

# Messenger and Visitor.

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No. 42.

**The Boer Ultimatum.** This is an era of surprises. It is the unexpected that is seen to happen. Last week it was anticipated that Britain would express herself in such a manner as would either secure from the Transvaal the acceptance of her terms or result in a further effort to secure a peaceful settlement of the controversy between them. This is all changed. An ultimatum has been sent, but by the Boers and not by Great Britain. It is practically a declaration of war. There can be no peaceful settlement now. War, cruel, bloody war, must do its fearful work, men's lives must be sacrificed in order to decide the issues which are at stake. The Boer demand is simply astonishing. It can only be accounted for by the fact of some occult power at work upon the Boer, with a promise of help in case of non-compliance with the demands which have been so offensively made. A country with any self-respect, could not entertain them for one moment. These demands are in brief: (1) that Great Britain shall withdraw from the borders of the Transvaal, all her troops within forty-eight hours. (2) That all her troops that have arrived in South Africa since June last, shall be recalled forthwith. (3) That no British troops now on the way to South Africa, shall be suffered to land anywhere, even in Cape Colony. What led the Transvaal to take this attitude toward Great Britain can only be conjectured. It looks now what some have affirmed all along, as if the question between Britain and the Transvaal is, who shall rule in South Africa? Shall it be the British or the Dutch? We say it ought to be the British. The day has come for a decision.

**Delagoa Bay.** This is the principal sea port of the Portuguese possessions in South Africa. It is situated on the coast due east from the Transvaal. It is therefore the nearest sea port to the seat of war. Recent despatches say that at the coming special session of Parliament a formal announcement will be made by the Government that this Bay and the surrounding territory in Portuguese East Africa, has been ceded to Great Britain by Portugal. The purchased price for the same is given as \$40,000,000. The Boers will not be likely to send all their troops into Natal and elsewhere, as they will have something to do nearer home. While we regret, with all Christian people, the occasion for this war, yet if it must come, we hope the conflict will be short and decisive.

**The Alaskan Boundary.** When the United States intimated to Great Britain in pretty strong terms that the boundary line between Venezuela and the British possessions should be settled by arbitration it did not occur to that country that the time was near when it might be called upon to pursue the same course in connection with its own boundary line in Alaska. But what was right in respect to Venezuela was not to be thought of in Canada's case. The United States is in possession of land which is claimed by Canada as a part of her territory. This may or may not be true. A correct interpretation of treaties will settle this point. It is a legitimate question for an impartial court to decide. The Venezuelan boundary dispute was settled by a compromise, suggested by an American representative, and accepted by the court. Neither party got all that was claimed—perhaps not all that was due. The United States seems to be afraid that if the Alaskan boundary question should be submitted to a court of arbitra-

tion, the same course might be pursued, and it might be called upon to hand over to its neighbor what has been held and occupied for some years. But if the land is not its own by right of purchase, why should it not be given up, and gracefully too. But to this honorable course objections are made, and it is even hinted that the time has not come for such a course to be taken. The difference has not yet reached that acute stage which necessitates the adoption of prompt measures for the preservation of peace. As the Montreal Witness has truly said, "It would be hard for a country to place itself in a more humiliating position than this, and to any country that had any diplomatic honor to lose, the shame of it would be intolerable. The inconsistencies of the American position on the fisheries question and on the Behring Sea question in our own day were, however, quite as glaring, and these were in true succession to earlier diplomacy."

**Swaziland Deserted.** The administration of this country has been under the Government of the South African Republic since the convention of 1894 between Great Britain and the Transvaal. It is said that the country is entirely deserted by both English and Boers. The police have been withdrawn and the prisons thrown open. The shops are at the mercy of the Kaffirs and anarchy and confusion abound. The whole country is at the mercy of marauders. Indeed this Transvaal war will afford ample opportunity for the display of the most savage traits of uncivilized human nature. The natives of the country who have been kept in subjection by superior intelligence and force will seek to gratify their worst passions.

**Fast Mail Service.** There is to be constructed in Cape Breton a short railway which, when completed, will, it is said, make possible a saving of 48 hours in the time required for bringing the mails from Europe to different parts of this continent. The line is to be built by the Cape Breton Railway Extension Company, which was incorporated last March under a special act of the Nova Scotia Legislature. It is proposed to make Louisburg, on the east coast of Cape Breton, the starting point. This port is 2,240 nautical miles from Liverpool, has an excellent harbor, never ice-bound, with a pier having sufficient depth along side for admitting the largest vessels at low water. It is proposed to build a railway from Louisburg to Port Hawkesbury, on the Strait of Canso, a distance of 86 miles. From Port Mulgrave, on the opposite side of the Strait from Port Hawkesbury, existing railways would carry the mails to all parts of Canada and the United States. If this undertaking is carried out, better ferry facilities will be provided at the Strait—or we may see a bridge constructed at no distant day. There is no doubt that Cape Breton is entering upon an era of great prosperity, and the Sydneys will become great centres of population. The tide is certainly setting in that direction. There are Klondikes in the east. It is not necessary to go west for them. In the olden time wise men came from the east, in this time some wise men go to the east.

**The Fall of an Historic Column.** The great hall of El-Karnack, which is the most notable of the monuments of ancient Thebes, is 170 by 329 feet in area. The stone roof, now partially in ruins, was originally supported by 134 columns, the loftiest of which was nearly 70 feet

high, and about 12 feet in diameter. It was built by Satec I, and sculptured partly in his reign. Work upon it was continued by his son and successor, Rameses II. The hall commemorates the magnificence and power of these two Pharaohs. The sculptures of the interior of the walls represent these monarchs making offerings to the gods. Work has just come to hand of the fall of nine columns of this great Hall, which is one of the most magnificent and celebrated relics of the architecture of ancient Egypt. It is more interesting than the Pyramids and the Sphinx, though less known to the tourist. It was and is the most enormous structure in the world. Its ruins today cover many acres. The nucleus of the temple alone is over twelve hundred feet in length. Its construction was begun before Abraham's time, and was 2000 years, in building. Truly the fashion of this world passeth away. There is only one thing that lives and abides—the Word of the Lord.

**Every Day Heroes.** The time was when an arctic expedition was a real hardship, when men were earnestly bent on doing something for the glory of their country and for the cause of science and the welfare of humanity, but that day seems to have well nigh passed away. Compared with what the men of Franklin's and McClintock's day suffered, Peary and others have been enjoying a summer's holiday. An intelligent seaman who was on one of the so-called relief expeditions said that he never had a better time in his life. Compared with what many of our hardy fishermen along our Atlantic shores or on the Banks of Newfoundland endure, theirs is a picnic. There is more actual bravery and disregard for death displayed by the fishermen who ply their daily, calling along the coast of Labrador, and off our own rock-ribbed shores, than Peary and others like him have shown in all their lives. We eat the fish that these men catch and seldom think of the perils they encounter in being able to gratify and minister to our appetites. They are brave men and hardy and too much cannot be done to make their calling in life as comfortable as possible. When the sea shall give up its dead then it will be seen that some of the greatest heroes the world has ever known were these hardy sons of the deep, clad in oil jackets, with bronzed faces and horny hands.

**The Rubber Tree.** These trees once grew wild in Mexico. It is said that about one hundred years ago the Spanish Government sent a man to Mexico to study its vegetable productions. After many experiments he discovered the great value of its juice. This the natives soon learned, and became as reckless in the management of these forests as we have been with our magnificent timber limits in this country. A few years ago some enterprising capitalists bought land and planted rubber trees. These trees propagate themselves. They sow their own seed. In the cultivated forests of rubber trees the trees are planted to grow in regular order and the young shoots are cut down or transplanted. The method of gathering the sap is very like that which is pursued in gathering maple sap in our own country. Before the rubber sap is ready for market it must be boiled, to get rid of the water, and pressed into cakes. Then the cakes are packed into bags and shipped to the factories, where the various goods into which rubber enters are manufactured. When your tire is punctured or when you put on a pair of rubbers or don your waterproof do you ever stop to think whence came these articles of travel and wear?

## Our Lord's Ideal for His Church.

BY H. F. ADAMS.

Delivered before the Baptist Ministers' Institute at Fredericton, N. B., August 18, 1899.

Text: Jno. 17: 22, 23. "And the glory which thou hast given me, I have given unto them; that they may be one, even as we are one: I in them and thou in me, that they may be perfected into one, that the world may know that thou didst send me, and hast loved them as thou hast loved me." (R. V.).

All the desires of the Son of God, and all the designs of his incarnation are summarized in this incomparable prayer. As in the sunrise, there is first the gray dawn, then the gilding of the clouds, then the radiation of brightness, till the effulgent glory tells us noon is here and the sun's shining has reached the climax, so in the Sermon on the Mount the divine nature first glimmered forth its light and love in the beatitudes, then miracles revealed "the hiding of his power," benevolences translated a heart of sympathy, tears voiced a soul of world-circling compassion; but in this prayer the sublime is reached in the unfolding of the heart of the Eternal Son, in his longing for the unity of his disciples, and to have his bride with him in heaven in all the glory of her perfected life.

Let us consider—

### I. Christ's Ideal for His Church.

Verse 23. "That they may be perfected into one."

Verse 22. "That they may be one even as we are one."

Four times in this prayer our Lord makes a special plea for the unity of his disciples, and each time instancing the blessed oneness of the Trinity as the type of unity he desires to be accomplished in and realized by his followers.

Verse 11. "Holy Father keep them in thy name which thou hast given me, that they may be one even as we are."

Verse 21. "That they may all be one, as thou Father art in me, and I in thee, that they also may be in us."

Verse 22. "And the glory which thou hast given me I have given unto them, that they may be one, even as we are one."

Verse 23. "I in them and thou in me, that they may be perfected into one." (R. V.).

The pervading thought in this prayer is the unity of the church of God by her union with the Son of God. Then as a sequence appears that superbly beautiful truth, "likeness by unity." Likeness to Christ is the state foretold of the redeemed in heaven, secured by their union with and in Christ on earth. To secure the image of God's Son in all God's children, and a consequent unity among themselves, reflecting that of the Trinity, is the finality of Revelation.

This thought was born in the heart of the Father, but was unembodied till born again in the heart of God's Incarnate Son. This wonderful truth was mysteriously symbolized by the perfected temple, dimly outlined by inspired prophets and enshrined by the psalmody of Israel's sweet singer. Jesus felt it burning in his soul as a boy; it rose an apocalyptic vision in the temple, its pursuit he knew to be his "Father's business," and through all the vicarious suffering and satanic temptations he endured as seeing it, though invisible, and had respect unto the recompense of his reward.

To make its realization possible he left heaven, having emptied himself, taking the form of a servant and being made in the likeness of men, in order that the four great foundation stones might be laid, on which this four-square city should rise,—those stones being the Incarnation, Crucifixion, Resurrection and Ascension.

In this prayer the method of its accomplishment is as clearly indicated as the design in view. With them is indissolubly linked the fact that the perfecting of a great multitude, which no man can number, into a united church, is the counterpart of the glorious plan unfolded in this prayer, namely, that the perfect Son of God must have a perfect bride to share heaven with him in the glory of the Father. The beginning Creation; the end Glorification. The intermediate means, regeneration, illumination, sanctification, discipline and service, required the planning of the Father, the incarnation of the Son and the outpouring of the Holy Spirit.

There is no clue to such a design, much less the provision of such operative means, in the other four sacred books of the East, namely, "The Vedas," the Hindoo's Bible; "The Koran," the Mahometan Scriptures; "The Tri-pitaka," the Buddhist's Bible; or the Scriptures of the Parsees, "The Zend Avesta."

We must enter the sanctuary of Divine Revelation and by the Spirit of God perceive the plan of God, being accomplished by the Son of God. By entering human hearts, controlling human lives, and uniting millions all over the world, "in whom all the building fitly framed together groweth unto an holy temple in the Lord . . . for an habitation of God through the Spirit." Our Lord's ideal for his church, as voiced in this prayer, is that the scattered believers "be perfected into one." Are we to understand that these diverse personalities, with habits so foreign to each other, are to become one, blended into one great individual body, distinct from the Trinity? That the united church is to become a kind of

copy of the united Godhead? Not according to this prayer of Jesus.

For perfection attained by conformity to an ideal would be liable to change. And certainly it would retrograde as soon as there was a cessation of the final effort by which the perfection was reached. Have we not seen even Christian characters grow up to a point of envious beauty, but because they ceased to pray, or ceased to pay, they ceased to stay, and back they slid to a conformity to the world, deplorable.

I know that the great apostle Paul says, "We all with unveiled face, reflecting as a mirror the glory of the Lord, are transformed into the same image, from glory to glory." But how? Not by the human imitating the Divine, but "even as from the Lord the Spirit." Hence not by conformity to the letter, that killeth, but by unity of the Spirit, that giveth life, will likeness to Christ be attained, and therefore likeness to each other. "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

To redeem his bride the Son must come in person, die in her stead, pay the ransom, then return home and prepare a place for her. Meantime she must be prepared for the place. Hence the Holy Spirit, God's second gift, must do for her on earth the sequel of what the Son is doing for her in heaven. Consequently these two preparations are proceeding simultaneously. Christ preparing the place for the church and the Spirit preparing the church for the place.

A church of God for God was the design of the Eternal, but how to unify the redeemed into a glorified whole was a part of the plan which, in splendid isolation, we call the masterpiece of all the works of God. This leads us to consider—

### II. Christ's appointed means for the church's attainment of this Ideal.

Verse 23. "I in them and thou in me, that they may be perfected into one."

The marvel of the miracle in Bethlehem was almost paralleled in Jerusalem at Pentecost. Divinity entered a body at the first place, and no less was done at the second. "The Word became flesh and dwelt among us." To us it seems easier, at least more fitting, for the Holy Son to enter a holy babe, than for the Holy Spirit to enter sinful man. But as comparative ideas of ease and difficulty cannot apply to Godhead it was simply that "with God all things are possible." Anno Domini 4 Christ entered the human and dwelt among us, A. D. 99 he enters the human and dwells among us. All our Lord's teaching involves his possession of power to make his abode in humanity in all ages, in every land. Unless the ability and right be conceded the Christ to enter the hearts and control the lives of all who believe, we must relegate this prayer to the realm of the visionary and the self-deceived. From this part of our Lord's great prayer, "I in them and thou in me, that the way may be perfected into one," we learn that the incarnation was to be a perpetuated miracle. The initial stage of a permanent indwelling of Godhead in manhood. The enthronement of a truth in a centre that should finally extend its sway to the circumference of the realm of grace.

The Son of God came as it was written of him, "in the volume of the Book," to do the will of God in and through a human body; "a body hast thou prepared me." And after his ascension he continued to do that will through other human bodies to the end of time.

The incarnation and the founding of the kingdom were contemporaneous. As the parable of the leaven symbolizes the kingdom of heaven growing intensively, and the parable of the mustard seed represents the kingdom growing extensively, so the coming of the divine life into humanity was to deepen and broaden, till all the saints should "be perfected into one," and Christ should have the heathen for his inheritance and the uttermost parts of the earth for his possession. "I in them" is luminously enlarged upon in the epistles, in which this truth is taught through an allegory; Christ is "the Head over all things to the church, which is his body." All his disciples form his mystical body. Mystical means "hidden." As our souls are hidden in our bodies, so the mystical body of Christ is hidden in our souls. "The kingdom of God is within you." It is through the members of his body that Jesus, the Head, continues to do "all that he began both to do and teach."

Such is the organic union between the head of the human body and its members, that the head may truly say "I am in them." The head being the communicating medium of the soul to the lower members. And as vital is the union between Christ and Christians that he says "I in them."

"I in them" means the possession of the seat of thought, the mind. This secures the circulation of divine thought through all the members of his body, hence unity of thought of the Headship (which means the Lordship of Christ) must be the point of true, abiding and abounding union. "I in them," means Christ's possession of the organ of thought, the brain. This secures unity in the expression of thought about his Lordship of the church. Hence those Christians who are united to Christ the Head, and to each other as members of his mystical body, are drawn like to like because

of the spiritual affinity of their natures. "I in them" is the centripetal force in the world-wide kingdom of heaven.

On the other side those who are out of the body of Christ will disagree about the great fundamental truths of the gospel. And with a terrible emphasis they illustrate the fatal centrifugal force of unbelief, which drives souls from Christ into the realm of disunion and darkness.

But this indwelling of the Christ is not a passive one, but active. "I in them" is the Divine means for perpetuating the Christ-life, the Christ-walk and Christ's work among men. We admit the Light of the World that we may emit light to the world.

In the closing verse of this prayer the Son asks the Father "that the love wherewith thou hast loved me may be in them, and I in them."

Clearly it is that the coming of Jesus into the soul means also the incoming of that which was the all-inspiring motive of his heart and the all-impelling power of his life, Love. Love as it first (if there ever was a first to that which is eternal) shone forth in its divine purity, beauty and power from the Father to the Son. This deeply fixed, fiery bliss, which laid all that Christ was and had under tribute, in the filling out of the Father's plan, Jesus prays, "May be in them and I in them."

Indisputably then Jesus and love must come together into the disciple's soul. They were inseparable in the Incarnate God, and they cannot be apart in the brothers of God's Son. "I in them" is to continue the loveliness and the lovingness of Jesus, through living personalities united in him. It is Christ's way of bringing to pass in other lives those qualities that made his own life so unique. And that by bringing into the very centre of thought and volition the great motive power that supports self and leads to sacrificial deeds for the good of others. Thus proving a thousandfold more effectively than can creed, history or logic that Christianity is of divine origin, because the qualities recorded of its Author are duplicated (though in miniature) in the lives of his disciples.

Thus shall the prayer of Jesus be answered as there is accomplished in us the reciprocal obligations which divine love imposes on his followers. For the fulfilling of the law of love will evidence our union with each other, because united in Christ.

This part of the prayer given for exposition and enforcement, contains the singular clause "Thou in me." The mystery of the Godhead cannot be comprehended by finite minds, but the incarnation has enabled us to apprehend it. And eternity will be too short for the utterance of our gratitude for the revelation given to us through him "who is the brightness of the Father's glory and the express image of his person."

This prayed-for-union of believers could never have been wrought by man alone. The Word has shown that God must become man in order to bridge the chasm caused by sin. As Dean Hooker beautifully puts it, "No union of God with man, without that mean between both which is both."

"Thou in me" is the Son's acknowledgment of the co-operation of the Trinity in the incarnation and its marvellous sequences; and yet it is not a disownment by him of his distinct personality. But a mark of that great humility which characterizes persons who are perfect in love. The illustration of which we see in the apocalyptic vision, where the redeemed perfected in love ascribe all the glory of redemption to the Lamb.

