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Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LXIII.

Vol. XVII.

ST. JOHN, N. B., WEDNESDAY, NOVEMBER 13, 1901.

{ THE CHRISTIAN VISITOR
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No. 46.

London Befogged. London despatches say that of late the city has been shrouded in the blackest and most impenetrable of November fogs, rendering the streets almost impassible by day as well as by night. The fogs are said to be the densest known for many years, so that it is perilous for persons to attempt to find their way except in localities with which they are very intimately acquainted. Cabman have been forced to lead their horses and omnibus drivers have been piloted by men with lanterns during their night rounds. Some relief from the difficulty is found in the underground electric tramways and public impatience is increased to have the underground system of transit completed. Paris and large districts of France have also been enveloped in dense fog.

Mr. Herbert Gladstone's Marriage. The marriage of Mr. Herbert Gladstone, M. P., which occurred a few days ago naturally excites more than a local interest. Mr. Gladstone is well known, both on his own account and as the son of the illustrious commoner. Herbert Gladstone is recognized as a man of fine ability and is spoken of as one of the most popular men in Parliament. Mr. Justin McCarthy has expressed the expectation that he will yet take a prominent place among the leaders of his party. The lady whom Mr. Gladstone has made his wife was Miss Dorothy Paget, the youngest daughter of Sir Richard Horner Paget, belonging to an old Tory Somersetshire family. The wedding presents have come, it is said, from leading men of both political parties and make up a magnificent collection of beautiful and costly gifts.

The Duke's Home-Coming. The Duke and Duchess of Cornwall and York and their party reached England in safety after a rather stormy voyage, and amid popular demonstrations of joy, received a hearty welcome from the King and Queen and other members of the Royal family. The streets of the capital were decorated with the gayest colors in keeping with the joyous occasion. It is felt that the Duke has rendered a notable service to the Empire in the fact and the manner of his visit to the colonies, and has reflected honor on the royal head of the Empire. It will serve to bring the Duke into greater prominence. Hitherto the heir to the throne had been comparatively little known and inadequately appreciated; he has shown that he has inherited the King's tact and sagacity and his hearty reception is felt to be an earnest of his greatly increased popularity and prestige. Three generations of royalty in the line of primogeniture were represented in the procession in honor of the Duke's home-coming. The Duke's son, Prince Edward, made his first public appearance during the royal progress from Victoria to Marlborough House. The little prince saluted the crowd with earnestness and gravity, and both his father and his grandfather beamed with pride and delight, while the people laughed in good-natured amusement at the lad's serious demeanor.

Tammany Beaten in New York. Interest in the elections of Tuesday last in the United States centred chiefly in the contest in New York City and County where a great fight was brought to a finish and an important victory won in the interests of good government by the defeat of Tammany and Crokerism. The Fusionists who united in the support of Mr. Seth Low for the mayoralty have secured not only his election but that of their nominees for the presidency of the Board of Aldermen and the District Attorneyship. That these officers and especially the latter should

be on the side of good government is of immense importance. It would have been for the Fusionists only a half victory at best if, while securing Mr. Low's election as Mayor, they had failed to secure the return of Mr. William Travers Jerome, their candidate for the District Attorneyship. According to the provisions of the constitution of greater New York, the Mayor is elected for a term of four years. At the first election under the new charter, in 1897, Mr. Low was a candidate but was defeated by the Tammany candidate, Van Wyck, because the anti-Tammany forces were divided into three parties. During the past four years, under Croker as boss and Van Wyck his servant, Tammany has carried things with a high hand and so outraged all sense of municipal virtue in the people that the best elements in the two great political parties have united in a determined effort to rescue the city government from the infamy and corruption which had resulted from the shameless rule of Tammany. The triumph secured is one in which the friends of honesty and purity in government everywhere will rejoice. In the interest of wholesome municipal government all over this continent it is to be hoped that the election just held in New York marks the beginning of better things in the municipal affairs of America's greatest city.

French Canadians in New England. For many years past there has been a large and constant emigration from the Province of Quebec to New England, until the French Canadian element in that portion of the Republic, and especially in its manufacturing towns, has come to form a quite important factor in its population. Whether this French element will continue to preserve its racial character or be merged and lost, as other increments of population have been, in the national aggregation, is a question for interesting speculation and one on which different opinions are expressed. There is perhaps no people more tenacious of their language and racial distinctions than the French, and the success of the French in Canada under British rule in maintaining these distinctions and a warm love for their parent land will doubtless inspire them to hope and strive strenuously for similar results in New England. Racial sentiment in this matter has the warm support of the ecclesiastical leaders who well understand how powerfully the preservation of French language and racial sympathies have worked for the promotion of Roman Catholicism in Canada. So far the attempt to build up a New France in New England appears to be meeting with a fair degree of success. The priests of course throw their influence strongly in favor of parochial schools instead of the public schools, with the result that in many cases the children are taught in French as well as in English, and a racial, as well as a religious, influence pervades the school life. The French pastors of course preach in French; and as French is the mother tongue of the people, there is a demand for French literature. It is claimed by the Patrie newspaper, of Montreal, that there are nearly as many French papers published in New England as in Quebec, and the list includes four daily papers. For all this, it seems altogether unlikely that the French population of the New England States will be able to maintain itself as a distinct element in anything like the same degree that it has in Canada. The language and literature of the United States are prevailing and distinctly English. Neither French nor any language other than English, finds recognition in Parliament, or in the law courts, or in public documents. This principle which has worked so strongly in the United States for the promotion of unity in national life and sentiment is supported by the national school system which has worked even more powerfully in the same direction. For a generation or two the French Canadian in the United States may retain his language and want his French newspaper,

but he will soon find that in order to get on and get up in the world he must know English, he must identify himself with the life of the nation, and that whether he knows French or not will be quite a secondary consideration. The current of American national life will prove too strong for the eddy which the Canadian French emigration has created. More and more the man of French parentage in New England will become an American and less and less a Frenchman, until his children will generally go to the public schools with the other children of the nation, and he will prefer to read the news in English and to hear his sermons in the language of the country rather than in French.

Death of Li Hung Chang. Li Hung Chang, the Chinese Statesman of world-wide fame died at Pekin on Wednesday

night or Thursday morning of last week. Rumors of the failing health of the great man had been rife for many months, but the world was somewhat in doubt whether these rumors reflected actual facts or whether the wily oriental exaggerated his physical ills and infirmities in order to escape doing certain things to which he was not inclined. It is now evident, however, that the pale messenger who waits no man's convenience was on his way, and now the supreme summons has been received and obeyed. Li Hung Chang was an old man, having been born in February, 1823. In respect to natural ability and influence in public affairs, he deserves doubtless to rank with the greatest men of his age in China, and perhaps we might say, in the world. He was a man of remarkable physical and mental energy and force of character. To come to one's grave at a ripe age and to die peacefully in one's bed, after having been so much a part of the political affairs of his country—considering the exigencies of public life in China—is in itself a demonstration that he possessed extraordinary resources. In astuteness and ability to gain what he sought by diplomatic processes the Chinese Statesman was probably able to hold his own with the best. He was a great traveller and a keen observer. He knew the world as few of his countrymen have ever done, and while he appreciated the greatness of other nations, he apparently found none which, taking everything into account, could, in his estimation, be regarded as being on an equality with his own.

The Smallpox. Whether or not, as some suppose, the prevalence of smallpox during the past year or two is to be accounted for by the fact of the United States troops which were engaged in the war with Spain having brought back the disease from the West Indies, it is certain that the disease is remarkably prevalent in both countries and all practicable precautions and positive measures should be applied with a view to stamping it out. There have been outbreaks of smallpox this fall in Ottawa and Quebec, and just now there is rather serious conditions of things in St. John on account of it, although the situation does not probably seem so alarming here as it may to persons elsewhere. There are some 26 cases in the Epidemic Hospital, all that can be accommodated there, and there are quite a number of cases in quarantined houses in the city and vicinity. There is no panic however, and the situation is being dealt with quietly and it is hoped effectually. General vaccination is being insisted upon, and the people generally show a willingness to co-operate in the matter with the health authorities. With wise and vigorous measures the disease should be stamped out in a few weeks. As the epidemic hospital is now full, provision should at once be made for quarantining in some isolated situation the cases which are occurring in the city. Most of the cases are in the vicinity of Haymarket Square, and owing to the prevalence of the disease in that quarter it has been found necessary to close the Tabernacle Baptist church for a time. Rev. H. H. Roach, the pastor of the church, in a courageously Christian spirit, has promptly offered to go into quarantine that he may minister to those suffering from the disease, several of his own people being among the sufferers. The Evangelical Alliance of the city are about to consider the proposition, and it seems probable that Mr. Roach will be recognized as acting in this matter in the interest of several of the denominations, thus avoiding unnecessary exposure and loss of time on the part of other ministers.

The "Marrow Men."

A SERMON BY DR. ALEXANDER WHYTE.

Preached before the Baptist Union on Wednesday, October 9th, at St. George's United Free Church, Edinburgh.

Psalm lxxiii, 5.—"My soul shall be satisfied as with marrow and fatness."

When Thomas Boston, our Scottish Father-in-God, was still in a half-converted state, and when he was still on the scent for salvation—to employ his own graphic expression about himself—in the course of his pastoral visitation, he made a call one day at the house of an old soldier, who had served in the great Civil War in England. The old Covenanter-soldier had brought home, with him a little book that was an immense favorite with the Puritan people of England at that period; and the little book lay on the old soldier's window-sill when Boston made his visit that day. Boston was a great lover of books—he had very few of them—and he instinctively took up the little volume to see what it was. "The Marrow of Modern Divinity, by Edward Fisher M. A., of Oxford." Boston had never seen the little book before, nor so much as heard the name of its author, but the striking title-page, and the glance that Boston took at the contents of the book, led him to ask for a loan of the little volume, and for weeks and months to come the Marrow was never out of Boston's hands till he had the great evangelical classic by heart, and till, by the grace of God to Boston, Edward Fisher had finished what Henry Erskine had long ago begun. Boston's best people soon began to see that some great change had come over their minister. Boston had always been a powerful and a pungent preacher. Like John Bunyan, in his early minister also, Boston had always preached sin with great "sense." Boston's early preaching, he tells us in his "Autobiography," had "terrified the godly," but that had been nearly all it had hitherto done. But, after the Marrow had done its work in Boston, his preaching began to take an entirely new character. He did not preach sin with any less "sense"—with any less passion, that is—but

HE NOW PREACHED SIN, AND EVERYTHING ELSE, WITH FAR MORE SOLEMNITY, AND TENDERNESS, AND LOVE.

His whole pulpit and pastoral work took on from that time an entirely new earnestness, an entirely new scripturalness, richness, inwardness, and depth, all of which was as new and as sweet to Boston himself as it was to his spiritually-minded people. Wherever Boston went to preach, and he was now more than ever sought after for communion seasons all over the South of Scotland, a special blessing went everywhere with him. And when any of his brethren ventured to remark on the new power of his preaching, Boston immediately attributed it all to the Marrow.

Having prevailed on its owner to part with the little book for its price, Boston lent the volume to friend after friend, till, at last, it fell into the hands of James Hog, of Carnock. James Hog, of Carnock, was one of the ablest divines, and one of the best preachers of his day, in Scotland, and, on reading the Marrow, the saintly scholar thought he saw his opportunity. Hog sat down and wrote a strongly-worded introduction to the hitherto unknown little book, and an enterprising and sympathizing Edinburgh publisher put a Scottish edition of the Marrow upon the northern market; and the venture at once repaid both its editor and its publisher, for the Marrow was soon as well-known in Scotland as the "Pilgrim's Progress," and the "Saint's Rest" and "Rutherford's Letters"—and what more can be said about the best success of any book?

THEN AROSE THE GREAT "MARROW CONTROVERSY," as it was called, a controversy in which the leaders of the General Assembly played such a deplorable part, and a controversy in which Thomas Boston and James Hog and Gabriel Wilson and Ralf and Ebenezer Erskine bore such a noble and ever-honourable part. That was a great day for the Gospel of the Grace of God in Scotland, when the "Twelve Marrow Men," as they were called, stood at the bar of the General Assembly, and when Boston, as their spokesman, addressed the Moderator of the hostile house and said: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." And from that notable day the doctrines of Grace took root again in the pulpits of Scotland, as those doctrines had first taken root two centuries before in the pulpits of Knox and Brown, and Balloch, and Welsh, and as those same doctrines again took root during the "ten years' conflict" of our fathers' day, and during the memorable years that followed that conflict, and which are still following it down to this day. That great conflict is already arising in its deepest springs when we read in Thomas Chalmers's diary such entries as these: "I am reading the Marrow, and I am deriving from it great light and satisfaction. It is a masterly performance." "August the 24th. Finished the Marrow. I feel a glowing delight in the fullness and all-sufficiency of Christ. O, my God! Bring me nearer to thy Son!" And Chalmers's reading of the Marrow was blessed to him, and his prayer was answered in the creation of the Free Church of Scotland, and in many other things that we see around us and before us

in Scotland today. Read Dr. Chalmers's Life by Dr. Hanna, and get your children to read it. The book is a masterpiece in literature, and its noble evangelical lessons cannot fail to impress, and quicken, and strengthen both the mind, and the heart, and the character of everyone who reads it. All ministers especially should have Chalmers's Life by heart.

It was

THE FASHION OF THE DAY

to cast the teaching of the day into the form of a dialogue. William Law, among others, has made splendid use of that literary device. Law has immortalized that literary device in more than one of his immortal works. And Edward Fisher, being a man of letters as well as of religion, determined to cast his apostolic doctrine into the same dialogue device. And he accordingly makes his dialogue to be carried on between Evangelista, a minister in the gospel; Nomista, a legalist; Antinomista, an anti-nomian, and Neopitista, a young, and, as yet, an un-instructed Christian. If you can lay your hands on a copy of Edward Fisher's Marrow, edited by Thomas Boston and enriched with his notes, you will have in your possession a very complete and a very ably-reasoned-out statement of apostolical, evangelical, and experimental truth. And if you add to Boston's edition of the Marrow John Brown of Whitburn's most valuable book, entitled, "Gospel Truth Accurately Stated and Illustrated," you will possess in those two treatises, taken together, a very masterly and a conclusive discussion of the whole "Marrow Controversy." The exact scholarship, the wide reading, the intellectual power, and the spiritual fervor of both these books will be a great surprise and a great delight to everyone who has the mind and the heart to master them. I open the Marrow anywhere, and I immediately come upon something like this: "But, sir," says the neophyte to his minister, "Has such an one as I am any title, or invitation, or warrant to come to Christ, and to claim him as my Redeemer?" "Your warrant to claim Christ as your Redeemer," says Evangelista, "is just God's call on you to do so. For this is his commandment that we should believe on the name of his Son Jesus Christ, as He gave us commandment. And, furthermore, we have God's sure and infallible promise that whosoever believeth on His Son shall not perish, but shall have everlasting life." "Listen to Luther," says the minister: "He saw in me," says Luther, "nothing but wickedness, nothing but a lost sheep going astray. Yet the good Shepherd had mercy on me; and of His pure and undeserved grace He loved me, and gave Himself for me. But who is this *me*?" exclaims Luther. "Even Martin Luther, a wretched and already condemned sinner, was so dearly loved by the Son of God, that He gave Himself for me! O!" cries Luther in every Reformation sermon of his, "O, print this word *me* in your heart, and apply it to yourself, not doubting but that you are one of those to whom this *me* belongs." "Indeed, sir," replies the neophyte, "if I were as good as some men are, then I could easily believe what you say. But, alas, sir, I am such a sinful wretch, that I can not believe that Christ will accept of me till I am much better than I am." "Alas, man!" the minister replies, "in thus speaking, you take it upon you to correct and contradict, not Paul and Luther only, but Christ Himself. For, whereas Paul says that Christ Jesus came into the world to save the chief of sinners.

YOU SEEM TO HOLD THAT HE CAME TO SAVE SUCH AS WERE NOT REALLY LOST.

And whereas Christ Himself says that the whole need not a physician, you hold that a sinner must be well on the way to recovery before he need call for Christ to come and heal him. You seem to think that the spouse of Christ must be adorned and perfumed with robes and ointments of her own providing before her husband will receive her. Whereas He Himself says to her, "No eye pitied thee to do any of those things unto thee. But when I passed by thee, and looked upon thee, behold! thy name was a time of love. And I spread my spirit over thee: yea, I swore unto thee, and entered into a sure covenant with thee, and thou becamest mine. And I will marry thee to me in righteousness and in mercy and in everlasting faithfulness and thou shalt be mine." "Why sir, then, it seems, that the vilest sinner in this whole world ought not to be discouraged in coming to Christ." "Surely not!" replies the minister. "Nay, let me say one word more: the greater, the more awful any man's sins have been and still are, either in their nature or their number, the more haste that man should make to say with David, 'for Thy Name's sake, O, Lord, pardon mine iniquity, for it is great.'"

There was nothing that the Reformers in Germany and in Switzerland and the Marrow men in Scotland preached with more ability and eloquence and success than just the particular and personal offer of Christ to every individual sinner. The Marrow men were very bold in this matter. They possessed a free and a full salvation in their own souls, and, in the name of God, they held out the offer of that same salvation to every man. Who are you? and what is your name? they demanded as they preached. Because we have a message from God immediately and personally to you. Is your name David in the matter of Uriah? Or Peter after his fall? Or

Mary Magdalene, and she still possessed with seven devils? Or Saul still breathing out threatenings and slaughter? Is your name Luther the monk? or Bunyan the tinker? or Boston still in a half-converted state? You! they cried, singling out each individual hearer. You! and you! and you!

TO YOU IS THE WORD OF THIS SALVATION SENT.

Here is a sample of their fine pulpit work taken out of Walter Marshall, that great master in Israel, that perfect Euclid of evangelical sanctification, as I am wont to call him to myself. Oh! where are such masterly books as the Marrow? Is the Gospel mystery to be found again on every window-sill in Scotland and England, as was once the case? "You are to be fully persuaded," says Marshall, "and in your own particular case, that if you trust in Christ sincerely and perseveringly you shall have eternal life in Him, as well as the greatest saint in all the world. For the promise is universal, that whosoever believeth on him shall not be put to shame. Conclude within yourself, then, that, howsoever vile and wicked and unworthy you may be, yet, if you come, you also shall be accepted. It is this that hinders so many wounded consciences and broken hearts from coming to the Great Physician. They are so dead in sin, they are so corrupt in heart, they are so without the least spark of any grace or goodness in themselves, that they think it to be nothing short of sheer presumption in them to expect to be saved. But why so? They can be but the chief of sinners; and is this not a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save the chief of sinners? If they that are dead in sin cannot be saved, then all men must despair and perish; for no man has one spark of spiritual life in him till he comes for it, and receives it from Christ. Others think that they have outstayed their time, till there is no place of repentance left for them. But, behold, to every sinner still out of hell, now is the accepted time, now is the day of salvation." And as Marshall and Fisher, following Luther and Knox, preached that personal, and individualising, and immediate Gospel of free grace, a great multitude of our own fore-fathers believed unto everlasting life.

But to my mind,

THE MARROW MEN EXCELLED THEMSELVES IN THE WAY THEY PREACHED THE ASSURANCE OF FAITH.

Both in Germany, and in Switzerland, and in France, the full assurance of faith was splendidly preached in those first days of a recovered Gospel. And to acknowledge his sources, and to confess his indebtedness, and to assure his readers concerning his doctrine of the assurance of faith, the author of the Marrow actually gives his readers the names of some sixty-four theologians and preachers in all the Reformed Churches of Christendom, out of whose writings he had drawn this substance of his great evangelical dialogue. Now, what exactly is the assurance of faith? Well, it is, in short, just this—that all true faith has its witness in itself. All true faith is its own best evidence and surest proof. As thus—a minister preaches Jesus Christ and Him crucified to his people. He takes of the things of Christ and shows them to his people. And he pleads with them as an ambassador to be reconciled to God. The people listen; they attend; they begin to think; they begin to believe. One thing, another thing, many things, all work together to lead them to believe. A bad conscience, a bad heart, trials in life and losses, approaching old age, fear of death and judgment—all these things, under the hand of the Holy Ghost, work together till the people are led to rest all their trust and hope on the Lord Jesus Christ. And, already as they begin to believe and trust and hope, the peace of God begins to be shed abroad in their hearts, and their minister's Gospel preaching leads the people on from faith to faith, and from strength to strength, till they are able to certify and assure their own hearts, till the Holy Ghost is able to assure and seal their hearts, as He sealed and assured Paul's heart, into this full assurance of faith, "I know in whom I have believed, and am persuaded that he is able to keep that which I have committed to him." And as faith grows, its full assurance will grow till the true believer is able to say with the apostle, "He loved me and gave himself for me." It is something not unlike this. A man loves a woman. He has long loved her unknown to her, till one day he takes her and opens his heart to her. She listens to him. She believes him, till her heart is carried captive to him. And from that great espousal day she has his promise, and he has hers. And from that day she has an assurance of his truth and his love that nothing will shake. Absence, distance, land and sea between her and him—her assurance only the firmer holds her heart. No news, bad news even; other lovers approaching her lonely heart—No! In all these things her faith, her full assurance of faith in her espoused husband, conquers all. Now, the believing heart is just like that. Nothing can ever pluck the true believer out of Christ's hands, nor Christ out of the true believer's heart. He may not be always sensibly near you. He may be away in a far country. He is away; but, then, he is away preparing a place for you. Then he will come again, and receive you to himself. Therefore make yourself ready. Keep yourself ready. Have

your lamp burning. Have your heart waking. For, at any moment, the shout may be heard in heaven.

I began with Boston, and I will end with him. Now, Boston was not a man of genius. He was not a Rutherford, nor a Bunyan, nor a Baxter, nor an Edwards, nor a Chalmers. Boston was

AN ORDINARY MAN LIKE ANY OF OURSELVES.

till his doctrine, and his life adorning his doctrine, made him what he became. For one thing, Boston was a true student all his days. He husbanded his time. He plied his books. He plied his pen. Like Goodwin, he "studied down" his subjects, as a hunter starts and runs down his quarry. "My scarcity of books was a kind providence to me, for it made me think out the thing." "I plied my books" comes in continually. By plying his books he drove away headaches, and moroseness, and parish worries, and worse things, so he testifies. And both the substance and the style of his then classical, and still not unclassical, books was the reward of his incessant plying of his few great books and of his pen among them. In his pulpit: "The salvation of the hearer was the one motive of the preacher." He always preached his sermon first to himself, and this made his preaching ever fresh, ever pungent, ever full of "sense." As often as he got good in the preparation of his sermon, he argued from that that his people would get good next Sabbath. And all this made him feel keenly, as his preaching and pastoral life went on "a preacher's need of Christ's imputed righteousness." As to his pastoral work, he began it at home, and practiced it every morning and every night upon his family. He prepared for the exercise, till this entry continually recurs in his diary, how he got this and that good this morning and this evening at the "exercise." And then, on the same faithful principle, he catechised his parish twice in the year till "he found that he had enough to do among his handful." Yes, Limpin is small, but then it is mine." And then, to seal all, Boston was a man of prayer, if ever there was one in a Scottish manse. "I consulted God." He continually made that consultation, as a student, as a probationer, as a lover, as a husband, as a father, as a preacher, as an author, with the result that is to be read in his memoirs of himself and in all his works. And then, out of all that he became such a theologian also that Jonathan Edwards discovered him from New England and described him as "Thomas Boston of Scotland, that truly great divine." As high a seal, surely, as this world could set, according to the Ciceronian principle, *Laudari a viro laudato*—to be so praised by a man whom everybody praises. Two truly great divines.—The Baptist Times.

