

# Messenger and Visitor.

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THE CHRISTIAN VISITOR  
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**The Queen of Belgium Dead.** Marie Henriette Queen of Belgium died suddenly at Spa on the night of September 19. The Queen had been in poor health for some three years and had suffered with heart disease, but an immediate fatal termination of her illness was not anticipated, and neither the King nor any member of the royal family nor the court physicians were with her when she died. The Queen was seated at table partaking of a light dinner when she was seized with heart failure, and before the physician, who was immediately summoned, could arrive, she had passed away. Queen Marie Henriette second daughter of the late Archduke Joseph, Palatine of Hungary, and the Princess of Wurtemberg, was born Aug. 23, 1836. She was married to King Leopold II. of Belgium, then the Belgian Crown Prince, on Aug. 22, 1853. Leopold II. ascended the throne on the death of King Leopold I., in December, 1865. She leaves three children living. The eldest, Princess Louise, was married to Prince Philip of Saxe-Coburg and Gotha. Princess Stephanie, the second daughter, was married to the late Archduke Rudolf of Austria, the Imperial Crown Prince. Princess Clementine, the third daughter, now in her twenty-eighth year, is still unmarried. The deceased Queen had her full share of the sorrows of the Hapsburgs, the ill-fated house to which she belonged. Her hair is said to have been white while she was still in her thirties. The Queen's only son, the Duke of Brabant, died suddenly under circumstances which suggested poisoning; her son-in-law was the Crown Prince Rudolph, who ended his life in a most tragic manner; her favorite nephew was killed in an accident, and her sister is in a lunatic asylum not far from the palace at Brussels. Queen Marie Henriette had not neglected the social and intellectual side of life, however. She was a clever horsewoman, a gifted composer of music, and as fond of her stud as she was of her camera and her piano.

**The Doherty Murder.** The trial of Frank Higgins for the murder of William Doherty was concluded on Wednesday of last week, before the Supreme court sitting in St. John, the jury finding a verdict of guilty with a recommendation to mercy on account of the prisoner's youth. The case is a remarkable one in many respects, and the trial has been followed with a more general and keener interest than any which has occurred in the city for many years. For the benefit of those who have not read the published reports of the trial, it may be well to recall here a few of the main facts in the history of the case. It was on Monday, August 5, that the body of William Doherty, a youth of 19 years of age was found in the vicinity of Rockwood Park. The evidence at the coroner's inquest went to show that death had occurred a few days before and as a result of pistol shots received in the back. Subsequent inquiry elicited the fact that Doherty had been seen on the previous Friday afternoon going into the Park in company with Higgins and another boy, and the fact that Higgins had denied being with Doherty that afternoon and had made other statements contrary to the ascertained facts, caused suspicion to rest upon him, and this suspicion was confirmed when he and a boy named Fred Goodspeed were found to have made an attempt to leave the country, purchasing tickets for Portland, Me., and travelling in that direction under assumed names. They were accordingly apprehended at Vanceboro' and brought back to St. John. Then followed a confession from Goodspeed, who is a boy of 14, in which he declared that Higgins, who is two years older, had deliberately killed Doherty and compelled him, Goodspeed, on threat of death, to assist in covering Doherty's body and to conceal the murder. Goodspeed also

declared that Higgins had thrown the revolver with which he shot Doherty into the creek, below Marsh Bridge, and there, at a spot pointed out by Goodspeed, the revolver was found by the police. On the strength of this and other evidences Higgins was indicted by the Grand Jury for the murder of Doherty, and a bill was also found against Goodspeed on the charge of being an accessory after the fact. In the course of the trial Goodspeed was put on as a witness on the part of the Crown. His evidence coincided with the story he had previously told, and its force was not materially weakened by a rigid cross-examination. Higgins also was put on the stand by the defence and made a statement in which he declared that Goodspeed was the slayer of Doherty. He admitted having been in the Park with the other two on Friday, August 1, and that he was near by when Doherty was killed, but declared that the shooting was the outcome of a quarrel which had arisen between Doherty and Goodspeed, the latter having previously borrowed Higgins' revolver for the purpose of shooting birds and squirrels. Higgins stated to the court that when the events connected with the killing of Doherty were fresh in his mind he had written out a minute account of what took place and he gave his evidence like a recitation, repeating it verbatim when questioned on any point, and sticking to it very firmly under rigid cross-examination. In view of the directly contradictory statements of the two boys and the consideration that the circumstantial evidence connecting Higgins with the murder as principal could hardly be regarded as fully decisive, it seemed rather improbable that the jury would be able to agree upon a verdict, and the announcement that, after two hours and half consideration, they had reached a decision, as mentioned above, was received with some surprise. However the verdict probably represents the general belief of the community as to the Higgins' connection with the case. But there is probably a pretty general feeling that Goodspeed's evidence, coherent and circumstantial as it was, did not embody all the facts of the case. It seems difficult to believe that, without any quarrel taking place between the boys and without any motive on the part of Higgins other than was indicated by Goodspeed's or any other evidence adduced, Higgins could have killed Doherty in the deliberate and cold-blooded manner described by Goodspeed. Judge Landry whose lucid summing up of the evidence was doubtless of great assistance to the jury, more than hinted at the possibility of a conspiracy in which other boys than Higgins and Goodspeed were involved. In view of the intimacy of certain gangs of boys with which the two were connected, and in view of the inability of some of these boys to recall on the witness stand facts which they would be most likely to remember, His Honor raised the question whether it were probable that only Higgins and Goodspeed knew of the murder even before the body was found. "After the finding of the body who was the centre of attraction of an admiring crowd of boys? Was it not Higgins? And yet the boys to whom he was talking swear that they don't remember whether the murder of Doherty was the subject of their conversation or not! To all appearance there was an organization as strong and perhaps more shrewd than the police." While therefore there would seem to be little doubt that Doherty was shot to death by Higgins, there are probably many persons who find it difficult to believe that his guilt is not shared by others. While there still surrounds this most lamentable affair much mystery which may never indeed be entirely cleared up, enough has been brought to light to show a very lamentable state of affairs in connection with a class of boys, which though it may not be large, has been exerting

a most pernicious influence, and has been a veritable plague spot and centre of moral corruption in the city. It is at least gratifying to observe that the facts which have been brought to light are making their legitimate appeal to the better sentiment of the community, and it is to be hoped that these deplorable revelations will lead to earnest enquiry and wholesome reform. It is understood that Mr. Mullin, the counsel for the defence, will move for a reservation of the case for a hearing *in banco*, and further action in the case has accordingly been postponed until Oct. 7, to enable Mr. Mullin to prepare his argument. As the decision of the judges in the Higgins case may have important bearing on the Goodspeed case, the hearing of the latter has been postponed until November.

**Baffling Problems.** Two things continue to challenge the ambition, and as yet to baffle the powers of mankind. Man will never be happy, we suppose, until he shall have reached the Pole, and successfully navigated the air. The recent attempts at these achievements have not been crowned with success, and so far as the polar expeditions are concerned it cannot be said that they have done much of anything to encourage the hope of ultimate success. The attempt of André to reach the Pole by balloon was probably the most spectacularly fool-hardy thing ever attempted in the interests of exploration. The attempt of Nansen and the more recent attempts of Peary and Swerdrup to achieve the ambition of polar explorers were more rational and have had a happier conclusion than that of the ill-fated balloonist, but they all stopped a long way short of the Pole, and they appear to have accomplished little if anything, toward a solution of the vexing problem. In respect to aerial navigation some progress has indeed been made in the construction of a dirigible airship. The experiments of Santos Dumont at Paris indicated a limited success, and if recent despatches from London are to be credited the experiments of an aeronaut named Spencer in navigating an airship of a somewhat different pattern from that of Santos Dumont have been quite as successful. It is said that Mr. Spencer made an air voyage of about 30 miles over London, during which he was able to direct his airship at will and afterwards to effect a safe descent. But the day of safe and successful aerial navigation has not yet dawned.

**Deliverance of Methodist Conference on Moral Reforms.** The Methodist church in Canada has always manifested a lively interest in temperance and matters of moral reform. The General Conference lately held at Winnipeg adopted a report recommending that a resolution be sent to the Minister of Militia, expressing appreciation of the regulations abolishing army canteens, and while regretting that for various reasons these regulations had not been enforced, the hope was expressed that with the advent of Lord Dundonald, there would be a closer observance of the law governing army camps. The report reviewed the political status of prohibition in various Provinces and reaffirmed the Methodist principle of prohibition, urging that in all elections effort should be made to secure representatives to introduce and support prohibition candidates. To this was added a clause, moved by Judge Chesley, referring to the prevalence of political corruption in the country. It called the attention of all Christian people to the subjects, recommended that the people give more attention to the subject of Christian citizenship, condemned venal and cowardly violation of duties, urged citizens to free their own political parties from suspicion with reference to the sanctity of the ballot, recommended that once a year a lesson on Christian citizenship be given in the Sunday Schools, that the Epworth League take action in the same direction and that the educational authorities be asked to make provision that some part of Empire Day in the public schools be devoted to discussion of the sacredness of the ballot and the duties connected therewith.



## The World's Testimony Concerning Christ.

BY REV. F. L. STEEVES.

Mark 16: 13-15 — "Whom do men say that I the Son of man am?" "Whom say ye that I am?"

A peculiarity of the Christian religion is that its value to the world depends upon the world's attitude towards it. In this it is unlike most other world blessings. The value of food or medicine, for instance, may not be appreciatively affected by our likes and our dislikes. These may nourish us, or cure us, even though in some cases distasteful. The world itself may bless us whether we accept it genially or not. The sun will shine in the sky and in his daily round bring us unnumbered blessings though we should hate the sunbeams, and like Job curse the day of our birth.

This is not so with a personal religion, for its value to us will depend upon our attitude towards it. In a sense the same may be said of our relationship to God; he will be to us what we are to him. In other words, the condition of our own heart will decide God's seeming attitude towards ourselves. Was it not said of him "With the merciful thou wilt show thyself merciful; with the upright man thou wilt show thyself upright; with the pure thou wilt show thyself pure, with the froward thou wilt show thyself froward."

The world creates its own atmosphere, good—bad, and so every man his own destiny, his own judgment, his own God. The sun may blaze his glory in the sky, but that glory to the world will depend upon the world's reflection of the sunbeams, for every pebble and blade and leaf must shine back the sunlight or the world would ever be in physical darkness despite this king of day. So man decides his God, yet even makes his God, for God will be to him even as he is.

Standing on Hymalaya peaks one may shout to the valleys below, but those below only hear the echo of the shout. Humanity never hears but the echo of God's voice, and the echo is but the rebound of humanity's heart. Christian, what does your heart say to you of God, for that God is to you. Does your heart say to you he is the Saviour of the world? Then to you he is the Saviour of the world.

To these human, faintly, faculties, worth is seldom intrinsic. There is harmony in nature only when there is harmony in us. To one, the world is beautiful, but it will be found that this is because there is beauty in himself. One has a rich appreciation of music, and this for the simple reason that music finds an echo in his own soul. Another delights in art, but the art is in himself. Another feels the beauty of a poem, and feels it only when there is some harmony in his own heart. Marconi's instruments are tuned to one another, and only vessels that carry instruments in harmony with the despatching tower can hear and respond to the master's voice. Just so the human heart, it must be attuned to the heart of God; or no message can come from the divine one to cheer and bless and save these lives of ours. Hence, as I have said, the value of religion to us will depend upon ourselves—our heart condition, and Jesus ever asks his question of the world.

Though the question of our text has engaged the attention of theologians for centuries the Christian world has never reached unanimity in its answer. Various have been the world's conception of Jesus. In the early centuries a body of Christians called the Ebonites taught that Jesus was simply a Jew of distinguished legal piety.

The Docetar on the other hand claimed that our Lord's body was only an illusion—a kind of accommodation to man's limited faculties, and that he possessed no real body.

Then, the fourth century produced a Lybian who, with a large following, claimed that Jesus must not be counted as coequal with God, though he was exceedingly wise and kind. This teaching was opposed by Apollinaris, Bishop of Lardicee, who argued that the divine nature in Christ took the place of the human mind, and that the body of our Lord was a glorified form of humanity. That he had no human thoughts or feelings, and that a very God dwelt in and illuminated a human body as the sunshine lights the fleecy cloud.

Thus the world has argued pro and con—Jesus a man; Jesus a God; Jesus a God-man. His humanity real; his humanity illusory; a human being from whom humanity is eliminated; no human being at all, but God clothed in the seeming habiliments of man—of human flesh and blood.

We are somewhat disturbed, perplexed, mystified, and eventually cry with Tennyson—

"Strong Son of God; immortal love  
Whom we that have not seen thy face,  
By faith and faith alone embrace,  
Believing where we cannot prove."

However, the modern world does not seem quite willing to understand Jesus by "faith and faith alone." We are living in a most material age, and demand that faith be strongly buttressed by well authenticated fact. The tendency seems to be to eliminate the mysterious from

our dogmas. Rationalism has wedded materialism, and together this pair of science tools lays claim to the world. The higher criticism encourages plebian criticism, and men would analyze the communion bread and finding no spiritual entity there, declare the emblem an empty form. Modern scholarship places its formula on sacred evidences, and stamping out emotionalism, seeks to square the heart's songs by religious logarithms. The Bible is declared to be the product of evolution, and the good old book, also, they say has in the travail of centuries gathered much moss. They would brush away the moss as we clear the base of aged tomb stones, in order to find out what is written there. The sacred book is no longer regarded as *a priori*, the source of light,—the fountain of truth, for now the world must read into its Bible, not out of it. "Love God with all thy soul, and thy neighbor as thyself," means, they would say, what you make it to mean. God has given the formula, you must clothe it with flesh and blood. Thus the whole Bible is a book of bones, and man must build his own creed.

And yet possibly this is not the attitude of the critics alone. It may be that some very uncritical people, and some people who claim to be very orthodox, read their Bible in this very way. For instance, when once I asked a man if he belonged to Christ, his answer was, "No sir, that is not my concern but Christ's." "But," I said, "those who will to belong to Christ." He turned away saying, "If that is your doctrine I don't accept it." Then I quoted John 3: 16. "Ah," said he, "I don't look at it in that way."

In another case a man argued his right to give as he felt inclined towards church and pastor, and when he was told that his duty was to give as God had given to him, though he was a man exceedingly pertinacious in claiming the necessity of obeying some Scriptural requirements, such as baptism, etc., he could answer to this law of God regarding benevolence, "that is not the way I look at it."

My brethren let us see to it that we fall not into the way of the critics. A man gets a hobby—he gets it no matter how nor where. It may be a prejudice; it may be the inclination of his own heart. But having it, the natural tendency is to read it into his Bible. "I'm a Baptist from my father's loins," says one, while another claims to be a pedobaptist from the same early genesis. Having been born with the theory, then he proceeds to read it into his Bible.

Another wanted to watch at night for the Saviour's second coming, or he did not want to watch as the case may be. He found the world good or bad, better or worse, according to his way of looking at things, and perhaps the reflection of his own heart, and hence he, by predilection, is a post-millennialist or a Pre, and proceeds to read the same into his Bible.

An energetic Armenian cries, "work out your own salvation with fear and trembling," but a lazy Calvinist furnishes the text for him, and then each has a satisfactory proof that he himself is all right.

Thus man is inclined to make his own Bible, or rather to make his Bible a deduction of his own intellectual and moral preferences. God has given us the warp, they would say, but we must find the woof, and the pattern is in the woof.

This representation is probably true of all classes of critics high and low. Some one will argue that all science develops with the progress of the race, and books want to be revised or supplemented with each new discovery. A work on physics, medicine or even astronomy written fifty years ago would need much supplementing today. The book of God is placed in the same category. Genesis is somewhat of an old book, and must be understood in the light of modern science, so they say. Oh yes, and Paul's letters must be understood in the light of twentieth century thought. Some of these remarkable productions may need pruning or developing as the world goes on.

And last of all we come to the story of our Lord, which story, it is claimed, must be read in the light of modern knowledge. Matthew, Mark and Luke were, from necessity, influenced and biased by the drastic conception of their age and preceding ages, and that conception made God an anthropomorphic being. He talked with Adam, walked with Enoch, called Samuel, appeared to Elijah, and with his own hand buried Moses. In this very human conception, he was not unlike the gods of heathen Greece and Rome. Their deities were as glorified men. Jove was mightier than Caesar only in degree. It was natural, then, that the disciples should defy their master, and especially so after he had died. But in our day we have no such thought of God, and would regard such thought as almost sacrilegious. God don't talk and walk with men today, and heaven is very far away, so thinks some modern critics. A little boy is kneeling beside his brother's bed—a poor little sick and hungry brother; and he prays, "Oh God, give my brother some bread and butter." But modern thought shakes its wise head and says, "Little lad, God is too big to care for such small things as these; go pray to the baker."

A common soldier marching in the front ranks of his army breathes a prayer, "Lord shield my life for my mother's sake," but modern thought again grows wise and says, "nonsense common soldier, God is making the destinies of nations now, and cannot consider either you or your mother in this case."

Ah, how sadly we mistake God, and how far we remove Jesus from this common world. A thousand times better were it, could we, like Samuel, listen for his voice, or like Jacob wrestle with his angel, or like Sarah, talk alone with God. This old world is suffering for a personal and loving deity—a divine personality that walks and talks with men; a Saviour who is indeed a warm and sympathizing friend. We robe ourselves in modern thought, and rob ourselves of God. Let us get back,

Christian, to the old idea that God the Father is very near in the person of his Son. "Lo I am with you always," rings down the centuries; then make him life's companion. Land him as high as you will for he is God, but remember he was also man—son of God and son of man. His nature expands both ways. Like England and Scotland's king, he unites two thrones; he is king of heaven but he would also be king of the human heart. For aught I know the upper throne may be very far away.

"I know not where his islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond his love and care."

But this I know, he is here, the Saviour of the world, and the friend of man.

Second. Jesus turned from the question of the world's conception of himself, to the disciple's personal conception. "Whom say ye that I am." This is also a peculiarity of the Christian religion; it appeals to the individual. We cannot hide ourselves in the round numbers. God setteth the solitary in religion. Christian's gate was a wicket gate. As personal as the grave, in it we must go alone. The other day I saw a mother crying about her two boys who were living an impure life, and my heart's sympathy said, "dear sister, take them with you to the kingdom," but ah, I knew that his plan required each one for himself to cry, "God be merciful to me a sinner."

This is not Christian America, for no country can be Christian. There is no such thing as Christianity in the aggregate. The Bible is a book of personal demands. Then what think you of Christ?

There seems to have always been three classes who have formed an opinion of the Christ.

First. Those who because of the sins of their own heart have attributed every word and deed of Jesus to some unholy motive. There are people who reveal their own character in their estimation of other men's lives. Purity is in a certain sense the world's looking-glass, for man will unconsciously measure himself, and may see himself by the opinion he forms of other men. For instance, bring together Jesus and Caiaphas the high priest. Now what should we expect to be the verdict of this man whose life was known to be impure. Listen—"He hath spoken blasphemy; behold now we have heard his blasphemy." If you scowl at a mirror surface you will see a scowl. What you shout to the mountains you will hear in the echo of your voice.

Or again, ask the Scribes and Pharisees, what think ye of Christ. "Thy Master is gluttonous and a wine bibber."

Or ask the Jewish mob what of Christ—"He hath a devil and is mad."

Or ask the mob in Pilate's hall—"He is guilty of death; crucify him! crucify him!"

Ah, do you know that a devil in us loves to look out and find a devil in some one else, and calumny is the inevitable lot of the pure child of God. Darkness hath no fellowship with light. The night-bird complains at the rising sun, and the croaking of a reptile cannot harmonize with your summer songster. They crucified Jesus—they could do nothing else and be true to their nature.