The Trinity is happy because one, they are one because they are love. The Trinity is therefore extending its own happiness in the unification of the saints. "If we love one another God dwelleth in us and his love is perfected in us."

III. This blessed unity of the church is the Christ's chosen method for proving to the world the divineness of his coming. "That the world may know that thou didst send me."

Divine love transmuted into human character created in the minds of the heathen at Antioch the idea of comparing the lives of their converted fellow-citizens with the life of Christ. And finding points of similarity between them found it fitting and easy to name them after their Master, "They were first called Christians at Antioch." The word Christian is both a derivative and diminutive of the great word "Christ," and, therefore, must mean "little Christs." Not in the same degree, yet of the same quality, if believers repeat the unity of the Godhead, the world will know that God sent his Son from heaven to earth whether they believe or not.

The world cannot see the invisible Christ but it can his visible church, and it never can know more of the Christ in heaven than it can learn through the lives of his people on earth. Human natures can often get at the abstract through the concrete, and evidently our Lord intended that his church should be to the world what an illustrated Bible is to a child, or an object lesson to eyes that are bounded by the horizon of matter. Unspiritual men can only know these spiritual things through their eyes. Rome's interpretation of this prayer is to reduce all Christians to a dead uniformity in religious belief. But does the world know that God sent Christ into the world through the lives of our Catholic friends?

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Let the inquisition answer. Let the slaughter of the Huguenots answer. Let the infamous romanized French army in the Dreyfus case answer. Yea, let the unscrupulous Quebec vote in the plebiscite answer.

Our Episcopal friends are trying to interpret this prayer by inviting all denominations into the "historic episcopate." But though with more latitude than Rome we fear that the end to be attained would be defeated, namely, the unity of souls. It is not for a general subscription to an orthodox creed that our Lord prayed might unite his disciples, but that all hearts should pulsate with his love, that all wills be blended with God's will, that all character be the fruitage of the divine life in the soul. To repeat a creed is an easy thing, but for all Christians "to attain to that holy abiding in which there is such a perfect community of life with our true Vine," this is the work of God, this is the prayer of Jesus.

Finally, foreknowing the perfection of the church by her union with himself, and longing for "the marriage supper of the Lamb," Jesus makes this request in this prayer: "Father, that which thou hast given me I will that where I am they also may be with me, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world."

"That they may behold my glory." What is the "glory" Jesus wants the church to behold? What is the glory of a man? "The heavens declare the glory of God and the firmament sheweth his handiwork." If the work of God declares the glory of God, so the glory of man must be the exhibition of the splendid intellectual or physical power in his works. On this principle the glory of Christ must be the exhibition of the results of his great work in the redemption, salvation and glorification of the church of millions of souls.

St. Paul's cathedral, London, is a magnificent structure of huge dimensions, but of such proportions as to satisfy the most fastidious critic. Yet it is composed of millions of stones of every conceivable size, all so fitted together as to be perfected into one glorious temple. At the entrance and on the wall of the north transept is a plain marble slab, very unpretentious. On it the graver's tool has noted some facts concerning the architect and builder of this famous church, Christopher Wren. Pausing at the bare date of his death the reader experiences a revolt in his mind that a mean tablet should alone commemorate such a splendid genius of ancient fame. But his feelings are exchanged for an overwhelming sense of the sublimity and appropriateness of that simple inscription when he reads the sentence that completes the epitaph. "Would you see his monument look around." The New Testament is the plain statement of the facts of the life and death, resurrection and ascension of the greater Builder of the Temple of God. It is a simple record, but the Master is busy, the superstructure grows grander and greater, living stones are being builded together for an habitation of God through the Spirit. And when you walk the streets of pure gold in the city of God would you see his monument, his masterpiece, "his glory, look around."

### Arrows from a Hunter's Quiver.

#### THE PASSION PLAY.

Foremost among the attractions in Toronto this summer was the Passion Play, which by moving, dramatic pictures held thousands spellbound at Island Park for several weeks. The motive of the Ferry Company was money, but evidently the conductor of the sacred drama is a firm believer in Christianity, if not a personal believer in the Christ. Ministers praised and condemned the movement, but the masses of people went and saw and wondered, while many claim to be religiously benefited. On every occasion profound order prevailed, but as to the ultimate moral effect there are various opinions.

#### TISSOT'S PICTURES.

And now at Massey Music Hall we have a marvellous fine art display of the life of Christ in Tissot's famous 350 paintings. With a master hand the life of Jesus is portrayed from its inception to its close. And while some of the scenes are more imaginary than real or natural, yet the whole display is magnificent and sublime. Thus with a magic touch and a skill divine the famous artist has succeeded in making the Christ to almost live again. Whatever the merits or defects of such presentations of the tragedy of the ages may be, the masses attracted and viewing thus the Christ reveal the world's need of Immanuel.

#### THE UNIVERSITIES.

Never before in the history of the universities and colleges of Ontario has there been such a large body of students entering their halls as this year. General prosperity may be a cause for this, but a growing and an abounding need for higher education, which triumphs over great obstacles, is the greater cause. Then, too, into the Canadian people has come a national consciousness related to the new imperialism, which links the highest destiny of the empire and the world, with an education involving a reverence for and a knowledge of Deity. McMaster shares in the prosperity, Woodstock is largely attended; Moulton is full to overflowing and the University proper thus far has a large and fine body of students who will doubtless make matters difficult for all the faculty for the present year. J. HARRY KING.  
Toronto, Oct. 6th.

### Dr. Chiniquy's Last Book, "Forty Years in the Church of Christ."

Rev. Dr. Chiniquy for several years before his death, had in contemplation the preparation of an account of his life and career after he left the Church of Rome. He devoted much time to collecting material for the work. The last year of his life had been largely devoted to this, so that at the time of his departure, the book was substantially complete.

We have the confidence to say that it is the most remarkable book of its class that has appeared in this century. In most respects it is unique, and bears the stamp of a marked personality.

It may be safely affirmed that Dr. Chiniquy travelled more extensively in preaching the gospel than any one that ever lived—his labors of forty years not being confined to a single continent but embracing several—and the scenes through which he passed seem more like fiction than reality, illustrating the saying, "Truth is stranger than fiction."

Now "Forty Years in the Church of Christ" being the history of that very eventful life, and bearing the direct impress of the author, is a book of most fascinating and thrilling interest and belongs to what Dr. Chiniquy styles "the literature of power."

In an interview with a reporter of a leading Montreal paper, in the last year of his life, Dr. Chiniquy remarked "With regard to my new book I have not much to say beyond this, that it will be a faithful record of what I have heard, seen, thought and done since I left the Church of Rome, now very nearly forty years ago. My new book will be published in about six months, and will be copyrighted in England, Canada and the United States.

"What are you going to call your new book, Father Chiniquy?" asked the interviewer.

"I am going to call it 'Forty Years in the Church of Christ.'"

The responsibility of issuing this book has been committed to me by the author, my revered father-in-law, and I have spared no pains to have the work as perfect in every respect as possible, and in this connection I am glad to acknowledge the valuable assistance I have received from Rev. Prof. John Moore of Boston, and Rev. Dr. MacVicar of Montreal.

Arrangements have been made with Fleming H. Revell Co. of Chicago, to publish the book for British America and the United States; and with Holdr and Stoughton, of London, England, for Great Britain and all the British colonies aside from those in America.

The high and established reputation of these publishers is a sufficient assurance of the mechanical execution of the work.

The book will be published in a few weeks.

J. L. MORIN.

October 4, 1899. 65 Hutchison Street, Montreal.

### Why Trim The Question Thus?

The following suggestive and illustrative paragraph is going the rounds of the press, credited to the Western Christian Advocate:

"Paxton, Ill., saloon-keepers are to pay \$1,500 license, and they must conduct their business in a single, plain room, on the ground floor, visible throughout from the street. No music shall be permitted in saloons; free lunch is prohibited, and no chairs are allowed."

We do not give space to this little waif of news for the purpose of commending the policy it credits to the Paxton authorities, but for the purpose of presenting it as an illustration to our readers. Observe that "in the first place, and as a basis of all else herein contained," the Paxton saloons are to be licensed to continue their iniquitous traffic in the lives and souls of the populace. Evil as that traffic is, it is to be tolerated, but it shall have none of the comforts of ease and none of the vanities of song. To the saloon-keeper the authorities of Paxton say:

"We have considered the question of this traffic in which you desire to engage, and having given the subject due thought we have decided on these rules for your government: You may go on with your engine of hell. You may debauch manhood, stifle honor, strangle hope and thwart righteousness; you may take the blood-money of hard toil and in exchange therefor you may dish out to the citizen yeomanry the broth of damnation, but when you do this be sure that you provide no comforts of body or mind to the wretch whom you despoil. You may take that rosy-cheeked boy, with the mother's kiss yet warm on his smiling lips, and you may dose him with whiskey until he looks a haggard, weary ghost of himself, but when you have sapped the strength from his limbs, you shall in no case provide a chair for your wreck to rest in. See to that! Here are our citizens, our strong men; have your sway over them, O, Devil of drink! Make ruin upon the strong arm that earns bread for a wife and little children; palsy the hand of the engineer and cloud the brain of the artisan! Make pandemonium of the people's homes, desecrate the altars of the land, and set your bacchanalian revel agog in the

streets of the city; but, subpoena legum, see that you serve no music to the souls you ruin. Provide damnation to as many as you please, but make no note of song! Sap the strength of the whole land if you will, but set a chair for no man's weary limbs! Set out the cup that inebriates and damns, but, on your license, not an ounce of food. So shall you get much gain, and so fulfill the law of—Paxton."

So much in parody. To be more serious, let us add that no traffic which needs to be thus hedged about deserves to live at all. It is the crime of crimes, and yet our law makers ordain for it to live and pay well for its traffic in human hope and breaking hearts. There is no gold that can gild its infamies; there is no veneering that can hide its hideous mien. God grant that in our mad rush for gold and our wild hunt for butterflies that perish with the hour, we may have now and then a thought for the countless thousands of our race that go down to hell through drink.—Ex.

### The Bible Tower.

The bible has had many monuments erected to it in the lives of men. At Paignton, however, there is really a structure known as the 'Bible Tower,' so that in one sense the best of books has a monument similar to others that have been built to the memory of good men.

Every man and woman that loves his bible has cause to be thankful to Bishop Miles Coverdale, who was the translator of the first complete bible in the English tongue. Miles Coverdale was appointed Bishop of Exeter; but he only enjoyed his bishopric for about two years owing to persecution.

The 'Bible Tower' is a portion of the ancient palace of the Bishops of Exeter, who had an extensive fortified residence at Paignton, with a domain that reached almost to Totness. The tower obtains its name from the circumstance that it served as the study of the bishop during the time he was at work on the translation of the bible.

Years later, when the bible the bishop loved was in greater demand than ever, it was decided to let the tower—in which Coverdale's study was situated—always be associated with his name and work. Accordingly it is known sometimes as Coverdale's Tower, and at other times as the Bible Tower.

The famous translator had a wonderful career. He lived in days of great excitement and tried to serve his God faithfully and well in spite of the great opposition to his work. He resided at his palace during the reign of Henry VIII., but was deposed by Queen Mary and imprisoned.

The good bishop, however, had a friend in King Christian III. of Denmark, who interceded for him. He was released and went to Geneva, where he assisted in the production of the celebrated Breches bible. The Bible Tower has attached to it the original walls of the palace.—'Sunday Companion.'

There are some specific duties which members owe to their respective churches.

1. They are to love their church. Not the building, but the members. The one great distinguishing feature of the early Christians was the love they manifested toward each other. The people said, "Behold how they love each other."
2. They are to pray for their church. "Pray for the peace of Jerusalem."
3. They are to wish and labor for peace to dwell therein. Many a church is a battlefield instead of a camping ground, because of the warring, factious spirit in their midst. If every member in every church desired peace and did what they could to foster it, it would not be long until strife would cease and the spirit of God would dwell in their midst.
4. They are to do what they can for the unity of their church. There is to be the loving co-operation, united effort and spiritual oneness. There is an undesirable unity—uniformity and solidarity—coming out of coldness and formality. That is like the unity described by a deacon of a divided church. A friend met him one day and asked, "Well, deacon, how are you getting on now in your church?" "Well we are united at last," he said. "Is it possible? How did it come about?" "Frozen," said the deacon, "frozen through from top to bottom, solid as a rock."
5. They are to "seek the good" of the church and "forget not the assembling of themselves together as in the manner of some."
  1. "Seek the good" by being good.
  2. "Seek the good" by doing good.
  3. "Seek the good" by helping others to be good.
  4. "Seek the good" by helping other to do good.
 Attend services regularly.  
Bring others with you.  
Speak to strangers at the services.  
Pray for God's blessing on the services.  
Tell the pastor or minister that the sermon helped you.  
Have a few tracts with you to hand out to persons not saved or to the convicted. There are many ways that Christians can do definite work for their church. The one motive—the supreme motive of all that is done should be the glory of God and the good of their fellow-men and their own good.  
Let every Christian cease talking about what others ought to do and commence to do what they themselves ought to do. Criticisms of others are unchristian if we have not done all we could to help them do what is right.—Sel.



College. We are sure that the work is thoroughly done and that the beauty of form, the minute differences of statement, and the wealth of expression, for which the French is famous, will appear to the students and be constantly suggestive of the unfolding beauty of the truth.

—The Brewers' Almanac states that the amount invested in the liquor traffic in Great Britain is £230,000,000. This is an enormous sum to be devoted to one industry. It is stated that the trade in alcohol, in the forms of beer, wine and spirits, is one of the very largest in the world. In all Europe the capital invested greatly exceeds a thousand millions of pounds sterling. In the politics of the country brewers and distillers are a powerful element. The political power of such a trade is simply enormous. It is said that for every primary school in England and Wales there are six licensed houses for the sale of liquor. The British drink bill is large, over 150,000,000 million pounds sterling in one year. What do the people do with it? What could they do without it? To spend an amount double the interest of the national debt, on intoxicating liquors is enough to demoralize any nation. The greatest consumers are the wage-earners, who spend fully one-fifth of their earnings in strong drink. The waste is something frightful to contemplate, and if continued it will sap and destroy the very life blood of the empire. In spite of the strides which have been made in favor of total abstinence in the mother country, there is more alcohol per head used in the British Isles today than was used in 1840. In 1840 the consumption was at the rate of 3.89 gallons per head. In 1898 the rate was 4.30 gallons per head. Of course this is in Great Britain, the percentage is nothing like this in Canada. But it is more than it ought to be even here, and more than it would be if many of our public men loved it less and more of our church members were total abstainers in deed as well as word—if more of them voted as they prayed. The temperance sentiment in these provinces is much higher than many suppose. But it will not do for the Christian men to fold their hands and say, "we have done all we are able to do." We have done no such thing. We have just begun to do. The foe is sleepless. This is a warfare in which the sword must never be sheathed until the victory for which we are pledged shall perch upon our banners. God speed the right and keep us all true and hopeful.

### Opening Lecture at Acadia.

The College opened on the 4th inst. with prospects of a good attendance. The Freshman Class has an enrolment of forty. On Monday evening, 9th inst., the opening lecture of the year was delivered by Professor L. E. Wortman, M. A., Professor of French and German. Dr. Trotter announced the appointment of Miss Annie M. MacLean, Ph. D., to the chair of Sociology in Royal Victoria College, Montreal; of Rev. C. H. Day, M. A., as assistant Professor of Philosophy in Brown University, and of Wylie C. Margeson, M. A., to the chair of Biology in Kalamazoo College, Mich. All these are Acadia graduates of recent years. The lecture of Professor Wortman was a scholarly, able treatment of his subject: "Glimpses of Hugo as a Dramatist." It was in fine literary form. The translations made by the lecturer of French verse into English verse showed marked skill and knowledge both of French and English. Dr. Trotter pronounced the lecture admirable. It was well received by the students as well as by the Faculty. It was evident from the applause that the services of Professor Wortman are highly valued by the College. The lecture will be published in full in the Acadia Athenæum, which we recommend our readers to procure. The limits of our available space allow us to give only the following brief and imperfect outline:

#### VICTOR HUGO AS A DRAMATIST.

The lecturer selected for special consideration Victor Hugo's play "Hernani." He gave quotations of many of the best passages in original metrical translation, at the same time tracing the progress of the play on the first night of its performance in Paris, noting the hostile criticisms and making these the suggestions for some description of the French drama in general, and for comparison in various respects between the Classic and Romantic schools. He noted how Hugo, at this time the recognized leader of the Romanticists, had set forth

the tenets of the new school in the preface to his play, *Crowell*, which had been written some years before, but made too long for the stage. Amy Robsart, dramatized from Kenilworth, had not been a success. Marion Delorme had been forbidden by the Censor, and this play—*Hernani*—had been written in a few weeks, in answer to the taunt from the Classicists that the Romantic school could not produce a dramatic masterpiece.

Having finished the special synopsis and criticism of *Hernani*, the speaker proceeded to some general characterization of Hugo's literary work and style. His plays abounded in passages of great lyrical beauty and power, they were full of pathos and human sympathy. The general question of their success must depend in part on one's conception of what the drama is in essence and purpose. The speaker sketched the development of the drama in France, the effect of the Renaissance, Boileau's interpretation of Aristotle. He claimed that the literary critic and lawgiver was authority only in so far as he interpreted the matter, that the creative genius was the final authority. Then he argued that the Greek drama did not furnish a final model for all time, that it was, with all its perfection, eminently religious and national, and so possessed adaptation to its period—local coloring—which were wanting to its imitations of later times. The Greek drama itself had changed from Aeschylus to Euripides, and the natural inference was that, if Greek literature had continued to develop, the Greek drama would have undergone further alterations. He was inclined to believe with Hugo and Tolstoi that all literature must have some fuller adaptation to its own period than to another.

He did not think Hugo had, in his selection of subjects for his plays, procured himself the opportunity to show what was deepest and best within him. He had not always maintained the unity of action—the only one of "the unities" which he acknowledged. The author's broad sympathy and his belief that a play, to be true to nature, must contain somewhat of the variety that characterizes actual life, perhaps operate against the symmetry and perfection of form which some specially sought in a dramatic work, but, said the lecturer, if his dramatic works lack the perfection of the Grecian temple, where base and column, or tablet and pediment, in studied proportions of grace and beauty, contribute each its due and indispensable part to one grand whole, they escape the chill that lurks in nave and transept. Created in this nineteenth century, is it not their glory that they resemble rather the beautiful modern dwelling, in which everything suggests practical regard for man's convenience and comfort, where every room and corridor and recess speak of the sweet relations of family and social life, where the very air seems laden with memories of human struggle and human joy? His personages are not Colossi nor giants, they are men. He might have justly adopted the motto: *Homo sum; humanum nihil a me alienum puto.*

But his greatest glory is in his prose works. Here he is not only free from all restraint, but does not chafe in the effort to be free. He sees no shadow of bonds. Tolstoi says: "By words man transmits his thoughts to another, by means of art he transmits his feelings." Hugo's prose works are the mirror of his deepest feelings and in them he realizes Tolstoi's conception of art.

