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The Lord Mayor's banquet is one of the most notable annual events of the great British metropolis. One of the features of the grand banquet which causes it to be anticipated with especial interest is a speech from the Prime Minister, in which he is supposed to deal with public and international interests and to set forth the policy of the government in reference to some of the more important public issues of the day. In his Guildhall speech of Nov. 9, Lord Salisbury dealt with several matters affecting the interests of the Empire from within or from without. He spoke of the Diamond Jubilee celebration and read a telegram from the Queen expressing Her Majesty's thanks to the people for their marvellous display of loyalty in connection with that event. Lord Salisbury spoke also of the engineers' strike, which has so greatly affected the industrial conditions of the country, and congratulated his hearers that there was a renewed prospect that the Board of Trade's intervention would prove successful. The subject of most popular interest, however, with which His Lordship dealt was the relations of Great Britain and France in West Africa. After alluding to the conditions which had led to keen competition among European Powers for the acquisition of territory in Africa Lord Salisbury said:

"We do not desire unjust and illegitimate achievements and we do not wish to take territory simply because it would look well to paint red on the map. Our objects are strictly business. We wish to extend commerce, trade, industry and civilization, to throw open as many markets as possible and to bring together as many consumers and producers as possible, and to open the great natural highways and waterways of the continent. We wish trade to pursue an unchecked course on the Niger, the Nile and the Zambesi, and in doing these things, while we wish to behave in a neighborly manner and to show due consideration for the feelings and claims of others, we are obliged to say that there is a limit to the exercise of this particular set of feelings and we cannot allow our plain rights to be overridden."

These remarks were greeted with prolonged applause. It was of course impossible for the Premier to pass by unnoticed the "Eastern question," but it does not appear that he had any new light to throw upon that vexatious problem. His Lordship held that if the European concert had failed to prevent Greece going to war, it had at least averted a general conflict in Europe, "a great and praiseworthy achievement." In conclusion His Lordship spoke of the hope that, in place of the great military systems now maintained by the nations, involving immense expense and constant menace to peace, there may gradually come to be a condition of things in which the Powers shall act together in a friendly spirit as to all questions that may arise, "until at last they shall be welded in some international construction which will give the world, as the result of their strength, a long spell of unfettered commerce, prosperous trade and continued peace."

The United States A subject of special interest at present is found in the relations of the United States and Spain.

growing out of the Cuban situation. The feeling of the Spanish people toward the great American republic has taken on a good deal of bitterness. They believe, and probably with a good deal of reason, that the rebellion in Cuba has been kept alive by the encouragement which the insurgents have received from the United States through filibustering expeditions and the supply of arms and ammunition received from that country. There is no good reason to suppose that the United States Government has been any party to the aid thus given to the Cuban insurgents. But the sympathies of the people were naturally with the Cubans, and the geographical situation, as well as the interests of American capitalists and traders, combined to make it exceedingly difficult, if not quite impossible, to prevent the acts which have produced so much irritation in Spain. The attitude of the United States Senate toward Spain and the methods of American diplomacy, it may be said, have not tended to conciliation. There is just now a good deal being said about the probability of war between the two nations. It is the opinion of some well-informed English journalists that there will be war. It is extremely galling to Spanish pride to contemplate the surrender of the last of the splendid possessions, which the nation, in the days of its glory, acquired in the new world. It is said, too, that Spain would find it easier to surrender Cuba as the result of an unsuccessful war with a great nation than to acknowledge her inability to subdue the colony. The government of Spain probably recognizes the hopelessness of the attempt to hold the colony, and would be willing to grant Cuba independence. But the Spanish people do not yet see the matter in that light, and if Senor Sagasta should now decide to withdraw from Cuba, it might induce such an exasperation of popular feeling as would result in revolution and the overthrow of the Spanish monarchy itself.

The policy of President McKinley is doubtless pacific. He will avoid war if he can. But the question, on the American side of it, is a complicated one. Combined interests, with personal and commercial rather than national aims in view are at work. By and by Congress will meet, and who can tell what will happen then?

The Washington Conference. The Premier of Canada and his Minister of Marine and Fisheries, who are now in Washington,

have been entertained at a State dinner by President McKinley, and in other respects appear to have met with a very cordial reception at the American capital. The primary purpose of their visit is supposed to be to hold conference with the United States authorities in reference to the Seal question, but it is understood that attention is being given also to other international questions and especially to that of reciprocal trade. The tone of despatches received would indicate a somewhat more favorable attitude on the part of the United States government toward reciprocity than has for some time past prevailed. President McKinley and his government are probably disposed to cultivate friendly relations with this country, and many of our Southern neighbors believe that both countries would be benefited by making the conditions of international trade easier. But in a country where the protective principle has been so constantly encouraged and so highly developed, the result is an extreme sensitiveness on the part of every class, lest in any movement toward freer trade, its particular interest shall be sacrificed. The imperative demand for protection on the part of every section of the people and every industrial or commercial interest, and the habitual submission of Congress to these demands tends to make an enlargement of external trade difficult, and especially so with a country like Canada, which produces scarcely any articles of commerce which are not also produced abundantly in the United States. There can be no doubt, we believe, that the whole continent would be immensely benefited if the currents of trade were permitted to flow freely through all its length and breadth, but the conditions which obtain in both countries, and especially in the United States, are such that the prospect of lowering materially the international tariff wall is not at the present time very encouraging.

Literary Notices.

The Emphasized New Testament. By Joseph Bryant Rotherham. New York: John Wiley and Sons. Price \$2.

This work is described in the preface as "a third edition of the New Testament Translated and Critically Emphasized." With the preceding editions, published in 1872 and 1878, we are not acquainted, but the author tells us that the book, as now presented, has been so thoroughly remodelled as to be practically a new work. The translation follows more closely the Greek idiom than does the Authorized version or the Revised, and in some other respects is more literal. The Greek *Baptizo* and its derivatives are translated *immerse* etc. The Greek text of the present edition is that of Westcott and Hort. As compared with the former editions "the idiom of the translation has been a little softened to make it more suitable for social reading," and we incline to think that the translator might with advantage have gone somewhat farther in that direction. A distinguishing feature of this translation, as the title imports, is the employment in connection with the text of a system of marks relating to emphasis, by which an attempt is made to place the English reader at the same standpoint with the scholar who reads the original Greek. For a considerable class of readers these marks will be of value, and will be the more appreciated as the reader by use becomes accustomed to them. In addition to Scripture references and short notes connected with the text, there are given, in an appendix, in reference to certain passages, longer notes of considerable interest and value. The volume is well bound and its paper and typographical work are of the best. The Emphasized New Testament is a book which the Bible student will welcome as an addition to his library of real value. It forms, we are told, "a part of a larger design, that of the Emphasized Bible."

Inspired Through Suffering. By David O. Mears, D. D. Fleming H. Revell Company, Toronto. Price: 50 cents.

This is a wholesome little book which may be read with large profit by every Christian who knows—and who does not—what trial and adversity mean. The author does not shut his eyes to the darker and sterner side of life. Rather he makes that side prominent. Nor does he sentimentalize, but calls to faith, courage, patience and sympathy. He shows that God has made a way above our troubles, to make each of these a stepping stone to higher service. Such experiences are severe teachers, but the lessons we learn make us stronger to help others and the life that is lived for others is the only life worth living.

The Epic of Paul. By William Cleaver Wilkinson. New York and Toronto: Funk and Wagnalls.

This volume is the sequel of Prof. Wilkinson's Epic of Saul, which was received on its appearance a few years ago with so much favor both by the more critical and the general class of readers. Of the earlier work Bishop Vincent said: "It is a poem to be read and re-read—a poem that will live a century hence." President Alvah Hovey said: "It is a most noble poem: My estimate of it may be inferred from the fact that I have just read it through the third time. Such honor I have paid to no book save the Bible for many years." Mr. Maurice Thompson said: "The poem is a superb piece of work and well worth studying for its truth as well as for its romance." The Graphic, of London, calls it "a finely conceived and powerful poem." President A. H. Strong said of it: "By virtue of its stalwart and unwavering faith, I believe it will live and bless the world. I wish most highly to commend the psychology of the poem. I have never seen Saul's mental processes so graphically or so truthfully depicted." . . . The volume which Prof. Wilkinson has now given to the world will probably and deservedly receive an equally cordial welcome. It is written in the same verse as the earlier poem and well sustains its dramatic interest, nobility of conception and beauty of expression. The action of the Epic of Paul begins with the conspiracy formed against the apostle's life at Jerusalem and leading to his long imprisonment. It embraces the incidents of his rescue from the mob, his speech on the steps of the castle, his removal from Jerusalem to Caesarea, his imprisonment there, his journey to Rome for trial before Caesar and his final martyrdom. The design of the book as a whole is to present a living portrait of "the Apostle to the Gentiles," together with a reflex of his most central and most characteristic teaching. The book will, we doubt not, be pronounced a worthy companion of the volume of which it is the sequel and serve to extend the already distinguished reputation of the author.

The Strength that Wins.

BY REV. R. OSOOND MORSE, M. A., GUYSBORO, N. B.

Judges 6: 14-16.—"And the Lord looked upon him and said, Go in this thy might and save Israel from the hand of Midian: have not I sent thee? And he said unto Him wherewith shall I save Israel? behold my family is the poorest in Manasseh, and I am the least in my father's house. And the Lord said unto him, Surely I will be with thee and thou shalt smite the Midianite as one man."

Such was God's commission to Gideon to save Israel from the oppression of Midian. Israel had been untrue to God. God, therefore, allowed the Midianites to oppress Israel. Six successive seed-times they had sown the seed, hoping in due time to garner the golden grain. When the harvest was ready for the sickle the marauding Midianites would sweep over the land destroying the ripened harvest or stealing what had been garnered. Hope has well nigh died out of the lives of Israel.

In the seventh season God proposes that this oppression shall cease. While Gideon is threshing some of the first fruits of the harvest, God appears to him and commissions him in the words of our text as Israel's deliverer. "Go in this thy might. . . . Have not I sent thee? Surely I will be with thee." These words reveal

THE STRENGTH THAT WINS.

This strength is Christ indwelling in the believer's life in the person of the Holy Spirit. I shall waste no time explaining how Christ can dwell within the believer, or how He is there in the person of the Holy Spirit. God's Word teaches that He does so dwell. Experience confirms that teaching, that is sufficient argument for me. In this capacity He is the strength that wins.

"Ye shall receive power when the Holy Ghost is come upon you." How familiar the words! How rare their realization!! May it not be truly said as a matter of practical experience with most Christians, "you do not so much as know that the Holy Ghost has been given."

But when we forget the Holy Spirit we are shorn of all power. Christ promised the apostles that if they believed in Him they should do greater works than they had seen Him do, because when He returned to the Father He would send the Holy Spirit upon them in power. The Acts is a partial record of those greater works—leading sinful men to believe on Christ being the greatest of them. These "greater things" are all ascribed to the Holy Spirit using believers as His agents. Fifty-two times is the Holy Spirit mentioned as the doer. How many times should we mention Him in writing "our acts," in continuation of the apostolic mission.

Some have, however, specially sought this power. The Presbyterian church knows few richer names than that of Robert Murray McCheyne. Few ministries have been so marked with power as his brief one. He died when but thirty years old. At his time a prayer meeting was scarce known in the Presbyterian church. He at once established this weekly meeting, and many of the greatest displays of power of his matchless ministry were at these meetings for prayer and praise. He opened these meetings by giving the people a Scripture passage to be hid in the heart, a promise of the Spirit or the wonderful effects of His outpouring. But, speaking of himself, he says, "I need much the living spirit to my own soul. I want my life to be hid with Christ in God. At present there is too much hurry and bustle and outward working to allow the calmer working of the Holy Spirit upon my heart. I seldom get time to meditate, like Isaac, at eventide, except when I am tired; but the dew comes down when all nature is at rest, when every leaf is still."

That was the secret of the most fruitful ministry the Presbyterian church of Scotland has seen in this century.

Such, too, was the secret of the religious life of General Gordon, whose white flag upon his tent for one half hour every morning told all that he was then engaged with God and must not be disturbed. He was very emphatic as to his belief regarding the intimacy of the Christlife and the Christian. He says, "We have need of God, so God has need of us; and He created man that He might have a dwelling place in the body, the heart and the conscience of man." Bold words, but true! Everything great, good and beautiful in human life he attributed to this "indwelling." His words are, "God the Son, took man's nature and became man. What God, the Son, did it is not derogatory for God, the Holy Spirit, to do." And He does live in the believer. "Know ye not that your body is the temple of the Holy Ghost." Again Gordon writes, "The union of our God in Christ is our force and only force. Self must die. We must never indulge the thought of our utility. It is only His utility in us. I try to keep my mind situated at the foot of His throne. We must keep up a continual telegraphic communication with Him; that is our strength."

These are not the words of some mystic theologian hidden away in cloistered cell, who knew nothing of the struggles of busy men, but of one of the noblest generals who every led an army to victory. You busy man or

woman must find your strength just where Chinese Gordon found his, in the indwelling Christ.

Who that is desirous to do anything for Christ will not cry, "Not by might, nor by power, but by my Spirit saith the Lord of hosts."

This strength that wins is for you, my brother. But it is yours on the conditions, submission, love prayer.

Submission is first and foremost. God can find in us a fit home only in proportion as our wills make way to the Divine will. See this beautifully illustrated in Gideon. No craven heart is his after he has accepted God's commission. At his trumpet blast 32,000 men assemble beneath his banner. In yonder valley lie 135,000 Midianites, fierce, warlike, powerful. And yet, Gideon, thou hast too many men. Let all who are fearful and faint-hearted return to their places; and 22,000 slink away, 10,000 now against 135,000. Still, Gideon, thou hast too many men, for this battle is the Lord's, and at the test of drinking 9,700 more are weeded out and stationed on the neighboring hills. With three hundred men God sends the submissive Gideon forth and with the battle cry, "The sword of the Lord and of Gideon," they put 135,000 enemies to flight.

God is going to do it all and He shall do it in His own way. That is submission. Oh, for this grace when God deals with us as He did with Gideon. It is hard when we would go forth 32,000 strong to be reduced to 300. But we must learn that "The sword of the Lord and of Gideon" with 300 submissive followers behind it is a more powerful battle cry than would be "The sword of Gideon and of the Lord" with 32,000 men, the majority of whom are faint-hearted and craven behind.

Love is essential to the indwelling of Christ. God is love and he that dwells in love dwells in God and God in him. Where such love dwells there is no place for jealousy and party spirit. First Corinthians pictures a church shorn of its power by jealousy and party spirit. Some said I am of Paul, and some I am of Apollos, and some of Cephas, and some scorning all other sects, themselves the most sectarian of them all, said they were simply of Christ. They forgot that it was Christ only who died for them, and so they were shorn of their power. But Paul gives the correction of all this in this indwelling love. It is the key to his epistle. Its crowning chapter begins, "If I speak with the tongues of men and of angels but have not love I am become as sounding brass or a clanging symbol," while he crowns the eulogy with, "now abideth, faith, hope, love, these three, and the greatest of these is love."

If you would have the strength that wins live in love, Love gives power with God and with men. It was this love which so opened Adoniram Judson's soul to the infilling of the Holy Spirit. When called to the pastorate of the largest church in Boston, and urged by friends to accept it, he said, my work is among the heathen, and if God permits me to see a native church of one hundred converts I shall die content. To this man so filled with love God was one hundred times better than he asked. He saw 8,000 Burmese gathered into churches, the whole Bible printed in the Burmese tongue and the work begun in other lands.

One more condition for the strength that wins is prayer. That is what Gordon in his soldier-like fashion called, "keeping up a continuous telegraph communication with God." We need to live in the atmosphere of prayer. A life governed by this principle has its regular seasons of prayer like Gordon's, whose white flag told all that he must not then be disturbed. It has also its ever recurring seasons of ejaculatory prayer, when the aspiration of the moment is breathed out to God.

The following incident will illustrate the place of prayer in the victorious life: A gentleman was privileged to ride from New York to Albany in the engine of the Empire State Express. The engineer motioned him to his seat, made everything ready, at the signal seized the lever and the train rolled out. The gentleman writes: "For exactly three hours the telegraph poles sped past and we rolled and thundered onward, through towns, villages, cities; over switches, crossings, bridges, culverts; through tunnels and viaducts, at the terrific rate of a mile a minute. The little man at the throttle looked straight out ahead at the two lines of glistening steel; one hand on the throttle, the other ready to grasp the air brake. I was not afraid for I saw he was not. He spoke not a word nor looked at me nor at the fireman, who worked like a Titan, but I saw that his lips kept moving as he forced the flying monster forward. At last we reached Albany. What a relief it was! My nerves were unstrung. I had enough for a life time. The little engineer left the cab and was tenderly feeling the bearings. I turned to the fireman.

"Bill, why does he keep his lips moving while at the lever?"

"Who, the old man? Why don't you know? He allus prays on a fast run. Twenty years he's run on this road with never an accident—the pluckiest man that ever kicked a gauge cock, he is."

Believe me, more things are wrought by prayer than this world dreams of. Shall we then depend on special seasons of prayer, or shall we make more of the regular devotions? No one who knows the value of special seasons will dispute their use. But Jeremy Taylor's rule is the wise one. "If thou meanest to enlarge thy religion do it rather by enlarging thy ordinary devotions than by

thy extraordinary." Only be very sure that you have the ordinary to enlarge.

Robert Browning said, "Make no more giants, Lord, but elevate the race." So say I, Lord. Make no more giants of prayer but elevate the brotherhood. Give us a brotherhood whom the Spirit has taught to pray, who are constant in drawing supplies from the throne of grace, and we shall see as matchless displays of the Holy Spirit's transforming power as men have ever witnessed. If our hearts are dry and barren it is because supplies of grace are stopped. Prayerlessness and lifelessness go hand in hand. We must lay hold on God like wrestling Jacob and cry, I will not—I will not—I will not let thee go except thou bless me. Such prayer is the guarantee of the strength that wins.

Submission, love prayer, these are the conditions of the indwelling of Christ in the believer's life, the conditions of power for service.

"Go, then, in this thy might," Christian worker who-soever you may be, and there is no mountain of difficulty so high but you can surmount it; there is no vale of disappointment so deep but you can ford it; there is no cloud of perplexity so dark but you have a light to guide you through. This might can never fail for it is not yours alone, but God's.

"Go, then, in this thy might" and you will discover the truth of Paul's paradox, "When I am weak, then am I strong."

"Go, then, in this thy might" and you too will say, "I can do all things in Him that strengthens me." Amen.

Covenants.

The Convention has recommended the adoption of certain articles of faith known as the New Hampshire Confession, and some time back it recommended a form of covenant for use in the churches.

This followed upon investigation by a committee. I should like to ask if the committee considered the wisdom of using these covenants. I submit that there is nothing in the New Testament which requires from the members of a church subscription to a covenant. If that is so, then it must be shown that the practice is expedient in order to justify it.

It is inexpedient if it is immoral, and it is immoral to make promises when the person making them knows at the time that they will not be kept. Take the following promises from a covenant purporting to be made in the presence of God and with Him and with the members of the church:

"We acknowledge our everlasting and indispensable obligations to glorify God by living a holy, righteous and godly life, etc." "We engage by the assistance of the Divine Spirit to improve our time, strength, talents and advantages to His glory and the good of our fellow-men, promising by Divine help to walk in our houses as becomes those professing godliness." "We also give up ourselves to one another in covenant, promising to conduct ourselves towards each other as brethren in Christ, watching over one another in the love of God, reproving, rebuking and admonishing one another for good as occasion may require, etc." "And to watch not only against the most gross evils, but also against all foolish talking and jesting, which are not covenant, vain disputing about words and things which gender strife, regarding promises and not fulfilling engagements, talking and backbiting, spending time idly at taverns or elsewhere, and vain and unnecessary conversation on the Lord's Day and whatsoever is contrary to sound doctrine according to the glorious gospel of Christ, promising to hold communion together in the worship of God and in the ordinances and discipline of His church, according as we are or shall be guided, etc."

Unfortunately the proof of the statement as to the possibility of keeping these promises is easy. Let any layman answer if he has kept them for a single month of his membership. The confessions in the church meetings as to the performance of duty prove it. We have not the form of confession used by another church; "We have left undone those things which we ought to have done, and we have done those things which we ought not to have done." But it fairly represents the humble cry of the Christian wherever he worships.

Comparing the requirements of the covenant, which seems to embrace all our duties with the conduct of the best men, it is not too much to say that it has not been kept—that it cannot be kept. Nor do I see how the matter can be helped by leaving out some of these provisions. If a covenant is to be used at all for governing the individual in respect to his duties to God and to his fellow-man it must, I think, embrace every duty. Because experience of the human race has taught that if the requirement is to "love his neighbor" he will add "and hate his enemy." That has been the history of governing by laws.

If the promises have not been kept in the past, if they are impossible of performance, then admittedly they are made with knowledge that they will not be kept. And there is the spectacle of a layman making promises at the first meeting of the month which at all others he is obliged to say he has not kept. Moreover it is the same covenant for the very weakest children and those at the mercy of the sins of their ancestors. If they cannot keep those same requirements as are laid down in the Scriptures, and it was seen that they could not, they know that they have an Intercessor. There is adjust-

ment. But where is there any similar provision for the breaking of the promise voluntarily made with knowledge that it cannot be kept?

