth as they understand it, but there are some people who are beautiful Baptists in a Conference meeting, but when they get into a Union Sunday School Convention they don't know what they are.

The third name on the printed programme was that of Rev. E. K. Ganong. As Mr. Ganong was not present Rev. Geo. Howard had consented to take his place and speak on, 'Parents and the Sunday School.'

Mr. Howard said he had met a few persons who professed to know just how children should be trained, but unfortunately they were generally persons who had no children of their own. He did not propose to hand over his child to a Sunday School to train, to the neglect of home training. But he believed in Sunday Schools. He would send his child to a Methodist or a Presbyterian school, if there were no Baptist school to send to, but he would not send it to a Union school, for such a school would teach it neither one thing nor another. What kind of instruction we give to the children is very important. They are not long with us. They are soon grown up and away from the home. The influence of youthful training abides. What the boy is at seven, he is likely to be at seventeen and at seventy. Parents should set a good example. They should say to their children not 'Go to Sunday School,' but, 'Come to Sunday School.' He believed in union as much as anybody, but not at the expense of sacrificing a part of the Word of God. He believed also that teachers should be converted persons, but it was not every church member that was fit to be a teacher. Mr. Howard concluded by urging the great trust committed to parents and teachers, in respect to the proper training of the young and the importance of faithfulness.

At a session held Saturday morning, officers for the year were elected as follows: President, Rev. M. Addison; Vice-Presidents, F. Patterson, Lic., Rev. E.

C. Corey and Rev. Carey Barton; Secretary-Treasurer, Rev. S. H. Cornwall; Executive Committee: Revs. J. D. Wetmore, R. M. Bynon, and Bros. August Muller, W. H. Morrell, C. E. Knapp. The constitution was changed so as to include an auditor among the officers of the Convention and T. H. Hall of St. John was appointed auditor.

The N. B. Convention.

The Convention met in its fifth annual session with the church at Havelock on Saturday, Sept. 10th. The first session was opened at 10 o'clock a. m., the president, Rev. W. E. McIntyre, in the chair. After the reading of the 23rd Psalm, Rev. G. W. Springer led in prayer, and about an hour was spent in devotional and social exercises. A committee of arrangements was appointed, and reported as to the proceedings of the afternoon and evening sessions, and the Convention adjourned to meet at 2 o'clock p. m.

At the opening of the afternoon session the constitution was read by the president. T. H. Hall's motion of last year to change Art. III of the constitution, so as to make it unnecessary for churches to contribute to the funds of the Convention, in order to have the privilege of sending delegates to its meetings, was taken up and passed. The article was further amended so as to provide that persons contributing \$25 at any one time, or \$5 annually to the funds of the Convention, should be entitled to membership.

The Convention proceeded to elect its officers for the year. The election resulted as follows: President, Senator G. G. King, of Chipman; Vice-Presidents, Rev. J. H. Hughes, Rev. S. D. Ervine and Havelock Coy Esq.; Secretary, Rev. W. E. McIntyre; Assistant Secretary, W. E. Nobles.

On vacating the chair, the retiring president made a very few remarks, expressing his deep interest in the Convention, his willingness to serve it, either as an officer or as a private, and his appreciation of the honor of having been called upon to preside over its meetings for the past year. He was glad to be able to welcome Senator King to the chair as his successor in office.

Mr. King thanked the Convention for the honor conferred upon him. He expressed his interest in the Convention, and said he had been heartily in favor of its organization for the work it had in hand.

The election of officers was completed by making Bro. F. Patterson, Statistical Secretary; J. S. Titus, Treasurer; and Dea. N. B. Cottle, Auditor.

Seven directors were appointed in place of those retiring this year as follows: Edwin Strange, M. Addison, H. S. Cosman, Peter McIntyre, D. H. Sprague, J. A. Cahill and E. W. Elliot. M. S. Hall was appointed instead of C. F. Baker resigned. Rev. C. W. Townsend was also appointed a director in place of President King, who is *ex officio* a member of the Board.

Printed copies of Secretary Ervine's report on Home Missions were distributed, and the report was read and tabled for future consideration. This report was published in full in the MESSENGER AND VISITOR of last week.

Mr. J. S. Titus, the treasurer, then presented his report. The report showed receipts for Home Missions amounting to \$2418.59. Of this \$139.52 was reported as carried over from last year, and \$323.03 interest from Bradshaw trust funds. The balance had been received during the year in contributions from churches, etc. The report also showed receipts for St. Martins Seminary Fund, amounting to \$207.90; for Foreign Missions, \$121.82; for N. W. Missions, \$33.35; for Grande Ligne, \$26.25; for Acadia College, \$10; for Baptist Annuity Fund, \$22.12. Making a total of \$2810.03.

SATURDAY EVENING.

The session of Saturday evening, after a social service, was devoted to addresses on Home Missions. Rev. J. W. S. Young was the first speaker. Mr. Young said that in some quarters missions and missionaries do not command much respect. The importance of the work was not sufficiently considered. He himself had been converted a missionary. The Lord Jesus had a missionary spirit, and his people also should have such a spirit. It was the duty of the churches to seek to save the lost. There are many poor and destitute communities which need our help. Mr. Young spoke particularly of his work during the summer in the Tobique River region, the great need of the people, Bro. Milten, the missionary there, and his good work, the encouraging prospect for Baptist labor, and the urgent need of funds in order that the people might be assisted in building places of worship and the work carried forward. Bro. Young's earnest address was heard with much interest.

The second address was by Rev. W. E. McIntyre, who said he had long felt the need of more being done in the way of Home Mission work in New Brunswick. For this reason he had desired to have a Baptist Convention for the province at which reports might be received directly from the Home Mission field, that thus the needs and opportunities connected with the work might be pressed upon the hearts of the people. Mr. McIntyre spoke of the work in the Tobique country. For some years the Baptist cause had retrograded there and it had cost a good deal to resuscitate it. Dr. Sawyer had said a few years ago at the N. B. Eastern Association that the denomination should for several years spend at least \$5,000 a year in home mission work in New Brunswick. Mr. McIntyre proceeded to speak of the scattered interests in the northern parts of the Province, which needed support, also the importance of work among the French. The appeals which come from ministers and people in the needy sections were urgent and pathetic. He trusted that the churches would awake to the responsibility of extending the blessings of the Gospel to those who so greatly need and desire its privileges.

Rev. M. P. King spoke of his experience as missionary pastor on the Doaktown, Blackville and Ludlow field. Four years ago he went to that field under what seemed very discouraging circumstances and against the counsels of a number of his friends. He went there with his family about the first of November, there was no house ready for them, and the difficulties and discouragements of the first winter were many. But they prayed their way through and the next summer enjoyed a gracious revival. Last year, assisted by Bro. Allaby, another extensive revival was experienced and some fifty were converted. Mr. King

spoke of the importance of work done on the home mission fields. Its influence is felt in all the churches. On these fields there are boys growing up who by and by will be ministers in the city churches. The missionary pastor must make some sacrifices, endure some privations, chief of which perhaps was his isolation. He often hungered for fellowship with his brethren in the ministry. But these sacrifices were small in comparison to those made by the brethren and sisters who went to the foreign field. He was glad to report that the field on which he labored was making progress toward being entirely self-supporting. Bro. King was heard with deep interest.

The last address of the evening was by Senator King. Mr. King said that, for a second time, he had been called to preside over the Convention. If he had felt that a mistake was made in organizing the Convention he should have declined the office, but he had become convinced in the opinion that its organization was not a mistake. He was convinced that Home Mission work in the Province could best be carried on by men living in the Province. He believed it had been a mistake to place Home Missions under the Maritime Convention. He would not say anything unkind in reference to those who differed from this view in regard to the conduct of our Home Mission work, but the interest should not be divided. If we are wrong in this matter, he said, we ought to get right, and if those who oppose us are wrong, then they ought to get right. We are sometimes told that this Convention doesn't represent anybody. But there are 82 churches connected with it, out of the 176 churches in the province, and many of the remainder, it is fair to presume, are not opposed to it. It is now proposed to establish a Home Mission Board, in connection with the Maritime Convention. This, Mr. King said, was conceding all that had been asked for. If this step had been taken years ago, it might have saved trouble, but he feared it was made too late to be acceptable to the N. B. churches.

SUNDAY SERVICES.

The fine weather of Sunday was very favorable for the attendance of persons living in the surrounding country, and the church was crowded at the services. A prayer meeting at nine o'clock was led by Rev. J. W. S. Young, who gave an excellent address in connection with Acts 3. He was followed by Rev. G. W. Springer, who alluded to the fact that it was the 72nd anniversary of his birth. He spoke of some of the experiences of his life and ministry, and praised the Lord for his long continued goodness. Many other brethren took part in the service. The time from ten to eleven was devoted to the Sunday School. The Lesson for the day was taught by Rev. W. E. McIntyre, and an address was made by Mr. T. H. Hall.

At the eleven o'clock service, Rev. George Howard was the preacher, being assisted in the service by Revs. W. E. McIntyre and F. D. Davidson. The text was II Cor. 4:5. "For we preach not ourselves, but Christ Jesus, the Lord, and ourselves your servants for Jesus sake." The text was considered along the line of a threefold division, I. A fearful possibility. II. A glorious theme for preaching. III. The motive which should actuate the preacher. In developing the second head of his discourse, the preacher dwelt upon the threefold title given to the Saviour whom Paul preached 1. "Christ," the anointed of God for the work of redemption. 2. "Jesus," the Saviour of men. 3. "The Lord," the Divine Son of God, Lord of men and object of their worship. No abstract of the discourse could do justice to it. It was a highly effective setting forth of a great theme, and was heard by the large congregation with deep interest and, it is to be hoped, with great profit.

The afternoon service at three o'clock was under the auspices of the W. B. M. U. Mrs. Cox, Provincial Secretary, presided. The Scriptures were read by Miss Barton and Bro. P. Patterson offered prayer. Mrs. Cox spoke of the progress of the W. B. M. U. work during the year. Sixteen Aid Societies had been organized in the Province, making the whole number 41, with a membership of 1006. The W. B. M. U. of the three provinces had raised more money the past year than ever before. The contributions in New Brunswick had amounted to \$2,700.

Rev. N. P. Gross, who is engaged in missionary work among the Danes in the northern part of the Province, and who had just returned from a visit to Europe, spoke of Baptist interests in Denmark, where there are 28 Baptist churches, and in Sweden, where there are 464 churches. The work in those countries is making progress. He also spoke of the needs of the work in the County of Victoria, and urged the necessity of doing more for the mission which had been undertaken on behalf of the Danes and Swedes of New Brunswick.

The next speaker was Rev. George Churchill, returned missionary. Mr. Churchill spoke in a very interesting way of the Telugu mission, telling of the greatness of the work, its encouragements and discouragements. He described the work which the missionaries are engaged in, and spoke of the growing hopefulness of the outlook for the conversion of the Telugus.

Mrs. Manning spoke of the work which the W. M. Aid Societies had accomplished, not only in raising money, but in inspiring an intelligent and prayerful interest in the work of Foreign Missions, also of the great hopefulness of the work being accomplished through the Mission Bands. The motive of all this work should be for Christ's sake. Mrs. Manning spoke also of the great spiritual needs of the women of the heathen world, needs which could be ministered to only by lady missionaries.

The evening was devoted to a mass meeting in the interests of temperance and the plebiscite. The building was crowded to the door. Rev. C. W. Townsend offered a resolution expressing appreciation of the opportunity which the plebiscite affords to the people to record their condemnation of the liquor traffic and pledging effort to make the affirmative vote in the plebiscite as large as possible. Vigorous speeches in support of the resolution were made by the mover, Mr. Townsend, and by the seconder, Senator King, who spoke of the responsibility which a large vote in favor of prohibition would place upon the Government, and the need the Government would have of the support of the temperance people if it should attempt to enact and enforce a prohibitory law. Earnest addresses were also delivered by Revs. R. M. Bynon, George Howard and M. Addison, and Havelock Coy and W. H. White, Esqs.

[CONTINUED ON PAGE EIGHT.]

* * The Story Page. * *

Recognized and Rewarded.

BY HENRY SETON MERRIMAN.

"I have heard that there is corn in Egypt."
Slyne's Chare is in South Shields, and Mason's Chop House stands at the lower corner of Slyne's Chare—Mason's Chop House, where generations of honest Tyne-side sailors have consumed pounds of honest mutton and beef, and onions therewith. For your true salt loves an onion ashore, which makes him a pleasanter companion at sea. Mason's Chop House is a low-roofed, red-titled, tarred cottage, with a balcony—a "balcohy" overhanging the river. It is quite evident that the "balcohy" was originally built, and has subsequently been kept in repair, by ships' carpenters. It is so glaringly ship-shape, so redolent of tar, so ridiculously strong.

The keen fresh breeze—and there is nothing keener, fresher, stronger and wholesomer in the world than that which comes roaring up between the two piers of the Tyne—this breeze blows right through Mason's, and blows the fume of cooking out into Slyne's Chare.

It is evening—tea time—and the day's work is almost done; for Mason's does little in suppers. A bullet-headed boy is rubbing pewter pots at the door. Mrs. Mason, comfortably somnolent at the entrance of the little kitchen, watches her daughter—comely, grave-faced Annie Mason—"our Annie," as she is called, who is already folding the table-cloths. A few belated customers linger in the partitioned loose-boxes which lend a certain small privacy to the tables, and often saves a fight. They are talking in gruff, North-country voices, which are never harsh.

A man comes in, after a moment's awkward pause at the open door, and seeks a secluded seat, where the gas overhead hardly affords illumination. He is a broad-built man—a Tynesider; not so very big for South Shields; a matter of six feet six, perhaps. He carries a blue spotted handkerchief against his left cheek, and the boy with the pewter pots stares eagerly at the other. A boy of poor tact this; for the customer's right cheek is horribly disfigured. It is all bruised and battered in from the curve of a square jaw to the cheek-bone which is broken. But the eye is intact; a shrewd, keen eye, accustomed to the penetration of a Northern mist—accustomed to a close scrutiny of men's faces. It is painfully obvious that this sailor—for gait and clothes and manner set aside all other crafts—is horribly conscious of his deformity.