Hugo's style was infinitely varied, yet ever characteristic. He was not an imitator or a borrower. He did not repeat himself. In different places and works one would be reminded of various authors—Dickens, Scott, Byron, Lessing, Lytton.

Sometimes one is ready to charge that his imagination is too fertile—carries him beyond the bonds of probability. The speaker instanced the passage in *Notre Dame de Paris*, where the hunchback is described amidst the bells. To ordinary sounds his deafness renders him unconscious, but these brazen notes he can hear, the vibration of the loft he can feel, he moves about with deep and sombre joy, talks to the bells, glories in the din, and finally, in a phrensy of dark delight, springs at the great bell, as it swings and clamors, and clings to it, shaken and bruised, a very spirit of the deep thunder that issues from the tower and booms over the city.

His (the lecturer's) first feeling was, This is overdrawn. Then he reflected, "Can we amateurs not trust the keener insight, the more thorough analysis, the better informed judgment of the master? Nature is ever greeting us with surprises that unsettle our hastily formed conclusions. You have, perhaps, turned away from a canvas, on which was depicted a glowing sunset, with the easy comment, the artist is extravagant in coloring. Then, later, on some afternoon of storm, you have stood on a point from which a wide horizon lay open to your view. Your gaze, wandering to the west, is caught by a rift in the low hanging clouds; soft, silvery light is filtering through, a wind, high up, carries the clouds. There roll away great curtains, whose fringed edges and half perceived linings glow with ever changing color. In south and west and at the zenith, the blue ether peeps through, and hurrying clouds, reaching fantastic arms to one another, reflect hues of gold and crimson and shades unknown to your vocabulary. The grass of the fields, the foliage on the hills take on a richer green, the water sparkles like ruby wine, earth, sky and sea smile their *au revoir* to the god of day, and, as he sinks, hidden by the western mountains, and you reluctantly see the wonderful panorama merge into twilight and sombre night, you confess that you have but begun to appreciate the resources of the Great Artist of the universe, and that from no painter's palette need be expected colors to rival his effects."

### Acadia Notes.

A couple of weeks ago we enjoyed a visit from no less distinguished a person than

SIR CHARLES TUPPER.

Having spent some days in Dartmouth with his lifelong friend, the Hon. Dr. Parker, he paused for a night at Wolfville, on his way to the political picnic at Berwick, as the guest of Dr. and Mrs. Kierstead. He visited the college building, and made us wish very much that the college had been in session. In response, however, to a suggestion that the Seminary and Academy students could be congregated, and that we should deem it a great privilege if they might see and hear him, Sir Charles very cordially consented to meet the students the next morning, before starting for Berwick. It was a great pleasure to us all. However divergent may be the estimates men place upon Sir Charles' political creed, there can be only one feeling as to the magnetism of his personality, the breadth of his acquaintance with life and men, and the unique charm of his easy, suggestive, entertaining speech. Sixty years ago, he and the Hon. Dr. Parker were boys together at Horton Academy, and it was an occasion of pride to young and old to meet this old Academy boy at the end of so many years, to listen to his wise and kindly words, and to find that his interest in the institution is still warm and genuine. He spoke on the marvellous progress of which he had been a witness, in the material, social, educational, and religious life of the country, and gave in happiest form and phrase, many wise counsels to the young people.

#### THE COLLEGE OPENING.

On the 2nd and 3rd of October, matriculation examinations were held, and at 2.30 o'clock on Wednesday, the 4th, the Faculty and students met in the college chapel for the opening of the year. There was a good attendance, probably five-sixths of the students being on the ground when the bell struck. There were devotional exercises, a brief address by the president, announcements by the other professors, and the wheels of the work were all set a-going.

The Freshman class numbers over forty, with probably others yet to be enrolled. Four new students enter the Sophomore class, and one the Junior class. The attendance in the three upper classes promises well, and so far as we can judge, the conditions in all respects are favorable for a good year. Chipman Hall has an increase of residents.

The professors are in fine vigor, and full of earnestness and high purpose. It is a matter of special gratification that Dr. Sawyer's relief from administrative care has so far brought renewal of health and strength, that he was able recently to go to Boston, and enjoy most of the meetings of the great Congregational Council. If there should be any doubt as to the standing of the great men of that Council, in relation to the philosophical, theological, or ecclesiastical tendencies of the times, we venture to think that there was one man at least at that council from Nova Scotia, who could locate them each, and all with unerring precision. How we should like to be by when he was doing it! It would be a kindly and very instructive performance.

#### SPIRITUAL INTERESTS.

On the evening of the opening day, there was held by the college Y. M. C. A., a prayer meeting of singular tenderness and power. It would have awakened expectations, if the fathers and mothers and the pastors could have heard the humble, earnest, many confessions of Christ, and of the desire to make the year a year well-pleasing in his sight. On Sunday morning, the 8th, the prayer meeting at 9 o'clock was again a time of deep interest, and at 11 o'clock, in the Baptist church, the pastor's annual sermon to the students was preached by the Rev. H. R. Hatch. It was a strong and earnest presentation of the great truth that "a man's life consisteth not in the abundance of the things that he possesses,"—whether material things, intellectual acquisitions, or what the world calls happiness, but in right relations with God, and Jesus Christ whom he hath sent. May the testimony of Sunday morning, and the weekly testimony of this pastor from his pulpit, which is a veritable throne of power, be in very deed unto life. At the evening service, by the pastor's invitation, it was the writer's privilege to preach. It was a good day.

In the very nature of the case there are in college life, as elsewhere, strong adverse currents of influence; and there, as elsewhere, spiritual prosperity is assured only by watchfulness, faith, and unceasing prayer. We trust we shall not be forgotten in the churches and the homes.

#### THE OPENING LECTURE.

It is customary, within a few days after the opening of college, to have a public lecture by one of the professors. This year the duty fell to Professor Wortman, the professor of Modern Languages, who chose for his theme a subject springing naturally from his department, "Glimpses of Victor Hugo's Drama." The lecture was delivered in College Hall, Monday evening, the 9th inst., to a good audience. While devoting special attention to Hugo's drama, by a study of the author's great drama "Hernani," the lecturer really gave a critical estimate of the varied work of this famous French poet and litterateur. The lecture which was happily conceived, gave evidence of unstinted labor, and in its fine elaboration, scholarly finish, and excellent delivery, left nothing to be desired. It was a literary treat. At the close of the lecture, allusion was made to the presence of the new principals of the Seminary and Academy, and a hearty greeting was given them by the college body. Principal McDonald acknowledged the greeting in his usual happy way.

Wolfville, Oct. 10th.

T. TROTTER.

### When the Century Begins.

MR. EDITOR.—Will you please tell us when the Twentieth Century commences. J. B. W. Lockport, N. S., Oct. 9th.

The Twentieth Century will begin immediately after the 1900 years of the preceding nineteen centuries are completed—that is to say on January 1st, 1901.

Ed. MESSENGER AND VISITOR.

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

### The Cowboy's Last Ride

BY J. BRAINARD BROWN.

The Colorado sun was slowly sinking to rest behind Pike's Peak, tinting the wide expanse with a golden halo and the long shadows were yet marking the green prairies, when the cowboys returned to the "camp" and began to prepare for their fresh air supper, after a hard day's round-up.

The mess-wagon, with harness and saddles bedecking the wheels and tongue, presided over by the stout, good-natured cook "Bob," is the balm for all the cowboys' ills, and tonight as they wearily dismount and turn their ponies loose it seems as though all comforts short of home itself are afforded by the good old cook and mess-wagon.

Tom Murphy is the first one to arrive, and his loquacious good humor, although unrefined and rough, would cheer up the most dreary place of earth, and at least produce enough animation for hearty laughter. As he lazily fell off his horse and eyed the cook's dutch oven, which he was sure contained food enough to at least make him happy, he said: "Cook, thet spunk av a kid, thet D. Trufitt sint down wi' us, is allus spakin' aboot religion."

"Wall," retorted the cook, "oi think ther's fur bein' worse things than religion fur some av you fellers."

Tom returned, "En to be shure there is, but 'twas niver mint for the loikes av us oot hare on the blake plains to be moralizen an the things which be more fittin' to moy moind, fur swate wimmin an' childer. Ivery time wan av us cusses er tells av a funny yarn er th' loike, hay is afther jumpin' onto us fer sayin' what we wan not loike our mithers to hear. But talk av the devil, an' it's the russel av his wings ye hear, an' hear he cooms along av the other fellers. Oi loike the kid tho', bad cress to him, an' oi'll stan' bs him through thick an' thin."

Joe, the spunk of a kid that occasioned such comment, was recently from the East, and his big Christian heart had really made a very deep impression on the hardened old cowboys. He had become respected and loved by them already, and was rapidly making himself a favorite with all. His manly qualities and fearlessness had brought him into notice, and Charley Douglas, the fearless rider, the best roper, and the one who was best acquainted with the different stock and the surrounding country, was seen to prefer his company to any other. They had had many rides together, and what was better still, many quiet talks. Charley, cowboy that he was, loved to have Joe tell of his old Christian mother back there in Vermont; how she loved him and prayed for him, and he was often heard to say, "How different would my life have been had I had a mother, and such a one as yours, too."

The boys began to troop in, turn their ponies loose, and while some threw themselves upon the ground to await the time when the cook with all his generosity should cry out, "Bring up your plates and have a bite," others made up their tepees and beds, and some (not all of them) went down to the brook to wash.

Charley and Joe had washed and combed their hair. Some of the fellows were dismounting and some were just riding up when the good old Bob beat his tin pan with the potato-masher, and called out: "Bring up your plates, all ye." The plates, although made of tin, held a delicious repast that night when Bob had finished helping, but still some of the boys thought, "Oh, to have a good old-fashioned home meal again."

Each seated himself upon the grass with his plate and coffee, and many were the sage and witty remarks that went around that circle.

Tom Murphy began by saying, "An' shure, it's a foine bile yez have on these pertaties; Bob. Yer a winnen keerd for a cook. Why, that lamie feller we had afore yez coom kudent bile water wi'oot scorchin' it, or else bringin' it in half-doan in the middle." Of course they all reiterated what Tom had said, and even called for more, which Bob took as a sure sign of approval.

When the conversation turned on what horses would be used tomorrow, it was Tom again who started, by saying: "Joe, yer old boss sint yes oot wi' a bad lot of bronks. What yez goin' to ride termorrer?"

Joe replied: "I think I shall ride that trim Buckskin. He was never ridden but ofce, but I think I'll saddie him right after supper and ride him a little tonight. I can ride him all right."

Charley said, "Yes, of course you can ride him. You do better now than some of the old hands."

One of the boys thought that Buck would throw him "higher than a kite;" and Tom Murphy even took enough mercy on the boy to say: "Don't be fur killin' yerself, but ride wan av moy harses termorrer, an' some av us old wans 'll top Buckskin, fur yez before ye ride him."

"It was a mean thing," Charley said, "for them to send seven or eight wild bronks with Joe and expect

him to break them in, but then, Joe, old fellow, you're not the one to be afraid, are you?"

"No, I'm not afraid," said Joe; "but as for riding Buckskin, I don't like it. My employer, however, expects me to do it, and do it I must."

The general opinion of the group was that it was a hazardous thing for this tenderfoot to be riding such a horse as the Buckskin seemed to be, but his mud was evidently made up and he could not be dissuaded.

Just as supper was finished the herder, who watched the herd of horses, according to previous directions, rode up, leading with a long rope the fierce-looking Buckskin. When Joe tried to approach him he snorted and backed up, and it was some time before a bridle and blindfold could be gotten on him. He was, however, comparatively safe when finally blinded, and Joe had no difficulty in getting him saddled and ready to mount.

Of course it was an anxious time for Joe, for he realized that he was really imperiling his own life to carry out what he deemed his duty to his employer.

Oh, the pain and heartaches caused by heartless masters! Oh, the sufferings those in upper places might abolish, could they but realize that their cruelty was extended to some mother's boy, that the victim of their injustice was some one's loved one.

The time came for Joe to mount, and he did it with skill, while all the rest gazed at him as though they had not for these many years been used to the excitement of "bustin' in a new horse."

There was something in Joe's manner, calm, and collected, that plainly designates an excellent horseman, and as he reached over the wild horse's head to raise the blind, his look of determination showed that he fully intended to win in the approaching contest. Some of the boys made jesting remarks about "life insurance," etc., but most were too deeply concerned for the brave boy's safety, and Charley reassured him by calling out, "Keep cool, Joe, you'll come out all right. Don't keep too tight a rein so's to throw him over backward. Now, careful." Joe raised the blindfold. The wild horse, frightened with its strange burden, gave a desperate lunge forward and alighted on his fore feet with his back humped up and his head between his legs. But Joe was ready and the horse's repeated bucks and jumps did not succeed in unseating him.

To be sure the shakes and pounds were painful, and every one but Joe was frightened, but it began to look as though the Eastern lad would bravely succeed in mastering this wild pony, when, see! the pitching is harder and quicker; Joe seems to be suffering pain; blood comes from his nose, and with a sudden, nervous pull he raises the horse's head, but, alas, too far, for the horse falls backward, and lies still for a moment on the ground.

Poor Joe! He is picked up from under the horse. His eyes are closed. He is white as wax. A messenger is sent for a doctor, twenty-five miles away.

Rough cowboy hands carry him to his tent. Hard cowboy hearts feel a pathetic sympathy. Tender cowboy words try to call him back to consciousness. One opens all the folds of the tent to allow fresh air. Tom brings cool water and bathes his forehead. Bob loosens his belt and neckband. But Charley does not cease watching steadily in the face of his friend for any signs of consciousness. Finally they come. His eyes open! His lips move! And in a low, husky voice he says, "Charley!" Charley does not trust himself to speak, but gently grasps the dying boy's hand, for he realizes that that voice and that look are the voice and look of death.

"Charley," the voice began, "what day of the week is this?"

"Thursday, my boy, said Charley; "but 'do not talk tonight; rest a little while and you'll feel better."

But the voice replied: "No, I must talk. You say it's Thursday?"

"Yes."

"Tonight, back there in billy Vermont, in that little town, tonight in that little church, my mother is praying for me. She little thinks I'm so soon to see that dear Saviour of whom she loved to teach me. I feel I'm slipping, Charley, slipping. Oh, promise me something."

"Yes, my boy," said Charley, "anything; but you must be quiet. The doctor will soon be here now."

"No, I can't be quiet; promise me one thing. Will you write to mother and tell her I was happy in—"

The voice was choked. Those standing by realized that the end was very near. Charley stooped down and softly replied, "Yes, Joe, my boy, just as you say."

There was silence for several minutes, when Joe started up: "Charley, Tom, Bob, all of you, I love you all; you have all been so good to me." Here he paused and great teardrops trickled down the sunburnt faces of those present, and finally he whispered: "Will some one sing me a song, just such as my mother used to sing to me?" Each looked at the others and no one sang. But for want of something better Bob started out on the old cowboy melody:

"Bury me not on the lone prairie,  
Where the wild coyote will howl o'er me."

"No, not just that," whispered Joe; "not just that, something, something—" and just then Charley's clear, strong voice broke out in the good, old hymn:

"Jesus lover of my soul,  
Let me to thy bosom fly."

Oh, how it inspired the uncouth cowboys, and more voices than one took up the strain.

"While the nearer waters roll,  
While the tempest still is high."

Joe's eyes closed! An ashy paleness crept over his face. His life was surely going. The song proceeded, and at its close not a heart was there but that was fervently praying:

Safe within the haven guide,  
Oh, receive my soul at last.

Joe was dead. Now he was really

Safe in the arms of Jesus,  
Safe on his gentle breast.

And deeply written upon the hearts of every cowboy there was the influence of a Christian life. Away from home, away from friends, but not away from Jesus.

Charley is now studying for the ministry. Tom lives a changed life, and Bob, God bless him, lives a Christian life in his humble sphere, content to belong to the great Master. Joe was humble. He could do no great thing, but he did well his smaller deeds; he lived well his humble life; he died as he had lived, exalting Christ.

Such is the power of true life. Such the influence of Joe, only a cowboy.—Sel.

### "Lo, I am With You."

BY MRS. F. M. HOWARD.

It had been a toilsome day—a day when things went wrong from kitchen to attic, and Mrs. Joyce was very tired. Nerve and muscle were alike overtaxed, and it was small wonder she spoke sharply as little Fred clung to her dress and begged her for a "tory."

"Go away, Freddy Joyce, and play with your blocks," she replied irritably. "Mamma can't tell stories all the time."

The lip of the little two-year-old quivered pitifully, not at the refusal alone, but the tone went straight to his sensitive little heart. "Oh dear, my burdens are more than I can bear," she said to herself, as the child's wall of grief fell upon her ear.

"Supper yet to get and clear away before I can rest, and this fretful baby clinging to my skirts."

"Come unto me and I will give you rest." The words flashed into her mind like the glimpse of cool, rippling water, with dipping trees and soft green sward in summer. But the vision passed in a moment, and she said with a sigh: "If it were only more real. If Christ were only here where I could come to him, and tell him all about it."

Just the glimpse of rest even and the aspiration had a soothing effect upon her mind, and she spoke more gently as she said to weeping Freddy: "Mamma's boy can help her by bringing his little basket and picking up the clothes pins," and his baby heart was comforted by the thought of being a helper.

The children came in from school, and Mary had a great tear in her new apron, and again the rasped nerves gave direction to her tongue, and sharp, stinging words of rebuke followed.

"I am sorry, mother," said Mary with a trembling lip. "It has made me unhappy all the afternoon, for I knew you would scold, but indeed I could not help it."

The words fell on the mother's ear with a sharp sting. Was she indeed so unreasonable that her children were sure of sharp words at every accident that befell them? "I am very tired, Mary," she said humbly; "if you will take Freddy for an hour I believe I will lie down and rest."

"Do, mother, it will do you good," replied the little daughter cheerfully. "Freddy is always good with me."