Old-Fashioned Religion.

BY REV. R. OSGOOD MORSE, M. A.

With the first successes of Christianity rose its first difficulties, Peter and John, going into the Temple, heal a lame man and preach Christ to those flocking round. This brings them before the council. They are warned not to speak in the name of Jesus. They and their brethren, unitedly ask for more courage to speak the Name.

Going forth, again, in the Name, the power of the Lord is with them. Even the shadow of Peter, falling upon the sick, seems to have a beneficent influence. The new and the old come into collision. The high priests imprison the Apostles whose success alarms them. But vain are prison bars to thwart the purposes of God. That night an angel opens the prison and sends the Apostles into the Temple to preach again the Name.

The council is convened but the prison is empty. Word comes that the Apostles are teaching in the Temple. Summoned before the council, boldly they declare that this Jesus whom the council slew, God has exalted to be a Prince and a Saviour. Their sin charged upon them, the council would slay their accusers. But Gamaliel, broader-minded and more hospitable to the truth than the others persuades differently. He advises that the Apostles be let alone. He argues that if their work be of God it cannot be overthrown. If not, it will soon die. With this the Apostles are beaten and let go. They counted it an honor to suffer thus for the Name. As proof of this we find that every day in the Temple and at home they preached and taught Jesus as the Christ. Such a religion contains a good deal of power, however old-fashioned it may be.

Now, this old-fashioned religion counted it an honor to suffer shame for Christ sake. It is aside from my purpose to dwell long upon this thought. But if you have never suffered any for the Name you have not been very loyal to the Name. It is impossible to be loyal to Christ without suffering for him. We may not suffer just as these old-fashioned Christians did, but if we have the same kind of religion our spirits shall be scourged at times as keenly as their backs were. And how splendidly they manifested the honor they felt in suffering for the Name!

That manifestation was in an every day religion. And every day in the Temple, and at home, they ceased not to teach and to preach Jesus as the Christ. This religion was not a Sunday coat. It did not serve the Lord on Sunday, and, self on Monday. The suit donned on Sunday morning was worn right through the week. It needed no changing. The more it was worn the better it looked. It was always ready for review. Its cleansing came from above. It was received every day, so that every day those old-fashioned Christians proclaimed Christ. When we live so near to Christ as they did we shall do as they did.

This old-fashioned religion attended divine service regularly, "Every day in the Temple." The early church did not at once break with the Temple services. Indeed, they were greatly attached to them. Every day at the regular hour of prayer these old-fashioned Christians repaired to the Temple and as opportunity offered confessed Christ. We would think this too much demand on our time. It is the custom to attend the services on Sunday, so fair congregations gather, but not nearly so many as might. But how many find no time for the weekly prayer-service. You have no time to meet God there. But loyalty to Christ demands our attendance at all the appointments of God's house when duty does not demand our presence elsewhere.

And this old-fashioned religion was in evidence at home, "And every day—at home." These old-fashioned Christians lived Christ at home. Their religion touched every phase of our life. And our religion must touch every phase of our life. It is here or nowhere. We must surrender all in all or we surrender not at all. When we surrender all in all we give the key of our whole life into Christ's keeping. He will take our common place faculties and use them for Himself.

And, remember, we are not endowed with a new set of faculties when we become Christians. But the old ones are put to a higher use. No new wheels are added to our mental make up, but the old ones are quickened by nobler purposes. The tongue, perchance, has been vulgar and deceitful. Touched by the grace of God it becomes pure and true. Here is a man of vivid imagination and great powers of description. They are employed for a common place purpose—to amuse people. Made captive to Jesus Christ, a nobler motive becomes dominant and the rising young actor is transformed into the Geo C. Lormer of to-day. Here is a woman with a rich musical voice. Touched by the Spirit of God that voice is used for the highest purposes and lures men and women to better lives. Here is a man with capacity to make money. He is making it selfishly. Conquered by divine grace, his whole business feels the impact of the new life and the whole community is made the better through his business. Here is a man with power to sway other lives and wills. He could use it for his own advancement. Moved by divine love, he uses it to inspire and mould young men for noble living. It takes a good deal of this old-fashioned religion to accomplish these things. But it is the kind we need.

But my readers are chiefly common people,—the granite rock of the nation. You long often for a freer field of action. But you are shut in to the routine of daily duty. O! you may be heroically Christian just where you are. God has placed you there, it is for you to serve him there.

You are wives and mothers. What nobler service can you render under heaven than to make home a haven of refuge for the husband and father whose perplexities with life may rend his soul? What nobler service than making home so helpful to sons and daughters that when they go into life its influence may keep their lives strong and pure! You are sons and daughters, what nobler service can be yours than making life sweet and full for the parents who have given you life and love. You are laboring men. What service does the world need more, today, than that your work be done so thoroughly and honestly that the work itself will declare that it is done for the Name? You are business men. What nobler service can there be than honoring Christ through your business?

Wherever your daily vocation calls you is the place where you can best teach and preach Jesus as the Christ. You must do it there or you can do it nowhere.
Chester, N. S.

The Look at Things.

REV. WM. R. HATCHER.

When we come to study the nature of an object, we have to take into our mind two very different propositions—first, what the object absolutely and inherently is, and the other, what the object is as seen by us. In other words, it is next to impossible to see things as they are. The organ of vision is necessarily imperfect. We cannot see ourselves as others see us, and of course we need not hope that we can see other objects as they really are. We see through a glass darkly. The medium of sight is obscured and faulty.

Perhaps we can get nearer to the fact aimed at in this article by a change in terms. We see with ourselves rather than with our eyes. Two persons may look at the same object and what they see will be very different—not from occupying a different standpoint, but from a different inward condition. Let an untutored rustic stand side by side with an art critic before Raphael's Transfiguration. They view it practically from the same point, under the same light and the same surroundings. It could hardly be said that they see the same thing. Literally they do see exactly the same object, and yet with a wholly different impression. How is it? Why, we know that it is all explained by the extremely different mental states of two men. One is a scholar, a man of artistic tastes, capable of grasping the thought of the immortal master, and fitted by the training of every

faculty of his being for taking in the glories of the masterpiece; the other is qualified neither by nature nor by culture to appreciate the picture. It is no more than a chromo to him. This fact has a world-wide bearing. The difference in the subjective state of people appears in everything. Put a man before an audience and he is a different man to almost every one in the assembly. The tailor looks at his clothes; the barber at the cut of his beard and hair; the shoemaker at his feet; the phrenologist at the bumps on his head; the physician at his signs of disease; the dentist at his teeth; the athlete at his muscles; the elocutionist at his attitudes and gestures, and his enemy sees his hatefulness through eyes of hate.

It is worth while for a preacher in doing his work to bear in mind the fact of the subjective. He must dress with reference to it, lest he offend the fastidious, the puritanical or the hypercritical. He must put a variety of aims to his sermon, so that each one may get his portion in season. If he preaches only to the intellect, then those of an emotional nature will not be edified; if he addresses only the reason, then those of an imaginative turn will get nothing; if he puts in no illustrations he will miss some, and if he makes his sermon consist only in stories, the lovers of strong doctrine will be overlooked; if he confines himself to those advanced in spiritual life, he will pass by those unsaved and those of little faith, and if he restricts himself only to the unconverted, he will fail to feed the flock of God. The wise preacher is the man who studies the subjectivity of his congregation and reaches all conditions.

It is one of the pathetic and humbling facts of our existence that we are so full of darkness and error in our inner nature that we cannot take in the truth. If we read the Bible we are so crippled in our receptive faculties that we cannot see the Word of God in its true relations. If we look at each other we only get dim and distorted views. Our sight of each other is blurred by our prejudices, and so we judge one another, not by what we are, but by what we in our blindness think that we are. We only know in part the things that we know best. We have the blessed honor of saying that we know Christ. Do we know him? Would we recognize him by the picture of him which we carry in our hearts? We little grasp the profound meaning of the statement that we shall yet know him as he is. We have a Christ, and he is our consolation and support. If we could tear out our inward views of our Lord and be so corrected and elevated that we could see him as he is, what a difference there would be. Now our own limitations and blunders allow us only a partial sight of our Redeemer. He would be infinitely more to us than he is if we could have the spiritual capacity to know him fully.

We delight to look away to the heavenly world where the light is to be better and where we may know Jesus Christ in his perfection and power. This disposition to anticipate the future is justified by the Scriptures. There is to be richer revelations in the world to come.

But we are exceedingly liable to make an unauthorized use of this doctrine of larger light in the other world. We are tempted to sink into a sort of inactive waiting for the better things to come, persuading ourselves that we can only drift along until the dawn of the perfect day.

This is not a healthy view of this matter. It is not the state of mind required by the Word of God or by the necessities of our nature. We are to seek for a better subjective condition. We must walk in the light and grow in the grace of God. There is no verse in the Scriptures which teaches us that we may have one subjective state in this world and then take up another when we get to heaven. We will take with us what we have at the end of this life. If we see Christ as he is when we meet him in eternity it will be because we have so lived on earth as to secure a clarified vision and to attain such a true relation to Christ that we can see him just as he is.—The Baptist Argus.

Autumn Early.

Autumn Early is gone; with her skies of blue
Flecked over with white fleecy clouds;
Like miniature ships, upon summer seas,
With light breezes, filling their shrouds.

Gone—with her crimson, her green, and her gold,
With her pink, and purple, and brown;
Relieved, here and there, by an evergreen plume.
Crested with grey thistle-down.

Gone, are her branches of luscious fruit,
Her meadows of waving grain;
Her dreamy lights and her balmy air,
And her lovings, and longings vain.

Changed are her placid rivers and lakes—
Fair mirrors of earth, and sky—
And even the birds, and the brooks, and the flowers,
Seem wishing us sadly—"good-bye."

And over her carpet of gorgeous hues,
Comes, marching with silent tread—
The Frost King—who bids us with chilling breath
To hastily, bury our dead.

And we turn away with a sigh, and a tear,
From the grave of our loved, and lost,
To extend a welcome, to—Autumn Late,
Whom we purchase, at such a cost.

Marysville, N. B.

R. A. M. F.

Messenger and Visitor

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The Summer Exodus and the Churches.

The growing disposition of the people who live in cities and towns to seek the greater freedom and purer atmosphere of the country during the summer is having a quite serious effect upon the Sunday congregations and upon church work generally, even in our own country by the sea, where the comparative coolness of the atmosphere and smallness of our towns make the summer resort much less a necessity than it is for the dwellers in the hot and crowded cities of the United States. In St. John, for example, where the summers are exceptionally cool for this latitude, it is within bounds to say that for two or three months during the summer so many families are living out of town, and so many who reside in the city go out on Saturday and spend Sunday in the country, that in some churches less than half the regular church-goers are present at the Sunday services. The otherwise vacant seats are in part, and only in part, filled by summer visitors, and the attendance at the prayer meetings is diminished by perhaps a still larger ratio than the Sunday congregations. This condition of things, which is necessarily somewhat discouraging to pastors and their fellow-workers, could be accepted more cheerfully if there were grounds for believing that what the city congregation is losing some country congregation is gaining, by the summer exodus of city church-goers. Too frequently the regular church-goer in the city becomes a most irregular attendant, if an attendant at all, upon the means of grace when the summer home is reached. Whatever advantages the summer out of town may have in respect to the physical welfare of man, woman or child, it is more than doubtful if the moral and religious welfare of the family is being served by the custom now becoming so prevalent. In view of present conditions and tendencies in regard to this matter, it seems that Christian people ought to make it an object so to locate their summer residences that their families should not be deprived of the advantages of regular attendance upon public worship and of Sunday School instruction, and that their own personal influence on the Lord's Day should be of a positive Christian character. If one place is to sustain loss by the absence of a Christian, then the place to which he goes should be blessed by his presence. If the city pastor is to be afflicted by the loss of many of his people, then he ought at least to have the consolation of knowing that some hard-working brother pastor is being encouraged and helped by their co-operation.

In the large cities of the United States the summer exodus of course causes a still more serious interference with the regular services of the churches, involving the closing for a time of many places of worship and a lamentably small attendance at most of those which are kept open. The Congregationalist has been at the pains to collect and publish the facts in reference to the number of services held and the number of persons in attendance at the morning service on Sunday, the 18th of August,—a fine and comparatively cool day—at 37 churches, the principal Protestant churches embraced in the district generally known as Boston proper, and not including such districts as Charlestown, Roxbury, Dorchester, Brighton, South and East Boston. The list embraced six Baptist churches, seven Congregational, seven Unitarian, five Episcopal, four Methodist Episcopal, one Swedenborgian, two Presbyterian, two Universalist, two Colored and a congregation of Christian Scientists. Of the 37 churches eleven were closed, and the total attendance at the 26 open churches was 5,525.

Of this number 2,191 were in the six Baptist churches, and of the total number 1,550 were at Tremont Temple. The second largest congregation was that of the Christian Scientists, numbering 1,100. Apart from these two congregations, the average Boston congregation on that fine August Sunday was evidently not a large one. In only five of the twenty-six churches was the pastor in the pulpit. One of the seven Unitarian churches was open, and three only of the six congregational churches. The Baptist churches had four Sunday Schools in operation, the Congregationalists one, the Methodists four, the Unitarians none, and the Episcopalians none. In reference to the facts and suggestions of its figures gathered by the Congregationalist, that paper says: "We frankly confess that the showing is not an encouraging one to those who look upon the church as an institution essential to the best life of the individual and the nation."

We believe that the attitude of a church toward the world throughout the year determines its power over the masses rather than its practice with reference to the summer solstice. The question of summer closing, then, is to be considered by every church from the point of view of its proper service to its normal constituency. The church that is in active business for the Lord during the fall and winter and spring will be less likely to suspend that business for any long period during the summer. Indeed it is noticeable that the Baptist denomination which registered on August 18 the largest attendance—2,191 persons—has won a reputation for exceptional aggressiveness in Boston during the last few years, and this characteristic note may have something to do with the fact that all its six churches are open during the summer. In other words the churches that are seeking the masses with the greatest determination and persistence are the ones most likely to get them summer and winter alike."

Editorial Notes.

—The Jarvis St. Baptist church of Toronto, in accordance with a custom of several years standing, and as a practical protest against the principle of the exemption of church property from ordinary taxation, has recently paid into the municipal treasury the sum of \$587.

—One of our ministers was speaking half regretfully of the fact that he had never been able to lay up anything against a rainy day, but added that it had been his observation however that ministers who possessed much property did not as a general rule have a very fruitful ministry. However this may be, it is well to consider that the results which a minister of the gospel must chiefly desire are so infinitely greater in importance than earthly wealth that he who is enabled to achieve them may well be consoled for his poverty.

—The decision of the Imperial Privy Council in respect to the validity of the legislation, embodied in the Manitoba Prohibitory Liquor Law is expected within a few weeks. This decision is awaited with interest, as it will of course have an important bearing upon the question of provincial prohibition generally, since if the validity of the Manitoba law shall be affirmed, that affirmation will involve the validity of a law on similar lines in other Provinces. This is of special interest in view of the fact that Premier Ross of Ontario has recently reaffirmed the declaration made by his predecessor in office, Sir Oliver Mowatt, some years ago, committing himself and party to the fullest measure of provincial prohibition constitutionally obtainable.

—It is estimated that at the beginning of the nineteenth century there were not more than four or five million copies of the Bible in the whole world, and the Scriptures had been translated into only about fifty different languages. Now the British and Foreign Bible Society alone is issuing nearly five million copies of the Bible yearly, and is giving the Holy Scriptures to the world in 375 languages, 230 languages and dialects having been added to the Society's list during the reign of Victoria. These are facts that seem worthy of consideration by those who insist that the moral condition of the world grows steadily worse and worse. Such a belief in the face of such facts seems to argue very little confidence in the Word of God to enlighten and elevate mankind.

—King Edward VII. completed sixty years of life on Saturday, the 9th inst. It was his first birthday as King, and though there seems to have been no general disposition either in Great Britain or in Canada to observe the day as a public holiday, the people are doubtless none the less hearty in their sentiments of good-will and loyalty toward the reigning monarch. Rumors have been rife of late that the King is suffering from a cancerous affection of the throat, and although these rumors

have been emphatically contradicted, it would be a matter of great satisfaction to the people of the Empire in general to be fully assured that there is nothing in the condition of the King's health to give occasion for alarm. King Edward has made his birthday the occasion for conferring the title Prince of Wales upon the Duke of Cornwall and York, and the act has been received in England with a chorus of approval.

—A statistical summary of Baptist interests and work in Maine, compiled by *Zion's Advocate*, shows that there are now in the State 245 Baptist churches, the same number as last year. The aggregate membership of the churches is 20,018, but the resident membership is only 12,436, which would seem to indicate that a good many people move away from Maine as well as from our Provinces. The number of baptisms for the year was 516, 24 less than last year, and the net gain in membership for the year is 189. The number of Sunday schools in the State is 18,072, with an average attendance of 10,132. The gain in Sunday school attendance over that of the previous year was 670. The number of Young People's Societies, mostly societies of Christian Endeavor, is 118, with 4,033 active and 1,615 associate members. The total amount contributed for benevolent purposes is \$24,196, a gain over last year of \$621.36. The grand total of money raised for all purposes, including some expenses, is \$171,828. The value of church property held by the Baptists of Maine is \$928,470.

—In reference to the murderer of President McKinley, the Government of the United States, through its constituted channels, has spoken its last words and performed its last act, and the moral sentiment of that nation and of the world approves the justice of the sentence so promptly executed upon the assassin. But what of the conditions out of which this man came and which made him what he was? Will the cutting off of Czolgosz serve to discourage and repress the spirit of anarchy or will it but make it more fiercely insane and reckless? For generations and for centuries the venom which enflamed itself in Czolgosz and struck to death the President of the United States, had been generating and ranking in the blood of his moral ancestors, for this man was but one of a numerous brood of social monsters which have long been breeding in the world's moral swamps. If crowned heads are to have repose evidently something must be done besides cutting off assassins. The swamps which exhale the moral malaria that poisons the minds and hearts of men must be drained of the black waters of hate, built up with the wholesome soil of truth and watered from the springs of human sympathy. It is becoming very evident in these days that nations, no more than individuals, can afford to be indifferent to the conditions of their own back yards or to the back yards of their neighbors.

—It is said that in none of the religious bodies of the United States is there at the present time greater evidence of vigorous growth than in the case of the Disciples of Christ. At their annual meeting held this year in Minneapolis, some 3,500 delegates were in attendance. The amounts raised for the home work during the year by the National Society, the State Societies and the Women's Board aggregated more than \$280,000, and the record of the work done shows the organization of 277 new churches and the addition of nearly 25,000 members. The Church Extension Board, a department of the National Society, has a fund of over \$300,000. During the past year it has aided in the building of 80 churches in 28 States. The church extension work is evidently being carried forward with great zeal. A suggestion that one thousand churches and preachers pledge themselves to hold protracted missionary services during the coming winter—which would mean that each church give its minister's time and service for ten days to conduct a revival in some struggling church—met with so hearty a response that it seems likely to be carried out. The Disciples are also active in Foreign Missions, although hardly to the same degree as in their home mission work. The women and young people of the denomination are especially zealous in this department of work. At present missionary fields are occupied in twelve foreign lands in every continent but South America. The churches gathered in these fields number 7,000 members, with upwards of 8,000 children in the schools.

—The Rev. J. W. Clarke, lately pastor of the Free Baptist church at Woodstock, and formerly for a number of years pastor of the Waterloo St. church, St. John, died on Oct. 12th ultimo. During his residence and ministry in this city we had the pleasure of meeting Mr. Clarke frequently, and in common as we believe with all who knew him, came to entertain for him feelings of the warmest regard. Mr. Clarke was justly esteemed and loved by a very wide circle of friends for his character as a man and his ability and faithfulness as a Christian minister. Death, following an attack of typhoid fever, has cut him down in the midst of his years. His brethren in the ministry bear eloquent testimony to his goodness and faithfulness. Rev. C. T. Phillips writes in the *Religious Intelligencer*:

"That brother Clarke possessed, in an eminent degree, strong personality, magnetic qualities, a large sym-

thetic nature, and executive ability of a high order, is well known to all who knew him. Only those who knew him longest and best knew what a great, generous heart he had, and how true he could be to his friends. And their name is legion, for in each pastorate where he labored, he easily made friends among all classes, and retained them."

Mr. Phillips makes pathetic reference to some days spent with Mr. Clarke at the Nova Scotia Conference a short time before his final illness. He says: "I am glad for the days I spent with him at the last . . . I know now that he had a premonition of his approaching end, for when we were alone he said, 'At one time I thought you would not be living now, but you will outlive me, for you are the stronger.' I laughed at that; and he said, 'You laugh, and everybody laughs when I say I am not well, so I rarely speak of it, but I do not expect to live to be an old man, and I must and will do my best until my time comes.' 'My best,' I want those words to be his legacy to me. Brethren, the legacy is large enough, and I want to share it with you. Let it be the motto of each, 'my best,' until He comes. I am glad that I had the privilege of being with our brother those days, and that our friendship was cemented by our last talks. I do not know that our conversation would have been different if we had known it was the last."

From Halifax.