Second. Those from whom conscience wrings an honest testimony. Nature sometimes speaks for herself. Truth will out. There is a spark of the divine in every human soul, and some serious moment will reveal the divine. You may find the birds' nest when the leaves are fallen. In great trying moments and in death men will reveal themselves.

Now ask Judas, as the blood-money rings his funeral knell, What think ye now of Christ? "I have betrayed innocent blood." Or ask Pilate when fear and conscience makes him tremble. What think ye of Christ? "I find no fault in him." Or the Roman soldiers, when stricken down at the tomb of this Son of Man. "Truly this was the Son of God." Aye did not the very demons confirm this honest testimony of conscious stricken man. "What have we to do with thee thou Son of God."

Wisdom is justified of her children, and righteousness will declare itself even on the lips of a sinner, an atheist, or a devil. Nature turns again to God. Never an infidel died but the majesty of divine truth, and the reality of his God stamped itself upon his forsaken soul, and surmounted him with its awful halo of eternal truth as his life faded away. Maribran cried, "Take away these funeral tappings from me and let me have music and flowers when I die." Voltaire—"You talk to me of literary glory! Ah, a pretty glory you have won me." Paine—"I think I can say what they made Jesus Christ to say, 'My God! my God! why hast thou forsaken me?'" No, God has not made man a fool, and when the soul is rid of its hypocrisy and sings its truest note, it sings of truth and justice and Jesus Christ.

Third. Those whose testimony is inspired by a divine spirit. There are those who speak because God has written the knowledge of Christ upon their hearts. They give a loving testimony to their faith in a personal Saviour. First among these stands the Jordan prophet. Listen to his testimony of the Christ—"Behold the Lamb of God that taketh away the sin of the world."

Another of this class was his namesake, the evangelist—"He is the bright and morning star." Also Peter—"Thou art the Christ, the son of the living God." And Thomas—"My Lord and my God." And Paul, the last of the Apostles—"King of Kings and Lord of Lords."

And if further testimony of this class were desired we could listen to angelic choirs—"Unto you is born this day a Saviour who is Christ the Lord." Or the very voice of God himself—"This is my beloved Son, hear ye him."

And now people of God, what do you think of this Christ? And sinners what is he to you? Some thought comes to you of other great world characters—of Carey, or of Moffat, who sang, "Waft, waft ye winds his story." Of Havelock or Grant inspiring "Onward Christian Soldiers." Of Luther or Wycliff teaching us how "Through floods and flames if Jesus leads to follow where he goes." But what of Christ? Listen, my soul, while we sing:

"No mortal can with him compare  
Among the sons of men.  
Fairer is He than all the fair  
Who fill the heavenly train."



### The Highland Shepherd.

Among the "comfortable words" of Scripture probably none have a securer lodgement in the heart than those of the twenty-third psalm. To conceive of Jehovah as a Shepherd was most natural for a Hebrew poet. The concept fitted into the life of the people in a remarkable way. Many of them had flocks, as had their fathers before them. They knew all the peculiar characteristics of sheep—their innocence, helplessness of the special needs, as well as their inclination to go astray and to turn everyone to his own way. They knew also what patience was required of the shepherd, what tender solicitude, wisdom, and devotion. When the psalmist, therefore, sang of Jehovah as a Shepherd, who would not permit his sheep to want, but would lead them into green pastures and beside quiet waters, there was an eager response in their hearts. And all down the years these words have been read and pondered by men and women who gratefully relate themselves to Jehovah as sheep to a shepherd, conscious at once of his willingness to succor them, and of their need of his sympathy and loving care.

To some the acknowledgement of such a relation may seem to be a confession of weakness and yielding to the sway of mere sentiment. But those who have felt the absolute need of soul succor, and have experienced the inability of even the sweetest and kindest human sympathy to satisfy that profound need, will declare that it is infinitely more than sentiment that thus induces them to seek the shepherdly influences of Jehovah.

The relation of shepherd and sheep implies dependence of the latter upon the former, and complete and constant obedience. The sheep "shall not want" only as it obeys the voice and follows the lead of the shepherd. There are no green pastures or still waters for the erring sheep. Obedience to the Shepherd brings its own rich and sure reward.

The story is told of an American woman who, in her travel in Scotland, met a Highland shepherd. She saw him lead his flock day by day to green pastures, and noticed that he cared for his sheep as tenderly as though they were children, often speaking to this one and that, calling after one who might be straying from the flock, consoling another that had met with some mishap, and in every way discharging with loving fidelity the various duties of his position. But the visitor noted that the shepherd always carried a young sheep in his arms, and she asked him one day why he did so.

"Is that sheep sick, that you carry it every day in your arms?" she asked.

"Well, yes," said the shepherd. "That is, you see its leg is broken."

"That's very bad. How did it happen to get broken?"

"I broke it."

"You did? How cruel! How could you do such a thing?"

"Well, you see," said the shepherd, "it was like this. That sheep was a wilful, disobedient, and rebellious creature. She would not listen to or heed my voice. She would run off from the flock all by herself, or lead a few others off with her into dangerous places. She would not be content to feed where I led the flock, but sought out feeding places of her own, where the brambles grew and the grass was poor and perils lurked. Ah, she was a wilful lass and her example to the flock was bad. And so to save her and to save the flock I took her into my arms one day and broke her leg, and with the snapping of the bone a great ache came into my heart."

"What a pity!" said the woman. "But why don't you leave her at home? Why do you carry her about?"

"Well, you see, she belongs to the fold. She is my sheep just as much as the others are, and she needs me more now. And so I just gather her to my bosom, and I talk to her as gently as I can, when I put her down on the grass I gather the sweetest bunch for her to eat, and I bring her the coolest water; and we have moments of sweet communion together, my wounded sheep and I."

"Will she always be lame?"

"No, she will soon be well again. As soon as the bone was broken and the sheep saw her helpless condition, and appealed to me—O, I shall never forget the look of her eye—I set the leg, and the bone has knit nicely, and she will be about again after a while. But she's not the sheep she was. She loves and trusts me now, and she knows my voice better than before, and I'll have no more trouble with her."

And the visitor as she heard the shepherd's story thought of her own disobedience and wilfulness, and the lesson went to her heart. And there came to her mind that passage so expressive of our treatment of the great and tender Shepherd: "All ye like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."—Christian Advocate.

### The Blessedness of Rut.

BY JAMES BUCKHAM.

This constant traveling in a rut, "the everlasting routine," "the perpetual grind"—how common such

expressions are, and how familiarly they voice the discontent of people who cannot find anything more serious or distressing to complain about than the sameness of their days!

It would almost seem, from the prevalence of this sort of grumbling, as if a man were by nature a complaining creature, born to protest, to worry, to covet the things he has not and cannot have, dissatisfied always with present conditions and necessities, and disposed to attribute his unhappiness to his lot in life rather than to his own attitude and point of view. For we find all classes of men complaining about the monotonies of life. Even great men doing a great work, are apt to speak of their time as consumed by weary and uninteresting routine. Lives which the more humble of us picture as full of interest and variety and inspiration are often declared by those who are living them to be wearisomely dull and monotonous. What is wrong that we should find life so cursed with sameness, so lacking in fresh delight and buoyancy of service?

The trouble seems to be that we do not rightly interpret and value repetitiousness in life as a quality conducive to truest happiness as well as largest success. It is in the so-called monotonies of life, did we but realize it, that the greater part of its quiet, deep, equitable happiness consists. Some one has expressed this thought in a happy phrase—"the dear, everydayness of life." And when one thinks of the matter reasonably and candidly, is it not true that the sense of mastery and wontedness that attaches to the routine of our days is, or should be, one of the deepest sources of personal satisfaction? The task that we are accustomed to do and perform with practised ease and accuracy; the duties that we approach with a full understanding of their requirements and method of performance; the daily events so like each other as to be free from shock and strain; the alternation of rest and toil, planning and performing—are not these experiences full of satisfaction, if we only estimate them rightly?

Let a few days of life be broken in upon by unwonted experiences, even such as might be pleasurable in anticipation and how glad we are to get back again to the accustomed rut! The sense of strain and confusion disappears and we breathe a sigh of restful content as we resume the old round of familiar duties.

Still more, if the experiences that have broken in upon routine are of a distressing or exacting character—sickness, suspense, a trying ordeal of any sort—what grateful, what blessed relief to return to the dear everydayness of life once more! We wonder how we could ever have grumbled over it. How could it ever have seemed to us anything but the only serene and happy path?

The remedy for dissatisfaction with the routine of life seems to be a temporary suspension of routine, with all the especial and accustomed strain that it entails. We have only to demonstrate in personal experience, from time to time, how dear the everydayness of life actually is, in order to be weaned from the spirit of grumbling which is so unworthy a child of God. By thus attaining the right viewpoint we shall get rid of the notion that there is anything regrettable, anything that ought to be changed, in God's appointment of routine to the normal condition of life. We shall see clearly that it is the very condition which is, on the whole, productive of the greatest amount of peace and happiness.

If the routine of life is the condition of the highest average happiness, it is even more evidently the condition of life's highest average of achieve. In no other way than by performing the same kind of tasks over and over again could the individual or the race accomplish the greatest amount of enduring work. This in itself should be an additional cause for rejoicing in the monotonies of life. If we accomplish more by following the rut than we would in any other way, we ought to be glad that our appointed pathways fall into the ruts.

How ungracious, then, to grumble at the provision God has made both for our happiness and fruitfulness in life! Of all the paths that strike across the world, there is none, after all, so pleasant and so profitable as the rut. Abolish it, and you would have a world full of confused, erratic, unhappy men and women—a human chaos. Blessed indeed are the habitual things, the things that regulate conduct, and concentrate effort, and fill our days with that quiet, lasting happiness which is the most precious heritage of human experience.—The Congregationalist.

### God Our Reward.

The soul's first and greatest need is God himself. To be blessed and enriched by God's presence and indwelling is to receive the supreme comfort and enrichment that can come into a human soul. God does impart himself to those who receive him. The grace of his own personal indwelling is granted to those who are ready to accept him, and in this the soul finds its highest possible joy and gladness and glory.

When God called Abram to enter into covenant with him, he said: "Fear not, Abram; I am thy shield and thy exceeding great reward." He did not promise him

that he would secure a reward for him, or assure him that he had a reward prepared. The assurance was: "I am thy reward."

God is the reward of those who love him. Nothing can take his place. Material riches are less than nothing as compared to him. Physical delights and earthly charms pall on the senses. Augustine, long centuries ago, came to realize that "the heart was made for God and it is restless till it rests in him." So poor and unworthy and slight are all things as compared to him, that Paul was persuaded that no created thing should or could come in to separate him from "the love of God." One of our hymn-writers says, in speaking of his love for God:

"Were I in heaven without my God  
I would be no heaven for me."

If there are those who think that heaven would satisfy them without the love and peace of God in their hearts, they do not know the spiritual secret of heaven's joy. The joy of heaven is God, as the light of home comes from the presence of those whom we love. The Psalmist impresses this over and over. Lovingly as God's tabernacles were, he thirsted for God himself as the hart panted for the waterbrooks. Nothing but God could satisfy the soul's thirst. In his love we may be superior to circumstances, and we may say as another poet writes:

"When I am happy in him,  
December's as pleasant as May."

Personal communion with God is not the dream and fancy of the mystic. It is the daily crowning experience of each spiritual heart. The highest culture and the highest joy come from the highest personal communion. They who delight themselves in God have found the best of earth and have anticipated the gladness and glory of heaven. God himself is the soul's highest reward.—Selected.

### Parental Responsibility.

In the MESSENGER AND VISITOR of July 16th a short article, too short it seemed, entitled "A Father's Example" caused one of your readers to say "Amen and Amen" from the depths of a tried soul. Would to God that every father in the land could read and think of it, until it brought them to their knees before him, who in his infinite wisdom, ordained that man should be at the head of his home.

The mother may be noble, good and true. Her sons may love her with ardent devotion, but she is not their ideal of manliness. This we do not regret, but what pins us inexpressibly, is that the boys' ideal is so seldom an ideal man.

We often hear it said of the mother, "She has to be father and mother too, because he takes little or no interest in his children's spiritual welfare."

This cannot be. She may be ever so faithful in her duties, she cannot do his part also. If the father does not do it, it remains undone. Furthermore, her part, however faithfully performed will not result in as much good, because of the part that is lacking.

Such men as described in the article referred to, are the noblest work of God, heaven's richest blessing to the home, the crowning glory of a woman's life, ornaments to society, the bone and sinew of the nation, and pillars in the temple of the living God.

Such attainment is possible for all men. Why are they so painfully few?

When will parents awake to a realizing sense of the responsibility resting upon them, in the training of immortal souls committed to their care?

We will have to render unto God an account, not for how highly we have educated them, or how fashionably we have dressed them, but for how well they have been trained in the fear of the Lord, and taught to walk after his commandments, and by faithful and earnest prayer led to him who said "Suffer them to come." Let us see to it fathers and mothers that we hinder them not.

A MOTHER.

Two years ago there was a violent storm, in the course of which one of the lighthouse keepers at Ailisa Craig was blown over by the wind and had a limb broken. There was nobody on the island to dress the injuries, and as the sea was running mountains high, it was quite impossible to get over to the mainland for help in the lighthouse boat. A letter was written, however, and tied to the foot of a carrier pigeon, which quickly sped over the waters to Girvan, where the communication reached the doctor. A vessel was soon got ready, a crew gathered together and the doctor taken over to Ailisa Craig, when the injured limb was duly attended to. Prayer, like a carrier pigeon, wings our cry for help to the footstool of the thorne of grace.—Exchange.

A gentleman recently made the assertion that he was so grounded in his Christian belief that he would die for it if necessary. That is very good; but just now and in this land there is more call for people who will live for their faith, and pray and work and give for its propagation.



## Messenger and Visitor

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### What Pays Best?

There is a passage in the 126th Psalm which is suggestive of many an experience in human life.—He that goeth forth and weepeth, bearing precious seed for sowing, shall doubtless come again with joy, bringing his sheaves with him." The passage seems to have reference to a not uncommon experience of the Oriental husbandman in times of extreme scarcity. The seed which he carries forth is precious in a two-fold sense, for it not only represents the hope of provision for another year, but every golden grain of it seems to be required to supply the present necessity. Already the hunger wolf is at the door, and what is the sower to do while he waits for the harvest? How can he afford to cast into the ground the food he so much needs. But on the other hand, if he cast this seed into the fertile soil there is promise that by and by the fruit of it shall fill his heart with food and gladness. How then can he afford to take this precious seed to satisfy a present hunger, and thus destroy all hope of better things to come? In view of the larger interests of the coming days, the wise and courageous man will doubtless choose to face the present necessity and endure the hard pinch of hunger for a time, in order that he may secure the promise of the future. Seed-sowing is always more or less a matter of faith and of self-denial. And always the volume and value of the harvest must depend largely upon one's faith in the beneficent forces of the Universe and upon his willingness to sacrifice present enjoyment and merely temporal interests for the larger promise of the harvest. Frequently then when a man asks—Can I afford this thing—to make some expenditure of strength or resources?—it means—Am I brave and strong enough to endure the pinch of hunger, while the seed I sow shall grow and ripen?

Many people, by a penny-wise policy, or a policy which does not look beyond immediate and material interests, fail of attaining the richest rewards that life has to offer them. Even apart from the supreme consideration of religion and the promise of spiritual harvests, this is true. Many a man thinks he cannot afford to take money and time from his business for the purchase and perusal of books, or for other means of intellectual and social culture, and so, while his business may grow to large proportions and his wealth increase, his enjoyment in life diminishes rather than enlarges, because his soul fails to expand. His mind is like some stately mansion of which only the kitchen, the dining-room and the sleeping rooms are in use, while its spacious halls and palatial apartments are tightly closed. A visitor is never received in those silent rooms, and if ever the master of the house enters them, he experiences a sense of loneliness and oppression which fills him with a sort of ghostly dread and drives him back to that small corner of the noble mansion in which the material interests of life are centred.

"There is that which scattereth and yet increaseth and there is that which withholdeth more than is meet, but it tendeth to poverty." If this saying of the wise man is true, as has been shown, of human experience in relation to the things of a merely temporal character, how much higher significance must it have for spiritual men whose apprehension of life and its supreme interest are not bounded by the limits of the present life or measured by earthly standards. And yet how many Christians seem to frame their answers to the question—Can I afford

it? according to the earthly and the temporal standard rather than by the spiritual and heavenly! The question comes, for example, to a man—Can I afford to support the gospel in my community, so that the minister shall have a living salary, and an efficient and continuous ministry be maintained? Now if, while he considers this question, the man thinks of his present material needs and his immediate pecuniary interests, he may very likely answer it in the negative to the immeasurable loss both temporal and spiritual of himself and the community. But if he thinks of the priceless value of the gospel, of what a faithful Christian ministry must mean for himself, his family and his neighbors, it will surely hardly be possible for that Christian man to see his community deprived of so immeasurable a blessing without making large sacrifices of present material interests to secure the larger spiritual good. The men and Christian communities who thus cast their precious seed into the ground are those that rejoice in the time of harvest. Does anyone know of a community which has suffered essential loss by a too liberal expenditure of means in order to maintain a faithful ministry of the gospel? On the other hand is it not easy enough to find communities which have suffered not only spiritually, but intellectually, socially and even in material resources, because they have failed to make provision for an efficient and continuous ministry of the gospel? There are men who seem to think that the Christian minister is a kind of incubus upon the industry of a community, and that whatever is appropriated to the support of a Christian church is so much lost so far as material interests are concerned. A more intelligent observation of facts would show that no man in the community is so important a factor in its industrial life as the efficient and faithful minister of the gospel, and that, considered merely in reference to the material wealth of the community, a living Christian church is worth vastly more than all it costs.

A good many Christian men, regarding the matter from the point of view of their immediate material interests, come to the conclusion that they cannot afford to take the denominational paper. They ask, Can I afford to pay a dollar and a half for a paper, when there are so many other calls for money, and when I can get a larger paper containing more of the news of the world for less money? And they answer the question in the negative. But if the question were considered in the light of the higher and more permanent interests, the answer would surely be different. In that case the question would be not—Can I afford to take the paper? but, can I afford *not* to take it? Can I afford, for the sake of saving three cents a week, to deprive myself of the large benefit involved in possessing an intelligent understanding of the work of my own denomination and the inspiration of being brought in constant touch with the great religious forces of the world? Can I afford for the sake of saving three cents a week, to deprive my family of the wholesome educative influences of a religious newspaper, with the certainty that, if such food for their minds is not provided, other of a far less wholesome and perhaps of a positively pernicious character will be found? We venture to say that the Christian man is not to be found who will say that the money which he has spent in order that his home might enjoy the weekly visits of a good religious journal, was not wisely spent in the interests of his family.

Again, a Christian man may ask—Can I afford to support the Christian enterprises in which my church and denomination are engaged—Can I afford to do anything for missions at home and abroad and for Christian education? It were doubtless better always to ask—Can I afford *not* to have a share in these enterprises to promote the Kingdom of God. Why should any Christian cut himself off from the inspiration and the blessing of participation in that work of world-wide evangelization in which Jesus Christ has invested all the wealth of his life and his love? One may not be able to give by thousands or by hundreds; but if he gives his dollars or his dimes out of a heart of love and according to his ability, his reward will be no less than those who out of their abundance make contributions which attract the notice of the world. The practical question is not, can I afford to give large gifts, but can I afford *not* to give at all, or not to give according to my ability for the sake of those things for which my Lord laid down his life?