There are passages of Scripture which are so far-reaching that an apostle only could appreciate their meaning. There are provisions taking the will for the deed that only the One who sat in judgment upon the widow's mite can administer, but the Puritan in his strength and we in our weakness have formulated these into covenants as solemn as oaths and have bound ourselves to keep them to the letter. This surely is a futile attempt to duplicate our obligations, and that unnecessarily. Ananias and Sapphira undertook to do something which they need not have undertaken and failed in performance. The act that is performed by reason of the pledge and not merely because the Founder of our religion made it a duty, will not greatly benefit the doer. One cannot say that it is indispensable. The Presbyterian layman subscribes no covenant. The Congregationalist does. Laws impossible of performance become unheeded. Even the covenant is rarely produced in some churches. In others it is not pondered over. In the covenant meeting, the place for confession, one would expect each member to say expressly whether he had kept it or not. Does anyone frequently hear such a confession? The repetition of the covenant must become lip service. Surely a consciousness of not keeping promises must be demoralizing. Think of the child who expects milk and on the day he is baptized is asked to partake of meat that the Puritans provided for him, and of which he has perhaps never before heard. Has that been unwholesome for the child?

I cannot see the difference between governing men in their duties by a covenant and by a rule or law, and I thought that the argument of St. Paul shows that the latter had been a failure.

I have tried to discover why the Independents adopted these covenants in their churches. It must have been this—the belief in the necessity of a written constitution for a congregational society and in the insufficiency of the Scriptures for that purpose. If that is valid I do propose that the passages of Scripture having relation to our duties and formulated in these covenants should be formulated in another document and that the members should only be asked to say I believe that the Scriptures teach this. Surely this is obligation enough for the Baptist. If it is objected that this would be a creed let me say that a covenant involves a creed. Indeed the new covenant now proposed expressly contains a promise to "sustain its" (the churches) "doctrines." And that must mean the doctrines as comprised in the articles. This constitutes a much longer creed than the layman is accustomed to in other churches. If you are required to "sustain its doctrines" you are implicitly required to believe them. Instead of shortening creeds we are making them longer. But such as statement I have suggested, recognizing the teaching of the Scripture, is a recognition of the obligation. Anything more is more than a yes, yea, or nay, nay. Any argument I have seen in favor of the subscription to a covenant would be satisfied by requiring subscription to a statement of that character.

I am sorry to write this but I believe it to be a necessary protest on my own behalf, although I am quite well aware that no one will pay the slightest heed to it.

C. C.

Love as an Element of Criticism.

BY PROF. SAMUEL C. MITCHELL.

I have two friends to whom I am devoted. Both are admirable men, strong in their convictions of duty. In all of their characteristics they are unlike, and especially so in their temperaments. Both are ardent Christians, endeavoring to do whatever they can for the cause of truth. It pains me that my two friends are not friendly to one another. There is enmity between them. Neither can understand the actions, much less the motives, of the other. Were it not so distressing to me, it would be amusing to listen to the curious misrepresentations which one makes of the conduct of the other. As I have the confidence of both men, it is easy for me to see how mistaken each is in his construction of the other. Sometimes when Mr. A. has acted from the sincerest motives, and in really the wisest way, Mr. B. has been able to see in all this only another instance of his peccation and chicanery. Loving them as I do, I know there are sterling qualities in each. Why is it that they cannot see these qualities in one another? Love is absent, and love is to the understanding what light is to the eye.

In the Protestant cemetery at Rome, near St. Paul's Gate, is a grave upon whose simple marble headstone is carved: "Here lies one whose name was written in water." It is a spot to which go thousands of English and American travelers, desiring to pay homage to the gifted young

poet who sleeps there. How came this English poet to rest in foreign soil? What is the significance of the singular inscription which he directed should be put above his grave? The sad story of Keats' life is well-known. When his first poem of any length came out it was mercilessly attacked by Jeffrey, the caustic editor of the Edinburgh Review. Keats was young, was sensitive, was just hesitatingly trying his poetic powers. By these unfeeling shafts of Jeffrey he was stung to the quick. His subsequent work met with the same forbidding reception. He withdrew from his island home, seeking refuge in a foreign land. Here, ere long, through sheer mortification, he died. It is now agreed that in Keats England lost a genius of the first order, a poet who some authorities are inclined to rank next to Shakespeare, because of the promise of rare power which the charm of his verse, especially in warmth of imagination, disclosed.

What is the explanation of Jeffrey's cruel onslaught upon this bard whose lute breathed forth unaccustomed melodies? Jeffrey had accepted certain standards in literature, certain tests in poetry. These canons had crystallized in his mind. Here was a new order of writing, a new song, a strange star. In Jeffrey there was found no appreciation, no sympathy, no love for this fresh vein in literature, so narrow had become his vision and so egotistic his judgment. He had in this matter no "hospitality for new ideas." Had there been in him more humility, more generous appreciation of what did not happen to spare with his petty rule, more genuine love for literature and light, Keats would have been spared the rankling wounds that hurried him to the grave, and England would have saved a genius that might have added further lustre to her already splendid roll of writers. That was a wise saying of Augustine, "Nothing conquers but truth; the victory of truth is love."

At Champel, just outside the walls of Geneva, on an October day in 1553, there could have been seen burning at the stake the martyr Servetus, having bound to his body a Christian book which he had written. He had been brought to this fate by a Protestant preacher, Calvin, to whom Europe and America are so indebted for liberty and intellectual leadership. Who was Servetus? A thinker of rare power, who maintained the freedom of the will; who insisted that the Bible is the sole guide in spiritual matters; who said that faith is a prerequisite to baptism and the Lord's supper; who was passionately devoted to the person of Christ; who opposed all persecution for religious opinions; who advanced the sciences of geography and medicine, making the discovery of the circulation of the blood a hundred years before Harvey. No bad man, was he? Would it not seem that these two champions of Protestantism should have stood shoulder to shoulder in the dire struggle at that hour with catholicism? How came then Calvin to consign Servetus to the flames? Calvin had forged a system of thought with which Servetus did not agree in some of its speculative features, particularly as to freedom of the will. Calvin was severely logical, Servetus was somewhat mystical. Servetus desired to persuade Calvin from his metaphorical errors, and Calvin in consequence was bent on burning Servetus for obstinacy in not accepting his opinions. The long drawn-out trial is a sad story. We hardly know which to pity most—Servetus in his loathsome cell and awaiting the faggot, or Calvin perverting his masterful powers in trying to secure the conviction of this Spanish stranger, who had done him no harm. A touch of sympathy on the part of Calvin would have put out those fires on Champel and saved the church of God unending flame. Committed to his own encrusted system, Calvin was unable to brook the slightest divergence from his views. In this tragedy at least, he showed not love for man, but for logic consistently wrought out. Had Calvin's judgment been suffused with love, he would have gripped Servetus to him as an ally and not have bounded him to the stake as a heretic.

In one of his lectures I heard the late Prof. Henry Drummond say that sometime in studying astronomy he had by means of the "finder" directed with precision the great telescope upon the planet which he wished to observe. Then upon looking through the large instrument he could make out no point in the heavens. Again he would adjust the telescope with even greater care, but to no better purpose than before. All was blank darkness. He at last discovered with surprise that he had failed to take the cap off the glass of the telescope. In seeking for truth we must be careful to take the cap of prejudice off the eye.

The above illustrations may serve to explain what I intend by love as an element of criticism. The word "criticism," the too often used of an unfavorable opinion, means properly, judgment, estimation. Criticism is picking out merits as well as picking out faults. Criticism is not censure, it is appreciating any work at its true value. It is the appropriation of whatsoever is true as much as it is the rejection of whatsoever is false. Hence we can see the relation of love and truth. Love enters into right judgment. You must have some affinity for that which you attempt to judge. Sympathy as well as knowledge is necessary to enable you to criticize any book, any character, any institution, any system of thought. Most of the light that comes to our souls is breathed through the affections rather than through the intellect. "All great truths are felt out rather than thought out."

This is the idea underlying the connection in that passage in Phillipians where Paul says: "This I pray,

that your love may abound yet more and more, so that ye may approve the things that are excellent. And, alas! how this power of approving the things that are excellent if needed by our churches at this hour, when new methods of Christian work are being suggested when new truth is being made known to us by history and science, and when mightier opportunities to do good to men and to advance the Kingdom of heaven are daily disclosed to those having eyes to see and hearts to heed the providence of God. Jesus likewise demanded kinship with the truth as a condition of knowing the truth. "If any man willeth to do his will, he shall know of the teaching." Obedience, the active operation of the will, implying love as well as intellectual ascent, was that in the mind of Jesus, the only door that leads to the truth. "Blessed are the pure in heart, for they shall see God." The pure heart is the prelude to the vision of God. On another occasion he said to those who had believed on him: "If ye abide in my word, ye shall know the truth."

In our criticism of men and measures let us make haste to apply his principle of love which reason, experience and Scripture alike enforce.

Richmond College, Virginia.

A Brief Reply to B. B.

At the request of brethren, the executive committee of the Baptist Sabbath School Convention of Annapolis County, with God honoring intent, the task of writing a paper on "Use and Choice of Sabbath School Literature" was prayerfully undertaken and it seemed that my purpose was accomplished when the brethren both lay and ministerial gave the paper their hearty approval and requested its publication. Words seemed inadequate to thank them at the time for their commendation, but I thanked God and took courage; but now it seems some mortal caught sight of it and being hungry to make an appearance in public print, he could not resist the inclination to rend it in pieces.

B. B. having taken wrong premises arrives at wrong conclusions. The paper had to do with the Sabbath School literature especially, not with general literature so much.

My critic states that the avoidance of fiction was taught. On the contrary, story books, founded on fact and true to life were recommended, and a very careful selection of religious novels, such as Pansies for instance, teaching Bible truth on almost every page, condemning the sins of the time and giving examples of true Christian living, was advocated. B. B. is diametrically opposed to this. Look at what is said in the later clauses of his seventh paragraph. The fifth paragraph with all its sarcasm, is simply nonsense and so we pass it by. Again B. B. has the paper advising the exposure of all works of imagination. Not so, it says mere imagination, meaning of course, writings not founded on fact, not true to life. True, the advice given is "Choose books of fact" in preference to fiction. "Find your delight in the standard religious authors." Who advises anything else except B. B.?

We say again writings of mere imagination are lies, but does it follow, as this splendid logician B. B. states, that the figures of speech are mere imagination? As it is presumed that B. B. is some apt, conscience stricken, lad or lass, let us simplify, or remind of what must be already known. Simile is simply comparison for the sake of illustration much used to make metaphysical truth clear by comparing to things familiar to the senses. Metaphor is simile without the sign of comparison expressed. Parable and allegory are a continuation of similes or metaphors. How does B. B. find mere imagination in these? Our paper deplored the fact that novels and many of the baser sort have captivated our youth as well as many of riper years and are read almost exclusively. The writer who has travelled with books for years knows what is called for. He knows that it is almost impossible to sell biographies. He knows that very few biographies find their way into our Sabbath School libraries.

To show that I am not alone, let me quote the Rev. James W. Cole, B. D., a celebrated author of modern date, "Many books are sweets; most novels are such. If you take them at all take them very sparingly and only the choicest and purest. Our public libraries are making a multitude of mental-dyspeptics who will feed on nothing else but these sweets, some of which are poison."

To P. W., B. B. seems to say to the young people read all the fiction you like, it is good whether fairy tale, ghost story or detective yarn, so long as the language is pure English, do not read fiction that has much of the religious element in it. It is a sin to uncarth Baxter's Saints Everlasting Rest and the biography of Harriet Newell and all the rest. They are not dry bones. They never died and were buried. They live and will forever live.

In "this advanced age" B. B. will soon be saying of the blessed Bible, "It is a dry old book, young friends, let it pass into oblivion." "The Bible with common sense exposition of the Bible is sufficient to supply every need for spiritual food." Let it be said if the book of Job is a drama, as B. B. styles it, it was dictated by the Holy Spirit and every iota of it is a true picture of what actually transpired. But who knows that it is a drama except B. B.? Who dares say that it is not literal fact? Perhaps B. B. will be acting it off on the stage one of these days. In closing we would say as before "To the law and the testimony, let your yea be yea and your nay nay, lest ye fall into condemnation."

Had not B. B. attacked the whole Convention, or had his deductions been truthful or God-honoring they would have been treated to a long chapter of silence. It is in vindication of truth that this reply is written.

PHINKAS WHITMAN.

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Known by Its Fruits.

One night last week in the town of Bayfield, Ont., two brothers, named Elliott, got into a drunken brawl, and one of them shot the other dead. When the young man saw what he had done he was seized with the keenest grief and remorse, it is said, and would have killed himself had he not been restrained. A week or two ago, in another Ontario town, a man, under the influence of strong drink, stabbed his son to death. Not long since a man died in the St. John public hospital from a fracture of the skull, and a man lies in the city jail charged with having struck the blow or blows which caused his companion's death. The evidence presented at the preliminary trial went to show that both men were strongly under the influence of liquor at the time. A month ago the thriving town of Windsor, N. S., was almost wiped out of existence by fire—some 2,500 people being rendered homeless, and some \$2,000,000 worth of property consumed, with the loss of several lives,—and the evidence adduced appears to justify the popular belief that the fire, which had so terrible results, started in the premises of a rum-seller, and that it was purposely set by this man and another in league with him. Both are now awaiting trial in jail.

These things are the results, the natural, legitimate fruits, of the drink business. One can hardly say they are extraordinary results, for such events—fruit of the drink business—are somewhere occurring every day, and in our daily newspapers is found the awful record of them. Can anyone estimate the loss, direct and indirect, which result to the country from this evil business; the loss of wholesome grains and fruits converted into unwholesome beverages and maddening poisons, loss of property, loss of time, loss of health and of productive power—to say nothing of loss of character, of self-respect, of happiness here and heaven hereafter! The drink business is everywhere and always the prolific mother of poverty, disease, vice and crime. It not only blights and curses the life of the generation now living, but entails an hereditary taint and curse on that which is to come.

No words are too strong to characterize the evil fruits of the drink traffic. What tremendous tribute it levies upon the wealth and manhood of the nation! The character of a business is declared by its fruits, and if the drink traffic is not so declared to be evil, what is evil? If it should not be prohibited, why should anything be prohibited? How long will governments continue to forbid crime and punish those who commit crime, while they legalize and make a profit from a business that does more to make men criminal than anything else under the sun? How long shall we continue to punish murderers and other criminals, and at the same time legalize the business the constant and inevitable result of which is to make men criminals?

The Christian a Warrior

The passage from the epistle to the Ephesians, which forms the Bible lesson for next Sunday, is of interest, for one thing, as indicating Paul's conception of the life which the Christian is called to live. It is not merely a life of rest from sin, of spiritual joy and heavenly hope. It is a life of strong endeavor and strenuous resistance against mighty enemies. It is not an invitation to repose, but a summons to battle, that we hear. The be-

liever is called upon to gird himself for a life and death wrestle with the powers of evil. He must array himself for the conflict in helmet and breast-plate, with shield and sword for defensive and offensive warfare. It is true that the peculiar circumstances of the Christians to whom the apostle's admonitions were addressed should be considered, their temptations, on the one hand, to fall back into the gross licentiousness characteristic of the heathen life of the time, and, on the other, the persecution which godly living was likely to bring upon them. But it should be remembered, too, that the principalities, the powers, the spiritual hosts of wickedness in heavenly places did not pass away with the world-powers and the forms of heathen life which were most in evidence in Paul's day. The Christian of today has essentially the same enemies to contend against as the Christian of the first century. The church has not ceased to be a church militant; the true Christian is still a warrior.

This conception of the believer as a man armed, a soldier alert and resolute to meet the shock of battle, is strikingly different from the "broken and empty vessel" idea, so popular in our day. We do not mean to say that there is no truth or value in the latter conception, but we can hardly call it Pauline. Paul's idea of the Christian is well represented in the good soldier who has just put himself for all that he is worth into the service of his King. Paul's Christian is not a potsherd, but a MAN, and one who seeks to bring every noblest faculty of his being into the service of Him who has redeemed him. That was Paul's own way. He put the full value of his personality and his powers into his service for Christ. In his life as a Christian and his ministry as an apostle, the native forces of his manhood and his acquired powers found free and full expression; his masterly ability to plan and to execute his astuteness, his learning, his powers of reasoning and eloquence, his Roman citizenship, his capacity for labor and endurance,—all his powers, physical and intellectual, as well as spiritual, were fully employed in the service of his Lord and of his brethren. This admonition to be strong, courageous, steadfast in resisting the tremendous power of their unseen, but very real, foes, is one which the Christians of our day, no less than those of Paul's, need to heed.

While emphasis may justly be placed, as has been done, on Paul's recognition of the value of Christian manhood, still greater emphasis is to be placed on the fact that the source of the strength in which the believer is admonished to clothe himself is divine, not human. It is the power of God's might and in the sufficiency of the divine armor that the Christian is to find the ability to do successful battle with his enemies. However excellent and admirable may be the qualities of his manhood—though his genius be of the most brilliant character—the man who is not strong in God's might and endued in His armor will make no successful fight with the enemy of man. He whose loins are not strengthened by that truth of God which finds its revelation in the Son of Man, whose breast is not defended with God's righteousness and whose head is not shielded by the helmet of God's salvation, will surely not be able to stand in the evil day. And it is he only whose feet are shod with the preparation of the gospel and whose right hand is armed with the sword of the Spirit who shall be able to wage successful aggressive warfare upon the kingdom of Satan. What great hope is there for the world or for the individual man apart from the gospel of Christ, a gospel which means as we see according to Paul, not a mere resting in Christ, but a warfare in Christ, and final victory through power which is not human, but divine.

One other thing in this passage we must not pass unnoticed. It is the gracious emphasis that is laid on prayer. "Watching thereunto with all prayer." Alertness on the part of the soldier is a quality of first importance. Sleeping on duty is a capital offence. Many a battle has been lost both on material and spiritual battle-fields because of failure in this duty of alertness. Not everyone could be an Achilles on the battle field, but the humblest Greek soldier could be a faithful sentinel. Not

every Christian can be a Paul, but the humblest follower of Christ can be a praying man or woman. And through prayer the humblest Christian has part in all battles and in all victories. His persevering supplication links him with all saints and holy apostles, so that by prayer he comes to have fellowship with them in their conflicts and in their triumphs.

Editorial Notes.

—The readers of the MESSENGER AND VISITOR will have learned through a communication from the pastor of the Barrington field, in our last week's issue, that the Baptist congregation worshipping at Forbes Point has recently suffered heavy loss. On Oct. 17th, the day of Windsor's calamity, the Forbes Point house of worship was destroyed by fire, and as Pastor Quick has showed in the note alluded to above, the brethren at that place stand in much need of a helping hand from their brethren elsewhere to enable them to rebuild. We have no doubt that the appeal made is one that should call forth a hearty response.

—On another page will be found an appeal of the Baptist church in Windsor, N. S., to their brethren throughout the Maritime Provinces for assistance toward the rebuilding of their church building swept away by the recent fire. The communication presents clearly the financial condition of the church, and the need of aid from outside, if the brethren in Windsor are to be placed in a position to rebuild in a way to meet the needs of the congregation, and fittingly sustain the interest of the Baptist cause in the town. This appeal, copies of which we understand are being sent to the other Baptist churches of these provinces, will doubtless meet with a generous response. Our brethren in Windsor have ever been foremost in promoting denominational and benevolent interests, and the appeal which the church now makes may certainly be expected to call forth prompt and generous responses from her sister churches.

The Education Society's Grant to the Forward-Movement Fund.

The Executive committee of the Board of Governors beg to announce to the denomination that official papers have been received from Dr. Morehouse, the secretary of the American Baptist Education Society, intimating that at a meeting of the Society, held Sept. 27th, in New York, a grant of \$15,000 was voted in behalf of the Forward-Movement fund of Acadia University, subject to the approval of Mr. J. D. Rockefeller, who is the actual donor. The papers received further show that on Oct. 28th, Mr. Rockefeller gave his approval of the grant, and affixed his signature to the Society's agreement with the University.

The grant is a conditional one, the essential condition being that a supplemental amount of \$60,750 be raised by the Governors from other sources in cash or valid subscriptions by Nov. 1st, 1898. The collections of the subscriptions may be extended over four years, and the Society will pay over the grant to the University in annual instalments; the payments to be in equal ratio with the annual collections on the supplemental amount, as certified to the Society yearly by the president and treasurer of the University.

It is further provided that the \$15,000 granted by the Society, together with \$25,000 of the supplemental amount, must be used inviolably as endowment for the College; the balance, viz: \$35,000, to be used for the payment of debts and such building purposes as are contemplated in the Forward-Movement scheme.

The Society, since it has no other source of income to meet its various expenses, uniformly taxes the grants made to the amount of five per cent. The tax in the present case will therefore be \$750.00. It will be seen, however, that the Society is not willing that the gain to the University shall be lessened by so much, but insists that the \$750.00 shall be collected in addition to the sum originally contemplated.

The executive feel that the possibility of securing this large gift of \$15,000 becomes an additional motive why our people should combine their utmost efforts to make the raising of the \$60,750 an accomplished fact. With the blessing of God it is confidently hoped that this will be done.

On behalf of Executive Committee,
T. TROTTER, Chairman,
A. COHOON, Secretary.