Reporter finding himself in Wolfville, was drawn to the Hill of the Lord—the hill on which stand institutions dedicated to the Lord in the prayers and tears of both the fathers and mothers and the sons and the daughters of the denomination. On passing the east end of the college in the early morning, there came forth the sound of many strong voices in a song of praise. Arrested by this sacred music, I entered the college room, and there were Principal Brittain and his assistant, one with him in mind and heart, the devoted Mr. Morse, on the platform conducting public worship for the whole body of Academy students. The thought came unbidden, O, that the patrons of the Academy, and the parents and friends of that body of noble purposeful young men could be here to see and hear for themselves how the work of the day is begun. After the hymn of praise came the reading from God's Word and prayer led by the Principal. The students responded promptly when asked what the former lesson had been. Among those present Reporter noticed the grandson of one of the students of the Academy in its early history. Instead of the father the children and grandchildren. The links connecting the institutions at Horton with the past are golden and precious. For another illustration, Mr. Morse, the first on the staff under the principal, is the son of one of the devoted teachers of a Baptist private school in the Annapolis Valley—a school which did much toward developing and strengthening the sentiment for the Christian education of our young women. Early in fifties, young women, having read the life of Mary Lyon, the founder of Mount Holyoke, left their Nova Scotia homes and got themselves away to this Massachusetts Seminary. The Misses Freeman, Miss Parker, Miss Shaw and Miss Chase by their attendance at Mount Holyoke led into Nova Scotia the benefits of that institution. Miss Field came to Berwick, Miss Townsend to Wolfville and Miss Emerson to Wolfville, and Miss Wentworth to Paradise. By marriage the latter took the name of Morse. There on the platform with Principal Brittain is one of her sons. Sowing and reaping! What shall the full harvest be? More than this, presiding over the President's home is a daughter of one of the young ladies who went to Mount Holyoke, and also a daughter of one of the earlier students at Acadia. Sowing and reaping you see. The Rev. David Freeman and his most excellent wife, the parents of the wife of Dr. Trotter, have received their tribute of love and esteem from the lips and pens of their survivors—devoted friends who outlived them. Other honest pens in the distant future will do for their children what has already been done for the parents. Principal Brittain says the Academy Home is nearly full; and his heart is still set on ample equipment and enlargement of work. May God give him and his helpers a full realization of their plans and hopes.

Passing on I found Professor Wortman at work in a bright earnest class; but German being Greek to Reporter, he passed on. Good luck awaited him. In response to a rap at another door, he was admitted to a class conducted by Dr. Sawyer. There the Doctor stood before his desk straight and vigorous, in college gown, directing the work of the senior class in philosophy. Thank the Lord, Dr. Sawyer has not given up the good, efficient method of asking questions—catechising, evolution, its theories, tendencies and issues, together with other elements of philosophy were being examined with thoroughness, severe and exact, as all know who have been under the tuition of the Doctor.

Just forty-six years ago this month, Professor A. W. Sawyer appeared on the ground; and began his life at Acadia. He was away for a few years; but the work of his life had been done on that Hill. Reporter told the class that in addition to the advantages, now enjoyed by them, not enjoyed forty-six years ago, they ought to be specially thankful for the privileges of being handled by this prince among educationists. Reporter declared his belief also that the denomination and the world are greatly indebted to Dr. Sawyer for the training given to the students, who have passed under his hand, many of whom have either finished or nearly finished their life work. After acknowledging his personal indebtedness to the Doctor, Reporter sat down. The class evidently endorsed the sentiments expressed.

At a quarter to 10 o'clock the Professors assembled in chapel for worship. Dr. Trotter was the leader on that

morning. Here Reporter was again asked for a word. As the students had so large a staff of professors who singly and unitedly pressed them for hard work Reporter modestly suggested that individuality, so essential to full orb'd, efficient character, was in some peril in the rush and stress of work on a modern college curriculum. There was the danger of imitating, when under the dominating influence of great minds. Indulgence in this evil, is frost and death to the growth of rounded and normal individuality. On the unhampered, personal development of individual character success in life largely depends. It was important to look well to a healthy cultivation of this element, if the aim is to produce a strong and efficient personality. To do this, it is necessary to scrutinize, examine, and judge every matter, great and small, that comes within the range of thought and study. A man is strong, efficient and successful, all other things being equal, in proportion to the fulness and assertion of his individuality. This must be cultivated during the course in College.

No accumulation of mere book knowledge, especially if undigested, will ensure success, if the individual bent and trend of character are neglected. Both society and the churches need men and women trained by Christian teachers, so as to give full and free play to the strength, dependent on unconquerable individuality. Herein lies the hiding of personal power.

To-day there appears in the Halifax Herald this sentence: "Sir Charles Warren says, that England's failure in the Boer war, is due, in great part, to her educational system, which crushes out individuality, and produces a dead level of mediocrity."

Reporter told the students that there was danger of their coming out of college as like each other as peas in a pod are like to their neighbors.

To-day's MESSENGER AND VISITOR tells us that Charles Ferguson is preaching the work of the democratic university to be "the exercise of an untrammelled individuality and the normal use of the affirmative intellect."

How good to see the college suspend work each day for a quarter of an hour, all leaving their class rooms, and, having come together in one place, unite in worship. Bless the Lord for Christian colleges and other schools of like character.

Most reluctantly did Reporter leave the grounds. To have visited the Seminary and class rooms of all the schools where there is such a hearty welcome, would have been a great luxury; but one is not his own master in this busy world. Dr. Chute is working successfully. In a few days the staff will be complete. Dr. Keirstead will then be on the ground. All the Schools are prosperous.

REPORTER.

Bible Study in St. John.

According to a circular letter sent out by the St. John Y. M. C. A. it was stated that by actual count less than one hundred young men were engaged in systematic Bible study in this city last year. So with commendable promptness the Rev. Alexander Patterson, a well known Bible teacher of Chicago, was engaged to come to St. John for the purpose of giving a series of addresses upon the Book of books. This course opened with a mass meeting for men in the opera house Sunday, third inst. He addressed another large assembly in St. David's Presbyterian church in the evening; and delivered a series of ten lectures in the Leinster Street Baptist church afternoons and evenings of the week following.

We could almost wish that the committee had taken a little more on faith, and had made the lectures free, but what the audience lacked in numbers was made up in quality. Mr. Patterson comes from the west but is certainly not "western" either in doctrine or spirit. There is in his manner of teaching the gentleness and mildness of the Quaker, coupled with the faith and confidence of the Huguenot, without any of the relentless sternness of the Puritan. The result was delightful, as the hearer was drawn not to the speaker so much as to the Great Book of God, embodying the Christ held up in the lectures.

In these days of extremes, where on the one hand many are recklessly bombarding old faiths without even an apology, and on the other hand the few are feebly attempting to defend the old fortresses of so many fights and feuds, it affords satisfaction to the faithful to find a teacher who presents both sides of this great truth of Christ's gospel in its balanced form. He believes that Christ died for us and furthermore that Christ is now in us, and he teaches this not as though it were something he had to prove, but as though it were to him beyond proof, having entered into the realm of experience and faith. In this he treated the Old Book as it should be treated.

A glance at some of the subjects treated in his lectures will afford a good example of the breadth of the subjects treated. "The story of the Creation," "The Pentateuch," "Unity and Scope of Mosaic Law," "Jehovah's World Progress in the History of Israel," "A Bird's Eye View of the Old Testament," "Christian Doctrine," "The Prophets," "The Predictive Prophecies," "Creation and Evolution," "Job—Primeval Religion," "The Social System of the Bible," "The New Testament," "Paul, the New Testament Model in Doctrine, Life and Service," and "The Greater Christ." A brief outline of this last named theme will help all to see and understand his method of treatment. His divisions of the "Greater Christ" were seven, each of which he treated quite fully, 1. "Christ in the Eternal Past," before the world was. 2. "Christ as the Creator." 3. "Christ in the Old Testament." 4. "Christ's Life on Earth." 5. "Christ in the Present Time." 6. "Christ in the Day of the Lord." 7. "Christ in the Eternal Future." He treated his subjects with simplicity and

directness, and in some cases with unction. The general impression is excellent, as we are led to believe several Bible classes will be organized as the result of this series of lectures. Mr. Patterson went from here to deliver a similar course in Halifax and Sydney.

While we are speaking of Bible Study in St. John, let it not be forgotten that there is a normal class for Sunday School workers which meets Saturday afternoons in the Y. M. C. A. rooms. This class is at present under the direction of the Rev. J. D. Freeman, the brilliant young pastor of the Germain St. Baptist church. It might be invidious to say that there are no classes in the provinces to compare with this one; but we believe it is no exaggeration to say, that for grip, for a clear, vigorous, and original analysis of the S. S. lesson to be taught, for directness of presentation, for scholarly and literary style and diction, few classes are so wonderfully blessed in their leader and teacher. This class is already famous in the history of S. S. work in this city. It was for years under the able and efficient direction of Dr. Bruce and later of G. O. Gates, D. D. Under these men it acquired a reputation and a standing among the Christian workers of the city which was very high, and the present teacher is adding strength to strength. H. H. R. St. John, Nov. 11, 1901.

New Books.

THE RIGHT OF WAY. By Gilbert Parker.

This is the latest published work of Mr. Parker, but not, as appears from an explanatory fore-note, the latest written. In "The Lane which had no Turning" he had told his readers that this was the last French Canadian story he would write, and accordingly in publishing "The Right of Way" it becomes necessary to explain that the latter book had been written before "The Lane which had no Turning" appeared. The book just issued is not likely, we should say, to diminish Mr. Parker's popularity, and may augment it. In contrast with the author's earlier stories it deals with the life of our own times or practically so. It is less a narrative of adventure and more a study in psychology than they. It is the work of a clever artist. The different personalities and types of character presented are vividly portrayed, and the story is throughout one of fascinating interest. It is for the most part the darker side of human life that is brought into view. It is a story of sowing and reaping, of transgression and retribution, sin and repentance. A man of brilliant mind is overthrown by his pride, his skepticism and an ungovernable appetite for strong drink. He is going swiftly to wreck and ruin carrying others with him, when there comes a crisis, and all at once to the consciousness of this man a great chasm yawns between him and the life he had lived and the people he had known. Then there is the beginning of a new life which, through honest toil, sympathy with mankind, fierce and successful battling with appetite and an honorable love, works toward faith and a better life. In outward conditions the man ceases to be all that he had been, and in purpose and sympathy becomes all that he had not been. The psychology of the story seems to be unsound. Transformations are not wrought in that way. But it is a strong and fascinating tale, and the teaching is plain—that he that sows the wind reaps the whirlwind. —Published by the Copp, Clark Company, Toronto. Price \$1.50.

THE GOSPEL OF JOHN. By Marcus Dods, D. D. Two volumes.

These volumes are externally attractive, the print being large and clear, the paper excellent and the binding substantial, so that typographically they leave little to be desired. Considered as to their contents there are few books which one could commend more confidently to the notice of those who love to read and study the Christian Scriptures or to dwell upon the great themes of the gospel. Dr. Dods has a recognized place among the ablest Biblical scholars of his day. To wide scholarship, an evangelical spirit, keen spiritual insight and thorough honesty in interpretation, he adds a lucidity of style and charm of expression which makes it a rich and rare delight to follow him in his exposition of the Sacred Word. These volumes, like the other volumes of the series, are expository and not exegetical in their character. But one perceives, as he reads, that the exposition is based on a careful and scholarly exegesis of the passage under discussion. It has been the author's aim in this work to set forth the great facts and themes with which the fourth gospel deals in terms which are easily within the apprehension of every intelligent Christian reader. But while these discourses may be addressed rather to the people in the pew than to the man in the pulpit, the preacher will also find in them much in the way of thought and suggestion which will enrich his mind and furnish him for his work. Dr. Dods discusses the gospel throughout with reference to the grand object had in view by its author, and declared by him to be to promote in his readers the belief that "Jesus is the Christ, the Son of God." "This object of the gospel being kept in view," Dr. Dods says, "the plan is at once perceived. Apart from the Prologue and the Appendix, the body of the work falls into two nearly equal parts—Chaps. 1, 19—21 and 21:11—22. In the former part the Evangelist relates . . . the scenes in which Jesus made those self-revelations which it was most important that men should understand—his miracles, conversations, addresses—disclosing in his various words and deeds 'the glory of the only begotten of the Father, full of grace and truth.' These manifestations culminate in the raising of Lazarus. In the second part of the gospel the writer is still animated by the same purpose of showing how Jesus manifested his glory, but the manifestation is different. He no longer manifests himself to the people, but reveals himself privately to the inner circle of his disciples and supremely in his passion and sacrificial death which John refers to constantly as his glorification. That this final glory has been achieved is witnessed in the resurrection recorded in the twentieth chapter. To follow the gift of author, through his exposition of this wonderful Scripture, keeping in mind its object and plan cannot fail to give an uplift of spirit and an outlook upon the world of spiritual truth which are beyond value. —Published by Fleming Revell Company, Toronto. Price \$1.10 per volume.

* * The Story Page * *

"Naturally Born to Fears."

BY ALICE MORGAN.

Evangelistic meetings were in progress in Mountville and the town was vocal with gospel hymns.

Flutterings of pleasant excitement pervaded the Old Ladies' Home one evening, for the president of its Board of Managers, who always insisted that "her old ladies" should take in something of every pleasure that was available, had sent carriages to convey them.

But dear old Mrs. Black had more than one excuse for remaining at home.

"For one thing," she said, "I like the old tunes best; you see I don't have to strain my ears to catch the words." Upon a little "candle-stand" lay her old half-bound hymn-book. She laid a hand upon it, fondly outlining its edges with her short, plump fingers, and went on smilingly. "Now here's 'O for a thousand tongues,' 'A charge to keep I have,' and 'Crown him Lord of all,' and plenty more beside that I know all by heart, and if anyone only just hums the tune I know what word's a-coming next all the way through; and there isn't anything newer than that's prettier."

"But we've allowed both the domestics to go," said the president, "and the matron and her family have planned to go too; it doesn't seem right to leave you here alone."

The old lady laughed merrily. "Why, what harm can come to sister Sudie and me?" she said; "we'll just sit here in my room as safe and snug as a bug in the rug, and we'll 'Auld-Lang-Syne' it till you all come back."

"Well, good-bye both of you," she said, hesitating in the doorway, "I think you'd better lock the door after me; nobody'll trouble you, of course, but then it's always best to be on the safe side."

"So it is," said Mrs. Black, and limping to the door, she turned the key.

"I'm glad they've got off in good time," she said, coming back into the room; "it's only early candle-light now."

"Candle-light!" laughed her companion: "it's funny, sister Mary Lib, how you do cling to the old fashions and expressions; it must be living this secluded life that keeps you so far behind the age."

Both sisters were "in their seventies," and there was only three years difference in their ages. But in their intercourse they made a great deal of that three years. Mrs. Black always insisted upon sister Sudie's sitting in the cushioned rocking-chair because "you are the baby, you know;" and sister Sudie always overcame that argument with: "Sister Mary Lib, you are really getting along in years—you begin to show it, too—and you're entitled to easy-chairs and foot-rests and all the comforts that come along."

On the stand lay a gray yarn stocking, in which four needles were bristling in the close quarters of "toeing-off." Mrs. Black seated herself and began to knit, her eyes meanwhile wandering over her glasses to the crazy patchwork her sister was feather-stitching.

"In that album quilt," she said, "that you helped me put together the year before I was married, there's one piece that I can't exactly call to mind, whether 'twas old Aunt Anne's husband's mother's frock, or Cousin Malvina's; maybe you can tell, Sudie."

She fetched the quilt, and they spent an hour in going from piece to piece, identifying each, and refreshing their memory of long ago. Now and then they had to dry their glasses, but oftener they laughed in age-mellowed but happy trills. Over all the pieces they lingered, as loth to part with old friends, and some they smoothed gently and with unsteady fingers.

Said Sister Sudie, "I don't know when I've enjoyed such a pleasant evening; there!"—drawing a corner of the quilt into plainer view—"Rache Harrison had that very frock on when the robbers came: Remember how they tied her fast in a chair while they ransacked the house, and didn't find but two shillings and sixpence? Catch hold now, Mary Lib," springing suddenly to her feet, "and we'll fold it up."

Having hung the carefully-folded quilt over the back of a chair, she sat down again. "And speaking of robbers, Mary Lib, there's another thing where progress has been made since you were young. Robbers accomplish a sight more now than they used to. Why, Sister Mary Lib, you're mewed up here in this quiet place, and you don't begin to know what's going on in the world."

Mrs. Black had placidly resumed her knitting "Where ignorance is bliss," she said, "it's folly to be—"

"It's folly to be ignorant of robbers' doings, Mary Lib. You want to be posted so that you know how to act when they come. Why, Mary Lib,"—the sisters looked earnestly over their spectacles into each other's eyes,—"'it's all the fashion now for robbers to torture old people to make them tell where their money is.

"Ugh-h-h." Mrs. Black drew her feet close up under her skirts.

"Yes, sir!"—The excited narrator hitched her rocking-chair round and clapped a hand upon her sister's knee. "A new-fashion robber'll put the bottoms of your feet against a red-hot stove, or if there isn't a stove he'll blister them with matches!"

"Why, I'd give up my money, Sister Sudie." The shivering old lady felt of her lame foot with her hand.

"I don't know's I would—not till I felt a blister rising, anyway. But suppose you hadn't enough money to satisfy them, and you couldn't make them believe you hadn't any more?"

"Oh, I don't know, I'm sure. My foot's hurting terribly. Are you sure I locked that door, Sudie?"

"Yes, I heard it click. Hark! don't you hear somebody coming up the walk?"

The door-bell clanged peremptorily. For a moment the dear old ladies held their hands over their fluttering hearts, then—

"I'll go," said Mrs. Black, "and, Sudie dear, you crawl under the bed."

But Sudie was sooner at the door. "Who-h, who-h, who-h's there?" she panted, with her ear close to the keyhole.

"Is this the Old Ladies' Home?"

"It's a man's voice," whispered Sister Sudie, "and it's fierce as a lion's."

Mrs. Black softly shoved her away, and bent her own head to the keyhole.

"Ye-yes, it is," she quavered, "but there's nothing here that you want—you'd better go away—there's nobody here but just two poor old—"

"O-h-h, for goodness sake!" whispered her sister hoarsely, "Mary Lib, Mary Lib, don't tell him that! O-h-h, you're so unsophisticated! See here," she called out, sternly, "there's two men down in the kitchen, and we've got a great, big, savage dog here;—he's cftwed up ever so many thiev,—rob—, travelers, I mean—he's chewed up ever so many travelers, and if we let him out on you I won't be answerable for the consequence, so you'd better move on."

"O-h-h, Sister Sudie! no lie prospers!"

"Don't be frightened; I only want to find out where—"

"We never keep a bit in this house; every one of us has been down to the bank this afternoon and deposited our very last cent, but I'll tell you what I have got; I've got a pistol here that'll shoot seventy-five times, and—"

"Oh-h-h," Mrs. Black wrung her wrinkled little hands, and aspirated a remonstrance. "What a—tangled—web we—we—are." Why, dear Sister Sudie, he'll know that's a misrepresentation. No pistol can shoot seventy-five times!"

"Mary Lib, there's only one way to deal with them. Then shouting, "I'm ready for you!" The little defender lifted her frock skirt and took something from the pocket swinging by her side.

"Pray listen to me: don't be frightened; I wouldn't harm you for the world."

"O I know you wouldn't," with a fine sarcasm, "but I suppose you wouldn't move on—not if our lives depended on it."

"I wouldn't be too severe, Sister Sudie. 'A little word in kindness spoken,' you know." Then Mrs. Black appealed plaintively:

"You wouldn't come in to burn our feet, would you? We're only two old women—at least I am. Sister Sudie isn't so very old, and we've only just a little money, and—"

"If you'll only tell me—"

"Where we keep our money?" No, sir, I won't, but I will tell you that we're prepared to defend it to the very last penny. This pistol of mine," she grasped her weapon resolutely in both hands, as if to impress the men on the other side of the door, and pointed it at the keyhole, "is in first-rate order, and it'll shoot—well, ten times, I'm sure!"

"O-h-h, dear Sister Sudie, I can't let you do it! I can't let you send him to judgment before his time! Let me speak to him." Mrs. Black pushed in front of the keyhole. "Poor man, if you'd come in the daytime I'd be willing to spare you a little money, just to keep you till you could get honest work to do."

"My pistol's pointed right at you, and it'll sure shoot twice!"

"Won't you please tell us what you want, poor man?"

It was what he'd been trying to do all along.

"I'm looking for my mother—and I've heard she's in this Home; maybe you are she. Aren't you Mrs. Mary E. Black?"

The door flew open, whether he pushed or she pulled doesn't signify. It had been slightly ajar all the time, for she had turned the key prematurely, and the bolt had not shot home.

"Your voice shook so, mother, that I didn't recognize it—not till you began to repeat the hymns."

He carried her and set her down in the very chair she had rocked him to sleep in times without number. "And Aunt Sudie, too," giving her one hand, and patting her shoulder with the other, "clear grit, same as ever."

"You bad, bad boy, why didn't you make yourself known?"

"O my Robert wouldn't frighten us of purpose, Sister Sudie; he never had any bad tricks like that."

"Now, Mary Lib, I want to know if you're going to begin again to humor that boy the way you used to twenty-odd years ago?" At variance with her tone, Aunt Sudie's look was fond and happy.

"She didn't humor me." Settled on the arm of his mother's chair, Rob threw his arm over her shoulder. "I'll acquit her of that charge. The way she used to make me sit in the corner and learn hymns! Why, I consider that I've expiated all the sins of a lifetime that way, and earned some indulgences besides."

Aunt Sudie tried to look shocked, but the mother hadn't heard. She had caught sight of a muddy boot.

"Now, Robert, your feet are wet!"

"No, mother, as dry as a bone."

"I'm afraid they're a little damp. We'll find some dry stockings."

He followed her to the bureau.

"That one," she designated the lowest drawer, and he drew it open. It was nearly full of knitted stockings, the work of all her leisure moments for four years.

He looked up into her face, his eyes full of self-abasement and pathetic inquiry.

"Oh, I knew you'd come to wear them," she said, half ashamed, but ecstatic, "and you were always hard on your stockings."

He let himself down upon one knee, aimlessly handling the balls of stockings. She could reach him now, and she laid her hand upon his shoulder with a stroking motion. He had "filled out so," she said. She let the longest of his hair drift over her hand; it had "grown so dark," and he was "brown as a berry."

"Will those do?" he asked, handing a pair up to her without raising his head.

She unfolded them for him, smoothed them out, and made him sit down before the fire and put them on.

Of course his explanation of four years' absence and silence was satisfactory to her, and for justice's sake, I must say that it would have convinced a jury of less partial people than men's mothers are apt to be. But Aunt Sudie, affecting an ironical wag and tone, said:

"O, yes."

She was gently reproved: "Rob was never a story-teller, Sister Sudie. And right now, Sudie dear, before I forget it, I want to tell you that I do disapprove of your carrying concealed weapons, but if you insist upon doing it, let Robert examine that pistol and see if it's safe. He's been to the war, and he knows all about shooting machines."

Aunt Sudie came forward with the mien of a culprit, explored her capacious pocket and produced—her spectacle case.

Her sister looked shocked but unutterably relieved, her nephew writhed with laughter.

"Talk about being 'humored,' Aunt Sudie, why twenty years ago if mother'd caught me fibbing like that, she'd have made me learn Watts from cover to cover."—The Interior.

* * * * *

When the Cap Fitted.

Duke looked up from the bone he was gnawing and glared at his little mistress and her visitor. His bushy, bushy tail did not even hint at wagging, there was a fierce light in his eyes, and a low growl rumbled down in his throat.

Ruth caught Marian by the arm. "Oh, let's run!" she cried. "He's going to bite us."

"No, he won't if we don't touch his bone." Marian felt ashamed of her dog, and vainly tried to think of some excuse for his conduct. "I don't know what makes him act so," she said, as the two walked on.