### College and University.

The Leland Stanford University in California is probably the richest university on the continent. It is reported to have thirty millions of property. Its President, Dr. D. S. Jordan, has given much thought to the higher education and what he says on this subject receives more than a passing notice. Some extracts from an article by him in the August number of the Popular Science Monthly present his opinion of the proper sphere of a university in relation to other departments of education. As the term university has been used with such vague and indefinite significations, if it could be restricted to the limited application that it has in this article and that it now has in the use of the foremost writers on education, it would prevent much misapprehension and needless discussion.

"In the movements of events the America University unites in itself three different functions,—that of the college, that of the professional school and that which is distinctive of the university."

"The crowning function of a university is that of original research. On this rests the advance of civilization. . . . The great function of the German University is that of instruction through investigation. The student begins his work on a narrow space at the outer rim of knowledge. It is his duty to carry the solid ground a little farther, to drive back ever so little, it may be, the darkness of ignorance and mystery. The real university is a school for research. That we possess the university spirit is our only excuse that we adopt the university name. A true university is not a collection of colleges. It is not a college with an outer fringe of professional schools. It is not a cluster of professional schools. It is the association of scholars. It is the institution from which in every direction blazes the light of original research. Its choicest product is that 'fanaticism for veracity,' as Huxley calls it, that love for truth without which man is but the toy of the elements. Its spirit is the desire to know things as they really are, which is the necessary attribute of 'him that overcometh.' No institution can be college, professional school and university all in one and exercise all these functions fully in the four years which form the traditional college course. To attempt it is to fail in one way or another. We do attempt it and we do fail."

It may be helpful if, in contrast with this view of what a university should be, we note Dr. Jordan's idea of a college.

"The college is now as ever a school of culture. It seeks to make wise, sane, well-rounded men, who know something of the best that men have thought and done in the world, and whose lives will be the better for this knowledge. It has not discarded Latin, Greek and mathematics, which were so long the chief agents of culture, but it has greatly added to the list. It has found that to some minds at least better results arise from the study of other things. Culture is born from mastery. The mind is strengthened by what it can assimilate. It can use only that which relates itself to life." "We find for the average man better educational substance in English than in Latin, in physical or natural science than in the calculus."

"Moreover, so far as culture is concerned, the best teacher is more important than the best study. It is still true, as Emerson wrote to his daughter, that 'It matters little what your studies are; it all lies on who your teacher is.'"

"In the eagerness to develop advanced work, some institutions have relegated the college function almost solely to tutors without experience, and have left it without standards and without serious purpose. It is not right that even the freshmen should be poorly taught. On the soundness of the college training everything else must depend."

These extracts will indicate the proper distinction between college and university. The university needs the college as its foundation. The college has its own order of work distinct from the university. The fitness for university work comes from the college. Without this the professional school must be of low grade and the university will not be developed. The university, properly equipped, needs large revenues and must draw its students from wide areas. The college can be efficient and successful even if it derives its revenues and draws its students from more limited areas.



## Editorial Notes.

—The *Presbyterian Witness* expresses regret that the Attorney General of Nova Scotia has found it necessary to confess that certain amusements connected with the Halifax Exhibition were not "Educative." In the case of the St. John Exhibition it seemed to us that the chief ground for unfavorable criticism was that some of the things which found prominent place on the grounds were "educative," and that the education furnished was of a distinctly pernicious character.

—The *MESSENGER AND VISITOR* has many friends who enjoy its weekly visits and who, we feel sure, earnestly desire to see its circulation extended. Pastors especially are anxious that their people shall all have the paper, for they recognize it as a valuable assistant in their ministry. Now, when the evenings are growing longer and there is the more time for reading, is a good time for our friends to commend the paper to their neighbors who are not taking it. And we on our part, in order to make it easy to introduce the paper to new homes will send the paper to new subscribers from now, or from the date the subscription is received, up to the end of 1903 for one year's subscription—that will be giving fifteen months subscription for one dollar and fifty cents.

—It is evident from facts published in connection with the death and funeral of the late Queen of Belgium that high station in life does not insure happiness and that the experience of a royal family may hold much more than the average measure of bitterness. There had been an estrangement between King Leopold and his daughter, the Princess Stephanie, who after the tragic death of her husband, Prince Rudolph of Austria, married, against the wish of the King, Elemer, Count of Lonyay. It was hoped by the friends of the Princess that the Queen's death might be the occasion of a reconciliation between the King and his daughter. But the King refused to see the Princess at Spa, whither she had hastened on the news of her mother's death, and she was compelled to leave. The irreconcilable attitude of the King toward his daughter, even after the Emperor of Austria had approved the Princess' marriage to Count Lonyay, is said to have aroused much unfriendly popular criticism.

—The Methodist General Conference at Winnipeg had under consideration the matter of ecclesiastical preference at State functions. By the adoption of the report of its Committee on Civil Rights the Conference declared that the practice of giving chief place first to Archbishops, then to Bishops and third to other clergymen to be "contrary to the spirit of our political institutions, the principles established in the history of the country and the clergy reserves Act of 1854, which completely separates church and State and to be unjust to the great leading Protestant denominations." The report recommended the abolition of the existing table of ecclesiastical preference, or in case that were impracticable, the following plan: "(a) That the order of precedence at Dominion functions be based on the numerical strength of the religious denomination as ascertained by the most recent census, each body to furnish from time to time the list of its representatives. (b) That in each Province the order of precedence be determined by the numerical strength of the various bodies, each body to notify from time to time the various political Governments of their official representatives." The matter was referred to the General Conference special Committee for conference with other churches, and with or without such co-operation to press this action upon the Dominion Government and the Secretary of State for the Colonies.

In the course of his address to the jury in the Higgins case concluded in St. John last week, Mr. H. A. McKeown, K. C., the learned counsel for the Crown in the case, is reported as saying:—

"It was hoped that by the introduction of free schools that education would become the handmaid of the law. He would not criticize or minimize the results of the introduction of the schools. While it may have done much it was not altogether efficient. We find that education in its spread in the circles with which we are now dealing has not been effective. Trusting wholly in secular education they have thought fit to shut God out of the schools and so there has been no training in those higher things, so it appears that the education of the mind does not make for righteousness and the rising tide of crime shows that secular education does not do to abate it."

With the position that merely secular education is in itself no sufficient guarantee of good moral character and good citizenship, we are of course in hearty accord, but the statement that the public school system, because it does not make provision for the religious instruction of the scholars, thereby "shuts God out of the schools," is certainly surprising, considering its source and its occasion. If the learned counsel felt it necessary to introduce the matter of religious teaching in the public schools,

there were certainly some facts under his eye of a quite apposite and suggestive character, but which seem to have escaped his observation. The two boys who had been arraigned as principal and accessory in the murder of Doherty, and who had accused each other on oath, the one of murder and the other of manslaughter, had been, as the evidence showed, attendants at a school which, though organized under the public school law, is virtually under the control of that religious body which has especially insisted upon the necessity of religious instruction going hand in hand with secular instruction in the schools; and this is one of a number of schools in the city held under the control of that religious body, and separated from the other public schools of the city in order that religious instruction may be given to the pupils attending and that their morals may not be corrupted by association with the students in attendance upon the schools where no special provision is made for religious instruction. We have no desire to cast any slur upon any body or their religious convictions in connection with this matter. We are quite ready to grant that the moral results of education under any existing system are far from being all that could be desired. But when we are told that God has been shut out of our public schools, and when it is implied that the lamentable lack of moral integrity prevalent at present among a certain class of youth in the city is chargeable to failure to incorporate a system of religious instruction with the public school curriculum, it certainly seems necessary to call attention to facts which so patently bear upon the question.

## All Over the Lot.

FURNACE AND FAMILY.

The hot air furnace, while being a certain convenience, a general heater, and a saving of labor, has something to answer for. The living room has not that air of comfort as when the open fire place threw its cheering rays around.

Besides, the effect upon sociability is marked. We have noticed that the family scatter to all sides of the room, sometimes to all parts of the house. No longer is Burn's picture visible.

"They round the ingle form a circle wide."

And it may have something to do with the decay of family devotion. In many modern homes there is no family circle, except once in a while, in the large old kitchen still remaining, and when the working-house is the rallying place. For all the wood it takes, the old fire-place should be restored. It effects the imagination somehow, and is a great aid to good fellowship; but the main good is that it draws the family together, and then, what memories for the children to take with them when they leave home. Fondly they will look back to that open fire; those old andirons have a sacred aspect. The whole effect is towards morality, and I need not add that much of health and good looks depends upon the ventilation thus provided. The furnace is an indispensable thing, but is the bright, sparkling open fire dispensable? Let us have it back, by all means.

THE WORD FOR THE DAY.

I found that some passage of the Divine Word which I daily read, has an application to present circumstances. So distinct has this been that I have been almost startled at times. It may have been that I needed encouragement, when lo! "As thy days, so shall thy strength be," met my trembling heart. Or, when I have been perplexed as to what to do in a certain case, wherein there lay what might possibly be a wrong, the direction has come: "Blessed are they that keep judgment, and he that doeth righteousness at all times." The interpretation of which is, "Do what is right, no matter at what pains, and good will surely come of it," and so it has been through all the exigencies which have arisen in my life.

I am not superstitious, indeed, my nature is just a little skeptical, questioning everything; and I have read a good deal of late years about the absurdity of opening the Bible, and expecting an answer to the enquiry in our mind; but I must say, I do not remember having been disappointed even when I have done that.

It might not be accepted by everybody, and there are probably instances in which such a course might be liable to abuse. There are fanciful folk, I know, whose statement that they had been led by the very word of God, I have reason to doubt. There are people of whose experiences I would beware. They are led by the Spirit, they say; but led, I see, into extravagance which the Word of God does not sanction. There is such a thing as mistaking the vagaries of our imagination for the dictates of the Holy Spirit. Such men as Chalmers and Spurgeon speak of this, and were cautious, humble, and prayerful on this ground.

But when all allowance is made, there is no doubt in my own mind, that the Comforter will direct the honest inquirer, not so much by secret, unworded intimations, but by the comprehensive and all-adaptive phrases which he has caused to be coined for our guidance.

## OTHER MESSAGES.

But I would be the last to suggest that only by Holy Scripture does God help his children. Indeed I am assured that in other ways He conveys his messages to them. When "accidents happen," we say, when the lamp explodes, and the child is burned, when the whole house, and all that it contains, is reduced to ashes, when the horse runs away and leaves us with a broken limb, may not these be needed speech to us who would not understand the hints given in other ways? We are grown careless, or perhaps covetous, and God must speak in loudest tones. So when strange things come to us, when our child is hurt, when the man who borrowed from us runs away, when we receive a hard blow from a quarter we did not expect; instead of being grieved over such, we had better look up saying, "What is it, O Master, thou wouldst have me to learn?" The lesson—that is the main thing.

JOHN OLDSTYLR.

## Notes from Newton.

The season has again come when in the words at the head of this contribution, "Newton" takes the place of "Newton Centre;" for the Newton Theological Seminary began the work of its seventy-eighth year on the 10th inst., and during the next eight or nine months these Notes will deal principally with the affairs of this School and related interests. At the end of this Seminary year this scribe will lay down his pen in this connection and give place to another if the *MESSENGER AND VISITOR* desires to continue to receive items from this School of sacred learning. How swiftly the time passes! It seems scarcely possible that two years in this Seminary have already gone. The opportunity for continuous study in sacred subjects under wise and careful directions is certainly cause for devout thanksgiving in the case of any one who has before him the sublime service of preaching the Gospel of Christ.

## NEW STUDENTS

have come as usual from the North, South, East, and West. Twenty-six are already on the ground, while the enrolment is not yet complete. Not all are Juniors; some have joined the middle year class and one the Senior class. In addition to these are nine young ladies preparing to be missionaries who reside at the Hosseltine Home and take certain studies in the Institution. And then—and by no means least because mentioned last—there are students' wives who constitute a numerous and delightful factor of the School community.

## THE OPENING ADDRESS

was delivered on Tuesday evening, the 16th, before the members of the Seminary and a number of other friends of the School by ex-President Hovey, D. D., LL. D. The subject was "The Seat of Authority in Religion." The treatment of this vital theme was such as might be expected from Dr. Hovey's mature scholarship and religious experience. No brief notice can do justice to this masterful address. It will repay a careful perusal in full. An attempt to epitomize it will not be here made in the hope that the readers of the *MESSENGER AND VISITOR* may have the pleasure of seeing the entire lecture in the columns of our valued paper.

## OTHER LECTURES

already announced for the School year are: one on Sunday-School work, by Rev. A. E. Danning, D. D., Editor of the *Congregationalist* of Boston; on "Sociology," by Prof. F. G. Peabody, of Harvard; and one on "Missions" by Rev. H. C. Mable, D. D., of Boston, a Secretary of the Baptist Missionary Union.

## TWO GRADUATES OF NEWTON

of the class of 1902 sailed on Monday last for missionary service in the Philippines,—Revs. J. C. Robins and A. A. Forshee. They were accompanied by their wives.

## THE PRESENT SENIOR CLASS

misses from its number, Bro. J. A. Glendenning, M. A., who is to go to India. The writer wishes to bear testimony to the splendid record Bro. Glendenning has left behind him here both as a scholar and a Christian. Both Bro. Glendenning and Rev. S. C. Freeman are royal men. May the Master richly bless them in their work in India.

Close upon the ordination of Bro. Freeman at his home church came that of

## IRAD HARDY, B. A.,

who was Mr. Freeman's room mate at Newton. Mr. Hardy was ordained at Canton, Mass., on the 17th inst. He enters upon the work there under happy conditions; and if only one half of the good things said of him were true, a splendid work might be expected; but as all is true it may safely be anticipated that encouraging reports of the work in the First Baptist church of Canton, will be forthcoming.

The examination of the candidates was a pretty severe one for "this side." As a rule they do not begin to "examine" as closely here as they do in Nova Scotia. One person did urge the question whether the first chapter of Genesis is "inspired truth or allegory." It is to be hoped that the questioner is now thoroughly enlightened on that point. The council pronounces the examination entirely satisfactory.

The ordination service in the evening was a very bright and inspiring one. The presence of abundance of flowers attested the thoughtfulness of the people. The charge to the candidate was given by Rev. Geo. B. Titus of Brockton, Mass., who was pastor of Mr. Hardy's home when the latter was only a lad. Rev. T. B. Johnson, pastor in Dorchester, Mass., whom many in the Provinces have heard and met, gave the charge to the church. Prof. Eglish, D. D., of Newton Seminary, preached the sermon from Thes. 2: 8, taking for his subject, "The minister's self-investment." He spoke of the fact, and of the content of the self-investment. In any sphere of labor a man must give himself if he is to accomplish a work of value or permanence. This is true in architecture, in art, but especially in the service of the Christian minister which has for its object the production of a moral character. The investment consists in his spirit or temper and his unique Christian character." No man ever preaches in reality better than he is.

A. F. NEWCOMB.

74 Bowen St., Newton Centre, Sept. 20, 1902.



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

### Nowhere and What was There.

Dorothy sat up in bed impatiently. "I can't see why you don't let me alone," she said to the Dream. "I was good; I was sound asleep."

"That's about the only time that you are good," said the Dream, balancing himself on the foot-board.

"Well, you needn't talk," said Dorothy, crossly. "You are bad yourself. In fact, you are about the worst Dream I ever had."

"Oh, come now," said the Dream. "How about that one that brought the great big striped tiger right into your room, and was going to let him eat you up, only your mother came when you screamed, and drove him away?"

"Yes, he was pretty bad," admitted Dorothy; "but just see what you did! You knocked the floor right out from under everything, so that, when I looked over the edge of the bed, I looked clear down to Nowhere, and pretty nearly fell over. It was awful!"

The Dream giggled. "My! but you were frightened! And I have not put the floor back again yet, either. Say, come on down there with me, and I'll surprise you. We will be back to breakfast."

"But you are a bad Dream, and I am afraid to trust myself to you," objected Dorothy. "You might get me into all sorts of trouble. No, thank you, I don't believe I'll go."

"Oh, yes, you will," said the Dream, jumping off the foot-board and hopping across the counterpane toward her. He was little and thin and brown, and had sharp ears and a sharp nose and sharp toes and very, very sharp eyes; and he wore a suit of skin-tight brown velvet and little, soft velvet shoes. He took hold of two of Dorothy's fingers. "Come on," he said.

"I won't!" said Dorothy, holding back, and looking fearfully over the edge of the bed, away down to Nowhere.

"Oh, yes, you will," said the Dream again. "Stand up!"

Dorothy obeyed, although she tried her very best not to. It seemed as if she simply could not help herself.

"Now jump!" said the dream; and away they went.

"Why, this isn't so very bad," said Dorothy, catching her breath after the first terrible feeling of falling, as she found herself moving swiftly along through space; "only I'd like to see something. When you can't see a thing, and it isn't dark, either, you sort of feel as if you weren't anywhere."

"You are not," said the Dream. "This is Nowhere."

"Oh!" said Dorothy. "Then there isn't anything here to see, of course."

"What would you like to see?" asked the Dream. "If there is anything that isn't anywhere that you would care to have a look at, just think of it, and you will see it."

"I should like to see Tomorrow," said Dorothy, hesitatingly. Folks are always talking about it, and yet it never comes."

As she spoke she saw before her a great figure plodding along in the shadow. Its face was scowling and fretful, and it was loaded down with all sorts of things. In one hand was a satchel of school-books and a half-hemmed handkerchief, while the fingers of the other hand were constantly moving up and down as if practicing on the piano, and all over its back were pinned unfinished pieces of fancy-work, half-written letters, and neglected tasks of all kinds.

"Oh, how ugly!" exclaimed Dorothy. "I always did hate tomorrows, there is so much to be done in them; but I had no idea that they were as bad as that. And I see now why it never gets here, because it is going the other way, of course."

The Dream chuckled. "Don't like her appearance, eh? Well, it is all in the way you look at her. Go around on the other side, the bright side, and take a look from there."

Dorothy stepped around on the other side, and, lo! the shadow melted away, and the heavy, dark figure changed to that of a lovely maiden dancing along before them, smiling and beckoning. Her hair was wreathed with flowers, and over her arm were thrown daintily finished bits of sewing and embroidery. The fingers of one hand still moved as if playing on the piano, but they brought forth the most beautiful music.

Dorothy started forward. "Oh, how lovely!" "Makes a difference which way you look at her, doesn't it?" said the Dream.

"I should say so!" cried Dorothy. "I shall always look at the bright side hereafter. I had no idea that it made so much difference."

"Good!" said the Dream. "Now what else do you want to see? But never mind, here comes something."

Dorothy looked, and then screamed and clung to the Dream; for there, coming straight toward her, was a most dreadful object. It was very big, nearly as large as a horse and much heavier, and it had long, shaggy hair, and hard, smooth wings, like those of a beetle. It walked upon at least eight legs, and a great pair of strong, sharp pincers pro-

jected in front of its nose; and it seemed to have about a hundred eyes upon each side of its head.

As it came toward them, it opened its great red mouth full of shining white teeth, and uttered a terrible sound, something between a snarl, a roar, and a buzz.

"Oh, what is it? What is it?" shrieked Dorothy, trying in vain to run away; for her feet seemed glued to the nothing upon which she was standing.

"That is a Bugbear," said the Dream, calmly; "and it is coming rather near, too, so you had better drive it away pretty soon!"

"Drive it away? Oh, how? What shall I do?" screamed Dorothy, as it came closer and closer.

"Why, I haven't so much as a pin."

"Laugh," said the Dream.

"Laugh!" she exclaimed, indignantly. "How can I laugh, you horrid, cruel Dream, when I am frightened almost to death? Oh, dear! Oh, do something quick!"

"Do it yourself," said the Dream. "Laugh, as I told you. That is the only way."