"Got the toothache?" inquires the tactless youth.

The newcomer replies in the negative and orders a cup of tea and a herring. It is Annie who brings the simple meal and sets it down without looking at the man.

"Thanks," he growls in his brown beard, and the woman pauses suddenly. She listens, as if hearing some distant sound. Then she slowly turns—for she has gone a step or two from the table—and makes a pretense of setting the salt and pepper closer to him.

Three ships had come up with the afternoon tide—a coaster, a Norwegian barque in ballast and a full-rigged ship with nitrate from the west coast of South America.

"Just ashore?" inquired Annie—economical with her words, as they mostly are round the Northern River.

"Ay!"

"From the West Coast?"

"Ay," grumbles the man. He holds the handkerchief to his cheek and turns the herring tentatively with a fork.

"You'll find it a good enough fish," says the woman bluntly. Her two hands are pressed to her comely bosom in a singular way.

"Ay!" says the man again, as if he had no other word. The clock strikes six, and the boy, more mindful of his own tea than his neighbor's ailments, slips on his jacket and goes home. The last customers dawdle out with a grunt intended for a salutation. Mrs. Mason is softly heard to snore. And all the while Annie Mason—all the color vanished from her wholesome face—stands with her hands clutching her dress gazing down at the man who still examines the herring with a self-conscious awkwardness.

"Geordie!" she says. They are all called Geordie in South Shields.

"Ay, lass!" he answers, shamefacedly.

Annie Mason sits down solemnly—opposite to him. He does not look up but remains, his face half hidden by the spotted blue handkerchief, a picture of self-conscious guilt and shame.

"What did ye do it for, Geordie?" she asks breathlessly. "Eleven years, come March—oh, it was cruel!"

"What did I do it for!" he repeats. "What did I do it for? Why, lass, can't ye see my face?"

He drops the handkerchief and holds up his poor, scarred countenance. He does not look at her, but away past her with the pathetic shame of a maimed dog. The cheek thus suddenly exposed to view is whole and brown and healthy. Beneath the mahogany-colored skin there is a glow singularly suggestive of a blush.

"Ay, I see your face," she answers, with a note of

tenderness for the poor, scarred cheek. "I hope you haven't been at the drink."

He shakes his head with a little, sad smile, that twists up his one-sided mouth.

"Is it because you wanted to get clear of me?" asks the woman with a sort of breathlessness. She has large gray-blue eyes, with a look of constant waiting in them—a habit of looking up at the open door at the sound of every footstep.

"Think, Annie. Could I come back to you with a face like this; and you the prettiest lass on the Tyneside?"

She is fumbling with her apron string. There is a half coquettish bend of her head—with the gray hairs already at the temple—awakened perhaps by some far-off echo in his passionate voice. She looks up slowly and does not answer his question.

"Tell us," she says slowly, "tell us where you've been."

"Been!—oh, I don't know, lass! I don't rightly remember. Not that it matters. Up the West Coast, trading backwards and forwards. I've got my master's certificate now. Serving first mate on board the Mallard to Falmouth for orders, and they ordered us to the Tyne. I brought her round—I knew the way. I thought you'd be married, lass. But maybe ye are?"

"Maybe I'm daft," puts in Annie coolly.

"I greatly feared," the man goes on with the slow, self-consciousness of one unaccustomed to talk of himself, "I greatly feared I'd meet up with a bairn of yours playing in the dooryard. Losh! I could not have stood that! But that's why I stayed away, Annie, lass! So that you might marry a man with a face on him. I thought you would not know me if I held my handkerchief over my other cheek!"

There is a strange gleam in the woman's eyes—a gleam that one or two of the old masters have succeeded in catching and imparting to the face of their Madonnas, but only one or two.

"How did you come by your hurt?" she asks, in her low voice.

"Board the old Wallaroo going out. You mind the old ship. We had a fire in the hold, and the skipper he would go down alone to locate it before we cut a hole in the deck and shipped the hose in. The old man did not come up again. Ye mind him. Old Rutherford of Jarro. And I went down and looked for him. It was full of smoke and fire, and something in the cargo was burning rapidly. I got a hold of the old man, and was fetching him out on my hands and knees, when something busts up and sends us all through the deck. I had three months in Valparaiso hospital; but I saved old Jack Rutherford of Jarro. And when I got up and looked at my face I saw that it was not in the nature of things that I could ever ask a lass to have me. So I just stayed away and made believe that—that I had changed my mind."

The man pauses. He is not glib of speech, though quick enough at sea. As he takes up the little teapot and shakes it round-wise, after the manner of the galley, his great brown hand shakes, too.

"I would not have come back here," he goes on after a silence, "but the Mallard was ordered to the Tyne. And a chap must do his duty by his shipmates and his owners. And I thought it would be safe—after eleven years. When I saw the old place and smelt the smell of the old woman's frying pan, I could not get past the door. But I hung around, looking to make sure there were no bairns playing on the floor. I have only come in, lass, to pass the time of day and to tell you ye're a free woman."

He is not looking at her. He seems to find that difficult. So he does not see the queer little smile—rather sadder, in itself, than tears.

"And you stayed away eleven years—because o' that?" says the woman slowly.

"Ay, you know, lass, I'm no great hand at the preaching and Bibles and the like; but it seems pretty clear that them whose working things did not think it fit that we should marry. And so it was sent. I got to think it so in time—least, I think it's that sometimes. And no woman would like to say, 'That's my man—him with only half a face.' So I just stayed away."

"All for that?" asks the woman, her face, which is still pretty and round and rosy, working convulsively.

"Ay, lass."

Then, honey," she cries, softly, "you dinna understand us women!"—*Cornhill Magazine.*

A Little Bread-Maker.

Dorothy had good reason for thinking that her family was in a sad strait. Her mother was ill, and the doctor had said very decidedly that all she needed was perfect rest, and that that was absolutely necessary. For Dorothy's mother that to take a perfect rest opened a vista of untold disasters for the remainder of the family. They

lived in a primitive little town where a housewife was a housewife, and Dorothy's mother was a notable one. She made the best bread in the world, and the serving maid never did it. It was a town where buying bread was held to be a badge of shiftlessness, and the only baker had very poor custom and deserved no better.

Dorothy wondered blankly what her father and her three older brothers would do when they saw the article Gretchen, the raw German girl, had made and called bread—dark, flat slabs of material that could scarcely be cut nor bitten—and how could her mother rest when she saw such bread brought into her room? Dorothy was ten, and the most petted and spoiled of children, but the horror of the situation roused her to action. Her mother could not be consulted. Two doors from them lived Mrs. Dent, reputed to be a cross-grained individual, but an excellent cook.

With fear and trembling Dorothy finally presented herself at Mrs. Dent's back door.

"Dorothy Douglass! How what be you wanting?"

"I want you—to tell me how to make bread!" gasped Dorothy.

Mrs. Dent's difficult features relaxed.

"Do tell! Here, child, come right in. If you've got a good impulse I'd best foster it! Likely it's the first, and may be the last. Come—there's only one way to learn, and that's by doing."

She took a big apron from somewhere, and draped it around Dorothy, obliged her to wash her hands at the sink, and had her go through all the manoeuvres of preparing her yeast and setting her sponge. Dorothy was more than once on the verge of tears, so sharp were Mrs. Dent's comments and criticisms, but she gritted her teeth and spurred herself on with inward admonition until the ordeal was over.

"How, tell me what you did!"

Three times Mrs. Dent made her repeat what she had done, with no sign of relaxing, then untied the apron, instructed her to appear the next morning promptly, and dismissed her.

Dorothy prayed piteously that night for courage to face Mrs. Dent again, rather doubting that it would be granted to her. But she found herself inside Mrs. Dent's kitchen the next morning, valiantly struggling to follow instructions relative to getting the flour into the sponge, and endeavoring to repeat satisfactorily what she had already done. Later came the kneading and the making into loaves, and Mrs. Dent was relentless. Dorothy knew one tear dropped right on the top of a loaf, and she could not see how the fact escaped Mrs. Dent. She had to repeat her lesson again, and was becoming wonderfully glib at it.

At the next trip she had to regulate the fire, put in her bread, and Mrs. Dent bade her stay and watch it, occupying the time by having her repeat forwards, backwards, and upside down all she knew about bread making.

"There are lots of ways of making bread, but this is a good rule, and if you stick to it your bread will never fail you—never! Queer your ma never showed you how to make bread."

"She said I should learn after awhile, and she hates to have anyone puttering around the kitchen."

"Certain. Anybody does. But I've made out to put up with you—turn your bread round!"

When it was done the five loaves were so beautiful, such an entrancing brown, such a high, rounded shape, so satisfying in every way, that Dorothy forgot her misery and laughed with delight. Mrs. Dent looked at her pupil and at the bread with undisguised satisfaction.

"I'm a good teacher, if I do say it, that shouldn't!" and then she made her repeat her bread-making lesson twice more.

"Now, child, I'll give you thres of these loaves to take home, and you must bake again at your house and bring me a loaf."

Dorothy promised eagerly, and departed with her light bread and light heart.

The gloom that had settled down on Mrs. Douglass' face when the curious cuttings of bread had been brought to her gave way to an expression of active horror when she saw the fresh, light bread Dorothy brought.

"Dorothy, have you been borrowing?"

"No'm, I made it."

"You made it?"

"Yes'm," her face aglow with excitement. Such triumphs come to few.

"You made it, Dorothy—you, a mere baby?"

"I did, mamma, truly. Mrs. Dent showed me how."

"Well, Mrs. Dent is well able to show you. None knows better. Dorothy," solemnly, "I shall certainly get well very soon. I feel it. This puts new life into me."

"I hope you won't tell your ma you've been borrowing bread, Dorothy," said her father, uneasily, at supper, as he promptly helped himself to bread, and the boys in a great hurry cleared the rest of the plate, believing it to be their only chance.

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The Young People

"I didn't borrow it."
"Neighbors send it in?"
"No, sir."

Mr. Douglass and the boys looked at her to explain the riddle.

"I made it."
"Dorothy?"
"I did, papa!"
And then there was some praising done that made up for everything.

Dorothy kept her promise, made a new batch of bread fully as good as the first and carried two loaves to Mrs. Dent. That good lady made no effort to conceal her pride.

"I certainly am a good teacher!"
Dorothy felt as though she could be a good teacher herself, and the idea of making enough bread twice a week for that bread-eating family appalled her; so she took Gretchen in hand and following Mrs. Dent's methods as closely as possible, succeeded in teaching Gretchen to make bread that satisfied everybody, thereby winning Gretchen's everlasting gratitude as well.

"Yes, I'll be down soon; I feel it," said Mrs. Douglass, "and I'll be right glad to have some one else make the bread for a spell, too. I always said Dorothy would make a good cook if I just let her alone."—The Congregationalist.

Dido in Church.

I want to tell you about Dido.

She was a graceful little Skye terrier, as fleet as a greyhound. She was very fond of having a stone thrown as far as anyone possibly could, when off she would start, like a deer, and bring it back, lay it down at your feet, and stand looking up waiting for it to be thrown again; and so she would repeat the performance as long as she could find anyone to throw it for her.

The pastor of the little church near us was very fond of Dido, making her go through with all her tricks for him. They became very great friends; and, whenever she saw him, she used to bring her paw up to her head, and salute him in the funniest manner. We took great care on Sunday morning to shut Miss Dido up very securely, for we had no notion of letting her follow us to church. But the "best-laid plans of mice and men" are always going wrong, and when you least expect it.

One lovely summer morning the church door stood wide open to admit the sweet-scented air and the songs of the birds, when I heard a quick "pit-pat" coming up towards our pew. I knew well enough who it was, and shut the pew-door quickly, hoping she would go quietly out. But she did not. She only gazed at me reproachfully a moment, and then began a careful investigation of the pew-door directly behind us. Finding it ajar, she forced her way in, jumped upon the seat, and the next instant gave a bound over my shoulder, and landed on the seat beside me, where she sat looking as wise as an owl, and with a satisfied air that seemed to say to us that she was not to be so easily circumvented.

After a little while, she got down on the floor, and began to grow uneasy.

We were dreadfully afraid she would bark or howl to get out, as she was in the habit of doing. I whispered to my brother to open the door. I hoped she would go out and go home.

He did so, when, to my horror, she walked deliberately up to the reading-desk, where the minister knelt, blissfully unconscious of the sharp little eyes that were looking at him so intently.

She must have recognized her good friend and play-fellow, for she turned and trotted quietly out of the church.

We had just begun to breathe a little more freely, when back she came, and in her mouth a good-sized stone.

She trotted around by the side of the kneeling minister, and, in full view of the congregation, laid the stone down, and stood waiting.

The minister read on. Dido gave him a gentle shake. He moved the folds of his gown, and, still quite unconscious of the intruder, calmly continued his devotions.

The smiling congregations were waiting and watching to see what would come next.

Dido was very patient, standing with her little head on one side. Two or three times she moved the stone nearer, but still no notice was taken of her or her offering.

Then she deliberately picked up the stone; and the next instant her cold nose was thrust into the minister's hand, which was hanging down, and the stone left there.—Celia Shumway Black; in Golden Days.

It is better to ransom a soul than to receive a kingdom.

A monumental blunder—an unpaid stone over the grave of the wrong man.

There are people who cannot earn their living, and therefore cannot urn their dead.

There is but little hope for the man who has to attend his own funeral in order to hear a sermon.

EDITOR, J. B. MORGAN.
Kindly address all communications for this department to Rev. J. B. Morgan, Aylesford, N. S. To insure publication, matter must be in the editor's hands on the Wednesday preceding the date of the issue for which it is intended.

Prayer Meeting Topic—September 25.

B. Y. P. U. Topic.—The Claims of City Evangelization. Alternate Topic: A Message of Cheer, Isaiah 40: 26-31.

Daily Bible Readings.