"Is he always as cross as he has been since I came?" asked Ruth.

"He didn't use to be," returned Marian, sorrowfully. "But now he's getting crosser and crosser all the time."

They had reached the front porch by this time, and behind the woodbine stood Marian's brother Paul. His face was red with anger, and his fists were clinched. "I'm going straight to mamma, Miss!" he exclaimed, as he saw Marian. "We'll see if she lets you talk that way!"

"What way!" asked Marian in astonishment; and Ruth thought of her own brother and felt very glad he was not as ill-tempered and unreasonable as Paul.

Paul paid no attention to his sister's question, but he went into the house, slamming the door very hard. A

The Young People

few moments later, mamma's sweet voice called, "Marian, dear, I want to see you."

Marian obeyed quickly. Mamma was waiting for her in the sewing-room, and her face looked puzzled and sad.

Paul sat by the window, and it was plain that he had been crying. Marian looked from one to another in astonishment.

"How is this, my daughter?" mamma began. "Paul tells me he heard you saying to Ruth that he is growing crosser and crosser all the time."

Marian stared, then broke into a hearty laugh. "Why, mamma, we weren't talking about him at all. Duke growled at us, and Ruth asked me if he always acted so cross; and then I said he is getting crosser and crosser all the time."

"Oh!" said mamma, and then she, too, laughed. "Run back to your play, dear," she said, cheerily. "It was only a mistake, it seems."

When Marion had left the room, mamma looked over at Paul. His cheeks were redder than before, but now it was shame that colored them instead of anger. "I just heard them talking about being cross, and I supposed that meant me," he explained.

"It was a rather queer mistake, wasn't it?" mamma asked. And Paul made no answer.

"If your father had overheard that conversation," mamma continued, after waiting a moment for Paul to speak, "would he have thought the girls were talking about him?"

"Of course not," said Paul, indignantly.

"But why not?" persisted mamma. "Because he isn't ever cross, and they couldn't have meant him." Paul spoke earnestly, though he could not help smiling as he met his mother's meaning look.

"Exactly," said mamma, nodding her head. "And it was easy for you to make the blunder, because you have been cross and ill-natured through almost all of Ruth's visit. The cap fitted you, and you put it on without waiting to see whether it was meant for you or not. Uneasy consciences, my boy, make people very sensitive about what they happen to overhear."

"A boy who tries his best to do right, doesn't need to worry over what people say about him. And that sort of boy will not be likely to think that all the unpleasant things he overhears are meant for him."

Paul went back to his play a wiser boy, and let us hope a better one. He had made up his mind that when the cap fitted himself and ill-natured Duke, it was time for a change.—The Presbyterian.

Leopards at Kindergarten.

The first active step which a trainer takes in the education of an animal which has never been handled is to test its temper.

As he slipped into a cage in which were a leopard and a jaguar, a trainer thrust before him an ordinary kitchen chair of light, hardwood. This was held in his left hand by gripping two of the central spindles of the back, thereby obtaining an excellent purchase, which enabled him easily to hold the chair outstretched with its legs pointed at the animals. In his right hand he carried a short iron training rod.

The instant the trainer faced his pupils there was a regular feline explosion—a medley of snarls, growls, and hisses. And the way those spotted paws slapped and cuffed the rounds of the extended chair which served as a shield to the trainer's legs was something to be remembered. Never before had I seen such a startling exhibition of feline quickness as in this preliminary skirmish between master and pupils. The latter's claws seemed to be everywhere in a moment, and played a lively tattoo on the shield and against the point of the rod with which the trainer protected himself. During all the excitement the trainer was as calm as if standing safely outside the cage.

While one of the beasts was engaged in carrying on an offensive warfare, the other would invariably attempt to sneak behind the trainer. How alert the latter was to the movements of the creature, which apparently claimed little of his attention, was impressed on me by the fact that every time the crouching animal attempted to steal past he was met with the quick, sidewise thrusts of the prod, which sent him back, spitting and hissing, into the corner.

In less than half an hour the leopard and the jaguar seemed to realize that they, and not the men, were on the defensive. Their savage dashes were less frequent, and they were more inclined to crouch close to the floor and lash their tails in sullen defiance. Then it was the trainer, and their master, began his first attempt at teaching them.—Saturday Evening Post.

B. Y. P. U. Attention.

Those who desire to pursue the course of Bible Study now being outlined in the MESSENGER AND VISITOR by Rev. H. R. Hatch, may secure the paper for six months for 50 cents in advance, provided the names are sent us in clubs of six or upwards.

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—A Praise Service.

Daily Bible Readings.

Monday, November 18.—Acts 15:30-41. Sometimes the best method of settling differences (vs. 39) Compare James 3:14.

Tuesday, November 19.—Acts 16:1-13. "Come over into Macedonia, and help us (vs. 9.) Compare Matt. 28:19, 20.

Wednesday, November 20.—Acts 16:14-24. First recompenses for heeding the call. Compare II Cor. 6:5. Thursday, November 21.—Acts 16:25-40. Invisible guardians of the apostles. Compare Acts 5:19.

Friday, November 22.—Acts 17:1-15. The "more noble" (vs. 11.) Compare John 5:39.

Saturday, November 23.—Acts 17:16-34. Paul preaches the Greeks "Unknown God." Compare John 4:24, 25.

Prayer Meeting Topic—Nov. 10.

A praise service.

A BOOK OF PRAISES.

The Hebrews call the Psalms *sepher tehillin*—Book of Praises. It is by no means a bad title for the collection of psalms and hymns in our Bible, for almost every poem in the collection has some word of praise to the merciful God. Psalms which open in grief and despair often close with an outburst of heartfelt praise to the God who hears and answers prayer. Strains of minor music may at first greet the ear, but the diapason of joy and praise fills the air at the end like some Hallelujah chorus.

CONTEMPLATE THE DIVINE PERFECTIONS.

Theology is the queen of sciences. A man may know more than anybody else in the world about earthworms or beetles and yet be an ignoramus in the realms of duty and spiritual fellowship with the holy God. All knowledge is valuable, but not all is essential to human happiness and the highest usefulness. It is our exalted privilege to know God. His only begotten Son came into the world to reveal the Father's love and goodness and mercy and faithfulness to the sons of men. Open the Bible daily in order to learn more about God. He hates sin with a perfect hatred. He approves right conduct and will reward all who do well. His wisdom and power are infinite. He is omnipresent. His goodness extends to all his creatures. The poor and needy find in him their best friend. His guiding hand can be traced in all our lives. Contemplate and adore the character of our Heavenly Father.

PRAISE THE TRIUNE GOD.

Praise is due to each person in the godhead. We believe in the unity of God, but in the same divine nature three persons subsist: the Father, the Son and the Holy Spirit, each with distinct personal attributes "but without division of nature, essence or being." Our love to God may be greatly enhanced by meditating upon the debt of gratitude we owe to each of these persons. Praise the Father for the gift of the Son; praise the Son for laying down his life on the cross; praise the Spirit for his quickening power in regeneration and his sanctifying and comforting grace. Even the poor heathen sometimes praise their gods for favors which they suppose their idols confer; only the Christian has a God worthy of all praise. "I will sing praises unto my God while I have any being."—JOHN R. SAMPREY, in Baptist Union.

The Kingdom of God.

V. The King.

DAILY READINGS.

Sunday. Ps. 24. 148. Monday. Isa. 37:21-38. Tuesday. Jer. 18:1-12. Wednesday. Ex. 19:1-6. Ps. 80:4-19. Thursday. I Peter 2:1-12. Friday. Matt. 28:18. Luke 22:29. Heb. 1:8-13; 2:9, 10. Matt. 25:31-46. Saturday. Luke 12:22-34.

1. God. Of course it goes without saying that God is king in the kingdom of God. That fact is stated in the phrase "the kingdom of God." Let us note several things about the kingship of God.

a. God is king over all the earth, now and always. This fact concerning God's kingship is especially brought out in the Psalms. Cf. Ps. 10:16a, "The Lord is king forever and ever;" 22:28, "for the kingdom is the Lord's; and he is ruler over the nations." See also Ps. 24:1, 2; 29:10; 47:2b, 7a, 8. But this teaching about God is not confined to the Psalms. The prophet Isaiah teaches God's dominion over the nations of the earth, see Isa. 37:21-34; especially verses 28, 29. Jeremiah speaks of God as the "king of the nations," (10:7). Cf. also Jer. 18:1-12. The apostle Paul in I Tim. 1:17 speaks of God as the "king eternal, incorruptible, invisible."

With the Bible teaching before us there can be no doubt that God is the king of all the earth, now and evermore. God's sovereign power is a favorite theme of Psalmist, prophet and apostle. But this does not mean that all the nations, all the peoples of the earth have acknowledged God's sovereignty. We wish that it were

so; but it is not yet true. Some day it will be; some day God's will is to be done on earth even as it is in heaven. So we believe the Scriptures teach, and God purposes.

b. God was king over Israel in a special sense. The great founder of the Hebrew nation was called of God, and he gathered his family and his household goods together and went out from his old home and native place; not knowing whither he went, but trusting God and believing in the promise of God that he should become a great nation. Later, when the descendants of Abraham left Egypt they are bidden to keep God's commandments so as to become "a peculiar treasure unto God from among all peoples." (Ex. 19:5. What does "peculiar" mean here? See also Deut. 14:2. Ps. 135:4). But our thought of God's election of Israel to be his "peculiar treasure" or "people" can not be separated from the purpose of God in choosing Israel to this especial privilege. Therefore we need to read in this connection Gen. 12:2, 3; 22:17, 18; 26:4. Luke 1:76-79. Gal. 3:6-9.

Inasmuch as God's choice of Israel was that his blessing might extend to all the earth, accordingly in selecting Israel as the medium of his law and grace for all peoples, God did not narrow his kingship but in reality he declared it in the largest and fullest sense. Israel was the office-bearers of God's kingdom, the human agency through which that kingdom was to be extended among men until all should know the king from the least even unto the greatest, and acknowledge his rule.

c. But not only is God king of all the earth, and of Israel in this special sense; he is also king of the individual life, yours and mine. The Psalmist early declared this truth. See Ps. 68:24, "my God, my king;" 74:12; 84:3b; 145:1. This idea of the relation of God to the individual life may not be so clearly brought out in the Old Testament as it is in the New; yet the Old Testament does not lack passages which set it forth. The gospel however emphasizes this relation of the individual to God and of God to the individual. God not only cares for and rules over the nations, he also cares for and rules over each individual life; Cf. Matt. 10:29-31. This does not mean that all individuals have acknowledged God as king. By no means. But that doesn't alter the fact of God's kingship over every individual life. It does however alter the result of that kingship in the individual life. God is king in a multitude of hearts. Thousands upon thousands cry out, "As for me I desire to do thy will, O God, my king!" Such ones have acknowledged God's kingship over them. But there are many, many hearts which have rebelled against the king and refused to give allegiance to him. The inevitable result of rebellion against God is told us in these words, "the wages of sin is death;" while on the other hand for those who become subjects of the great King his gift "is eternal life in Christ Jesus our Lord;" Rom. 6:23.

2. Christ, the Messiah, the viceroy of the King. God being such a king as described above and in the Scriptures generally, the natural expectation would seem to be that in some way God's kingly power would be clearly and unmistakably revealed unto men, and exercised among them. The hope of the Messiah, the anointed of God and consecrated to God, which was cherished by the devout souls in ancient Israel, is exactly in line with this natural expectation. From the time of David to John the Baptist this hope of a coming one, of some king who should rule in righteousness as God's representative, filled the hearts of poet, philosopher, and prophet in Israel. In a previous lesson we have seen that this hope of Messiah was realized in Jesus the Christ, and that in him the several lines of messianic prophecy were brought together and fulfilled.

To Christ, according to the New Testament, has been committed the royal sceptre of God's kingdom. See passages like Matt. 28:18; Luke 22:29; John 18:37; Eph. 5:5; I Cor. 15:24; Matt. 25:34. To Jesus is given the titles that belong to the King. See Rev. 17:14; 19:16; cf. I Tim. 6:15.

3. We need to say just a word as to the central idea in the revelation which Christ makes of God, the king of the kingdom. It is that of fatherhood. God is the king, but he is also the Father, whose fatherly care and love are extended to all (Matt. 5:45) The fatherhood of God includes in it his kingship. And if we would understand the kingship of God we must interpret it in the light of his fatherhood as revealed by the Son. This fills the kingship of God full of the authority of the Father's love. And on the other hand it is easy for the subjects to obey their king when they realize that they are sons. The relation of this Father-King to the kingdom is seen in Matt. 6:25-34. The citizens of the kingdom, in a special sense, are the care of the Father, whose purposes in providence and grace have been made known unto men in Christ. See Matt. 11:27, and John 14:7, 9 and many passages like them.

"Now unto the King eternal, incorruptible, invisible, the only God, be honor and glory for ever and ever. Amen."

Foreign Mission.

W. B. M. U.

"We are laborers together with God."

Contributors to this column will please address Mrs. J. W. MANNING, 240 Duke Street, St. John, N. B.

PRAYER TOPIC FOR NOVEMBER.

For Parla Kimeidy, its missionaries, outstations and native helpers that many souls may be saved.

The Secretary of the Bureau of Literature suggests all the sisters who wish "The Missionary Review" to send three cents additional to pay the postage on the same. Also, to all those who are trying to arrange programmes for Thanksgiving entertainments that she has on hand the following concert pieces: "The Time of Harvest," "The Golden Year," "The Harvest Festival." Thanksgiving pieces five cents each, and also that there is in the missionary library Dr. Harvey's History of Baptist Missions. This is concise and yet comprehensive, and gives a very intelligent idea of Baptist Foreign Mission work. It will be sent to any address for ten cents to cover postage. The book is to be returned within three months. Address, Mrs. William Harding, Amherst, N. S.

On Sept. 29, 1901, a Mission Band was organized in Lime Hill, Kings Co., N. B., by our pastor's wife, Mrs. J. W. Brown, who named the Band the "Flora Clarke" Mission Band. There are twenty-four members, among whom are a few of the parents. The officers are: Miss Vina McMackin, president; Mrs. James Carson vice-president; Mrs. Asa Keith treasurer; Miss F. B. Keith, secretary.

The W. M. A. S. of Germain St. observed Crusade Day on Wednesday, 26th Oct. There was a missionary meeting in the afternoon which was largely attended, and very interesting, and several new members were added. At 6.30 tea was served in the parlor at which over thirty sat down. In the evening there was a public meeting at which Mrs. Calhoun described Coaching Tours through England, Wales and Belgium. Owing to its being a very wet evening the attendance was not large. The collection was \$8.00.

Monday, Nov. 4th. A. VAUGHAN, Secretary.

Springfield W. M. A. S.

Though you have not heard from us for some time, yet we are glad to report our society as still living and in fairly good health. Our meetings are held regularly at the parsonage, and are much enjoyed by those who attend. We feel we have the presence of the Master with us. We have lost a few of our active members, they having left for homes in other places, and we miss them sorely. Others are coming in to take their places. Urgent solicitations are being made for new members, and we hope soon to have our number increased. On Tuesday, Oct. 8th, we held our annual meeting and the following officers were elected for the coming year: Mrs. E. E. Locke, President; Mrs. W. A. Mason, Vice-President; Mrs. J. F. Bent, Sec'y. and Treas. We trust through our feeble efforts we may be some help in sending the gospel message to those who have never heard of a Saviour's love. MRS. JOSEPH F. BENT, Sec'y.

Oct. 30th, 1901.

Detailed Statement for Quarter Ending Oct. 31, 1901.

	F. M.	H. M.
Received from Mission Bands, N. S.,	\$ 99 92	\$ 8 29
" Junior Unions, N. S.,	19 00	
" Mission Bands, N. B.,	8 00	38 00
" Sunday schools, N. B.,	6 00	
" Junior Unions, N. B.,	2 00	
" Mission Bands, P. E. I.,	8 00	
	\$ 142 92	\$ 46 29
DR.		
Paid Rev. J. W. Manning, Treas. F. M.	\$ 142 92	
" Mrs. Mary Smith, Treas. H. M.	46 29	
	\$ 189 21	
IDA CRANDALL, Treas. M. B.		

Foreign Mission Board.

NOTES BY THE SECRETARY.

It will be good news to the friends of our Foreign Mission work to learn that the threatened famine is not likely to visit our field. From the latest news we learn that the rains have set in, and though there may be, and will be, distress, yet we hope that famine with all its horrors may be averted. The great need now and always, is soul famine. This is an awful, and to a very great extent, an ever present need. This is not written to prevent generous persons doing something for providing food for hungry Telugus, but to indicate where the need presses most heavily just now and always. J. W. MANNING.

The Famine in Telugu Land.

MR. EDITOR:—In your last issue is an appeal for one to keep the Christians on our Telugu field from starving. To this appeal every Christian should respond as liberally as possible. We who have plenty and more than plenty should never let our Telugu brothers and sisters perish for lack of food. I trust there will be at once a wide and generous response to Bro. Churchill's appeal. Send your gifts through your missionaries, who will use them to the very best advantage. Don't send to any general fund, such are generally mismanaged and much waste very often. Now let our merchants, professional men, and our well to do farmers and mechanics, one and all, send to Bro. J. W. Manning, as the Lord hath prospered them. But don't rob our missionaries to feed the hungry. Let what you give be for the needy, and give to our missions, just as much as you would have done, if this call had not been made. Remember our Lord said, "In so much as ye do it unto one of the least of these, ye did it unto me." H.

Notes by the Way.

At Glace Bay coal is king. Here are the headquarters of the Dominion Coal Co., who own all the coal areas at present worked, and the railway (the Sydney and Louisburg) over which the coal must pass to reach the consumer. When Cape Breton was held by the French, Glace Bay coal helped to moderate the regions of a northern winter. When Louisburg was taken by the English the mines at Glace Bay were set on fire—doubtless with the intention of making it warm for the English. In the last few years the output of the various mines has been enormously increased, and as a result the town has grown rapidly. Today Glace Bay is a town, or rather a collection of villages, with a total population of about 8,000.

The Baptist interest is not large but is constantly growing. Already the seating capacity of the little church is taxed to the utmost to provide for the evening congregations. Enlargement will soon be a necessity. Rev. A. J. Archibald has been the pastor since June, 1900, coming here fresh from his Seminary course at Newton and Rochester. So this is another refutation of the charge that all our best young men who take their theology in the American schools remain in the States after graduation. Pastor Archibald is planning a vigorous campaign for the winter, and there is no place in the Maritime Provinces where there is a better opportunity for work, or where work will count for more.

Monday evening found me again at Sydney. So much indeed has been written concerning Sydney and its future greatness that it is impossible to say anything new or startling on the subject. I came to Sydney inclined to discount quite heavily the rather extravagant statements concerning its growth and prospects which have been written. After a few days' observation the stories seem in no way overdrawn. Everywhere is bustle and activity. Here and there are rows of houses where as yet streets are to be seen only by the eye of faith. And there is an air of permanence with all this which was pleasantly in variance with the writer's preconceived notions. Though the fire destroyed several of the best business blocks the effect of it has been very little. Already the burned area is dotted with temporary wooden shacks, which in the spring will be replaced by stone and brick structures. Just across from Sydney proper rise the multitudinous chimneys of the steel works with their promise of permanent work for a small army of men. A trip by ferry down the harbor in the evening affords an excellent view of the twinkling arc and incandescent lights which disclose the situation of the Whitney pier, where every facility is provided for the unloading and loading of the vessels which bring the iron out from Newfoundland, and carry Cape Breton coal and steel to all parts. Here operations will immediately commence for the building of a new pier, affording work for 500 men throughout the winter. Rumors are rife of a large steel shipbuilding plant to be established shortly, but these as yet are only rumors.

The Baptist cause has grown with the growth of the place. The Bethany church, under the pastoral care of Rev. F. O. Weeks, is still small numerically, the pastor is hoping for accessions in the near future. The old Pitt street church is steadily growing and Pastor Vincent is encouraged by large congregations and well-attended week-night services. The recent fire interfered somewhat with the work, and even on Wednesday night, when it was my privilege to attend the service, the electric lights were not in operation, and the gloom was relieved by a few oil lamps. But there was no suggestion of gloom to be detected in the many prompt words of testimony. The outlook both financially and spiritually is good in spite of some difficulties.

The point of greatest need here is at the Whitney pier,

about two miles from the old town. The interest here is being fostered by Pastor Vincent in addition to his other heavy work. A lot will probably be purchased this fall and work on a chapel commenced next summer. The Methodist and Presbyterians have already erected suitable buildings, while the Baptist service is held in a rented hall. But further notes on the work here must wait for next week. R. J. COLPITTS. Sydney, Nov. 1.

Literary Notes.

The Man From Glengarry, 'Ralph Connor's' new story which has been published serially in 'The Outlook' and 'The Westminster' is being published in book form by Fleming H. Revell Company, Toronto. Mr. Gordon's latest story is well worthy of a place beside "Black Rock," and "The Sky Pilot," books which have brought him well earned fame, and we shall not be surprised if it shall be the judgment of the reading public that the latest of the three is the best. Mr. Gordon portrays with a master hand some of the strongest and tenderest things in human life and experience.

How to teach the Bible to the youngest children is a problem that has vexed many a mother as well as the Sunday School teacher. Mrs. Margaret J. Cushman Haven has solved it in "Bible Lessons for Little Beginners," the first year of a two years' course, to be published soon by the Fleming H. Revell Company. Mrs. Haven has had long experience and seems to know intuitively just what the little folk can best understand. Beside the lessons and lesson stories, the book is thoroughly provided with picture suggestions, together with a teaching analysis. The lessons are fitted for the home as well as the primary class, and are arranged without dates, so that they can be used at any time. They make an admirable introductory course to the International Series.

Kerr's Book Keeping is a useful elementary treatise upon that subject. It is intended as a text-book for schools, academies and business colleges, but is adapted also for use in the counting house and for private study. The author is Mr. S. K. Kerr, Principal of the Saint John Business College. The book has received high commendation from those well qualified to judge of its merits. The fourth edition of the work, lately issued, has been thoroughly revised and considerably enlarged. The section on Joint Stock Accounts will, it is believed, be found particularly valuable as enabling any intelligent book-keeper to open and keep a set of Joint Stock books or to change an ordinary set to a Joint Stock set.—The Book is published by J. & A. McMillan, Saint John.

THE COMPANION'S SEVENTY-SIXTH VOLUME.

In 1902—the seventy-sixth year of its publication—The Youth's Companion promises more varied attractions for its readers than ever before, and The Companion always gives more than it promises. The government of the United States will be represented in contributions from Secretary of the Treasury Gage, Secretary of the Navy Long, Postmaster-General Smith, and Assistant Secretary of War Sanger—a list, it is believed, never equaled in a previous year.