Already the terrible beast was almost upon her, opening and closing his great pincers like an enormous pair of clashing shears. There seemed to be nothing else to do, and so poor Dorothy uttered a timid, weak little "Ha-ha!" that sounded about as humorous as a sob. Nevertheless, the Bugbear seemed to hesitate, and put up a pair of his big fore paws as if to ward off a blow. "Ha-ha!" said Dorothy again, this time a little more confidently. The Bugbear backed off somewhat, and began to tremble all over. He looked so funny, such a great big shaggy thing seeming so frightened, that Dorothy burst into a genuine laugh, loud and long. That was too much for the poor Bugbear. He tried to turn and run, but his knees were too shaky, and he only sank down upon them, growing smaller and mistier, and when Dorothy ran forward, still laughing at his ridiculous appearance, she found that he was only a sort of a dusty cloud, which soon faded away to nothing.

"Why, he wasn't anything at all!" she exclaimed to the Dream, in surprise.

"You are right," said the Dream. "Always meet a Bugbear with a laugh, and he isn't there."

"How funny it is in Nowhere," said Dorothy. "But you can learn things. Really, I am growing quite brave. I think I would like to see a Ghost now, if you will be sure to stay with me."

"Oh, I'll stay," said the dream. "Here it comes." And, sure enough, there before them stood an indistinct white figure, swaying back and forth in the air, and looking very ghostly indeed.

Dorothy shrank back a little. "I—I don't feel quite as brave as I did," she said in rather a small voice. "I think that I can see its eyes; they are sort of smoky and fiery."

"Go closer," said the Dream.

Dorothy took a timid step forward, and saw that the white figure seemed to be wrapped in just an ordinary white sheet, and that the eyes were merely spots of phosphorus painted upon it. Then she grew braver.

"Pull off the sheet," called the Dream.

Dorothy summoned up all of her courage, and, leaning forward, she gave the corner of the sheet a jerk, when out jumped a little, laughing boy with red cheeks and shining eyes.

"Who are you?" exclaimed Dorothy, rather startled, but smiling in spite of herself.

"Why, I'm a Joke," said the merry little boy. "That is what all ghosts are. Pull over the covering, and you'll find a Joke inside every time. You may be sure of that, so you need never be afraid."

"True enough," said the Dream, joining them. "They are bad-mannered fellows, these Jokes who hide in ghosts, but they will never hurt you. They don't mean to be really bad. They are just mischievous; and sometimes they get the worst of it themselves, when they have angry people to deal with. Come now, it is almost breakfast-time. Is there anything else that you are afraid of and would like to see before you go back?"

"Well," said Dorothy, "when there is a very bad thunder-storm, I sometimes think that perhaps the end of the world has come, and that sort of frightens me."

"I can show you about that," said the Dream. "Now, don't be afraid."

Then Dorothy heard a great rumbling of thunder, and saw monstrous clouds come rolling up, rent here and there by vivid flashes of lightning, while the wind blew in long, heavy gusts; but she only pressed her lips tightly together, and kept saying to herself: "The Dream is with me. Nothing can really hurt me while I have the Dream."

They had been moving along very rapidly with the storm; and presently Dorothy saw that, before them stood a great wall, of which she could see neither the top nor the bottom.

"This," said the Dream; "is the end of the world."

"But what is on the other side?" asked Dorothy. "Oh, you want to see beyond, do you? You didn't say that. Well, go close to the wall."

Dorothy did so, and, as she laid her hand upon it, she found that it was only a soft gray curtain of

mist. She drew it gently aside, and peered beyond. For a long time she stood looking, her face bright with surprise and pleasure and her eyes shining with delight. Then she drew a long breath and turned to the Dream.

"Well, if that is what comes at the end of the world, I don't care one bit how soon it comes," she said.

"Perfectly satisfied, are you?" said the Dream, with a little chuckle. "It is funny, the sort of thing that folks are afraid of. Come now, it is breakfast-time. Home you go. Shut your eyes."

When she opened them again, the clock was just striking seven, and she was once more sitting up in bed.

"Well," she said, as she looked over the bed-rail down to the blue and white forget-me-not carpet, that Dream was not such a very bad one, after all." —Cassell's Little Folks.

### The Tables Turned.

"O mother, how I wish my dollies would suddenly become alive and speak to me!" exclaimed Winifred Gray. "It would be so delightful!"

"Do you think so?" said her mother. "I fancy I should be rather startled if one of your dollies spoke, but there are dolls made with a phonograph inside them, to speak when they are wound up."

"Oh no, mother. I don't mean that! I mean real alive, proper speaking."

"Well, I think your dollies are very nice as they are, darling. You would not like them any better if they became what the Scotch people call uncanny, which they certainly would do if they spoke like human beings."

Mrs. Gray was just then called out of the room, so she left Winifred alone, curled up in a large arm-chair.

Presently Winifred heard a rustling noise, and, turning, found her biggest dolly, Molly, a huge creature with very red cheeks and staring blue eyes, standing by her side. To her amazement, Winifred saw that Molly had suddenly grown to at least four times her natural size, while she herself had dwindled into a small creature no bigger than a good-sized kitten.

"Now, then," said Molly, in a loud dictatorial voice, "I'm going to undress you and do your hair. Perhaps I shall give you a bath as well. I shall see!"

"Indeed, I shall not let you do anything of the kind!" said Winifred, with great indignation. "Who ever heard of a child being undressed and bathed at this time in the afternoon?"

"We shall see," answered Molly. "I am mistress now; and you can't help yourself, whatever I do to you."

With this she grabbed Winifred roughly round the waist, and lifted her up out of the arm-chair, in which she seated herself, with her victim sprawling helplessly on her lap, and proceeded to strip off her garments in spite of all her struggles.

"How dare you!" spluttered Winifred, nearly choking with indignation. "If you don't stop at once, I'll lock you in the toy-cupboard for a month!"

"If you don't be quiet, I'll lock you in the toy-cupboard," returned Molly. "Don't you see I've become alive as you wished? And now I'm going to show you how it feels to be bundled about like a doll at your owner's good will and pleasure. My goodness! How you have bundled me about sometimes!"

While she was speaking, she had removed all Winifred's clothes. This done, she tucked her under her arm head downward, and went to search in the cupboard for the bath, and brush and comb; but, catching sight of a book, she immediately dropped her helpless victim on the floor, and, seating herself close by, became absorbed in a story, and forgot everything else.

It was a bitterly cold afternoon, and in spite of the warm fire poor Winifred felt miserably chilled, and begged that she might be dressed again; but Molly appeared stone deaf, and only moved presently to go and reseat herself, with her absorbing book, in the arm-chair.

Then another doll named Ettie, who had also increased immensely in size, came up to where Winifred lay sprawling, and picked her up, saying, "Molly, if you have done playing with Winifred, I'm going to have her for a little while."

"All right," replied Molly. "I don't want her but do wash her face, it's downright grimy," and she was immediately absorbed in her book again.

Ettie produced from the cupboard a slate sponge, very rough and gritty, with which she scrubbed Winifred's face, holding her meanwhile by her hair. Then she wiped it with a few rough dabs of her pocket handkerchief, which was anything but spotlessly clean. After that she dressed her in one of two ill-fitting garments, twisting and screwing her limbs carelessly about while she did so. Then came the hair-dressing process, which was perhaps the most painful of any; for the cruel Ettie actually fastened the hair back with a pin run straight into the scalp.



The Young People

EDITOR W. L. ARCHIBALD.

All communications for this department should be sent to Rev. W. L. Archibald, Lawrencetown, N. S., and must be in his hands at least one week before the date of publication.

Daily Bible Readings.

Monday.—The two great commandments. Matthew 22:34-40.

Tuesday.—A searching question. John 21:15-25.

Wednesday.—Christ Jesus puts great emphasis on love toward our fellow-Christians. John 15:12-21.

Thursday.—Loving ministry to others a proof of the genuineness of our faith. James 2:1-8.

Friday.—Love for Christians an evidence of regeneration. I John 3:14-24.

Saturday.—Love for God inevitably leads to loving service toward our brethren in Christ. I John 4:7-21.

Sunday.—Are we pure from the blood of all men? Acts 20:17-35.

The Comments on the Prayer Meeting Topic for the month of October will be furnished by Rev. A. C. Archibald of Middleton. Other brethren have agreed to co-operate in making this page helpful to our readers. Those interested in Young Peoples' work may greatly help by sending for publication in this page news items or suggestions of general interest to those engaged in this work.

The period for organizing Study Classes has arrived. The success of this work depends in large measure upon the pastors. The Sacred Literature Course on "The Christian Life" is recommended and will be found an exceedingly profitable field of inquiry. Faithful work accomplished on the lines indicated by this course cannot fail to be conducive to a deeper spiritual life.

While the Maritime Union commends the Sacred Literature Course as outlined in the Baptist Union, yet in some cases, for various reasons, other courses of study may be preferred. If the coming months are to yield rich returns in larger culture, and greater efficiency for Christian service, it is important that decisions be now made with regard to some definite line of work and that definite plans be made to gain the largest possible advantage from the opportunities of the coming month.

Prayer Meeting Topic, October 5.

A Searching Question. John 21:15-25

I. SITUATION.

It was to Peter, poor fallen Peter that this heart searching question of our Lord was directed. A few days ago he stood in the presence of the rabble of the city, and with an oath had denied his love to Jesus; and now today this same denied Jesus, pierces the apostles soul as with a dagger, as face to face he asks him, "Dost thou love me?" And Peter, filled with shame over his betrayal, yet rejoicing in the consciousness of his love, which now fully come to him in the revealing question of his Master, gives expression to that love that he no longer can conceal.—Thou knowest all things, thou knowest that I love thee." The scene is the picture of our Lord receiving Peter back into the ranks of his workers after he by his denial had separated himself therefrom. Or it might be called Peters' ordination.

II. THE NEED OF THIS SEARCHING QUESTION.—LOVEST THOU ME?

Who of us can comprehend the feeling of Peter after the denial? He who the most loudly of them all had attested his undying loyalty! During those weary days that followed the crucifixion, how oft he with bitter sorrow have mourned his cowardice. Could his Master ever forgive him and receive him again among his followers? Peter needed this searching question from his Lord, to assure him that he was pardoned and reinstated.

Do we never deny our Saviour? Has there never been a time in our experience when we by word or look have said,—"I know Him not?" Then in that sorrow which follows denial, in that grief that presses close upon betrayal, have we not found comfort and strength, when in answer to that query that we have directed to ourselves,—lovest thou Christ, we have been able to respond, "Thou knowest that I love thee."

Last evening Peter with others had stood upon the shores of the lake, and as boat after boat had pushed out, the old familiar sights and sounds awakened slumbering instincts and associations, and Peter to quiet the restlessness and the uncertainty of his heart, said to his companions, "I go fishing." His word is all that is needed. In a few moments they are seated in their boat that has long lain idle upon the shore, and as we watch the flash of the oars and Peter steering them to the old fishing ground, we realize how slight a hold the apostolic call had taken on these men, and that they are again back to their old life. For the time being they have forgotten those three years in following their Lord. They are now engaged in the same calling as before he ap-

peared. They are in their old world again. And then all unexpected, in the cold grey of the morning, in the midst of their discouragement and defeat, caught at their old life, their Lord stands before them on the shore, and again the new life meets the old. They disembark; they partake of the fish spread before them; and then our Lord, while Peter yet has upon him the garments which speak of his old life, turns to him and with tones of yearning love, says, "Peter lovest thou me more than these?—These things that belong to your old occupation and life? Are you still willing as you once were, to leave all these things behind and go as formerly, wholly to my work? Dost thou love me more than the world?"

Has the Lord no need to ask of us that same question to-day? Not once but many times have we returned to the nets of our old fishing, and with garments of worldly occupation, of worldly pleasure still upon us, our Master has suddenly met us. We have many a time gone back to our old life. We have felt all the drawing and attractions of old pleasures and amusements enticing us away from the new Master. We have found that it is difficult to choose between the place of pleasure and the house of God. We have gone back to anger, to jealousy, to slander, to unkindness, to faultfinding, to unfaithfulness. May it be our blessed privilege, if this be our condition, to meet the Master and hear him say to us, as he thrills and inspires us,—"Son, Daughter, lovest thou me more than these.—these things of the old life of sin?"

III. TEST OF THE HEART

In this searching question to Peter, our Lord is testing the heart and not the conduct. And although he teaches that the conduct is the legitimate expression of feeling, yet he likewise teaches that he who has sinned, may derive comfort, that love is still in his heart, even though his conduct seem to be evil. This is encouraging at times to us all. If we were judged solely by our conduct, we would be condemned. There are times when we may let the heart alone speak. Peter thou hast acted wrongly, but thy heart is still true and in this thou may rejoice.

But notice how careful our Lord is that Peter shall make certain of his heart. Three times he asks him, and the last time he uses that word which denotes warm personal affection. It was as if he had said,— "Separating yourself from all others Peter and looking only upon me, is love the true name for that which connects us? Is it love and not mere sentiment or fancy? Is it love and not a mere mistake, or a passing impulse? Is it a love that will bind you to me through suffering, through martyrdom and death? Is it love that means something? Let us to ourselves apply these tests.

IV. OUR ANSWER WILL DETERMINE OUR USEFULNESS.

Notice that our Lord leaving his work to these feeble men, with all the world to conquer, demanded not that they put their signatures to certain creeds that they were to teach; he did not demand great mental ability, nor knowledge, nor their views on theology, nor experience with men. One demand only he made and three times over it comes with renewed emphasis "Lovest thou me?" He rested his whole work on the love that men bore toward him. Three times over the question comes and the third as the first is only as to Peters' love. Three times over the question comes and in response to each affirmative of love, there comes the Masters reply—"Feed my sheep." Love is enough not only to save us, but all the world. Love alone carries us out of ourselves, and makes other interests than our own dear unto us. As our love, so our present and so our future. Love is the fulfilling of the law. A. C. ARCHIBALD, Middleton, N. S.

SUGGESTED SONGS.

"More love to thee, O Christ," "Jesus, thy dying love, thou gavest me," "O, to abide in Jesus," "O, 'twas love," "Grace, 'tis a charming sound," "Hold thou my hand," "I must tell Jesus," "Blessed assurance," "What a friend we have in Jesus."

Isaac's Harbor.

The Isaac's Harbor B. Y. P. U. regret their negligence in sending a report to the MESSENGER AND VISITOR. At the semi-annual business meeting recently held, officers were appointed for the ensuing six months. Our committees are appointed and all seem to realize that they have a part to perform in carrying on the work. The Union has decided to take up the C. C. Courses recommended in the Baptist Union. The class is being organized and we hope to interest a large number in this study. We realize that in order to become strong in the service of the Master, we must continually have the presence of the Holy Spirit in our Union. During the coming winter we wish to study to "show ourselves approved unto God; workman that needeth not to be ashamed." CLARA McMILLAN, Cor. Sec'y.

Sept. 20, 1902.

We will never do much for others till we find out how much God has done for us.—Ex.

"How dare you! How dare you!" shrieked the helpless Winifred. "I will punish you for this!"

But Ettie took no notice and went on calmly amusing herself and torturing the poor victim.

Presently she looked out of the window; and, seeing that the weather was brighter, she flung Winifred into the toy-cupboard on a confused heap of boxes, trains, horses, carts, humming tops; and all sorts of hard, uncomfortable things, exclaiming: "Come along, Molly! Let's go outdoors for a game."

Molly jumped up gleefully, and the pair went off together. Winifred grew colder, and was just trying to cry, when she heard her mother's voice saying: "Wake up, Pet! You've been fast asleep, and the fire is all out."—The Beacon.

What a Boy Did.

Jamie Pettigrew was the smartest boy in our class. He was a praying boy, and we all liked him the better for that. Willie Hunter was a real good fellow, too, and Willie and Jamie used to run neck and neck for the prizes. Either the one or the other was always at the top of the class. Well, examination day came round, and we were asked such a lot of puzzling questions, but one by one we all dropped off, till, just as we expected, the first prize lay between Jamie and Willie.

I shall never forget how astonished we were when question after question was answered by Willie, while Jamie was silent; and Willie took the prize. I went home with Jamie that afternoon, for our roads lay together; but, instead of being cast down at losing the prize, he seemed rather to be very glad. I couldn't understand it.

"Why, Jamie," I said, "you could have answered some of those questions; I know you could."

"Of course I could," he said, with a light laugh. "Then why didn't you?" I asked.

He wouldn't answer for a while, but I kept pressing and pressing him, till at last he turned round, with such a strange, kind look in his bonnie brown eyes. "Look here," he said, "how could I help it? There's poor Willie; his mother died last week, and if it hadn't been examination day, he wouldn't have been at school. Do you think I was going to be so mean as to take a prize from a fellow who had just lost his mother?"—Sunday School Advocate.

Silence.

Our best thoughts are in words we never say; The well is deep, but naught have you and I With which to draw for thirsting ones today. And so uncomforted they pass us by.

If we could put love's fire in words! But then Our best thoughts are in words we never say; The golden moment may not come again, And yet its presence takes our speech away.

How often when we would a jest repay The fitting phrase occurs when just too late; Our best thoughts are in words we never say; Fame, love, applause withheld by speechless fate.

And then how much of what we say, we rue, Saying what we regret for many a day! Strive as we may, we know that it is true Our best thoughts are in words we never say.

—A. P. Rex.

"I wonder why donkeys eat thistles?" said the man who is always finding out something peculiar in life. "Oh," answered the person who likes plain food, "there is no accounting for taste. If a donkey were to give the matter a thought, I suppose he would wonder why human beings eat olives."—Washington Star.

Honored for Bravery.

One of the events at West Point, June 11, on the occasion of the visit of the president, was the decoration of Cadet Calvin Pearl Titus with a medal of honor for bravery by the president. Captain Titus, who was the bugler in the 14th Infantry, was the first to scale the walls at Peking Aug. 14, 1900. His brave act was witnessed by thousands and commented upon by the press of the country. It is a pleasure to note that Titus is a Young Men's Christian Association man to the core. The night of his enlistment for the Spanish-American war he was assigned to a tent with half a dozen men, and when it came time for retiring, he said, looking about: "I don't know if any of you men pray, but I do," and he went down on his knees. He has not gone back on his record from that day to this. He was active with the Army Association at San Francisco, on the transports, at Manila and in China. Before entering the army, while living in Kansas with his foster-father, he was constantly active in Christian service, and often assisted his father with his horn in Salvation Army tent meetings. He is the kind of a man that we all like to honor, as well as does President Roosevelt. Never in the history of the West Point Military Academy has a "plebe" or any cadet been so honored as to be presented with a medal by a vote of congress. Titus is one of the most popular men at West Point, as well as one of the leaders in religious work there.—Association Men.



## Foreign Mission Board

W. B. M. U.

"We are laborers together with God."

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

### PRAYER TOPIC FOR OCTOBER.

For Tekkall, that our missionaries may be physically prepared for the work before them and that large numbers may be won for Christ this year. For our out-going missionaries that they may have a safe and speedy voyage.

### Notice.

Any persons wishing to send parcels to India for our missionaries please address to Mr. J. A. Glendenning, Main St., Moncton, N. B. Be sure and send them not later than Oct. 5th.

Crusade Day has been appointed for October 30th. Will all our W. M. A. S. plan to observe that day so that our membership may be greatly increased and public meetings held that our mission work may be brought before the people and offerings made. We hope the annual reports will reach our sisters by that time.

### Mission Studies

We shall not here enter upon a discussion of the importance or desirability of every Woman's Missionary Society engaging in mission study. This hardly admits of a question in these enlightened days and in the 32nd year of our history. The important point is what shall we study and how can these studies be so arranged that they will be practical and helpful to the smallest and weakest as well as the largest Society?