Mrs. Joyce closed her eyes with a grateful sense of rest as her tired head touched the pillow. It seemed so blessed to fold her hands and let the care and burden of the day slip off her weary shoulders, and she thought with a sense of longing how blessed it would be some day, some time, when, with her work all done, she might cross her hands as now and rest.

She was not conscious of sleeping, but the day seemed to have begun again and as it had been in the morning, the children were hurrying to get ready for school, Mr. Joyce to get down to business, and the mother was helper for them all.

Suddenly Mary came to her, saving in an excited whisper:

"Mother, oh mother, Christ has come. He has come to spend the day."

"And I have nothing prepared," said Mrs. Joyce, with a housekeeper's distress. "What will he think of me?"

"Well, what shall I send up?" asked Mr. Joyce in the quick, irritable way of a business man, detained for a moment against his will.

"How can I tell what he would like?" returned Mrs. Joyce, in the rasped tone which her husband's irritation always produced. "Go in and speak with him, Nathan; that is most important."

Very unwillingly and with hurry written on every feature Mr. Joyce stepped into the sitting-room, with his wife following.

How the strained lines of care and worry smoothed out in the calm, majestic presence of the Prince of Peace. Mr. Joyce forgot that the long columns in the great ledgers were waiting for his skilful hand at the office, and his proud, impatient head drooped instinctively, as for a blessing.

Mrs. Joyce, with little Fred beside her, forgot there

was bread to bake and pies to make, with the sweeping and dusting to do, and she, too, bowed her head for the benediction of the Master, as her cares slipped off into the background.

What did it matter, the loaves for the oven, when the living bread was in the house. It was not that he talked much, but the ineffable sweetness of his presence seemed to be filling all her need, and taking the place of the usual routine.

He held out a hand, and the baby went to him, nestling his little restless head against his bosom trustfully. "It is so strange," murmured Mrs. Joyce to her husband; "Freddy never goes to strangers willingly."

The visitor caressed the golden head tenderly. "Of such is the kingdom of heaven," he said in a voice of wonderful sweetness.

"I pray thee have me excused," said Mr. Joyce at length in a voice from which the bustle and fret of care had departed. "I am a man of business, with many who serve under me."

"Wilt thou not take me with thee?" said the Master. "I would be with thee always."

"I would most gladly, but my business is so engrossing. I fear I should be neglectful," Mr. Joyce replied. "But I might help."

"Oh, no; we business men have to do our own work. There is little room for Christ in our counting houses."

Mrs. Joyce looked at her husband in astonishment. How could he be so rude, she thought, with shame; but he was only telling the truth without those polite evasions with which he commonly covered unpleasant truths. In the very presence of Truth he could not do otherwise.

The master looked sadly after him as he hurried away. "What shall it profit a man if he gain the whole world and lose his own soul," he said, with a shade of stern sadness in his voice.

As he hastened away a crash in the kitchen startled Mrs. Joyce. Her breakfast set was new and greatly prized, and Mary was trying to be helpful, knowing that her mother was engaged. Quick words of dismay rose to the mother's lips as she hurried out to the scene of disaster, but somehow she could not utter them. What if he should hear who prized the evanescent things of life so lightly?

After all, what was the loss of a dish or more in comparison with the loss of temper and the impatient, angry words which would burn into her child's memory forever?

"I am so sorry, mother," Mary said, pitifully, as she strove to put together the pieces of a broken tureen.

"So am I, dear, but it can not be helped," Mary looked up in surprise at her mother's gentle voice, and throwing her arms around her neck, burst into tears.

"Never mind, dearie," whispered the mother. "Dry your eyes and go in and see the beautiful Saviour. We must learn all we can of him today."

"May I make a dish of my lovely custard for his dinner?" asked Mary, eagerly. The little girl had long loved him in secret, and she longed to do something to show her love.

"Yes, dear. I wish it was not such a busy day, when we could be more at leisure to entertain him."

It was wonderful how love lightened the labor. Mary came out from the Master's presence singing, and the routine of toil melted before the willing hands of mother and daughter, as icicles melt in the sunshine.

Tiresome Mrs. Fussy came in the afternoon, with one of her "everlasting subscription papers," as Mrs. Joyce was wont to call her usual errand.

Mr. Joyce was none too generous with his money, and there was always a long procession of wants trailing on ahead of her, and she read the passage, "He shall supply all your needs through his riches in Christ," through a halo of hats, bonnets, ribbons and dresses which completely obscured the meaning of the promise.

Today, however, with that guest in the next room, Mrs. Joyce could not meet Mrs. Fussy in her usual manner. Love had entered into her heart, and she really wanted to share the precious gift. "Why, yes, I'll give gladly," she said, with a smile, and Mrs. Fussy looked at her in astonishment.

She has often said she would rather raise ten dollars from the other members of the church than squeeze one dollar out of Mrs. Joyce; but she had perseverance and pluck, which some others had not, and she was usually on committees.

An agent came to the door soon after. After tramps, agents were the pest and bane of Mrs. Joyce's life. She snapped them, she slammed the door in their faces, as if they were lunatics or thieves. This one was a gentle old man, one who had given his early life and strength in the service of his country, and was now hobbling about trying to make an honest living selling tinware specialties.

"Dear, dear," thought Mrs. Joyce, as she saw him laboring up the walk. "I wish I could be free to enjoy this day's communion with the Master." She could not, with those calm, searching eyes looking into hers, go out to the door with her usual vim and snap.

The old man came in, and, to her own surprise, she found herself giving him an order; and as he was writing it down something impelled her to say, "Sir, this is Jesus of Nazareth."

"Come unto me. I am the way, the truth and the life," replied the Saviour.

"But when I go out from here I shall be alone again," said the old man. "I am afraid I shall forget and go back to my sins."

"Lo, I am with you always!"

"Mamma, supper is ready," said Mary, bending over her mother, with a kiss; and Mrs. Joyce awoke with a bewildered look on her face.

"Where is he, Mary?" she asked.

"Who have you been dreaming about, mother?" Mary inquired in wonder. There were tears of gentleness in the mother's eyes, and her lips were trembling.

"Of the Christ, Mary; and I think I can never be quite the same again."

She was not. When she was tempted to sharpness, injustice or selfishness, the memory of her dream would come to her, and she would ask herself, "Could I say this, or do that, if the Saviour was sitting in my house, as he did in the dream?" and the promise, "Lo, I am with you always," has received a new and blessed meaning.

## The Young People

EDITOR,

R. OSGOOD MORSE.

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

### Prayer Meeting Topic.

B. Y. P. U. Topic.—Giving, a measure of love, Mark 12: 41-44.

### Daily Bible Readings.

Monday, October 23.—Genesis 24. Rewards of trust in God (vs. 27). Compare Gen. 41: 38-41.

Tuesday, October 24.—Genesis 25, 26. Isaac a living witness (vs. 28). Compare 2 Cor. 3: 2, 3.

Wednesday, October 25.—Genesis 27: 1-45. Jacob's lie to Isaac (vs. 19). Compare Acts 5: 1-5.

Thursday, October 26.—Genesis 27: 46-28: 22. Jacob's vow to God (vs. 20, 21). Compare Gen. 31: 13.

Friday, October 27.—Genesis 29: 1-20, [21-35]. Jacob's joyful "find" (vs. 13). Compare Gen. 24: 28-32.

Saturday, October 28.—Genesis 30, [1-24], 25-43. Laban's testimony (vs. 27). Compare Gen. 39: 2, 3.

### Prayer Meeting Topic.—October 22.

Giving, a Measure of Love, Mark 12: 41-44.

It is really our love which is up for examination to-night—our love for our Lord and his work. And we are to try to estimate the amount or quality of that love by the measure and spirit of our "giving" to Him and His. This, too, is the point in the incident from which our lesson is taken. It was not the material contributions put into the treasury that Jesus weighed that day in the temple; but rather the motives and devotion of the contributors. And so it came to pass that in the Master's accurate impartial judgment, the widow's offering, for solid worth, sent the pretentious emptiness of that of the rich flying a-beam.

It is not, then, the mere size of our gifts which gives them value in the estimation of Jesus, but the love which prompts them and the proportion which they bear to our whole possessions. What, then, are the marks by which genuine benevolence may be distinguished and by which we must determine the measure of our own? We may mention among these marks:

1. Voluntaryness. Love ever resents coercion in connection with its activeness. Of its own sweet volition does it delight to do. Whips are altogether superfluous in the service of love. For this reason, and because the love of God is shed abroad in our hearts, the tithing system of the Old Testament is superseded by the spontaneity of the new. Everywhere in their writings do the Apostles recognize and enforce voluntaryness in giving. Note: "Freely ye have received, freely give; Not grudgingly or of necessity; As God has prospered you; He that so weth bountifully shall reap also bountifully."

2. Unselfishness. True benevolence is without reference to the returns/coming to the giver. Love's eyes look ever outward. Costly spikenard is poured upon the Master's head, with never a thought on the part of the woman about the fragrance which, for all time, shall encircle her name on account of her loving service. The poor widow gave her last mite to the object of her devoted affection, without ever anticipating the popularity into which her deed is to raise her. "He that giveth to the poor lendeth to the Lord," is a quotation frequently made. But it is a grave question whether it is the giving to the poor, or the anticipated returns with big interest, that gives the saying its popularity. Many of the motives from which we are urged to generosity are of doubtful character. For example: "It will develop your own soul;" "It will, by its reflex influence, tend to strengthen your own church;" "It will guarantee for you a niche in the temple of fame." The good Book says: "Give, expecting to receive nothing again."

3. Independence. While love in one aspect is the clinging grace, yet in another it is the most independent. In the matter of service all that love takes particular cognizance of are the need to be met and her ability to help meet that need. "What shall this man do?" is the question of him who, despite his earlier professions, is not yet perfect in love. Had the widow in our Scripture lesson done as some moderners are prone to do, she would have adopted the standard of liberality established by those rich folk, and then would have given a proportionate amount of her little store. But instead, how differently did she act! And she got the Master's approbation too! And so shall we when, without an interrogating glance at our neighbor's hand or subscription, we give according to our ability in the independence of a simple love for the Lord and his cause. Then will the Apostolic rule of giving demonstrate its efficiency among us: "As the Lord has prospered you."

4. Sacrifice. This characteristic also marks the sort of benevolence we are studying, although love never

thinks about what on-lookers call sacrifices. Our great Exemplar in giving said that he "came to give his life a ransom for many." Here is the fullness of love in the perfect measure of giving. "He gave himself." He could give no more, and for the perfection of His gift He is exalted to pre-eminence by the Father, and shall be some day by the world also. The giving likewise of His followers will be marked by sacrifices. The rule that attempts to embody this idea is: "Give until you feel it." A pittance of our net gain is not the measure in which true love is shown. All we have we ought to hold in readiness for the Lord's service whenever it is called for. Then may we with bounding hearts, under the fire of a voluntary, disinterested, independent love, go forth to serve the Lord and His cause to the utmost extent of our ability.

In the light of these marks of genuine benevolence how much love has our giving registered?

Goldboro, N. S. W. J. RUTLEDGE

### Studies in Missions.

The Conquest Missionary Course just begun in "The Baptist Union," is the most comprehensive and practical ever placed before our own or any other young people. A careful study of this Course cannot but enlarge our interest in the greatest of problems, giving Christ to the world. This Course is rendered still more practical by being published in pamphlet form. Study No. 1, the October lesson, entitled, "The New Testament Basis of Missions," is before us. It contains the four readings from The Baptist Union, by Dr. Edwin M. Potent, a special article on "Our obligation in Missions," by Gen. Sec'y. Chivers, and an analytic Bible reading entitled, "The Voice of the New Testament on Missions." Questions upon the subject matter and a suggested programme are added. The whole constitutes a neat pamphlet of twenty pages, price three cents each. This surely meets a long felt want in mission study. We would earnestly recommend all our unions, indeed our churches, to take up this Course of study, and send at once an order to The Baptist Union for enough of these studies to successfully execute the programme. This Course is now easily first of anything yet published anywhere.

### Maritime Baptist History.

In July last, the editor of this department contributed to The Baptist Union, two articles of its Conquest Missionary Course, in which he gave a sketch of Baptist work in the Maritime Provinces from its inception. As we had but twenty-four hours' notice upon which to do the work, we considered it as of value, only as supplying an immediate need. This work has, however, fallen under the eye of a professor of Church History in the United States, who writes urging its publication in pamphlet form, or that this sketch be used as the basis of a more extended account to be published in small book form. We have neither time nor material, at present, to yield to this tempting suggestion. But the suggestion, at once, indicates an imperative need. After one hundred years of organized work we have no readable history of Baptist work in these Maritime Provinces. This ought not to be. We earnestly hope it will not be so much longer. It is known that Rev. E. M. Saunders, D. D., has spent much time gathering materials for the needed work. He has also, we are informed, completed some sections of the work. Dr. Saunders' superior literary gifts coupled with his diligent research should insure such a history as would earn for its author a niche in the temple of fame, as well as supply this long felt need. What time could be more opportune for placing the work on the market than next year, the rounding out of our century of organized work by the Baptists of these Maritime Provinces. As we look at it, this work is a debt which Dr. Saunders owes to the young people, to our denomination, and to Christian scholarship. We think so because it may well be doubted if any other living man is so well qualified to write this history as he. We believe it would be hard to find another million people into whose religious history so many elements, of vital and of thrilling importance have entered as have entered into the religious history of the people of these provinces. Baptists have shared in nearly all of these elements and their history should be as interesting as any romance. When this history appears it should find ten thousand readers among our young people and should prove a great stimulus to our work. May the year 1900 see the book in print.

Today England has more than half the shipping of the entire world, her tonnage being 13,988,508. The United States stands second on the list, with a tonnage of 2,465,387, though Germany is a close third with a tonnage of 1,453,354.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR OCTOBER

For God's blessing upon our missionaries going to India, that they may have a pleasant passage and the continual presence of the Master. For a revival of missionary zeal among our pastors and churches and a larger ingathering of souls at all our mission stations.

DEAR FRIENDS OF THE GOOD SAMARITAN HOSPITAL. -You have not heard much about our work except that our lady apothecary arrived and that the hospital was formally opened on June 23rd. Now we can report that it has been running for a little over two months and many have found relief from their suffering. Everywhere I go in the villages I see sick people and am so glad that I can say "we have a hospital that has been founded for you and that you can come to it without any fear of being driven away or given poor medicine." If they seem timid I tell them to come to the Mission House and I will take them over to the hospital and see that they get what they want. For the last two weeks, with the exception of Saturday and Sunday, I have been going over to talk with the women while they wait for their medicine. I have some of those large Sunday School picture rolls and use them to get the women interested, as a rule I need nothing, a question or two about themselves leads to a conversation on the Great Physician who healeth all diseases. One poor woman who attends has cancer and suffers very much, we could take her in as an in patient if we were warranted in going to the extra expense, but so far we feel that we must move slowly. The iron cots for the wards have arrived but have not been unpacked yet as the hospital expense will be greatly increased if we have in patients. We have a good supply of good medicines but they will soon go for those who are being cured tell their friends and more are coming. We still lack many necessary instruments but trust they will be supplied in the near future. Some of the native people of Chicacole are helping with their monthly subscriptions but we hope that many more of them may see the good the hospital is doing and be willing to help also. In the two months 457 cases have been treated, some of these people have attended regularly for a month. Mrs. Hufton says the daily average for the past month has been twenty-one. We feel that if the hospital is carried on, with the ideal, with which it was started in view, namely, the relieving of suffering and conversion of souls, we will have the Master's approval. Yours sincerely,

M. CLARK. Chicacole, Sept. 5th.

Photographs of Interest.

All who have heard the interesting addresses given by Miss E. De Prazer will be delighted to know that her photographs are for sale, the proceeds to go to Foreign Missions. Please send your order in at once, so that all may be supplied and none disappointed. Kindly address your orders to.

MISS H. H. WRIGHT. St. Stephen, N. B. Box 487.

Foreign Mission Board.

NOTES BY THE SECRETARY.

It will be exceedingly gratifying to the friends of missions to learn that up to the present time, of the amount pledged at the Convention to enable the Board to send to India this autumn the missionaries who were ready to go there have been a little over \$1100 received. This includes what has been sent to the treasurer by friends who were not at Convention, but who wanted to help the Board and the work at this time. It does not include any pledges which have not been sent direct to the treasurer of the Board. He is anxious to keep an exact statement of the monies sent for this special purpose, which is to be over and above what is expected for the regular work of the Board. Thank you, brothers and sisters, one and all, for the promptness with which so many of you have met your pledges.

At a meeting of the Board held on the 11th inst., an offer of a loan from our returned missionary of an amount necessary to send Miss Williams to India this autumn was duly considered. It has been the desire of the missionaries on the field that she should be sent as early as possible. The Board did not see their way clear to send her. By this offer of help from Bro. and Sister Archibald the difficulty has been met. The Board is indebted to Bro. Archibald for more than will take this sister to

India, and they do not ask any interest, but that the principal shall be returned to them when they are ready to go back to their work. Miss Williams will likely accompany Mr. and Mrs. Churchill the last of this month. Her going now will give us another family and open up another station with a resident missionary. To send Mr. and Mrs. Churchill and Miss Williams will require about \$850. The friends will not withhold their gifts at this time because of the help which has been given already. We did not get enough to free us from outstanding obligations, and by December 1st there will have to be in the treasury \$3,500 to pay the 1st quarter's remittance for 1900.

Miss De Prazer was able to spend ten days on Prince Edward Island, where she received the real Island welcome. The only offering thus far as a result of her visit has been from the North River church, and \$5 from a private source. But the Island churches will not fall in this particular. It will be the first time if they do. Wherever this good sister has gone, a desire to do more for Foreign Missions has been awakened. She has left the provinces for her home in the distant East, but expects to spend a few weeks in a hospital in London.

The news from the field to hand speak of additions to the churches. Twos and threes. These are mercy drops falling. Oh, for the showers. Brethren, help! This is no time to slacken effort.

From Halifax

The farewell missionary meeting, already noticed by an editorial paragraph in the MESSENGER AND VISITOR, indicated a revival in this great work. At Fredericton it was evident that the Holy Spirit had touched the hearts of the people, and that there was a revival of interest in this the greatest of the works of the churches. But if there were persons who might have skeptically thought that it was a mere surface movement, caused by the thrilling utterances of Miss De Prazer and the liberal gift of Deacon J. W. Bars, their theory would have collapsed had they been present at the North Baptist church when mutual farewell words were exchanged by the people and the outgoing missionaries. There was nothing new in those exercises. Some of the missionaries present had been sent away again and again to their chosen work with the benedictions of the churches; neither are such meetings of rare occurrence. For the last fifty years they have been held from time to time. No startling announcement was made at the North church to excite the audience; all except one, Miss Blackadar, were veterans of the foreign field, and yet there was an interest, a sympathy flowing through the hearts of the audience, evident in their looks and in their tears. A revival has broken out. It reappeared at the North church. It should be cultivated. Not a Baptist in the Maritime Provinces should close his eyes at night before praying most earnestly for our mission and our missionaries. The great work should appear frequently in the prayer meeting and in the Sabbath and Sunday School services.