The government of Great Britain will be represented by contributions from the Duke of Argyll, the Duke of Argyll, the Marquis of Dufferin and Ava and the Rt. Hon. James Bryce, T. P. O'Connor and Winston S. Churchill, members of the House of Commons.

Other noteworthy contributors will be Wu Tingfang, Chinese minister at Washington, Booker T. Washington, president of Tuskegee Institute, Justice Brewer of the United States Supreme Court, Gen. Charles King and Rear-Admiral Hichborn, while more than two hundred of the most popular of living story-writers will contribute from four to six fascinating stories to each of the fifty-two issues of The Companion for 1902.

To all new subscribers for 1902 and to those renewing their subscriptions, The Companion will send its beautiful 1902 Calendar, lithographed in twelve colors and gold. By sending \$1.75 before January 1st, the new subscriber will receive free all the remaining issues of 1901 from the time the subscription is received.

THE YOUTH'S COMPANION, 195 Columbus Avenue, Boston, Mass.

Dyspepsia

That means a great deal more than pain in the stomach, else it might be easily cured.

It means that that organ lacks vigor and tone and is too weak properly to perform its functions.

It means, too, that much that is eaten is wasted and the system generally under-nourished.

W. A. Nugent, Belleville, Ont., had dyspepsia for years; so did H. Budan, San Luis Obispo, Cal. Mrs. C. A. Warner, Central City, Neb., was so afflicted with it she could scarcely keep anything on her stomach and became very weak and poor.

Hood's Sarsaparilla

permanently cured these sufferers, according to their own voluntary statements, as it has cured others. Take it.

Hood's Pills cure all liver ills. Price 25 cents.

The Messenger and Visitor

Is the accredited organ of the Baptist denomination of the Maritime Provinces, and will be sent to any address in Canada or the United States for \$1.50 per annum, payable in advance.

REMITTANCES should be made by Post Office or Express Money Order. The date on address label shows the time to which subscription is paid. Change of date is a receipt for remittance, and should be made within two weeks. If a mistake occurs please inform us at once.

DISCONTINUANCES will be made when written notice is received at the office and all arrearages (if any) are paid. Otherwise all subscribers are regarded as permanent.

FOR CHANGE OF ADDRESS send both old and new address, and expect change within two weeks.

For a Continuous Ministry.

I have read with much interest the letter in the MESSENGER AND VISITOR of the 30th ult., with the above heading. It appears to us to be worthy of careful reading and serious thought as it has to do with the prosperity of the denomination.

The Baptists hold, as we believe, that a Christian church is a congregation of baptized believers in Christ "associated by mutual covenant in the faith and fellowship of the gospel." Such are the churches spoken of in the New Testament. These were "the churches throughout Judea and Galilee and Samaria," etc. All that is done then at our conventions and associations referring to our churches must be advisory. They cannot make their action in any way compulsory. The advice however, coming from those annual gatherings ought to be not only seriously considered but acted upon as these gatherings are composed of delegates from the churches and it is intended for their good. It seems reasonable then that it would be right to formulate a system that would help towards this great need, "A Continuous Ministry," and that that system should be adopted by the churches.

If such a system is formulated, it ought to be stated in it that as far as possible we should have a converted church membership. This is the character that Christ would have the members of churches possess. He would have them the subjects of the new birth. The Baptist polity was given for such a church membership. Let us strive for it by looking as the fathers did for a change of heart. When we have such our church polity does well, when we have it not it does ill.

There are other things that can be named by others that are needful to have incorporated in a system formulated "For a Continuous Ministry." May they be prayerfully considered. J. COOMBS. Nov. 7th, 1901.

Literary Notes.

SELECT NOTES. A Commentary on the International Sunday-school Lessons for 1902. By F. N. and M. A. Peloubet.

"Select Notes" makes its twenty-seventh annual appearance and certainly is a time-tested book. Year after year, for more than a generation, it has increased and become fixed in favor with the leading Sunday-school workers of the religious world as the clearest and most concise interpretation of Bible truths which there is published. The constantly increasing study of the Bible, both as a book and the revealed word of God, stimulates every teacher and thinker to learn for himself what are the most widely accepted conclusions of the greatest Biblical scholars, and to assist this study has been the sole aim of Dr. Peloubet. In his scholarly preparation of this year's Notes all the former features which have made "Select Notes" so helpful have been retained, and much material has been added, with the aim of making this year's volume of unusual help and benefit to Biblical lovers and students. Special effort in the way of clear type, illustrations, and maps, as well as in careful arrangement of facts and data, has been made to make "Select Notes" a book which can be easily studied. No Sunday-school teacher or older scholar can afford to be without a copy of this book, for in no other way can one secure so great benefits in their study of the International Lessons as by the weekly use of this Commentary. Published by W. A. Wilde Company, Boston. Price \$1.25.

GLORIA DEO. An Undenominational Hymnal for all Services of the Church. 8vo, Cloth Sides. Leather Back. Price, \$1.25. New York and London: Funk & Wagnalls Company.

This new church hymnal published by Funk and Wagnall's Company is believed to contain some important advantages over other hymnals without sacrificing any of the substantial advantages of older works. Every page of hymns in "Gloria Deo" is as carefully arranged to aid the singer as it would be if it were a piece of sheet music to be used by a soloist. Every hymn in the entire work is given under the music. Not a single hymn is printed separate from the music. The lines of all the verses are directly under the notes of music in which they are to be sung. The words of each line are carefully subdivided so as to bring each syllable below and close to the note to be sung. The aid thus afforded every singer will know how to appreciate. In this one volume are contained hymns suitable for the church, the Sunday-school, the young people's society and other organizations, a feature which enables all to use the same book. All children love to sing, and if they only knew the church hymns they would more willingly come and join their fresh young voices in the congregational singing. It is impossible to estimate the good that might come from this common use of one comprehensive and adaptable hymn book in all branches of the church. Of course, the great majority of the hymns and tunes are appropriate for the stated service of the church, and a substantial saving of expense can be secured in adopting "Gloria Deo." There are chants, responses and glorias for choir use in this complete hymnal. The Psalter is bound in with the hymnal, thus saving the cost of a separate book and doing away with the confusion and crowding which often results from trying to arrange a variety of books in the seats or pew racks.

B. Y. P. U. Attention.

Those who desire to pursue the course of Bible Study now being outlined in the MESSENGER AND VISITOR by Rev. H. R. Hatch, may secure the paper for six months for 50 cents in advance, provided the names are sent us in clubs of six or upwards.

At Charlottetown, P. E. I., Thursday. Enos Hiltz, cook on the schooner Kimberley, was drowned. A coroner's jury rendered a verdict of accidental death. His widow and three children reside at Mahone Bay.

COMMON SENSE AND CONSUMPTION

The treatment of consumption is every year becoming more successful. The majority of cases can be cured if taken in time. Not more medicine but more common sense is the cause of the improvement.

Fresh air, good climate, food, clothing, exercise, all these are important features of common sense treatment.

As a builder of flesh and restorer of strength Scott's Emulsion is still unequalled. The special action of Scott's Emulsion on the lungs is as much of a mystery as ever—but an undoubted fact.

Common sense and Scott's Emulsion is good treatment.

We'll send you a little to try, if you like. SCOTT & BOWNE, Chemists, Toronto.

Notices.

The Queens County Baptist Quarterly Meetings will be held with the Baptist church at Liverpool, on Nov. 26th and 27th, 1901. The meetings are expected to be of special interest.

SAMUEL H. FREEMAN, Sec. and Treas. Greenfield, Nov. 8, 1901.

Nov. 24th will be "World's Temperance Sunday." It is fitting that a sermon bearing on this most important subject be preached from every pulpit in our Province. In every Sunday-school the lesson should not only be taught, but, taught with the emphasis that the support of God's word gives it. The Anti Cigarette League of the United States is canvassing not only their country but ours against the use of cigarettes, against which a special appeal is requested to be made on the 24th. They are assisted in their good work by the Temperance Department in the Sunday-schools with its "White Ribbon Army" having its pledges against liquor, tobacco and profanity. May the church see its opportunity in this department for teaching the principles of sobriety and purity of life. Any information regarding this department may be obtained by applying to

MRS. LAURA J. POTTER, Canning, Prov. Supt. of Temperance in S. S.

The usual annual November meeting of the Board of Governors of Acadia University, Ltd. D. V., will be held in the library of the College, on Thursday the 21st inst, commencing at 10 a. m.

S. B. KEMPTON, Sec'y. Board. Dartmouth, Nov. 7.

The next session of the Annapolis county Conference will meet in the Baptist church in Torbrook (near Nictaux) on Nov. 25th and 26th next. First session at 7 p. m. Monday. A large attendance and good programme anticipated.

W. L. ARCHIBALD, Sec'y.

The Yarmouth County Quarterly Meeting holds its next session with the church at Gavelton, Nov. 25th and 26th. Every church is requested to send delegates. The programme includes sermons by Pastors McPhee, Miller and Rutledge; the usual business, and a discussion of the Twentieth Century Fund—as to ways and means, led by Pastor Grant; also the usual meeting of the W. M. A. Society.

The next session of the P. E. Island Conference will be held with the North River church on Monday and Tuesday, Dec. 9th and 10th. Pastor Whitman of O'Leary will preach Monday evening, and Pastor C. P. Wilson of Cavendish on Tuesday evening. Pastor Calder will read a paper on Tuesday afternoon. It is hoped that every pastor will be present. All who desire to be met in Charlottetown should notify Mr. Robinson Warren, North River, and teams will meet them at the station or at the residence of Pastor Raymond. G. P. RAYMOND, Sec'y.

All delegates to Westmoreland County Quarterly Meeting at Pettitcodiac Nov. 12 and 13, will please send their names at once to S. L. Colpitts, Chairman Committee, Pettitcodiac.

The Westmorland County Quarterly Meeting will be held with the Church at Pettitcodiac, on November 12 and 13, 1901. The meetings are expected to be of special interest. The programme includes, in addition to devotional services and the regular business, a sermon on Tuesday evening, by Rev. D. Hutchinson, and on Wednesday addresses on, How to promote a Deeper Spiritual Life in Our Churches, by Dr. J. W. Brown; How can a True Spiritual Revival be Awakened in Our Churches? by Rev. E. B. McLatchy; Is it better for us to adopt 20th Century Methods in winning Men to Christ? go back to 1st Century Method. by Rev. B. H. Thomas; Are we alive to the Importance of Sunday-school Work as a means of winning the Young to Christ and to the church? by Rev. D. Hutchinson; Should we have a 'Decision Day'; if not why not? by Rev. B. H. Thomas; The Twentieth Century Fund, by Rev. Dr. Manning; Foreign Missions, by Rev. E. B. McLatchy; Home Missions, by Rev. H. E. Saunders.

Spiritual unfolding must mean the largest intellectual growth and progress, the fullest blossoming of the sense of beauty, and the discovery of the true, ultimate moral standard—the law of love. This love includes, but is higher than, justice; comprehends, but is higher than, duty and sacrifice. It will be the motive power, the judge and sanctifier of all relations and transactions.—Mrs. B. F. Mills.

Argument in the Prince Edward Island prohibition case concluded Thursday by Mr. Stuart, counsel on behalf of the applicants for certiorari. Judgment was reserved.

Pallor and leanness are the evidence of deficient nourishment or defective assimilation.

PUTTNER'S EMULSION

contains in small compass and in palatable form a surprising amount of nourishment and tonic virtue.

Thin people who take it grow fat, —pale people soon resume the hue of health; puny children grow plump and rosy.

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

Of all druggists and dealers.

Advertisement for Waterproof Regular Raincoat. Price \$1.99. Includes an illustration of a man in a raincoat.

MILBURN'S HEART AND NERVE PILLS FOR WEAK PEOPLE. Includes an illustration of a heart.

These pills are a specific for all diseases arising from disordered nerves, weak heart or watery blood. They cure palpitation, dizziness, smothering, faint and weak spells, shortness of breath, swellings of feet and ankles, nervousness, sleeplessness, anaemia, hysteria, St. Vitus' dance, partial paralysis, brain fog, female complaints, general debility, and lack of vitality. Price 50c. a box.

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The name GATES' has been a warrant of par excellence in medicine.

GATES' LIFE OF MAN BITTERS has long since become the People's Medicine and every year has been curing hundreds of cases of run down constitutions, dropsy, liver complaint and other chronic diseases.

The name LIFE OF MAN has become a household term throughout these Provinces and to thousands the reality has proved as good as the name, for it has restored their wasted energy and given them new life and increased vitality. Thus it has earned the name of GREAT BLOOD PURIFIER, for it is only by purifying the blood that these diseases may be eradicated from the system.

If you are sick and run down insist on having GATES' and take no substitutes. Then you will have the best and may rely upon it for cure as thousands have done before you with satisfaction. If your dealer does not have it send direct to us.

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WANTED.—Responsible Manager (integrity must be unquestionable) to take charge of distributing depot and office to be opened in New Brunswick to further business interests of old established manufacturing concern. Salary \$150 per month, and extra profits. Applicant must have \$1500 to \$2000 cash, and good standing. Address, Supt., P. O. Box 1157, Philadelphia, Pa.

The total catch of seal skins in the south this season was 24,127.



Insist on having
Pure Gold
Flavoring
Extracts.

The true-to-name
kind.

White Watery Pimples.

Five years ago my body broke out in white watery pimples, which grew so bad that the suffering was almost unbearable.

I took doctors' medicine and various remedies for two years but they were of little benefit, whenever I got warmed up or sweat the pimples would come out again.

A neighbor advised Burdock Blood Bitters, and I am glad I followed his advice, for four bottles completely cured me.

That was three years ago and there has never been a spot or pimple on me since.

James Lashouse,
Brechin P.O., Ont.

"The D. L." Emulsion of Cod Liver Oil.

For Lung Troubles, Severe Coughs, Colds, Emaciation, &c., &c.

Few systems can assimilate pure Oil, but as combined in "The D. L.", it is pleasant and digestible. Will build you up; Will add solid pounds of flesh; Will bring you back to health.

50c. and \$1.00 bottles.
DAVIS & LAWRENCE CO., Limited.

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Express Office call and examine it thoroughly and if found perfectly satisfactory, send in every respect to watch regularly sold at \$10.00, the greatest bargain you have ever seen, pay Express Agent our special price, \$2.95 and Express charges and the watch is yours. If you live too far from an Express Office, send \$2.50 cash with order and we will forward the watch together with a handsome chain and chain by registered mail. Don't delay. Order to-day. THE TERRY WATCH CO., Box 1044 Toronto.

The Home

IMITATION BLACK WALNUT.

A good stain to color pine or any light wood a dark walnut color is made of one part green walnut husks, crushed and mixed with six parts cold water. Let the water stand on the husks at least twenty-four hours before it is used. When the stain has been applied to wood and has stood twenty-four or twenty-six hours, it should be ready to be set with a coat of bichromate of potash and water. When this is dry, treat the wood to a coat of shellac or finish it any way you wish to—Kx.

HOMEMADE DRY YEAST.

Into 1 qt. boiling water put as many hops as you can grasp in your hand. Let boil a few moments and strain onto 1 pt flour to which has been added 1 tablespoon salt. When lukewarm, add 1 cake compressed yeast. After it is risen, preferably next day, add meal until you can rub it into small crumbs, then spread to dry out of doors, or by an open window in the shade. From 1/2 to 1 pt of these crumbs, put to soak in the morning, if you wish to set your sponge at night, will make from 4 to 8 large loaves of bread. When I was young my mother taught me to make this yeast, but we always made it to roll out and cut into cakes half an inch thick. Since coming west I learned this method and find it much easier.—(Mrs. C. L. Mather.

CANNED APPLES.

Steam the fruit whole, then pour over it a syrup of sugar boiled with half as much water as sugar. Flavor and spice to taste and seal while hot. Have enough syrup to cover fruit.—(The Maine.

PICKLED APPLES.

Take ripe, hard, sweet apples, pare evenly, and if the apples are perfect leave them whole, otherwise cut in quarters. To 1 pk apples, take 2 qts vinegar, 4 lbs sugar, 1/2 oz mace, 1/2 oz cloves, 1/2 oz allspice, all unground, 1 teaspoon mustard seed, a few pepper grains and a little salt. Heat mixture of vinegar and sugar until it boils, skim well, have spices in a thin muslin bag and add to vinegar. Put in apples, place over the fire and stew slowly until apples are soft. Remove apples to cans, boil down vinegar and pour over fruit.—(Mrs. James L. Heddins.

CREAM COOKIES.

One egg, 1 cup sugar, 1 cup sour cream, 1 scant, even teaspoon soda, 1 teaspoon salt and spice to taste. If the cream is very thick and rich mix quite stiff; if thin, mix soft as can handle. Roll about one-fourth inch thick, and bake on dropping pan with quick fire for 15 or 20 minutes.—(M. E. W.

Corn Pudding.—Corn pudding is made by adding to one pint of raw pulp two tablespoonfuls of flour, one pint of milk, four eggs, two tablespoonfuls of melted butter, one teaspoonful of salt and one-third of a teaspoonful of pepper, and baking in a moderate oven until firm in the centre.

Peach Salad.—Pare, halve, remove the stones from five ripe peaches. Stand cut side upward on ice, with one teaspoonful of sugar and three drops of lemon juice in each cavity. Crack one-fourth of the stones, chop these kernels, add to the whole stones and simmer. Strain, add one-half teaspoonful of ground uace and three tablespoonfuls of sugar, stir until the sugar is dissolved. When cold, add four tablespoonfuls of lemon juice, pour over the peaches, keep on ice until serving time. Arrange the peaches on a bed of lettuce leaves.—Kx.

Tomato Salad.—Pare five medium sized tomatoes. Place on ice. Cut off the top, stem end, take out the seeds. Dressing: Two eggs beaten separately, one-half teaspoonful each of white pepper, mustard,

salt, four tablespoons of melted butter, six tablespoonfuls of Tarragon vinegar. Add salt, pepper, mustard, to the beaten yolks, next slowly the vinegar and butter. Cook carefully over water until thick. Place on ice. Just before using fold in a cupful of whipped cream. Fill the tomatoes, serve very cold, on a bed of green leaves.

The Scientific American says that one of the very best remedies that can be applied to a wound made by a rusty nail, and which is almost infallible in its cure, is to take a quantity of peach leaves and beat them to a pulp and then apply them to the wound, and in a very short time an improvement will be noted in the wound. Several persons have tried this remedy when all others failed to give relief, and it was beneficial in its results. At this season of the year, when so many are injured by tramping on a rusty nail, this remedy should be noted.

Costume designers say that we shall see fewer plaited skirts as the season advances, but as to what sort of skirt we are to have in their stead they are reticent. Meanwhile they are bringing out their newest skirts with the ornamentation arranged so as to counterfeit a tunic. Round tunics, square tunics, long ones and short ones are all suggested in the arrangement of the trimming. But the real genuine draped over-skirt is still conspicuous by its absence. No decrease in the flare or length of skirts is noticeable.

Nice patent leather makes the neatest of footgear, but it requires care to keep it in. There is no better dressing for it than a very little salad oil. Before wearing a new pair of patent leather boots it is expedient to well rub in a small quantity of salad oil and then polish with a soft cloth. This is to prevent the leather from cracking, as it sometimes does. Patent leather should never be dried by the fire for heat has a way of causing the leather to harden and crack.

Here is a Dixie egg dish easy to make and appetizing for luncheon. Cut four baking dish with alternate layers of grated cheese, sprinkle with a shake or two of red pepper, saltspoonful of salt and a dash of nutmeg; sprinkle the top with grated bread and dot over with butter. Bake until a rich brown.—Kx.

Maxim Gorky, whose sketches and stories have excited such remarkable interest in Russia, is an agnostic and a realist. He was born thirty-two years ago at Nijni-Novgorod. He had a sad, wretched childhood, and, like all Russian orphans of the lower class, was early apprenticed to a hard taskmaster—in his case a cobbler. He seems to have been little more than a child when he ran away and became a wanderer, much of his early youth having been spent on the Volga.

We ought not to acquiesce in the shadows which are only around us because we do not hear, or, hearing, do not heed God's call into the sunshine.—Havergal.

Hard, Racking Coughs.

Barring accidents, the person who gets along with the least amount of cough will live the longest. Of course, the right time to attack a cough is at the commencement, when it is a simple thing for the right treatment to drive the cough quickly away. As a general thing, however, people spend so much time experimenting with various remedies that the cough is well under way before they know it. Then comes the long siege. You feel the hard racking all through your system, and get relief from nothing. You fill your stomach with nauseating mixtures to no purpose. Then you use compounds containing narcotic, which deceive temporarily, and leaves you slightly worse. Some coughs of this kind hang on for weeks or even months, and, of course, they frequently develop into serious lung troubles. A true specific for all coughs is Adamson's Botanic Cough Balsam, and it should be kept in the house against any emergency. With a cough that has become chronic the first effect of this remedy is a lessening of the dull sensation of pain which usually is felt with such a cough. Then you are conscious that the soreness is leaving you, and presently the desire to cough grows less frequent. All this process is brought about by the healing properties of the Balsam. It is a compound of herbs and gums. You can test it, 25 cents at any drugist's. Get the genuine with "F. W. Kinsman & Co." blown in the bottle.



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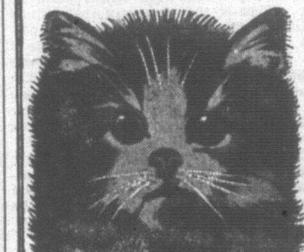
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The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

Fourth Quarter, 1901.

OCTOBER TO DECEMBER.

WORLD'S TEMPERANCE LESSON.

Lesson VIII. November 24. Isa. 5 : 8-30.

GOLDEN TEXT.

Woe unto them that are mighty to drink wine.—Isa. 5 : 22.

EXPLANATORY.

I. COVETOUSNESS.—Vs. 8-10. Covetousness leads to the selling of strong drink, to renting buildings for saloons and gambling dens. Even members of the church disgrace their profession and their Master by doing this. Officials take bribes, and policemen protect crime and saloons for money in some cities. Nothing but the love of money could induce men to enter upon the degrading business of selling liquor. In his beautiful Deserted Village, Goldsmith says:—

"I'll fane the land, to hastening fills a prey, Where wealth accumulates and men decay."

The result to the Jews was such desolation that it took ten acres of vineyard to yield one bath, about eight gallons; and a homer of seed, nine bushels, to produce an ephah, three and a half pecks, or ten seeds to yield one (vs. 10.) And we see that in the drunkard a vast amount of good influences produce but small results in his life; and less is reaped than is sown.

II. THE TYRANNY OF STRONG DRINK.—Vs. 11. WOR UNTO THEM. Not a wish, but a warning; not vengeance, but a plain statement of fact. THAT RISE UP EARLY IN THE MORNING. The first thing they think of, the first and most urgent business of the day, is "More strong drink." "They are already gone into captivity" (vs. 13) THAT THEY MAY FOLLOW STRONG DRINK. They do not wait for its fumes to tempt them, but seek the tempter.