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Departure of our Missionaries. Farewell!

TO THE BRETHREN AND SISTERS OF THE CHURCHES,—
Your outgoing missionaries have said their Good-Bye to the sorrowful loved ones left behind, and praise God for grace sufficient to enable us and them to endure the trial. Tonight we leave these "provinces by the sea" for poor, plague stricken, cholera cursed, idolatry benighted India. As we enter the shadow and gloom of this dark land of sin and misery, you will surely follow us with your prayers. As we descend into the mine to gather the Telugu nuggets for Christ, will you not one and all grasp tightly the "ropes" that you profess to hold? These have been hard, hard days for us, but harder still for loved ones left behind. They have entered into their Gethsemane and have fellowship with Jesus in his suffering. You will pray for them that the God of all comfort will minister grace sufficient for every need. Now we bid you farewell. In behalf of our 2,000,000 Telugus for whom Jesus shed His blood we ask your prayers and practical sympathy. As we leave these shores and these scenes whose memories are so dear, will you hear us as we echo and re-echo the words of Jesus spoken as he was leaving his disciples? viz., "To every creature." Let the stream of men, women and money continue to flow out year after year in larger measure to benighted India and the lost Telugus until they have received the message of life which is ours to give them. We shall meet both Jesus and Telugus on that great day, when we must give an account of our stewardship. May each of us so live that with a sense of duty well discharged we shall render our account with joy.

W. V. HIGGINS.
MABEL E. ARCHIBALD.
JOHN HARDY.

Moncton, Nov. 13th.

REV. W. V. HIGGINS:

The subject of this sketch is so well and favorably known in these provinces that very little needs to be said concerning him. Wolfville is his home. Prof. D. F. Higgins is his father. He is a graduate of Acadia University and of the Rochester Theological Seminary. He has served on the mission field more than six years, returning to this country in the spring of 1896 on account of the serious illness of his wife. From that time to the present he has done yeoman service to the cause of missions by his enthusiastic and forceful addresses on the great work of giving the gospel to those who have it not. Believing that his wife could not live in India and wishing to relieve the Board of all responsibility, he tendered

his resignation, which was reluctantly accepted. At last Convention the feeling of the brethren seemed to be so strong that he ought to be in India "holding forth the Word of Life" to the perishing Telugus, that he accepted the wish of his brethren as the will of the Lord in the matter and decided to return to India this autumn, leaving wife and children behind him, to follow later on, if they shall be able to do so. Mr. Higgins

returns to his work for at least three years, to continue longer if the way is made plain for him to do so. The prayers of all God's people will follow this brother in the heroic sacrifice he has made—and for the wife and children whom he has left behind.

MISS ARCHIBALD.

Miss Mabel Archibald is the only daughter of Rev. E. N. Archibald, pastor of the Lunenburg Baptist church. She is a niece of our missionary, Rev. I. C. Archibald. She was born in Illinois in 1871. Concerning her conversion she says, "I cannot tell when or where I was converted. The Saviour did not reveal himself to me by the bright noon day light, but as gently and as imperceptibly as the first rays of the sun steal along the sky. All I remember is that when very young I would be sorry for sin and ask Jesus to forgive me and make me good and true. I early realized that I had but one life to live and have ever aimed to let Jesus be the supreme director of that life.

Miss Archibald was baptized when 12 years of age. She says that the next three years of her life were almost a blank as far as her Christian influence was concerned. She made the mistake of supposing that she was too

young to be of any service. In 1885, when receiving the right hand of fellowship into the Clements church, she seemed to hear a voice saying: "Why do you join the church? Your profession is false!" From that point her active Christian life began.

She says: "I cannot speak too highly of the help I received while at Acadia Seminary. Here I learned to think for myself and was led out into Christian work more fully. The atmosphere of the school was conducive to the forming of right and just ideals of true living. The home counsels were appreciated and pondered over as never before."

While at the Seminary she was asked to write an essay for a public missionary meeting. Out of the several subjects given, she finally chose "The Missionary Outlook in British India." "For the first time," she says, "I came face to face with missionary facts, was compelled to ponder them, saw the great need of lady missionaries and felt that to them was committed a work which no one else could do. I was affected more than I can tell by a prayer written by a pupil in the mission school, the words of which seem to burn themselves into my brain. This is the prayer: 'O Lord hear my prayer! For ages dark ignorance has brooded over our minds and spirits; like a cloud of dust it rises and wraps us round, and we are like prisoners in an old and moldering house, choked and buried in the dust of custom, and we have no strength to get out. Bruised and beaten we are like the dry husks of the sugar cane when the sweet juice has been extracted. Criminals confined in jails are happier than we. They were not born in a prison, but we have not for one day, no, not even in our dreams, seen Thy world, and not having seen Thy world we cannot know Thee—its maker. We have been born in this jail; we have died here, and are dying here. O God of mercies, our prayer to Thee is this, that the curse may be removed from the women of India.' I then asked the Lord to work through me in removing the curse from the women of India, and solemnly promised Him that if the way should be prepared I would go and tell them the story of Jesus. This promise was made 8 years ago. Often when at a late party I would hear a voice saying: 'What are you doing—wasting your time and strength when you might be using both in telling the glad tidings to your sisters who know it not!' Amid all the clamor of nearer claims I have ever heard that still small voice saying: 'Follow me!' So many people say: 'Be content with your work here at home. You can influence 100 or more young women in the school where you are teaching!' Had I not regarded my education, teaching, etc., simply as preparatory, and had I not seen the greater need far hence, and had I not in spite of the continued opposition of the home friends, had the continual longing to serve Christ on the mission field, I would doubtless have yielded to this and many other excuses. I do not go to India, however, as a matter of choice, but simply because Jesus has shown me that this is the work that he wants me to do and His will has become my own."

Miss Archibald is a graduate of Acadia Seminary and Acadia University. During her University course she took honors in English and Modern Languages. She did considerable teaching prior to her graduation, and since then has been for two years teacher of Modern Languages and Expression in Demill Ladies' College, St. Catharines, Ont. With fine mental and spiritual equipment and the evidence of a high degree of success as a teacher, Miss Archibald gives promise of being a noble addition to the staff of missionaries in India. She is the first lady graduate of Acadia University sent to the foreign field.

MR. JOHN HARDY.

John Hardy was born in the Province of Quebec in 1866, and lost his mother when he was but five years old. Two years later he lost his father. His grandfather took care of him until he was 16 years old, when he started out into the world to make a way for himself. In 1884 Mr. Hardy went to Dakota, and shortly after to the lumber woods of Minnesota. Meeting with a very serious accident he was carried to a hospital in Minneapolis, and while lying there the light of God's reconciled countenance shined upon him. He says, "From the death of my mother I often had seasons of serious thought when the unspoken language of my soul was, 'Where shall I find peace?' There would come the days, and sometimes weeks, of sin in which these thoughts would not have much place. This life was mine until I was taken to the hospital. It was a Nova Scotian by the name of Grant who led me to Christ. I was stricken more than ever, with a consciousness of my guilt by reading what the Scriptures said about me in the first three chapters of Romans. But I found peace by reading what was said about my Saviour in Isa 53: 6. On my return

home about two years later I joined the Presbyterian church—the church of my fathers. Three years later I was led to examine the Bible authority for infant sprinkling, when to my surprise and sorrow I found not only that the Word was silent in authorizing it, but that its language was also decidedly against the practice. In accordance with my new convictions I was baptized by Rev. A. T. Dykeman into the fellowship of the Quebec Baptist church. Since then I have been laboring for about six years to show forth the grace of God in Christ. Most of my work has been done in the following places: McLauchlan Road and Buctouche Group, N. B.; Dalesville, Province of Quebec; among the lumbermen in Ontario; Victoria and Madawaska Counties, N. B.; Brooklyn, Kings County, N.S. In the autumn of 1888 I felt the hand of God upon me for the work of the gospel in heathen lands. A missionary tract was put into my hands and the awful need impressed me, but I tried to forget it and even covered the tract with a large book so that I might not see it staring me in the face. I tried to pray for missions and to preach on the subject, but God would not hear my prayer and my preaching on the subject was a failure until I had yielded myself to go wherever he wanted me. As time passed I felt the burden of heathendom more and more, until about three years ago I offered myself to the Maritime Baptist Board and am rejoiced now that the way is open for my being sent forth upon this glorious work."

Mr. Hardy has taken a two years course at Horton Academy, and during his stay in Wolfville has made a good record as a faithful student and as a noble Christian man. The Board have hesitated a long while before deciding to send him out with such meagre training, but his possession of rare spiritual gifts has been apparent to all who have had the pleasure of knowing him. His home missionary labors have been very successful and he gives evidence of being a man of God and a chosen vessel. He is a man of considerable experience and is possessed of much of that desirable commodity—common sense. With a passionate love for his Lord and for perishing souls, and with fine evangelistic gifts he impresses one as a man who will do grand service anywhere.

The Farewell at Moncton.

As arranged the Missionaries arrived in Moncton on Friday and despite the storm and terrible condition of the walking, a large and sympathetic audience assembled in the evening to show by their presence, their interest in the Missionaries and the cause they represent. Pastor Hinson presided. After singing, Pastor McDonald of Amherst, read the scripture and offered prayer. The chairman then in fitting words, introduced the Missionaries, in the following order: Miss Archibald, Bros. Hardy and Higgins. The addresses of each of these was listened to with most intense interest.

Miss Archibald's thought, centered around the words, "All for Jesus"—the Christ who gave all for us, demands all in return.

Bro. Hardy referred to the Convention in Moncton, where intending Missionaries were called to the platform and he stood there among the number. Now the time has come to go, and gladly he stood there again on the eve of departure. His references to his conversion, his views of the commission made a marked impression.

Bro. Higgins followed, in one of the most earnest addresses your correspondent ever heard. He had passed his Gethsemane, the strength given, made him strong. He realized claims that were stronger than all human ties. He pictured the condition of the heathen, as only one who has been an eye witness could do. He said these degraded beings were worth saving and gave proof of the same, by showing how the saved ones were displaying their gratitude to their Saviour, in their work for others. The impression made by his address, could not be but to intensify in the heart of each present, a greater consecration to the cause of Missions.

The chairman then introduced Mrs. G. B. Smith, of W. B. M. U., of Amherst and Pastor Gates of F. M. B., St. John. Mrs. Smith in loving words, addressed Miss Archibald, bidding her in behalf of the W. B. M. U., a good-bye and assuring her of the interest of the sisters of our denomination, in her welfare. Pastor Gates spoke briefly in behalf of the F. M. Board, and closed with a few words to the Missionaries, bidding them a God speed. Pastor Hinson then led in prayer, committing all the Missionaries to the care of God and asking a blessing for the dear ones they are leaving behind.

The congregation joined in singing, "God be with you till we meet again," the benediction was pronounced and then for some time there was an informal gathering—the Missionaries being the centre of attraction—"good-byes" and "God bless you," from many who in after days will in prayer and offerings, continue to show their interest in this band of devoted followers of our Lord.

COM.

A Bit of Sunshine.

BY MRS. SUSAN M. GRIFFITH.

"Good-by, little daughter." The pleasant-faced gentleman bent over the girlish form seated in the railway train and gave the fresh face a kiss.

"Good-by, papa, don't want me back too soon."

"I think I'd better not make any rash promises," said the nice-looking gentleman, patting the small gloved hand affectionately. "We'll see how mamma stands it, first. Be a good girlie, and don't forget that you carry sunshine in that heart of yours, which you have just given to Jesus, for the dark corners. Warm everybody up, and make the flowers grow while you're gone. I'd like you to bring some sweet blossoms home with you when you come. By, by," and the gentleman made a hasty exit, for the train was beginning to move.

Pretty little Grace Lawrence was going on a bit of a journey. Only a matter of forty or fifty miles, but the charm of it all lay in the fact that this little distance carried her away from the hot, noisy, bustling city into the midst of sweet, green country life.

Grace had worked hard at her school-books the past year in order to earn this holiday of two bright, unclouded weeks with her friend Esther Wiseman. Her school record had been an untarnished one, and everybody said she deserved her recompense. And Gracie, herself felt that she did, as she leaned back in the plush depths of her seat in the car and heaved long breaths of satisfaction.

"I shall have a good, long rest, now," she said to herself, "Esther makes her visitors so happy, and the country is so delightful in the summer season. I shall do nothing but enjoy myself and submit gracefully to be waited upon. Esther likes to make much of me, and I like to be made much of," with a little gleeful, suppressed laugh. Then, right here, her father's word's recurred to her:

"Don't forget that you carry sunshine for the dark corners. Warm everybody up, and make the flowers grow while you're gone. I'd like you to bring some sweet blossoms home with you when you come." Gracie laughed again very softly.

"He's a funny papa," she thought. "But, then' he's a minister and is always thinking of doing good and beautiful things, such as making flowers grow in people's hearts. Of course I know what he means. The fruits of the Spirit are love, joy, peace, long-suffering, goodness, faith, etc.; and he wants me to keep Jesus make them grow. After all, there's everything in what he says. I'll try my best to shine for Jesus, papa dear." And the little girl who stepped off the train at Berlin Station certainly looked bright enough to enlighten more than one dark corner in the world.

What a beautiful, beautiful place it was—that little country place, with the houses nestling among the rich green trees, and the sweet smell of the clover and ripening fruit everywhere. Things had not changed a bit since she was there two, three years ago. There was the red brick school house set in the midst of a perfect grove of trees, under which were the play houses and rustic benches the boys and girls had built; and there was the pretty white church, surrounded by the deep, green shade of its splendid maples; and there was Esther's house with its wide verandah, over whose pillars the yellow roses climbed, and the same old swing on the big chestnut tree by the door. And there was Esther herself, sweet, smiling Esther, at the station waiting for her—everything the same, and yet Gracie thought it all was more beautiful than it had ever been. Perhaps it was because she had the Lord of light and glory in her heart now, and was looking at the world he had made with eyes of love.

"Oh, do you know," said Esther, as after the early dinner, they sat together upon the verandah, chatting as only girl friends can, "we have been trying so hard to get up something entertaining for our Missionary Society. The ladies want to have an open meeting, and we young folks are straining every nerve to help them creditably and cover ourselves with glory; but, so far, we haven't made what I call a success of it. We can manage the recitations after a fashion, but the music threatens to prove almost an utter failure. I only wish, Gracie, I could play as you do. You are a perfect musician."

Gracie smiled. Her proficiency was a small thing to her. She had been drilled in music ever since she was seven years old, and yet she was considered far from perfect. "Have you no players among you, Essie dear?" she asked.

"You wouldn't call them so," said Esther in a disheartened kind of tone. "They do something, but they certainly do not make music. I told dear Mrs. Walker

The Story Page.

this morning that I was absolutely discouraged and had a notion to give the whole thing up. But the dear woman is so anxious to add to the treasury that she won't let me think of it for a moment. You see, we shall give it out that we intend to take up a collection, and I do so want the entertainment to be—well, entertaining. It is to come off while you are here, too. I am ashamed to have you hear it. You are used to everything, so nice." And Esther sighed.

Gracie caught herself echoing that sigh unconsciously. She had no wish to sit in the little country church and listen to a lot of discordant, unskillful singing and playing. Music was, to her, a very sacred thing, and to hear it rendered by uncultured hands and voices, was torture in the extreme. This feeling increased when she had witnessed one rehearsal, and had seen how hard poor Esther tried to train them, and how little she knew how to do it. In the silence of her room that very night a sweet thought came to her. Why could she not fill this vacancy and make some of the sunshine which her father had spoken of at parting with her. It would be trying to play for those untrained singers, but then, "Even Christ pleased not himself."

She could not wait till morning, but leaning over Esther's pillow, patted her cheek to wake her, and whispered: "Essie darling do you think I could help you by playing for you? I should enjoy doing it for Jesus and you, if you—if the ladies would not think it forward and presuming. Do you think they would?"

"Forward and presuming!" said Esther jumping up in bed and hugging her friend rapturously. "Darling, it is the sweetest thought. I shall never cease to be grateful. And dear Mrs. Walker! How the burden will lift from her heart. I shall not be ashamed to invite people now with you at the instrument Gracie Lawrence. I'll have it given out at Old Franklin too" And the dear girl sighed; with time with satisfaction.

Gracie found that she had imposed rather a heavy task upon herself. The young people had been in the habit of singing very much in their own way, and did not understand being brought to time and modulation of voice which their young leader insisted upon. But they were so proud of the little city girl, and so grateful to her for helping them, that they did their best to imitate her sweet well-trained voice, and the results were excellent. The ladies of the Missionary Society and Esther, who was the recognized leader of the young people, made it known very generally that a young lady from the city was to preside at the organ, and, also, that she would sing a solo or two, and the result was a crowded house. Indeed, a great many could not get in, but they heard and enjoyed so much, that one of the young men passed his hat and took up a collection that rivalled the one taken inside the church.

Gracie was tired enough when it was all over. Her visit did not have the rest in it she had intended it should, but she had pleased everybody and more than doubled the receipts, and she carried home a very happy heart.

Her father's pleasant face met her at the depot, and she could hardly wait to answer the question in his eyes. "Yes, papa, I think I made a little bit of sunshine, and I think I helped the flowers of peace and goodwill to grow I tried to; and I believe they have grown in my own heart a little bit."

For answer, papa kissed her.—Journal and Messenger.

Caught by the Tide.

"Just see me pop that hat!"

"Where?"

"Beyond that stone wall! Somebody traveling along as if going to a funeral. Why, Job, it is ridiculous! Oh, here is an apple on the ground! Now, I will just take that comical hat off, quick as a flash!"

"Oh, stop, Jerry!" And as he spoke Job Cowles laid a restraining hand on Jerry Dove's arm.

"W-w-why not?" asked Jerry, temper flushing his face. Job did not tell him he had made a resolution the first of the year to treat everybody respectfully and kindly. He only said, "Because we ought to behave and treat folks decently. It is not polite, by any means. And I say, let's make a friend when we can. We may be glad of the man's friendship before long. Anyway, let's do the right thing."

"That is just the way you always talk. You don't see any fun in anything."

"I don't in this thing."

"I am going to throw—"

"No, you hold on! I want to ask him a question. Mister, mister!" Job now shouted, running toward the man.

"There!" exclaimed Jerry, angrily. "He has spoiled

all the fun. I was going to pop that hat over, and then drop behind this stone wall. Now he has spoiled everything. He was bound to upset my plans. I see through it all."

Job's strategy was successful. The hat was a conspicuous target, and Job knew Jerry too well not to conclude that the apple would have been hurled toward the farmer if Job Cowles had not prevented it by his strategy.

"Good morning," said Job, pleasantly, courteously, to the tired but kindly old face, under the queer-shaped hat. "I live a few miles back, and came down to these rocks to do a little fishing. You don't know of any better place?"

"Mornin'!" said the old farmer, nodding in response to Job's polite salutation. "Guess you've hit on the right place where you are. Only if down on the beach look out for the tide. Tide comes in quick and catches people. Say!"

"What, sir?"

"Where you live you don't know of any doctor I could get handy? I'm in a peck of trouble this mornin', and it is one of the pecks that are as big as a bushel. My darter Jane was taken sick last night, and she can't get no relief, and our doctor down here was called away this mornin'. I'm in a great hurry, you see, and my darter Jane is an awful good gal and — and I hate to have — anything happen — to — to —"

Here the eyes looked moist as any blue waves along the shore, while his voice trembled and then stuck in his throat.

"Why, yes, sir; our doctor is down on the rocks there, one of our fishing party. I'll run and get him, sir. Where do you live?"

"You're awful good! Right there in that black house, over there. 'Taint more than an eighth of a mile, right across the field. Paint is worn off, but the welcome ain't rubbed off for the like of you — my, if he isn't gone already! Now that's the kind of a boy wuth havin'!"

Yes, Job was springing away across the shore and had lost the closing sentence of the old man's remarks. He quickly brought Dr. Janvrin from the rocks where he was fishing, and then led him to the farmhouse where he rendered very prompt and efficient aid. "My darter Jane" was quickly on her feet again.

That afternoon the members of the fishing party, save Jerry, strayed down the shore. They left Jerry on the sands near the rocks from which they had diligently fished.

"I like this," said Jerry, welcoming the view across the wide, sand-swept ocean. He saw the ships slowly sailing away, dwindling to tufts of white vapor on the horizon, then vanishing. "Stag's Head" was a rocky cliff stretching along the shore for an eighth of a mile. It sank away to the right and left, coming down to the sea in two long, projecting points named "Eastern" and "Western." The cliff and its two out-stretched arms, "Eastern" and "Western," made a kind of bay where the storm-waves broke against the cliff savagely. There might be greater danger though on calm, peaceful days, when the rocks running out like arms might, with the incoming tide, give a fatal embrace to any belated wanderer on the beach.

Jerry, pulling out a book from his pocket, took a seat on a rocky shelf at the foot of the cliff, and read a long while. He had previously noticed that the tide was coming in fast, but absorbed in his book, he gave the sea no further attention. Chancing to change his position, he allowed his book to fall from his hands. Then he looked about him. Then he cried out in alarm. The tide sweeping in from the sea, had risen so high on either side of him that he was in a trap, cut off from all chance of retreat along the sands, and as for climbing up the face of "Stag's Head," who had ever done it?

"What can I do?" wondered Jerry. "All the party gone—oh, dear! Well, I can holler! Don't know as anybody will hear me, but somebody may be on the cliff."