We cannot develop into strong, useful, intelligent mission workers unless we are engaged in some mission study. For several years we have had the printed programmes and the missionaries' letters in Tidings for our Woman's Mission meetings, and they have worked a great reform. These have so far only taken up the work at our own mission stations in India together with the Grande Ligne and North West missions. Are we now ready for something more? "I hear some one say we are among the small societies with a few scattered members and they are very busy women, we have no mission books, no one competent to teach or lead us in this work, worst of all our ladies are not interested." I fear they never will be unless you engage in something to lead them out into more knowledge concerning this great God-given work of foreign missions.

A great need has been supplied in the preparation of a course of United Mission Studies extending over several years, for all denominations and embracing all heathen lands. In small places the best results may be obtained by uniting in an evening or afternoon or evening class for these studies apart from the day for your regular missionary meeting.

As the subject of this year's study is India, it is most important that our Baptist societies should all engage in this work as our mission is located there and this will be a grand opportunity for studying this country and people from many different standpoints. The first difficulty that will greet you, will probably be that the Text Book may seem difficult. It becomes our duty to simplify it, to get all out of it we possibly can, even if we do not exhaust all that is there. These lessons are adapted to a class of college students or they may be made instructive and interesting to a society of very small pretensions.

In some places during the past year they were studied with lectures, papers, maps and Perry pictures and developed to those who studied mines of thought and latent talents that were hitherto unknown.

Let me tell you of one little class of fifteen, busy, over-worked women who felt they could not allow this grand opportunity of gaining so much valuable information to pass by unimproved. Not one of them could take the time necessary to get up the lesson as a teacher should. They met once a fortnight, after having read the lesson several times during odd moments at home and studied it together. One of course was obliged to be leader, simply to point out the most important parts of the lesson, to ask questions and show the places mentioned on the map. The first map was roughly drawn with charcoal on a large piece of wrapping paper so that it could be distinctly seen by all in the room, later a blackboard was procured and the outline drawn, the places mentioned were added as they came up in the studies,

The Messenger and Visitor to new subscribers from now until January 1, 1904, for \$1.50.

The leader asked for the principal points or facts in the lesson, that thing which impressed the reader most, the noted persons and places. These were written on the board and repeated together several times until fixed in the memory. Then important paragraphs were read by different ones, talked over and emphasized. Two or three would bring some additional information in the form of a clipping from paper or magazine or some facts gleaned from encyclopaedia or elsewhere.

This very simple and practical method can be followed by any society who has the desire to take these studies, and will be found most profitable and greatly increase the interest and knowledge of all who engage in this work.

Now just a few suggestions as to the best way to engage in these mission studies.

(1.) Do not try to use the text book (Trix Christi) alone. Secure one or two books as helps. Send to our Bureau of Literature in Amherst for leaflets on India. Have access if possible to an encyclopaedia from which can be gleaned the information needed on the different characters mentioned in the lessons.

(2.) Always use a map of India, the one prepared by the committee is the best because the mission stations of all denominations are clearly marked. Be thoroughly acquainted with the locality of the places studied, and find out all you can concerning them.

(3.) Use all the pictures you can obtain as these attract the attention and give a clearer idea of the places and persons.

(4.) Study the lesson with some noted person or event as a central figure. There is no better way to fix a period or movement in the mind than to connect them with the life and character of some great person or event. Several subjects should be assigned to members of the class to prepare short papers, and then tell in a few minutes the information thus gained.

(5.) Music should have a prominent place in the meetings. A committee of music loving women who will delight to study the hymns of each century and gather round them those who sing.

(6.) The programmes prepared by the committee are a great help in the preparation of the lesson. Any change or addition may be made to suit the circumstances.

### Arcadia, Yarmouth, N. S.

We held a public meeting in the church Sunday evening, 20th, under the auspices of the W. M. A. Society the President, Mrs. Grant conducted the meeting. The music by the choir was excellent and the programme was enjoyed throughout by all present. A paper by Miss Flavia Allen on our Telugu mission deserves special mention. Collection was \$8.42.

(MRS.) JENNIE PORTER, Sec'y.

## Foreign Mission Board.

NOTES BY THE SECRETARY.

It is time the churches knew of the sailing of the missionaries elect for their future field of labor. Messrs. Freeman and Glendenning already under appointment—the latter made possible by the magnificent response of pastors and delegates at the recent Convention in Yarmouth, will sail about the middle of October. They will probably go from Boston, as both of them have some personal matters to attend to in that city.

A statement of the pledges made at the Convention may be in order—

As near as can be made out there were \$1997.25 pledged toward the sending out of Mr. Glendenning this autumn. The amount may not be so much since some five year pledges may be included in the above. There were \$131.25 pledged for five years, perhaps more. This does not include the \$457 pledged for five years in behalf of four churches and individuals nor the \$100 pledged by a lady in Berwick, for one year. To send Mr. Glendenning and keep him in the field will require for the first year about \$1550.

Will the friends who made the pledges at Convention in Yarmouth, make their remittances direct to the Treasurer of the Foreign Mission Board, as he is very desirous of keeping the account of the pledges correct, having opened a separate column in his book for that purpose.

A statement was made at Convention that Miss Eva D'Prazer had contributed for the past three years about \$1000 for work among the Savaras, the greater part, not all, of which is still available but whether it can be used toward the salary of a missionary to that people remains for her decision. It may be that she will feel like having her contribution go to the erection and equipment of mission premises. That matter, of course is in the future. It is sufficient to say that the Board will endeavor to keep faith with all those who pledged their money at Convention for work among the Savaras and for the sending of a new mission family to India. Now let the brethren clearly understand the situation financially.

The Board closed the year with an indebtedness of more than \$5000. We hope the returns this year from the 20th century fund will help us to meet that obligation. Our expenses for the year, apart from the sending out of the new recruits will be at least \$500 more than those of last year, and the expenditure of last year was

nearly \$1400 more than the receipts. It will cost for outfit and salaries and travelling expenses of the two new additions to the staff a sum say, of \$2750. This is over and above what was raised during the year in the ordinary way. It is clear then that more must come from our people than was received last year. The strain on the treasury at this present time is very heavy, but we are well able to meet it, if there are others who will respond as some have already done. The outlook is most hopeful. To all who made pledges for themselves and for others, the Board is very grateful for the timely assistance thus rendered. We are looking for rich blessings to come down upon the churches in the home land as a result of this forward movement, in the interest of our work in India. Work abroad has a very close and vital relation to work at home, as has been demonstrated in so many instances. There are at least one hundred churches and two hundred individuals who could do just as much as has already been done by some, and the Board could be placed in a position to put two more families on the field, and thus complete the quota asked for—at least for the present.

Mr. Glendenning will receive at Moncton any small parcels intended for the missionaries in India, up to October 9th. It is not intended to make up any large boxes for India at this time, but parcels will be received and sent forward as usual. The friends will make them compact as possible. Remember the time allowed for reception.

## New Books.

THE INTEGRITY OF SCRIPTURE Plain Reasons for Rejecting the Critical Hypothesis. By Rev. John Smith, M. A., D. D.

Dr. John Smith is a minister of the Presbyterian Free Church at Edinburgh. In opposition to his distinguished fellow-countrymen of the same name—the late Dr. W. Robertson Smith and Professor George Adam Smith—his position upon the subject of Biblical Criticism is strictly and strongly conservative. Dr. John Smith sees no reason for rejecting the traditional view of the authorship of the Old Testament, which he holds to be reasonable and fairly in accordance with the known facts, as well as being in harmony with the claims of the Scriptural writers. He argues strongly, if not decisively, against the theories of advanced criticism, on the ground of their doing violence to the positive statements of the Biblical writers and so weakening their authority, on the lack of support which these critical theories have in fact, being largely of the character of hypothesis supported by hypothesis, and on their inconsistencies and their failure at best to account satisfactorily for the known facts of the problem. Dr. Smith writes evidently with the conviction that in opposing the advanced criticism of the day he is doing battle for the cause of truth. He is strongly convinced of the substantial integrity of the Pentateuch, as well as the other Scriptures, and believes that the disintegrating theories represent but a passing phase of biblical criticism, which however in its passing is doing much in many quarters to unsettle faith. The honest seeker after truth in these matters, whatever conclusion he may ultimately reach, will certainly desire to give such a writer as Dr. Smith an attentive and impartial hearing.

—Fleming H. Revell Company, Toronto. Price \$1.25 net.

A holy life has a voice; it speaks when the tongue is silent, and is either a constant attraction or a perpetual reproof.—Hinton.

Please tell that neighbor of yours who does not take the Messenger and Visitor that he can have the paper from now until January 1, 1904, for \$1.50.

## Rheumatism

No other disease makes one feel so old.

It stiffens the joints, produces lameness, and makes every motion painful.

It is sometimes so bad as wholly to disable, and it should never be neglected.

M. J. McDonald, Trenton, Ont., had it after a severe attack of the grip; Mrs. Hattie Turner, Bolivar, Mo., had it so severely she could not lift anything and could scarcely get up or down stairs; W. H. Shepard, Sandy Hook, Conn., was laid up with it, was cold even in July, and could not dress himself.

According to testimonials voluntarily given, these sufferers were permanently relieved, as others have been, by

## Hood's Sarsaparilla

which corrects the acidity of the blood, on which rheumatism depends, and builds up the whole system.



**Beware!**  
Some grocers push imitations of PEARLINE to get more profit. Peddlers, prizes and schemes are tried to sell them. They are not like PEARLINE. They set you against all washing powders. PEARLINE is the best washing medium—does most, saves most. Absolutely harmless, most economical soap you can use. 674 Exit Enter **Pearline** Work

**New Books.**

**BIBLICAL CRITICISM AND THE AVERAGE MAN.**  
By Howard Agnew Johnston, Ph. D., D. D.

We have the subject of Biblical Criticism here discussed in a substantial volume of 267 pages. The author of this book, its publishers say, has made a study of the critical movement, but does not pose as a professional critic. As the author of a book for Bible training classes for students and as a college preacher and popular speaker at Summer conferences, he has been brought much in contact with young men and has had many enquiries from those who are seeking light on critical problems. To these enquiries this volume may be considered as an answer. It is an endeavor to tell the story of the critical movement in plain words for plain people and to tender to the enquirer assistance in estimating the value of the results attained, with cautions against the vagaries and extravagances of the more radical forms of criticism. The author does not assume to deny the rights of criticism or to decry its value, but his position is in general quite distinctively conservative. He holds virtually though not unqualifiedly, to the Mosaic authorship of the Pentateuch. "We do not urge," he says, "that the Pentateuch in its present form must have come from the hand of Moses. The writer believes that the material of Genesis is largely a compilation which may have been gathered together by Moses, and that the essential features of the remaining four books of the Pentateuch must be conceded to have been Mosaic rather than post-Mosaic." As to the book of Joshua the author argues against the critical theory that connects it with Deuteronomy as the work of an author living many centuries after the time of the Conquest of Canaan, and appears to incline to regard Joshua as its author. But the rest of the Old Testament, he says, "makes no such claims for its authorship as does the Pentateuch. Much of it comes from unknown writers whose identity is relatively unimportant; but Moses stands out as the dominant personality of Hebrew history, and will maintain his place." The question of the dual or single authorship of Isaiah is discussed in the light of arguments presented on the one side and the other by Canon Driver and Professor Mar-

gollouth, and it is left uncertain which view the author is inclined to accept. He considers the arguments of the advanced critics insufficient to establish their theories in reference to the Book of Daniel, and accordingly holds to the earlier date and the historical character of the book. He does not however incline to accept the traditional view of the Book of Jonah, but rather to regard it as of the nature of a parable. The author also deals with the criticism of the New Testament. While the treatment which Dr. Johnston applies to the problems of Biblical Criticism may not be very profound, and will certainly not set all questions at rest, his work evinces considerable acquaintance with the critical movement, it is conceived in a kindly and moderate spirit, with a dominant purpose to confirm faith rather than to arouse doubt, and it will no doubt be very helpful to a large class of readers.  
—Fleming H. Revell Company, Toronto. Price, \$1.00 net.

**SOO THAH. A Tale of the Making of the Karen Nation.** By Alonzo Bunker, D. D.

This is a book of a kind which we are very glad to welcome and commend. It is a wholesome book, entertaining and instructive, a book that both old folks and young folks will read with interest and profit. It is most worthy of a place in any family and in any Sunday School library. It is a true story, the author tells us in his preface, and though the narrative is not always chronological yet all the incidents related are facts which occurred in the experience of the writer or within his knowledge. All the characters are true to name and life except Soo Thah whose real name was Soo Yuh, the change being made in order that certain occurrences incidental to life among the Karens might be added to make the biographical picture more fully representative of the life of this interesting people. In this way the story very happily combines the interest of romance with the instructive value of truth. It gives us a picture of child-life among the Karens, tells us of the people, their modes of life, their occupations, their traditions, their superstitions, their "nat" or demon worship, their tradition of a Great Spirit or Lord, "Yuah," who had forsaken them on account of their sins, and of a lost book which white men at their coming were to restore to them, thus bringing them prosperity and re-establishing their nationality. It tells also of the coming of the white men and of the missionary with the gospel, and how the people were stirred by these events and what reception they gave to the gospel when declared to them. The story then goes on to narrate the incidents connected with Soo Thah's conversion and his life work as a minister of the gospel and a missionary to his fellow Karens. The concluding chapters have to do with the war which led to the annexation of Upper Burma to the British Empire, in which the Karens demonstrated their courage and soldierly qualities and proved their fast friendship for Britain and the cause of good government.  
—Fleming H. Revell Company, Toronto. Price \$1.00 net.

The October number of *The Missionary Review of The World* is especially rich in articles on Mohammedanism and the Rabis of Turkey and Persia. Dr. S. M. Zwemer of Arabia, writes of an almost unknown district of that fortress of Islam, the Peninsula of Arabia. Map and illustrations add to the value and vividness of the word pictures and appeal. Canon Sell of India, the well-known authority on Islam, describes the revival of activity in the religion of the False Prophet, and Dr. H. O. Dwight of Constantinople, writes of "Our Point of View Toward Islam." There are also articles on Persia by Dr. Benjamin Labaree, "The Babites," by Dr. Jessup of Syria, and "The Students of Greece," by Dr. Moxhen of Athens. One of the most interesting of the contributions to this number of the Review is by Rev. Donald Fraser, who describes graphically a recent remarkable religious "Awakening in Central Africa." Dr. H. M. Lane of Brazil, tells of the need and progress of "Protestant Education in Latin America." The article by the editor—Dr. Pierson—on "Backward Movements in Missions" will doubtless cause some criticism, but should stimulate thought and action. The General Intelligence has some especially important items of news from abroad.

Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

**THE WONDERFUL TEACHER and What He Taught.** By David James Burrell, D. D.

This is an attractive volume externally. Its neat and substantial binding, clear type and excellent paper are all that the reader can reasonably desire. And the contents are eminently worthy of their

# RADWAY'S READY RELIEF FOR PAIN

The Cheapest and Best Medicine for Family Use in the World.

Instantly stops the most excruciating pains; never fails to give ease to the sufferer. For SPRAINS, BRUISES, BACKACHE, PAIN IN THE CHEST OR SIDES, HEADACHE, TOOTHACHE, CONGESTION, INFLAMMATION, RHEUMATISM, NEURALGIA, LUMBAGO, SCIATICA, PAINS IN THE SMALL OF THE BACK, or any other external PAIN a few applications act like magic, causing the pain to instantly stop. ALL INTERNAL PAINS, COLIC, SPASMS.

**Dysentery,  
Diarrhoea,  
Cholera Morbus.**

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

Radway's Ready Relief taken in water will, in a very few minutes, cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Fainting Attacks, Nervousness, Sleeplessness, Sick Headache, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure fever and ague and all other malarious, bilious and other fevers, aided by RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. 25c. a bottle. RADWAY & CO., 7 St. Helen Street, Montreal.

**A Little Girl's Life Saved.**

Dear Sirs—Will you please send me without delay a copy of your publication, "False and True." I have been using Radway's Ready Relief, and it cannot be beat. It has saved my little girl's life of the cholera morbus. Yours very respectfully,  
MRS. J. G. FENLEY, Tampa, Fla.

**BOWEL TROUBLES.**

Dr. Radway—For 30 years we have been using your medicine (Ready Relief and Pills) always getting the desired result, and we can truly say that they are worth ten times their weight in gold. Especially so in a climate like ours where all kinds of fevers are raging the year around, and where bowel troubles, such as dysentery, are epidemic. I have converted hundreds of families to the use of your remedies, and now they would no more be without them than their family Bible. I am now 73 years old, hale and hearty, and would like your advice regarding my hearing, that has been troubling me lately, etc., etc.  
S. FULDA.

1704 Edward Street, Houston, Tex.  
RADWAY'S PILLS, so quickly as RADWAY'S READY RELIEF. Sold by druggists. 25c. a bottle. RADWAY & CO., 7 St. Helen Street, Montreal.

**Notices.**

P. E. I. Conference.

The P. E. I. Baptist Quarterly Conference will convene with the Baptist church at Cavendish on the 13th and 14th of October. First session on Monday evening. The new church edifice, now nearing completion, will be dedicated on Sunday 12th, and the meeting of the Quarterly will be held in the new church. A helpful programme has been prepared. Let all the churches be represented as our denominational interests are to be considered.  
J. L. MINER, Sec'y.  
Charlottetown, Sept. 19th.

The Lunenburg Co. Quarterly Meeting will be held at Foster Settlement on the 13th and 14th of October. An interesting programme has been provided, and a large attendance of delegates is requested.  
M. B. WHITMAN, Sec'y

The Cumberland County Baptist Quarterly Conference will hold its next session at Westchester, Oct. 6, 7. The first meeting will be in the evening of Oct. 6. Let all interested do their part to make the meetings a success.  
D. H. MACQUARRIE, Sec'y

The Queens County Quarterly Meetings will convene with the Lower Cambridge Baptist church beginning on Friday evening, Oct. 3, and continuing through the following Saturday and Sabbath.  
J. COOMBS, Sec'y.  
Sept. 17.

"All communications intended for the Home Mission Board of N. S. and P. E. I. should be addressed, Pastor E. J. Grant, Arcadia, Yarmouth, N. S."

**THE TWENTIETH CENTURY FUND**  
\$50,000.

Will subscribers please send all money from New Brunswick and Prince Edward Island to Rev. J. W. Manning, St. John, N. B.  
All in Nova Scotia to Rev. H. R. Hatch, Wolfville, N. S.

**The Messenger and Visitor**

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

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setting. It is a topical discussion of the teachings of Jesus Christ. It first treats of the Wonderful Teacher Himself, and then from the problem of the Kingdom as the keynote of His teachings, it proceeds to a topical treatment of his fundamental doctrines. While the style and contents of the book give evidence of culture and mature thought on the part of the author, the treatment is popular and the meaning always level to the comprehension of the ordinarily intelligent reader. The range of topics discussed is quite wide, embracing under the heading of FUNDAMENTALS—The Doctrine of God; The Doctrine of Man; The Doctrine of Himself the God-man. Under the heading—THE KINGDOM AND ITS FACTORS; The Kingdom; The Church; The Scriptures; The Holy Ghost; The Individual. Under ETHICS we have—The Moral Law; The Ceremonial Law; The Home; The Labor Problem; Civil Government; Missions; Wealth; The Sabbath; Temperance; Prayer, etc. The teaching of the book is eminently sane, instructive, and valuable in its bearing upon present day problems. It may be read with profit by learned and unlearned, old and young.  
—Fleming H. Revell Company, Toronto. Price \$1.20.