THAT CONTINUE UNTIL NIGHT. Drinking is the chief business of the day. It absorbs body and soul; and whoever drinks intoxicating liquors at all is in danger of coming to that state where drinking is his main business. TILL WINE INFLAME THEM. It sets him on fire of hell. It kindles every bad passion. It excites him so that he sees nothing as it really is. He is no longer himself. It burns up body and soul.

III. THE ANGELS OF SOCIAL LIFE ARE TRANSFORMED INTO DEMONS.—Vs. 12. AND THE HARP, AND THE VIOL. The latter word, generally rendered "psaltery," was a stringed instrument played with the fingers, perhaps a lyre, perhaps a dulcimer. TABRET. Tambourine or timbrel. PIPE. Flute. All the powers of music, and feasting, and social life are joined to enhance the enchanting and attracting power of strong drink. Here lies one of the greatest dangers of intemperance. The music and song intended to elevate the soul and move the nobler emotions is made to be the procreant of vice.

IV. DEADNESS OF THE MORAL NATURE.—Vs. 12. THEY REGARD NOT THE WORK OF THE LORD. They will not look around them and see what God is doing to save them, nor the punishment he

sends upon those who continue in their course. Warnings are on every hand, but they will not notice them. Strong drink is an opiate to the conscience, and blinds the eyes to the law of God. "Nothing kills the conscience like steady drinking to a little excess."

V. CHAINS AND CAPTIVITY.—Vs. 13. MY PEOPLE ARE GONE INTO CAPTIVITY. The northern kingdom was carried captive by the Assyrians while Isaiah was preaching to Judah. This was a warning they should have taken to heart. The intemperate become the slaves of appetite, driven into all excesses and crimes by their taskmaster. They are exiles from the kingdom of God, and the home of virtue.

VI. IGNORANCE.—BECAUSE THEY HAVE NO KNOWLEDGE, which they might have possessed. They are wilfully ignorant. They learned nothing from observation or experience. They were very dull scholars in God's school.

VII. POVERTY.—THEIR HONORABLE MEN. "The margins call attention to the form of the Hebrew, 'Their glory are men of famine.' The distinguished men of a country are its glory." THEIR MULTITUDE. "The masses, as compared with the distinguished men. The distinguished and the undistinguished alike suffer from famine and from thirst."

VIII. DEATH AND DESTRUCTION.—Vs. 14-17. THEREFORE HELL (Sheol, the place of the dead) HATH ENLARGED HERSELF, because so many more perish through intemperance, who would otherwise have continued to live many years. AND OPENED HER MOUTH Like some monster ravenous to destroy, or as the earth opened in an earthquake to swallow up Dathan and Abiram (Num. 16 : 30-32.) AND THEIR GLORY, etc. Every good is ruined by intemperance. Great men, great causes, great ideas, great virtues, everything that makes the glory of a nation, have an inveterate enemy in intoxicating liquors.

IX. THE MEAN MAN, etc. All classes and conditions. SHALL BE. Rather "is."

X. THE LORD OF HOSTS SHALL BE EXALTED IN JUDGMENT. Every one will see that the punishment is just and necessary, and tends to righteousness. Its object is to make men righteous, and to keep them so.

XI. THEN SHALL THE LAMBS FEED AFTER THEIR MANNER. Rather "in their pasture;" the city shall become but a rural pasture land. THE WASTE PLACES OF THE FAT ONES, where the few sheep in wide pastures grow fat. SHALL STRANGERS. Foreigners. This verse is a continuation of the description of the ruin that falls upon those who disobey God.

XII. INTENSITY OF THE APPETITE AND DESIRE.—Vs. 18. THAT DRAW INQUIRY WITH CORDS OF VANITY, such as false reasoning, deceptive excuses. WITH A CART ROPE. So strong is their desire for forbidden things that only the strength of a cart rope can express it.

XIII. DEFIANCE OF GOD AND HIS LAWS.—Vs. 19. LET HIM (God) MAKE SPREAD. Let God come to punish us if he will; who fears? Expressing utter unbelief in God's threats. They do not believe that the evil threatened will ever come. They are the fools described in Prov. 1 : 24, 25. "This figure of sinners jeering at the approach of a calamity, while they actually wear the harness of its carriage, is very striking."

XIV. DISTORTED VIEWS OF RIGHT AND WRONG.—Vs. 20. CALL EVIL GOOD. They baptize wickedness with good names. They advocate the cause of strong drink as promoting temperance and liberty. They do not say, "spirit of wine, thy name is devil," but thy name is joy, pleasure, prosperity, life. People will sell liquor, and let their buildings for saloons, and yet not seem conscious of sin.

XV. SELF-CONCERN.—Vs. 21. WISE IN THEIR OWN EYES. Wine makes people self-confident. The drunkard is often the last person to know how much he is under the power of liquor. He thinks he is safe when all his friends know that he is on the brink of a precipice.

XVI. TENDENCY TO EXCESS.—Vs. 22. MIGHTY TO DRINK WINE. The habit grows by indulgence. They can do great things in drinking. They are heroes of the wine cup. But the cup is lighter than they.

XVII. DISHONESTY, BRIBERY.—Vs. 23. WHICH JUSTIFY THE WICKED FOR REWARD. Who for the sake of votes, or money, or influence, give wrong judgments in court, help the wicked to escape justice, make bad laws. TAKE AWAY THE RIGHTEOUSNESS, etc. Deprive men of their just rights for the sake of bribes. The power of Tammany in New York, the bribery of the police by liquor dealers, are modern examples.

XVIII. THE RESULTS, vs. 24-30. are compared to a devouring flame, and to a devastating army, "whose arrows are sharp," and "their wheels like a whirlwind," the sound of their coming like "the roaring of a lion," and "like the roaring of the sea."

A LITTLE FENCE.

A good lawyer learns many lessons in the school of human nature; and thus it was that Lawyer Hackett did not fear to purchase the tract of land which had been "lawed over" for years. Some of the people wondered why he wanted to get hold of property with such an incubus of uncertainty upon it. Others thought that perhaps he wanted some legal knitting work, and would pitch in red hot to fight that line fence question on his own hook.

That's what the owner of the adjoining land thought. So he braced himself for trouble when he saw Hackett coming across the field one day.

Said Hackett: "What's your claim here anyway, as to this fence?"

"I insist," replied his neighbor, "that your fence is over on my land two feet at one end and one foot, at least, at the other end."

"Well," replied Hackett, "you go ahead, just as quick as you can, and set your fence over. At the end where you say that I encroach on your two feet set the fence on my land four feet."

"But," persisted the neighbor, "that's twice what I claim."

"I don't care about that," said Hackett. "There's been fight enough over this land. I want you to take enough so you are perfectly satisfied, and then we can get along pleasantly. Go ahead and help yourself."

The man paused, abashed. He had been ready to commence the old struggle, tooth and nail, but this move of the new neighbor stunned him. Yet he wasn't to be outdone in generosity. He looked at Hackett.

"Squre," said he, "that fence ain't going to be moved an inch. I don't want the land; there wasn't nothing in the fight anyway but the principle of the thing."—Christian Observer.

SUNSET GLORIES.

I watched a glorious sunset, marvelling at the beauty wherewith the evening skies were all ablaze and adorning him who gave them their matchless coloring. On the next evening I resorted to the same spot, hoping to be again enraptured with the gorgeous pomp of ending day, but there were no clouds and, therefore, no glories. True, the canopy of sapphire was there, but no magnificent array of clouds to form golden masses with edges of burning crimson, or islands of loveliest hue set in a sea of emerald; there were no great configurations of splendor or flaming peaks of mountains of fire. The sun was as bright as before but for lack of dark clouds on which to pour out his lustre, his magnificence was unrevealed. A man who should live and die without trials would be like a setting sun without clouds.—C. H. Spurgeon.

A YOUNG PHYSICIAN

Wordsworth's lines of the child at play, "as if his whole vacation were endless imitation," were recently recalled by a conversation overheard in the children's ward at a provincial hospital.

A little girl, whose role was that of nurse, rung an imaginary telephone on the wall to talk to her companion at the further end of the room, who played the part of doctor.

"Hello!" said the nurse. "Is that the doctor?"

"Yes," answered her companion in a deep voice; "this is the doctor."

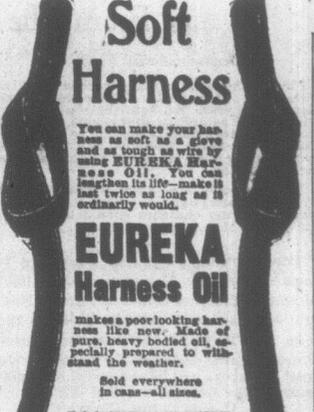
"This lady is very ill," he was informed. "Well, what seems to be the matter?"

"She has swallowed a whole bottle of ink," said the nurse.

The doctor, not flurried, inquired what had been done for the patient; but the nurse, too, was ready in emergencies.

She answered: "I gave her two pads of blotting paper."—Tit-Bits.

The real necessity for us in spiritual things is that we should be busy in doing, not in looking about to see whether we are doing or not. Above all things, we must walk before God with truth, with a single mind. The smallest actions done for God tend to our sanctification. He tells us that it is so. Never pause to dwell on what you may feel in yourself, of weakness or of strength, but live on in that simple faith without squandering your energies or analyzing your emotions. Do not imagine yourself to be weak because you feel weak or strong because you feel strong. St. Paul believed himself to be strong, but was weak; St. Paul believed himself to be weak though he was strong. You cannot be free except the Son shall make you free. Without him you can do nothing. We are not sufficient to think anything as of ourselves, but our sufficiency is of God.—Huntington.



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To make sure of a true Pauline readiness to die, one needs something more than a mere profession of religion. Paul, in his dying moment, does not boast of being a mere believer. He does not lift up his voice and sing, "Jesus Paid it All." He does not cry, "Oh, to be nothing!" He glories not at all in the atonement, namely, that he is in moral oneness with God Almighty, his Father, the Ruler of the worlds; that he is on the verge of translation into a state of complete holiness, and that he has, through grace, amounted to something by living. Very many professors of religion are communists in respect to the Christian life and its rewards, and it requires something more than preaching to reach and convert most of them. But death and the other world will convince them that the kingdom of heaven is not administered on communistic principles. It furnishes no "equal division of unequal earnings," no wages to idlers, no bread for drones! You must work if you would eat. You must fight if you would reign. You must be a concentrated, genuine, and active Christian if you would die with that supreme and Divine compulsion realized in the death of Paul.—E. B. Andrews.



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Fifteen thousand dollars wanted from the churches. Nova Scotia during the present Convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. COHOON, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application.

The Treasurer for New Brunswick and Prince Edward Island, to whom all contributions from the churches should be sent, is Rev. J. W. MANNING, St. John, N. B.

PORT LORNE, N. S.—At a meeting of members of the Hampton and Wilnot Mountain churches held at St. Croix, Nov. 5th, an unanimous call was given to the Rev. L. J. Tingley to the pastorate of these churches for a period of six months. We trust his labors will be successful in ministering to the spiritual needs of this field.

A. C. CHARLTON, Church Clerk.

INDIAN HARBOR, N. S.—We are enjoying the Master's presence at this place. 8 young men and 4 young women were baptized and joined the church here yesterday, others are seeking pardon. Bro. Langille will continue the meetings here this week. I shall begin meetings at W. Dover this week. Pray that God's Word may have its desired effect upon hearts and lives of the people at that place.

MARPLE.

Nov. 4th.

SPRINGHILL, N. B.—The long suspense in regard to the pastorate is ended, and the people are preparing, prayerfully and materially for the coming of Bro. Estabrook. We missed the genial presence of the veteran Bancroft; but had a pleasant experience on Sunday, 10th. The word was with power, the singing enlivening, and a brisk meeting of the Y. P. E. U. closed the labors of the day.

D. A. S.

FIVE ISLANDS.—Evangelists Baker and McLean have been with us in a campaign of special services with the Baptist church here and as a result sixteen young people were baptized and received into fellowship with us. I baptized one more at Bass River on Oct. 20th and welcomed another also who was restored to membership, making in all 46 which I have had the pleasure of welcoming into these churches this summer. Pray for us, that the work may still go on.

F. E. ROOP.

BROOKLINE, MASS.—This church, of which Rev. A. A. Shaw, formerly of Windsor, N. S., is pastor, held its annual business meeting, Oct. 25. Fifteen have been baptized, twenty received by letter and two by experience during the year. The report of the treasurer of benevolent contributions showed a total of \$3600 raised during the year (including some private contributions). The attendance at the various services showed an increase of 40 per cent. over the previous year. The pastor is preaching on Sunday evenings a short series of sermons to young men.

BOSSERX, N. B.—A very interesting service was held on the last Sunday evening in Oct. It was the occasion of the 30th anniversary of the church. A history of the church covering these 30 years was prepared by the pastor and read by the clerk of the church. The church roll was called and 68 responded. A thank-offering was taken amounting to about \$60. In addition to this a friend who has been identified with the work from the very first, and who has given generously of his means all these years offered \$50 towards purchasing new cushions for the seats.

W. CAMP.

ADVOCATE, N. S.—Permit me through the columns of the MESSENGER AND VISITOR to thank the people of Advocate for continued kindness. Never have we been among a people who more frequently remembered their pastor in his temporal wants. Our stay with them has been one year and four months and during that time they have visited the parsonage on five different occasions bringing to us food, clothing and money. Their last visit being on the evening of Nov. 2nd, 1901, leaving us thirty-one dollars in cash. These gatherings with many other manifestations of kindness together with a well paid up salary are worthy of our thanks expressed by every means possible. We truly have a people who are with their pastor in the great work.

O. R. STREVEES, Pastor.

HATFIELD'S POINT, N. B.—For some time diphtheria has been making sad desolation in our land. On Sabbath morning,

October 20th, Della Hewitt Field showed symptoms of the dreaded disease, and on Friday the 25th, at nine a. m., in the presence of her parents, her spirit returned to God; and before the setting of the sun, her mortal remains were consigned to the earth. From her infancy she was remarkable for sweetness of disposition, which endeared her to her parents and friends. This mysterious stroke, so unlooked for and unexpected, led us almost to join in the lamentations of Job, "My purposes are broken." While only four years and one month old, we rejoice in the fact that her sweet childish testimony bears hope of a glorious immortality.

W. M. F.

ST. JOHN, WEST.—Work in the Carleton church continues to be prosecuted with a measure of vigor. Besides interior improvements made early in the year, the central tower has been taken away and a new tower and spire built at corner with class-room additions for Sunday-School so affording the congregation a modern and convenient edifice. All the services of the church are of a most interesting and refreshing character and the finances are in a most healthy condition—upwards of \$1275 in cash having been raised during the year for church improvements alone. In the afternoon of Sunday, Nov. 3rd, the Sunday School had its annual Rally when addresses were made and reports of an encouraging character presented by the Superintendents and Secretaries of the various departments. In the evening the pastor preached the anniversary sermon.

B. N. NOBLE.

Nov. 5.

SMITH'S COVE.—Baptized ten on the 3rd inst and others are expected to come forward. The meetings led by Mr. C. W. Walden for the deepening of the spiritual life of the Smith's Cove church, have resulted in a great awakening and a large body of its members have been united as true yoke fellows for the gospel. The meetings have been of unusual revival interest, and the victory of faith is the more highly prized because so fiercely contested. The series was planned for two weeks, but at the close the demand was imperative for their continuance. Large numbers have gathered night after night, and have remained in prayer for four and five hours at a time. The church has been greatly quickened, and the joy of salvation has been restored to many backsliders. It has been a time of prayer and heart-searching and the sifting process has divided the chaff from the wheat. Mr. Walden leaves the present week for Ontario, whither he has been called by urgent message to engage in special work there for the next few months.

WARD FISHER.

BAILLIE, CHARLOTTE COUNTY.—We have encouragements and discouragements to report. Discouragements in the removal of valuable members, especially of Mr. and Mrs. J. H. Meredith. Mr. Meredith is a philanthropist as well as a born leader of men. What is our loss in gain to the church at Mellin, Wis. Encouragements in additions. Eighteen came out in the meeting held at Brockway, part of the field. Ten were baptized, some were not permitted, others unfortunately had to leave the place before they had a chance to unite with the church. This has not been the first time we have visited the baptismal waters since coming to this field. In the last eighteen months we have baptized five times and nineteen united. Seven more are to be received on experience the next meeting at Brockway. I wish to acknowledge the kindness of the people of Brockway, who on the night of Oct. 19th, gathered at the home of Deacon E. Smith, where a pleasant evening was spent and leaving the pastor better off by over \$25. May the Lord bless this dear people.

C. J. STREVEES.

COLLINA, KINGS COUNTY, N. B.—The Studholm Baptist church recently held their 61st anniversary. A large number were present on this important occasion. Rev. W. Camp preached a Thanksgiving sermon suitable to the occasion. The church roll was called and 48 responded to their names. A thank-offering was taken amounting to \$37.52. A letter from Dr. Keirstead, now travelling in Europe, was received too late to be read at this meeting, but later in the presence of a large congregation Bro. Jacob I. Keirstead, brother of the Dr., read this fraternal greeting. The letter abounded in reminiscences and dealt with the religious atmosphere the Dr. breathed when a boy. Evidently deep and lasting impressions were made upon the mind of the lad which have gone with him

all his life and have been one of the factors of his deeply religious life. Rev. E. K. Ganong being present made a stirring address. Rev. I. B. Colwell took part in the service. Mr. Colwell has just closed a series of evangelistic meetings in this place which have been the means of leading some souls to Christ and strengthening the members of the church. He left with the good wishes of the community.

CANARD.—After five months on this field I am able to report a pleasant situation, an aggressive people and some progress material and spiritual. Our house of worship at Upper Canard is now almost a model of beauty and comfort, over sixteen hundred dollars having been spent upon it. The houses at Lower Canard and Port Williams are also being improved, and the parsonage has not been neglected. We have received many tokens of kindness and good-will from the people, with whom it is a delight to labor. I have recently baptized two young women, Minnie Pearl and Mildred Fraser, and two men, Harnest Blackburn and John Magee. Mrs. Blackburn has joined us by letter from Cambridge, N. S. Our church holds a roll call about Dec. 6. We are preparing to do our part toward the "Century Fund," which we trust will be pushed vigorously in all our churches.

D. E. HATT.

VIZIANAGRAM, IND.—Rev. R. Sanford writes on Oct. 1st:—DEAR MESSENGER AND VISITOR:—Kindly let me report to your readers the addition, on Sunday last, of four new disciples by baptism; and one other received on experience. These, together with others previously added, make twenty-one who have been received into the Vizianagram mission church during the past nine months of this year. The Lord be praised for whatever of good there is among us. We are looking for an increase of blessing on this field. We believe it is his will to turn many others into the way of righteousness in the near future. Our third Quarterly Meeting for 1901 has just closed. Including Sunday it occupied four days. The Christians seemed to have profited much by the work of Bible Study during the quarter.

ACADIA MINES.—There were ten persons baptized at Acadia Mines on Sunday, Nov. 3rd, on a profession of their faith in the Lord Jesus, and united with the Baptist church in that place. Rev. A. F. Baker and Bro. H. A. McLean have completed a series of special meetings which has been a great blessing to the town and a greater blessing to the Baptist church. Brother McLean sings the gospel very sweetly, and any person who has music in his soul must come to hear him sing, and thus they meet a young man of beautiful Christian character—a choice soul. Bro. Baker preaches the good old gospel of the Son of God. Rain through sin, Redemption through the blood and Regeneration through the spirit. No one can study the history of the church without seeing that there are times when God comes specially near to bless and save. There never was an Ethiopian Eunuch going on his journey reading that Scripture where it is said: "He was led as a sheep to the slaughter, and as a lamb before his shearers is dumb, so he opened not his mouth," without there being a Philip to Jesus the Christ, and to begin at the Scriptures and preach unto him, Jesus. There never was a Cornelius in Caesarea, giving alms to the people and praying to the Lord always, without there being a Peter passing through an experience which will qualify him to enter the man's house, and declare of a truth, God is no respecter of persons but in every nation he that feareth him and worketh righteous is acceptable to him." The Home Mission Band has done well to put such earnest and devoted men into the evangelistic work in connection with our churches and no doubt we will have a good account of them whom God in his providence may direct. We ask for them the prayers of all who are interested in the unsaved, and that large blessings may come to many of our smaller and widely scattered churches through them. We hope to baptize at Great Village next Sunday.

Yours in service,

C. H. MARTELL.

District Meeting.

The Associational meeting for the district of Guysboro County, Port Hawkesbury and Antigonish was held with the church at Hawkesbury, Oct. 29th and 30th. Pastors Robinson, Lawson, Quick, Chipman, Berrie (Ic), and Whitney (Ic) were

present, besides delegates from Goldboro, Guysboro, Country Harbor, Goshen and Half Island Cove. Early in the meeting Pastor Robinson was called home by the intelligence that Mrs. Robinson's father had very suddenly been called away from earth. Bro. Robinson had recently stood by the bedside of his mother in the home of death, and earnest prayer was made at the meeting that God would richly comfort and sustain both pastor and wife.

On Tuesday evening Bro. Berrie, of Queensport, preached a searching sermon from Prov. 1: 24-26. The reports from the churches given on Wednesday morning were encouraging and hopeful. Every church in the district except the one with which the meeting was held, is at present under pastoral care and it is expected that the Baptists of Hawkesbury will very soon have an under-shepherd to care for their interests in that town. Several churches reported baptisms during the summer. Guysboro county has a number of small, weak churches, and a resolution strongly urging the H. M. Board to send evangelists Baker and McLean to the county this winter was passed unanimously at the meeting.

On Wednesday afternoon helpful discussions took place on the subjects of Family Worship and Church Discipline. Pastor Quick, lately settled at Guysboro, preached on Wednesday evening; and the sermon, a forceful and touching presentation of the gospel, was followed by an after-meeting of heart-searching power.

O. N. CHIPMAN, Sec'y. protem.

Acadia University.

FROM OCT. 15 TO 31ST.

G. D. Messenger, \$1; Mon TR Black, \$125; R. A. & E. B. Christie, \$253; R. T. Taylor, \$2; Aubrey B. Rand, \$1; Wm G. Johnston, \$25; M. A. Bigelow, \$12.50; S. L. Colpitts, \$10; Mrs. Florence E. Anderson, \$1; H. P. Cox, \$2; J. K. Hubley, \$3; Josiah Jodrey, \$1; George Wilson, \$4; S. V. Sanford, \$2.50; John Chaloner, \$2; Mamie Chaloner, \$1; L. M. Smith, \$250; Rev. A. S. Lewis and wife, \$6; Reuben Harlow, \$5; Zilpha M. Banks, \$2; T. C. Steele, \$1; A. M. Hunter, \$1 and W. H. Goncher, \$6.25.

A. COHOON, Treas. Ac. University, Wolfville, N. S., Nov. 4th.

Denominational Funds.