Monday, September 26.—Isaiah 41: 21-28. Jehovah and idols contrasted. Compare 1 Cor. 8: 4.
Tuesday, September 27.—Isaiah 42. Called to be a witness, (vs. 6). Compare Isa. 49: 8.
Wednesday, September 28.—Isaiah 43: 1-13. "Ye are my witnesses," (vs. 10). Compare 1 John 4: 14.
Thursday, September 29.—Isaiah 43: 14-28. Neglect to testify forgiven, (vs. 25). Compare Ezek. 36: 22.
Friday, September 30.—Isaiah 44: 1-20. Only one God to receive testimony, (vs. 6). Compare Isa. 41: 4.
Saturday, October 1.—Isaiah 44: 21; 45: 7. Universal praise invoked, (vs. 23). Compare Ps. 96: 11.

Prayer Meeting Topic—September 25.

A Message of Cheer, Isaiah 40: 26-31.

What an antidote to idolatry of every sort is to be found in this twenty-sixth verse. "Lift up your eyes on high, and behold who hath created these, that bringeth out their hosts by number: he calleth them all by names, by the greatness of his might, for that he is strong in power; not one faileth." How could Israel turn to idols under the testimony and rebuke of God's shining heavens?

But the motive of the appointment of these texts was evidently practical; and the truth for us to ponder is this, that the God whose glory the heavens declare, who "stretcheth the heavens as a curtain, and spreadeth them out as a tent to dwell in", "the Holy One", who rebuked the idolatry and faint-heartedness of Israel, is he who still "giveth power to the faint." Truly this is a "message of cheer"; and there could be no better commentary on it than that thirty-first verse: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk, and not faint."

How little men of the world, how little we in our strength, care for the faint! "If a man can't make his way, let him go down; if he has anything in him it will come out; if he isn't fit for business, let him go to the wall; it's the 'survival of the fittest' in this world, you know"—that's the world's way of talking about the faint. "What if they do perish? Why should we waste our tears or sympathy on them?" But "He giveth power to the faint." That "worm Jacob" may forget him and turn to dumb idols and cry: "My way is hid from the Lord, and my judgment is passed over from my God", but the Creator of the laws of the earth fainteth not, neither is weary, "he giveth power to the faint." How tender, paternal, maternal, the suggestion! The Infinite God, whose thoughts and ways infinitely transcend the thoughts and ways of men, stoops to revive the weary—to reinvigorate the faint!

The latter half of the thirty-first verse strangely enough seems to present an anti-climax: the threefold result of the Divine renewal of strength is, first, they shall mount up with wings as eagles; second, they shall run, and not be weary; and, third, they shall walk, and not faint. We might have expected the walking first, then the running, and lastly the mounting up. But when we come to think of it, this is the order of experience: First, ecstasy; second, running well for a season; and then the prosaic walking of the later life. The real climax, after all, is, walk and not faint.

May we learn in the only school in which it can be learned this precious lesson, to receive power when we are "faint," to "renew our strength" by "waiting on the Lord," to realize the apostolic paradox, "when I am weak then am I strong."

REFERENCES: Psalms 27: 107: 5-8; Isaiah 7: 4; 25: 9; Matthew 15: 32; Mark 8: 3; Luke 18: 1-14; Romans 11: 33; 2 Corinthians 4: 12: 9, 10; Gal. 6: 9.

GEO. B. EAGER, in Baptist Union.

Salutatory.

At the closing session of the Convention of the Baptist Young People's Union, of the Maritime Provinces, recently held at Amherst, the one whose name appears for the first time at the head of these columns, was elected to the editorial responsibility of the Young People's department of our denominational organ. At the time of the election the individual chiefly concerned was absent from the session, and was not apprised of what had been done until the Convention had adjourned, and remonstrance or refusal placed thereby practically beyond his reach.

His first feeling was that it would be impossible for him to undertake the work. After nearly a month of hesitation, he assumes the burden with a great deal of misgiving and considerable reluctance, but with the sincere hope that the brethren who have thrust him into this position, will lend the hearty co-operation of their prayers and their efforts, in bringing to our united work success commensurate with its importance.

THE AYLESFORD UNION.

The most serious obstacle to the assumption of this work, apart from a sense of inability, was that it would necessitate the discontinuance of the publication of our own little church paper the "Aylesford Union," which is now a healthy babe of over eighteen months. We would be less than human if there were no parental reluctance to permit the premature decease, through a diversion of attention, of our own child. And yet we are willing to suppress natural feelings, and enter upon the larger work in acquiescence to the judgment of the brethren. May the year before us not prove that judgment in error.

Main Street B. Y. P. U.

A slight, but very interesting departure was made from the regular order of our Young People's meeting Wednesday evening, when it took the form of a "report meeting;" delegates from the Buffalo and Amherst conventions reading highly instructive papers.

Miss F. Iva Thorne gave most pleasing descriptions of her trip to and from Buffalo, and graphically described the speakers, meetings and most interesting incidents. She being the only delegate to the B. Y. P. U. convention, papers were then read from Amherst delegates, of which the following is a partial list.

"Suggestions for the conduct of Young People's meetings," Miss Sprague; "Recommendations concerning C. C. C.," Miss A. Vincent; "Recommendations for Junior work," Miss F. G. Currie; "Report from W. M. A. convention," Mrs. F. Marvin. The meeting was voted a perfect success by all who had the pleasure of being present. H. F. GORDON, Sec'y.

Bits From Buffalo.

Tactics is ability to put yourself in your own place and to stay there, getting the advantage of your power plus your position. PROF. ALBROW W. STRONG, Ph. D.

There is a beautiful propriety in blending the Stars and Stripes and the Union Jack at this particular juncture in our national affairs. Somehow the heavenly breezes are twining these two flags together.

REV. GEO. W. WHITMAN, D. D.

We have brought two flags, but only one spirit to this meeting. Both of these flags wave over a people "Proud and Free," and each will own the supremacy of only one other, and that is the "Banner of the Cross."

PRESIDENT CHAPMAN.

Progress in a general sense is the development toward the ideal of God, whether you consider that from the standpoint of the individual, of the church, or of the community at large. Progress is development along the line of God's thoughts, consummated in God's ideal.

REV. A. S. GUMBART, D. D.

We are here because we believe in Baptist principles and wish to see them preserved; we are here because we think the cause of Christ needs young people; we are here because we know that in union is strength, and out of this union we have gathered strength in the past; and, last of all, we are here because we love America, and because we believe her highest and best interests are promoted when her people are built up in the truth of God and taught to walk according to its precepts.

PRESIDENT CHAPMAN.

If you could have been with God at the beginning while the earth was still void and without form; if you could have witnessed the first sign of the progress of order out of chaos; if through each of the successive creation epochs until Adam was made in the likeness of God, you could have witnessed the progress of God's thought, you could not have escaped the conviction that the goal toward which God was moving was summed up in the single word, man. If you could have witnessed the progress of God's thought from Adam to Christ, you would have been still more profoundly convinced that God's ideal is a man. If, furthermore, you trace the history of Christianity, you will have an increasing conviction that the sum of all God's desire is to produce a man. REV. A. S. GUMBART, D. D.

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 FOR SEPTEMBER.

Thanksgiving for God's blessing during the past year. That the good influence of the Conventions just held may result in more devotion and zeal in carrying forward the work of the Lord.

Listen! Listen! Listen!

You are so very far away that even the telephone, which is not in the Chicacole Mission House, will not catch your ears. I think I feel somewhat as Mr. Grant, who is now in heaven, did one night when he was preaching to many of you, and he said again and again, "I fear I am not getting your attention!" How many of you know that we have a Reading Room in Chicacole, where the people may come, sit down, and read or converse? The famine enabled us to put an old thought into concrete form; different friends sent money directly to us for the relief of the suffering. In the large majority of instances it was better to give work than money, as the latter course so often has an unfortunate influence on character. There was room for the building on the Chapel compound, so we began to put in the brick and mortar. It was not completed as soon as we expected, as there was so much other relief work in progress. Still it was finished some time ago, but was only formally opened to the public a few days ago. Mr. Sanford was up and we utilized him for a speech, and he did well. Some of the most prominent citizens of the town were present, and the room was filled. Others spoke also, and prayer was offered, and our wee, little people sang in Telugu, accompanied by Miss Archibald on Mr. Hardie's baby organ, "I am so glad that our Father in Heaven," and "I want to be an Angel." This was their first appearance in public, and some of them have as sweet voices as any children you can find in Canada. In his prayer, Mr. Sanford asked the Great All-Father to accept this tribute from His children, and to use it for His glory. And this we hope He will be graciously pleased to do. The first donation for this object came from our true and faithful co-worker, Miss Wright. I cannot now give all the names of all those who have assisted, but here are some of them: Mrs. Allison Smith, Mr. J. G. C. White, Mr. and Mrs. J. H. Bars, Miss Maggie Bars, Mrs. Randolph, Jr., Miss Flora Steeves and many others. I believe Mr. Archibald has sent all names and donations to the Board. A young man has just come in and taken some fresh papers over, but the rain prevents my going. There are two rooms in this building, and in the centre of the larger one is a round table covered with papers, which are renewed at intervals. There are also Bibles, Scripture portions, and other books for sale. There are two or three chairs and two benches. There is also a smaller room, where we hope to have many private conversations with those who come. Some friends have sent us papers and magazines, which are most acceptable, but now that we are putting this branch of work more definitely before you, we trust it will find a place in your sympathies and that English mail day will prove to us that you are having us in mind.

Sometime ago Mrs. McLaurin asked friends at home to send her literature that she could distribute as a W. C. T. U. worker, and she literally gets bushels. Now, if this call is responded to half as well as hers was, you will do well.

A lady at home sends me an occasional parcel of books and pretty bright cards. I have never seen this thoughtful friend, but if any of you will come out here, away from the world of books, you may be able to imagine the happy thrill of the fingers as they get hold of a mysterious, nicely tied up package of this sort. Some of the most helpful books I have ever read she has sent. From these I will make selections for the Reading Room, and hope they will benefit others also. I feel a bit of a twang to do this. But the last one she sent me was "In His Steps," and what would you do after reading such a book as that?

I was going to write you about the hospital this week and say more about this same book, but have decided to postpone that till next mail. We plan to have a public meeting in the town hall here in a few days and bring the matter before the citizens of this place. Some educating must be done before this people will give even small sums for the support of a hospital. We want your assistance, too, and later on I will tell you how far we have gone. In the meantime, WHAT WOULD JESUS DO?

Lately our weather has been trying, but there was a delightful rain yesterday, which has refreshed the parched earth and made us all feel better.

Yours in the work,

Chicacole, August 16.

C. H. ARCHIBALD.

W. M. A. S. Meetings at Havelock.

The W. M. A. S. delegates met with the Havelock Society, at the N. B. Convention, Sept. 10th. The meeting opened by singing "Nearer My God to Thee," our leader, Mrs. Cox, Prov. Sec'y., read Isaiah 43rd and engaged in prayer, after which she spoke on the year's work for a few minutes. Reports from the following societies were then in order. Havelock, Miss E. G. Keith; 2nd Grand Lake Aid Society and three Mission Bands, Miss Lenora Barton; First Chipman, Prov. Sec'y, Bellisle Station, Mrs. M. Freeze; Salisbury, Mrs. Isaiah Smith; Penobscis, Miss Mary Anderson; Elgin, Mrs. Stewart. After singing one stanza of "More love to Thee O Christ," the reports were resumed. McDonald's Corner, Miss Briggs; Hillsdale, Hammand, Mrs. Fowler; Pettitcodiac, Mrs. Jonah; Doaktown and Ludlow, Mrs. M. P. King; Narrows, Mrs. Robinson; St. Martins, Mrs. Vaughan. In many instances the reports were encouraging, and all felt the benefit of "speaking one to another." The Meeting closed by singing "Blest be the tie that binds." E. G. KEITH.

Lord's day at 2 p. m., the sisters met in the vestry where a precious half hour was spent in prayer and singing, at 2.30, we assembled in the church building for the public meeting. Meeting opened by singing "Jesus shall reign where'er the sun," and prayer by Pastor F. W. Patterson. The 17th of John was read by Miss Barton, Mission Band Sup't for N. B., followed by singing "Saviour Thy dying love."

The Provincial Secretary for N. B., who presided spoke a few words on the work of the year in N. B., and introduced Rev. N. P. Gross, Danish Missionary in the north of N. B., who made a strong appeal for his especial work. The old missionary hymn was then sung and the Rev. Geo. Churchill, who has spent more than twenty-three years in India addressed the meeting, and in a most interesting manner described the methods of working, which the missionaries adopt, and the ignorance of many of the natives, the cunning of others, the inadequacy of the force on the Telegu field to cope with the multitudes of heathen. Yet there was a bright side to the dark picture, the dawn was breaking, some were coming to the light, more last year than ever before.

The large audience listened with unabated interest. "I gave My life for thee," was then sung and Mrs. J. W. Manning, President W. B. M. U., spoke for a short time, and very forcibly portrayed the fearful condition of the women in India. All present regretted that the lateness of the hour, shortened Mrs. Manning's address. Mr. Churchill then sang a Telegu hymn. Meeting closed with prayer by Pastor Ervine.

The N. B. Convention.

[CONTINUED FROM PAGE FIVE]

MONDAY.

At the morning session Rev. S. D. Ervine, Vice-President, was in the chair. Session opened with prayer by Rev. F. T. Snell. Upon motion the report on Home Missions was taken from the table and discussed section by section. Eleven sections had been adopted when the time for adjournment arrived.

At 2 p. m. the annual meeting of the N. B. Baptist Annuity Association was held, with Rev. W. E. McIntyre in the chair. Officers for the ensuing year were appointed as follows: President, A. D. Verza; Vice-Presidents, Revs. W. E. McIntyre, George Howard, and Messrs. M. S. Hall and J. G. McNally; Secretary-Treasurer, A. F. Randolph, Esq.; Recording Secretary Havelock Coy, Esq.; Directors, J. W. Spurden, H. C. Creed, J. W. Tabor, B. A. Everett, J. G. Clark, Thos. Hoben, Rev. R. M. Bynon, Rev. S. D. Ervine, T. H. Hall, Rev. F. D. Davidson, Hon. L. P. Farris, Dr. F. W. Barbour, F. Wayland Porter, H. C. Henderson, W. A. Bradley. Reports of Secretary and Treasurer were read, adopted, and ordered to be incorporated in the N. B. Baptist Annual. It was proposed that pastors be requested to take an annual collection in their churches for the association.