Successful is the day whose first victory was won in prayer. Holy is the day whose dawn finds thee on the top of the mount. Health is established in the morning; health is won in the morning. The light is brightest in the morning. "Wake, psalter and harp; I myself will awake early."—Joseph Parker.

**AFTER EQUINOX**

The season has changed. Cold winds, damp air, coughs, colds, gripe, pneumonia—that's the order of events.

This is the time of year for those with weak lungs or a tendency to heavy colds to fortify themselves against exposure by taking Scott's Emulsion.

Regular doses give great protection to the throat and lungs. What's the use of staying near the edge when such easy treatment will keep you out of danger.

For obstinate colds, for old coughs, for catarrh and bronchitis Scott's Emulsion is a standard remedy. You can feel the effects of even a small bottle.

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



### Ar You Idl ?

There is employment for the Maritime-trained all the time. Read calls of past few days:

Oxford, 2 young men; Truro, 2 young men; Shubenacadie, 2 young men; St. John, 1 young man; Sydney, 1 young man; Sydney, 1 young lady; Pictou, 1 young man; Windsor, 1 young lady; Halifax, 6 young men; Halifax, 8 young ladies.

Enter at once: individual instruction: here you get the benefit of the experience of 7 teachers: send today for Calendar to

**KAULBACH & SCHURMAN,**  
Chartered Accountants.  
MARITIME BUSINESS COLLEGE,  
Halifax, N. S.

The Whole Story  
in a letter:

## Pain-Killer

(PERRY DAVIS')

From Capt. F. Loye, Police Station No. 5, Montreal:—We frequently use PERRY DAVIS' PAIN-KILLER for pains in the stomach, rheumatism, stiffness, frost bites, chilblains, cramps, and all afflictions which beset men in our position. I have no hesitation in saying that PAIN-KILLER is the best remedy to have near at hand.

Use Internally and Externally.  
Two Sizes, 25c. and 50c. bottles.

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**W. J. OSBORNE, Principal.**  
Fredericton, N. B.

### Joggins Coal

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can be purchased by the Cargo in ROUND RUN of MINE and SLACK sizes by communicating with P. W. McNAUGHTON, at 20 Orange St., St. John, or Joggins Mines, N. S. We guarantee the quality to be of the best for steam purposes.

CANADA COALS & Ry. Co., Ltd.  
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USE THE GENUINE...

## MURRAY & LANMAN'S Florida Water

"THE UNIVERSAL PERFUME"

For the Handkerchief, Toilet and Bath.  
REFUSE ALL SUBSTITUTES!

FAVORABLY KNOWN SINCE 1826. BELLS HAVE FURNISHED 25,000 BELL METALS TO CHURCH, SCHOOL & OTHER PURPOSES. MENEELY & CO. WEST TROY, N.Y. PUREST BELL METAL. GENUINE BELL METAL. SHIPPER'S SPECIALTY. PRICES FREE.

Try an investment of \$100.00 in a British Columbia Coal Company.  
Write for prospectus.  
**A. W. BELFRY & CO.,**  
Rooms 40 and 41 Royal Ins. Building,  
Montreal.

## The Home

### CARE OF THE CHURN.

Among the duties of the one who must care for the dairy articles, the care of the churn is not the least, for it will not stand any neglect without serious results; that is, if one wants pure, sweet butter, and it can never be made in a churn that is the least sour. The sooner the milk and butter are removed from the churn, the less trouble it will be to clean. Cold water should be used first to wash off the milk adhering to the sides, and then scalding water must be freely used, and in such a way that it will reach all the cracks and crevices, for it is these that hold the milk and make breeding places for microbes, unless they are thoroughly cleansed.

The churn will never become sour if plenty of scalding water and perfectly clean cloths are used after each churning. I have seen the dishcloth used for washing the churn. It should never be used, as it is not sufficiently clean, and it is easy to keep cloths especially for cleaning dairy utensils. They need plenty of sunshine and hot water to keep them clean and sweet, and, what is still more important, to keep them free from disease germs. Wash the dairy cloths frequently, first in cold water, then put them in a good sudsy, set on the stove and let them boil twenty minutes or longer. Then rinse and hang in the sunshine until perfectly dry. It takes only a little time, and one is well repaid for the trouble, for the cloths and towels will always be sweet and clean.—Indiana Farmer.

### CHEERFULNESS AND SUCCESS.

The world is beginning to see that people who can radiate sunshine and carry gladness and good cheer wherever they go, although they may be poor, are of infinitely greater value to society than the millionaire of money who pauperizes everybody who comes in contact with him by his close, oppressive methods. Largeness of heart and generosity of soul make millionaires of character, who are worth more to the world than mere money millionaires. The time will yet come when we shall not have to depend on rich furnishings. Character will become so enriched in the upward growth of the world that the surroundings, however costly, will be considered but a cheap setting of the precious life-stone. Cheerfulness is a potent factor of success.—The Friend.

### WHAT IS HOME.

Recently a London magazine sent out 1,000 inquires on the question, "What is home?" In selecting the classes to respond to the question it was particular to see that every one was represented. The poorest and the richest was given an equal opportunity to express their sentiment. Out of eight hundred replies received, seven gems were selected as follows:

Home—A world of strife shut out, a world of love shut in.

Home—The place where the small are great, and the great are small.

Home—The father's kingdom, the mother's world, and the children's paradise?

Home—The place where we grumble the most, and are treated the best.

Home—The centre of our affection, round which our heart's best wishes twine.

Home—The place where our stomachs get three square meals daily, and our hearts a thousand.

Home the only place on earth where the faults and failings of humanity are hidden under the sweet mantle of charity.

### RESPECT YOUR WORK.

A boy is usually to do drudgery when he first begins any trade. He must kindle fires, sweep stores, care for tables, etc. These things are tiresome, and appear to be of little use in teaching him his future business. They are very important tests of his character, however, and he is wise if he treats them as such, and at-

tends to them as though he believed they were of consequence.

A distinguished merchant owed his first advancement in business to the way he attended to mere drudgery. He had to take care of two horses, look after the lamps, and care for the horsesheds. His lamp always shone and gave good light; he kept the barn where the horses were clean and neat; the ground in the sheds was carefully swept every morning, and some loose bricks which are apt to fall down would be carefully piled. One day the head partner of the firm, who lived at a distance, put his horse under the sheds. When he backed him out the horse knocked down some of the bricks.

"Pick up those bricks!" said the man to the boy, who had come to put some packages into the carriage.

That was all the recognition the boy received, and it was the first time that the great man had spoken to him. But the next day the same man came again. He was seen looking about the stable and talking with the manager of the store. In a week the boy was promoted to the charge of a department which called for special faithfulness, and from that time he rose rapidly.—Michigan Christian Advocate.

### DOES THE MODERN GIRL READ.

The day is past when girls sit in the window-seat and absorb volumes of sentimental lyrics and ballads. Languishing grace and sentimentality are out of fashion. The modern girl is a lover of out-doors; she finds the beauty and splendor and passion which she craves more in the nature about her and less in the world of books. This tends to make her mind more healthy than the former hot-house product—beautiful sometimes, but frequently too delicate and fragile for contact with the real world. "I can think of but one of the girls I know who really 'reads poetry,'" said a college girl, recently. But the reason cannot be altogether in the social and out-door trend of the day. This is not an age of poetry. Our mothers and grandmothers lived when the poets of New England and Old England were living and writing. Then, again, instead of the small collection of books owned by her family or neighbor, the girl of today has access to the public library. Thus, when she reads, she naturally turns to fiction; fiction, to a large extent, takes the place of poetry of the last generations. Another result of her active life is that she has become less introspective. She is interested in things about her, and not given to self-analysis. Undoubtedly the modern girl reads much less poetry than did her grandmother; but she is unfamiliar with some of the world's great lyrics and dramas. Now the question is, Has she lost more than she has gained?—The Congregationalist.

### HELP FOR MOTHERS.

Baby's Own Tablets Are What You Need When Little Ones Are Cross, Fretful and Sleepless.

If a child is cross, fretful and sleeps badly, the mother may feel absolutely certain that some derangement of the stomach or bowels is the cause. And she can be just as certain that Baby's Own Tablets will put her little one right. These Tablets cure all the minor ailments of little ones, such as indigestion, constipation, simple fevers, diarrhoea, worms and teething troubles. They are guaranteed to contain no opiate and can be given with absolute safety to the youngest and most feeble child. Every mother who has used them speaks of these Tablets in warmest terms. Mrs. E. Bancroft, Deerwood, Man., says: "I have used Baby's Own Tablets for stomach and bowel troubles, for simple fevers and teething, and I think them the best medicine in the world. They always strengthen children instead of weakening them as most other medicines do."

You can get Baby's Own Tablets at any drug store, or by mail post paid at 25 cents a box by writing direct to the Dr. Williams' Medicine Co., Brockville, Ont., or Schenectady, N. Y.

### JUST BE GLAD.

O heart of mine, we shouldn't Worry so. What we've missed of calm we couldn't Have, you know.

What we've met of stormy pain, And of sorrow's driving rain We can better meet again

If it blow. We have erred in that dark hour

We have known, When the tears fell with the shower, All alone.

Were not shine, and sorrow blent As the gracious Master meant?

Let us temper our content With his own.

For we know not every morrow Can be sad;

So, forgetting the sorrow We have had, Let us fold away our fears,

And put by our foolish tears, And through all the coming years

Just be glad.  
—James Whitcomb Riley.

### VISION SUDDENLY RESTORED.

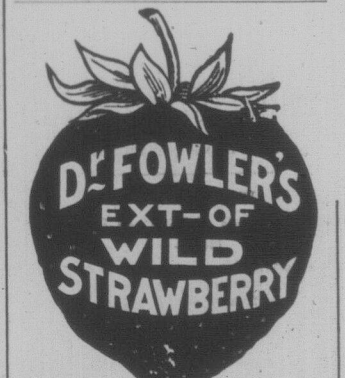
(New York Tribune.)

In connection with New York's present invasion of "Please help the blind" individuals, one of the gatemen of a certain big railway station tells an illuminating story. He was out duty for an hour or two when he noticed one of the gentry who make it a business to harrow and also harvest the human heart, sitting waiting for a train. He had let his satchel rest on the floor by his feet. The gateman had some curiosity as to the contents of the satchel, and filled also with a pardonable determination to do a little investigating in the field of social mendicancy, went over to the afflicted wretch "on rubbers"—to use a strong phrase—and lifted his grip. It was suggestively heavy. Still making no sound, the gateman carried it along the line of seats and set it down twenty feet away. The "poor blind man" all the while looked straight ahead of him and gave no sign. But about this time an outgoing express finished making up, and in another five minutes the last call was shouted. Then the beggar was no longer pathetically oblivious of his loss. With a sudden sputter of words, he flung prudence aside, ran for his satchel, and with a parting volley of profanity at the gateman, dashed through the gate and caught his train.

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COLIC, CRAMPS,  
PAIN IN THE STOMACH,  
AND ALL  
SUMMER COMPLAINTS.**

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RELIEF ALMOST INSTANTANEOUS.

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EVERY HOUSE SHOULD HAVE IT.  
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PRICE, 50c.



**The Sunday School**

**BIBLE LESSON.**

Abridged from Peloubets' Notes.

Fourth Quarter, 1902.

OCTOBER TO DECEMBER.

Lesson 11. October 12. Joshua 3:9-17.

**CROSSING THE JORDAN.**

Study Joshua 3:9-17.

**GOLDEN TEXT.**

When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee.—Isa. 43:2.

**EXPLANATORY.**

I. THE GENERAL SITUATION. First The position of Israel. The Children of Israel were encamped on a broad fertile plain on the eastern or Moabite side of the Jordan, with the mountains of Moab behind them and the flooded river before them, with Jericho six or seven miles distant from the river on the other side. The plain where they were encamped was from five to seven miles wide.

II. THE MARCHING ORDERS.—Vs. 9-11. In the first place the officers notified the people to prepare to cross the Jordan. They were to sanctify themselves (vs. 5.) set themselves apart for a special divine work, devote themselves anew to God's service, cleanse themselves from all filthiness of the flesh, and of heart and life.

9 HEAR THE WORDS OF THE LORD YOUR GOD Their taking possession of the land was according to the divine will.

10. HEREBY YE SHALL KNOW THAT THE LIVING GOD IS AMONG YOU. Not an idol, not a mere "bright essence increate." Jehovah would prove his existence and his presence by his works. We know him by what he does. By this manifestation of power he would prove to them that he would give them the victory over the dangers and difficulties they greatly feared, and that he would WITHOUT FAIL DRIVE OUT FROM BEFORE them those who then possessed the land. By what God has done, we know what he can do, and will do. "They greatly needed this proof, for the difficulties of the Hebrews were immense. To the iron chariots, the horses, and the fortresses of the country, and its formidable leagues of chiefs and kings, they could oppose only a rude, half-armed militia, with inadequate military training." THE CANAANITES were, strictly speaking, the "lowlanders," who inhabited the lower tracts of Palestine, on the sea-coast and western bank of the Jordan (Num. 13:29.) But this term is often used in a wider sense, including all the tribes descended from Canaan, including all the tribes here named. THE HITTITES were descended from Heth, the second son of Canaan. They became a great nation on the north of Palestine, but extended in some branches into the land itself. THE HIVITES, descendants of Canaan, were merely, as the name signifies, "villagers," living in the north of Palestine. (Josh 11:3; Judg. 3:3.) THE PERIZZITES, "rustics," or "villagers;" Canaanites who dwell in open, unwallied towns, to the south and on the western flanks of Mount Carmel. THE GIRGASHITES were probably a family of the Hivites dwelling east of the Sea of Galilee. THE AMORITES, "mountaineers," descendants of the fourth son of Canaan, were the most powerful of the Canaanitish people. They occupied (Gen. 14:7) the barren heights west of the Dead Sea, and stretched west to Hebron (Gen. 13:18; 14:13.) THE JERUSALEMITE, a Canaanite tribe, were in possession of the central highlands around Jerusalem; their stronghold.

At the same time, we learn from the monuments lately discovered that probably at this time they had been greatly weakened by Egyptian conquests, and there was some such preparation for the newcomers as there was among the Indians when the Pilgrims came over to New England.

11. BEHOLD, THE ARK OF THE LORD OF ALL THE EARTH, who, therefore, has the right and the power to give them the land. PASSETH OVER BEFORE YOU, to lead you, to make the way for you, to prove that it is safe for you to follow, to show that the power and the victory are from God.

12. ON THE MARCH.—Vs. 12-14. 12. NOW THEREFORE TAKE YOU TWELVE MEN, to bring memorial stones from the river bed, as described later on. OUT OF EVERY TRIBE A MAN, so that each tribe should be represented, and each feel a common interest in the event. No one tribe should have an advantage over the others.

13. AND IT SHALL COME TO PASS. This verse is the promise of what is described in vs. 16, as fulfilled.

14. WHEN THE PEOPLE REMOVED FROM

THEIR TENTS, broke up their encampment, taking their tents with them. "The original expression means primarily 'to pull up,' and it is used with reference to tent-pins, which are pulled up when a tent is to be moved."

IV. CROSSING THE JORDAN.—Vs. 15-17. The Jordan, i.e., "The Descender," from the rapidity of its flow, is in the upper part of its course one of the swiftest rivers in the world, the descent being 40 feet to a mile near the Lake of Galilee. The Sacramento in California is said to be more rapid. But from the Sea of Galilee to the Dead Sea there is an average almost uniform descent of about 9 feet to a mile.

15. FOR JORDAN OVERFLOWETH ALL HIS BANKS ALL THE TIME OF HARVEST, i.e., the barley harvest, which is during the latter part of March and first of April in this warm and sheltered region. Dr. Thomson says that he has visited this place "early in April, and found the barley harvest around Jericho already ended." The river varies in depth, in its ordinary flow, from 3 feet at the fords to 12 feet in other places. The width is 90 to 100 feet. But in the spring it overflows the first level above the stream, making the stream from 600 feet to a mile in width.

16. THE WATERS . . . ROSE UP UPON AN HEAP VERY FAR FROM THE CITY ADAM. The true meaning is expressed by the R.V., "Rose up in one heap, a great way off, at Adam, the city that is beside Zarethan." That is, in some way, by direct miraculous power, or by some means, the waters were dammed up there long enough for the people to pass over the Jordan. CITY ADAM, THAT IS BESIDE ZARETHAN. Probably at the ancient bridge at the Damieh ford, fifteen or twenty miles above the encampment of the Israelites, and just below where the Zerka enters into the Jordan. At this place the river is narrow and flows between two ridges of mountains on either side, which here almost meet, which seems the most suitable point for damming up the river. ROSE UP . . . CUT OFF. If in any way the river was dammed up at this narrow gorge, the waters would accumulate above the dam, and form a great lake extending far up the river, while the waters below would all flow away into the Dead Sea, leaving the bed of the river, comparatively dry. And this would continue till the mass of water above had become so great as to break through the obstacle. In the meantime the Israelites could cross over wherever the bottom was hard enough, and could all reach the other side in a few hours.

Some think that the river was blocked by the fall of a cliff, which is certainly possible, or there may have been a landslide, as Tristram suggests. 17 AND THE PRIESTS THAT BARE THE ARK. When they touched the water the stream subsided, and they bore the ark into the middle of the river bed, and there STOOD FIRM ON DRY GROUND, with good footing and without flinching from fear of the waters rushing upon them from above. This required no little faith. The priests were about three fifths of a mile up stream above the people, and were thus seen by all; and their faith encouraged the people to venture into the bed of the river. AND ALL THE ISRAELITES PASSED OVER ON DRY GROUND. Probably at different points, over a wide space. They were now fairly standing upon the Promised Land, on the eve of conquest, and after that, of rest. "The ark stood above. The army passed below. The women and children, according to the Jewish tradition, were placed in the center, from the fear lest they should be swept away by the violence of the current. The host, at different points probably, rushed across. The priests remained motionless, their feet sunk in the deep mud of the river." Thus the whole people crossed in safety, in a very few hours, and stood for the first time in their new home. They encamped at Gihon. Then the river returned to its usual course. There was no retreat now. It was victory or death.

**ENGLAND'S COCKNEY TWANG.**

(London Globe.)

Among the evils of the world which the enthusiasts tell us education will most infallibly do away with is that painful and inexplicable mystery, the Cockney twang. But it is a remarkable fact that the well-known Cockney habit of pronouncing a's as i's is much more common among the young than it is among the middle aged, while among the veterans of London it is hardly known at all. One can talk to the average London workingman of sixty or seventy without detecting the slightest lapse into this distressing habit indeed the old London workingman talks very often in the grand style with a fine dignity of

rolling syllables and a singularly clear enunciation. Among the middle aged the twang is noticeable, but among the young it is obvious in every word they utter. Precisely the same may be said of the South London accent; it is not in the old suburban resident, but in his sons and daughters that we detect the evil.

From this it would seem that the twang and the accent are both of recent growth, and, by the same token, that the present board schools are powerless to arrest their progress. Mr. Samuel Weller experienced trouble with his w's and clipped his "would" into "ud," and occasionally said "cos" when he intended to say "because." But he never spoke of a "lidy" and never said "abahrt." The origin of this modern twang is a matter difficult to determine; the great thing is to arrest its growth before it becomes universal.

All our hard experiences are not finalities; they are discipline to fit us for something higher. Ambition thwarted, expectation disappointed, the friend snatched from our side, the death that daily confronts us with its inexorable claims, are so many John the Baptists pointing to our King. Take that thwarted ambition of yours, recognize its selfishness, and offer through the experience, in its full pain and humiliation, Whittier's prayer,

Change the dreams of me and mine  
To the truth of thee and thine.  
—Dr. George A. Gordon.