FROM OCT. 15TH TO NOV. 1ST, 1901.

Immanuel church, Truro, \$17.60; Casco, \$21.95; Weymouth, \$11; New Minas, \$5; do special, \$1.77; Annsley, Bishop, New Minas, \$5; Waterville, Kings, \$5.40; Black Rock, \$2.40; Arcadia S. S., \$2.20; Newport, \$1.50; Port Williams S. S., special, \$25; do \$2.61; Shubal J. Dimock, Newport, \$35; Digby Neck, and \$4; Gratton, \$3.10; Hampton, \$3; do special, \$4; S. S., do \$1; Lower Granville, \$7; Canard, \$24; Isaac's Harbor, \$25; Dartmouth, \$16.65; Rawdon, special, \$4.50. \$233.68. Before reported, \$707.54. Total \$941.22.

A. COHOON, Treas. Den. Funds, Wolfville, N. S., Nov. 4th, 1901.

Twentieth Century Fund.

RECEIPTS TO NOV. 5TH.

E. J. Anderson, Immanuel church, Truro, \$15; Nictaux church, \$10; Isaac's Harbor church, \$10; Mrs. Bradford Hilton, Yarmouth, to place the names of her parents, Andrew and Eliza Goudy on "Memorial Roll."

CORRECTION.

Instead of \$1.25 as reported in MESSENGER AND VISITOR of Aug. 28, from C. H. Harrington, read \$125. This is Mr. Harrington's 1st payment on his pledge of \$500.

A. COHOON, Treas.

CANADIAN PACIFIC RY.

Tourist Travel in Comfort
Sleepers Tourist Sleepers leave Montreal every Thursday at 9.30 a.m. through without change to VANCOUVER, B. C. Carrying passengers for all points en route.

For rates to all points in the CANADIAN NORTH WEST, BRITISH COLUMBIA and PACIFIC COAST points, and to CALIFORNIA, Via British Columbia or via Chicago, also to all other United States points, write to A. J. HEATH, D. P. A., C. P. R., St. John.

MARRIAGES.

SAUNDERS-YOUNG.—At Baptist church, Bridgetown, N. S., Nov. 6th, by Rev. W. L. Archibald, (on account of illness of Pastor Daley.) Eugene F. Saunders to Susie M. Young, both of Bridgetown.

GARDNER-ROBINSON.—At the home of the bride's parents, Andersonville, Oct. 9th; by Rev. C. J. Steeves, Everett L. Gardner to Mary W. Robinson.

RIED-GOGGIN.—At the Baptist parsonage, Sussex, Nov. 6th, by Rev. W. Camp, Louis W. Ried, of Millbranch, Kent Co., to Sarah L. Goggin of Millstream, Kings Co.

NORMAN-RYAN.—At East Jordan River, Shelburne Co., N. S., on Oct. 4th, by Rev. J. B. Woodland of Lockport, John F. Norman of Milton, Queen's Co., and Nellie Ryan, daughter of Daniel Ryan, of Jordan River.

GILLIE-GILLIE.—At the Baptist parsonage, Guysboro, N. S., on Oct. 14th, by Pastor Ernest Quick, James Gillie to Octavia Gillie, both of New Harbor, N. S.

HURRY-CUMMINGS.—At the residence of the bride's parents, Nov. 6, by Rev. A. F. Browne, Henry R. Hurry of Charlotte-town Royalty and Mary F. Cummings of North River.

O'BRIEN-BEZANSON.—At Mount Denison, Hants county, N. S., by Rev. G. R. White, Olliphant O'Brien of Noel to Lillian, youngest daughter of Oden Bezanon of Mount Denison, N. S.

WHEADON-MCDAVISON.—At Falmouth, Hants county, N. S., by Rev. G. R. White, Robert F. Wheadon of Roslindale, Mass., and Miss Beth McDavison, of Falmouth, N. S.

NEELY-BROWN.—At the home of the bride's father, Cambridge, Kings county, N. S., Nov. 5, by Rev. D. E. Hatt, Lucy J. Neely to J. Harry Brown of Canard.

EATON-KINSMAN.—At the home of the bride's sister, Canard, N. S., Nov. 6, by Rev. D. E. Hatt, Anna M. Eaton to Thomas Kinsman of Upper Canard.

GARLAND-MAXNER.—At the residence of the bride's parents, on Nov. 5, by Rev. G. O. Gates, George Garland of Dartmouth and Bessie Gossip, daughter of Mr. John T. Maxner of Windsor, N. S.

DEATHS.

ROBERTS.—James Roberts, age 66 years, a member of the Guysboro Baptist church, died Oct. 16th, 1901, after an illness of short duration.

MONROE.—At Guysboro, N. S., on Oct. 26th, after a lingering illness, Mrs. M. J. Monroe, age 77 years. For many years she has been a member of the Baptist church and her last moments were moments of peace.

WEBSTER.—At Elgin, N. B., Nov. 5, Harry Webster, aged 22. One of our brightest young men and one who will be greatly missed by all. His life gave promise of much usefulness. We hope that his early removal will be the cause of some turning to righteousness.

COLPITTS.—At Forest Glen, N. B., Nov. 4, Havelock Colpitts, aged 41 years. He leaves a widow and two little boys to mourn his departure. He was a loving husband and a kind parent. He ever walked in a quiet, Christian way, with little manifestation but steadfast truthfulness. He was a member of the Forest Glen church and we all shall miss him from our members.

MARSHMAN.—At Forest Glen, Nov. 7, Grace Marshman, aged 6 years. Her clothing caught while playing by the fire and before help came she was so badly burned that death came to her release after several hours of suffering. Our brother and sister have been called to part with their little one in the few months past and full Christian sympathy is extended to them now.

COLPITTS.—At Hartford, Conn., Nov. 1, Mrs. Jernsha Colpitts, age 52 years. She was for many years a member of the 1st Elgin church and the body was brought to the old home for burial. The eldest son had brought home the week before the youngest sister's body for burial. Both deaths from typhoid fever. Two others of the family are yet in hospital at Hartford. Much sympathy is expressed for the family in this sore bereavement.

HOPEY.—At St. Martins, Oct. 14th, Mrs. Edward Hopey aged 42. All a loving husband could do was done for her. The doctors in St. Martins failing to help her he carried her in her bed to the hospital in St. John for treatment, but finding no relief he brought her home to die. Our sister made profession of faith in Jesus some years ago, and was baptized by B. O. MacDonald who is now in the N. W. She lived a beautiful Christian life, and died joyfully looking forward to the heavenly mansions. She leaves a husband and five boys to mourn for her. Through her gentle Christian influence her husband and three of her boys were led to Christ, and are now members of the St. Martins Baptist church.

CHUTE.—Miss Rebecca, daughter of Richardson Chute, died suddenly Oct. 19th. She had been a sufferer from asthma for many years. When quite young she was baptized by Rev. J. C. Bleakney into the fellowship of the Berwick Baptist church. This profession she ever continued to adorn by a constant and beautiful Christian life. Freed from her sufferings "she has gone to be with Christ which is far better."

BRINTON.—At his home, St. Croix, Annapolis county, N. S., Sept. 26, Capt. Travis Brinton gave up life's conflict and entered into the promised rest at the age of 78 years. Was a member of the Hampton church baptized by the late Rev. Nathaniel Vidito at the early age of eleven. A man with human nature such all mortals have but still fought the fight of faith till the end. A widow and son are left to mourn but not as those having no hope. The funeral was very largely attended.

SKINNER.—Mrs. Eliza Ann Skinner, widow of the late Deacon Wm. H. Skinner, died at the home of her son in West-on, N. S., October 22nd. She had attained to the advanced age of 97 years. Mrs. Skinner, whose maiden name was Woodworth was baptized in 1824 at Billtown by the late Rev. Edward Manning. Her long life has been one of singular devotion to the cause of Christ. Remarkable for her intelligence she was always heard with deep interest in conference and social meetings. Her faculties were well preserved until within a year or two of her death. Five children, two sons and three daughters survive her. One son, the late Rev. I. R. Skinner, preceded her by some five years to the heavenly rest. To Mrs. Skinner the change was a most blessed one. Patient and willing to wait the Lord's time she longed to be at rest. She has entered into the joy of her Lord.

AKERLEY.—At Kars, Kings county, N. B., on Nov. 1st, Mary, beloved wife of John M. Akerley, aged 50 years, was called to enter into rest after an illness of less than a week, from pneumonia. Her death came suddenly and unexpectedly to all her family, consisting of a husband, seven sons and three daughters. She also left three sisters and a very large circle of other relatives and friends to mourn their sad loss. The entire family is stricken down with grief, yet they say, "We sorrow not as others who have no hope for we know that what is our loss is her eternal gain. Therefore we say 'God's will be done.'" Not many months ago her brothers, James and George Toole, both of this place, went before her into the land of rest. The funeral services were conducted on Sabbath afternoon, Nov. 3rd, by Rev. E. K. Ganong who preached a very comforting sermon from Rom 8:1, in the course of which he admonished all to prepare to meet their God of whom our departed sister was a professed follower. The grief-stricken family has the sincere sympathy of the entire community.

GATES.—At her home, Kingston Station, on Friday evening, Oct. 25th, Nora B. youngest daughter of James and Naomi Gates, "passed to where beyond these voices there is peace." Uniting with the North Kingston church five years ago, and although only twenty-one years of age when she passed home, Nora was one of our most devoted workers; teaching faithfully a class in the Sunday school, and joining heartily with the choir in singing God's praises. Her five years of Christian experience had taught her to exercise remarkable faith in her Saviour. Conscious that the end must soon come she had not a single fear—her only thought

Illustration of a Standorette table and the text "Standorette." The text describes it as a swinging and tilting top table which combines an Easel, Bookrest, Music Stand, Drawing Stand, Reading Stand, Invalid Stand, and Card Stand, all in one.

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

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

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

Price, \$6.50.

Send for "STANDORETTE" Booklet.

Manchester Robertson Allison

being about mother, how lonely she should be. The last moments were most blessed, with a farewell message to those present, she simply closed her eyes and without a struggle entered into rest. How beautiful indeed! Her funeral on Sunday, the 27th, was very largely attended, the pastor preaching from the words, "He that loath his life for my sake shall find it." (Matt. 10:39); these words seeming to best express the secret of her life. Besides the sorrowing father and heart-broken mother there are several brothers and sisters, with all of whom we join in deepest sympathy and Christian love.

Copies of Messenger and Visitor Wanted.

The numbers of the MESSENGER AND VISITOR for July 13 and August 3, 1898, are missing from the file in the College Library. These numbers are needed to complete the file for preservation in bound form. Will any one who has these numbers and is willing to give them to the College Library, communicate with the undersigned.

EVERETT W. SAWYER, Librarian. Wolfville, Nov. 7.

Baptist S. S. Convention Work and Summer School of Theology.

As the above has not been much in evidence in the columns of the "MESSENGER AND VISITOR." By your giving space to these lines I shall by one letter answer many inquiries and hope thereby to help our best Baptist Sunday-school workers. Already over one hundred normal students hold our diplomas and we hope for over one hundred and fifty more this year. Our normal classes are being formed, the exam. will be in April or May. Any normal students sending their name and address with fifteen cents can get a normal text-book and will have the additional lessons on "The Seventh Day Sabbatharian Versus Jesus Christ" sent to them in time for the exam. We cannot now supply any more normal students with text-books as our supply is limited. Provision will be made for those who cannot take the exam before to take it at the annual Sunday school Convention.

This Convention meets this year independent of all other gatherings. Our time of meeting will be between the Southern and Western Associations. The place is not yet decided, already eight schools have invited us. We will try and meet in a central place where it will be convenient, especially for normal workers. Although this Convention was founded and, for six years, fostered by the N. B. Convention it now puts off its swaddling bands but will not accept any foster-mother. We stand prepared to file with the board appointed by the Mar-time Convention in carrying on Baptist Sunday School Work in this Province. We expect this to be a red-letter year in the history of our Baptist S. S. Work in New Brunswick. As soon as we hear from all our vice-presidents we

PURE GOLD TOMATO CATSUP

"It's like mother's" Natural color Natural thickness Natural flavor Tomatoes and crushed Spices only—try it.

Pond's Extract advertisement with text: "Relieve those Inflamed Eyes! Pond's Extract" and "Reduced one-half with pure soft water, applied frequently with dropper or eye cup, the congestion will be removed and the pain and inflammation instantly relieved."

FREE advertisement featuring an image of a pocket watch and text: "This handsome silver nickel watch, with fancy case and reliable movement, gives for selling at its value, and is beautiful gold-plated. Free to all with brilliant initiation. Free to all in fancy day settings. These things would sell anywhere at 50c. People are crazy to buy them. Write for catalogue, list them, return the money, and we will send your handsome watch, costless. THE BEST CO., 150, 1647 TORONTO, ONTARIO."

WANTED.—At Brookville, four miles out of St. John, on the I. C. R., a girl for general work in a private family. One who can milk preferred. Good wages. Mrs. C. B. ROBERTSON, Brookville, Kings Co.

Advertisement for watches: "FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED 25,000 SWISS WATCHES & OTHER PUREST BELLS & STAINLESS WEST-TROY N.Y. BELLS MADE IN SWITZERLAND BY GUYON, JOURNE & BROS. PARIS."

will announce our County and Parish Conventions. Our Summer-school has decided to meet next year with New Brunswick Convention. We are expecting in the near future to own a property of our own where, for a week or two in mid summer, the tribes can go up to study together. We are pleased to see that this school has so grown in favor. We believe a future bright with promise and big with possibilities is before us. Our business session will be held in January when the officers for next year will be appointed. We are thankful for kind offers of financial aid toward procuring a place of our own in which to meet and hope before next summer closes to be able to own such a place. Any suggestions in connection with our work will be thankfully received. More anon. R. M. BYNON.

Walter Baker & Co.'s PURE, HIGH GRADE Cocoa and Chocolates. Advertisement featuring an image of a woman and text: "Breakfast Cocoa.—Absolutely pure, delicious, nutritious, and costs less than one cent a cup. Premium No. 1 Chocolate.—The best plain chocolate in the market for drinking and also for making cake, icing, ice-cream, etc. German Sweet Chocolate.—Good to eat and good to drink; palatable, nutritious, and healthful. WALTER BAKER & CO. Ltd. ESTABLISHED 1780. DORCHESTER, MASS. BRANCH HOUSE, 12 and 14 St. John St., MONTREAL. TRADE-MARK ON EVERY PACKAGE."

Goldboro, Cohen and the meeting time by the son's father away from entirely stood the home of made at the ly comfort wife. Berrie, of ings sermon ports from day mora- Every one with at present pected that l very soon e for their d churches summer. r of small, n strongly id evange- county this ly at the elpful dis- bjects of Discipline. Guysboro, g; and the g presenta- ed by an g power. -protem.

Black, \$253; R T \$1; Wm G \$130; S E. Ander- tubley, \$3; lison, \$4; S loner, Eq. M Smith, e, \$6; Reu- ks, \$2; T C and W H University.

er, 1901. 7,50; Casso, \$1; Minas, \$5; Bishop, le, Kings, arcadia S.S. Williams S.S. J. Dimock, d, \$4; Graf- special, \$4; 7; Canard, Dartmouth, o, \$233.68. n. Funds. 1901. nd. ch, Truro, ac's Harbor Hilton, Yar- ber parents, "Memorial in MESSENGER from C. H. Mr. Har- plidge of n, Treas-

Ry. Comfort eepers eal every o. 30 a.m o B. C. all points s in the WEST, and to A, via Chi- ted States H, St. John.

Tailors' Bad Backs.



The cramped up position in which a tailor works comes hard on his kidneys and hard on his back. Very few escape backache, pain in the side and urinary troubles of one kind or another.

Oftentimes the first warnings of kidney disease are neglected—think it will be all right in a day or two—but sick kidneys won't get well without help.

DOAN'S KIDNEY PILLS

Are the best friend of kidneys needing assistance. Read the proof from a tailor who has tried them.

Mr. John Robertson, merchant tailor, Durham, Ont., gives his experience as follows:

"I had been ailing with my kidneys for more than a year when I commenced taking Doan's Kidney Pills, which I got at McFarlane's drug store, and am sincerely glad that I did so. The wrong action of my kidneys made me sick all over and caused me much inconvenience and pain. That is now a thing of the past, because Doan's Kidney Pills cured me. I have had no trouble or inconvenience with my kidneys or back since I took these remarkable pills, and you may be sure that I gladly recommend them to other sufferers."

LAXA-LIVER PILLS

are the ladies' favorite medicine. They do not purge, grip, weaken or sicken. They act naturally on the stomach, liver and bowels, curing constipation, dyspepsia, sick headache and biliousness. Price 25c.

You May Need

Pain-Killer

For Cuts Burns Bruises

Cramps Diarrhoea All Bowel Complaints

It is a sure, safe and quick remedy.

There's only one PAIN-KILLER. PERRY DAVIS. Two sizes, 25c. and 50c.

Real Estate

For sale in the growing and beautiful town of Berwick.

I have now for Sale several places right in the village in price from \$700 to \$3,500. Some of them very desirable properties. I have also a number of farms outside on my list. Some of them very fine fruit farms, from \$1,500 to \$7,000. Correspondence solicited and all information promptly given. Apply to—

J. ANDREWS, Real Estate Broker, Berwick, N. S. March, 1901.

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We want very person who is interested in Business Education either for themselves or others to send for our Year Book containing full information. Your name and address on a post-card will bring it to you. Address W. J. OSBORNE, Principal, Fredericton, N. B.

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We recommended this young man Stenographer to this his first position. There are others. We will prepare you on similar terms. Enter at once.

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News Summary.

Sir Charles and Lady Tupper arrived in Montreal on Saturday from England.

Scores of fishing boats were wrecked and 170 men drowned during a recent storm on Lake Baikal, Siberia.

Dr. Martin Murphy, of Halifax, has received the unanimous nomination of the Society of Canadian Engineers for president of that body.

Two female nurses at the asylum for the insane at Dunning, Illinois, are formally charged with having caused the death of two patients at the asylum.

Ald. Lewis, of Ottawa, has instructed his solicitor to press his suit against the city for alleged unwarranted expenditure in connection with the Royal visit to Ottawa.

The Ottawa reception committee has paid all accounts in connection with the Royal visit, and out of appropriation of \$10,000 has \$1,452 to hand back to the civic exchequer.

Hon. Mr. Fielding has purchased the residence on Metcalfe street, Ottawa, of Mrs. King, widow of Justice King. Mrs. King and daughter will spend the winter in St. John.

At Portsmouth the police arrested a Dutchman, claiming Canada as his home, who said he had come to England to urge King Edward to put a stop to the war in South Africa.

James H. Lewis, Christian Scientist, of Toronto, was found guilty of manslaughter in neglecting to give medical aid to his boy, who died of diphtheria. He was released on bail.

The Electrograph Company of America, a concern for the transmission of pictures and facsimile writings by electricity, was incorporated at Dover, Del., on Saturday, with a capital stock of \$1,000,000.

At Odeon hall, Munich, Friday, a man named Hoffman began firing a revolver at the people in the auditorium, wounding two. He then killed himself. Anarchist literature was found in his pockets.

While the Dowager Empress of China was embarking to cross the river Sunday, before entering Ho Nan, an assassin attempted to murder her and killed an attendant with a spear before he was cut down.

The government of the United States has asked Denmark for a decisive answer to the United States offer to purchase the Danish West Indies islands. The Danish government has promised to make a reply before November 30.

A captive balloon containing nine people broke from its fastening Saturday at San Francisco, and floated to the neighborhood of Redwood City, about thirty miles distant. The occupants of the balloon are reported to have landed unharmed.

The public departments at Ottawa are busily engaged scrutinizing accounts incurred in connection with the visit of the Duke and Duchess of Cornwall and York. Parliament only voted \$120,000 for this purpose, but to date the expenses incurred is nearly \$300,000.

Drs. Fowler, Grego and Putnam, of Buffalo, who were requested by District Attorney Penney to examine into the mental condition of Czolgosz, declare that he was sane at the time he planned the murder, when he shot the President and when he was on trial.

John A. McCarthy, awaiting trial on the charge of manslaughter for causing the death of Charles McCauley, at Pugwash, has elected to be tried before Judge Morse, under the Speedy Trial's Act, on the 21st inst. Bail has been allowed in \$2,000 and two securities of \$1,000 each.

A distressing accident occurred at Sydney Tuesday afternoon at the Steel Company's pier. John Ryan, carpenter, of North Sydney, went over the side of the pier to drop on the staging underneath. He gripped a rail and a train came down the pier, passing over the hand and severed it at the wrist.

In Holy Name Cathedral, Chicago, Sunday, when the presence of Father Crowley became known, the excommunicated priest was asked by Chancellor Barry to retire, and on his refusing to do so, the solemn high mass in progress was suspended, and a low mass substituted. No sermon was delivered. The strain for a time was intense.

A serious stabbing affair took place at Clementsvale last Thursday. Timothy Riley, a pensioner of the American civil war, had quarrelled with his wife to such an extent that she was obliged to leave him. While under the influence of liquor he evidently made up his mind to kill his wife. Attempting to break into a house for that purpose, he attracted the attention of Mr. Jacob Long, a respectable citizen of Clementsvale, who immediately interfered. They stabbed Long with a tanner's knife, nearly cutting off the latter's ear and making several bad gashes on the back of his neck and side of the head. Long will recover, although the physician stated that it was a narrow escape.

TACT.

A little boy once said to his mother, when he found himself getting into close quarters about something which they disagreed over: "Don't make me do it, Mamma; let me do it."

It is easier to do a thing when they let us do it, than it is when they undertake to make us do it.

Little four-year-old Bud was playing with his older sister, Ethel, when some plaything was wanted from below.

"Bud, you go down stairs and get it." The young man hesitated, and looked as if he was thinking. "You might have said please."

"But, Bud, you must, I am the mother, and I am the oldest."

The little chap straightened himself up, and stamped his little foot, and said: "Well, Ethel, if I must, I won't."

Bud had a great deal of human nature, and Ethel was slightly lacking in tact. If the older brothers and sisters will put on fewer airs, and less authority they will get on much better managing their little brothers and sisters than they do when they are trying to show off their dignity. Patience and meekness help much about managing little ones.—Christian Observer.

A Kansas minister informed his congregation just before the plates were passed around that the members who were in debt were not expected to contribute. It is, perhaps, unnecessary to say that the collection that day more than exceeded the minister's expectations.

A New Departure.

A New, Effectual and Convenient Cure for Catarrh.

Of catarrh remedies there is no end, but of catarrh cures, there has always been a great scarcity. There are many remedies to relieve, but very few that really cure.

The old practice of snuffing salt water through the nose would often relieve and



the washes, douches, powders and inhalers in common use are very little, if any, better than the old-fashioned salt water douche.