If this revival shall be cultivated by prayer, faith and labor it will break out in the pockets of other Christian men, in the purses of Christian women. They will feel that they cannot live longer, much less die, till they have poured out of their treasuries by the fives, tens, some by the fifties, some by the hundreds and some, like Mr. Bars, by the thousands, at the pierced feet of Jesus to carry his gospel to the heathen.

So soon as this revival in foreign missions has taken possession of the thought and heart of the Baptists of the Maritime provinces, then revivals in Home Missions in churches, in education will follow. The central stream of sympathy is Foreign Missions. Revivals in all other departments will be as tributary streams, adding to its volume. Long, yea, too long have the churches been toying with this grave work of leading the benighted Telugus to Christ. It is now time for them to bow themselves to the task with that might with which the Holy Spirit clothes those who take hold of Christ. Where are the rest of our comparatively rich people? If they knew the unspeakable pleasure necessarily felt by Deacon Bars, on account of his noble contribution, they would not hesitate to enrich their lives by similar deeds. Shall not the churches be thrilled again and again by reports of just such contributions? Let us believe and greater things than have been seen will appear.

The Presbyterian Witness notices some objectionable features in the exhibition lately closed in Halifax. Females brought from abroad to swing in mid-air, dressed like men in tight-fitting clothes; negro boys dodging balls, men defiling the air with vile smoke, and the place of witnessing the performance with vile spittal; balloons ascending and men dropping down in parachutes, are not in the interests of industry, or helpful in elevating a country. The people's money should not be worse

than wasted on such degrading performances. To all of this, no doubt, the MESSENGER AND VISITOR will say amen.

A new thing has occurred in the city. One of the zealous members of the W. C. T. U. went out among the rum-sellers, as well as other people, to collect money for their work. The traffickers in alcohol gave freely as did others. The devoted woman returned and put over a hundred dollars on the W. C. T. U. table. But then the question arose, Is it right to take the money made in the liquor business for W. C. T. U. purposes? There was a good-natured difference of opinion. Your correspondent, who likes to have a finger in every savory pie, appeared in print, advocating the taking of money from rum-sellers if it could be honestly obtained. The Legislature, the Lieutenant Governor, and the Governor General, the city council and mayor, and all the voters who make these people their representatives, enact license laws, and authorize men and women to trade in strong drink. Many of them buy it of the sellers. Their money is taken, why not the money of the sellers? A little boy is barefoot in December. His father gave the rum-seller the dollar that should have bought shoes for his feet. A W. C. T. U. collector gets this dollar from the rum-seller, buys a pair of shoes with it, and puts them on the little boy's feet. He goes to the W. C. T. U. rooms, gets a warm breakfast, and runs off to school. Where is the wrong in this? So argues Reporter.

The Rev. W. E. Hall, after working for months past beyond his strength, fell ill in St. John. So soon as he was able he returned to Halifax. He is now under treatment, and hopes to be able to be at his loved work again in a short time. In the meantime Mr. Hall may rest in the assurance that he and his family have the warm sympathy of a host of friends who earnestly desire his speedy recovery. Dr. Kempton is expected home for next Sunday's services. REPORTER.

Temperance Day.

In order to sustain and create temperance sentiment throughout the constituency, the Maritime Baptist Convention's Committee on temperance hereby recommends the churches to observe Sunday, November 26th, as "Temperance Day."

Dr. T. L. Cuyler, speaking with reference to the United States of America, recently said: "Let us have a fresh education against the deadly evils of the drinking customs. Christ's churches are neglecting this; Sunday Schools are neglecting this too much; parents are neglecting this; temperance societies have largely disbanded; moral effects are dying out; and fearfully are we paying for this wretched policy." Believing that these ominous words apply, with almost equal force to many communities in the Maritime Provinces, we would earnestly invite all pastors, Sunday Schools, Young People's Societies, Womens' Christian Temperance Unions, etc., to co-operate in making November 26th a grand day for God in this department of his work.

By way of method we would suggest (1) that pastors preach a temperance sermon in the forenoon; (2) that a special service be held in connection with the Sunday School in the afternoon, including the pledging of pupils. It will be noted that the regular lessons for November 26th is on the subject of temperance; and (3) that a mixed programme be rendered in the evening consisting of addresses, essays, recitations, etc., closing with the presentation of the total abstinence pledge with an earnest appeal for signatures.

In behalf of the Committee, Canso, Oct. 9th. F. H. BEALS, Chairman.

Seventy Million Dollars for Amusements.

"There are five thousand theatres in the United States if we count all kinds," writes Franklin Fyles, in the first of a series of articles on "The Theatre and its people," in the October Ladies Home Journal. "More than two thousand are fairly classable as legitimate, and over one thousand more are devoted to vaudeville. The two thousand others taper off in various ways. To estimate the capital invested in all this theatrical property is difficult. But about \$100,000,000 is invested in the three thousand first-class legitimate theatres which will be considered in this article. That is an average of \$33,333 each, which is low enough, some costing as much as \$500,000 each. It is equally hard to compute the money paid by Americans for theatrical amusement. Separate audiences yield from absolutely nothing, in extreme cases of failure, to as much as \$20,000 at an exceptional performance of opera. A conservative calculation is that the aggregate reaches \$70,000,000 a year. Not less than one and a half million persons sit in these theatres each week day night in the season of at least eight months."



# FIFTY YEARS OLD

Why let your neighbors know it? And why give them a chance to guess you are even five or ten years more? Better give them good reasons for guessing the other way. It is very easy; for nothing tells of age so quickly as gray hair.

# Ayer's Hair Vigor

is a youth-renewer. It hides the age under a luxuriant growth of hair the color of youth.

It never fails to restore color to gray hair. It will stop the hair from coming out also.

It feeds the hair bulbs. Thin hair becomes thick hair, and short hair becomes long hair.

It cleanses the scalp; removes all dandruff, and prevents its formation.

We have a book on the Hair which we will gladly send you.

If you do not obtain all the benefits you expected from the use of the Vigor, write the doctor about it. Probably there is some difficulty with your general system which may be easily removed. Address, Dr. J. C. Ayer, Lowell, Mass.

### Personal.

Rev. C. E. Pineo has been in Toronto hobnobbing with old McMaster friends. He reports Maritime men as much appreciated in the Canadian metropolis.

As seen elsewhere it will be noted that Rev. R. M. Hunt, the well-beloved pastor of Jamaica Plain Baptist Church, has resigned the pastorate of that church. Mr. Hunt has been a faithful and an efficient minister of Jesus Christ. He resigns his charge that he may have a season of respite from the all-consuming cares of a lengthy pastorate in a suburban town near Boston. The best energies of brain and heart have been taxed. Mr. Hunt deserves a good rest and we hope that he may get what he needs.

### Forward Movement Fund, Acadia.

- Hannah L. Barrs, \$1; Silas Copp, \$5; Hanford Palmer, \$5; Mrs. Helen Eaton, \$12; Rev. W. J. Rutledge, \$10; D. W. Allen, \$2.50; J. A. Ingraham, \$1; R. E. Ingraham, \$1; Mrs. Asa Wyman, \$1.50; Anna Wyman, soc.; I'ad Moses \$2; Ella B. Verge, \$1.25; G. H. Wallace, \$15; Mrs. Wesley Phinney, \$1; Lyman Denton, \$2.50; Ainsley Tidd, \$1; Mrs. Matilda Saunders, \$1; Carrie Johnson, \$1; Oliver Jones, \$75; Rev. W. E. Bates, \$5; W. H. Todd, \$1.25; J. A. Kierstead, \$5; Rev. J. H. Hughes, \$1; J. K. Hayes \$1; Mrs. Barrie Bradshaw, \$2; H. Humphrey, \$1; J. A. Corbett, \$5; Mrs. S. H. Frost, \$5; Mrs. W. S. Masters, \$1; E. A. Hayes, \$1; Vincent Wilson, \$1; Rev. N. A. McNeil, \$4; G. W. Titus, \$25; M. Scott, \$1; Rev. W. Camp, \$2; M. J. Dowey, soc.; E. M. Straight, soc.; Mrs. A. Fowler, soc.; Rev. W. E. McIntyre, \$1; Rev. S. D. Irvine, \$5; Samuel Wilson, \$1; Friends and Collection, Narrows, \$6.77; Wm. Kierstead, \$1; W. S. Perkins, \$5; Charles Titus, \$12; J. W. Titus, \$3; Mrs. Allison Smith, \$100; Obed Miller, \$2.50; Alex McDonald, \$15; James A. Thompson \$5; S. H. Davis, \$5; Mrs. Simeon Baker, \$5; Sydney Harlow, \$1.
- J. K. Hubley, \$3; W. I. Colpitts, \$5; Miss A. Haverstock, \$2.50; W. C. Cross, \$12.50; S. H. Mitchener, \$5; S. E. Fisher, \$1; F. C. Fisher, \$1; Samuel Fisher, \$1; C. F. Herman, \$10; Mrs. R. H. Cooper,

\$3.75; Miss Clara A. Colpitts, \$2; W. J. Lewis, \$10; Andrew Strong, \$3; C. E. Parker, \$2; Archibald Skinner, \$6.25  
Wm. E. HALL.

93 North St., Halifax.  
P. S. Will all persons whose instalments are due please remit as the amounts are needed.  
W. E. H.

### Notices.

The Shelburne Co. Quarterly Meeting will D. V., hold its next session in Shelburne, Nov. 7th and 8th, '99. A good delegation is expected, especially of the Sisters, as the W. M. A. Societies are to the front in this session. All delegates expecting to attend are requested to forward their names to the undersigned.  
G. T. McDONALD, Sec. pro tem.

Spurgeon Tabernacle Re-Building Fund.  
To the readers of "MESSENGER AND VISITOR."

Having sent an intimation to Mr. Thomas Spurgeon, the present pastor of the Metropolitan Tabernacle, that I was endeavoring to secure contributions towards the cost of re-building the famous Sanctuary associate with the memory of his father, I received a very kind, personal letter, and also a word of appreciation and appeal addressed to friends and helpers in Canada which I append to this note. I do trust there will be a general and generous response to his request for help. Of late I have received nothing for the fund but hope soon to report many further subscriptions.

C. W. TOWNSEND.  
Hillsboro, N. B.  
Metropolitan Tabernacle.

It is a source of great encouragement to me to learn that friends in Canada think to have a hand in rebuilding the Metropolitan Tabernacle. The late C. H. Spurgeon was, I know, beloved by dwellers in that great colony. If all who have received blessings through his words and work were to send even a trifle, what a splendid help it would be! We still need several thousands of pounds, and meanwhile have to keep many great institutions going. For C. H. Spurgeon's sake and better still for Christ's sake help us in our heavy task. Those who have already helped I thank with all my heart.

THOMAS SPURGEON.  
Newington, September 25.

Man's extremity is often surely God's opportunity. Some men were to climb a high mountain in Norway. A guide had been hired at a great expense, who was to call them in the morning. At the appointed hour they were awakened, but by a boy of only ten years. The tourists remonstrated and said they had been cheated, for surely this boy could not guide them. But the boy could not understand and simply pointed to the mountain. So in disappointment they started, hoping in some way to get their money back. The boy led them for about two miles, when they came to the foot of the mountain, and there was the guide with all the appliances for climbing. He would not waste his strength in taking them along the comparatively safe path from the hotel. But he was ready to aid them when the dangers were to be met. So often God does not reveal Himself till our time of need.

—Current Anecdotes.

Showing herself happy when she is enjoying herself, remembering it is a pleasure to others to make her happy.—Great Thoughts

**Cowan's**  
**Royal Navy Chocolate and Hygienic Cocoa**  
are always the favorites in the homes.  
The COWAN CO., TORONTO.

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

## Words from the Heart

### A NOVA SCOTIAN FARMER TELLS HOW HE REGAINED HEALTH.

He Suffered for Years From Kidney Trouble, Sick Headache and Rheumatism—Although Advanced in Life He Has found a Cure.

From the Enterprise, Bridgewater, N. S.  
Solomon Meldrum, Esq., of Upper Branch, Lunenburg Co., N. S., is a gentleman of Scotch descent, and well known throughout the county. He is an agriculturist of repute and is prominent in the local affairs of the Baptist denomination. Referring to the Dr. Williams' Pink Pills, he says:—"I consider them a most wonderful and beneficent revelation in the realm of medicine. Previous to using these pills some two years ago, I had suffered for years from kidney trouble and rheumatism. Many a time had I been so bad that I could do nothing but endure the pain and pray for physical deliverance. My advanced age, being nearly 70 years old, made a cure look almost impossible, humanly considered, in a case of such long standing. But thanks to the Lord and Dr. Williams' Pink Pills, I am here today in excellent health with scarcely any ill feeling to remind me of past sufferings. Something over two years ago I read of the wonderful cures attending the use of Dr. Williams' Pink Pills. I thought if these testimonials are true it is possible the pills may benefit even me. I bought six boxes first, used them strictly as directed, and with the Lord's blessing they did me much good. But my ailments were chronic, deep seated, and I am an old man. The cure was not complete, and I got twelve boxes more with all faith in the results. I only had to use six boxes of the second lot when I found myself quite free from kidney troubles, rheumatism and all other bodily ailments, except the disability incidental to persons of my advanced age, and even these were in a measure relieved. I may add that for a long time before I used the pills and when I began their use, I was the victim of the most distressing attacks of sick headache, the sensation of seasickness in extreme violence being not a whit more distressing. These attacks came on once or twice a week. After taking the pills, the attacks became less frequent and less troublesome and finally ceased almost entirely. My son who lived at a distance took the remaining six boxes and stated to me that they did him much good. This I do know that he looked much fresher and appeared in better spirits after their use. Believing as I do that an over-ruling power suggests to mortals all the wise and beneficial thoughts and inventions which operate to improve our race, and allay and cure our suffering, I say again that I thank the Lord and Dr. Williams' Pink Pills for my prolonged life and present good health.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People. If your dealer does not keep them they will be sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brookville, Ont.

**On the first indication of Diarrhoea or Dysentery a few doses of Dr. FOWLER'S EXT. OF WILD STRAWBERRY will promptly check the advance of these dangerous diseases.**

It has been over 40 years in use and has no equal for the cure of bowel complaints of young or old. There are many dangerous imitations on the market, so it would be wise to see that the full name, Dr. Fowler's Ext. of Wild Strawberry, is on every bottle you buy.

## Notwithstanding The Rain . . .

The drizzle and heavy mist of the first three days of the exhibition, which caused such a sinking of heart among all concerned, on Thursday Old Sol smiled on Halifax and immediately converted Nova Scotia's great show, from what was feared would be a financial failure, into A COMPARATIVE SUCCESS—a success in the appreciation and enthusiasm of the tens of thousands of visitors—as it was already a success in the variety, extent and quality of the exhibits. Now

## Nothing succeeds Like Success . . .

And the provincial exhibition at Halifax may hereafter be regarded as an established institution. It will grow in popular favor, continue to attract increasing thousands of visitors, and mark the development of all our industries. Every year the commissioners and exhibitors will go to great trouble and many thousands of dollars of expense to get up a show to interest people for a few days only. One week of an ordinary exhibition is as much as the average man or woman can stand. But the Halifax Herald is a great success every day. It is not affected by the weather—it is always more in demand on wet days. The Herald is

## An Exhibition 312 Days a Year

of which you never tire, an exhibition of advertisements, and all the news of Nova Scotia, of all Canada, and of all the world in which our people are interested; and is the greatest newspaper success in eastern Canada. Over 50,000 people attended the Halifax exhibition; but 50,000 people read the Herald and Mail EVERY-DAY, 312 days a year. Indeed, their interest in the paper grows day by day, and they can no more do without it than they can do without their meals. An intelligent man or woman feels lost without a live daily paper.

**WM. DENNIS,**  
Managing Director.  
P. S.—The Daily Herald, 1 1/2 cents a day, or 4 dollars a year; the Twice-A-Week Herald, with 15,000 columns of reading until December 31, 1900, for ONE DOLLAR. Cash must accompany the order.

**MONT. McDONALD**  
**BARRISTER, Etc.**  
Princess St. **St. John**

Pullets EGGS Wanted NOW.

For the next few months the demand will be large. Get your pullets to laying by October. A well-filled egg basket now is what makes poultry pay.

Sheridan's Powder.

It causes perfect assimilation of the food elements needed to form eggs in the winter. If you can't get the Powder send to us. One pack, 25 cts; 50 cts. Large can, \$1.50; 50 cts. Exp. paid. L. E. JOHNSON & CO., Boston, Mass.

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

RHEUMATISM CURED Sufferers from Rheumatism have found great benefit from using Puttner's Emulsion the Cod Liver Oil contained in it being one of the most effective remedies in this disease.

Always get PUTTNER'S it is THE BEST.

Scrofula. Another permanent cure by B.B.B. after two doctors failed. Ask any doctor and he will tell you that, next to cancer, scrofula is one of the hardest diseases to cure. Yet Burdock Blood Bitters applied externally to the parts affected and taken internally cured Rev. Wm. Stout, of Kirkton, Ont., permanently, after many prominent physicians failed; Cured Mrs. W. Bennet, of Crewson's Corners, Ont., permanently, when everyone thought she would die. Now Mr. H. H. Forest, Windsor Mills, P.Q., states his case as follows: "After having used Burdock Blood Bitters for scrofula in the blood, I feel it my duty to make known the results. I was treated by two skilled physicians, but they failed to cure me. I had running sores on my hands and legs which I could get nothing to heal until I tried B.B.B. This remedy healed them completely and permanently, leaving the skin and flesh sound and whole."

FREE... 156

The Home

An Odorless Window Kitchen.

A neat little window kitchen is the invention of an ingenious woman who was compelled to do light housekeeping in one room in which there were no modern improvements. After struggling for some months with a small table and a gas stove, she discovered that no matter how much care was exercised, light housekeeping would leave heavy odors. They were always there to tell the tale after meals had been cleared, and the gas stove, pots and pans had been carefully hidden away. But she finally hit upon a plan that makes light housekeeping odorless, easy and practical, even if the keeper had only one small room.