He raised his voice: "Help!"

A queer looking object was thrust over the edge of the cliff, an oddly-shaped hat! It was the old farmer's comical head-piece. This time Jerry did not have the least inclination in the world to throw anything at it. Oh, what a relief it was to see that old hat! It was the most beautiful object in the world now. Jerry could have kissed it. Under it was a most benevolent, pitying face.

"That you, down there!" called the farmer.

"Yes, sir! Caught by the tide. Can't you get a rope—something—"

"Sartin! Now don't worry, mind ye! I'll be back soon."

Very soon his face, red and perspiring after a hasty run, appeared again. Near him was another face, that of Job, who shouted, "Rope coming!" That rope, oh,

it was precious! If diamonds it could be dangled over the descended.

"Tie her well up! Tell us when you're Ready!" shouted

Up, up, up he can the tide, and in the party had now returned arrival from the ocean to lay hands on the

"I am so much of to the farmer. "No, thanks! mornin', and he told felt that I could do a pretty concerned the Jane says it is a scare Scarecrow! In Jane beloved, a sign reveal him to say a word at it.—(Rev. E. A. K.)

Roger Deas was a twelve years, took the home. But in his case a drunken father and miserable to him that rat her die than live a one summer evening, the public-house, the floor and walked a wonderfully light headed tended to seek for fully and well by any let me say, that any such views as these, in the world.

After having left him in one direction, so as but at length fatigue a for a little while; he and had nearly fallen in the house, latchkey in

"You look tired, my side, and you can have This offer having soon found himself while, at the same time his position in life, and

"Well," she said, after you a bed for to-night, brother, I know he will gardener, and often tell steady boy. But Joseph him gruff and harsh at has a really kind heart.

Who can say how the lay down to rest in the what bright hopes he re his way?

Three hours' steady of Harding's dwelling with a bewildering variety while the old man himself wanted.

"You want work, do sneer; you look like it, bed; but unless every time, you may go to the I care!"

But Roger's task was so that his new master lof couraging manner. "If you must work hard, e of hay in the tool shed.

Roger consented to the look that Mr. Harding's to his determination to severe trial. Well, Roger enough to eat, and when he never thought of gr straw was clean, and soft known, and the lad slept

Years afterwards, when found himself master of deed was to offer a home given him a bed on that asleep on her doorstep, sl almost incapable of work Boys, what do you thin was a young hero!—Earl

it was precious! If it had been of gold and studded with diamonds it could not have looked more handsome as it dangled over the edge of the cliff, and then swiftly descended.

"Tie her well under your arms! Grip good now! Tell us when you're ready!" sang out the farmer.

"Ready!" shouted Jerry.

Up, up, up he came, and was safely landed high above the tide, and in the midst of friends, for all the fishing party had now returned just in time to welcome this arrival from the ocean, though Job was along in season to lay hands on that rope and give a friendly haul.

"I am so much obliged to you, sir," Jerry was saying to the farmer.

"No, thanks! When I saw your friend here this mornin', and he told me about a doctor for my darter, I felt that I could do anything in return. 'Spect I looked pretty concerned then, and a wearin' too, my old hat! Jane says it is a scarecrow."

Scarecrow! In Jerry's eyes it was now a symbol beloved, a sign revered. Nothing could have induced him to say a word against it, much less to send a missile at it.—(Rev. E. A. Rand, in New York Observer.)

Roger Deas.

Roger Deas was a poor boy who, at the early age of twelve years, took the unusual step of running away from home. But in his case we can scarcely wonder at it, for a drunken father and a cruel stepmother had made life so miserable to him that sometimes he felt he would almost rather die than live any longer at home. Accordingly, one summer evening, after his parents had gone as usual to the public-house, the poor lad quietly opened the house door and walked away to seek his fortune. And he was wonderfully light hearted about it, too, for he fully intended to seek for honest work, and to do his duty faithfully and well by any one who might employ him. Here let me say, that any poor boy who starts in life with such views as these, is pretty certain to make his mark in the world.

After having left his home, Roger walked a long way in one direction, so as to get out of the crowded city; but at length fatigue and hunger compelled him to rest for a little while; he therefore sat down on a doorstep, and had nearly fallen asleep, when a woman came up to the house, latchkey in hand.

"You look tired, my boy," she said, kindly; "step inside, and you can have a cup of tea before you go home."

This offer having been gratefully accepted, Roger soon found himself with a comfortable meal before him, while, at the same time, he was telling his new friend his position in life, and his eager desire for employment.

"Well," she said, after thinking a little, "I can give you a bed for to-night, and to-morrow, if you go to my brother, I know he will give you work; he is a market-gardener, and often tells me how much he needs a really steady boy. But Joseph is a queer man; you will think him gruff and harsh at first, yet it is only his manner; he has a really kind heart, as you will soon find out."

Who can say how thankful Roger felt that night as he lay down to rest in the good dame's attic room, or with what bright hopes he rose on the morrow and sped on his way?

Three hours' steady walking brought him to Joseph Harding's dwelling, which stood in a large garden filled with a bewildering variety of vegetable and flowers, while the old man himself came forward to ask what he wanted.

"You want work, do you?" he said almost with a sneer; you look like it, you do. Well, weed that union bed; but unless every weed is out of it in two hours' time, you may go to the other end of the world for all I care!"

But Roger's task was done within the prescribed time, so that his new master looked upon him in a more encouraging manner. "If you stay with me," he said, "you must work hard, eat little, and sleep upon a bundle of hay in the tool shed. Can you do that, hey?"

Roger consented to these hard terms with so eager a look that Mr. Harding's heart was touched, but he held to his determination to put the boy's constancy to a severe trial. Well, Roger did work hard, though he got enough to eat, and when he lay down to sleep at night, he never thought of grumbling at his poor bed. The straw was clean, and softer than any bed he had ever known, and the lad slept soundly till morning.

Years afterwards, when old Mr. Harding died, Roger found himself master of the market garden, and his first deed was to offer a home to the kind old dame who had given him a bed on that night when she found him asleep on her doorstep, she having become from old age, almost incapable of work.

Boys, what do you think of Roger? In my opinion he was a young hero!—Early Days.

The Young People

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Prayer Meeting Topic for November.

C. E. Topic.—Gratitude: to whom? for what? how shown? Luke 17: 11-19.

B. Y. P. U. Topic.—The privilege of suffering for Christ? Phil. 1: 27-30.

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

(Baptist Union.)

Monday, November 22.—Acts 16: 25-40. The jailer's question, (vs. 30). Compare Luke 3: 10.

Tuesday, November 23.—Acts 17: 1-15. Readiness of mind, searching the Scriptures. Compare John 5: 39.

Wednesday, November 24.—Acts 17: 16-34. "To the unknown God," (vs. 23). Compare John 4: 24, 25.

Thursday, November 25.—Acts 18: 1-17. God has much people to be searched out. Compare Luke 19: 10.

Friday, November 26.—1 Thess. 1. Waters for the Son from heaven, (vs. 10). Compare Phil. 3: 20.

Saturday, November 27.—1 Thess. 2. Paul's preaching and hungry souls, (vs. 1). Compare 1 Thess. 1: 9.

B. Y. P. U. Prayer Meeting Topic—November 21.

Phil. 1: 28-30.—The privilege of suffering for Christ.

Suffering is the heritage of every one, Job 5: 7, 14: 1. All suffer, either in soul or body, through their families or their fellows; through the malevolence of evil spirits, or through their own follies and faults. Suffering for "self" should never be credited to "suffering for Christ," 1 Pet. 2: 20, 1. cl. David shows us how to receive and regard such suffering, 2 Sam. 16: 5-14. But our text points to suffering entailed because of a life of conformity to Christ. This is "suffering for Christ."

Vs. 27. "Only let your manner of life," R. V. (9k politeness—your "politics," your citizen life,) "be worthy of the gospel of Christ"—correspond to the purpose of the gospel, which is that "God's kingdom may come and His will be done on earth as it is in heaven."

Vs. 28. Such "behavior as citizens" (such politics) is sure to confront "adversaries." But their opposition is "an evident token"—a prophecy of what is near at hand, viz., of "perdition" for the adversaries and salvation for the true Christian citizen.

Vs. 29, 30. Suffering is inevitable to everyone who lives "worthy of the gospel of Christ."

I. Christ Himself suffered. 1. For sin, 1 Pet. 3: 18, 1 Cor. 15: 3, Isa. 53. This suffering of Christ stands by itself and unapproachable. We cannot have fellowship with Him in His atonement sufferings. "He trod the winepress alone." It has been done once, and once for all, Heb. 9: 26. But there are sufferings of Christ that we are to "know the fellowship of," to "suffer with Him" if we are to be "glorified together with Him."

2. He suffered from sin, though Himself absolutely sinless, Rom. 8: 3. Flesh and sense were open doors whereby sin could enter and sting, though it could not soil Him, Rom. 15: 3, Luke 22: 42-44. He had a self He could not please if He did His Father's will, Heb. 5: 8, 2: 10 His perfect obedience was wrought out through suffering. Rom. 6: 10 He died unto sin.

3. From Satan. Heb. 2: 18 His conflicts with the "Prince of this world" were most painfully real. Satan's very presence was shocking to Him.

4. From the world. Its jealous ambitions, Matt. 2: 13, His townsfolk, Luke 4: 28, 29. His brethren, John 7: 3-7. His generation, Luke 9: 41. His nation, John 8: 40, 59, 10: 20, Matt. 16: 21. Gentiles, Mk. 10: 33, 34. "False brethren," John 6: 66-71.—So the Holy, Harmless and Undeified Son of God, identified so closely with our race as to be "compelled to breathe our polluted atmosphere," and exposed constantly to the most insidious attacks from its pestilential vapors; misrepresented, misunderstood; treated as a mad-man; obliged to endure the contradiction of sinners against Himself; opposed and hated by those He loved and longed to bless; exposed to the evil solicitations of devils and men; abused, forsaken, betrayed by professed friends; though it was His delight, His meat, His drink to do His Father's will, yet His obedience was also suffering. And in all this He has left us an example that we should follow in His steps, 1 Pet. 2: 21. As He is so are we to be in this present evil world. Hence

II. They who follow Christ must "suffer in His behalf," Phil. 1: 21 the Christ-life in us must inevitably pass in some measure through the same stages of growth, Eph. 4: 13 and meet with the same treatment (Matt. 10: 24, 25) and endure the same sufferings (John 15: 20) that our Lord in the "body of His humiliation" experienced. Similar causes produce corresponding effects. In proportion as we are animated by His Spirit shall we "suffer in His behalf," 1 Tim. 3: 12.

1. From "self." Luke 9: 23 self must be denied and crucified daily.

2. From sin. Col. 3: 5, Matt. 18: 8, 9, Gal. 5: 24, Rom. 6: 2, 12-14.

3. From Satan. Eph. 6: 12, 2 Cor. 12: 7, 11: 14, 1 Pet. 5: 8.

4. From the world. John 15: 19, 17: 14, 16: 33, Gal. 6: 14. This world is "No friend to grace to help us on to God," 1 John 2: 15-17. Bright and blessed as it certainly is to follow Jesus, yet it surely is a path of

suffering. There is no other way to holiness and heaven but the way of the cross, John 14: 6.

"If I find Him, if I follow,
What His guerdon here?
Many a sorrow, many a labor,
Many a tear."

III. The privilege of "suffering for Christ" is the grandest opportunity of this life. See what accompanies it:

1. Blessedness and constant joy, Matt. 5: 10-12, 2 Cor. 6: 10, Acts 5: 41.
2. Christ's indwelling manifested in a life of peace, purity and power, Gal. 2: 20, Rom. 6: 14, 8: 2, 35-37, 2 Cor. 2: 14.
3. Glory hereafter, Rom. 8: 17, 2 Pet. 4: 12, 13.
4. A crown and a throne, Luke 22: 28-30, 2 Tim. 2: 11, 12, Jas. 1: 12. "Wherefore I take pleasure," etc., 2 Cor. 12: 10.

Liverpool, N. S.

On Sept. 19th we organized a Junior Union with twenty-four charter members. We now have six Active and thirty-seven Associate members. The officers are as follows: Leader, Miss Kate Clements; Asst. Leader, Miss Nettie Hemeon; President, Sue West; Vice President, Lucy Rayfuse; Secretary, Una Annis; Asst. Secretary, Nellie Harlow; Treasurer, Sydney Parker; Organist, Lizzie West. We meet every Sunday afternoon. On Nov. 7th we had a special missionary concert.

UNA ANNIS, Sec'y.

Burlington, Kings Co., N. S.

Semi-annual business meeting of the Burlington B. Y. P. U. was held on Oct. 31st, our Society being six months old. The change of officers as follows: Mrs. G. L. Bishop, Pres. (re-elected); Harry Clem, Vice-Pres.; Jennie Hall, Sec'y.; Etna Ogilvie, Cor.-Sec'y. (re-elected); Minnie Graves, Treas. (re-elected). Several committees were also appointed. The Rev. J. B. Morgan of Aylesford gave a very instructive lesson on the C. C. work on Nov. 1st. We intend taking up the Culture work in the near future.

"Lord strengthen us that while we stand
Firm on the Rock and strong in Thee,
We may stretch out a helping hand
To wrestlers on life's troubled sea."

ETNA OGILVIE, Cor.-Sec'y.

St. Marys, Kent Co., N. B.

The B. Y. P. U. held their annual meeting on Nov. 3rd. The following officers were elected for the coming year: Bro. Alvin Gedder, President; Sister Jones, Vice President; Sister Hicks, Secretary; Bro. E. H. Hicks, Treasurer. Our membership is small, but we hope to have it increased in the near future. We request the prayers of our Sister Unions, that we may have a greater interest, and more faith as we enter into another year's work.

MRS. E. H. HICKS, Secretary.

Clarence, N. S.

A very interesting missionary meeting was held on Sunday evening Oct. 31st, conducted by the Cor.-Sec'y. The subject for the evening being Africa, interesting papers and addresses were delivered by various members of the union. Pastor Steeves has organized a class in the S. L. C. of thirty members. He has spared no pains in bringing before our young people the advantages to be gained in following the course as laid out in the Union. A collection was taken for Foreign Missions at close of meeting.

WM. CREELMAN, Cor.-Sec'y.

Summer Explorers.

It is worth while to keep track of the summer explorers who have started out to see strange sights or do difficult things. Allusion has already been made to the preliminary Peary expedition and to the various parties which hope to climb Mount St. Elias. Brief reference has also been made to Professor Sibley's Princeton expedition to New Mexico, which deserves further attention. In the plans of Acoma, about seventy-five miles southwest of Albuquerque, is a rectangular rock some 700 feet high and about forty acres in area on its upper surface. The story about it is that three hundred years ago a community of Indians lived on it, cultivated corn-lands at its base, and ascended to their homes at night by stone steps. But it is related that one day an earthquake shook down part of the rock, including the stairs, and left the table-land above inaccessible. The villagers who were at work in the valley were cut off from those on the rock. The latter presently starved to death, and what was left of the former went two miles away and founded, on another table-rock, a new village, which still flourishes. It is believed that no one has been able to get to the top of the old rock since disaster overtook it centuries ago. Professor Sibley's plan is to throw a line over it by means of tandem kites, and so get up. If he succeeds, and his plan is thought to be feasible enough, he may find very interesting antiquities. At any rate he will be likely to find out whether the story the Indians tell about the abandoned village is true. The quest excites the imagination, and if it succeeds it ought to make some fascinating reading for the newspapers.—Harper's Weekly.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR NOVEMBER.

For the Northwest Mission. The work among the Indians and all the laborers, that this year there may be a great ingathering of souls. For the officers of our Union and Missionary Societies.

At an executive meeting of W. B. M. U. held Tuesday, 9th of November, Miss Ella B. Clarke of Fredericton, was appointed County Secretary for York Co. The following resolution was also passed: That for this year the Treasurer of W. B. M. U. send all Home Mission money for New Brunswick to J. S. Titus, St. Martins, unless otherwise requested.

Notice.

The Union monthly meeting of St. John and Fairville Mission Aid Societies, will be held in Germain St. church on Wednesday, Nov. 17th, at 3.30 p.m. We hope a large number of sisters from all the societies will be present.

Sackville.

As a W. M. A. S. we are greatly encouraged. The W. B. M. U. Convention being held here has been an inspiration to our women. The 7th of October was observed as "Crusade Day." We resolved if possible that each one should bring with them, to the meeting, one new member, as the result we had 42 present, 13 new members. After having a good meeting, it was resolved to continue our Crusade work for two weeks until the time of our meeting in Bethel. The President's message from Tidings was read and listened to with eager interest. It cannot fail to be helpful. The receipts of the meeting was \$19.50. We are so glad to see some of our younger members entering upon this work, for this we have been praying for years, but it seemed necessary to hold the convention here in order to arouse them. We hope the numbers may continue to increase until every woman in the church shall become an interested worker.

On the 20th of October, a Crusade meeting was held at Bethel, 26 present, 6 new members, and we trust their interest secured for many years. One dollar was sent from the sick bed of a dear young sister, Miss Gussie Anderson, with a message, "I have long felt a desire to contribute to this work, am sorry I had not done so before." She has since passed away to higher service. Who will step in and fill the vacancy? R. E. ESTABROOK, Sec'y.

Lockeport

The members of Lockeport W. M. A. S., observed their first Crusade day Oct. 14th. The sisters met in the vestry at half-past one o'clock, and after a short service of prayer, they went out and visited all the Baptist families, trying to interest them in missionary work, and soliciting new members. In the evening, an interesting public meeting was held in the vestry. The programme consisted of singing, reading, recitations, speeches, etc. Although not largely attended, the meeting was profitable. Collection, \$3.60. M. C. MCKAY, Sec'y.

Halton.

The work of our Aid Society is progressing steadily. The attendance at our meetings is not as large as we would wish, but a deep interest in the work is manifested by those who do attend. The past two years we have raised our Home Mission money by means of mite boxes, and in this way have increased our giving. Our Society observed Crusade day with encouraging and profitable results. The County Secretary Mrs. F. R. Foster, visited us Oct. 26th, and addressed a meeting to which all the sisters of the church were invited. In her address, she contrasted the life of Telegu women and girls, with her own, in a very impressive and touching manner. At the close of the meeting four new names were added to our list. A collection for missions was taken.

MRS. S. A. BAIN, Sec'y.

Clementsvale

We hope we are not too late to tell you about our Women's Missionary Aid Society. We reorganized our Society, Oct. 1895, with a membership of thirteen, 1896 and '97 were prosperous years and our membership increased to forty-nine. At the anniversary of our society on Oct. '97 we had an encouraging meeting, officers were appointed for the ensuing year and much enthusiasm

was evinced for this branch of our Master's work. We are looking forward to another prosperous year. One great difficulty we have had to contend with, is the lack of attendance at our regular monthly meetings. Our average has been fifteen members per meeting, but it ought to be double that; some of our members seem to think as long as they pay their dues, it does not matter whether they attend the society or not. We earnestly hope this difficulty may be removed during this year and all will feel that their presence and prayers are needed in our meetings. Crusade day was observed by our Society, on Oct. 14th, in the evening a missionary entertainment was given, consisting of recitations by members and children, music by the children and an address on "Missions" by Rev. S. Langille. We are pleased to say that our Society retained its former President Mrs. Prudie J. Chute, who is doing a grand work, training the children to help in the mission cause. Yours in the work.

MARY E. HANKE, Sec'y.

Foreign Mission Board.

NOTES BY THE SECRETARY.

"Covetousness, which is idolatry." Who said this? It is a most sweeping statement and far reaching in its consequences as we shall see. Who said it? For much depends upon who says a thing. Well, the Lord Jesus said it, is that sufficient? It surely is. He knows and He never says a thing that is not true altogether. And He further says that those who are guilty of this sin cannot enter the kingdom of heaven. This is terrible to think of. What! that those who have this covetous spirit cannot get into heaven and cannot ever overcome this evil spirit when the earthly life ends! Why that is something dreadful. There must be some mistake about this, it surely cannot be that bad. Well, read for yourselves, and then sit down and think, and pray, too, for you will need all the help you can get.

But it is not the rich only who are "covetous." What did Jesus say about covetousness? Why, that it was "idolatry." And what is idolatry? It is preferring, loving something, anything, before the Lord and His cause; serving other things before God. That is what it is in substance. If one thinks more of self than God it is idolatry. If one withholds what is due God and spends it on self, loved ones, or invests it, it is idolatry. Is it too much to say that a great many in all our churches are dominated by this spirit. What does it mean when so many in all our churches are saying—I would love to do something for foreign missions and for other departments of our work, but I am owing money and I have my family to support and educate, etc., and so I cannot do anything. Does it not mean that these things are preferred interests and have first place, as compared with the Lord's claims? Most assuredly so. What better term can be applied to this thinking and acting than what Jesus Himself has said—"covetous which is idolatry"—if one withholds what is due God (at least one-tenth of gross income) to pay obligations to his fellow-men, it is idolatry. We cannot get clear of the charge of being idolaters, by setting the Lord's sayings at naught, that is worse than useless—it is criminal. Our Lord speaks truth, and knows whereof He affirms—a good many of us do not. Let us all look into the secret place in our hearts, to see whether the Christ image is there. If the command 'Go' finds no response in the heart, death reigns as monarch there, make no mistake about it. That one is a church member, makes no sort of difference, it is a question of relationship to Christ, not primarily to people, nor organizations of any kind. The Lord says 'Go', to fail to go—is disobedience,—it is disloyalty. That some one questions the wisdom of this or that act of anybody who may be more or less directly concerned with the work, matters not—it does not modify the command—nothing but 'go' honors that command. The Lord will put a quietus on all excuses. You brother, must 'go' or the Lord's face is against you—your 'church', must go—or wither and die. Brethren, you and I cannot afford to disobey Christ—His will, is the supreme law, and He will have it so too, fall into line. Let us all do so. I. W. M.