At 3.30 p. m. business of the Convention was resumed. The reading and discussion of the Home Mission report was continued. The report, section by section, as also in its entirety, was received and adopted. Report of Committee on Nominations was read and, with additions, adopted. Report on State of the Denomination was read by the Rev. W. E. McIntyre and followed by a discussion.

MONDAY EVENING

a largely attended public meeting was held. The first speaker was the Rev. W. E. McIntyre, his subject being "North West Missions." He dwelt upon the splendid opportunities which lay before Canadian Baptists. Immigrants were coming to our shores from all parts of the world. We must give to these incoming masses not only our Canadian civilization, but what is better still, the gospel of our Lord and Saviour, Jesus-Christ. The speaker spoke from personal observation of the sad state of things in many Western towns and villages, and drew a graphic picture of the drinking, gambling and debauchery which are rampant in such places. It is imperatively demanded of us that we evangelize these regions. Let us endeavor to rise to the great occasion and respond generously and nobly to the claims made

upon us.

The next speaker was the Rev. C. W. Townsend, and his theme "The Grande Ligne Mission." Mr. Townsend referred to his residence in the Province of Quebec, his personal knowledge of the work carried on at the Feller Institute, and his close association with the late Adam Burwash, whom he had succeeded in the pastorate of the church at Sherbrooke, and whom he (the speaker) described as one of the most noble, heroic, and successful workers among the French. This work appealed strongly to us as Patriots, Christians and Baptists. We loved our country and its people, and should seek to win our French fellow-citizens for Christ. They are British subjects equally with ourselves. Any feeling of enmity between the two races would entirely disappear were it not for the dominance of the Romish church in the Province of Quebec. It was the chief menace and danger to the continued supremacy of Great Britain. Evangelization will be the greatest safe-guard to that authority. As loyal Canadians we should enthusiastically support this work; as Christians, too, it should elicit our sympathetic regard. Both Roman Catholics and Baptists are nominally Christians, but Romanism is at best a corrupt form of Christianity. Let us clear the name of Christianity from this reproach by winning this so-called church from the error of its way. The Grande Ligne Mission is a child of our holy faith, and is representative of our cherished principles and practices; its work is evangelical, evangelistic and educational; it sends forth properly trained and accredited workers. The speaker deprecated the mischief done by self-styled reformers who passed as escaped nuns, ex-priests, etc., and whose antecedents were not always reputable. We cannot fight ignorance with ignorance; let us therefore support the Grande Ligne Mission, the methods of which should commend themselves to the approving judgment of our people.

The last speaker was Rev. F. D. Davidson, who spoke with much force and spirit upon Christian Benevolence. He said that system was one of the laws of life, and men observed it in everything except religious affairs, in those matters they allowed feeling to dictate their actions. We should regulate our givings as much as the ordinary operations of life. Let us carry out the apostolic rule and lay by the first day of the week as God has prospered us. We are indebted to God for everything, and ultimately we must realize this fact. We are only stewards and will have to yield up our trust and give an account of our stewardship. Too often we put self first, our fellow-man second and God last. Let us give God His rightful place. The Lord had strange and sometimes painful ways of exacting His own from those who wrongfully withheld it. The speaker here narrated several striking instances of losses befalling miserly professors of religion. He showed how much money was spent on injurious luxuries, and how small a proportion was devoted to the extension of Christ's kingdom. Let us awaken to a sense of responsibility.

A short business session followed the public meeting. The report on the state of the denomination was taken from the table, and after an animated discussion, unanimously adopted.

TUESDAY MORNING.

Session opened with prayer. Reports on North West missions, the Grande Ligne mission, and Christian benevolence were adopted. Report on Colportage was read by Rev. S. H. Cornwall. He advocated the appointment of a Colporteur, to labor in New Brunswick. Several brethren spoke in support of the report, which was adopted.

Report on Foreign Missions was read by Rev. F. T. Snell. It emphasized the imperative need for work upon the Foreign field. The dearth of missionaries to the heathen was lamented. The plan of setting apart the first Sunday in the month, for a collection on behalf of Foreign and Home missions alternately, thereby giving to each of those objects six collections during the year, was recommended. Report was unanimously adopted.

Report on Obituaries was read. It embodied succinct sketches of the lives of Revs. Michael Gross, Milledge Lewis, Edward Hickson, and Elder Beckwith.

Report on Publication was received and adopted. Upon motion it was ordered that 1,600 copies of the New Brunswick Baptist Annual be printed.

An amendment to change Article IV in the Constitution, substituting "the second Friday in September" for "the second Saturday in September," was adopted. Adjourned 12.30 p. m.

Tuesday afternoon a brief time was spent in the disposal of unfinished business.

Tuesday evening an enthusiastic social meeting was held, in which a large number participated.

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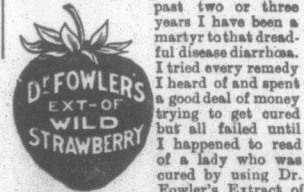
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Diarrhoea.**

Tells of relief from suffering by Dr. Fowler's Ext. of Wild Strawberry.

There are many people martyrs to bowel complaints who would find Dr. Fowler's Extract of Wild Strawberry a wonderful blessing to them. It not only checks the diarrhoea but soothes and heals the inflamed and irritated bowel, so that permanent relief is obtained.

Mrs. Andrew Jackson, Houghton, Ont., sends the following letter: "For the



past two or three years I have been a martyr to that dreadful disease diarrhoea. I tried every remedy I heard of and spent a good deal of money trying to get cured but all failed until I happened to read of a lady who was cured by using Dr. Fowler's Extract of Wild Strawberry. I purchased a bottle and commenced taking it according to directions and was cured in a very short time. I cannot praise the remedy too highly for what it did for me."

The Home

Waiting for Her Boy.

A few years ago, in one of the growing cities of New York State, there was a home into which the great sorrow of a father's death had entered. The sons, of whom there were several, were of a nervous temperament, full of animation and exposed to many temptations which endanger the youth in large cities.

The widowed mother realized the vast importance of her responsibility, and many a time did she look upward toward the heavenly father for divine aid in the guidance of her fatherless boys. She made it a rule never to retire for rest at night until all her sons were at home. But as the boys grew older, this became a severe tax both on her time and health, often keeping the faithful mother watching until the midnight hour.

One of her boys displayed a talent for music, and became a skillful violinist. He drifted among the wrong class of people, and was soon at balls and parties that seldom dispersed until the early hours of day.

Upon one occasion it was nearly 7 o'clock in the morning before he went to his home. Entering the house and opening the door of the sitting-room, he saw a sight that never can be effaced from his memory.

In the old rocking chair sat his aged mother fast asleep, but evidently she had been weeping. Her frilled cap, as white as snow, covered her gray hair; the knitting had fallen from her hands, while the tallow from the candle had run over the candlestick and down her dress.

Going up to her, the young man exclaimed: "Why, mother! What are you doing here?"

His voice startled her, and, upon the question being repeated, she attempted to rise, and piteously, but, oh, so tenderly looking up into his face, said: "I am waiting for my boy."

The sad look and those words, so expressive of that long night's anxiety, quite overcame the lad, and, throwing his arms around her, said:

"Dear mother, you shall never wait again like this for me."

That resolution has never been broken. But since then that mother has passed into the world beyond, where she still watches and waits, but not in sorrow, for her boy.

A Tablet for an Invalid.

There are some invalids who are compelled to occupy a recumbent position who find a tablet fixed to a writing-board a great convenience. Take a board about eight inches wide and eighteen inches long and cover it with soft cotton flannel, and attach the tablet to it. The board can be propped up at any desired angle, so that it can be used by a person lying on his left side. The lower part of the board will serve as a partial rest for the hand and arm. It is a mistake for an invalid or any one to make much use of his eyes while in a recumbent position. Reading or writing in a recumbent position are always prohibited by oculists, even where there is only a slight trouble with the eyes.

Early Fall Flannels.

A serious illness may be saved some of the children in the family if light woollen stockings are put on them as soon as September comes. The feet are ordered by all authorities to be kept warm. Chilly feet are often the cause of disease, and always an indication that there is something wrong. Little children, especially infants, should wear wollen stockings as soon as the weather changes to fall. A chill is often brought about by neglect of this simple precaution. It is also a safe thing to put flannel skirts on infants if they have been taken off during summer. Chronic invalids, especially those who have rheumatism, cannot assume night flannels as well as light day flannels, too early.

Green-Corn Omelet.

Take four good-sized ears of corn, score

the rows lengthwise and scrape out the pulp. Mix with five well-beaten eggs, one tablespoonful of cream, one-third of a teaspoonful of salt and one-quarter of a teaspoonful of pepper. Heat a frying-pan and drop into it a small teaspoonful of butter, and shake until the bottom is evenly greased. Pour in the mixture, shake and tilt the pan until it is evenly cooked. Roll and serve on a heated platter.

Sponge Cake.

For sponge cake, weigh six eggs, take their weight in sugar, and half their weight in flour; separate the eggs carefully; add the sugar to the yolks, and beat until light; then stir in carefully the well-beaten whites; sift the flour two or three times, adding it a little at a time, folding and cutting it in. Turn into a pan lined with greased paper, and bake in a quick oven for from twenty to twenty-five minutes.

Mushroom Stew.

Put a tablespoonful of butter into a saucepan, add the mushrooms, cover and cook for ten minutes; then add half a teaspoonful of salt and a dash of pepper. Rub into a smooth paste three hard-boiled eggs, and add, gradually, a gill of cream. Strain into a saucepan, bring to a boiling point and serve either in paté shells or with a garnish of toasted bread.

Never use hot water in which to wash your white embroidered dollies or other fine table linen. Cold water and pure white soap containing borax are what is required to cleanse fine table linen, and when dried in a shady place its beauty will be preserved for some time. No washing compound should ever be used in washing handkerchiefs or fine linens and laces, but they will be improved by drying in the sun or spreading on the grass for an hour or so in the sun before hanging on the line to dry.

Boboljew, the newly appointed Russian minister of public instruction, has begun the duties of his office by issuing a drastic order to the effect that corsets must not be worn by young women attending high school, universities, and music and art schools; they are to be encouraged to wear the national costume. The minister says that he has spent much time in visiting girls' schools, and has made the discovery that the corset as an article of dress is distinctly prejudicial to the health and physical development to the wearers.

Wednesday afternoon the regular business sessions of the Anglican Provincial Synod were commenced in the Convocation hall of the Diocesan college, Montreal. The Very Rev. Dean of Montreal was chosen prolocutor.

**If You Use Diamond Dyes
You Make Dollars.**

**If You Use Poor and Adulterated Dyes
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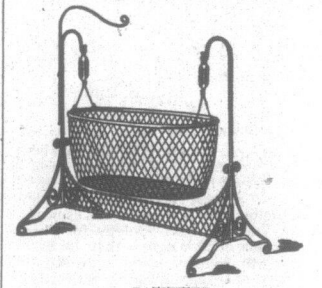
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The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Fourth Quarter.

REFORMATION UNDER ASA.

Lesson 1. October 2.—2 Chron. 14: 2-12.

Read 2 Chron. 14, 15, 16.

Commit Verses 2-5.

GOLDEN TEXT.

Help us O Lord our God: for we rest on thee, 2 Chron. 14: 11.

EXPLANATORY.

First. King Ass (v. 2) was the grandson of Rehoboam, and Maachah an idolatress and a descendant of Tamar and Abalom.

2. AND ASA DID THAT WHICH WAS RIGHT. This was the general character of his reign. It is noticeable that the mothers of Rehoboam and of Abijah and the grandmother of Ass are mentioned by name. Rehoboam's mother was Naamah, an Ammonitess (1 Kings 14: 13). His favorite wife was Maachah, mother of Abijah, and the grandmother of Ass. These women were idolaters, and trained their children and influenced their husbands in evil ways.

His Hindrances were many and strong, the heathen influence of positive heathenism is the queen mother, a bad father and grandfather, the places of worship devoted to licentiousness, established and upheld by the customs, the pleasures, and the wealth of many. All these must have been very difficult to resist.

His Helps. The new king had more than one prophet to help him,—Hanani and Azariah. He had seen in Rehoboam the effect of turning from God, and the victory which God had given to his father. He had all the past history of his nation, and the promises and the Word of God.

Second. The Reformation.—Vs. 3-5. 3. HE TOOK AWAY THE ALTARS OF THE STRANGE GODS. The idols of the surrounding nations, whose worship was mingled with that of the true God. AND THE HIGH PLACES. "It was the custom of the Canaanites, in common with the Persians, Greeks, etc., to build altars on the tops of hills (Num. 22: 41). The Israelites naturally fell into the practice (1 Sam. 9: 12; 1 Kings 14: 23). It was forbidden by the law of Moses (Duet. 12: 11-14; Lev. 26: 30); but it did not cease, even in the kingdom of Judah, till the reign of Josiah (2 Kings 23: 8). These high places were of two kinds, those used for the worship of idols, and those used for the worship of Jehovah. The heathen high places were exceedingly immoral, which was one of their attractions. Consult "Ben Hur" and his description of the pleasure gardens of Daphne near Antioch, "where, under the climate of Syria and the wealthy patronage of Rome, all that was beautiful in nature and art had created a sanctuary for a perpetual festival of vice." The high places used for the worship of Jehovah would naturally be tinged with the heathen flavor, and be dangerous to true worship. It is said in 1 Kings 15: 14, that the high places were not removed. This refers to the Jehovah high places, while the others were removed; or to the fact that Ass tried to remove them, but did not succeed, for his own "heart was perfect with the Lord," though he had not strength enough to remove all the high places. AND BRAKE DOWN THE IMAGES. "The idols that his father had made" (1 Kings 15: 12), probably to Baal, GROVES, The Asherim, or wooden posts and holy trees consecrated to Astarte, the Phenician Venus. Ass also removed Maachah, the queen mother, from being queen, thus branding with infamy her impure idolatry.

4. AND COMMANDED JUDAH. He not only did right himself, but he taught and trained his people to do right.

5. HE TOOK AWAY, etc. All public objects and relics of idolatry, not only in Jerusalem, but throughout the nation. AND THE KINGDOM WAS QUIET. At peace for ten years (v. 1). This was a period of prosperity, and religious and mental growth. It should have been the normal condition.