The use of inhalers and the application of salves, washes and powders to the nose and throat to cure catarrh is no more reasonable than to rub the back to cure kidney disease. Catarrh is just as much a blood disease as kidney trouble or rheumatism and it cannot be cured by local treatment any more than they can be.

To cure catarrh, whether in the head, throat or stomach an internal antiseptic treatment is necessary to drive the catarrhal poison out of the blood and system, and the new catarrh cure is designed on this plan and the remarkable success of Stuart's Catarrh Tablets is because being used internally, it drives out catarrhal infection through action upon stomach, liver and bowels.

Wm. Zimmerman of St. Joseph, relates an experience with catarrh which is of value to millions of catarrh sufferers everywhere. He says: "I neglected a slight nasal catarrh until it gradually extended to my throat and bronchial tubes and finally even my stomach and liver became affected, but as I was able to keep up and do a day's work I let it run along until my hearing began to fail me and then I realized that I must get rid of catarrh or lose my position, as I was clerk and my hearing was absolutely necessary."

"Some of my friends recommended an inhaler, another a catarrh salve but they were no good in my case, nor anything else until I heard of Stuart's Catarrh Tablets and bought a package at my drug store. They benefited me from the start and in less than four months I was completely cured of catarrh although I had suffered nearly all my life from it. They are pleasant to take and so much more convenient to use than other catarrh remedies that I feel I cannot say enough in favor of Stuart's Catarrh Tablets."

A little book on cause and cure of catarrh will be mailed free by addressing F. A. Stuart Co., Marshall, Mich., and the tablets are sold by all druggists in the United States and Canada.

A New Book Of Great Interest to Every Family Just Published.

"The New Household Manual and Ladies' Companion,"

EMBRACING

A Repository of Valuable Recipes and other Practical Information, Covering the Whole Field of Domestic Life.

This book contains information as to Household affairs found in no other volume.

Its Recipes are all Choice and Reliable. It tells how to save time and labor in all kinds of household work.

It gives the simplest and easiest method of washing known. It tells how to make home healthful, pleasant and happy.

It gives full directions how to grow house plants. It instructs in the care, management and amusement of children.

It gives the chemical elements of the human body, the nature and composition of the different classes of animal and vegetable foods, and shows the relation that each sustains to the nourishment of our bodies; also the chemical portions of nutritive foods and, the quantity and variety required for health and support of the body.

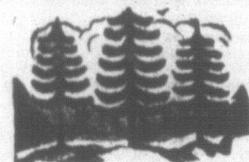
It teaches the Science of Bread-making, furnishes details of practical Cookery, and in concise form presents a complete directory in every department of household affairs.

Agents Wanted Everywhere to handle this Book. Best terms, exclusive territory, guaranteed to those who act NOW.

Sample copy of the complete book mailed, postpaid, on receipt of 50 cents. Address for full particulars

R. A. H. MORROW, Publisher, 59 Garden Street, St. John, N. B.

DR. WOOD'S



NORWAY PINE SYRUP.

A positive cure for all Throat, Lung and Bronchial diseases.

Healing and soothing in its action. Pleasant to take, prompt and effectual in its results.

Mr. Chas. Johnson, Bear River, N.S., writes: "I was troubled with hoarseness and sore throat, which the doctor pronounced Bronchitis and recommended me to try Dr. Wood's Norway Pine Syrup. I did so, and after using three bottles I was entirely cured."

Take a Laxa-Liver Pill before retiring. 'Twill work while you sleep without a gripe or pain, curing biliousness, constipation, sick headache and dyspepsia and make you feel better in the morning. Price 25c.

\$2.49 Ladies' Mackintosh



Send no Money. Simply write us giving the name of your nearest express office, also your height, bust measurement, length from collar to waist, and from waist to bottom of skirt, and we will send you G.O.D., subject to examination, this fashionable Mackintosh made of double texture waterproof serge cloth, with cloth-covered buttons, storm collar, detachable cape and extra full sweep skirt. When it arrives at the express office call and examine it thoroughly, and if found perfectly satisfactory, exactly as represented and equal to any Mackintosh you have ever seen at \$6.00, pay the express agent our Special Price, \$2.49 for Ladies' size, or \$2.25 for Misses', and express charges, and secure the biggest bargain you have ever seen. Our stock is limited, so order without delay. JOHN BROWN & CO., 209 1/2 ST. JOHN ST. TORONTO.

A Christian's capacity for joy ought to be full to overflowing. Said a big, broad-shouldered convert in a rescue mission: "I'm the happiest man in the room tonight. I don't believe I could be any happier—unless I were larger." Well it is for every Christian if his abundance of joy thus taxes his capacity.—Sunday School Times

The Farm

HIVING BEES.

When I commenced bee keeping the apiary was located near a young orchard that had been set only a few years. It was customary at that time to cut the branch where the bees clustered unless it was a large one. That practice was a great injury to the orchard, and oftentimes spoiled the symmetry of a tree for many years. After cutting the branches for one season I made what is called a hiving staff, which saved the trees, and the work of hiving the bees was done with one-fourth of the trouble. To make the staff, take a piece of light timber (elm or basswood) two inches square. Dress eighteen or twenty inches in length of one end eight square, leaving the stick as large as it will work. Fasten a strip of light, tough wood, one-fourth of an inch thick, one and one-fourth inches wide, sixteen inches long, to the end of the stick in the form of a cross. Put one to correspond with it on the opposite side of the stick. Turn the stick one-eight and fasten another pair. Use enough cross sticks to cover the octagonal part of the stick, about eighteen inches in length, turning the stick one-eighth for every pair. If two small screws are used for each stick, they will answer the purpose better than nails. The staff will look better if the cross sticks are a little longer than are used in the centre, and shorten gradually each way to diminish the diameter of the network of cross sticks at the ends. The handle of the staff may be rounded about one and one-half inches in diameter, from six to ten feet in length. Two different lengths are handy—a long one, made small and light, for swarms that cluster high, and a larger one for first swarms, that generally cluster low. When nearly one-fourth of the swarms have clustered, place the staff close under the branch they are alighting on until nearly all of the bees have settled, then move the staff aside two or three feet, shaking the branch gently with a light pole with a hook attached to the end. This will cause them to alight on the staff, and they may be carried directly to the stand where they are to be hived. It is no trouble to carry a swarm a long distance when fairly settled on the staff.—[J. H. Andre.

LENGTHENING THE VEGETABLE SEASON.

The season for fresh vegetables is all too short in our Northern States, and every

CLERGYMAN'S CHILDREN.

Coffee Being Replaced by Postum Food Coffee.

"I am the wife of a minister. About three years ago a warm friend, an exemplary mother and the conscientious wife of a minister, asked me if I had ever tried giving up coffee and using the Postum Food Coffee. I had been telling her of my excessive nervousness and ill health. She said: 'We drink nothing else for breakfast but Postum Food Coffee, and it is a delight and a comfort to have something that we do not have to refuse the children when they ask for it.'

I was surprised that she would permit the children to drink any kind of coffee, but she explained that it was a most healthful beverage and that the children had thrived on it. A very little thought convinced me that for brainwork, one should not rely upon a stimulant such as coffee is, but should have food and the very best of food.

My first trial of Postum was a failure. The maid of all work brought it to the table, lukewarm, weak, and altogether lacking in character. We were in despair, but decided on one more trial. At the second trial, we faithfully followed the directions, used four teaspoonful of the pint of water, let it boil full fifteen minutes after the real boiling began, and served it with rich cream. It was delicious and we were all won.

I have since sung the praises of Postum Food Coffee on many, many occasions and have induced numbers of friends to abandon coffee and use Postum, with remarkable results. The wife of a coffee professor said to me a short time ago that nothing had ever produced so marked a change in her husband's health as the leaving off of coffee and the use of Postum Food Coffee." Edith Smith Davis, Appleton, Wis.

effort should be made to lengthen it as much as possible, and thus to shorten the long period when little but meat and grain comes upon the table.

The first heavy frosts in Central Pennsylvania, occurring about September 20 to 25, are commonly followed by at least three and often four weeks of warm weather, without any killing frosts. If, now, in any way the tender tomatoes, beans and corn can be protected during the first frosts, the delicate products of the garden may be enjoyed during these three or four weeks. We secure this in various ways. Any old covers, worthless for any other purpose, can be used to cover tomatoes, beans, egg-plants, peppers, etc. Then beans and corn may be planted near a windbreak or row of trees. This will often give enough shelter to prevent killing of tender vegetable. It is now November 12, and we have had a number of frosts, and twice there has been considerable ice on the back porch, yet we are using from the garden corn, tomatoes, lima beans, string beans, peppers, eggplants and the patty squashes, and we hope for two more weeks of good weather. To be sure, the fruits do not ripen up so quickly as earlier in the season, but by planting in July and August beans, tomatoes and other crops we have an abundance of vegetables up to the moment of killing frost.

But at last all the garden products must be gathered in. Late sweet corn, not yet matured, may be pulled up by the roots, with the adhering ball of earth, and placed under a shed, where it will mature for two or three weeks. All the green tomatoes may be pulled and placed on straw under a hothouse frame of glass, where they will ripen sometimes nearly until Christmas, and the colder the weather grows the better these tomatoes will taste. Beans (the string variety) may be preserved by canning and by salting in a pickle, as cucumbers are preserved.

Beets, turnips, radishes, carrots, parsnips and cabbage should be left until winter is expected in earnest. If there are large quantities of these vegetables, they should be buried in pits in the garden. Small quantities, of a bushel or less, may be placed in a cave cellar, in boxes, and covered with earth. In this way they will keep perfectly until spring. These, with the apples, pumpkins and potatoes, all of which every farmer should strive to have in abundance, will supply the needed green food during the cold winter.

To lengthen the vegetable season at the other end, the garden should be in a sheltered spot, where on the first warm days of spring potatoes, lettuce, radishes and onions may be planted. These plants are hardy, and can endure considerable freezing and even snow. A few stalks of rhubarb and a bed of asparagus help to furnish the cook with early vegetables.—Dr. George G. Goff, Lewisburg, Penn., in the N. Y. Tribune.

Clover sod followed by potatoes is by far the best rotation for wheat. Clover lives upon ingredients in the atmosphere to a certain extent. It stores in the soil nitrogen—one of the most expensive constituents found in commercial fertilizer. The potato crop makes this nitrogen available for the wheat crop. Potato ground does not have to be ploughed for wheat. If free from weeds it is in better condition before ploughing than afterward.

Farmers have suffered greatly from the enormous outbreaks of the chinch bug, and yet how few farmers have given the life history of this pest the slightest study, and it is pretty difficult to effectually fight an insect enemy without being familiar with its life history. With such knowledge we shall find a period of its life when it is more easily combated than at any other period, and the great difficulty that almost every community finds in its attempt to exterminate an insect, is that somebody, and very often several some bodies, do nothing at all in that direction

In the Night

Sudden disease, like a thief in the night, is apt to strike confusion into a household. Group chooses the hours of darkness for its deadly visitation. Chorea morbos, cholera infantum, swamps and colds come frequently in the night. Are you prepared for midnight emergencies? A bottle of JOHNSON'S ANODYNE LINIMENT gives security, eases pain and saves life. The real danger from a large number of ailments is inflammation. JOHNSON'S ANODYNE LINIMENT is the remedy for inflammation and, whether used internally or externally, it soothes it, gives relief from pain and cures the disease.

Johnson's ANODYNE LINIMENT

A FOE TO INFLAMMATION

Is just the same as it was ninety years ago. At all seasons of the year it is in daily demand for curing colic, cramps, diarrhoea, cholera, measles, bites, bruises, burns, stings, chafings, in fall and winter it cures colds, coughs, croup, catarrh, bronchitis, in grippe, lameness, muscle soreness and pain and inflammation in any part of the body. Get it from your dealer. Two size bottles, 25 cents and 50 cents. The larger size is more economical.

J. S. JOHNSON & CO., 22 Custom House Street, BOSTON, MASS.
Write for free copy "Treatment for Diseases and Cure of Stab Wound."



Cooking for a Few.

Small families are harder to cook for than large ones, because good cooking is impossible on most ranges when only a small quantity is needed.

"Cornwall" Steel Ranges,

universally recognized as the best steel range made in America, are built in sizes to suit small families, and the small sizes are just as perfect bakers and fuel savers as their bigger brothers.

- Ventilated oven. Asbestos lining. Deep fire-box. Clinkerless duplex grates. Full nickel dress.
- Both coal and wood linings always sent.
- Made in 4 sizes and 10 styles.
- Free pamphlet from local agent or nearest house.

McClary Manufacturing Co.

LONDON, TORONTO, MONTREAL, WINNIPEG, VANCOUVER, & ST JOHN N.B.

BE SURE

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

MILLER BROS.
101, 103 Barrington Street HALIFAX, N. S.

CORRECT STYLES

Can only be had made to order. Anything "ready to wear" was made last season. Couldn't be otherwise.
Come and have your Fall Suit made right.

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

Opp. Dufferin Hotel. 101 Charlotte Street.
Tel. 1215.

AIR RIFLE

Free

for selling at 15c, each, only 12 beautiful gold finished Finger-Rings set with sparkling imitation Rubies, Turquoise, Sapphires, Emeralds, etc. They are so wonderfully cheap that people are simply crazy to buy them. This all steel long distance Air Rifle is of the best make and latest model, with nickel barrel and terminations, globe sights, pistol grip, and polished walnut stock and shows with terrific force and perfect accuracy. Write for Rings, get them, return the money, and we forward this splendid weapon. THE BERT CO., BOX 1046 TORONTO.

SURPRISE SOAP

is a pure hard soap

ST. CROIX SOAP MFG. CO.
St. Stephen, N.B.

News Summary.

At the 1901 rifle meeting at Blaisy the Canadian team won £925 6s 1d.

It is believed now that the outbreak of the bubonic plague at Glasgow is due to rats.

Alex. Sabourin, of Longueuil, who captured the whale in Montreal, has received \$800 from a museum manager for the monster.

The Royal Aluminum Company, with chief place of business at Shawinigan, Quebec, capital, \$500,000, is also seeking incorporation.

Paul Bushe, of Grenfell, Man., was killed Friday by the accidental discharge of a gun in a buggy in which he was driving with his brother.

The C. P. R. at Winnipeg broke its record for marketing grain last Wednesday, when 430,000 bushels were marketed.

John Redmond, M. P., Irish leader in the British Parliament, has been invited to lecture in Ottawa under the auspices of St. Patrick's Literary and Scientific Society.

The mortality in London has seriously risen since the city has been enveloped in fog. Numbers of bodies have already been recovered from the river, and many are in the mortuaries.

Mrs. Guy Pimbell, of Norfolk, attempted to replenish the oil in a lighted lamp and an explosion resulted. Mrs. Pimbell and her three children were covered with the burning liquid, and three of them were burned to death. The mother was also terribly burned.

The failure of the air breaks on a train on the Dexter and Foxcroft branch of the Maine Central to work caused a freight wreck in the yard at Foxcroft, Me., on Thursday, in which fireman Frank French, of North Newport, received injuries from which he died a half hour later.

On Sunday evening last the town of Pugwash, N. S. was visited by a serious fire, resulting in the destruction of a number of business establishments and dwellings. The loss is estimated at \$35,000 and will bear very heavily on some of the sufferers.

Prominent Canadians and Americans dined together at the Waldorf-Astoria, New York, Thursday, at the fifth annual banquet of the Canadian Society. Nearly 300 members and invited guests were present. Hon. Sydney Fisher was a speaker.

F. V. Gilderstone has just finished inspection of the Grand Trunk system for the directors in England. He finds the railway in splendid condition and states that Messrs. Hays and Reeve have increased the value of the company's securities fifteen million pounds sterling.

A gunning accident took place at Rossey, N. S., Thursday. While James, a son of Augustus Comeau, was examining a gun in his father's house it was accidentally discharged, the shot penetrating the foot of Watson Lewis, aged twenty-two years. It is thought that the limb will have to be amputated.

One man was killed, five others dangerously wounded and twenty-six desperate convicts are at large, as a result of a mutiny on Thursday at the site of the new United States prison near Leavenworth, Kan., where 400 prisoners from the federal prison, in charge of thirty armed guards, were at work.

During October immigration returns show that 1,150 English, 140 Irish, 146 Scotch and 3,185 foreigners crossed the Atlantic to settle in Canada. The value of imports from Canada during October showed a decrease of £311,260. Canada is second in the list in butter, with an increase of 155,913 pounds. For October the exports to Canada increased from £330,795 to £381,000.

A millionaire once said to me: "I never got real happiness out of my money until I began to do good with it." Be useful if you want to be cheerful. Always be lighting somebody's torch, and that will shed its brightness on your own pathway, too.—Cuyler.

Personal.

Rev. H. G. Estabrook has resigned the pastorate of the New Glasgow church to accept the call of the Springhill church. He will enter upon the duties of his new charge on December 1st.

Rev. C. W. Corey of Liverpool has been suffering from a severe attack of pneumonia, but is now, we are glad to learn, convalescent, and hopes to be able to resume work in a short time.

Notice of Sale.

To the Heirs and Representatives of Montague's McDonald, late of the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, Barrister at Law, deceased, and all other persons whom it may or doth concern:

NOTICE is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage bearing date the first day of May, A. D. 1879, and made between Jane Fairweather of the City of Saint John, in the City and County of Saint John, in said Province, widow, of the first part, and Jane Puddington of said City and Province, widow, of the second part, and duly registered in the Records of the City and County of Saint John in Book 8, No. 7, of records, pages 322, 323, 324 and 325, said mortgage having been duly assigned by the said Jane Puddington to Sara L. McDonald, of said City of Saint John, widow, by indenture of assignment dated the tenth day of September, A. D. 1900, and the equity of redemption in said lands and premises having been sold and conveyed to said Montague's McDonald, there will for the purpose of satisfying the money secured by said mortgage, default having been made in the payment of the principal interest and other moneys secured by said mortgage be sold at PUBLIC AUCTION on SATURDAY, the FIRST DAY of FEBRUARY next, at the hour of Twelve of the clock Noon, at CHUBB'S CORNER, in the City of Saint John, in the City and County of Saint John, in the Province of New Brunswick, the lands and premises described in said indenture of mortgage as follows, namely: "All that certain lot, piece or parcel of land situate, lying and being in Kings Ward, in the City of Saint John, aforesaid, and described as follows,—beginning on the South side of Carleton street at the Northwest corner of a lot owned by R. S. Deveber, thence Westwardly along Carleton street a distance of forty feet thence at right angles Southwardly a distance of eighty feet, thence Eastwardly parallel to Carleton street a distance of forty feet or to the Western side line of R. S. Deveber's property, thence Northwardly along the said line a distance of eighty feet to the place of beginning, together with all and singular the buildings and erections and improvements on the said land and premises standing and being, and all rights, members, privileges and appurtenances to the same belonging or in any wise appertaining."

Dated this 25th day of October, A. D. 1901.
CLARA L. McDONALD,
Assignee of Mortgagee.

AMON A. WILSON,
Solicitor.

The Messenger and Visitor

will be sent to all new subscribers to January 1, 1903, for \$1.50. We hope our agents and the pastors of all our churches will do what they can to increase the circulation of their own paper. It ought to go into at least ONE THOUSAND HOMES before the New Year. It is the best assistant a live pastor can have in his work. SEND IN THE NAMES PROMPTLY.

Prayer consists in the love of God, in wonder at the goodness of God, in recognition of the gifts of God, in seeing God in all things he gives us, ay, and even in the things that he refuses to us; so as to see our whole life in the sight of God, and seeing this, to bless him, adore him and glorify him.—C. Kingsley.

DYKEMAN'S

THREE ENTRANCES } 97 King Street.
59 Charlotte Street.
6 South Market St.

Send along your requests for samples of any of the

NEW FALL DRESS MATERIALS

... But be as specific as to color and price as you possibly can. We will gladly attend to any request in this line, and send you the best assortment at the lowest prices that you can find in the dominion.

For Separate Skirts and Tailor-made Suits the heavier materials are in favor. In these we are showing an enormous assortment. Prices running from 89c for the all wool friezes up to \$4.50 per yard. Lighter weight materials run in price from 25c up to \$3.50 per yard.

LADIES' UNDERVESTS.—The best value that can be procured. An excellent close woven, soft finish, fleece lined Ladies' Undervest in four sizes, 28 to 34, at 50c. per garment. Drawers to match, 50c. per pair.

LADIES' KNIT UNDERVESTS with fleece finish on inside, 25c. each. Other prices run from 17c. up to \$2.20.

CHILDREN'S FLEECE LINED DRAWERS, Loose down to the knees, with Jersey fitting leg from knee down, so they will fit neat under the stocking. Prices from 38c. to 50c. according to size.

F. A. DYKEMAN & CO.

FRAUD ON CONSUMERS

THE SALE OF BAKING POWDER AS

WOODILL'S

WITHOUT THIS SIGNATURE

ON EACH PACKAGE.

The Messenger and Visitor

will be sent to all new subscribers to January 1, 1903, for \$1.50. We hope our agents and the pastors of all our churches will do what they can to increase the circulation of their own paper. It ought to go into at least ONE THOUSAND HOMES before the New Year. It is the best assistant a live pastor can have in his work. SEND IN THE NAMES PROMPTLY.

The superintendent of one of the largest department stores in the country engaged a lad of fifteen in the most subordinate capacity, at wages of three dollars a week. The boy was at the bottom of the ladder, at the very position where the heads of departments in that store had started years before.

The head of the department where he was stationed watched him carefully day by day, and reported upon him most favorably. He said: "Here is, at least, the young fellow we have been looking for. The next in authority took his turn in watching the lad. He became profoundly impressed with the boy's obedience, his integrity, his loyalty, and commended him to the head of the firm.

The firm had a consultation over the boy. How could that lad suspect that gentleman whom he hardly ever saw, who seemed so far above him, and to whom he felt that he was absolutely insignificant, would be watching him with almost as much care as if he had been the son of the senior partner? The head of the firm said:

"What have you there?" he said to the lad. The boy paled and blushed.

"Oh, nothing," he said. He was asked to turn his pockets inside out and upon him was discovered ten or fifteen cents in change, which he had just pilfered.

The boy was immediately dismissed. He had lost his chance of high preferment, of honor, of dignity, of respect, and even of wealth, for a temptation so petty as to seem ridiculous. He had sold his character for twenty-five cents!—Youth's Companion.

"We will give him six months, and if he stands the test we will advance him rapidly." The six months were almost up. So interested had the superintendent of the store become in the youthful prodigy that he personally took to watching him day by day.

One morning the superintendent noticed the boy hide something in his pocket. He stopped him.

Dear Sir,—I was for seven years a sufferer from Bronchial trouble, and would be so hoarse at times that I could hardly speak above a whisper. I got no relief from anything till I tried your MINARDS' HONEY BALSAM. Two bottles gave relief and six bottles made a complete cure. I would heartily recommend it to any one suffering from throat or lung trouble.

J. V. VANBUSKIRK.
Fredericton.

If you like Good Tea try RED ROSE.