She had a little box kitchen built outside of the lower part of her window. In this there were two shelves, the lower for a gas stove and the upper for a variety of culinary utensils. The window kitchen is a miniature extension, and can be made out of a strong pine packing box and attached outside of almost any ordinary window. It must be firmly screwed to the woodwork on either side, and the top slanted and covered with tar paper. A row of holes about an inch in diameter should be bored through each partition of the miniature kitchen, to assure good ventilation and to carry out the steam and odors that come from cooking. A hole must also be bored in the lower sash of the window, large enough for a gas tube to pass through, and be connected to the nearest gas jet. This allows the window to be raised without interfering with the tube.

In warm weather the upper shelf of the window kitchen can be used as a receptacle for the food to complete the kitchen arrangements. Inside the room the inventor had a window seat built and upholstered. The upholstery and hangings could be removed while the meal was being prepared and the seat used as a table, while the drawers and compartments and cupboards built underneath served as a receptacle for dishes and table linen. She hung a neat little pair of curtains from the middle sash of the window, which could be moved back and forth when the stove was in operation.

After the dishes had been washed and restored to their shelves and cupboards, the upholstered seat is put back and the end of the couch piled up with pillows. The curtains are drawn, and no one would ever know that a meal had been prepared. The window kitchen in no way interferes with the ventilation of the room, as the upper window can be slid up and down at will.—Cleveland Leader.

A Few Recipes.

Baked Indian Pudding.—One quart of milk, five tablespoonfuls of meal, three-fourths cup of molasses, salt, cinnamon. Scald a pint of milk, stir in the meal. When cool add the egg. Bake slowly for two hours, adding the rest of the milk while baking.

Election Cake.—Four pounds flour, two and a half pounds sugar, two pounds butter, one scant quart of milk, eight eggs, two whole nutmegs, two teaspoonfuls of cinnamon, two gills yeast. Make up flour, yeast and milk exactly like bread; when light add other ingredients—one pound of currants, two pounds of raisins. Bake two hours.

'Great grandmother's gingerbread' is given as 'a very old recipe still in use': Four pounds of flour, two pounds sugar, a pound and a half of butter, a teaspoonful of soda dissolved in a tablespoonful of water or milk, eight eggs, a half cup of ginger. Roll very thin on flat tin sheets.

Sponge cake.—Here is a special much-prized recipe used for several generations in one family: Ten eggs the weight of the eggs in sugar, the weight of five eggs in flour, grated peel and juice of a lemon. The yolks and sugar together till white and creamy, whip the whites to a stiff froth, put together and stir in flour lightly adding lemon last.

To Pack Cut Flowers.

Cut flowers should be packed in a perfectly dry condition, and whatever packing materials are used should also be dry. Considerable quantities are sent in boxes by rail to distances varying from fifty to three hundred miles in the following manner with perfect success: The bottom and sides of the box are lined with spray and fern fronds; upon that at the bottom is placed a compact layer of buds and such flowers as will not suffer from a little pressure; then comes another layer with the more delicate flowers enveloped singly in a thin piece of wadding, all packed closely. This is followed by a sheet of silver paper, upon which a third and last layer of padded flowers is placed. A thin sheet of soft wadding is placed upon the top, and the lid fastened in the same manner as the first boxes.

To Wash Flannel.

Flannel should be soaked in cold, hard water before making up, and hung up to dry without any squeezing in the water. If these directions are followed the flannel will not shrink again. Flannel should always be washed in a lather made of boiled soap and water, and the fabric should never be rubbed with soap as it mats the nap and makes the flannel hard.

Pressed Chicken.—Boil a fowl in just enough water to cook it until the bones will slip out easily. Take off the skin, pick the meat from the bones and mix the white with the dark. Skim the fat off the broth and season with salt, pepper, celery salt and lemon juice, and boil down to one cupful. Butter a plain round or oval mold, and arrange slices of hard-boiled eggs upon the bottom and sides alternately with thin slices of tongue or ham cut into round or fancy forms. Mix the broth with the meat and pack it carefully, and garnish the platter with celery leaves and points of lemon.

You will resume your work which sickness forced you to give up, if you use Bromo. All blood and nerve diseases are victoriously combated by that superior preparation. Sold everywhere.

AN APPARENT MYSTERY FULLY EXPLAINED.

There are thousands of people in Canada with very limited resources who are always well and neatly dressed, but never in debt for the new dress, costume, cape, jacket, suit or overcoat.

The question with many is, "How can men and women dress well when small incomes are barely sufficient to pay rent and living expenses?"

The explanation is simple, but true nevertheless. Wise, economical women call to their aid the magical powers of Diamond Dyes when new creations are needed in wearing apparel for the mother, daughter, father or son. The soiled, or dingy dress or costume worn a year or two ago, or it may be a faded or rusty cape, jacket, suit or overcoat that has done service in the past—all are made to look like new at a trifling cost by the use of Diamond Dyes. The Diamond Dyes supply the newest, most fashionable and most becoming colors for the different seasons. This is one of the great advantages that Diamond Dyes offer to the ladies of Canada. No other package dyes are so strong, fast and brilliant as the Diamond Dyes, and no others so easy to use. All economical and thrifty women use the reliable Diamond Dyes.

I was CURED of terrible lumbago by MINARD'S LINIMENT. REV. WM. BROWN. I WAS CURED of a bad case of carache by MINARD'S LINIMENT. MRS. S. KAULBACK. I WAS CURED of sensitive lungs by MINARD'S LINIMENT. MRS. S. MASTERS.



Raised on it

NESTLE'S FOOD is a complete and entire diet for Babies and closely resembles Mother's Milk. Over all the world Nestle's Food has been recognized for more than thirty years as possessing great value. Your physician will confirm the statement. NESTLE'S FOOD is safe. It requires only the addition of water to prepare it for use. The great danger attendant on the use of cow's milk is thus avoided. Consult your doctor about Nestle's Food and send to us for a large sample can and book, "The Baby," both of which will be sent free on application. Also ask for "Baby Birthday Jewel Book." LEEHING, MILLS & CO., 53 St. Sulpice St., Montreal.

Our New Book, "Marvellous Discoveries in Bible Lands,"

is now ready and Active Agents are Wanted in all parts of Canada, to whom the most liberal terms will be given if agency is arranged for without delay. This is one of the most timely and interesting books we have had for many years. It is of great value to Bible readers, and the low price we have placed it at brings it within reach of all. Write at once for full particulars and terms to agents. Address: R. A. H. MORROW, Publisher, 59 Garden Street, St. John, N. B.

CANADIAN TEACHERS WANTED More vacancies than Teachers. Positions guaranteed. Placed 263 Canadian teachers in U.S. last term. UNION TEACHERS' AGENCIES, Washington, D. C.

The Ravages of Consumption.

The White Plague on the Increase.

A Cure Now Within the Reach of Every Sufferer.

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

If the reader is a consumptive, or has lung or throat trouble, general debility or wasting away, do not despair, but send your name, postoffice and nearest express office to the T. A. Slocum Chemical Co. Limited, 175 King Street West, Toronto, when three large sample bottles, (The Slocum Cure) will be sent you free. Don't delay until it's too late, but send at once for these free samples, and be convinced of the efficacy of this great remedy. When writing for the samples, say you saw this free offer in the MESSENGER AND VISITOR.

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Fourth Quarter.

PSALMS OF DELIVERANCE.

Lesson V. October 29. Psalm 85 and 126.

Read Jeremiah 31. Commit Psalm 126.

GOLDEN TEXT.

They that sow in tears shall reap in joy, Psalm 126 : 5.

THE SECTION.—A review of the story of the return as given in Ezra, together with the Psalms of the return.

DATE.—Perowne thinks that these Psalms belong to the times of Neh. 1-3. B. C. 445, ninety years after the first returning caravan.

EXPLANATORY.

I. A PRAYER FOR HELP.—85 : 1-7.

Title. FOR THE CHIEF MUSICIAN. The leader of the choir to be used in public worship. Hence the Polychrome translates "For the Liturgy." THE SONS OF KORAH. The name of one of the choirs, taken from the famous Korah, one of David's chief musicians, just as now we have the Handel and Haydn Society, and speak of the Sons of the Revolution.

First there is a grateful remembrance of what God had already done for them.

I. THOU HAST BEEN FAVORABLE UNTO THY LAND : shown by bringing back THE CAPTIVITY OF JACOB. This was a most marvelous event and not even to be hoped for in the natural course of things, requiring the reversal of the Babylonian policy, the overthrow of the greatest city in the world by a power which a short time before was insignificant and unknown to them.

This gracious deliverance was a proof that (v. 2) THOU HAST FORGIVEN THE INIQUITY OF THY PEOPLE. Cancelled it, as an account of debt is cancelled, or taken away as a heavy, crushing burden. COVERED ALL THEIR SIN. Blotted it out of sight, covered it with a mantle, so that they were in God's sight as those who had never sinned.

Compare the three names for sin and the three for forgiveness in Psa. 32 : 1, 2.

3. WRATH . . . THE FURIOUSNESS OF THINE ANGER. Expressed in the devastation of the land and in the sufferings of the people in their long exile. Forgiveness was shown by their restoration to their own country. The most important thing is the forgiveness itself. But there is also necessary the expression of this forgiveness by outward manifestations of favor.

Second. We have a prayer for more of the same blessings. For their repentance had been imperfect and the outward blessings were, therefore, of necessity, incomplete. The process of restoration was very long. Enemies still hindered them. Jerusalem was still far from the picture that had been painted. Prosperity and peace had only partially come. The people were disheartened.

Therefore they pleaded what God had already done as a reason for asking more. He who had been so merciful and forgiving in the past must still be ready to forgive and help.

4. TURN US, or turn to us (R. V. margin), restore us (Polychrome). ANGER. Expressing "a mixed feeling of grief and indignation."

5. ANGER TO ALL GENERATIONS. The time of trial and tribulation seemed so long,—as if there were never to be an end.

6. QUICKEN US AGAIN. Give us new life, as the fields in the spring rains and sunshine.

"This life of which our nerves are scant, Life, not death, for which we pant ; More life, and fuller, that we want."

7. GRANT US THY SALVATION. From sin and departure from thee, from enemies and oppression, from disasters and sorrows, to holiness and happiness, prosperity and peace.

II. THE ASSURANCE OF AN ANSWER.—Vs. 8-13.

8. I WILL HEAR, or "Let me hear," WHAT GOD THE LORD WILL SPEAK. "He would place himself in the attitude of calm and quiet expectation. Like Habakkuk, he will betake himself to his watch-tower and wait to hear what the Lord will speak."

Peace. FOR HE WILL SPEAK PEACE. "A great word which sums up and comprises all else." BUT LET THEM NOT TURN AGAIN TO FOLLY. The folly of sin, idolatry, and all evil. For then the peace could not continue.

Salvation. 9 SURELY HIS SALVATION IS NIGH THEM THAT FEAR HIM. However dark the night, the dawn must be near at hand. Salvation from enemies, oppressions, sorrows without, and from the enemies within.

Glory. THAT GLORY MAY DWELL IN OUR LAND. God's glory, "the manifest presence of God tabernacling visibly among them as of old."

The cardinal virtues. 10. MERCY . . . TRUTH . . . RIGHTEOUSNESS . . . PEACE. These are the four cardinal virtues of Christ's kingdom. Where these reign among men there must be true and perfect felicity. They belong to God's people because they belong to God's nature. MET TOGETHER . . . KISSED EACH OTHER. All the virtues are together in harmony, as they always will be in a perfect character. God's mercy will come in harmony with the truth of his threatenings and his promises. And there can be no peace without righteousness. "The people being willing to follow after righteousness, find peace granted to them at once. "The war drum throbbed no longer, and the battle-flags were furled." All are the different parts of one anthem.

11. TRUTH SPRINGETH OUT OF THE EARTH, etc. "The earth brings forth truth as she brings forth the natural fruits, and righteousness looks down from heaven like some approving angel on the renewed and purified earth."

Prosperity. 12 AND OUR LAND SHALL YIELD HER INCREASE. As Haggai (1 : 5-11) told them that drought, and mildew, and meagre crops were the punishment for their sins and irreligion, so now the blessings of prosperity are promised as the visible reward and sign of God's favor.

13 RIGHTEOUSNESS, etc. "Righteousness shall be both his herald and attendant." Without this the blessings cannot come.

III. A PSALM OF THANKSGIVING FOR THE ANSWER.—126 : 1-4.

1. WHEN THE LORD TURNED AGAIN THE CAPTIVITY OF ZION, caused the stream of captives that flowed to Babylon to turn back and flow to Zion, or as margin of R. V., brought back those that returned to Zion. WE WERE LIKE THEM THAT DREAM, i. e., "so unexpected and so wonderful was our redemption from the exile, that we could scarcely believe it was true, and not a dream."

Professor Vincent calls attention to three things which greatly astonished the Jewish exiles. (1) The first was the capture of Babylon by the Medes and Persians. "The popular feeling of amazement is reflected in the vision of Isaiah portrayed in the twenty-first chapter of his prophecy. Those who intelligently read this prophecy will see with what wonder the captives of Judah saw the great empire of the east give way before the comparatively unknown tribes of Persia." (2) "The second source of wonder was the escape of the returning exiles from the perils of the journey." It was a four months' journey over a vast desert, with occasional wells and walled stations. "Ferocious herds of Bedouin robbers then as now swept the whole tract." The journey filled the exiles with all manner of terrors, and yet God made their homeward march a royal procession. The way was prepared, mountains of difficulty were leveled, the stones of hindrance were cast out, the dry lands became springs of water. (3) The third thing which amazed these exiles was, that they should have been permitted to return at all. How could they dream that Cyrus, the Persian, would acknowledge the God of their fathers.

2. LAUGHTER . . . singing were the natural expressions of joy at this wonderful deliverance. THEN SAID THEY AMONG THE NATIONS. The nations that looked on recognized the wonder, and acknowledged that there must have been an interposition of divine power.

4. TURN AGAIN OUR CAPTIVITY, or, turn again to us our captives, the numbers of their brethren who still remained in exile. Turn the stream again from Babylon to Zion. Open the way and make them willing. "The past has been great ; make the future great also."

IV. A GREAT PROMISE FOR ALL TIME.—126 : 5, 6. The prayer of v. 4 is joined with an expression of faith, a claim on the promises of God in nature and in his Word.

5. THEY THAT SOW IN TEARS. "Not far from the literal fact," as when the supply of grain "is so scanty that to use it for sowing is almost to take the bread out of the children's mouths." "There is much to make the eastern farmer's seed-time a time of sorrow, and weariness, and danger." He sometimes has to go six or seven miles from his village to his field, exposed to robber bands. (Compare Job 1 : 15) SHALL REAP IN JOY. As with the slide of a magic lantern, the palmist puts beside this picture of the sad faced sower another picture of the gladness of harvest. "The valleys stand thick with corn." There are no tears now, but only the shouting and the happy faces of the reapers as they gather the full ears. V 6 is a magnified picture of the same scene, and a reinforcement of the same promise.

\*\*\*

Why People Call Her "So Nice."

Always shielding others at her own expense.

Making a sacrifice cheerfully whenever one is made.

Avoiding discussions in the presence of a third party.

Apologizing without reservation when an apology is needed.

Conforming her tastes, when visiting, to those of her hostess.

Always repressing criticism when there is anything to praise.

Inquiring after the friends and families of those whom she meets.

Expressing an interest in that which she sees is interesting to others.

Avoiding jokes of a personal nature likely to wound another's feelings.

Wearing the breast-plate and shield of "malice toward none love for all."

Showing "small courtesies" to humble people without an air of patronage.

Looking at people and speaking pleasantly, although she may feel disturbed.

Taking no notice of accidents which happen to others, unless she can give aid.

Drawing checks on her own happiness to bridge over the impending bankruptcy of another.

Never refusing a gift when it evidently comes from the heart and is bestowed with pleasure.

Making no unnecessary allusion to any subject which is known to be disagreeable to another.

Dressing suitably, with consideration for the feelings and the wardrobes of those about her.

Writing letters to those who have benefited her in any way, or to whom she may give help or cheer.

WHISTON'S & FRAZEE'S Commercial College

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

Mr. G. O. ARCHIBALD'S CASE.

Didn't Walk for 5 Months. Doctors said Locomotor Ataxia.

Milburn's Heart and Nerve Pills Cure a Disease hitherto regarded as incurable.

The case of Mr. G. O. Archibald, of Hopewell Cape, N. B., (a cut of whom appears below), is one of the severest and most intractable that has ever been



Reported from the eastern provinces, and his cure by Milburn's Heart and Nerve Pills the more remarkable from the fact that he was given up as incurable by worthy and respected physicians.

The disease, Locomotor Ataxia, with which Mr. Archibald was afflicted is considered the most obstinate and incurable disease of the nervous system known. When once it starts it gradually but surely progresses, paralyzing the lower extremities and rendering its victim helpless and hopeless, enduring the indescribable agony of seeing himself die by inches.

That Milburn's Heart and Nerve Pills can cure thoroughly and completely a disease of such severity ought to encourage those whose disorders are not so serious to try this remedy. The following is Mr. Archibald's letter:

Delicate Children

They do not complain of anything in particular. They eat enough, but keep thin and pale. They appear fairly well, but have no strength. You cannot say they are really sick, and so you call them delicate.

What can be done for them? Our answer is the same that the best physicians have been giving for a quarter of a century. Give them

Scott's Emulsion

of Cod-Liver Oil with Hypophosphites. It has most remarkable nourishing power. It gives color to the blood. It brings strength to the muscles. It adds power to the nerves. It means robust health and vigor. Even delicate infants rapidly gain in flesh if given a small amount three or four times each day.

50c. and \$1.00; all druggists. SCOTT & BOWNE, Chemists, Toronto.

FIND AMONG THESE LETTERS D W P M P W G B

The initials of a manufacturer and of a very popular article of manufacture.

Messrs. T. Milburn & Co.—"I can assure you that my case was a very severe one, and had it not been for the use of Milburn's Heart and Nerve Pills I do not believe I would be alive to-day. I do not know, exactly, what was the cause of the disease, but it gradually affected my legs, until I was unable to walk hardly any for five months.

"I was under the care of Dr. Morse, of Melrose, who said I had Locomotor Ataxia, and gave me up as incurable. "Dr. Solomon, a well-known physician of Boston, told me that nothing could be done for me. Every one who came to visit me thought I never could get better.