Cheerfulness, enforced at first, by and by inspires a gracious contentment, and self-sacrifice, at first a conscious struggle, loses itself in the self forgetfulness of love. In such ways as these the daily crosses of duty change into the many-rayed crown of life.—Brooke Herford.

**What Goes Up**

**MUST COME DOWN.**

Nothing is more certain than that the use of so-called tonics, stimulants and medicines, which depend upon alcohol for their effect, is injurious to health in the long run.

What goes up must come down and the elevation of spirits, the temporary exhilaration resulting from a dose of medicine containing alcohol, will certainly be followed in a few hours by a corresponding depression to relieve which another dose must be taken.

In other words, many liquid patent medicines derive their effect entirely from the alcohol they contain.

Alcohol, and medicines containing it, are temporary stimulants and not in any sense a true tonic. In fact it is doubtful if any medicine or drug is a real tonic.

A true tonic is something which will renew, replenish, build up the exhausted nervous system and waste tissues of the body, something that will enrich the blood and endow it with the proper proportions of red and white corpuscles which prevent or destroy disease germs. This is what a real tonic should do and no drug or alcoholic stimulant will do it.

The only true tonic in nature is wholesome food, thoroughly digested. Every particle of nervous energy, every minute muscle, fibre and drop of blood is created daily from the food we digest.

The mere eating of food has little to do with the repair of waste tissue but the perfect digestion of the food eaten has everything to do with it.

The reason so few people have perfect digestion is because from wrong habits of living the stomach has gradually lost the power to secrete the gastric juice, peptones and acids in sufficient quantity.

To cure indigestion and stomach troubles it is necessary to take after meals some harmless preparation which will supply the natural peptone and diastase which every weak stomach lacks, and probably the best preparation of this character is Stuart's Dyspepsia Tablets which may be found in every drug store and which contain in pleasant palatable form the wholesome peptone and diastase which nature requires for prompt digestion.

One or two of these excellent tablets taken after meals will prevent souring, fermentation and acidity and insure complete digestion and assimilation.

Stuart's Dyspepsia Tablets are equally valuable for little children as for adults, as they contain nothing harmful or stimulating but only the natural digestives.

One of Stuart's Dyspepsia Tablets will digest 100 grains of meat, eggs or other wholesome food, and they are in every sense a genuine tonic because they bring about in the only natural way a restorative of nerve power, a building up of lost tissue and appetite in the only way it can be done by the digestion and assimilation of wholesome food.



**You drink your Own Health**

when you drink Abbey's Salt. Extracted from the juice of pure fruits, it is both a giver and preserver of health.

**Abbey's Effervescent Salt**

is recommended by physicians because it purifies the blood, cleanses the stomach, invigorates the liver and gently regulates the bowels. It keeps the head clear, the eyes bright and the complexion good.

Insist on "Abbey's."

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We Ask This Question!

**Why don't you remove that weight at the pit of the Stomach?**

Why don't you regulate that variable appetite, and condition the digestive organs so that it will not be necessary to starve the stomach to avoid distress after eating?

The first step is to regulate the bowels. For this purpose

**Burdock Blood Bitters**  
Has No Equal.

It acts promptly and effectually and permanently cures all derangements of digestion.

It is not said that after keeping God's commandments, but in keeping them, there is great reward. God has linked these two things together, and no man can separate them—obedience and peace.—F. W. Robertson.



From the Churches.

Denominational Funds.

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

The Treasurer for New Brunswick is Rev. J. W. MANNING, D. D.; St. JOHN, N. B., and the Treasurer for P. E. Island is Mr. A. W. STERNS, CHARLOTTETOWN.

All contributions from churches and individuals in New Brunswick to denominational funds should be sent to Dr. MANNING; and all such contributions in P. E. Island to Mr. STERNS.

CAMBRIDGE, HANTS COUNTY.—Baptized two on Sunday the 21st, into the fellowship of the Kempt Baptist church and are looking for others. M. C. H.

SACKVILLE.—We had the pleasure of baptizing on Sunday, 21st Sept., the younger daughter of Mr. and Mrs. James Webber. The afternoon was perfect and friends gathered from far and near to see little Mamie buried with Christ in baptism. Some, at least, that stood by, were deeply impressed. May they soon be encouraged to follow.

W. A. SNELLING.

Bedford, N. S., Sept. 25.

AYLESFORD, N. S.—Baptized three young women yesterday and welcomed them to the fellowship of this church. This, we trust, is but the earnest of better days yet to come during the fall and winter. We also welcomed five to the membership of the North Kingston church, these having united with us by letter. Work over the field is assuming an encouraging outlook. We are praying for a rekindling of spiritual life.

A. S. LEWIS.

VIZIANAGRAM, INDIA.—On the 10th of August we were cheered by seeing six persons, heads of families, put on Christ in baptism. We trust that others will follow soon. Abundant showers of rain are falling upon the land in this vicinity, all hearts are gladdened by the prospect of plentiful harvests. Oh! that abundant showers of divine grace, likewise might be manifest. We look, we wait, we long for the coming of the Lord in power to save these multitudes who are famishing because they lack the "Bread of Life." He will come, with blessing, and so we continue to pray.

S. SANFORD.

RANGE, N. B.—The meeting house in this place has been repaired. We reopened it last Sunday evening, with thanksgiving. This is the third church we have repaired in the past ten months. Almost every dollar of the expenses have been paid. We have started to build a parsonage. The cellar is walled up, the foundation laid, the frame on the ground. We have enough money on hand to put up frame, board in and shingle, which we expect to do this fall. Twenty-two dollars have also been raised to fence the Lower Range burying ground. We thank God for having led us in all these things. Our prayer now is, that our churches may be blessed (in their new robes) and that our lives may be consecrated afresh unto God.

FRANK P. DRESSER.

COLONY LIFE.

Effect of Climate Overcome by Proper Food.

The necessity of pleasant, nutritive and proper food is highly appreciated in the Philippines, particularly by Americans unused to climate and native custom in cooking.

One of our soldier boys writes:—"In this land of bad food and disordered stomachs, a nearly fatal attack of malaria left my digestion for many months in such a state, that food of any kind distressed me terribly. I suffered from the effect of drugs, but dared not eat. It was simply misery to live. The so-called remedies only seemed to aggravate my sufferings.

Some friend suggested Grape-Nuts Food, and I gave it a trial. To my surprise and pleasure, it did all and more than was claimed for it. I am now, after using the food for 18 months, in good health; my digestive apparatus in perfect order, and I have long lost all feeling of pain or discomfort after eating. In fact, I live again. I would not be without Grape-Nuts for the world. It is not only the excellent effect of your food that renders it valuable, it is also delicious to the taste, possessing flavor of its own, and can be prepared in many ways to suit many palates." Name given by Postum Co., Battle Creek, Mich.

BAYSIDE, WESTMORELAND CO., N. B.—Twelve were recently baptized here and two received on experience. Others have professed conversion.

J. A. MARPLE.

DIGBY.—The pastor resigned yesterday. He hoped to take up the work after Bro. Kempton left, Sept. 1st, but, although feeling much better, he finds the strain of the pastorate too much for his stock of nervous energy. So, very reluctantly, he will turn aside for a little for rest and change. He has found the people here very kind and sympathetic, which makes the severance of ties all the more difficult. The church needs a pastor Nov. 1st. The coming man will find excellent church and parsonage privileges, and a splendid field for work.

F. H. BEALS.

Sept. 29th, 1902.

ANDOVER, N. B.—The work here is going on fairly well, and Sunday services are usually well attended. Though the prayer meetings are small, there is a good spirit, and the faithful few who go are much strengthened and encouraged. To make room for the much needed new church we have decided to build, the parsonage is now being moved to the upper side of the lot. It will have a new stone foundation and be put in thorough repair. We hope to get the church fairly under way this fall, too; and in order to assist in raising funds, have planned to have a Roll Call in about four or five weeks. So if this should meet the eye of any distant member or well wisher, we would be glad to have them respond. And now I know that many, and especially those who have enjoyed the loyal hospitality of its open doors, will hear with regret that the home of Mrs. Justus Wright and her sons, Spurden and Carey, five miles below Andover, was destroyed by fire at noon on the 19th Sept. The men were away, and Mrs. Wright, and Miss Lillian Currie of Hartland, who was visiting her, were alone at the time. The fire was so far under headway before it was discovered, that only a few things were saved. If it had not been for the timely assistance of a couple of men who were passing, the women would undoubtedly have perished in the building. Mrs. Wright was dragged out of a window in an unconscious state, having rushed in to try and save something. The shed containing a large quantity of wood, two carriages, etc., was also burned. The loss is estimated at \$3,000 with an insurance of \$700. Although the loss is disheartening, the boys have courageously set about making preparations to build again, a little nearer the road than before, and friends and neighbors are lending a helping hand in various ways. As Carey had completed arrangements for going to the N. B. University, he will probably go in a few days. No doubt many will be interested to know that Mrs. Wright is an aunt of our dear missionary, Mrs. Archibald.

Pastor's wife.

BASS RIVER, N. S.—The church at Bass River celebrated the 60th anniversary of their organization on the afternoon and evening of the 23rd inst., and the delegates to the Quarterly were cordially invited to remain and participate in the exercises. After a season of earnest thanksgiving and prayer, led by Pastor Lawson, the roll of church membership was called and 95 out of 118 members responded to their names, either verbally or by letter, all breathing a spirit of gratitude and praise to God for continued grace, mercy and peace through Jesus Christ, and of hopefulness for the church's growth and prosperity for the years to come. In the evening the house was well filled. Pastor Lawson presided in his usual tactful and graceful manner. The service opened by singing "All hail the power of Jesus' name." The pastor read Psalm 121: 2. Prayer was offered by Rev. Mr. McKay (Presbyterian). The roll call was completed, followed by a solo rendered in his usual impressive manner by Evangelist McLean. Deacon T. D. Davidson, clerk of the church, then presented a very interesting historical sketch of the church's inception, life and work during the sixty years of its existence, from which we refrain from quoting, hoping it may be published in full in the columns of the MESSENGER AND VISITOR. Congratulations were then tendered by ex-Pastor Haverstock in writing, regretting exceedingly his absence, which was unavoidable,

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by ex-Pastor Ingram, 76-78 by Mr. Goodwin, M. D. for Victoria Lodge I. O. G. T., by Mr. Ross Fulton on behalf of the Presbyterian Sunday School, by \_\_\_\_\_ on behalf of the local society of Christian Endeavor, and by Rev. Mr. McKay in an earnest and eloquent address on behalf of the local Presbyterian congregation. Pastors McLean and Baker gave pithy addresses. All these addresses breathed a spirit of kindly sympathy and interest in the work of the church and their pastor, who is evidently held in high esteem and respect by the church and community. The thank offering amounted to \$40. The platform was banked by a profusion of the choicest plants and flowers; the choir rendered valuable assistance; the hospitality of the people was abundant; the people hearty in their expressions of their appreciation of assistance rendered; the pastor's heart was greatly cheered and the church rejoiced in what the Lord had done for and through them. The weather was all that could be desired, and altogether it was a most enjoyable and soul-cheering occasion, long to be remembered with gratitude and praise to God.

A. E. INGRAM.

Quarterly Meeting.

The annual session of the Baptist quarterly meeting of the counties of Colchester and Pictou was held at Bass River on the 22nd and 23rd inst. Pastor Lawson, the chairman of the District by appointment of the association, presided. A well attended devotional service preceded the formal opening. The writer was re-elected Secretary and the officers, with Pastor Martell, constituted an executive committee. The reports from the churches were all of a hopeful character. Three young ladies, including a daughter of the pastor, were recently baptized at Onslow. Pastor Ingram reported one baptized at Lower Stewiacke. Special prayer was offered for Evangelists Baker and McLean and the work in which they are engaged, and in which they have been so signally blessed of God, and also for the churches not represented by the delegates. The following subjects were discussed during Monday afternoon session: "The Sunday School in its relation to the Home," spoken to by Pastors Ingram, Martell and McLean, and Deacon Josiah Soley. "Spiritual power in the Sunday School," address by Pastor Beard, discussed by Pastors McLean and Jenkins, Evangelist McLean and Deacon McKinley.

At the Monday evening session earnest and forceful addresses were delivered on "Child Conversion" by Pastor Martell and "Our Young People and their Relation to Church Work" by Pastor Hutchins.

On Tuesday morning three conferences were held on the following timely topics: "Our Churches and their Beneficence," opened by Pastor Lawson. "Our Churches and their relation to Missions," opened by Pastor McLean; and "Our Churches and the revival they need," by Pastor Jenkins. The subjects were ably and quite fully discussed by the pastors and a goodly number of the brethren.

A tone of earnest longing for greater spiritual power and blessing was manifested throughout the meetings, which forebodes well for the future of the churches of these counties.

A. E. INGRAM, Sec'y.

Receipts 20th Century Fund

Sussex—Mr Mel Scott, \$2; J G Smith, \$5-\$7.  
Hopewell—S Rebbecca Burnett, \$2.  
Mrs H M Lockhart, Kidron, Kings Co., \$1.  
Dorchester, 1st Church—Parker Crossman, \$1; Perry Crossman, \$1; Hanford Crossman, \$1; Rev B N Thomas (In Mem.), \$2-\$5.  
Valley—Geo O Taylor, \$1.  
Grand Lake, 2nd—Leonora A Barton, \$5.  
Kars—Beverly S Earle, \$1.  
Macaquac—Mrs A E Kilburn, \$1.  
Sallybury—Mrs Jas A Steeves, \$1; H E Sharpe—\$2.

Newcastle, Lower—Lola R Chapman, 25c.  
Beaver Harbor—Sunday School, \$2.  
Brussels Street Church—G H Burnett, \$2; C E Vall, \$5-\$7.  
Harvey, 1st Church—Sunday School, \$10.  
Forest Glen—John DeBow, \$5.  
Gosheh—Sunday School (Elgin), 55c.  
Tabernacle—A H Williams, \$1.  
Hopewell—Mr and Mrs W H P Starratt, \$5.  
German Street—Frank Robbins, \$25; Mrs J W Lee, \$1-\$26.  
St. George—Miss Mabel V Seelye, \$10.  
G F Brennan, (May Queen) \$1.  
Hazelbrook—Sunday School, \$5.  
Charlottetown Sunday School, \$4 40; Kingston Sunday School, \$1 80-\$6 20.  
Fredericton—C W Marzer, \$5.  
Upper Queensbury—Rev W A Allen, \$5.  
Cambridge, 2nd—Mrs J S Robinson, \$2; Jennie Straight, \$1-\$3.  
Newcastle, Lower—John Hawks, \$1; James Chapman, \$2; J O Yeamans, \$1; John Yeamans, \$1; Mrs John S Sypher, soc.; collection, \$1 49-\$6.59.  
Jemaeg—Eben Siocum, \$1; Joshua Dykeman, \$1; Archibald Purdy, \$2; John D. Ferris, \$1; C D Titus, \$1-\$6.  
New Maryland—Collection, \$6 11; Henry Morgan, \$5; Reuben Morgan, \$1; Ethel F Noble, \$1-\$13.11.  
Harvey—Mrs S T Stevens, \$5.  
Total, \$147 90 Before reported, \$219 28.  
Total to September 19, \$367.18.  
J. W. MANNING, Treas.

Acadia College Forward Movement Receipts.

FROM AUG 18TH TO SEPT. 23RD.  
Fred V Young, \$10; J E Gaugon, \$100; Rev J A Gordon, \$5 25; Alex McLean, \$1; Mrs Alex McLean, \$2; "A Lady" at Convention, \$5; Miss Longmaid, \$5; Rev R O Morse, \$2; "A Friend," \$1; "A Friend," \$2; "A Friend," \$5; T L Hay, \$5; "A Lady," \$1; Mrs John Rowe, \$2; Collection at Convention, \$43 84; Rev Howard Whidden, \$10; Mrs H B Kinney, \$1; S P Benjamin, \$100; Senator Lovitt, \$100; Rev Robert MacDonald, \$75; John Churchill, \$100; J F Faulkner, \$5; "A Friend," \$5; C H Harrington, \$100; Rev A Chipman, \$1; Geo W Churchill, \$8; Laura Kinney, \$5; C Edgar Whidden, \$100; Wm C Haley, \$10; 1st Yarmouth church collection, \$62 76; Rev D H McQuarrie, \$5; Horace McKenna, Rev \$5; J S Trites, \$15; Byard Marshall, \$1; W L Eaton, \$1; J J Mason, \$5; Mrs J E Huntington, \$10; A S Cochran, \$1; Rev E M Keirated, D D, \$10; John Welsh, \$6 25; Gilbert K Margeson, \$5.  
A. COHOON, Treasurer.  
Wolfville, N. S., Sept. 23.

Correction.

We regret that in the most dramatic passage of the sermon by Christmas Evans, which appeared on our second page last week, an unfortunate typographical error made confusion in the sense. The mistake occurs in the second column, about twenty lines from the bottom. Instead of "and they would have cried aloud with hellish triumph," it should read—"and they would have cried aloud with hell-h triumph." This is the body of the deceiver. He could not rise." However Christ had forsaken the tomb that morning, etc."

Mr. Price tells us that Christmas Evans is difficult to translate, and this we can easily believe, but we think that the translator must in this case have succeeded well in rendering the sense and spirit of the original.

Holy Land and Mediterranean Cruise.

A SELECT PARTY OF CANADIANS WILL SAIL FROM NEW YORK, FEBRUARY 7, 1903, (under management F. G. Clark of N. Y., London and Paris) by the specially chartered "KABERIN MARIA THERESIA" for a cruise of the MEDITERRANEAN, EGYPT, THE NILE AND HOLY LAND. Cost of 65 days tour, including throughout, \$400.00 and up, according to location of berth, including all necessary travelling expenses. Tickets good to return until December 31. \$10.00 secures berth at once. References required. CRUISE TO WEST INDIES, MARTINIQUE, St. VINCENT, ETC., JANUARY 14-FEBRUARY 4, 1903, \$175.00 and up. CRUISE TO NORWAY, SWEDEN AND RUSSIA, JULY 2-AUGUST 12, 1903, \$300.00 and up. Write for circulars.  
A. M. CROW,  
Truro, Nova Scotia.



**MARRIAGES.**

**RIDEOUT-BROOKS.**—At the parsonage, Centerville, N. B., by Rev. B. S. Freeman, Sept. 22, Bert Rideout of Blaine, Me., to Rhoda Brooks of Forreton, Car. Co., N. B.

**HURLEY-DUNLOP.**—In the Baptist church, Hubley Settlement, on Sept. 23rd, at 7:30 p. m. by Rev. J. Allan Spidell, Mr. Harvey Hubley of the above named place, to Miss Belle Dunlop of Boston, Mass.

**GRAY-DORRER.**—At Pleasant Valley, Sept. 17th, Rev. M. W. Brown, Dexter Gray of Kemptville and Neva Durkee of Pleasant Valley, Yar. Co., N. S.

**TRAFTON-SMITH.**—At Fairville on the 24th inst., by the Rev. A. T. Dykeman, Leonard Trafton of Fairville, to Maggie Smith of the same place.

**MCCALLUM-McNUTT.**—On 24th Sept., at the residence of the bride's father, by Pastor W. H. Jenkins, Logan B. McCullum of McCullum's Settlement, to Ada A. McNutt of Brookside, Colchester Co.

**GOODWIN-FOOTE.**—At Grafton, N. S., September 4, by Rev. E. O. Read, George Leslie Goodwin, formerly of Upper Grandville, now of Chicago, and Vesta Estelle, daughter of Pope Foote, Esq., of Grafton.

**COOK-GILLIS.**—At Yarmouth, N. S., September 22, by Rev. David Price, Clarence E. Cook to Carolyn L. Gillis. Both of Yarmouth.