Windsor's Appeal.

DEAR BRETHREN—Never in the history of our provinces has so great a calamity come to any town as that which befel Windsor on October 17th last, when seven-eighths of our beautiful town, including fully \$2,000,000 worth of property, was burned to ashes. There were burned all the public buildings, all, but one, of the churches, all but two or three of the places of business. In fact the whole central portion of the town is a scene of desolation, and all that remains are three small, isolated groups of houses.

The Baptists have lost more heavily than any other denomination, not only in the destruction of our church building, valued at \$12,000, but in the most severe individual losses of the congregation. After all insurance claims have been paid, the total individual losses, on a moderate estimate, cannot be less than one-half our wealth. The following table will make this clear:

Total number families in congregation, 260
(52 of these are in the country districts).
Number families whose homes were burned, 103
Number of places of business in congregation

burned, 40
(This means all our places of business).
Number of men otherwise losing employment, 50
(The majority of these are heads of families).

The insurance on our church property burned is \$5,500. There is a debt of \$600, largely incurred by building this summer an extension to the school room. A debt of \$1,400 on the new parsonage, which escaped the flames, is arranged so that we can carry it without drawing on our insurance. We have, therefore, toward a new house of worship, \$4,900.

For the present we have erected, at a small cost, a building where we can hold services and which we can utilize for another purpose afterward.

It is not the intention of the church to incur a debt so heavy as to cripple us for years, nor do we wish to build such a house of worship as will be outgrown in a short time. The town will rise from its ashes a better town than before, and we wish to be in the front rank in the new town.

Our problem is this: With \$4,900 in hand, and with our financial resources reduced at least one half, to erect a house of worship that will accommodate a congregation of 500 and a Sunday School of 350, (both of which we hope will steadily increase as the new town grows), and will be an honor to our Lord and the Baptist cause in Windsor and throughout the provinces.

To do this we feel that we must ask our sister churches for material aid. We feel more free to ask this because we can, without boasting, point you to the record of Windsor Baptists for liberality in all good causes.

Contributions may be sent to either of the undersigned and all such will be most gratefully received. May the Lord incline your hearts and hands to assist us in this hour of our deepest need.

In behalf of the church,

A. A. SHAW, Pastor.
E. D. SHAND, Clerk.
A. P. SHAND, Treasurer.

A Good Appetite

Is essential for perfect health and physical strength, but when the blood is weak, thin and impure, the stomach cannot perform its duty and the Appetite fails. Hood's Sarsaparilla is a wonderful medicine for creating an appetite and giving sound digestion. It purifies and cures the blood, tones the stomach and digestive organs and gives strength to the nerves and health and vigor to the whole system. Be sure to get

Hood's Sarsaparilla

The One True Blood Purifier. All druggists. \$1; six for \$5. Be sure to get Hood's and only Hood's.

Hood's Pills are purely vegetable, reliable, beneficial. Price 25 cents.

CHRISTMAS IS COMING, 1897.

Baptist Book Room, Halifax.

EVENING ENTERTAINMENTS AND CANTATAS.

Santa Claus' Arrival,	30c.
Home We Waited for Santa,	30c.
The Old Woman Who Lived in a Shoe,	30c.
Santa Claus and Family,	30c.
Santa's Surprise Party,	30c.
Santa Claus' Reception,	30c.
Santa Claus' Delight,	30c.
The New Year,	30c.
Santa and Mother Goose,	30c.
Santa Claus is Coming,	30c.
Xmas Eve at Grandpa's,	30c.
The Santa Claus Boys,	30c.
Santa Claus on Time,	30c.

SACRED CANTATAS.

Sheloh, (for choir),	30c.
The King in Zion, (for choir),	30c.
The Gallilean, do	30c.
Story of Emmanuel, do	30c.
The Great Light, do	30c.

CONCERT EXERCISES.

Christmas Glory,	5c.
Glory in the Highest,	5c.
Great Joy,	5c.
The Babe of Bethlehem,	5c.
Ring the Bells,	5c.
Happy New Year,	5c.
Christmas Entertainment,	5c.
Bells of Christmas,	5c.
Christmas Carols,	5c.
Hoods Annual (19),	5c.

Not mailed on approval. Send price with order.

GEO. A. McDONALD, Sec'y-Treas.

Wolfville Notes.

On the evening of the 10th inst. a meeting was held in the church to bid farewell to Rev. W. V. Higgins, Bro. John Hardy and Miss Archibald, who, on the 11th inst., left for India. Dr. Trotter presided and spoke strong words of endorsement and appreciation of each missionary. Rev. John Williams, of Gasperaux, offered earnest prayer on behalf of the missionaries. Rev. T. A. Higgins, D. D., spoke briefly, assuring the missionaries of the confidence and sympathy of the church and speaking words of cheer.

Bro. Hardy spoke of his pleasure in going to India to fulfil his longfelt obligation to the heathen. Mr. Colpitts, on behalf of Mr. Hardy's class in College, in a few well chosen words expressed the esteem of the class for their classmate, and presented him with a substantial token of their confidence.

Miss Archibald spoke with good effect to the members of the W. M. A. Society.

Rev. W. V. Higgins made an earnest appeal for the support of the work and enlargements of gifts. All the missionaries supported their appeals and drew their inspiration from the Scriptures. The meeting was a good one. Miss Barker, of Acadia Seminary, sang with much acceptance. The offering toward travelling expenses of the new missionaries amounted to \$110.

The sympathy of the people here is very strong for Mr. and Mrs. Higgins in the trial in being separated so long. Two years ago Mr. Sanford left his family for work in India and now another family is divided for the same work. Baptists will surely value the sacrifice of these brethren and sisters and support the work more fully.

The people regret that Rev. J. Denovan and family have removed to Toronto. For several years they have been among us, giving grace and power to society. Bro. Denovan's sermons and addresses have been frequent, always strong and stimulating. The Baptists here have very high regard for their friends whose presence and service have been helpful to every good work.

A few weeks ago Dr. Higgins baptized a pupil of the Seminary and last Lord's Day Dr. Trotter baptized four students of the Academy and a young lady from the Seminary.

The Convention of the Y. M. C. A. of the Maritime Provinces will be held here, beginning its services on Thanksgiving Day.

Farewell Meeting at Halifax.

Our outgoing missionaries were held over for a night in Halifax on their way to Moncton, and a farewell service was participated in at the First Baptist church, on Thursday evening last. The attendance was good and the addresses were of an inspiring character. The Pastor Rev. A. C. Clute, presided. Prayer was offered by Miss Archibald's father, Rev. E. N. Archibald of Lunenburg, Rev. Z. L. Fash, who has just entered upon the pastorate of the North Baptist Church of Halifax, read the Scripture lesson. Mr. Hardy was the first speaker, then Miss Archibald, and then Mr. Higgins. Miss Johnstone spoke farewell words to Miss Archibald, on behalf of the Aid Societies. Rev. A. A. Shaw, of Windsor, who has come to Halifax for assistance in rebuilding his church edifice, delivered a parting message of a more general nature. Beside these who have been named there were on the platform, Rev. G. A. Lawson of Halifax, and Rev. A. Whitman of Hammond's Plains, who had other parts in the exercises. An offering of \$50 was made toward the travelling expenses of the missionaries. There can be no doubt that fruit will appear, in the time to follow from this tender meeting, adapted as it was to move God's people to a fuller surrender of themselves to the will of their Saviour. After the service was over many gathered about the departing heralds of the Cross to bid them God speed.

Home Missions. BOARD MEETING.

The regular quarterly meeting of the Home Mission Board of the Maritime Convention was held on the 8th inst. The Treasurer's report showed that only \$270.83 had been received during the quarter,

\$25 of this being a legacy from the late Mrs. Margaret Mortimore of Port Midway.

REPORTS

Were received from Missionary Pastors J. E. Bleakney, New Ross; Josiah Webb, East Dalhousie; Geo. A. Lawson, West End, Halifax; E. N. Archibald, Lunenburg; C. W. Jackson, Fairview and St. Peter Road, P. E. I.; P. M. Clay, Lower Stewiacke; Geo. L. Bishop, Burlington; E. A. McPhee, Sonris, P. E. I.; R. B. Kinlay, Port Beckerton; A. E. Ingram, St. Margarets Bay 1st; and from student missionaries, John Hardy, Brooklyn; Isaac Hardy, Granville Mt.; H. L. Kempton Moser River; E. S. Mason, Amherst Shore; W. H. Dyas, Pleasantville; P. J. Stackhouse, Tyne Valley; and M. R. Fosbay, Carleton and Forest Glen.

Several missionary pastors failed to have their reports in.

GRANTS.

- 1. To the Lunenburg church, \$150; for the year beginning Aug. 1st '97, Rev. E. N. Archibald, pastor.
2. To the Margaree and Mabou churches, \$100; for the year beginning Sept. 1st '97, Rev. W. A. Snelling, pastor.
3. To the Port Clyde church, as a part of the Barrington Woods Harbor field, \$20; for the year from Sept. 1st '97, Rev. E. Quick, pastor.
4. To River John and New Annan churches, \$150; for the year beginning Dec. 2nd '97, Rev. J. T. Dimock, pastor.
5. To Springhill \$100 for one year, Rev. J. W. Bancroft, pastor.
6. To the Greenville, Wentworth and Westchester churches, \$100 provided they make up at least \$350 from the field, Rev. J. B. Tiner, pastor.

Other applications were laid on the table for fuller information.

Two sessions were held and nearly all the members were present.

A. COHOON, Cor.-Sec'y. Wolfville N. S., Nov. 10th.

Notices.

The Queens County, N. S. Quarterly meeting, will convene with the church at Caledonia, on Dec. 6th and 7th. All churches in the County, are hereby requested to send delegates.

F. M. CHRISTOPHER, Sec'y. Kempt, Oct. 25th.

The P. E. Island Baptist Conference will meet (D. V.) with the brethren at Kingston, Monday evening and Tuesday, Dec. 6th and 7th. Being the time for the annual election of officers, a large delegation is requested. Intending delegates please notify Bro. Dan Fraser, Kingston, P. E. I., and those coming by train will be met either at Colwell Station or Charlottetown, Colwell being the nearest.

DAVID PRICE, Sec'y.

The next session of the Hants County Baptist Convention will be held at Mt. Denson, Dec. 7 and 8. An interesting programme has been arranged the keynote of which is "Evangelism." Let all the churches be well represented.

D. B. HATT, Sec'y. pro. tem.

The Lunenburg Co. District Meeting will convene with the Pleasantville church on Dec. 6th and 7th, beginning with an evening session, evangelistic, and continued throughout the following day. A good programme is being provided. Will all churches see that delegates are appointed, and that their B. Y. P. U's and W. B. M. U's be represented.

E. P. CHURCHILL, Sec'y. Bridgewater, Nov. 5th.

Grande Ligne Mission.

The travelling agent, Bro. Bosworth, encloses a report of this mission for 1897. By reference to the contributions of the Maritime Provinces, I see that the total amount of our contributions is put down as \$1,474.53. Of this sum \$479.45 is from Nova Scotia denominational funds, \$203.40 from New Brunswick, \$400 from W. M. A. Society; the remainder being collections from the Sunday Schools, Young Peoples' Societies, churches and individual subscriptions. The Sunday Schools show up well all through the list. Moncton contributions are specially notable, being sixty dollars from the young people and fifty dollars from the church. I presume Bro. Hinson has been there. The amount

I am reminded by the zealous agent, Bro. Bosworth, "represents an average gift of three and seven-tenths of a cent from each of the 40,000 Baptists in the Maritime Provinces." He makes a suggestion that one cent a month might be given by our people to this mission. We have many objects before us, but this one is worthy of our regard, and the sum could very well be spared, if—everybody would think of it and lay by just one cent a month for the Grande Ligne. Meantime, we commend this great work of evangelization to our people. It is worth praying for.

D. A. S.

Kans S. S. Convention.

The Secretary will give you a full report of this Convention I have no doubt, but I thought I would drop a line on my own account. I was deeply impressed with the large numbers who waited upon the meetings and the general interest manifested in S. S. work. All the exercises were enthusiastically engaged in by all present. In the afternoon Miss Jenkins read a paper which was of a very high order and called for a hearty vote of thanks. Miss W. Allison Toole read a paper in the evening session of equal merit. Steps were taken for the organization of a Parish Convention in the near future. Over \$16 was raised for S. S. work, and with the inspiration of this meeting we hope to have a grand time when we meet to organize the Parish Convention. I go to Grand Lake, where I will hold a few meetings and attend the District S. S. Convention, which meets with the 2nd Grand Lake church, November 12.

F. D. DAVIDSON.

Denominational Funds, N. S., from Sept. 25th to Oct. 28th.

- Dalhousie East church, \$3; Liverpool church, \$18.61; New Glasgow S. S., \$7.51; Wolfville church, \$8.60; Bridgetown church, \$13.30; Brazil Lake S. S., \$8.40; 2nd Digby Neck church, \$9; C. H. Hay, Port Williams, \$1; Chelsea church, per Mr. Dyas, \$2.13; Tabernacle church, Halifax, \$53; Cumberland Quarterly Meeting, (Advocate), \$7.75; Wolfville church, \$58.75; New Germany W. M. A. S., \$3.65; Port Maitland, section Bay View church, \$1.50; do. \$9; do. S. S., \$3.87; do., \$1; Weymouth church, \$3; Burlington church, \$5.40; Billtown church, \$2.75; do. special, \$1; Brookfield church, Queens Co., \$6; Port Medway church, \$10; 1st Hammonds Plain church, \$5; Hampton church, \$9; Cambridge church, \$11.25; Mrs. George Parker, do. \$1; DeBert church, \$9.45; Amherst Shore church, \$1; do. special, \$6.90; Temple church, Yarmouth, \$20.25; Lower Aylesford church, \$40.83; do. special, \$3.67; 1st church Halifax, \$57.80; "Mite Society," do. \$25.41; New Minas church, \$3.45; do. Christian Endeavor Society, \$1.55; \$434.78. Before reported \$298.66. Total for first quarter \$733.44.

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

Make No Mistake.

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

Chamomile Pills Can Do for You!

Do you have pains about the chest and sides, and sometimes in the back? Do you feel dull and sleepy? Does your mouth have a bad taste, especially in the morning? Is your appetite poor? Is there a feeling like a heavy load upon the stomach? Sometimes a faint, all-gone sensation at the pit of the stomach, which food does not satisfy? Are your eyes sunken? Do your hands and feet become cold and clammy? Is there a giddiness, a sort of whirling sensation in the head when rising up suddenly? Are the whites of your eyes tinged with yellow? Is your urine scanty and high colored? Does it deposit a sediment after standing? If you suffer from any of these symptoms use

Smith's Chamomile Pills

FOR SALE BY ALL DRUGGISTS.

FRANK SMITH, DRUGGIST, ST. STEPHEN, N.B. and CALAIS, Me.

PRICE 25 CENTS. FIVE BOXES \$1.00.

If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

The Best Must Win.

THREE TEACHERS of the Isaac Pitman shorthand have been officially appointed as instructors of that subject in the three new High Schools of New York City. This system is almost daily being introduced into some of the best and largest schools in the country.—Penman's Art Journal, October.

Not bad, considering it is an English system and has to win against the opposition of all the American systems.

This is the system we teach. Booklet showing the system mailed free. Send for it today.

S. KERR & SON.

NY-AS-SAN CURE FOR ERYSIPELAS



Mrs. Thos. Trahey of Parrsboro, N. S., says:—"In the year 1892 I was in bed five weeks with Erysipelas, swollen-out of all human shape, DOCTORS GAVE HER UP. and given up to die. At this crisis Nyassan was used and in a most wonderful way I was cured in a few days."



Nyassan Medicine Co., Truro, N. S.

Blood Will Tell...

When an animal is all run down, has a rough coat and a tight hide any one knows his blood is out of order. To keep an animal economically he must be in good heart.



Dick's Blood Purifier

Is a necessity where the best results from feeding would be obtained. It tones up the system, rids the stomach of bots, worms and other parasites that suck the life blood away. Nothing like Dick's for Milk Cows.

50 CENTS A PACKAGE.

LEEMING, MILES & Co., AGENTS, MONTREAL.

DICK & Co., PROPRIETORS.

People

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

Biliousness

Is caused by torpid liver, which prevents digestion and permits food to ferment and putrify in the stomach. Then follow dizziness, headache,

Hood's Pills

insomnia, nervousness, and, if not relieved, bilious fever or blood poisoning. Hood's Pills stimulate the stomach, rouse the liver, cure headache, dizziness, constipation, etc. 25 cents. Sold by all druggists. The only Pills to take with Hood's Sarsaparilla.

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

AVONDALE, Pileon Co., January 14, 1896.
MRS. C. GATES, Son & Co.
Dear Sirs—This is to certify that my father had an attack of the La Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was so old, being then 94, but when there is life there is hope, and having your Bitters and Syrup in the house, we began to give them to him, when he got better, and after about three months was snifely recovered. He is now in his 96th year and is well and hearty. Your CERTAIN CHECK speedily cured a neighbor woman of Cholera-morbus. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen its little life was just ebbing away. Now I had your CERTAIN CHECK in the house but not at that time being acquainted with its use I was for some days afraid to give it to a child so young and weak. I was convinced if the child did not get immediate relief it would die, so I told its mother to put 2 or 3 drops of the CERTAIN CHECK in its bottle (as it drank from the bottle) and in about 24 hours it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, Gentlemen, Yours very truly,
DAVID MURRAY.
Sworn before me this 15th day of January, 1896.
ANGUS McDONALD, J. P.

WHISTON & FRAZEE'S.

Commercial College is practical, up-to-date, and has a full staff of experienced teachers. For free catalogue send to S. E. WHISTON, 95 Barrington St., Halifax.

PUTTNER'S Is the best of EMULSION all the

preparations of Cod Liver Oil. It is pure palatable and effectual. Readily taken by children.

Always get PUTTNER'S It is the Original and Best.

Recommend

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



The Home

Two Maidens.

I know a winsome little maid,
So fair to see—
Her face is like a dainty flower.
So lovingly
She looks upon this world of ours,
And all who pass,
That sweet content makes beautiful
My little lass.

I know another maiden well,
She might be fair—
Her cheek is like a rose-leaf soft,
Like gold her hair.
But, ah! her face is marred by frowns,
Her eyes by tears,
For none can please. I dread to think
Of coming years.

Would you, dear, grow to beauty rare
In thought and deed?
Then learn the lesson these two teach
To those who heed,
And in your heart, as life begins,
Give this truth place:
'Tis only lovely thoughts can make
A lovely face.

—Gertrude M. Cannon, in St. Nicholas.

The Dinner Party.

Polly wished to give a dinner party to her cats, Diogenes, John and Brother, so her mother gave her a dime and told her she might buy three fish at the market.

Polly trotted away, and when she came back with the fish she called the three cats and tried to get them ready. She tied a ribbon around each of their necks, but it was not an easy task, because they smelled the fish.

Then she spread a towel on the floor and set three plates on it, and tried her best to make the cats sit down beside them. But they cried, and jumped about, and behaved so badly that at last she shut them outside the door.

Then she put a fish on each plate and a little dish of catnip in the middle, and opened the door.

Diogenes was the last one in, but it wasn't because he wanted to be polite, for he jumped over John, who was small, and ran right under Brother, the great big striped cat, and was first at the table after all. On the table, I mean, for he ran right across the cloth, sniffed at all three plates, snatched the biggest fish and dragged it under the stove.

John took his fish into his corner behind the cupboard, and Brother carried his under the sink.

After a minute Diogenes left his fish and went first to one cat and then the other, and tried to take theirs. But John slapped him, and Brother growled so that he was afraid, and went back to his own fish under the stove.

Polly was shocked at such behavior and ran to tell mother, who only laughed.

"I was afraid they'd disappoint you," she said. "But never mind. They are having a good time in their own way."

So Polly went back and picked up the plates and the towel and the catnip. And she peeped under the stove and behind the cupboard and under the sink, and she saw mother was right.

"How Do You Do?"

The ordinary polite inquiry, "How do you do?" calls for nothing but a conventionally polite response; but if a man is past "the allotted age," and a philosopher besides, it may elicit a reply full of meaning and worthy of record.

When John Quincy Adams was eighty years old he met in the streets of Boston an old friend who shook his trembling hand and said:

"Good morning! And how is John Quincy Adams himself to-day?"

"Thank you," was the ex-president's answer, "John Quincy Adams himself is well, sir; quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering upon its foundation. Time and the seasons

have nearly destroyed it. Its roof is pretty well worn out. Its walls are much shattered, and it trembles with every wind. The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon; but he himself is quite well, sir; quite well."

With that the venerable sixth President of the United States moved on with the aid of the staff.