"I saw Milburn's Heart and Nerve Pills advertised and thought I would try them anyway, as they gave more promise of helping me than anything I knew of. "If you had seen me when I started taking those wonderful pills—not able to get out of my room, and saw me now, working hard every day, you wouldn't know me.

"I am agent for P. O. Vickey, of Augusta, Maine, and have sold 300 subscribers in 80 days and won a fifty dollar prize.

"Nothing else in the world saved me but those pills, and I do not think they have an equal anywhere.

"The seven boxes I took have restored me the full use of my legs and given me strength and energy and better health than I have enjoyed in a long time."

G. O. ARCHIBALD.

Hopewell Cape, N. B. In addition to the statement by Mr. Archibald, we have the endorsement of two well-known merchants of Hopewell Cape, N. B., viz.: Messrs. J. E. Dickson and F. J. Brewster, who certify to the genuineness and accuracy of the facts as given above.

Milburn's Heart and Nerve Pills are 50c. a box, or 3 for \$1.25, at all druggists, or sent by mail to T. Milburn & Co., Toronto, Ont.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year.

BASS RIVER, COLCHESTER.—On Sunday Oct. 1st, three, Susy Fisher, Minnie McLellan and Mrs. Chambers were baptized and united with this church.

MILTON CHURCH, YARMOUTH.—Since last reporting through your columns one has been baptized, one received on experience and seven by letter.

NEW CANAAN, QUEENS CO.—Encouraging results have followed the preaching of the word by C. G. Blackburn, a young licentiate from Norfolk, Eng.

EAST POINT, P. E. I.—Gave hand of fellowship to sister Minnie E. Mellick, received by letter. Had visits during the summer from Rev. J. A. and Mrs. Gordon.

CHIPMAN.—The Queen's County Quarterly Meeting convened with the congregation at Chipman Station on the 8th inst.

WOLFVILLE.—Four persons were baptized by Rev. H. R. Hatch, pastor, on 8th inst. Two of them are students of Acadia Seminary.

NEW CANAAN.—It has been some five years since any cheering report was forwarded from this church. Troubles and trials have been numerous.

C. G. BLACKBURN.

TEMPERANCE VALE, YORK CO., N. B.—On Sept. 16th, we received into the Temperance Vale Baptist church, Bro. Charles Sterling who came to us from the Free Baptist body.

ANDOVER.—Bro. R. W. Demmings spent the summer in this field with great acceptance to the people and some satisfaction to himself.

NEW CANAAN, N. B.—The first Sunday in October was truly a red-letter day in the history of this people. For some time now a young Baptist (lic.) Bro. Blackburn has been holding services in this neighborhood.

Denominational Funds. NOVA SCOTIA.

The third month of the first quarter of another Convention year is rapidly passing. How many of the churches are addressing themselves to the work of collecting funds for our denominational work.

The District Meetings, too, should be giving attention to this matter. The District meetings of Guysboro East and West have made the apportionments to the churches of these districts and report to me.

The Convention recommend that our denominational work be made the object of prayer in one regular prayer meeting each month.

A. C. COBURN, Treas., Den. Funds. Wolfville, N. S. Oct. 12th.

ROYAL BAKING POWDER

ABSOLUTELY PURE. Makes the food more delicious and wholesome.

ROYAL BAKING POWDER CO., NEW YORK.

"Grande Ligne Day" in Our Sunday Schools.

The Board of the Grande Ligne Mission is anxious to bring to the notice of the young people in the Baptist Sunday Schools of the Maritime Provinces the great work which is being done in Quebec.

C. W. TOWNSEND. Hillsborough, N. B., Oct. 13th.

Rev. R. M. Hunt Resigned.

The Rev. R. M. Hunt, pastor of the Jamaica Plain Baptist church, has tendered his resignation. He asks that he be released Nov. 1, but it is probable that the parishioners will not let him go if they can help it.

His parishioners have suggested that he take a year's vacation and then come back. With regard to this proposition a committee appointed by the church has made an appointment with Mr. Hunt when the whole matter will be talked over.

Mr. Hunt has been pastor of the Jamaica Plain Baptist church close on to 12 years, coming there from St. Stephen, N. B., Jan. 1, 1888.

Mr. Hunt is a graduate of Acadia University, Nova Scotia, and the Newton Theological Seminary.—Boston Herald.

My Custom.

It has no binding power and may be lightly esteemed. I give it only for what it is worth.

It is my custom never to invite anyone directly to the Lord's table. If it is the Lord's table, it is not mine nor man's, and we must not take liberties with it.

table is "open" to all. "Whosoever will may come." The steps are marked by inspiration, and are so plain that "wayfaring men though fools shall not err therein."

R. H. BISHOP. Boylston, Oct. 10th, '99.

It is said of a certain negro, that his master perceiving him one day with a down cast look, asked him the cause. "Oh, massa," he replied, "I am such a great sinner!"

And Tumors cured to stay cured, a 13 cent, no knife, plaster or pain. For Canadian testimonials & 150-page book—free, write Dept. 12, MASON MEDICINE CO., 577 Sherbourne Street, Toronto Ontario.

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WEST-TROY N. Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE.

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in the reliability of a tailor are not to be despised. Selling a suit that will please a customer and lead him back to us another season is our aim in business.

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EUGENE FIELD'S POEMS A \$7.00 BOOK

to each person interested in subscribing to the Eugene Field Monument Souvenir Fund. Subscription amount desired. Subscriptions as low as \$1.00 will entitle donor to this daintily artistically volume.

The Book of the century, Handsomely illustrated, a selection of the best of the world's Greatest Artists.

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Eugene Field Monument Souvenir Fund. (Also at Book Stores) 180 Monroe St., Chicago. If you also wish to send postage, enclose 10 cts. Order from MESSENGER AND VISITOR, 85 Germain Street, St. John.

BIRTHS.

ARCHIBALD.—At Milton, Queens Co., N.S., Oct. 7th, to Rev. and Mrs. W. L. Archibald, a son.

MARRIAGES.

MCNEIL-THOMAS.—At the Parsonage, Tyrone, P. E. I., Oct. 5th, by Rev. D. Price, Wm. McNeil to Lucy Thomas, both of Augustine Cove.

HARNISH-WRIGHT.—At the home of the bride, Oct. 10th, by Pastor L. J. Tingley, Samuel Hughes Harnish, of Greywood, N. S., to Ruby Geneva Wright, of Princeville, N. S.

MUNRO-STAIRS.—At the residence of the bride's parents, Lower Southampton, York Co., Sept. 20th, by pastor A. A. Rutledge, David Munro to Gertrude Stairs, both of Lower Southampton.

WADLIN-CALDER.—On the 4th of Oct., at the Baptist parsonage, Pennfield, and by the Rev. T. M. Munro, Charles E. Wadlin and Edith Calder, both of Beaver Harbor, Charlotte Co., N. B.

COOK-COOK.—On Oct. 4th, at the Baptist parsonage, Pennfield, and by the Rev. T. M. Munro, Edwin Cook and Elizabeth Cook, both of Back Bay, Charlotte Co., N. B.

DARRAH-WARD.—At Chipman Station, N. B., on 11th inst., by Rev. W. E. McIntyre, J. W. Darrah of Chipman, to Miss Nettie Ward of Oromocto.

JONES-HETHERINGTON.—At Johnston, Queens Co., on 12th inst., by Rev. W. E. McIntyre, Robert W. Jones of Kars, to Helen B., daughter of Joseph Hetherington of Johnston.

BERRIE-McCONNELL.—At the Parsonage, Salisbury, Oct. 8, by Pastor J. E. Tiner, Perley S. Berrie to Mrs. Dora L. McConnell, both of Turtle Creek, Albert Co., N. B.

GRAHAM-CUNNINGHAM.—At the home of the bride's parents, Roachvale, N. S., Oct. 11th, by Rev. R. Osgood Morse, M. A., David James Graham of Ogden, and Laura Belle, daughter of Chas. B. Cunningham.

FORBES-CAMPBELL.—On October 10th, at the residence of the bride's parents, Montague, P. E. I., by Pastor H. Carter, John S. Forbes of Gladstone, Lot 64, and Harriett G. Campbell of Montague, Lot 51.

SHAW-ROBINSON.—At the residence of the officiating clergyman, Woodstock, on the 11th inst., by the Rev. Thos. Todd, Alexander O. Shaw and Carrie M. Robinson, both of the parish of Brighton, Carleton County.

WILLET-DELAPE.—At Lower Granville, August 20th, by pastor J. O. Vince, John Reid Willett of Granville Centre, to Bessie Shaw Delap of Lower Granville.

COOKE-DAVISON.—On Sept. 27th, at the residence of the bride's father, by Rev. F. E. Roop assisted by Rev. Mr. Ness, Rosa B. youngest daughter of Mitchell Cooke of Portauque Mountain to Allen A., son of Deacon F. D. Davison all of Portauque Mountain, Colchester Co., N. S.

DEATHS.

BERRY.—Mr. James Berry, of Beaver Harbor, departed this life on September 22nd, aged 66 years. He had been sick for over four years. His disease was of such a character that no medical skill could successfully overcome Mr. Berry was a very patient sufferer till the last. His trust was in God. He leaves a wife and seven children to mourn their loss. May the bereavement be sanctified to their spiritual good, and by faith in Christ have eternal life and a blessed resurrection.

HUTTON.—Philip Hutton, of Beaver Harbor, died in his own home, Oct. 7th, aged 47 years, son of the late Richard Hutton. He was a good citizen, a kind father, and affectionate husband. He never made a public profession of the religion of Christ, but we trust that he is with that Saviour in whose blood he trusted for cleansing and salvation, in the last hours of his life. He leaves a wife to mourn her great and irreparable loss, a grown up daughter and three young children, besides a large circle of friends. May theirs with all the other relatives, be eternal life through Jesus Christ our Lord.

never made a public profession of the religion of Christ, but we trust that he is with that Saviour in whose blood he trusted for cleansing and salvation, in the last hours of his life. He leaves a wife to mourn her great and irreparable loss, a grown up daughter and three young children, besides a large circle of friends. May theirs with all the other relatives, be eternal life through Jesus Christ our Lord.

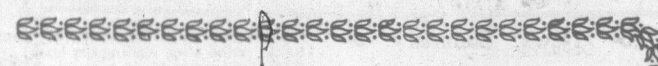
RAND.—At Woodville, Kings Co., N. S., Sept. 22nd, after a brief illness, Olive, beloved wife of Charles W. Rand, and daughter of William and the late Whitemena Kinsman, of Canard, in the 40th year of her age. Our sister's disease was inflammation of the bowels, and her sufferings were very severe; but she had abundant comfort in Christ her Saviour. After tender and loving words to her sorrowing husband and his children, and instructions with regard to her funeral, she peacefully slept in Jesus. In the absence of the pastor, Bro. Nobles, of Kentville, conducted the funeral services, which were largely attended.

HUTCHINS.—At 99 Cunard St., Halifax, N. S., Sept. 20, Eleanor F. Hutchins, aged 72. Converted and baptized early in life, our sister identified herself in a large way with all the life of the church. To the Sunday school she gave her special and best endeavors, and in the North Church for many years she was the faithful and efficient teacher of a large class of young women, many of whom were helped to Christ, and bear her in affectionate remembrance for her work and her worth. Compelled some years ago to relinquish her work through failing health, she found a heavy trial. But the Lord abided by His promise, and she died in the blessed hope which Jesus gives to His own.

WILKS.—At Coldbrook, St. John, N. B., Oct. 7th, Fanny, beloved wife of James Wilks, and daughter of Mr. and Mrs. Wm. McElhenney, Folly Village, N. S. The funeral took place from the home of the parents and was largely attended. The services were conducted by Pastor Chipman, and were participated in by Rev. T. B. Layton, Rev. Wm. Dawson, and Rev. T. A. Blackadar, a former pastor. She had early in life given herself to the Lord, and the years that followed have been full of service for her Master. Unexpectedly she was called to the mansions above, but for those that grieve there is the consolation that their sorrow is not without hope.

COWAN.—At Hatfield Point, Kings Co., N. B., Oct. 6th, 1899, Annie B., aged 20 years and 3 months, only beloved daughter of Joseph and Mary Cowan, leaving her parents, four brothers, a worthy young man to whom she was engaged and expected to marry in a few months, and many other relatives to mourn their sad loss. Our sister professed faith in Christ during the revival of 1893, under the labors of Bros. A. C. Shaw and J. D. Wetmore, and was baptized by the latter into the fellowship of the 1st Springfield church. She proved to be a quiet, consistent, Christian girl. Held in high esteem by church, community, and all her acquaintances. Her race is run, her sun has set while it was day. But her influence lives on. May all her young associates take warning, that in the midst of life they are in death, "and be also ready."

TEDFORD.—At Windsor, Carleton Co., Sept. 29th, Evelyn, wife of Ralph H. Tedford, of Danforth, Maine, aged 20 years. Our sister, while on a visit to her husband's family at Windsor, was stricken with typhoid fever, from which she died after an illness of about three weeks. For some time before her death she had been thinking seriously about religion, but had never quite reached the point of willingness to publicly confess the Lord. At an early stage of her sickness she was led to give herself fully into the Master's hand, and ever after her desire was that she might be restored to health, to connect herself with the church. Although departed she still lives in her influence. Her cheerful, lovable disposition, and the strong faith that brightened her closing hours, will ever be remembered by all who knew her. The remains were taken to Danforth, Maine, for interment.



Furniture.

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

We make it a point to sell only such goods as are strongly and thoroughly made and that will give the greatest satisfaction, and also at prices which will be found to give the best value possible.

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

Write us for anything desired in Furniture and we will furnish photographs and prices.



How to treat your Horse

A good horse deserves good treatment. The handsomest poise of the head is that of pride. Instil pride in both your horse and yourself at the same time by selecting a new set of our handsome Driving Harness, a nice Blanket, or a nice Fur Robe. Our establishment for HORSE FURNISHING GOODS is the largest in the Maritime Provinces.

Orders by mail promptly attended to. H. HORTON & SON, 11 Market Square, St. John, N. B.

FREEMAN.—At Amherst, Oct. 11, S. Eloise, the beloved wife of Bro. Clarence Freeman, passed to the spirit world at the early age of 29 years. Our deceased sister had suffered from the dread disease consumption, but through all she was possessed of the utmost patience and resignation. Her faith in God was too strong to permit her to murmur. Her death was a triumphant one. She is now at rest at home. Three little children, the eldest not yet seven years old, and the youngest only 20 months, are left to the care of the bereaved husband. Bro. Freeman is richly supported by the ministrations of the Holy Spirit. Two sisters also mourn the loss of a loved and loving spirit. The funeral services on Friday afternoon were deeply solemn, and were attended by a very large number of sympathetic relatives and friends.

Programme of Appointments, Rev. A. J. Vining. Wednesday, Oct. 18, Sussex; Thursday, Oct. 19, Moncton; Friday, Oct. 20, Hillsboro; Sunday, Oct. 22, 11 a. m. St. Charles, 3 p. m. Dorchester, 7 p. m. Amherst; Monday, Oct. 23, River Hebert; Tuesday, Oct. 24, Oxford; Wednesday, Oct. 25, Springhill; Thursday, Oct. 26, Parrsboro; Friday, Oct. 27, Bass River; Saturday, Oct. 28, Great River; Sunday, Oct. 29, Truro; Monday, Oct. 30, New Glasgow; Tuesday, Oct. 31, Antigonish; Wednesday, Nov. 1, Isaac's Harbor; Thursday, Nov. 2, Canso; Friday, Nov. 3, Guysboro; Sunday, Nov. 5, North Sydney, Sydney. The rest of the programme soon. A. J. V.

CANADIAN PACIFIC RY. FALL EXCURSIONS FROM SAINT JOHN, N. B. \$10.50 To Boston, Mass., and Return. \$8.50 To Portland, Me., and Return. Tickets on sale from September 18 to September 30, 1899. Good to return thirty days after date of issue. A. J. HEATH, District Passenger Agt. St. John, N. B.

Practical Work. Following and alternating with instruction in methods and principles keeps our students always in anticipation of "What Comes Next," gives brightness and variety to our course of study, and provides that the best possible use is made of the student's time. This is what enables us to complete our very full course of study in so short a time. Send for catalogue to S. KERR & SON.

"A PERFECT FOOD—as Wholesome as it is Delicious." Walter Baker & Co.'s Breakfast Cocoa. "The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand."—Dominion Medical Monthly. A copy of Miss Parlow's "Choice Receipts" will be mailed free upon application. WALTER BAKER & CO. LTD. ESTABLISHED 1780. Branch House, 6 Hospital St., Montreal.

Whosoever will mark "wayfaring t err therein." y back on the my Pedobap- on't complain you find your- ist bread. A le and ours. H. BISHOP.

egro, that his ay with a down se. "Oh, man such a great u are foolish to You never see ins." "No," now de reason, k shooting, and r, don't you run " Yes, Pete, what was com- ad is de way he has got you safe of me, he e."

And Tumors cured to stay cured; at home; no knife, plaster onials & 150-page Mason's Medicine Toronto Ontario.

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MOUR, John, N. B.

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Souvenir Fund. 10 Monroe St., Chicago, postage, enclose

AND VISITOR, St. John.

News Summary

It is reported that the Postmaster-General is considering the feasibility of introducing three penny telegrams.

The Canadian Pacific Railway land department reports very heavy sales of farm lands in the province. Sales amounted to 37,000 acres, the largest portion of which was farm lands in Manitoba.

The Cairo correspondent of the 'Daily Mail' says that Gen. Lord Kitchener will lead an expedition of 6,000 men against the Khalifa. No English troops, the correspondent says, will be employed.

The law firm of McGibbon, Casgrain & Co., Montreal, have been instructed by the members of the 'Sign of the Cross' theatrical company to institute proceedings against the owners of the ill-fated steamship 'Scotsman' to recover the value of their luggage and effects lost in the wreck, and it is stated that Mr. Harry Child, whose wife was drowned, intends to take an action for \$25,000.

No. 7 of the Educational Review Supplementary Reading is just published. It is entitled 'Canadian History.' It contains six articles of such men as Prof. Ganong, Dr. Hannay, Rev. W. O. Raymond, A. P. Sliva, Victor H. Palists and Lieut. Col. E. Cruikshank. The series is issued quarterly and is under the editorial supervision of G. U. Hay, Esq., M. A. The series will be completed in twelve numbers at \$1 for the series or 10 cents per number. Lovers of Canadian History will find this series a valuable addition to their libraries.