Third. Strengthening the Kingdom.—Vs. 6-8. 6. HE BUILT FENCED (fortified) CITIES. These were not for attack, but for defense. THE LORD HAD GIVEN HIM REST. Even what comes to us from others, and through natural channels, is so controlled by God that "all" things shall work together for good to them that love him."

7. WHILE THE LAND IS YET BEFORE US; i. e., while we have free and undisputed possession. BECAUSE WE HAVE SOUGHT THE LORD . . . HE HATH GIVEN US REST. It was both the reward and the natural fruit of the revival of religion.

8. AND ASA HAD AN ARMY consisting of 580,000 men of valor. This was not a standing army, but rather a trained militia, usually at home, and busy with their farms

or business, but ready to be summoned on occasion. TARGETS were great long shields, covering nearly the whole person; in distinction from the SHIELDS, which were lighter and short or round. Ass believed in works as well as faith. His trust in God, and his labors for religion did not make him careless of the needful defense of his country.

Fourth. The Great Victory.—Vs. 9-12. 9. AND THERE CAME OUT AGAINST THEM ZERAH THE ETHIOPIAN. Zerah was either Osorkon I, the second king of the twenty-second Egyptian dynasty, and successor of Shishak, who may have been of Ethiopian descent, or else Zerah was his general leading the Ethiopian forces from the south of Egypt. A THOUSAND THOUSAND. A million, the largest collected army of which we hear in Scripture: but Darius Codomannus brought into the field at Arbela a force of 1,040,000. Xerxes crossed into Greece with above a million; and Artaxerxes Mnemon collected 1,260,000 men to meet the attack of the younger Cyrus.

Note there is always a little uncertainty about the large numbers in Chronicles, so much larger than corresponding numbers in Kings. They are perhaps errors of copyists, made natural by the Hebrew method of numeration.

This army doubtless invaded Judah for the sake of the spoil, induced by the great treasures which Shishak had obtained twenty-five years before. CAME UNTO

MARESHAH. A city just on the borders of the hill country, twenty-five miles southwest of Jerusalem. The army came from Egypt by the northern route, along the coast, near the land of the Philistines.

10. VALLEY OF ZEPATHAH. "Watch-tower."

11. ASA CRIED UNTO THE LORD. He had done all he could, but his hope was in God only. The immense army spread out before him compelled him to feel his need. LORD, IT IS NOTHING WITH THEE TO HELP. The Lord is so strong that the question of large or small in reference to men was of no account to him; as a few more or less people on board are unnoticed by a great steamship; or a few grains more or less, which would make a terrible difference to ants rolling them along, are nothing to a man. FOR WE REST ON THEE. The God we love and serve. He had rested on God in ten years of reformation in peace, and thus had learned to trust him in danger. God never fails those who so trust in him. LET NOT MAN PREVAIL AGAINST THEE. For Ass had identified himself with God's cause. He did not expect that God would come over to his side, as Saul had done when he sent the ark to the battle-field, while he himself was disobeying God, and hence was defeated; but Ass had gone over to the Lord's side, and sought to bring the nation to God.

12. SO THE LORD SMOTE THE ETHIOPIANS BEFORE ASA. They were utterly routed by Ass's army, and the victory was so decisive that Egypt did not send an army into Palestine for three centuries.

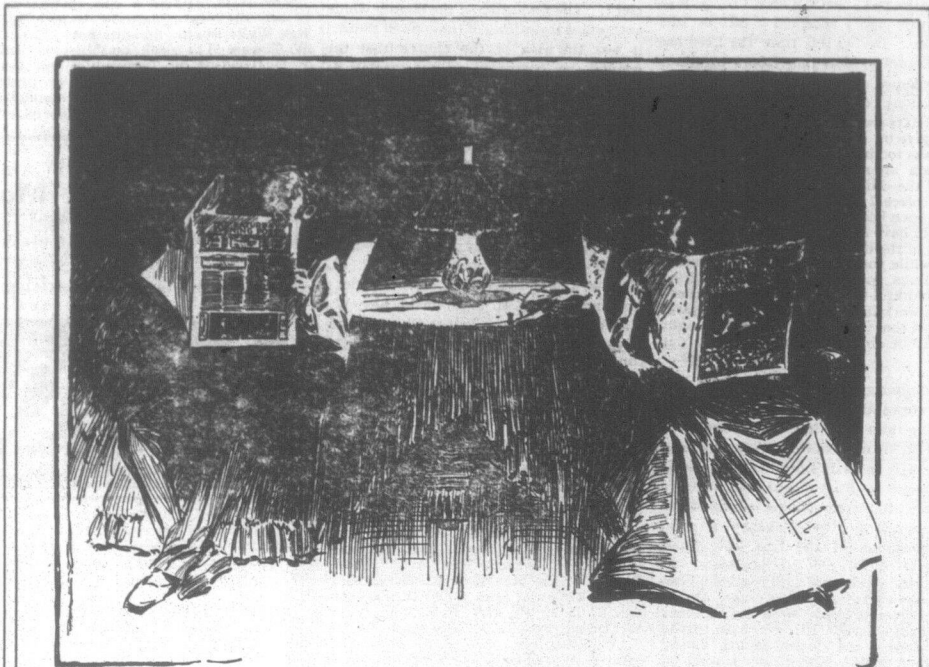
The promoters of the annexation of Jamaica to the United States having failed to secure popular support because of the color prejudice, are now agitating for admission to the Canadian Dominion. Their efforts in this direction promise to prove more successful: but before adopting definite measures the promoters wish to see the results of the efforts of the Barbados conference to secure relief for the sugar and other industries of the British West Indies.

Justice Morrison, Sussex, gave his decision in the Sussex shooting case, sending the accused, A. R. Dryden, up for trial.

Root Suffocation.

It is difficult to get people to understand that trees can die from drowning just as animals can. Trees feed primarily by the roots, but there must be a certain amount of oxygen in the soil to enable them to make use of the food. Standing water prevents the action of the life-giving oxygen. A Boston correspondent refers to two large horse chestnuts which were moved last spring with the greatest skill, but they died.

In the fall an examination was made and the holes were found to be full of water within one foot of the surface of the ground. The holes were really flower-pots without the necessary holes in the bottom to allow the water to escape. There can be no better lesson in gardening than to be continually remembering why it is necessary to have a hole in a flower-pot.—Meehan's Monthly.



IN THE OCTOBER LADIES' HOME JOURNAL

Mrs. Caroline Atwater Mason, author of "A Minister of the World," begins a new story called "THE MINISTER OF CARTHAGE," depicting a young clergyman's high sense of duty battling with love and something akin to ambition.

Josiah Allen's Wife

Has written another story for the JOURNAL readers. She tells in it about a sickly society girl, and what brought her to her senses and good health.

In Mary E. Wilkins'

Capital new story a metropolitan woman does some very funny things, and in trying to elevate the villagers she learns a thing or two.

IN THE SATURDAY EVENING POST

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From the Churches.

NEW CORNWELL.—On the first Sunday of this month, we had the privilege of baptizing a young man and welcoming him into this church. He promises to be a valuable addition to the cause here. We look for others to follow soon.

E. A. ALLABY.

WINE HARBOR AND PORT HILFORD.—On the morning of Sept. 4th, Mr. and Mrs. Stephen Benoit were baptized and received the hand of fellowship at Wine Harbor. On the afternoon of the same day Miss Annie Suttis was received by baptism at Port Hilford. R. B. KINLEY.

FREEPORT.—After two years of labor I have been compelled on account of ill health to close my work with the Freeport and Tiverton churches. During these years the Lord has greatly blessed His people and prospered His cause. A beautiful parsonage, commenced during the faithful ministry of Rev. E. A. Allaby, has been completed and a new barn has been built. Only a very small debt remains on parsonage. Ninety-six have been received into the fellowship of the churches, of which seventy-two were received by baptism. May the Lord continue to bless His dear people on Long Island and send them a faithful under-shepherd in my earnest prayer. L. J. TINGLEY.

P. S. My present address is Wilmot, Annapolis Co., N. S. L. J. T.

BARRINGTON, SHELburne Co., N. S.—Two years ago I accepted a call to this pastorate. During this time the Lord has been pleased to bless our labors together. The largeness of the field necessitated long drives, there being five churches on a circuit of sixty-two miles, and in June I was led to give in my resignation, feeling the work was too heavy for me to continue in it. Soon after I received and accepted a call to the Milton church, Yarmouth, to which place I go this month. I leave a people open hearted and sympathetic, many of whom have already borne the heat and burden of the day and will soon pass onward, while younger ones are persevering and zealous, growing in the faith. I am truly thankful to God for the rich experience in work in this part of His vineyard, and trust that in the near future the right man will be directed to this place. ERNEST QUICK.

ST. GEORGE, N. B.—On the Sabbath before convention, I had the privilege of baptizing three more into the fellowship of the 1st St. George church. A young man and his wife and wife's brother. The same day I drove to St. Andrews, and before a large and attentive audience, administered the same rite. Miss Blakeney a great grand-daughter of the late Rev. Chas. Tupper, D. D., being the candidate. At the evening service the right hand of fellowship was given to this worthy sister. Among the strangers present, were Dr. Scribner and wife of Chicago, Ill., who took part in the exercises, the doctor saying among other good things, that in his travels he always sought out Baptists and was glad to worship with them, however few or weak they are. It is hoped that this worthy brother will spend more of his summer vacations in St. Andrews, where our cause is not strong. Yesterday was another day of promise for us in St. George, as we were called again to our beautiful natural baptistry to administer the sacred rite to Mr. Fred Dewar, a son of the late John Dewar, Esq. Our young brother is a member of the old and prosperous firm of John Dewar & Sons, and he gives promise of much usefulness in the church. There are other indications of good on this field. John Mann of Kansas, is visiting his aged mother here, and we are glad to have him in our conference and other meetings. A. H. L.

KENTVILLE, N. S.—It will be welcome news, to the many who are interested in the Kentville church, to hear that during the summer our house of worship has been enlarged and repaired. The auditorium, with sittings for 400, is acknowledged to be one of the most attractive for its size in the provinces. Its walls and ceilings have been covered with metal sheathing of handsome design, the floor inclined, ash pews and wainscoting set up, cathedral glass windows put in, and a modern baptistry with plate glass side and end surrounded by silver rail, placed with exit into one of the anterooms at the side of the church. The vestry also has been sheathed with same material as auditorium and class rooms added. I may further add that the entire cost of these extensive repairs, which have been done under the supervision of Mr. Harris Best, architect and contractor,

has been met by the generous contributions of the church and congregation, with the exception of about \$300, which remains as debt. The services in connection with the rededication of the building, were held on the last Sunday in August. Rev. O. C. S. Wallace, D. D., of McMaster University, preached a most excellent sermon in the morning. Revs. H. S. Shaw, J. T. Eaton, D. H. Simpson and A. R. Ackman made appropriate addresses in the afternoon, and in the evening the pastor read a brief history of the church, followed by a most interesting sermon from Rev. A. J. Vincent. In closing this brief notice I may say the church, which now numbers 227 members, is hopeful and expectant and should prove a mighty force making for righteousness in this enterprising town.

B. N. NOBLES.

Kentville, Sept. 12th.

* * *

Ordination of Mr. A. F. Newcomb.

Pursuant to the request of the Amherst Baptist church a council convened at the close of the Maritime Baptist Convention on Wednesday afternoon, August 24, at 2 p. m., to consider the advisability of setting apart to the work of the gospel ministry, Mr. A. F. Newcomb, B. A., recently called to the assistant pastorate of that church. The council was organized by the choice of Rev. D. A. Steele, D. D., as moderator, and Rev. W. H. McLeod, clerk. The resolution of the church which authorized the calling of the council showed it was the wish of the church that the council be composed of representatives duly appointed from the neighboring churches and all convention delegates present. The council consisted of the following members: Moncton—Rev. W. B. Hinson, A. E. Wall, H. H. Ayer; Sackville—Deacons Fillmore and Phinney; Port Elgin—Mrs. Hanford Read; Point de Bute—Rev. D. A. Steele, D. D., Dea. O. Tingley, Wm. Tingley; Parrsboro—Mrs. E. H. Howe; Dorchester—Rev. C. C. Burgess, Dea. Bowser, I. A. Corbett, Lic. Amherst—Rev. J. H. MacDonald, Rev. W. H. McLeod, Deacons Pride, Christer and Layton. Members of convention sitting as constituent part of the council were: Rev. Dr. Carey, Rev. R. O. More, M. A. McLean, Lic., Rev. J. A. Gordon, Rev. A. H. Lavers, Rev. C. W. Corey, Rev. T. B. Layton, Mrs. C. T. White, Mrs. C. D. Davies, Rev. H. G. Estabrook, Dea. P. R. Piers, Mrs. A. Wheelock, Mrs. Kate Patton, Miss Edna Corning, Rev. W. E. Hall, Miss Laura Silliker, Mrs. E. J. Grant, Rev. F. P. Dresser, Rev. D. W. Crandall, Rev. G. Churchill, S. C. Freeman, Lic., A. H. Whitman, Lic., H. H. Roach, Lic., Irad Hardy, Lic., Rev. I. F. Wallace, Rev. G. A. Lawson, Rev. A. A. Shaw, Rev. J. Miles, Rev. G. J. C. White, Rev. W. J. Rutledge, Miss Mabel H. Parsons, Rev. O. N. Keith, Rev. F. E. Roop, Rev. W. Reese, Rev. E. M. Keirstead, D. D., C. W. Rose, Lic., Rev. T. A. Blackadar, Mrs. T. A. Blackadar, J. A. Spidell, Lic., Dea. J. B. Tingley, Deacon C. W. Roscoe, Rev. S. B. Kempton, D. D., Rev. W. N. Hutchins, Rev. J. B. Morgan, Rev. W. T. Stackhouse, Rev. A. J. Vining, Rev. E. E. Gates, Rev. H. Morriw, Rev. H. Carter, Rev. Alfred Chipman. The candidate gave a statement of his Christian experience, call to the ministry and views of Christian doctrine. After a lengthy and searching examination, participated in by Dr. Keirstead, Dr. Carey, Pastors Hutchins, Gordon, Morgan, Shaw, Crandall, Lavers, Hall, Burgess, Morse, G. J. C. White, Morrow, Hinson, Blackadar and Deacon Fillmore, the candidate was asked to retire, when the following resolution was unanimously adopted:

Whereas, This council has heard with satisfaction Bro. Newcomb's statement of his conversion, call to the ministry and views of Christian doctrine;

Therefore Resolved, That we advise the church to proceed with his ordination. In the evening the ordination service was held, Rev. W. B. Hinson preaching the sermon and Rev. Dr. Kempton offering the ordaining prayer. The charge to the church was given by Rev. Dr. Carey, and the charge to the candidate by Rev. G. J. Coulter White. The welcome to the ministry was extended by Rev. W. E. Hall. Benediction by Rev. A. F. Newcomb.