It was not long afterward that he had his second and fatal stroke of paralysis in the Capitol at Washington.

"This is the last of earth," he said. "I am content."

Good Cooking and Temperance.

We are sincerely glad that a Washington minister has discovered that good cooking is a valuable aid to temperance, and that bad cooking will drive a man to drink.

There is no doubt, however, that he is speaking the truth. Food unattractively presented fails to stimulate the appetite, and if also badly cooked, does not afford the requisite amount of nutrition. The stomach, craving sustenance of a nature most easily assimilated, seeks to supply by liquor the lack of support for which the improperly cooked food is responsible.

This is sound reasoning, and is much more to the point than blaming the drink habit upon the theory of original sin.

Hygiene is closely associated with morals. It is just as important that good cooking be taught in the schools as that the Bible be read in daily exercise.

Now that the pulpit is beginning to recognize this fact, and is disposed to lend its powerful aid to a subject unfortunately considered merely gross and sensual, there is a possibility that the day of general appreciation is not long to be postponed.

A woman who can cook, who is not indifferent to the appearance of her table, and who does not trust anything and everything to the woman who happens to be employed in the kitchen, is, indeed, a rare treasure. It is said that a good chef never lets a dish pass out of his domain until he has approved it through the senses of taste and sight. If the same care were only exercised by the housewife there would be a happier condition of affairs. As it is, the slave of the kitchen, ignorant generally of hygiene and sometimes lacking even in common sense, is satisfied with greasy steak, with half-raw potatoes, and with the measly yam burned to a cinder. A new sin is now upon her head. Who can tell how many drunkards she has forced upon the world?

The trouble is that most people believe that good cooking and extravagance are synonymous. They accept as a truism the old sarcasm about a "cod's head for four pence and nine shillings with condiments to serve with it." Nothing, as a matter of fact, could be further from the idea we are intending to convey. It costs no more to prepare a well-cooked meal than one which is beyond the power of the human stomach to digest. Nor is there anything degrading or trivial in this matter of gastronomic study. When Richelieu could invent the mayonnaise, when Talleyrand could spend an hour daily with his cook, and when Lord Bacon did not consider it beneath his dignity and intellect to grapple with the intricacies of the kitchen, we of lesser genius can most certainly not hesitate. We may be happy, too, in the knowledge that while hitherto we applauded the tasteful delicacy because it pleased our palates, we are now contributing to the cause of temperance. The highest motives may hereafter accompany the stirring of the spoon, and when we roast our beef or stew our cabbage we may be elevated by the thought that we are contributing to the moral progress of the race.—[Washington Post.



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Snell's Business College, TRURO, N. S.

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Lesson IX. Novem

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II. THE FUTURE

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The Sunday School

BIBLE LESSON.

Adapted from Hurlbut's Notes.

Fourth Quarter.

SALUTARY WARNINGS.

Lesson IX. November 28.—1 Peter 4:1-8. GOLDEN TEXT.

Be ye therefore sober, and watch unto prayer, 1 Peter 4:7.

I. THE PAST. VERSES 1-4.

1. FORASMUCH THEN AS CHRIST HATH SUFFERED—He is your proper pattern; have the same disposition he had; the same forgiving spirit, with meekness, gentleness, and complete self-possession. FOR US should be omitted. IN THE FLESH—In his mortal body. ARM YOURSELVES—This figure is Pauline. See Rom. 13:12; 2 Cor. 6:7; Eph. 6:11, 13; 1 Thes. 5:8; Col. 3:12. THE SAME MIND—Literally the word 'mind' means 'thought,' and so some render it here—thought as determining resolution. Since Christ has suffered in the flesh, be ye also willing to suffer in the flesh. HE THAT HATH SUFFERED IN THE FLESH—Referring first of all to Christ, but also to the believer, who has spiritually identified himself with Christ. HATH CEASED FROM SIN—Literally, 'has been made to cease,' that is, has obtained, by the very fact of his having suffered once for all, a cessation from sin, which had heretofore lain on him (Rom 6:6-11, especially 7). The Christian is by faith one with Christ. As, then, Christ by death is judicially freed from sin, so the Christian, who has in the person of Christ died, has no more to do with it judicially, and ought to have no more to do with it actually. 'The flesh' is the sphere in which sin has place.

2. THAT HE—'Rather, that ye.' 'The believer has once for all obtained cessation from sin by suffering in the person of Christ, (that is, in virtue of his union with the crucified Christ), and no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God as his rule. The reference is here not to Christ, but to the believer, whose remaining time for glorifying God is short (verse 3). He is to 'live' in the truest sense, for heretofore he was dead.'

3. THE TIME PAST OF OUR LIFE—Better, 'your' life. MAY SUFFICE US—Greek, 'is sufficient.' Peter takes the 'lowest ground.' For not even the past time ought to have been wasted in lust; but since you cannot recall it, at least lay out the future to better account. 'Us' is omitted from the oldest manuscripts. WROUGHT THE WILL OF THE GENTILES—By conforming to their heathenish practices. WHEN WE WALKED—Rather, 'ye walked.' The following enumeration of vices is characteristic of Peter's style in its fulness and condensation. He enumerates six forms of sensuality, three of which are personal: First, LASCIVIOUSNESS—Excesses of all kinds, with possibly an emphasis on sins of uncleanness. Second, LUSTS—Longings; pointing especially to fleshly lusts, 'the inner principles of licentiousness.' Third, EXCESS OF WINE—The insatiate desire for drink, from which comes the use of the word for the indulgence of the desire, debauch. The next three forms of sensuality are social: First, REVELINGS—The word originally signifies merely a merrymaking; most probably a village festival. In the cities such entertainments grew into carousals, in which the party of revellers paraded the streets with torches, singing, dancing, and all kinds of frolics. The revels also entered into religious observances, especially in the worship of Bacchus, Demeter, and the Ithacan Zeus in Crete. Second, BANQUETINGS—Literally, 'drinking bouts.' Third, ABOMINABLE IDOLATRIES—More literally, 'unlawful,' emphasizing the idolatries as violations of God's most sacred law. Greeks and Romans not only worshiped idols, but did it with the most impure, obscene, and abominable rites. This was the general state of the Gentile world; and with this monstrous wickedness Christianity had everywhere to struggle. The severity of this reproof, and the last reference to the gross sensuality of the heathen worship, makes it very evident that the persons addressed were Gentile converts.'

4. THEY THINK IT STRANGE—They are astonished at you, that you can renounce such positive gratifications of the flesh for a spiritual something the good of which they cannot see. RUN NOT WITH THEM—'In a troop,' like a band of revellers. EXCESS OF RIOT—Flood of profligacy. SPEAKING EVIL OF YOU—'Charging you with pride, singularity, hypocrisy, and secret crimes (verse 14); 2 Peter 2:2).

II. THE FUTURE. VERSES 5, 6.

5. They who now call you to account

falsely shall have themselves to GIVE ACCOUNT for this very evil-speaking (Jude 15), and be condemned. HIM THAT IS READY—Literally, 'having himself in readiness;' at God's right hand in heaven, whither he has gone (1 Peter 3:22). Implying, also, a near judgment. Christ's coming is to the believer always near. TO JUDGE THE QUICK [living] AND THE DEAD—'Quick' and 'dead' are an exhaustive enumeration, equivalent to 'all men;' and the whole clause is equal to 'who will without long delay deal out equal recompense to all.' 'You must bear trials and opposition with patience, not feeling that you are forgotten, nor attempting to avenge yourselves; for at judgment the Lord will vindicate you, and will call your enemies to account for the wrongs they have done to the children of God.'

6. FOR—Giving the reason for verse 5, 'to judge the dead.' THE GOSPEL WAS PREACHED ALSO TO THEM THAT ARE DEAD—'As well as to them now living, and to them that shall be found alive at the coming of the Judge.' 'Dead' must be taken in the same literal sense as in verse 5, which refutes the explanation, 'dead in sins.' Moreover, the absence of the Greek article does not necessarily restrict the sense of 'dead' to particular dead persons, for there is no Greek article in verse 5 also, where 'the dead' is universal in meaning. Peter, as representing the true attitude of the church in every age, expecting Christ at any moment, says: 'The Judge is ready to judge the quick and the dead—the dead, I say, for they in their lifetime have had THE GOSPEL PREACHED ALSO TO THEM, that so they might be judged at last in the same way as those living now (and those who shall be so when Christ shall come), MEN IN THE FLESH, and that they might, having escaped condemnation by embracing the Gospel so preached, LIVE UNTO GOD IN THE SPIRIT (though death has passed over their flesh), thus being made like Christ in death and in life.' He says, LIVE, not 'made alive' or 'quickened;' for they are supposed to have been already 'quickened together with Christ,' (Eph. 2:5).

III. THE PRESENT. VERSES 7, 8.

7. THE END OF ALL THINGS—Of the wantonness (verses 3, 4) of the wicked, and the sufferings of the righteous, alike. IS AT HAND—Literally, 'has come near.' The word constantly used of the coming of Christ and his kingdom. See Matt. 3:2; Mark 1:15; Luke 10:9; Heb. 10:25. 'In a very few years after Peter wrote this epistle Jerusalem was destroyed by the Romans. To this destruction, which was literally then 'at hand,' the apostle may allude; the end of the temple, the end of the Levitical priesthood, the end of the whole Jewish economy, was then 'at hand.' But it seems clear that Peter, as well as Paul and the Christians generally, were at that time expecting, as near at hand, the second coming of Christ, to set up his earthly kingdom—an expectation that has survived with vigor through eighteen centuries, and more, of disappointment. BE YE . . . SOBER—'Of sound mind.' Compare Mark 5:15. 'Self-restraint.' The opposite duties to the sins in verse 3 are here inculcated. Thus 'sober' is the opposite of 'lasciviousness' (verse 3). WATCH—Better, 'be sober,' 'not intoxicated with worldly cares and pleasures. Temperance promotes wakefulness or watchfulness, and both promote prayer.'

8. ABOVE ALL THINGS—'Not that 'charity,' or love, is placed above 'prayer,' but love it the animating spirit, without which all other duties are dead.' HAVE FERVENT CHARITY AMONG YOURSELVES—Better, 'having your mutual love intense.' Peter presupposes their 'mutual love;' he urges them to make it more fervent. 'Fervent' is literally 'without ceasing.' 'A loving disposition leads us to pass by the faults of others, to forgive offenses against ourselves, and to excuse and lessen, as far as is consistent with truth, the transgressions of men.' CHARITY SHALL COVER A MULTITUDE OF SINS—'The oldest manuscripts have 'covereth.' Quoted from Prov. 10:9; compare 17:12. 'Covereth' so as not harshly to condemn or expose faults; but forbearingly to bear the other's burdens, forgiving and forgetting past offenses.'

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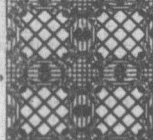
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EQUITY SALE.

There will be sold at Public Auction on Saturday, the Eleventh Day of December next, at 12 o'clock (noon), at Chubb's Corner (so called), in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity, made on the 17th day of August, A. D. 1897, in a certain cause therein pending wherein S. Augusta McLeod is Plaintiff and Florence M. Wright, Areta-Roy Wright, Ida Irene Wright, Bessie Bell Wright, Clara Gladys Wright, Gur Carleton Wright, Loui Lavonia Wright and Howard D. McLeod are Defendants. With the approbation of the undersigned Referee in Equity the land and premises mentioned in the said Plaintiff's Bill and in the said decretal order and therein described as follows: 'All those certain lots, pieces or parcels of land situated, lying and being in Carleton, in the City and County of Saint John, known and numbered on the plan of this part of the City as lots number (35) three hundred and thirty-five and (356) three hundred and thirty-six, fronting on Charlotte Street, and numbers (351) three hundred and fifty-one and (352) three hundred and fifty-two, fronting on Tower Street, being each fifty feet by one hundred feet more or less, the same having been decided to the President, Directors and Company of the Commercial Bank of New Brunswick by R. D. Wilnot by deed bearing date the thirteenth day of October, A. D. 1887, and duly registered and by several mesne transfers conveyed to J. Hebert Wright.'

For terms of sale and other particulars apply to the Plaintiff's Solicitor or the undersigned Referee. Dated this 29th day of September, A. D. 1897. R. McLEOD, Plaintiff Solicitor. E. H. McALPINE, Referee. EDWARD A. EVERETT, Auctioneer.

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From the Churches.

FIRST CHURCH, HALIFAX.—Two young women were baptized by the pastor at the close of the service on Sunday evening.

Nov. 7th.
NEW GLASGOW.—Last Sunday I was privileged to give the hand of fellowship to Mrs. S. M. Morand, of Waterville, Conn., Mr. Cooper and Mrs. Carr, of Halifax, who, now that they are residing in New Glasgow thought it best to have their membership with us.

PARRSBORO.—Since we last wrote you a number have put on Christ in baptism, and united with the church. Last Sabbath evening we received into our fellowship, Capt. Hayer, and wife. At the same service two men rose for prayers. The Lord is blessing his own word; saints are waking up to duty and sinners are fleeing from the wrath to come.

HANTSPOUR.—Our annual conference and business meeting was held afternoon and evening, Nov. 5th. In the social part of the service we sat in a heavenly place. The reports from all departments of work were very encouraging, betokening a most healthy condition of the whole body. Thirty one have been added during the year and financial obligations promptly met. The outlook is unusually bright for a glorious work the coming year.

BRIDGETOWN, N. S.—Yesterday 7th, was a good day with us when it was our privilege to receive 20 into our membership. We have been holding a few special services both in the town and at Centreville with encouraging results. The good work is still going on and we expect to visit the waters again next Lord's Day. We are closing our eighth year in the pastorate here in the midst of a delightful work of grace for which we are thankful to Him who causeth all things to work together for good to His own.

ROLLING DAM AND BARTLETT.—We conducted revival meetings 2 weeks with the church at Rolling Dam. There seemed to be a lack of the requisite preparation on the part of the church that notwithstanding many were converted. Three were baptized Sunday Oct. 31. We expect other accessions to membership in the near future. We are now in special work with church at Bartlett. The interest is deepening. The church is much alive. The attendance is large, and we expect much good to be done.

SUMMERSIDE, P. E. I.—Our Pastor, Rev. W. H. Robinson, preached his farewell sermon here to a very large and appreciative audience Oct. 31st. He goes to his new field of labor at Antigonish, N. S., carrying with him the prayers and best wishes of all the members of the church. He will be greatly missed and gratefully remembered by many. He was also highly esteemed by the various denominations here for his work sake. May the blessing of God rest upon him and his dear wife and family in the prayer of us all.

BEAR RIVER, N. S.—After a pastorate approaching five years, Bro. B. N. Nobles has resigned his charge of the First Hillsburgh Baptist church and accepted a call to Kentville. During his residence here 99 have been added to the church, 81 by baptism. Balance of church debt has been paid, current expenses met, and at this writing a respectable balance remains in treasury. Our relations have been mutually cordial and pleasant. A farewell service was held on Monday evening, Nov. 1st, at which an address was presented to Bro. Nobles together with a purse of \$30. Mrs. Nobles also received from friends several beautiful gifts. Bro. N. and family carry with them the prayers and good wishes of this church and congregation. Our church is now without an under-shepherd, and the Macedonian cry is going out "Come over and help us."

FRENCH VILLAGE.—While we hear of the blessings that have come to other churches and homes, truly we can say, "God has not forgotten us." The grievance in our little church, of which some of

the friends will remember, has at last by much wrestling and prayer to God been removed. God in his own time answered the prayers of his people. "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." Still greater blessings have come to us. God has been quietly working in our midst. Three precious souls have been brought into the kingdom of our Lord Jesus Christ. God works in a mysterious way his wonders to perform. One of these sisters was gently led through her bereavement to lean upon Him who has promised to be the widows' God. Another in her feeble health found peace alone in Jesus. A goodly number gathered at the shore to witness the baptism of these three young sisters.

TOBIQUE VALLEY, N. B.—Monday Nov. 1st, we started from Grand Falls to Denmark, after having visited a few families and taken dinner, we started for the above named place, seven miles through the woods with no roads but a passage cut through. After having been cast out of the wagon twice, once with our head in a peculiar position in the mire and having pulled the horse out of the mire once we found ourselves at Sisson Ridge by 6 o'clock in the evening and proceeded at once to the school house, where only a few were gathered on account of heavy rain and snow, but those present, mostly young people, paid good attention to the word of God. Tuesday and Wednesday meetings were well attended, these friends are hungry for the Gospel and it is our belief that if a man comes among them with a prayerful spirit and good New Testament doctrine, he will be able to draw these people together into one body of communicants. May God bless these Christians who fearlessly have battled for the right and may the Board be guided by the Holy Spirit in sending a man there.

Grand Falls, N. B.—**N. P. CROSS.**
THE LUNenburg PARSONAGE AGAIN.—Our many friends will be glad to know that our Harvest Festival Concert was a grand success. The dollars came in from every quarter till we found in our hands over one hundred dollars. The following are some of the names who have thus remembered us: P. McGuire, Isaac Giffon, W. J. Gates, Mrs. R. Sanford, Mrs. Oxner, Mr. Oxner, Mrs. Gasper Selver, Revd's Churchhill, C. W. Corey, J. E. Blakney, E. A. McPhee, Mrs. Sohnes, Mrs. W. L. Archibald, John Nalder, Alex. Scott, Wilber McLaren, Joseph Parker, Mrs. R. T. Harris, Mabel R. Archibald, Mrs. F. W. Verge, W. R. Barse, Nellie Barse, Elvira Spidell, Annie Spidell, Willis Keddie, Rev. D. Spidell, Capt. Treffy, Rev. J. Brown, Mrs. J. Brown, Mrs. J. W. Dimock, Mrs. McMillen, Amos Levy, Hunter and Crossley and Judge Chesley, all these one dollar each, Mrs. A. S. Parker, \$5; Mrs. Emily Bligh, 50 cts.; Deacon Lantz, and his brother, 50 cts. each. Before acknowledged \$200.50. Total up to Nov. 10th, \$242.00. Now dear friends, we greatly desire to reduce our debt another \$100 before New Years. A number more have promised help. Welcome to as many as can and really wish to aid us, to send along their dollars while the matter is fresh in their mind. If you could but step into our parsonage and view our very neat and comfortable home, you would feel assured that your money will be well invested. Now who will be the next to give us good cheer?

H. N. ARCHIBALD, Pastor.
CHARLOTTETOWN.—On Nov. 7, the right hand of fellowship was extended to Sister Lizzie Mutch, who came by letter from Summerside, and to brother Herbert Clark, baptized as previously reported. Rev. A. A. McLeod was with us at both services of the same day. Bro. McLeod is on furlough as a Missionary of the Ontario board, being detained over time, on account of the illness of his wife. His sermon and address were much appreciated by the church. The Lord has richly blessed his work in India. In 7 years he has been able to organize three churches with a total membership of 300. The church edifices were built and paid for by the native Christians, and he had hoped before he left the field, to have seen the churches self-supporting. The health of his wife falling he was not permitted to remain to see this. Bro. McLeod is a most interesting and informing missionary. Any of our churches,

desiring inspiration in this great work of the Master would do well to have him spend a Sunday with them. He is glad to serve the work in this way.

C. W. CORRY.
OSBORNE, N. S.—The Lord has been blessing us of late. About three weeks ago evangelist Marple and singer McLean came with us, and from the first the Lord was present to bless. Bro. Marple preached the grand old gospel with mighty power, and sinners were constrained to cry to God for pardon, some whose affections had grown cold, were revived. The singing of Bro. McLean added much to the interest and success of the services. Sunday the 7th inst, six happy believers put on Christ by baptism, viz. Miss Philinda Lloyd, Addie Hayden, Alicia Stephenson, Lewis Williams, Harry Hayden, James Brophy. Others have been converted and will in the near future follow the Lord in his appointed ways. We thank the Lord for the coming of Bro. Marple and McLean among us.

N. B. DUNN.
Osborne, Nov. 11
DIGBY, N. S.—We desire to communicate three facts of interest to the MESSENGER AND VISITOR. First: The members and friends of the Digby church, met over a hundred strong, at the parsonage and after spending a pleasant evening, departed leaving our purse heavier by over \$20 in cash, and our pantry and study richer by over \$12 worth, in cash's equivalent. We thank God, we thank our friends, and take courage. Second: We gladly state a growing interest. Our Sunday evening congregations are growing in numbers. We have candidates awaiting baptism in town. Third: The musical and literary concert under the auspices of the young ladies of the Baptist church, held in Odd Fellows Hall on Thursday evening, Nov. 11th, in aid of the fire stricken Baptists of Windsor, resulted in obtaining \$50 for that worthy purpose.