The fifty-second annual session of the Grand Division of the Sons of Temperance of Nova Scotia will open at 36 Cornwallis street, Halifax, on Tuesday, Oct. 31, at 8 p. m. An unusual degree of interest is anticipated, as important proposed changes in constitution and the 'what next' of the prohibition question are in the order of business for consideration by that gathering. The Grand Worthy Patriarch of the Grand Division of Massachusetts, Mr. William H. Williams, is expected to attend the session.

The high commissioner has telegraphed the department of agriculture that the New York despatch of Oct. 1st appearing in the London Times that the imperial authorities had contracted with a United States company for tinned meats for the troops in South Africa is incorrect. Lord Strathcona adds that any offers of tinned meats from Canada will be duly considered by the war office, provided the goods are of a sound brand, of recent packing and are ready for early delivery. Tinned fish, fruit or vegetables are not required.

There can be no doubt that the process of making paper from peat is a most valuable invention, and one that is likely to cause important changes in the paper trade. For it must be admitted that it would be difficult to find a cheaper raw material for the manufacture of paper than peat, which hitherto has had little or no value for any purpose in this country. We have examined paper and cardboard made from this material, which are of a superior quality and compare favorably with that made from the raw materials at present in use; and the peat fibre can be utilized for many other purposes. The comparatively low cost of producing paper from peat has given a great stimulus to the industry of Austria, and will probably open a great future for the new industry in this country. The peat itself costs but little above the labor of taking it from the ground, and this is done by means of improved machinery of great capacity, which cuts the peat from the soil in large blocks, reducing the cost to a minimum.—Ex.

Captain Muggett, of the steamer Orinoco, reports that the Warren Liner Bay State, the latest wreck to be piled up on the Newfoundland coast, is now broken in two. D. Rutherford and R. McCourter, the Bay State's engineers, who were sent up on the Orinoco by the Board of Trade, will proceed to Montreal this afternoon. H. H. Sullivan, a young student of the Massachusetts Institute of Technology, who was making the round trip from Boston to Liverpool on the Bay State, also arrived on the Orinoco. He was one of fifteen men who were adrift 17 hours in the ship's boat before they were picked up by the tug. The men were lightly clad, and had nothing to eat but hard tack and water. Mr. Sullivan lost all his clothes except what he wore. Another interesting passenger on the Orinoco was H. Adams, a Harvard student, who is returning from an expedition to Labrador. He and Ralph Taber had been sent up to Labrador to procure a colony of Esquimaux for the Paris Exhibition. They secured thirty-three Esquimaux and their families, who will be exhibited during the winter at Rome and at the Paris Exhibition in April.

The author of "In His Steps," the famous religious book, of which over three million copies have now been sold, has been induced to answer in an article which he has sent to The Ladies' Home Journal,

the question which unconsciously comes to the mind after reading his book: "Is this plan practicable in our present daily life?" Mr. Sheldon does not evade the question, but answers it in a direct and vigorous manner, and tells exactly what he believes would be the effect of his plan upon modern business methods and present-day social life.

Under the title of "Christian Science and the Book of Mrs. Eddy," Mark Twain contributes to the October "Cosmopolitan" what is the most remarkable magazine article of the month, if not of the year. Twain discloses two phases of himself—the humorist and the keen, far-sighted philosopher. He handles the cult a bit severely, perhaps, but he has his reasons for so doing and sets them forth most forcibly. His statement concerning Mrs. Eddy's book is characteristic. Of it he says, "It is the first time since the dawn of creation that a voice has gone crashing through space with such placid and complacent confidence and command."

"Kit Kennedy, Country Boy." By S. R. Crockett, Paper, 75c.; cloth, \$1.25. Wm. Briggs, Toronto, "Crockett's masterpiece."

The main interest of S. R. Crockett's latest novel centres in the reformation of a drunkard of high soul and weak will. The steps by which he reclaims the ladder his failures, and his final victory are told with faithful and tender charity. Never has Mr. Crockett been so much at home with the scenery and atmosphere of the Scottish hills. Birds and flowers, winds and waters speak of the happiness of childhood, and make the background of a story full of hopefulness in the future and belief in mankind. Kit Kennedy is a tragic drama of love and suffering with all the human comedy of a Scotch country-side.

"Kit Kennedy" is a story of "The Lilac Sunbonnet" order, and may be described as Mr. Crockett's "David Copperfield." It contains more autobiographical material than any previous work of his. The scene is laid about his own birthplace, and though the events are not, of course, to be identified with those of the author's own life, the whole atmosphere, religious and moral, is that which he breathed as a boy.

The story contains at once a tragic drama of love and suffering, and all the human comedy of a Scottish countryside. Mr. Crockett has, perhaps, never expressed himself so completely as in "Kit Kennedy."

The cloth edition is offered as a premium for one new subscription to this paper and 10c. for postage.

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OLD MAN'S ESCAPE

Resident of Indiantown, St. John, N. B., a Very Thankful Man.

Suffered from Kidney Disease Which was bringing on Paralysis—Determined to Die like a Man—Saved by Dodd's Kidney Pills.

INDIANTOWN, St. John, N. B., Oct. 16.—A most sensational escape was that of Robert Moore, a respected old man of this place. He was gradually overcome by paralysis, as a result of Kidney Disease. He had given himself up to die like a man, as he said, when by accident the means of escape came to his hand. Dodd's Kidney Pills were brought to his notice, and he lives to thank the fortune that brought them.

Here is what he says about it: "For seven years I have been the victim of Kidney Disease, at times suffering the most excruciating pain. I had almost considered my case hopeless, and had deprived myself of many of the necessities of life (as I am a poor man) to procure medical treatment. People would see me trying to climb up the steps of my house and remark: 'Well, the old man will not last much longer.'"

"One day the doctor prescribed a plaster, but I was charged such an extortionate price for it, that I determined to die like a man rather than put it on. While I was tediously working my way home, a boy handed me a paper in which Dodd's Kidney Pills were advertised. When I reached home my wife undressed me for I could not undress myself, and I went to bed.

"I determined to try Dodd's Kidney Pills. All I have to say is that three boxes cured me. If any man doubts me let him come to me or any of my neighbors and we will soon convince him. I have advised many of my neighbors to use them all with good results. Hoping that many other Kidney Disease victims may find the same relief I have,

"I am yours truly, 'ROBERT BOND.'"

Dr. SPROULE ON CATARRH THE GATEWAY OF CONSUMPTION.



DR. SPROULE, B. A. English Specialist in Catarrh and Chronic Diseases.

Twenty years ago catarrh was comparatively unknown. Now no age, sex or condition is exempt from it, and no climate or locality is a cure for it. Catarrh is to be more dreaded than all the yellow fever, cholera, smallpox, diphtheria and all other epidemic diseases—as it is more fatal. It is in the large majority of cases the forerunner of consumption, and vital statistics show that deaths from consumption in this country have increased more than two hundred per cent in the last five years. Nearly all of these cases have been traced back to catarrh as their starting point, and many physicians now contend that catarrh is only incipient consumption. We make the treatment of catarrh a specialty. We do cure catarrh. Catarrh has never been cured by nasal douches, washes or snuffs. Catarrh is a disease of the mucous membrane and is curable only through the blood, and by medicines peculiarly adapted to each particular case. Medicine that will cure one will not cure another.

It has been determined by microscopists that catarrh has as distinct a germ as any of the hot epidemics diseases, and again and again has it been shown that a patient has been treated for some other disease when catarrhal germs have been present.

A remedy for catarrh must be used constitutionally, for it must possess a direct affinity for the mucous membrane, and of being absorbed by the purulent mucous,

If you have catarrh, answer the above questions, cut them out of the paper and send them to me with any other information you may think would help me in forming a diagnosis, and I will answer your letter carefully, explaining your case thoroughly, and tell you what is necessary to do in order to get well.

Dr. Sproule, B. A., (formerly Surgeon British Royal Naval Service), English Catarrh Specialist, 7, 9, 10, 11, 12 Doane Street, Boston.

wherever located. It must be homogeneous, and each individual case requires treatment adapted to its conditions. Our treatment is based upon these plain theories, and is proved to be infallible. It not only relieves, but it cures catarrh at any age speedily and surely.

Catarrh of the Head and Throat.

The most prevalent form of catarrh results from neglected colds.

- 1. Do you spit up slime?
2. Are your eyes watery?
3. Does your nose feel full?
4. Does your nose discharge?
5. Do you sneeze a good deal?
6. Do crusts form in your nose?
7. Do you have pain across the eyes?
8. Does your breath smell offensive?
9. Is your hearing beginning to fail?
10. Are you losing your sense of smell?
11. Do you hack up phlegm in the morning?
12. Are there buzzing noises in your ears?
13. Do you have pains across the front of your forehead?
14. Do you feel dropping in back part of throat?

If you have some of the above symptoms your disease is catarrh of the head and throat.

Diseases of Bronchial Tubes.

When catarrh of the head and throat is left unchecked it extends down the windpipe into the bronchial tubes, and in time attacks the lungs and develops into catarrhal consumption.

- 1. Do you take cold easily?
2. Is your breathing too quick?
3. Do you raise frothy material?
4. Is your voice hoarse and husky?
5. Have you a dry, hacking cough?
6. Do you feel worn out on rising?
7. Do you feel all stuffed up inside?
8. Are you gradually losing strength?
9. Have you a disgust for fatty food?
10. Have you a sense of weight on chest?
11. Have you a scratchy feeling in throat?
12. Do you cough worse night and morning?
13. Do you get short of breath when walking?

If you have some of these symptoms you have catarrh of the bronchial tubes.

Advertisement for Miller Bros. featuring 'BE SURE' and 'MILLER BROS.' with decorative border and contact information for Halifax, N.S.

FOR SALE IN THE LAND OF EVANGELINE

We offer for sale a property in Wolfville situated about a mile east of Post Office. Consists of 60 acres of land, 2 1/2 acres of dyke, has 200 apple trees, cuts 18 tons hay, has fine house, in commanding situation of 8 rooms, besides halls, pantry, etc., good cellar, good barn, stable, wagon house, etc. The situation of this place in close proximity to Acadia College, Horton Academy, Seminary, etc., makes it most desirable. Shall be sold at a bargain.

We also have properties in all parts of Kings County, ranging in price from \$450 to \$6,000.

For particulars, etc., address FORD & SNYDER, Real Estate Brokers, Bank Block, Berwick, N. S.

Largest Foundry on Earth making CHURCH BELLS CHIMES & PEALS. Purest copper and tin only. Terms, etc., free. McSHANE BELL FOUNDRY, Baltimore, Md.

Messenger and Visitor

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

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

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

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

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

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# RADWAY'S READY RELIEF

For headache (whether sick or nervous) toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effects a permanent cure.

## A CURE FOR ALL SUMMER COMPLAINTS, DYSENTERY, DIARRHOEA, Cholera Morbus.

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

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

Malaria in its Various forms Cured and Prevented.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief. Price 25 cents per bottle. Sold by all druggists.

# Radway's R Pills

Always Reliable, Purely Vegetable

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

- SICK HEADACHE,
  - FEMALE COMPLAINTS,
  - BILIOUSNESS,
  - INDIGESTION,
  - DYSPEPSIA,
  - CONSTIPATION,
- AND—  
All Disorders of the LIVER.

Observe the following symptoms, resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, digest of food, fullness of weight of the stomach, sour eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flashes of heat, burning in the flesh.

A few doses of Radway's Pills will free the system of all the above-named disorders. Price 25 cents a box. Sold by all druggists or sent by mail.

Send to DR. RADWAY & CO., 7 St. Helen St., Montreal, Can., for book of advice.

Should the army which is warned for service be sent to South Africa, the Admiralty will have to face a task which is unprecedented in the world's history—the simultaneous transporting of a force of 40,000 men or more, over 6,000 miles. The tonnage required has been calculated at about 275,000, since in 1879 eighteen steamers of 55,000 tons displacement were needed to transport, 8,100 men and 1,850 horses to the Cape. The last big expedition despatched by Great Britain was that of 1882 to Egypt. Then 19,148 men and 5,900 horses were sent out in forty-seven steamers of 140,000 tons. No other country in the world could at a moment's notice provide the shipping the Admiralty is likely to require.

The opinion that malaria is conveyed to human beings by mosquitoes has long been held by the Somali of East Africa, according to information given in Wickenburg's "Wanderungen in Ostafrika."



## THE STANDARD REMEDY For INDIGESTION. For STOMACH TROUBLES

We point to our testimonials in proof of the value of K. D. C. The high standing of the writers is a guarantee of the genuineness and undoubted excellence of our preparation.

Albert C. Smith, Esq., President of the Suffolk Dispensary, 10 Charles St., Boston, writes: "We are glad to say a good word for K. D. C., having given the preparation every possible test. We have each day large numbers who apply to us for medical treatment and as may be supposed many of them are very pronounced chronic cases and are somewhat difficult to cure. They belong to a class who look for immediate results and our experience with your valuable compound proves that in a very few days the patient expresses relief and later a complete restoration of the digestive powers. I should be unwilling to carry on our work without this preparation always on hand."  
A Free Sample for the asking.  
K. D. C. COMPANY, Limited, NEW GLASGOW, N. S., or 127 State St., Boston.

### News Summary

For every million inhabitants in Russia there are only ten newspapers and journals of all sorts.

A Connecticut Yankee has received permission from the king of Siam to erect a \$200,000 hotel, that will be 1,000 feet long and four stories high.

The Argentine locust has a habit of moving forward like an army in line, and gathering together in bunches, instead of scattering like true grasshoppers.

The mineral resources of Western Siberia are vast. Between Tomsk and Kooznesk lie 60,000 square kilometers (23,167 square miles) of coal lands which have never been touched.

A five-year-old boy of Brentwood, Eng., has received the Royal Humane Society's diploma for jumping into the water and saving the life of his baby brother. He is believed to be the youngest certificated life-saver on record.

A company has been formed at Port Medway for the prosecution of the fishing industry and six vessels are to be built in time for next season's work. Leading capitalists of Queens, Lunenburg and Halifax are interested.

Collas, Whitman & Co. of Annapolis last week shipped to the United States 100 boxes and 900 tubs (128,000 lbs.) dry fish, the output from their dryer. They will ship about double the above quantity next week.

It is said that the Canadian furniture manufacturers are on the eve of forming a mammoth trust to control the whole furniture trade in Canada. They will build a mammoth factory, and St. John is mentioned as a probable site.

Emperor William, it is authoritatively announced, will not visit England this year. He made Queen Victoria a conditional promise to do so, but the altered political complexion has compelled him to abandon his intention.

Fingers are valued at a high price in Australia. A Melbourne boy of eight had his fingers crushed in a gate at a level crossing, and one had to be amputated. An action on his behalf was brought against the State Railway Department. The jury awarded the full amount claimed, \$5,000.

Mr. Rood, says the Middleton Outlook, has to date this season received about 2,500 barrels of apples at his two factories, which have made about 3,506 cases. Eight cars of canned goods have been shipped to England, five of them going from the Middleton and three from the Waterville factory.

This season's first shipment of fattened chickens for the British markets has just been forwarded from the Government illustration station at Bonville, Que. The superintendent in charge of the station there writes as follows:—"The fowls made a very good gain and were healthy during the whole time, not having one sick, nor losing one out of the lot." They were sent in cold storage by the S. S. Vancouver, from Montreal to Liverpool.

It was current newspaper report a few months ago that Mark Twain was writing an autobiography, and that it would not be published for a hundred years. This idea, if it ever existed in the mind of the author, has been given up; but he did some work on an autobiography, and one chapter from it, entitled "My Debut as a Literary Person," has been secured by the publishers of The Century and will appear in the November number.

The nineteenth century closes with 1900. Immediately after midnight, therefore of December 31, 1900, is when the twentieth begins. In other words, it begins with the first second of the first hour of the first day of January, 1901. The twentieth will open on a Tuesday and close on a Sunday. It will have the greatest number of leap years possible for a century—twenty-four. The year 1904 will be the first one, then every fourth year after that to and including the year 2000, February will three times have five Sundays; in 1920, 1948 and 1976. The twentieth century will contain 36,525 days, which lacks but one day of being exactly 5,218 weeks. The middle day of the century will be January 1, 1951.

### THAT SNOWY WHITENESS

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

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

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

## DYKEMAN'S

97 KING STREET  
59 CHARLOTTE ST.  
6 So. MARKET ST.

Three Entrances

Some good reasons why you should buy your Dry Goods from the "People's Store":

FIRST—Out of the vast assortment you are sure to get just what you want.

SECOND—You are sure to get the newest and most stylish goods.

THIRD—If you buy by mail, the parcel, if it amounts to over \$5.00, will be sent to you prepaid.

FOURTH—You buy from us at prices peculiar to the store, which means that you save money.

Send to us for Samples of any Dry Goods you may need.

### F. A. DYKEMAN & CO., St. John.

N. B.—Our new Dress Goods and Cloths are all in.

## About Your Fall and Winter Overcoat!

Think and talk over the matter today—but don't stop at that. Come in and see just what excellent underwear we are selling this Season. About its price and quality.

We don't hesitate to put our reputation back of the claim that the material of our overcoats is better and the prices we sell them for are lower than your experience can recall. Beavers, Meltons, Coverts and Tweeds. Your choice is here. Better to have looked than wish you had.

**FRASER, FRASER & CO,**  
FOSTER'S CORNER,  
40 and 42 King Street, St. John, N. B.

### COMMON SENSE REASONING

If you cannot afford to spare a little of your income now to pay the premium on a life insurance policy, how do you suppose your wife is going to spare ALL your income when you are gone?

This is the common sense way to look at life insurance. The **CONFEDERATION LIFE, of Toronto,** has the best there is in life insurance. It will secure your income to your wife after you are gone. You had better look into this! Remember the CONFEDERATION LIFE reminded you.

S. A. McLEOD, Agent at St. John. GEO. W. PARKER, Gen. Agent  
Office, 45 Canterbury St., St. John, N. B.

"When I was young, and lived up in the mountains of New Hampshire, I worked for a farmer, and was given a span of horses to plow with, one of which was a four-year-old. The colt, after walking a few steps, would lie down in the furrow. The farmer was provoked, and told me to sit on the colt's head, to keep him from rising while he whipped him to break him of that notion, as he said. But just then a neighbor came by. He said, 'There's something wrong here; let him get up and let us find out what is the matter.' He patted the colt, looked at the harness, and then said, 'Look at his collar; it is so long and narrow, and carries the harness so high, that when he begins to pull it slips back and chokes him, so he can't breathe.' And so it was; and but for that neighbor we should have whipped as good a creature as we had on the farm, because he lay down when he could not breathe."

Boys, always remember that all animals can not make their wants known. Think before you strike any creature that can not speak."—The Children's Friend.