The ordination service from beginning to end was characterized by solemnity and dignity. It was the feeling of all present that this precedent of ordaining at our annual gatherings may be universally followed in future years.

W. H. McLEOD, Secretary. D. A. STEELE, Moderator.

The Albert County Quarterly Meeting.

This Quarterly Meeting met with the Pollett River Baptist church on Tuesday, the 6th inst., at 2 o'clock. In the absence of the President the Vice President, Rev. E. Hopper, took the chair, and conducted the Conference meeting. This proved to be a most enjoyable season. A large number took part and a deep spiritual power was manifested. This being the annual gathering new officers were elected. Bro. J. H. Colpitts was chosen president, Rev. J. E. Tiner, vice president, and Rev. F. D. Davidson, Secretary-Treasurer. Rev. I. B. Colwell, the preacher of the Quarterly sermon, being absent, the committee arranged for a temperance meeting in the evening. The speakers were Revs. H. G. Estabrook, F. D. Davidson and S. W. Keirstead. The congregation was very large, a large number not being able to get into the house. All the speakers were listened to with marked attention, and a deep impression made. The congregation by a rising vote unaniously expressed themselves in favor of Prohibition. The social meeting Wednesday morning was led by Rev. I. W. Carpenter. A large number enjoyed this meeting, and by the time the President took the chair the house was full. Rev. F. D. Davidson was called upon to open the discussion of Home Missions, and Rev. S. W. Keirstead, Foreign Missions, Revs. H. G. Estabrook, E. Hopper, J. C. Steadman, the President and others joined in the discussion which we trust was profitable.

Rev. H. G. Estabrook was appointed to preach the next Quarterly sermon with Bro. Wylie Smith, lic., alternate, Rev. C. W. Townsend to speak on Missions, Rev. F. D. Davidson on Temperance, and Dea. G. M. Peck to present a paper on Systematic Beneficence. Collections amounted to \$388. The President and Secretary-

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Treasurer were appointed a committee to locate the next meeting. The weather was fine, and while we missed some of the pastors, still on the whole the Quarterly was a success. The people turned out and filled the house at every meeting. Their hospitality was unbounded, and all the delegates seemed to enjoy themselves. We hope to see all our pastors at the next Quarterly. F. D. DAVIDSON, Sec'y.-Treas.

If there is an invalid in the house who can be cheered with a cup of real good tea—try **Monsoon**. It's when the taste is most sensitive and particular that the clean, clear, natural strength of body and flavor of this matchless **Monsoon Tea** is best appreciated. It costs no more than other package teas—and particular people will prefer it.



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This institution will reopen on Wednesday, October 5th. Lectures will begin promptly in all departments. Candidates for matriculation examinations should present themselves on October 4th. The B. A. course is thorough and comprehensive. The staff of professors and instructors numbers eleven. The Christian standing of the institution is well known. Enquiries respecting courses, terms, etc., etc., should be addressed to T. TROTTER, D. D., President. Wolfville.

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MARRIAGES.

ALLEN-MITTEN.—At Middle Sackville, S. pt. 5th, by Rev. J. G. A. Belyea, Stanley Allen to Marjory Jane Mitten, both of Baie Verte.

WILBUR-LONG.—At New Horton, Albert Co., Aug. 30th, by Rev. Trueman Bishop, Samuel Wilbur to Rachel Long, all of Harvey Bank, N. B.

WILBUR-COPP.—At Harvey Bank, Albert Co., N. B., Sept. 7th, by Rev. Trueman Bishop, Armon Wilbur, of New Horton, to Mary Copp, of Midway.

NICHOLSON-HAMM.—At the bride's home, Aug. 12th, by Pastor E. A. Allaby, John Nicholson, of Lunenburg, to Laura May Hamm, of Mahone Bay, N. S.

GRANT-BEZANSON.—At Lawrencetown Baptist parsonage, Sept. 7th, by Rev. L. F. Wallace, Henry F. Grant to Annie L. Bezanson, both of South Williamston, N. S.

LANTRY-WEIR.—At Scotch Village, Newport, Sept. 6th, by Rev. Wm. W. Rees, Joshua S. Lantry, of Hantsport, N. S., to Annie S. Weir, of Scotch Village.

SANFORD-SANFORD.—At the residence of the minister, Scotch Village, Newport, by Rev. Wm. W. Rees, Sept. 10th, Howard B. Sanford, of Hillford, Hants Co., to Cynthia G. Sanford, of the same place.

PROSSOR-DOANE.—In the Baptist church, Port Maitland, Sept. 6th, by Rev. C. P. Wilson, B. D., assisted by Rev. D. H. McQuarrie, M. A., Henry Charles Prossor, of New York, to Margaret L. Doane, of Chegoggin, Yarmouth Co., N. S.

BOYLE-CORSCADDEN.—At the residence of the bride's parents, Dipper Harbor, St. John Co., Aug. 23rd, by Rev. C. J. Steeves, Henry Boyle, of Maces Bay, Charlotte Co., to Fanny Corscadden, of Dipper Harbor, St. John Co., N. B.

HAWKINS-ESTABROOKS.—At the residence of the bride's father, Sept. 7th, by Rev. W. J. Rutledge, B. A., Leslie Hawkins to Ethel, only daughter of Dea. Scott Estabrooks, all of Woodstock, N. B.

WEAVER-McGRAR.—At Blackville, Northumberland Co., N. B., Aug. 24th, by Rev. W. A. Allen, Vernon Weaver, of Blissfield, to Mabel McGrae, of Blackville.

SMITH-KEIRSTEAD.—At the residence of the bride's father, Wm. Keirstead, Esq., Springfield, Kings Co., N. B., Sept. 14th, by Pastor S. D. Ervine, Edgar A. Smith, of Centre Hampton, to Emily A. Keirstead.

SHERWOOD-TOOLE.—At the residence of the bride's parents, Sept. 7th, by Rev. J. D. Wetmore, Beverley W. Sherwood, of Civil service, Ottawa, to Anita L., second daughter of J. W. Toole, of Tooleton, Kars, Kings Co., N. B.

YOUNG-WALKER.—At the residence of the bride's father, on the evening of Sept. 6th, by Rev. Ralph M. Hunt, Rev. Frederick M. Young to Susan Ada Walker, of Jamaica Plain, Boston, formerly of Antigonish, N. S. Mrs. Young, though a somewhat recent resident of Jamaica Plain, leaves behind her a host of friends who know her worth and whose best wishes will follow her to her new home.

McLEAN-GILETT.—At Springhill, Sept. 10th, by Rev. J. W. Bancroft, Thomas R. McLean to Maria A. Gillett, both of Newfoundland.

MILTON-HARGREAVES.—At Amherst, N. S., Sept. 14th, by Rev. A. F. Newcomb, Trueman Milton, of Sackville, N. B., to Annie Hargreaves, of Cookeville, Westmorland Co., N. B.

DEATHS.

WENN.—At Maces Bay, Charlotte Co., Aug. 26th., Blanch Alma, youngest child of Mr. and Mrs. David Wenn, aged eight months.

YERXA.—At Woodstock, N. B., Aug. 23, Miss Julia Yerxa, aged 81 years. Our sister had been a faithful member of the church for many years; and after a lengthy period of patient suffering she passed peacefully away to the better land. Her life of faith in Christ was rewarded with a hopeful death.

CURRIE.—At Woodstock, N. B., Sept. 15, the infant son of Harry Currie, death resulting from cholera infantum. The

sorrow-stricken and afflicted father accompanied the immaculate remains to the cemetery at Gibson where they were gently laid by the side of the mother who two months previous exchanged earth for heaven. May the consolations of the Gospel cheer the sorely bereaved father in this his time of intense loneliness and gloom.

LOCKHART.—At Mosherville, Hants Co., on Sept. 6th., in the 77th year of his age, Samuel Lockhart. Our brother was a member of the Newport Baptist church. He died as he lived trusting in the merits of Christ his Saviour. The funeral services were conducted in the church, which the deceased attended to so faithfully, by his pastor Wm. W. Rees assisted by the Rev. Mr. Murry Disciple. May the God of all comfort, sustain the widow in her sadness.

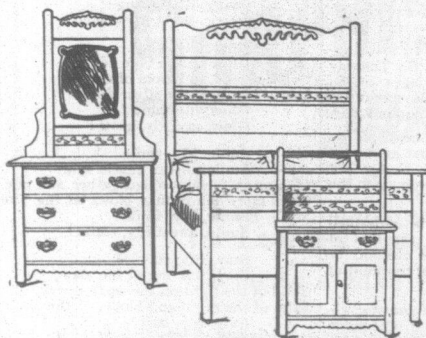
BANKS.—At Clarence, Annapolis Co., N. S., July 14th, of consumption, Eva O. Banks in the 36th year of her age, beloved daughter of Isaac and Eliza Banks. Our sister had been engaged for some years as a teacher in our public schools and was very successful having made many friends. She was a member of Paradise and Clarence Baptist church and her life was always consistent with the profession she had made. Naturally of a cheerful disposition and disposed to enjoy life she had a strong desire to live, yet always calmly stating that she had no fear of death, if it was the Lord's will to call her home. Besides her father and mother she leaves one brother and sister near home and another brother, H. H. Banks, License Inspector of the city of Halifax, to mourn their loss.

BANKS.—On Aug. 31st, the remains of our beloved sister, relict of the late Thomas Banks, of Cleveland, Annapolis Co., N. S., was laid away to rest, in the Nicetown burying ground. Her maiden name was Salome Benjamin. Calmly as falls she passed away, at the home of her daughter, Mrs. Frank Smith, who has tenderly cared for her through her declining years. At the age of eighty-six, like a shock of corn full-ripe, she has been gathered into the heavenly garner. The description of the virtuous woman, in the book of Proverbs, might be appropriately applied to our departed sister. "She stretcheth out her hands to the poor, yea, she reacheth out her hands to the needy. She openeth her mouth with wisdom and in her tongue is the law of kindness. Strength and honor are her clothing. Her children arise up and call her blessed, her husband also, and he praiseth her." The text from which her funeral sermon was preached, is a suitable epitaph: "Write, Blessed are the dead which die in the Lord from henceforth, yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

BURGESS.—Hannah, the beloved wife of Deacon C. H. Burgess of Cheverie died suddenly of heart failure on Aug. 27th, in the 71st year of her age. Her death occurred on the steamer Avon while crossing from Hantsport to Summerville. She had been visiting friends in Halifax and was returning home in company with her daughter. Soon after leaving Hantsport she fell from her seat and life was gone. Her husband was on his way to meet her when the sad news reached him, so stunned was he that he seemed not to know what was taking place around him at the time. She was a model wife and mother and a sincere Christian and will be greatly missed, not only in the home from which she has been taken, but by the church and community as well. Two of her sons who are doing a prosperous business in Montana were home on a visit returning but a few weeks ago. They little thought when they left for home, they were bidding their mother good bye for the last time. All the children but one are living in the United States, four of them having visited home before their mother's death, and two since. The Lord comfort the bereaved husband and children.

WEBBER.—Died at Sackville, N. S., on Wednesday the 9th, in the 88th year of his age, Francis Webber. For more than half

BEDROOM SUITES



We are now showing a splendid range of low priced BED ROOM SUITS, well made and finely finished in every way. Illustration above shows our \$10.50 Suit, Fancy Shaped Mirror 16x20 in. Write for Catalogue

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Dykeman's } Three } 97 King St.
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A GREAT BARGAIN IN CLOAKINGS AND JACKET CLOTHS

Our buyer was fortunate in attending one of the trade sales in a manufacturing centre, to secure an immense quantity of very desirable and stylish cloakings and jacket cloths. He got them at about half their regular price. Curl Cloths, Beavers, Fancy Tweed, Two Toned Astrachan Cloths, all 54 inches wide at \$1.00 yard. The regular price of these cloths are from \$1.50 to \$2.50. They are suitable for jackets, Capes, Ulsters, Children's Coats, and Reefers.

FRED. A. DYKEMAN & CO. St. John, N. B.

Home in Florida Notice of Sale.

Is there an individual in your family to whom the rigor of our climate is a merace and who would be benefited by a residence in the South? I can offer a good house with 120 acres of land, about three acres of Orange trees, a large Scuppernong Grape Arbor in full bearing, shade and ornamental trees, borders on a small but beautiful lake. Will sell or exchange for good property. Address, Box 75, St. John N. B., where photograph can be seen.

a century Bro. Webber has been an active and efficient member of the Baptist church in Sackville. During the greater part of the time he has filled the office of deacon, and with much acceptance and usefulness. He was a sincere and devoted Christian. His faith in Christ was founded on an intelligent apprehension of the truth. He could give a reason of the hope that was in him. He could say, "I know whom I have believed." He was well read in the Scriptures and was strong in faith giving the glory to God. In his last trying illness his faith did not stagger, nor did his courage. He calmly looked death in the face and waited and desired to go home. He ever manifested a deep interest in the cause of Christ and rendered such aid as circumstances permitted. He evinced an intelligent interest in all the enterprises of the denomination to which he belonged. He was a lover of good men, to whatever denomination they might be attached. His house was open to all who loved Christ. A family of five sons and two daughters survive him and fondly cherish the memory of a kind, wise and faithful father, who has bequeathed to them the rich inheritance of "a good name."