B. H. THOMAS.
Installation Services.
A very interesting installation service was held in the Tabernacle church, St. John, on Wednesday evening of last week. Pastors Carey, Gates, Gordon, White, Schurman and Halse were present, also Rev. A. B. McDonald of Cambridge, Queens County. Dr. Carey presided. After the usual opening exercises, the pastor elect, Rev. W. J. Halse was introduced and, at the request of the chairman, gave a brief account of his religious experience, his entrance into and work in the ministry in the F. C. Baptist denomination and the change in his views which had now led him to identify himself with the Baptists. For some years past his mind had been more or less disturbed in reference to certain doctrines, particularly the relation of baptism to the Lord's supper, and he had become convinced that the Baptist position in this matter was the true one. This conviction, at the sacrifice of many strong ties, he had resolved to follow, and had accordingly sought the fellowship of his Baptist brethren. Before these statements were made, Dr. Carey had read a communication from the F. C. Baptist Conference certifying to Mr. Halse's good standing in that body at the time of his withdrawal therefrom a few weeks ago. Addresses were delivered by Pastors Gates, White and Gordon. Mr. Gates welcomed Pastor Halse on behalf of the denomination and the churches of the city. Mr. White gave a charge to the new pastor as a minister of Christ, and Mr. Gordon charged the church respecting their duty to their pastor. These addresses were all of a very excellent and appropriate character. Bro. McDonald also spoke briefly and was heard with much interest. After the religious exercises, refreshments were served by the ladies and the proceedings of the evening were then brought very pleasantly to a close.

The Tabernacle congregation offers large opportunity for hopeful effort and we trust that Bro. Halse may be greatly encouraged and blessed in his work.

Church Edifice Fund.
APPEAL TO THE SUNDAY SCHOOLS.
One of the chief hinderances the Home Mission Board experiences in the prosecution of its work, especially on new ground is the lack of some place in which to hold meetings. Sometimes the use of a school

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house or hall or in a few instances the building of another denomination is obtained. It has often happened, however, that as soon as the work began to develop somewhat, the place has been closed against us and the work had to be abandoned or a place of our own built. To meet this want the Home Mission Board in 1890 started a department known as the Church Edifice Fund. The income for this fund has been small, but it has rendered good service to a few of our weak churches and in some cases has saved our cause from extinction. With an income of even a few hundred dollars for this fund, the Board could render valuable aid to our Home Mission work. In order to increase our income the Board decided at the meeting in September to ask the Sunday-schools in Nova Scotia and P. E. Island to take collections on the 1st Sunday in December in behalf of the Church Edifice Fund. It is hoped that at least \$300 will be raised in this way. All amounts contributed should be sent to the undersigned and he will see that they are placed to the credit of the churches to which the schools belong, in the report of Denominational Funds.

Will the brother who receives this please bring the matter to the notice of his school and seek to secure the collection asked for. We are sending the above to Sunday School Superintendents whose addresses we can obtain. As we have been obliged to follow the year book of 1896, some who are not now superintendents will likely receive copies. In such cases we request that they be handed over to those now acting as superintendents. In doubtful cases we are sending copies to pastors with the request that they bring them to the notice of their schools and seek to have collections whenever possible. We hope to hear from a very large number of our schools in response to this appeal. Let none fail to respond because they cannot give a large amount. The smallest contribution will be thankfully received.

A. COHOON.
Wolfville, N. S., Cor. Sec'y, H. M. B. Nov. 9.

Tailor Talk

Your tailor should be a man upon whom you can place absolute reliance. His say so should be a true guide for you. You don't need to be a judge of wool or any other matter used in men's clothing if you make us your tailors. We make only those representations we are sure we can live up to. The correct cloths for gentlemen's fall and winter garments are on our tables ready to be tailored to your order in first class style.

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Gives a Night's Sweet Sleep and so that you need not sit up All Night gasping for breath for fear of suffocation. On receipt of name and P. O. address will mail Trial Bottle. Dr. W. T. Taylor, Bro. Med. Co., 126 West Adelaide Street, Toronto, Ontario.

FREE

MARPLE
MILLS—MILLER. Abbey Miller, of R. died at the parsonage.

HARLOW-ALLEN
sonage, Lockeport. Addison F. Brown Ernest Quick, Jan. Lillian Ainsley Allen.

FRANKLIN-SCOTT
age, Yarmouth. F. Parker, William N. S., and Leah B. N. S.

WEAVER-SUTHER
of the bride, Blissett by Rev. M. P. King of Blissett, to Mrs. Anderson-Smit.

ANDERSON-SMIT
sonage, Fairville, G. R. White, Rev. to Emma Smith, at.

STEPHENSON-C
tist parsonage, M. Rev. E. E. Locke, Brooklyn, to Ben George.

CONDON-NEELY
the bride's parents, Nov. 10th, by Rev. Condon, of Berwick S. Neely.

YOUNG-HUBLY
age, Mahone Bay, Pastor E. A. Allaby, Point, and Olive H. ment, Halifax Co.,

OSBORN-WALKER
the groom, Nov. 10, ley, assisted by Rev. Osinger to Myra Tiverton, Digby Co.

DEWITT-HAMM
Nov. 15, by Rev. E. assisted by Rev. G. Spurr DeWitt, of Nettie M., daughter Grand Bay.

RUTLEDGE-BATH
the bride's father, N. 27th ult., at 9 a. m., B. A., assisted by Rev. and A. F. Baker, Rutledge, B. A., pastor church, Woodstock, Blanche, only daughter of North Kingston, I.

DEA

CONNERS.—At B. Nov. 5th, Mrs. Nath 30th year of her age.

RAY.—At Middle, Ray, aged 64 years, of a part in the first re a large family and a to mourn their loss.

LAWRENCE.—On O. rence in the 81st year he had not made an expressed his hope to sake, had forgiven his him an entrance thro. He has been a resident all his life, living of which he was born.

WALSH.—At Mill Annie Walsh, daughter Walsh, aged 26 years, and to her death was ing and an entrance remaineth to the poor years of age she was fellowship of the L. church, and her life a follower of Christ. highest esteem by all funeral took place on and was largely atten.

HICKS.—At Middle 5th inst, Lucinda H. Nathan Hicks, aged 4 was a member of the and fell asleep in J. that she would have resurrection. A very friends and relatives course preached on pastor. Our sister w and a friend in need to help or sympathy amised. The sorrowing heartfelt sympathy o large.

ANDERSON.—At M the 28th ult., Susan daughter of John A. was a beloved memb church and earnest wo U. and Sabbath scho was taken sick she was in the public schools, they dropped their littl

MARRIAGES

MILLS-MILLER.—Herbert Mills and Abbey Miller, of Ragged Reef, were married at the parsonage, River Hebert, Oct. 7.

HARLOW-ALLEN.—In the Baptist parsonage, Lockeport, Nov. 9th, by Rev. Addison P. Browne, assisted by Rev. Ernest Quick, James Parker Harlow and Lillian Ainsley Allen, both of Sable River.

PINNELL-SCOVILL.—At Temple parsonage, Yarmouth, Nov. 10th, by Pastor W. F. Parker, William H. Fennell, of Norwood, N. S., and Leah Bell Scovill, of Pembroke, N. S.

WEAVER-SUTHERLAND.—At the home of the bride, Blissfield, North. Co., Nov. 3, by Rev. M. P. King, Stephen T. Weaver, of Blissfield, to Mrs. Jane Sutherland.

ANDERSON-SMITH.—At the Baptist parsonage, Fairville, N. B., Nov. 3rd, by Rev. G. R. White, Everett Stillman Anderson to Emma Smith, all of St. John Co.

STEPHENSON-CRAWFORD.—At the Baptist parsonage, Middleton, Nov. 3rd, by Rev. E. E. Locke, Oscar Stephenson, of Brooklyn, to Bessie Crawford, of Port George.

CONDON-NELLY.—At the residence of the bride's parents, Middleton, Anns. Co., Nov. 10th, by Rev. E. E. Locke, Owen P. Condon, of Berwick, Kings Co., to Idella S. Nelly.

YOUNG-HUBBY.—At the Baptist parsonage, Mahone Bay, N. S., Nov. 10th, by Pastor E. A. Allaby, Enos Young, of Indian Point, and Olive Hubby, of Hubby Settlement, Halifax Co., N. S.

OSINGER-WALKER.—At the home of the groom, Nov. 10th, by Rev. L. J. Tingley, assisted by Rev. H. A. DeVoe, Howard Osinger to Myra P. Walker, both of Tiverton, Digby Co., N. S.

DEWITT-HAMM.—At St. John, West, Nov. 15, by Rev. Edward Hickson, M. A., assisted by Rev. G. W. Schurman, Kenneth Spurr DeWitt, of Roxbury, Mass., and Nettie M., daughter of David Hamm of Grand Bay.

RUTLEDGE-EATON.—At the residence of the bride's father, North Kingdon, on the 27th ult., at 9 a. m., by Rev. J. B. Morgan, B. A., assisted by Revs. A. Cohoon, M. A., and A. F. Baker, B. A., Rev. W. J. Rutledge, B. A., pastor of Albert St. Baptist church, Woodstock, N. B., to Jessie Blanche, only daughter of Joseph H. Eaton, of North Kingdon, N. S.

DEATHS.

CONNERS.—At Blissfield, North. Co., Nov. 5th, Mrs. Nathaniel Connors, in the 30th year of her age.

RAY.—At Midgie, on Oct. 21st, Robert Ray, aged 64 years. He died in the hope of a part in the first resurrection. He leaves a large family and a wide circle of friends to mourn their loss.

LAWRENCE.—On Oct. 25th, Nelson Lawrence in the 81st year of his age. Although he had not made a public profession, he expressed his hope that God, for Christ's sake, had forgiven his sins and would give him an entrance through the pearly gates. He has been a resident of Middle Sackville all his life, living on the same farm on which he was born.

WALSH.—At Mill Village, N. S., Oct. 24, Annie Walsh, daughter of the late John Walsh, aged 26 years. Her illness was long and to her death was a release from suffering and an entrance into the rest that remaineth to the people of God. When 14 years of age she was baptized into the fellowship of the Mill Village Baptist church, and her life was that of a consistent follower of Christ. She was held in the highest esteem by all who knew her. The funeral took place on Tuesday, Oct. 26th, and was largely attended.

HICKS.—At Midgie, West. Co., on the 5th inst., Lucinda Hicks, beloved wife of Nathan Hicks, aged 46 years. Sister Hicks was a member of the Midgie Baptist church and fell asleep in Jesus with confidence that she would have a part in the first resurrection. A very large concourse of friends and relatives listened to the discourse preached on the occasion by the pastor. Our sister was a kind neighbor and a friend in need to all who claimed her help or sympathy and she will be much missed. The sorrowing relatives have the heartfelt sympathy of the community at large.

ANDERSON.—At Middle Sackville, on the 28th ult., Susan Anderson, second daughter of John Anderson. Our sister was a beloved member of the Sackville church and earnest worker in the B. V. P. U. and Sabbath School. At the time she was taken sick she was engaged as teacher in the public schools, and her pupils as they dropped their little floral offerings on

her coffin also dropped their tears to the memory of their beloved teacher. A very large concourse of friends and relatives are left to mourn but not without hope as our sister by her consistent life and amiable qualities exemplified the doctrine of her Saviour. Much sympathy is felt for her parents as on the 10th of August last they buried their youngest daughter, Birdie, aged 16, who found Christ in the meeting last spring and was baptized by Bro. Vincent, and her life looked bright until a few weeks before her death, when she was stricken with quinsey. She suffered much, but rejoiced in God and almost her last words were, "I am going home." May the Lord comfort the hearts of the sorrowing relatives.

DURLING.—Isabel, beloved wife of Zebulum Durling, and daughter of the late Ambrose Dodge of precious memory, died suddenly at Spa Springs, Oct. 28th. Mrs. Durling yielded to the deep and early religious impression of childhood, was baptized while young in years and grew up to womanhood closely identified with Christian service in the church. In the service of song and Sabbath School work she took special interest, and as a faithful attendant upon the public worship of Jehovah we will greatly miss her from our congregation. Our heartfelt sympathies go out toward the stricken husband and adopted son, who, with a large connection of relatives and friends, are sorrowing. Mrs. Durling was sixty-three years old.

SMITH.—At his home, in Grangeville, Harcourt, Kent Co., N. B., Oct. 28th, Bro. Wm. H. P. Smith, aged 41 years. He leaves a widowed mother, two brothers and three sisters, besides numerous friends and relatives, all of which held him in high esteem as he was a man of sterling worth. Bro. Smith was baptized into the fellowship of the First Elgin Baptist church during the pastorate of the late Rev. W. A. Crandall when he was a little boy. In 1881 he moved from Elgin, A. Co., to Harcourt, Kent Co., and united with the little Baptist church there, which had only been organized a few months. Since then he has held the position of clerk, to the time of his release he was secretary to trustees of the school, also secretary and Bible class teacher of the Sabbath School, and will be greatly missed both as an officer and friend. The funeral services were conducted by the Rev. E. C. Corey.

HAYES.—On the 25th ult. Sister Mrs. Hayes was transferred from the church militant to the church triumphant at the age of 85. A few days previous, by a fall, she fractured her thigh from which she never rallied. Her sufferings were short but severe. Two daughters and a son mourn for a mother, wise in counsel and affectionate in her home. The church also will feel keenly the loss of a devoted and consistent member. Baptized by the late David Harris, she with six others composed the first Baptist church organized in this vicinity, Aug. 1844, called the Minudie and River Hebert. Sister Hayes was the last of the charter members. When the River Hebert church was organized Mrs. Hayes united with it. Her piety and liberality made her a power in the church and community. Zeal for her Master was apparent all her life. In her younger days she and the late Mrs. Thos Mills would saddle their horses and ride nine miles to Conference at Maccan. She loved the courts of the Lord and the communion of saints. Mrs. Hayes was the light and joy of her home, cheerful and bright of disposition, possessing a good degree of penetration and sound judgment. The Lord Jesus was real to her in the cares and duties of life, real in the home affairs, real in the valley and shadow of death. Our sister has passed over from us and we bow in submission to the divine will in confidence her dust shall not lock the Redeemer's affectionate care, and assuredly He will come again bringing His people with Him.

District Meeting.

The District Meeting of Pictou and Colchester counties met with the church at Lower Economy, Nov. 1st and 2nd. Six of the pastors were present. Brethren Dimock and Raymond, from Pictou Co., being among the number. On Monday evening Pastor Raymond preached from Ps. 23rd. Tuesday morning was given to the presentation of reports from the churches. Each of the pastors gave a report of work done, and spoke of prospects for the future, all of which seemed in the main to be encouraging. Deacon Soley reported for the church at Economy and Five Islands. This is the only pastorless church in the two counties. The past has been somewhat disappointing, but it is

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hoped that there are brighter things in store for the future. The meeting unanimously voted this church worthy a grant from the H. M. B. In the afternoon interesting discussions took place, evoked by addresses from Pastors Dimock and Spidell on "The child and the Bible," and "Child Conversion" respectively. On Tuesday evening the claims of consecrated education were presented by Pastor Clark and Foreign Missions by Pastors Adams and Chipman. O. N. CHIPMAN, Sec'y.

District Meeting for Guysboro East.

At the call of Rev. F. H. Beals, chairman for the district, pastors and delegates from the various churches in this district, met at Half Island Cove with the Crow Harbour church for organization and work. On Monday evening, Nov. 9, Pastor R. Osgood Morse of Guysboro, preached to a full house. Text, Judges 6: 14. Theme, The strength that wins. This he defined as, the indwelling of Christ in the believer's life, in the person of the Holy Spirit. The sermon was followed by a good prayer and testimony meeting, led by Pastor A. G. Colburn of New Harbor. Tuesday's session opened with a devotional meeting led by Bro. John Cunningham of Guysboro, Pastor Beals of Canso, then called the meeting together for organization and submitted a draft for a working constitution which was adopted. Officers were elected for one year as follows:—President, Rev. F. H. Beals, Canso; Vice-President, Bro. John Cunningham, Guysboro; Secretary-Treasurer, Rev. R. Osgood Morse, Guysboro. Reports from churches showing earnest work with encouraging results completed the morning session. The first business of the afternoon was a recommendation to the Home Mission Board to grant some aid to the small churches at White Head and Cole Harbor toward a pastor's support. This was followed by an address on, The local church and its relation to the Denomination, by Pastor Morse. This was discussed by various delegates. Pastor Beals then spoke thoughtfully and forcibly on "Church Discipline." The evening session was of the nature of an installation of Bro. F. B. Dresser, as pastor of the Crow Harbor church, he having accepted the call to the pastorate. Bro. A. G. Colburn preached a stirring gospel sermon. Text Luke 4: 17, 18. Words were spoken to Bro. Dresser by Pastor Morse, urging him to be a practical, persevering, prayerful, pure pastor. Pastor Beals counseled the church to glorify God in their pastor. About twenty delegates were present. The resident community attended generally, completely filling the neat, new meeting house, hospitality abounded, the Holy Spirit guided, and all voted the initial District meeting for Guysboro East a success. Collection for denominational work \$7. R. OSGOOD MORSE, Sec'y-Treas.

WANTED Miss GOURLEY who has been teaching Piano and Private School (Grades I. to IV.) in Windsor, previous to the fire, would like such work elsewhere, or would accept a situation as Governess. She will be very grateful to any persons who will interest themselves in her behalf. Address her at, WINDSOR, N. S. Oct. 30, 1897.

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Five workmen were instantly killed Tuesday by the premature explosion of black powder at Victor, Col.

News Summary.

D. M. Fraser, a prominent business man and barrister of Almonte, Que., accidentally shot himself on Saturday while hunting, and later died.

The British imports from Canada increased nearly £75,000 in October, as compared with October last year, and over £200,000 as compared with October 1895.

David Cowerie, an engineer of Hamilton, Ont., is claiming \$25,000 indemnity for the imprisonment of his son in Cuba by the Spanish war authorities.

Captain General Blanco has pardoned Julio Quesada, under sentence of death, at the solicitation of the condemned man's mother.

A severe snow storm raged all day Wednesday in northern New Brunswick between Newcastle and Campbellton and beyond. Eight or ten inches of snow fell at Campbellton. Telegraph wires were blown down.

An Ottawa despatch says: It is understood that the Allan Line has made an offer to take the Furness Line contract from St. John to London off their hands. Mr. Blair is exerting himself to make this arrangement.

The Court of Cassation at Rome has squashed the proceedings of the lower court against Signor Crispi, the former premier, in connection with the bank scandals, on the ground that the charges must be dealt with by parliament.

President McKinley Wednesday received Sir Wilfrid Laurier at the White House. Secretary Sherman introduced Sir Wilfrid, who was accompanied by Sir Julian Pauncefote, Sir Louis Davies and Prof. Thompson. The visit was entirely formal.

The sealing experts representing the United States, England and Canada assembled at the state department, Washington, on Wednesday. The meeting lasted about an hour. The proceedings at the conference will be kept secret for the present.

The Ontario government has received word that the shipment of perishable fruits sent to England from Canada according to the plan formulated by the late Edward Jack, of Fredericton, N. B., arrived in splendid condition, proving the soundness of his theory, which was to pack the fruit in peat moss.

The November number of Harper's Magazine will contain a vivid description of the second battle of Velestinos, one of the most stirring contests during the Greco-Turkish War, by Richard Harding Davis, illustrated from photographs taken by Mr. Davis; a critical biographical article on "Daniel Webster," by Carl Schurz; and a paper on "The New Japan," by Toru Hoshid, Japanese Minister to the United States. The fiction will include instalments of the serials by Frank R. Stockton and William McLennan, and a short story by W. D. Howells.

With its brilliant special cover by Corwin Knapp Linson, Mark Twain's humorous diary of his voyage from India to South Africa, illustrated with immense spirit by A. B. Frost and Peter Newell; the first chapter of the "Dana Reminiscences of Men and Events of the Civil War," illustrated from the new Government Collection of Civil War Photographs; and the account of Edison's all but fabulous invention, the magnetic ore extractor, and the immense plant established in New Jersey months ago for its operation, with the abundant accompanying pictures—the November number of McClure's Magazine may be fairly said to set a new standard in magazine literature.

Considering the importance of his work and the hardships he endured in pursuit of it, there has been singularly little written about the young Swedish explorer, Dr. Sven Hedin. A few months ago he completed a journey of three years and seven months in the most inaccessible and least known parts of Asia. He traversed mountain passes nearly forty degrees below zero; he explored and measured a lake nine hundred feet deep; he climbed nearly to the top of an unexplored mountain twenty-five thousand feet high; he traversed the unexplored Takla-Makan Desert, and in doing so went nine days without water, losing all but two of his companions and coming off himself with the merest spark of life. Certainly here is a heroic story scarcely equaled in the annals of travel and exploration; and it has gone thus far practically untold. But Mr. R. H. Sherard has prepared a full account of Dr. Hedin and his discoveries and adventures, based largely on conversations with him, and it will be published in McClure's Magazine for December, along with numerous illustrations from sketches and photographs made by Dr. Hedin himself during his journey.

Tom Nulty, who killed his three sisters and brother at Rawdon, Que., has been found guilty of murder by the coroner's jury.

The destitution in the Magdalen Islands is so great that the Quebec government is sending one hundred barrels of flour for the relief of the fishermen who failed of their catch during the past season.

Gallia leaves Liverpool for Halifax and St. John Nov. 20th and sails from St. John on return Dec. 8th.

General Gascoigne leaves Ottawa for Halifax on Wednesday. While there he will probably discuss with General Moore arrangements for the exchange of a company of the Royal Artillery with B battery at Quebec.

A despatch to the New York Herald from Havana says correspondence just received from the Herald's correspondent in Principe states that an open mutiny of Spanish soldiers occurred there recently. The mutiny developed into a conflict in the streets between the commanding officers and the troops. The soldiers mutinied because rations were insufficient and they could get no pay.

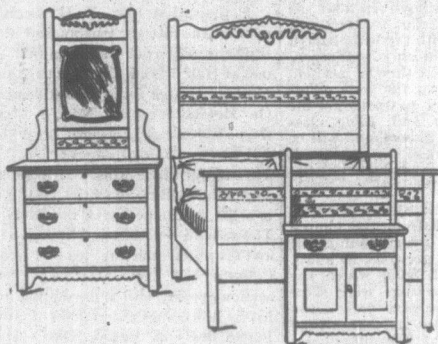
Manchester, Robertson & Allison

SAINT JOHN, N. B.

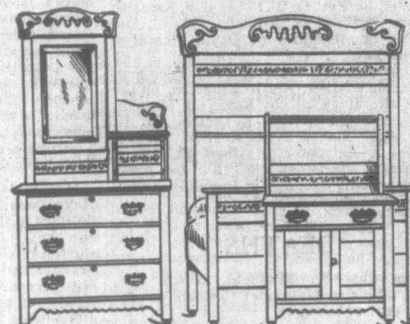
DRY GOODS CLOTHING **FURNITURE CARPETS.**

In-Hardwood Bedroom Suits WE ARE NOW SHOWING

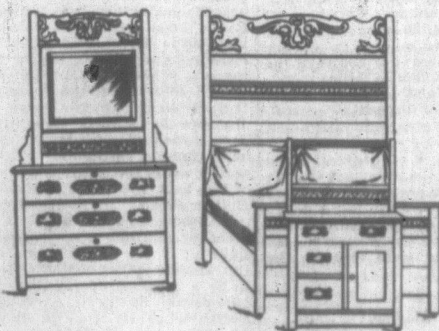
■ Six splendid patterns that are the best value ever shown in the Maritime Provinces. These are high class, strongly made and well finished suits, in every particular, which we offer at exceptionally low prices.



No. 10—Finished Antique Dressing Case
 Has 16 x 20 inch Fancy Shaped Mirror and three Drawers.
Price \$10.90.



No. 12—Finished Antique Dressing Case
 Has 14 x 24 inch beveled edge Glass with Lamp Shelf at side and three large drawers.
Price \$12.50.



No. 13—Finished Antique Dressing Case
 Has 20 x 24 inch Mirror and three Drawers. Washstand has one large and two small Drawers.
Price \$13.75.



No. 15—Finished Antique Dressing Case
 Has fancy shaped Mirror 16 x 28 inch, Closet and small Drawer at side of Mirror.
Price \$15.50.

No. 16—Same Pattern Bed, but Dressing Case Has Cheval Mirror, 18 x 30 inch, beveled edge.
Price \$16.00.

No. 14—Same Pattern Bed, but Dressing Case Has 20 x 24 inch Fancy Shaped Mirror and Lamp Shelf at side.
Price \$14.50.

MANCHESTER, ROBERTSON & ALLISON.

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The Farm

Doesn't Pay to Export it.

Options are divided in England about pasteurization. Some think it an improvement, because thereby the harmful bacteria and the fungi in the milk have been destroyed, thus making the butter purer and increasing its keeping properties. Others again think that the flavor of the butter is partly lost by the process, and, therefore, prefer butter made from milk or cream that was not pasteurized. As far as we can learn opinions are pretty evenly divided on the subject.

We do not wish to say, however, that pasteurizing will not pay, as our experience with butter made by this process has been too limited; but we feel sure it will require strong efforts on the part of the sellers to educate the consumers to taking pasteurized butter at a premium over other goods. Unless there is some inducement to pasteurize their cream, we can't consistently ask them to do so.

The shipments we have made consisted of pasteurized cream butter from the Albert Lea, Minn., creamery, and butter made from unpasteurized cream from Iowa. The proportion of the former to the latter in the lot was about one-sixth, and, as we are advised, the entire lots were disposed of to one buyer at one price. The actual worth of the pasteurized butter was perhaps not revealed. It is, therefore, difficult for us to say whether or not the price was influenced by pasteurized cream butter. We are, however, advised that the consuming public on the other side of the Atlantic do not ask for pasteurized cream butter, nor are they willing to pay a premium for the goods. As pasteurized butter is not new to them, it is fair to assume that at the present time it hardly pays to go to the expense of pasteurizing the cream.—(Mr. De Wolf in New-York Produce Review.)

A Farmer's Advantage.

A gentleman of this city, visiting a farmer friend, the conversation at dinner turned upon the conditions of the country, and the alleged troubles that beset the agriculturists. Said the farmer:

"I have had fairly good crops this year, yet I have not been able to save and lay up a dollar. I have made no more than a living."

His city friend replied. "Well, I think you ought to be satisfied. If I were living in Louisville upon the scale you do, with a table-abundant to profusion, carriages, carriage and riding horses, plenty of servants, in a large and elegant home, furnished with all the comforts and luxuries of life, it would cost me \$20,000 a year.

He then explained to him how much it cost him monthly for milk, for butter, for eggs, for vegetables, for meat, for ice, the charges for taxes, street-cars, servants' wages; and the innumerable expenses of city life. Then he remarked upon the comparative ease and comfort with which his rural friend conducted the business of his farm, and the amount of leisure his affairs afforded him for fishing, hunting, or friendly visiting, and compared it with the continual strain upon the business man of the city, the early and late hours of toil, the frequent days and nights of anxiety, and the fierce struggle with competition.

When he had gotten through, his farmer friend admitted that he had received a revelation which not only surprised him, but fully satisfied him that an industrious man upon a farm could command a more independent, comfortable, and certain livelihood than a man of equal capacity and industry could secure by living in a city.—(Louisville Commercial)

Tree Agents and Direct Dealing.

The tree agent has been discussed, ridiculed, misrepresented and his case truthfully stated until there is little more worth saying. He is a fixity. He is here to stay.

He cannot be stopped from travelling in his free country even if it were fair to stop him. There are all kinds. But I am sorry to say it, the average tree agent is very often partly composed of both ignorance and dishonesty. Some are green boys going about to earn something by repeating a rigamarole that has been taught them. Others are old, crafty sinners. And many more are good, honest sensible men, who will do the fair thing and know how to do it. My advice to the buyer is if you know a good nurseryman within half a day's drive, go and get directly from him what you can of what you want. But do not think that any sort of thing near home is better than what you might get from a thousand miles distant. Use business judgment. It is not the cheapest or the dearest that is the best, for poor trees and plants are often sold very high, and very good ones sometimes very cheap. A good honest and intelligent agent of a reliable nursery will, in some cases, serve your purposes better than any one else, but he will usually charge you more than you would have to pay for the same direct of a nursery that has no agents. In any case, study the situation and the catalogues carefully, and know something of the prices of various dealers and nurserymen at home and at a distance before you buy.—(Green's Fruit Grower.)

NO MISLEADING STATEMENTS.

Strong Letters From Reliable People.

Prove the Worth of Paine's Celery Compound.

The Public Demand For the Great Medicine Fast Increasing.

The proprietors of Paine's Celery Compound have never given to the press of the country any misleading statements, and have never exaggerated either the virtue of their wonderful remedy or the astonishing character of the testimonials it has received.

Paine's Celery Compound, the greatest and most marvelous of all blood purifiers and restorers of nerve force and power, and which has a greater public demand than all other combined remedies, has been a blessing to thousands of homes in the Dominion of Canada. This medicine that makes people well receives monthly scores of letters of praise from men and women rescued from disease and death. Every month of the year hundreds are restored to new life, but many being diffident in nature, and not wishing to be recognized by the public, refrain from writing for the press.

Paine's Celery Compound being a guaranteed medicine, the public have faith in it. The cures effected for those who in the past were burdened with rheumatism, neuralgia, kidney disease, liver troubles and blood diseases are in many cases truly wonderful. Success after the doctors fail is the great boast of the world's popular medicine, Paine's Celery Compound.

Mrs. A. Perry, Port Maitland, N. S., writes as follows.

"For two years my system was all run down, and I suffered more than I can describe from nervous prostration and insomnia. At times I almost lost my reason from severe pain at base of the brain. My husband advised me to try Paine's Celery Compound, which I did, and the effects were wonderful. I soon began to sleep well; the pain left my head; my whole system was strengthened, and I am now enjoying very good health.

"I would cheerfully recommend Paine's Celery Compound to any one suffering from like troubles. You have my best wishes for the future success of your excellent remedy.



There

is something that ought to be tacked up in every grocery! It's on a signboard over a large New York store in Broadway, where they don't believe that "substitution" pays. And nobody does believe it, except shifty and short-sighted store-keepers. When a woman wants Pearlina, for instance, she won't be satisfied to have some inferior washing-powder in its place. It is a fraud on the customer and a fraud on Pearlina. You can help to put a stop to it. When you ask for Pearlina, don't let any imitation of it be substituted for it.



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

OGILVIE'S Hungarian Flour.

THIS FLOUR is the Highest Grade made on this Continent.

No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other.

IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer.

HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods.

MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat.

ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used.

THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water.

FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough.

IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

J.S. HARDING, St. John, N. B., Agent for the Maritime Provinces.

ROBB-ARMSTRONG AUTOMATIC ENGINES

SIZES UP TO 700 H. P.

INTER-CHANGEABLE PARTS

CENTRE OR SIDE CRANK.

LARGE BEARINGS.

SIMPLEST AND BEST GOVERNOR.

ROBB ENGINEERING Co. Ltd., Amherst, N. S.

WANTED.

Agents for this paper. To successful canvassers, devoting part or all of their time to this work, we can offer attractive inducements. December is the best month for canvassing. Write for particulars.

Personal.

The many friends of the Rev. Alfred Chipman among our readers will be interested in knowing that, in compliance with the unanimous desire of his church, he has recently entered upon the sixth year of his pastorate at North Springfield.

Rev. J. B. Champion has accepted a call to the pastorate of the churches at Gibson and Marysville, York County. His address is Gibson. This is a pleasantly situated and promising field of labor and we shall expect to hear good reports from pastor Champion's labors.

Rev. F. S. Todd, now pastor at Lubec, Maine, has had the happiness of seeing his two sons, after taking the course at Acadia, enter the Baptist ministry. The elder, Rev. T. W. Todd, is pastor at New Berlin, Ill., and the younger, H. C. Todd, has been since June last pastor at Elgin, Albert Co., N. B.

Rev. J. W. Gardiner, lately of Gnyaborough, N. S., writes us that he has accepted an unanimous call to the pastorate of the church at Port Elgin, N. B. We trust that Bro. Gardiner may be very happy and successful in his new field of labor.

Many of our readers will unite with us in heartfelt sympathy with Mr. and Mrs. J. W. Spurden, of Fredericton, in the very sad bereavement they have experienced in the loss of their eldest daughter, Miss Ellen Spurden, whose death occurred on Saturday last. Miss Spurden was, until her health failed last year, a student at Acadia Seminary.

We regret to learn that Rev. D. G. McDonald, the highly esteemed pastor of the North Sydney church, finds it necessary, in the interest of his family's health, to leave the Maritime country. The strong air of the Atlantic coast has proved unfavorable to Mrs. McDonald's health, and we learn that Bro. McDonald has accepted a call to the church at Portage la Prairie, Manitoba. He expects to leave for the west about the end of the month. Bro. McDonald will doubtless find a congenial field of labor in the Prairie Province and large opportunity for usefulness, but his going would seem to involve a serious loss to North Sydney and Baptist interests in Cape Breton.

N. B. and P. E. I., From October 1st, '97. NEW BRUNSWICK.

Carleton, Victoria and Madawaska counties Quarterly meeting, F. M., \$4; Forest Glen (S.S., F. M., \$1.68, G. L., \$2, church, F. M., \$1.65) - \$5.33; Mrs. T. Whit Colpitts, F. M., \$1.67; Brussels St. church, F. M., \$5; Cardwell church S. S. So. Branch, F. M., \$5.75. Caledonia church, per quarterly meeting, Albert Co., D. W., \$6.25; St. Stephen, Young Ladies Auxiliary, F. M., special, \$25; Cardwell, South Branch, H. M., per James Walters, \$1; Burpe Whelpley, \$1 - \$2; Germain street church, D. W., \$21.40; Bayside church, Westmorland county, F. M., 79c.; St. Stephen church, D. W., \$11.22, Ac. Un., \$5 - \$16.22; Miss E. T. Bleakney, F. M., \$3.40; Baptists of Cocaigne, F. M., \$5. H. M., \$2 - \$7; Havelock, F. M., \$4.15. Total \$107.96. Before reported \$189.84. Total NB to Nov 1st, \$297.80.

Prince Edward Island.

Bonshaw, (D. W. \$4.50, Maggie A. McNevin, H. and P. M., \$4) - \$8.50; Charlottetown church, D. W. \$10.85; Dundas, F. M. \$8; Bedeque church, D. W. \$3; Tryon church, D. W. \$10; Alexandra church S. S., G. L., \$2.75. Total, \$43.10. Before reported, \$35.18. Total to Nov. 1st, \$78.28. Total, N. B. and P. E. I. to Nov. 1st, \$376.58. J. W. MANNING.

Treas. N. B. and P. E. I.

N. B. The brethren in P. E. I. need not be concerned as to the disposition of the monies raised by them, for Home Missions. They will be forwarded, as in the past, to the Treasurer of the H. M. B. of the Maritime Convention, unless any of them shall direct otherwise. J. W. M.

News Summary.

There were twenty-four failures in the Dominion the past week, against forty-six in the corresponding week last year.

Sir Richard Cartwright has returned to Ottawa and is acting premier while Sir Wilfred is at Washington.

The Bryan Democrats have nominated Thomas Riley, a well-known lawyer, as candidate for Mayor of Boston.

The Georgia Senate on Friday defeated a measure which if passed would have had the effect of making Georgia a prohibition state.

Nathan Larkin, of East Pubnico, fell dead on the road on Monday last.

Parrsboro will issue \$10,000 thirty year 4 per cent. debentures to finish its water works.

Rev. Dr. Clarke, pastor of the Presbyterian church at Bracebridge, Ont., died Thursday in his 70th year. He was born in Clatham, N. B.

Mr. George D. Anderson, commissioner to Japan for the Dominion government, has made his report. It is favorable to trade being worked between both countries.

The court at San Francisco has granted a writ of probable cause, and Warden Hale has been instructed not to hang Durant until further orders from the Supreme Court.

The election in Centre Toronto to fill the vacancy in the Commons caused by the resignation of Wm. Lounl, M. P., has been fixed for November 30th. George Bertram will be the liberal candidate.

Fred Elliot shot his brother, Harvey, dead at Bayfield, Ont., Monday night. Both were under the influence of liquor, and the shooting was the result of a quarrel.

A full representation of the Orakzar tribes met Gen. Lockhart, the British commander, Friday and heard the terms which he insists upon for their submission, namely the restitution of all the rifles captured since the outbreak, the disarmament by another 500 rifles, the payment of a fine of 30,000 rupees and the formal submission of the tribes to General Lockhart within a fortnight.

The natives of "Thrums" are turning Mr. Barrie's fame to commercial advantage. A lemonade manufactured in the Kirriemuir district bears a label with a view of the famous "Window in Thrums" and a special brand of goods sold by a local shopkeeper has this inscription printed on its wrapper: "N. B. - Every package bears a true picture of the Window in Thrums and Mr. Barrie's residence."

The Treasury of Religious Thought, for November, 1897, is a Thanksgiving number, opening with a short synopsis of a Thanksgiving sermon and some appropriate selections and illustrations. The leading sermon is by the Rev. H. S. Gibson, of the Lutheran church in Port Royal, Pa. Dr. W. E. Barton of Boston, and Dr. J. H. Barrows, of Chicago, follow with sermons of rare power speaking respectively of "The Divinity of Service," and "The Tragedy of Golgotha." The Outlines and Leading Thoughts of Sermons are from Mr. Moody, Dr. John Watson (Ian McClaren), the late Dr. M. M. G. Dana, and other eminent preachers. Rev. W. J. Mutch, of New Haven, has a valuable and practical article on "Parish Papers." Dr. G. B. F. Hallock, of Rochester, gives the "Prayer-Meeting Topics" with his usual acceptance; and the minor parts of the magazine are maintained as usual with fullness and careful discrimination.

Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents.

E. B. TREAT & Co., Publishers, 241-243 West 2nd St., New York.

Sussex Record: A serious shooting accident occurred at the residence of Mr. Edgar Wright, head of Millstream, Wednesday at noon. A young lad, son or grandson of Daniel Belding, of Pettitcodiac, was visiting relatives at the former place. While Mr. Wright was absent from home the young lad took down the gun and, not knowing it was loaded, got ready to amuse himself by exploding caps with it. The first explosion discharged the gun, which was loaded with buckshot, but fortunately contained a light charge of powder for partridge shooting. Mrs. Wright, a daughter of James Dibble, was just stooping down by the stove when she received a half dozen of the buckshot in the face, forehead and head. Blood streamed from both nostrils and one eye became nearly blind. In the evening Dr. Ryan extracted several of the shot, one of them being flattened against the skull. All the shot could not be extracted and the one that entered the eye and nose is in a dangerous location. She was doing as well as could be expected twelve hours after the injury.

Walter Baker & Co., Limited.



Established 1776.
Dorchester, Mass., U. S. A.
The Oldest and Largest Manufacturers of
**PURE, HIGH GRADE
Cocoas and Chocolates**

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

TIMELY SUGGESTIONS!

What more appropriate or beneficial presents can you make than some of the following:

- 1 Silk Initial Handkerchief, - - - 25c.
- 1 Made-up or Four-in-Hand Tie, - - - 25c.
- 1 Pair Suspenders, - - - 25c.
- 1 Boy's Cap, - - - 25c.
- 1 Pair Sox, - - - 25c.
- 2 Collars, - - - 25c.

Send stamps for any of the above and we will mail it to your address.

Usters, Overcoats and Reefers at very low figures.

FRASER, FRASER & CO

40 and 42 King Street,

CHEAPSIDE, St. John, N. B.

CAN CONSUMPTION BE CURED?

Chemistry and Science are daily astonishing the world with new wonders, and it is no longer safe to say that anything cannot be achieved. The researches and experiments of the distinguished chemist, T. A. Slocum, patiently carried on for years, have culminated in results as beneficial to humanity as can be claimed for any modern genius or philosopher. That Consumption is a curable disease, Dr. Slocum has proved beyond a doubt, and there are now on file in his Canadian, American and European laboratories, thousands of letters of gratitude from those benefited and cured, in all parts of the world.

To make the wonderful merits of his discoveries known, we will send, free, three bottles (all different) of his Remedies, to any reader of this paper having consumption, lung or throat trouble, general decline, loss of flesh, who will send their name, express and post-office address. That the readers of this paper may be convinced of the genuineness of our claims, we publish the following Canadian testimonial, taken from hundreds in our possession:

late, and that he could do no more for me. I kept getting weaker all the time, and resolved to try another doctor from New Westminster. He said my lungs and heart were affected, and that death might occur at any time. He prescribed for me, but I kept getting worse; and I got so weak that I could scarcely lift a cup of tea, and was by this time confined to the house for three months. I then heard of your Medicine and sent for samples, and at once commenced to use them as directed. The first dose did me good, and before I had completed the use of them I was out of bed. After using a further supply a short time, I was able to walk after twenty-five men and walk three miles morning and evening. Your Medicine has certainly saved my life, and although fifty-two years old, I am stronger than ever, and now weigh 240 pounds, which is my weight. You can use my letter in the interest of suffering humanity.

JOHN RUTTER WREX.
Address all communications to The T. A. SLOCUM CHEMICAL CO., of Toronto, Ltd., 185 Adelaide Street W., Toronto, Canada, and the free samples will be promptly sent. Persons in Canada seeing Slocum's advertisement in American papers, will please send their communications to Toronto.
If the reader is not a sufferer, but has a friend who is, send friend's name, express and post-office address, and the remedy will be sent. When writing please mention this paper.

In Buying Matches

When the grocer recommends you a new brand
ASK HIM ABOUT QUALITY.

When he talks price to you
ASK HIM ABOUT QUALITY.

When he refers to all the matches you get in a certain box
ASK HIM ABOUT QUALITY.

Then he will have to produce
E. B. EDDY'S MATCHES.

THE CHRISTIAN VOL. XIII
EDITORIAL Paragraphs. Thanksgiving Day. The God of Our Fathers. Around with the Christ. Notes. CONTRIBUTED. New England Notes. Notes. SELECTED. The True Church. True Christian. Thankfulness a Grace. The Family of God. STORY PAGE.

Returned to Ottawa.
details of their con- authorities have much has been a Canadian minister speculation. It is was reached by the of pelagic sealing herd, but no agreement to what action shall Canadian ministers, any plan of settlement embraced, and for that suggested an interest further understood Canada will, after coming at Ottawa, formulate to the Washington of the latter will also of the Privy Council come out of the negotiation. The appointments any considerable reciprocity will have and it is not to be taken subjects will receive favor body.
Britain's Liberal Policy. The often made a subject part of a certain States press. England bullying nation, ever where no effective res forever grasping for world, eager to enrich weaker nations. No England in respect nations of the world safely be asserted that this respect bear comparison great nation of the world policy, especially during been distinguished by over which her sway has generous dealings with tyrannies of native institutions and stable savagery and anarchy, which she conquered to Britain only but of the flag is every where a symbol and of order. Lawless pressed and all the nation welcome to come in and Englishmen: This policy contrast with the colonial tions, of France, for in