To Christopher J. Weldon, Eleanor P. Weldon and Emma G. Philips, and all other persons whom it may or doth concern: Notice is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage, bearing date the Fourth Day of May, A. D. 1881, and made between the said Christopher J. Weldon, therein described as formerly of Dorchester, in the Province of New Brunswick, but now residing at Pasadena, Los Angeles County, in the State of California and United States of America, Gentleman, and Eleanor P., his wife, of the first part, Maria A. Street and Louisa E. Street, both formerly of St. Andrews, in the County of Charlotte, Spinners, of the second part, and duly registered in the Records of the City and County of Saint John in Libro 35 of Records folio 541, 542, 543, 544 and 545, said mortgage having been duly assigned by said Maria A. Street and Louisa E. Street to the undersigned Alexander M. Phillips, there will for the purpose of satisfying the moneys secured by said mortgage, default having been in the payment of the principal, interest and other moneys secured by said mortgage, be sold at public auction on SATURDAY, the TWELFTH day of NOVEMBER, next, at the hour of Eleven o'clock in the Forenoon, at Gubb's Corner, so-called, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, the lands and premises mentioned and described in said Indenture of Mortgage as follows, namely: All that certain lot, piece or parcel of land situate, lying and being in that part of the City of Saint John, in the Province of New Brunswick, which was formerly called Portland, heretofore leased by one Ann Simons to one John Gregg, by Indenture of lease bearing date the first day of May, in the year of our Lord one thousand eight hundred and fifty-six, and therein bounded and described as follows: "Commencing at the junction of the Indian-town Road (now Main Street) and Douglas Road, thence running westerly along Indian-town Road thirty feet, six inches, thence southerly and parallel with said Douglas Road one hundred feet, thence easterly and parallel with the said Indian-town Road thirty feet, six inches to Douglas Road, and from thence northerly along the western line of said Douglas Road to the place of "beginning," together with all buildings, erections and improvements thereon being, and the rights, members, privileges and appurtenances thereto belonging or in any manner appertaining, together also with the leasehold interest in said lands and premises mentioned and described in said mortgage assigned to the undersigned Alexander M. Phillips by said mortgages. Dated this fifth day of August, A. D. 1898. ALEXANDER M. PHILLIPS Assignee of Mortgages. AMON A. WILSON, Solicitor to Assignee of Mortgages

Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A. The Oldest and Largest Manufacturers of PURE, HIGH GRADE Cocoas and Chocolates

on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A. CANADIAN HOUSE, 6 Hospital St., Montreal.

ce tartar... G... R... t, lighter... ful... Sec'y.-Treas... ered with a... the taste is... al strength... ylon Tea... ckage teas... NG... E PRICES... lot of Black... s and Broad... England, I... quote very... Suits. Black... suit, Black... \$22.50 to... Black Wor... on the man... antages that... ed duties... trimmings... ll find these... Tailor... hn, N. B.

News Summary.

A despat h from Lauzanne, Switz., says: seriously injured. The bridge had been wrecked by the heavy rains.

The full Republican ticket was elected in Maine on Monday, the governor being Llewellyn Powers, of Houlton.

In a collision at Truro, N. S., Tuesday afternoon between the carriages of D. Haymond and Newton Lee, Haymond was seriously hurt. He lives at Waeghs River.

An ex-convict named J. Shephard has been arrested and confessed that he started the big New Westminster, B. C. fire last Sunday. He did it to get even with the city.

Postage stamps will not be redeemed at post offices on and after the first of October, nor accepted by the customs or inland revenue departments in payment of duties.

Italy declares that her diplomatic relations with the republic of Colombia are ended, Colombia refusing to recognize the British minister as the Italian representative during the latter's absence.

The body of Thomas Schofield, painter, was found in the river at Calais Wednesday afternoon. It is supposed that Schofield fell from a wharf while intoxicated, as he was seen in that condition this morning.

Sunday's fire in Jerome, Ariz., was one of the greatest calamities in the loss of life and the destruction of property that ever occurred in that state. The number of missing is placed at fifteen. Property loss from \$500,000 to \$720,000.

A passenger train on the Texas and Pacific railroad, consisting of an engine and four coaches, plunged through a bridge twelve miles south of Texarkana Monday. Four persons are reported killed and a number of others more or less

Gilman Cheney, president of the Canadian Express Co., died at Montreal on Wednesday. He was born in New Hampshire, came to Montreal forty-six years ago and has been since identified with the express business. He was seventy-six years of age.

The revenue cutter Bear, which carried relief to the whaling fleet in the Arctic, has arrived at Seattle with about one hundred men, composing the crews of the Rosario, Orea and Fearless, three vessels of the whaling fleet that were wrecked in the ice.

Mrs. C. A. Lindow, St. Stephen, president of the W. C. T. U., met with a serious accident Tuesday afternoon. Her pony became unmanageable and, turning suddenly, upset the carriage and threw her out. She is suffering from a broken arm and the severe shock of the fall.

The anti-Italian demonstrations at Trieste, Austria, were resumed Tuesday. An attack upon the Italian club was feared and a detachment of two hundred policemen was sent to guard the building. The police and soldiers arrested 120 rioters. Many of the latter had arms in their possession.

The steamer Discovery arrived at Port Townsend from Skagway, Alaska, brings advices from Dawson up to August 27. It is stated the Canadian police have completed a thorough investigation of the food supply for the coming winter. They report that the amount on hand is more than sufficient to carry the camp through the winter.

Rear Admiral Gerard Noel, commander of the British naval forces in Cretan waters, on Tuesday issued an ultimatum to Edhem Pasha, the Turkish military governor of Crete, demanding that within forty-eight hours he deliver up the ring-leaders of the recent outbreak and massacre, surrender the fort and ramparts commanding the town and disarm the Mussulman troops.

Last evening while Willard Crossman, of Dorchester, was scorching on his bicycle to the railway station, Dorchester, he collided with the coach team of the Hotel Windsor, which was roading at a lively gait in the opposite direction. It was very dark and when they struck, one of the horses leaped completely over the wheelman, who miraculously escaped with a few scratches on his face. The bike was badly demolished. If it were imperative that cyclists carry headlights perhaps similar accidents would not occur.

Two important arrests have been made here in connection with the assassination on Saturday last of the Empress Elizabeth of Austria. A vagrant named Gualduppe, who was arrested on the eve of the crime, has now been recognized as a dangerous anarchist. It is believed he is the man who made the handle for the file with which the Empress was murdered. The second prisoner is an anarchist named Barbotti. He is charged with harboring Luccheoni, the assassin, for several days. Both Gualduppe and Barbotti have been conveyed in custody to Geneva.

White Lily Lullaby. Swing, lily, swing! Sing to the song of spring, Song of love that the blue-birds sing, Hovering fay with snowy wing. Swing, lily, swing! Swing, sweet lily, swing! Glow, lily, glow! Glow on the blue below, Heart of gold on bosom of snow, Star of white on the silver flow. Glow, lily, glow! Glow, my lily, glow! Smile, lily, smile! Smile till thy gentle wail Lighten the shadows that gather and pile; Lotus more dainty than blows on the Nile. Smile, lily, smile! Smile, sweet lily, smile! Stay, lily, stay! Stay, tho' not of the clay; Child of the light on the earth asway, Balm of the night and bloom of the day. Stay, lily, stay! Stay, my lily, stay! Rest, lily, rest! Rest on the water's breast; White-winged dove on a silver nest, The opal shadows fall cool from the wst. Rest, lily, rest! Rest, sweet lily, rest! Sleep, lily, sleep! Sleep in the shadow deep, Lulled by the song of wind from the s.e.p. Blessed by the stars that vigil keep. Sleep, lily, sleep! Sleep, my lily, sleep! Dream, lily, dream! Dream to the flow of the stream; White-sailed bark twist shadow and gleam, Drifting out to the morning beam. Dream, lily, dream! Dream, sweet lily, dream! Wake, lily, wake! Waken for love's sweet sake. The thrushes are telling their joy in the brake. The blush of the morning is red on the lake. Wake, lily, wake! Wake, my lily, wake! C. K. HARRINGTON. Omachi, Shinano, Japan, July 20th.

REMEMBER THE MAINE Central R. R. IS THE ONLY DIRECT LINE FROM ST. JOHN AND THE PROVINCES TO Portland, Boston, and New York BE SURE THAT Your Ticket Reads Via MAINE CENTRAL R.R. VANCEBORO TO PORTLAND. PALACE CHAIR and SLEEPING CARS RUN ON THROUGH TRAINS Service Unexcelled. TRY IT AND BE CONVINCED F. E. BOOTHBY, GEO. T. EVANS, G. P. & T.A. V. P. & Gen. Mgr.

Good Words From Old Students No. 13. Without the course of study which I took at your College I could not have taken the position which was offered me here. J. ARTHUR COSTER. Head bookkeeper for Messrs. Macaulay Bros. & Co., Wholesale and Retail Dry Goods. The Latest System of Business Practice—The Isaac Pitman Short-hand. Send for Catalogue to S. KERR & SON.

They're Fire Proof ECONOMICAL and EASILY APPLIED Our METALLIC CORNICES SHEET METAL FRONTS Are in popular demand as an exterior finish for new buildings or for use in improving old ones. A SHEET METAL FRONT makes a dry, warm and durable covering—as handsome as it is serviceable. Our METALLIC CORNICES are highly ornamental—and we make any shape, pattern, or size desired. Before building send for our Catalogue and read full information.

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'TIS CLAIMED AS BRING A PURE CREAM OF TARTAR BAKING POWDER. Devoid of all injurious ingredients. Will invariably give satisfaction. The American "Journal of Health" says: "We have had a careful examination made of this product. Its worth has not been overdrawn." Testimonials are overwhelmingly complimentary to WOODILL'S GERMAN BAKING POWDER.

GATES' CERTAIN CHECK CURES DIARRHOEA DYSENTERY CHOLERA CHOLERA MORBUS CRAMPS and PAINS and all SUMMER COMPLAINTS. Children or Adults. Sold Every where at 25 CENTS A BOTTLE. C. GATES, SON & CO. MIDDLETON, N. S.

FRED. De VINE, BARRISTER-AT-LAW, NOTARY, PUBLIC, Etc. Office: Chubb's Building Cor. Prince Wm. and Princess Streets SAINT JOHN, N. B.

DYSPEPSIA. "For over eleven years I suffered terribly with Dyspepsia and tried everything I could think of, but got no relief until I started using Burdock Blood Bitters. I had only taken one bottle when I commenced to feel better, and after taking five or six bottles was entirely well, and have been so ever since. I feel as if B. B. had saved my life." Mrs. T. G. JOYCE, Stanhope, Que. B. B. B. cures Biliousness, Sick Headache, Sour Stomach, Dyspepsia, Constipation, Coated Tongue, Liver Complaint, Jaundice, Kidney Disease, and makes the blood rich, red and pure. It is a highly concentrated vegetable compound One teaspoonful is the dose for adults; 10 to 30 drops for children. Add the water yourself. Burdock BLOOD BITTERS

MOTHER AND DAUGHTER CURED.

Mrs. Lydia A. Fowler, Electric Street, Amherst, N.S., testifies to the good effects of the new specific for all heart and nerve troubles: "For some time past I have been troubled with a fluttering sensation in the region of my heart, followed by acute pains which gave me great distress and weakened me at times so that I could scarcely breathe. I was very much run down and felt nervous and irritable.



"I had taken a great many remedies without receiving any benefit, a friend induced me to try Milburn's Heart and Nerve Pills. I had only been taking them a short time when I felt that they were doing me great good; so I continued their use and now feel all right. I can heartily recommend Milburn's Heart and Nerve Pills for nervous prostration." Mrs. Fowler adds: "My daughter, now fifteen years of age, was pale, weak and run down, and she also took Milburn's Heart and Nerve Pills for some time, and is now strong, healthy and vigorous." Milburn's Heart and Nerve Pills cure palpitation, smothering sensation, dizzy and faint spells, nervousness, weakness, female troubles, etc. Price 50c. a box or three boxes for \$1.25. Sold by all druggists. T. Milburn & Co., Toronto, Ont.

Mr. Melville Miller, Bensford, Ontario, says: "Laxa-Liver Pills made a new man of me. I was troubled with indigestion and pains in the small of my back, and after taking Laxa-Liver Pills for about three weeks they completely cured me." Price 25c. all druggists.

Cruel Consumption Can be Cured Most people believe that consumption is incurable. Not so with that eminent scientist and chemist, Dr. Slocum, who stretches out the hand of help to those who suffer from this king of diseases and the kindred evils that belong to the consumptive family. Heretofore, wealth has been a necessary part of consumption cure, wealth to take you to far distant climes and expensive sanatoriums, but now, under the Slocum Cure, all have an even chance to be saved from the clutch of consumption, la grippe, lung or throat troubles. The Slocum Cure builds up the tired and worn out bodies of those who suffer. It drives out the germs that are living on the vital strength. It makes rich, red, rosy blood; and rich blood means health and strength. The Slocum Cure is fully explained in a pamphlet containing many testimonials, and will be sent to all persons suffering from consumption, lung or throat trouble, general debility or wasting away, with three free sample bottles of this remarkable cure. Just send you name, full address and express office to the T. A. Slocum Co., Limited, 186 Adelaide Street West, Toronto, and mention the MESSENGER AND VISITOR, and the free samples will be sent to you at once. Don't delay, but give it a trial. Persons in Canada seeing Slocum's free offer in American and English papers will please send to Toronto for free samples.

A... Perfect Remedy Pyny Pectoral FOR all the ailments which attack the Bronchial Tubes and Lungs, Bronchitis, Hoarseness and affections of the Throat, is found in the modern and wonderful preparation known as THIS remedy is warranted to cure the most distressing Cough or Cold in a few hours time, and the great favor with which it has been received by the public is sufficient guarantee of its virtues. 25 cents. Big Bottles FOR SALE BY All Medicine Dealers, Davis & Lawrence Co., Ltd. MONTREAL and NEW YORK.

September Drying After every day has been in the goes into the thoroughly dri There is also grain itself, an heating of the spring grain th for the grain out when free But whenever seed for next from the present means the pr winter grain d damp as seed. To this fact the common be wheat and rye new. In the winter an have made the from moisture. are not absolute is thoroughly grown it is not seed than it is winter freezing powers are mo they are by bei previous fall. We have her care in drying But it is far b oughly dry th means. We h dried seed gra as are used for with the best r grown of the believe that it used as seed by by braiding th it beside the heat of the it is dried, th to dry it is a vigorous growth grain.—Ameri Well This is an ol for truth, and note of the suc Ohio feeder, w best cross." the same line old sayings, th truth. No am scrub animal that is given the foundation blood to begi secure the be the bone will well-bred anim showing, other It is true t make an ani carelessly hou be made a pr extra care, modern stock the best the giving it good The up-to- that it is imp and make the lavish of car of feed, and for success. The day is p sheep can be on the range their own se for the owner have become beef or string them. They steers and m and if they c they will go it. Well-fed extent, but w counts nowad Rest It is, we th

The Farm.

Drying Wheat for Seed.

After every damp harvest, as the present has been in most localities, the grain goes into the barn with its straw not so thoroughly dried out as it should be.

To this fact is probably to be attributed the common belief among farmers that old wheat and rye are better for seed than new.

We have heretofore advised the greatest care in drying seed grain for fall sowing. But it is far better, we believe, to thoroughly dry the seed even by artificial means.

Well-fed is Half-bred.

This is an old saying that has some basis for truth, and another that was the keynote of the success of John Ross, a famous Ohio feeder, was that "the corncrib is the best cross."

It is true that the best blood will not make an animal thrive if half-fed and carelessly housed, and that a scrub may be made a pretty fair animal by giving it extra care, but this is not what the modern stockman wants.

The day is passed when a lot of cattle or sheep can be turned into a wood lot or put on the range, and allowed to work out their own salvation, and make money for the owner.

Rest for Milking Cows.

It is, we think, a fault of some of the

best breeds of milkers that they cannot be easily dried off, even when they approach the time for dropping their calves. An interval of at least a month, and six weeks is still better, should be left to the cow, in which she should have an entire rest.

Unless to supply milk for household use in winter there is little advantage in milking the cows that calved in the spring longer than January of the following year.

Until near the time of parturition the cow should be fed enough grain to make her gain in flesh. But for two weeks before she calves this grain feed should be withheld, lest it stimulate the milk flow too much.

Judge Dugas, police magistrate of Montreal, has been named to succeed Judge Maguire in the Yukon.

A Friend's Advice Leads to Health and Happiness.

Paine's Celery Compound Used by a Mother and Her Daughter.

Rheumatism, Nervousness and Kidney Disease Banished.

A Letter that Should Inspire Hope.

A Guarantee of New Life to Every Sufferer.

WELLS & RICHARDSON CO.

Dear Sirs:—I think it a duty to write to you regarding the benefits derived by my daughter and myself from use of your Paine's Celery Compound.

For years I was troubled with rheumatism and nervousness. I was treated by doctors, and tried medicine after medicine without any good results.

Yours sincerely, MRS. LOUIS LEFAVE, Chapleau, Ont.

SURPRISE SOAP

A pure hard Soap which has peculiar qualities for Laundry Uses. 5 cents a cake.

Selling off SURPLUS STOCK

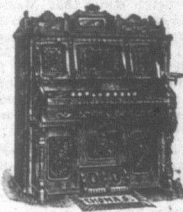
Great Bargains Offered in Pianos and Organs New and Slightly Used

Also in NEW RAYMOND, NEW WILLIAMS and WHEELER & WILSON SEWING MACHINES. USED SEWING MACHINES AT HALF PRICE

MILLER BROS., 101 and 103 Barrington St., HALIFAX, N. S.

People

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



Thomas Organs

In the "Tone," which has always been a distinguishing feature, in delicacy of "Touch," in ease of manipulation, in simplicity of construction and perfect workmanship, they stand unrivalled and never fail to give satisfaction.

JAS. A. GATES & Co. MIDDLETON, N. S.

Advertisement for MENTROL D&L PLASTER, including a small illustration of the product box and descriptive text.

Winter Comfort

Make your house warm by putting on Winter Sashes. It will surprise you what a difference they will make.

A. CHRISTIE WOOD WORKING Co. CITY ROAD, 8th, JOHN, N. B.

Made in Canada

Advertisement for The E. B. Eddy Co., Limited, featuring an illustration of a man holding a wooden barrel and text describing the quality of their products.

ER

TER D.

Electric Street, the good effects heart and nerve...

ALBURN'S HEART NERVE PILLS

continued their I can heartily and nerve...

My daughter, was pale, weak...

can be Cured consumption is that eminent...

ing Slocum's free English papers will or free samples.

FOR all the ailments which attack the bronchial tubes...

ctoral

THIS remedy is warranted to be the most distressing Cough or cold in a few hours time...

Co., Ltd. NEW YORK.

"For Headache"

I don't believe there ever was so good a pill as Ayer's. I have been a victim of terrible headaches, and never found anything to relieve me so quickly as

AYER'S PILLS

C. L. NEWMAN, Dug Spur, Va.

Personal.

Rev. F. M. Young, of Bridgetown, and bride spent Sunday in St. John. From a notice in our marriage column of this issue, it will be seen that Mr. Young was recently married in Boston to Miss Walker, a lady who, we learn is held by her friends in the highest esteem. The MESSENGER AND VISITOR tenders its hearty congratulations and good wishes.

Rev. J. A. Cahill of Centreville has many friends in St. John who were pleased to see him here a few days ago. Mr. Cahill supplied the pulpit of the Fairville church on Sunday the 11th inst.

Rev. A. T. Dykeman supplied the Fairville pulpit last Sunday. We are pleased to learn from Mr. Dykeman that his health is much improved since coming to the East. Mrs. Dykeman is also improving, but more slowly.

Rev. J. A. McElwain, acting pastor of the Clarendon St. Baptist church, Boston, who has been spending a short vacation in the Maritime Provinces, preached for Pastor Gordon, at Main St., St. John, on Sunday evening last.

C. C. RICHARDS & Co.
DEAR SIRS—I have great faith in MINARD'S LINIMENT, as last year I cured a horse of Ring-bone, with five bottles.

It blistered the horse but in a month there was no ring-bone and no lameness.

DANIEL MURCHISON.
Four Falls, N. B.

Notice of Sale.

To Andrew Myles, Junior, of the Town of Woodstock, in the County of Carleton and Province of New Brunswick, (formerly of Portland, in the City and County of Saint John), Merchant.

NOTICE is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Assignment of lease by way of mortgage, bearing date the Eighth day of April, in the year of our Lord one thousand eight hundred and eighty-seven, and made between the said Andrew Myles, Junior, of the one part, and Thomas H. Wilson, of Fairville, in the said City and County of Saint John, Druggist, of the other part, and duly recorded in the office of the Registrar of Deeds in and for the City and County of Saint John, in libro 21 of Records, folio 244, 245, 246, 247 and 248, there will, for the purpose of satisfying the moneys secured thereby, default having been made in payment thereof, be sold at public auction, on Tuesday, the Twenty-seventh day of September, next, at Twelve o'clock, noon, at Chubb's Corner, (so called), on Prince William Street, in the said City of Saint John, all the right, title, interest, property, claim and demand at law or in Equity of him, the said Andrew Myles, Junior, in and to all "that certain lot" of land and premises situate in the Town of Portland (now a part of the City of Saint John) described and bounded as follows, that is to say: Commencing at a point on the westerly side line of Simonds Street, distant "sixty-eight feet and three inches from the angle formed by the intersection of the northerly side line of Charles Street with the westerly side line of Simonds Street aforesaid; thence from such point north seventy-four degrees west seventy-five feet; thence north seventeen degrees east thirty-one feet; thence south seventy-four degrees, west seventy-four feet, five inches, more or less, or "to the westerly side line of Simonds Street aforesaid; thence south sixteen and one half degrees west or along the said westerly side line of Simonds Street, aforesaid, thirty-one feet to the place of beginning, together with the free and unimpeded use of a portion "of the land of the said Margaret Milledge and "Isabella Milledge, lying to the southward of "the premises hereby demised and next adjoining thereto for a width of four feet on "Simonds Street, aforesaid, and extending "back therefrom, preserving the same width "of four feet, for a distance of forty-five feet "for the purposes set out in, and which said "lot of land was demised to the said Andrew "Myles, his Executors, Administrators and "Assigns in and by a certain indenture of "Lease dated April 8, A. D. 1876, and made between "Margaret Milledge and Isabella Milledge, "Lessors, of the one part, and the said Andrew "Myles, Lessee, of the other part, (which said "Indenture of Lease is registered in the office "of the Registrar of Deeds, in and for the City "and County of Saint John, in Book Y No. "of Records, pages 285, 286, 287, 288 and 289) for "the term of twenty-one years from the first "day of May then next ensuing at the yearly "rent of forty-nine dollars and sixty cents, "and on the various covenants, conditions, "provisos and agreements therein fully set "out and explained, together with the said "past rectified Indenture of Lease, the un- "expired term and right of renewals thereof, "as well as the said right of way and the said "lot of land and premises, the buildings and "improvements, privileges and appurten- "ances to the said lands and premises belonging "in any way appertaining.

Dated this Twenty-second day of August, A. D. 1898.
ARTHUR I. TREMAYN, THOMAS H. WILSON,
Solicitor for Mortgagee.
W. A. LOCKHART, Auctioneer.

News Summary.

Hon. A. S. Hardy and Hon. G. W. Ross will attend the international conference to represent Ontario's interests on the lumber and other questions.

Steamer Newfoundland, of Halifax, captured by the Americans on the coast of Cuba, charged with attempting to run the blockade, has been released.

The King of Corea, who, with the crown prince, became ill on Sunday last, the supposition being that they were poisoned, is recovering. It is now believed that the poisoner was a lady of the household, but doubts are expressed as to whether she was actuated by jealousy or political motives.

Visitors to the Halifax Exhibition are respectfully requested to call upon M. S. Brown & Co. at 128 and 130 Granville St. This firm of jewellers is old and reliable and its large stock of goods is of large variety and strictly first class.

The Emperor of Corea, who, with the crown prince became ill on Sunday last, supposedly by poison which had been placed in their food, continues to progress towards recovery, while the crown prince is still ill.

Rev. James S. Hanford, the oldest Episcopal clergyman in St. John passed suddenly away early Sunday morning, while in the vestry of St. Paul's (Valley) church preparing for the early communion service.

The Baptist church burned in the New Westminister fire was worth \$10,000; the Methodist church the same; the Church of England Cathedral was valued at \$25,000, and the Presbyterian church at \$5,000.

The steamer Express, running between Halifax and Yarmouth, owned by the Yarmouth Steamship Company, is ashore near Barrington. The prospects for getting her off are not bright. The passengers were landed at La Tour. The Express is a new steamer purchased a few months ago in England.

From Cairo and from an entirely independent source the Daily Mail learns that France has assumed a conciliatory attitude toward Great Britain and has declared that the expedition of Major Marchaud is quite unofficial. The sirdar will offer to take Major Marchaud to Cairo and it is probable that the major will accept and that Fashoda will be occupied by Egyptian troops.

An Ottawa despatch states that Messrs. Fisher and Foster, having plunged into the prohibition campaign, propose to remain in the fight until the event is decided. Mr. Foster goes to New Brunswick to speak for prohibition, while Mr. Fisher will perform similar service for the cause in Bromo, Montreal and elsewhere. Mr. Fisher will speak in Montreal, September 26.

An aide de camp of Djovad Pasha boarded the British flagship at Candia, Crete, Wednesday and said thirty-nine houses from which the British troops had been fired upon had been demolished. Fifty-three of the ringleaders who had been arrested have been delivered to the British admiral, and it is considered probable that all the terms of his ultimatum will be complied with without resistance.

After passing eight weeks in an invalid's chair, the Prince of Wales, this week for the first time, was able to walk a few paces with the aid of a stick. He travelled to Balmoral from his yacht at Portsmouth. Private letters declare the Prince lately has been very irritable at the enforced medical restraint, and that he has even declared that a permanent limp would be a cheap penalty to pay for release from his floating prison. It is added that the attending physicians finally yielded and allowed the Prince to journey to Scotland in order to appease their patient and also to arrest the strong stimulus which the sea-air appetite has given to his increasing stoutness. The heir apparent will still require to wear for many weeks to come the apparatus which has been fitted to his knee.

A Victoria, B. C., despatch says: Word just received from Glenora chronicles the fact that the practice of witchcraft has been resumed on the Skeena with all the ancient horrors. Less than two years ago an Indian boy was disembowelled near Telegraph Creek as a sacrifice for having bewitched a member of his tribe. For some unexplained reason no official notice was taken of the crime. About a fortnight ago, however, the magistrate at Telegraph Creek was informed that another sacrifice was in contemplation. A boy aged about fourteen was to be slaughtered for bewitching and causing the death of a girl. The services of Rev. Mr. Appleyard were obtained to quietly investigate the matter. He invited the Indians to meet him for a wau-wau. They duly appeared, and brought the most interested person in the proceedings with them. Mr. Appleyard then carefully explained the enormity of the crime of murder, and how the Queen would have all murderers punished by death, and finally advised them to give the boy to him for safe-keeping in the mission school at Metl-katla for three years.

Programme
for Exhibition Season,
AT
FRASERS',

CHEAPSIDE.
The Leading Feature is our

GREAT
EXHIBITION
CLOTHING
SALE.

Prices have been cut down so low that every person who sees our clothing can scarcely believe their own eyes.

We take this means of introducing ourselves, and our clothing to people who have been unable to call on us before, and may think it is to their advantage to become our customers in future.

Special Cut Prices.

During the Sale.

- Men's Fine Eng- } Suit, \$18. now only \$10.
- lish Worsted, }
- Men's Fine Camp } " 15. " " 9.
- bell Serge, }
- Men's Tweed Suits, \$8. 10. 12. now only \$4. 6. 8.
- " Blue Serge Suits, \$5. 7.50. 10. now only \$6. 4.50. 3.

Pants and Youth's Suits cut in price so low that no one would like to imitate us.

Overcoats and Ulsters are in the thickest of the battle now, and havestood cutting and slashing until they haven't got a whole price left in the lot.

Come on and see them.

Fraser, Fraser & Co.

40 and 42 King Street,

Cheapside, ST. JOHN, N. B.

We Sell Exhibition Tickets.