**HONKINSON-VIVIAN.**—At the Baptist parsonage, Digby, N. S., Sept. 25th, by Rev. F. H. Beale, Henry Honkinson of Weymouth and Alice L. Vivian of Swampscott, Mass.

**FROST-PRICE.**—At Havelock, on Wednesday, Sept. 24th, by Rev. W. B. Armstrong, M. A., John F. Frost of Norton and Minerva B., daughter of John C. Price, Esq., of Havelock, N. B.

**HOLLAND-STARKS.**—At Sydney, C. B., Sept. 20th, by A. J. Vincent, Stanley Holland, formerly of Wolfville, Kings county, N. S., to Margaret Starks of Sydney, C. B.

**CHAPMAN-KNOX.**—A quiet wedding took place at the home of the bridegroom on 22nd inst., when Leslie B. Chapman and Mary E. Knox were united in marriage by Rev. W. J. Blakeney. (Sun please copy.)

**DEATHS.**

**FLOWERS.**—At Lower Newcastle on the 9th inst. son of Edward and Mary Flowers, aged eight months. Jesus bless the mourning ones.

**MILLER.**—At Newcastle Bridge, Queens Co., on the 11th inst. youngest child of J. O. and Sadie Miller, aged six years. May God comfort the stricken ones.

**CHAPMAN.**—At Lower Newcastle, Queens county, N. B., Sister Sarah A. Chapman on 16th inst., aged 48 years and 3 months. Our sister professed faith in Christ and united with the lower Newcastle church some ten years ago, her hope was firm, she did not fear death. Christ was her light when she passed through the dark valley and shadow of death. She left a sorrowing husband, a number of children to mourn their loss. The funeral sermon was preached by her pastor W. J. Blakeney.

**THOMPSON.**—At Dipper Harbor Aug. 7th, Anthony Thompson aged 97 years, and also on Sept. 1st his beloved wife followed him through the gate of death to immediately reunite in the celestial city above. For about 55 years they had been united in marriage, and even more years than these had they been united to Christ their Saviour. They were each members of the Musquash church. Two sons and two daughters still survive them.

**TRENHOLM.**—A memorial service was recently conducted at Port Elgin, by Rev. I. A. Marple for Mr. Stephen Trenholm whose death occurred not long ago in Alaska. About ten years ago in connection with a series of services conducted by Mr. Marple at Port Elgin, Mr. Trenholm united with the church at that place. He was shortly afterwards appointed deacon and labored faithfully for the advancement of the Master's Kingdom. A few years ago he went to Alaska, expecting to return to his family and home, but that was not to be. At the service Deacon Charles Read and Deacon Copp spoke of their high appreciation of Bro. Trenholm and the loss the church had sustained. He leaves a wife and son and four daughters. May the consolation which only the great comforter can give be theirs in this hour of trial.

**GOUCHER.**—The death of Angelina F. Goucher, wife of Rev. J. E. Goucher, occurred at their home, Digby, N. S., Sept. 23rd. Her illness was lingering and her sufferings very severe. Mrs. Goucher was baptized in 1854, on the same day as her future husband, in the fellowship of the Upper Wilmot Baptist church by Dr. Charles Tupper. After the retirement of her husband she came with him to reside at Digby, where she united with the

church by letter. She was a loving wife and mother, and during the greater part of her illness desired to live for the sake of her family. But, as the end drew nearer, she desired to depart and be with Christ. The body was accompanied on the 24th to Truro by her two sons, Rev. W. C. of St. Stephen and Howard of Kentville. The only other living child, Mrs. Williams of Yarmouth, remained at Digby with her father, who was unable to attend the funeral.

**KILLAM.**—At North Kingston, N. S., Aug. 31st, after an immediate illness of two days, Maggie, daughter of John Killam, passed home to her rest at the age of 33 years. She was baptized into the fellowship of the Lower Aylesford church in 1883, during the pastorate of Bro. Beattie. Some years after, however, she united with the Rockland church, Maine, of which church she was still a member at her death. Judging from the letters of sympathy received by her parents from friends in Rockland, Sister Killam was loved and highly esteemed by all who knew her there. At home she was loved by every one whose joy it was to be acquainted with her. An earnest, devout, humble Christian woman best describes her life—one who wrought faithfully in the sphere where God had placed her. One could never be long in her presence without feeling the charm of her godly life. Although afflicted for a year or two past, yet she was always bright and cheerful, ever hopeful and patient. Doubtless many fruits of the spirit were made to ripen in her life because of affliction. Her funeral on the following Saturday was attended by a large number of friends and relatives. The Kingston Division of which our sister was a member walked in a body from the church to the grave. After serving her Lord these years how sweet must be the rest she now enjoys in him.

**GOOD.**—At the home of his daughter in Williamstown, Car. Co., on Sept. 2nd, after a lingering illness Deacon F. E. Good aged eighty five years. Our Bro. was born at Kingsclear, May 4th, 1817. When young he came to Jacksonville where he made him a comfortable home; in young manhood he professed his faith in Christ and united with Jacksonville Baptist church of which he was soon made deacon, which office he faithfully filled to the entire satisfaction of his brethren, until called to the better life. He was a man of honesty, industry and kindness to all. His hand was never closed to the needs of any. He was ever faithful to his Lord and his church. In his death the cause has met a great loss. Out of a family of six children two survive him, Rev. Geo. E. Good of Innisfail, N. W. T., and Mrs. G. H. Corbett at whose home he died. In his influence he still lives.

**Quarterly Meeting.**

Yarmouth County Quarterly Meeting was held with the West Yarmouth church Sept. 19th. First session began at 10 a. m., when a short time was spent on devotional exercises. At 10:30, chair was taken by President, minutes of previous meeting read and approved Treasurer's report was presented showing a balance on hand of \$4.54. Report adopted.

The following officers were elected for ensuing year:—President, J. H. Saunders, D. D.; Vice-President, W. J. Rutledge; Sec'y.-Treasurer, John Miles, Ex. Com., B. R. Hilton, Edwin Crosby, S. B. Cosswell, Sisters, Miss Allen, Mrs. Brown and Miller with officers of Quarterly.

In view of the prospective departure from the County of Pastor W. F. Parker, a resolution, prepared by Pastors Miller, Rutledge and Price, was unanimously adopted, expressing the cordial love of the brethren for Bro. Parker and the highest appreciation of his manly Christian character, his manifold labors and the value of his work as a minister of the denomination. Commending to others as a worthy laborer in the vineyard of Christ, and praying for the richest blessing upon his labors.

This resolution contains and implied much, but not too much, our brother is worthy of every word it contains, he is the secretary of the Interdenominational Sunday School Convention of the county, and a fearless advocate of the temperance cause.

Reports from the churches was next in order, all the reports were encouraging and hopeful, some have lost valuable members and supporters. West Yarmouth buried one of their deacons, brother Black, who was an active supporter of the cause and Bay View one of their best supporters. Pleasant Valley and Deerfield has had one of the best years it has ever enjoyed. Milton is holding its own and reducing the debt on property. Temple has called brother Newcomb Sawyerville, Quebec, to succeed brother Parker. Following churches are pastorless and from whom no report was received Zion, Argyle, Shelburne and Barrington.

The afternoon session opened with devotional exercises led by E. J. Grant. The programme for the afternoon was the

spiritual life of the churches, the subject was introduced by brethren E. T. Miller, D. Price and Dr. Saunders. Bro. Miller spoke on the relation of the spiritual life of the churches to the Holy Spirit, Bro. Price in its relation to the Christian. Bro. Saunders emphasized these two phases by affirming that it was an inward force and susceptible of culture. Bro. Parker and Rutledge and Crosby spoke to the question.

At 4 p. m. our sisters took charge of the meeting.

Miss Anna Kennie gave an interesting report of the Women's Convention held in Hebron in August. Mrs. Allan read a paper on Aid Society and Mission Band work. This was characterized as the deepening of the spiritual life of the sisters of our churches. This was the first time for our sister to appear before us as county secretary of our M. A. Societies. The paper was an earnest plea for more work among the women and children.

The evening session opened in the usual way led by W. J. Rutledge, followed by a sermon preached by Bro. W. F. Parker from Titus 2: 11-14. The grace that saves, sanctifies and glorifies. A short after service was held at which some bore testimony to the grace that saved them. Collection \$2.11.

JOHN MILES, Sec'y.

**LITERARY NOTES.**

Literature, Art and Music, the new magazine, has the finest writers and the best stories. Every month it gives either a sheet of new music, worth fifty cents, or an Art Study in color, worth seventy-five cents, each separate from the magazine. It can be bought from the newdealers, or send ten cents for sample copy to Publisher Literature, Art and Music, 125 East 53rd Street, New York City. The Subscription price is one dollar a year.

Mr. Augustine Birrell, the author of "Obliter Dicta," and other delightful books of literary and social essays, has contributed to the October Magazine Number of THE OUTLOOK an article on the coronation. In the course of the article he tells, apropos of the fact that England's line of monarchs has had only one break, the following incident, which shows how Mr. Gladstone regarded Oliver Cromwell. Mr. Birrell says: "I once had the good fortune to accompany Mr. Gladstone over a country house, the Cherkers in Buckinghamshire, which then contained many Cromwellian relics, in which, however, the most famous member of Parliament of his century could not bring himself to take any interest. 'Oliver,' so Mr. Gladstone said by way of excuse, 'was no lover of liberty.' I led him to a chest and showed him a drawer holding the white christening robes of the infant Protector, and ventured to say, 'At least, Mr. Gladstone, you cannot deny that Oliver was a Christian.' 'I am content to hear you

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assert the fact, was the reply, delivered in those grim tones no one who ever heard can forget."

**Personal.**

Rev. W. C. Goucher, of St. Stephen, was summoned on the 19th inst. to the death-bed of his mother in Digby, N. S., remaining with her until her death on the 23rd. He accompanied the body to Truro for burial, returning in time for last Sunday's services.

Rev. J. E. Goucher, one of our most honored ministers, as will be noticed by reference to the obituary column has recently been bereaved of his wife, Mr. Goucher, whose health is frail, has been wonderfully helped to bear the strain of months of watching. He is carrying his burden bravely and will be sympathetically remembered by his host of friends in this his time of need.

Contrary to what seemed to be the general expectation Rev. Dr. Barclay, of Montreal, has declined the principalship of Queen's University.

Uneasiness is felt in consequence of reports of unrest in Zululand, where trouble appears to be imminent. The Times, of Natal, says the feeling in Zululand between the Boers and natives demands active government intervention. Dinuzulu is regaining his prestige and is regarded as dangerous. The Zulus have the arms with which they were provided during the war.



JUDGING AND TATTLING.

I remember a humble little incident during my early pastorate in Philadelphia. I was called to see a dying man, and went at two o'clock in the morning. I had not retired for the night, and I had on my best suit. I prayed with the man and talked with him, instructed him concerning the world to come, and led him to find his Saviour. While I was in the house the doctor called me and said he had discovered that it was a case of most malignant small-pox. He said the only safe thing for us to do was to be fumigated, and bury the clothes we wore beyond any chance of spreading the contagion. So he sent out for chemicals, and we went into another room and were thoroughly fumigated. As I did not dare to go into my home with those clothes upon me, in which I had been in the room for an hour with the disease, I went into the back yard and buried them. It was only a week afterwards when a very simple but earnest brother came to me and said, "Pastor, some of us have been feeling that you are getting very extravagant. You spend a great deal of money, and you ought to be more careful. We know that you earn a great deal of money, but it will discourage the church for you to spend so much money on yourself." I said, "What is the trouble?" He said, "Your tailor told one of the members of the church that in two months you had ordered two full suits of broadcloth." This was murder! I have never had an opportunity to talk to the tailor since, because I did what you would do—went somewhere else with the next order. But I have thought I ought to have gone to him. If I had felt angry about it I should. But how many of the humble things of life are thus murderously used without seeking any explanation.—Selected.

REFINED BY AFFLICTION.  
(By Newell Dwight Hills.)

With more than a father's affection, with more than a mother's love, God sends pain to men. Suffering comes under Divine commission. Sorrows do not riot through life. Men are not atoms buffeted hither and thither. Troubles are appointed to refine away our grossness; to transmute selfishness into self-sacrifice; to destroy vice, to transfigure all our life. Refused, troubles bruise without softening; crush without maturing. Accepted and rightly used they change their nature and become joys. Tears are seeds; planted, they blossom into joy and gladness.

In his celebrated painting, Delaroche has assembled a court of universal genius. Around an imaginary art tribunal stand the sages, orators, philosophers, reformers, and martyrs, who have achieved eminence. Strange, passing strange, that those who stand in the forefront, pre-eminent for their ability, are alike pre-eminent for their sufferings! Denied his ambition and the promised land, Moses leads the immortal band. Blind Homer feels his way. Then comes Paul, flogged and stoned out of all semblance of a man. Exiled Dante too is there, whose inferno in life best interprets his inferno of death. There too, is Milton, broken-hearted and blind. Now comes One who leads all that goodly company. His name is "above every name." And whence his supremacy? That is his secret: "His visage was marred more than any man's and his form more than the sons of men."—Commonwealth.

SON'S WIFE AND DAUGHTER'S HUSBAND.

The strange contrariety of human choice makes a deeply sore point, over which maternal love has to pass daily and hourly, when it sees son or daughter deliberately choosing for a lifetime a nature in which flaws and incurable imperfections are plain to all but the lover's eyes. Sad forebodings possess the mother's heart as she ponders over a selfish girl, loved for the beauty that must soon go, or an earth-bound, cold woman who has charmed by a flippant wit which argues a somewhat shrewish temper; or sees her daughter place her life in the keeping of one in whom she can never find help in time of need, or readily promise herself to a man in whom self reigns supreme.

Yet, if the impelling force of attraction

becomes irresistible, and the decision is deliberate, nothing but sin ought to make opposition even reasonable. Only the heart of a man or woman knows its own necessities; no one can determine for them that which is the outgrowth of their natures. When with a reluctance which is a pain too deep to have yet found a name, a mother has to welcome daughters and sons so chosen, she can only hope to play her hard role by making her law that love which "seeketh not her own, is not easily provoked, thinketh no evil," "but suffereth long and is kind." Of all "home thoughts" there seems no ground for deeper or more urgent consideration than these relations call forth.—Home Thoughts.

MOTHER LOVE.

In Wisconsin a few years ago, a train was derailed. The burning sleepers rolled down the embankment and piled one upon the other. A man, in passing, heard a sound from the window of an overturned sleeper. Stooping down, he saw a woman's bloody hand just breaking through the glass. "Oh, madam! would to God I could save you, but I can't!" he cried. She reached back and brought out a little babe, and with her poor burned and lacerated hands held it up, saying, "No, but you can save my babes; the lockets will tell they have a father," and she handed the second, and, sinking back, expired with a smile. What more beautiful figure could He use! Will a mother forget? But then a mother might forget. In a recent flood the waters rose above the cottage of a poor woman with one little babe. Men came in boats to take her off, but the current was swift; they could not stop, and she dared not jump. They came again, and cried: "Jump! jump!" But she dared not jump. She only cried and hugged the child. Again they came and cried, with oaths, "If you don't jump in this time you can stay there." And as the boat swung by she threw her child into the flood, but jumped and saved herself. When she was seated in the boat, she said, "Where is my child?" "You dropped it into the flood," they answered. And through the night she wept and sobbed, "I forgot my child to save. Oh, that I had died for my child!" "Ah, yes," says God, "she may forget, yet will I not forget thee."—T. D. Kerr.

STILL, STILL WITH THEE.

Still, still with Thee, when purple morning breaketh.  
When the bird waketh, and the shadows flee;  
Fairer than morning, lovelier than daylight,  
Dawns with the sweetest consciousness,  
I am with Thee.

Alone with Thee, amid the mystic shadows,  
The solemn hush of nature newly born:  
Alone with Thee, in breathless adoration  
In the calm dew and freshness of the morn.

When sinks the soul, subdued by toil to slumber,  
Its closing eye looks up to Thee in prayer;  
Sweet the repose, beneath Thy wings o'er shadowing,  
But sweeter still to wake and find  
Thee there.

So shall it be at last in that bright morning,  
When the soul waketh, and life's shadows flee:  
Oh! in that hour, and fairer than day's dawning,  
Shall rise the glorious thought, I am with Thee!  
—Harriet Beecher Stowe.

THE DIFFERENCE.

Some murmur when the sky is clear  
And wholly bright to view,  
If one small speck of dark appear  
In their great heaven of blue.  
And some with thankful love are filled  
If but one streak of light,  
One ray of God's good mercy, gild  
The darkness of their night.  
—Ex.

The world moves by personality. All the great currents of history have flowed from persons. Organization is powerful, but no organization has ever accomplished anything until a person has stood at the centre of it and filled it with his thought and with his life.—Henry Van Dyke.

A LETTER FROM THE PLANTATION

La Finca de SAN SILVERIO EL OBISPO

PROPIEDAD DEL REPUBLIC DEVELOPMENT CO., NEW YORK, U. S. A.  
G. A. TUCKER, ADMINISTRATOR, JAS. READE WATSON, HORTICULTURIST,  
TUXTEPEC, OAX., APRIL 22ND, 1902.

MESSES. MITCHELL, SCHILLER & BARNES, INC., NEW YORK CITY.

DEAR SIR: I am glad to be able to report progress on this season's work. We have had a plentiful supply of labor, and have been able to select a full crew of efficient men. The new clearings at Camp I will be completed this week. All of the other camps are well up with their work with the single exception of Camp V, which still has the necessary time to complete the clearing assigned it. Our carpenter and his assistants are busy on a new corn warehouse which will hold 800 bushels. Its modern bins will be practically weevil proof. Two new dwelling houses for the men are rapidly nearing completion.

At the beginning of the rainy season, not later than June 1st, our next corn will be planted, as well as this season's rubber. We are just beginning to harvest the dry season corn crop, which will be used principally for home consumption, as the ears are smaller than those which grow in the rainy season. We still have two hundred bushels left of our last October harvest, which we are selling rapidly in small lots at \$1.50 a bushel.

In the barren region, between here and the coast, is a large population depending on the plantations in the rubber belt for corn, beans, rice, etc. The Obispo affords us easy access to this market. The demand for our various products is greater than we can supply. The buyers land merchandise from the large river towns at our very door in exchange for corn in the field, saving us the cost of freight and the time a buying trip would consume.

We have three varieties of young cacao (chocolate) plants, six inches high, in the nursery, of this year's planting. We will set out twenty-five acres of ideal bottom land this year in this valuable product. As our shade is unusually even and the soil rich, moist, and well drained, we will plant five thousand seed at the stake, where the trees will permanently remain, thus avoiding the shock from which these delicate trees suffer so severely when transplanted. The plants in the nursery will be held in reserve to fill out wherever failures may occur. We have several thousand vanilla slips (two varieties), which will be nicely rooted during the present dry season, and will be planted as soon as conditions are favorable. Our nursery also contains rows of young orange, lemon, pomelos, coconut, mango, papaya and numerous other tropical fruit trees awaiting the proper season for transplanting.

As to corn, Mr. Donaldson's figures are correct. We get about forty bushels in the rainy season and thirty bushels in the dry. These amounts could be increased by proper cultivation, by ploughing, etc. We hope to prepare some land especially next year for proper cultivation, but at present must use Mexican methods.

All the beans we harvested this year were raised on the same land with the second or dry season crop of corn. We were very busy at that time, and did not plant a large crop nor as early as we should. Beans will yield about 900 pounds to the acre, (we got only about 800 pounds owing to the late planting), and we are selling out at six cents net per pound. They sometimes fall to four or five cents. It is possible that corn is a little higher priced this year than it will average. Perhaps fifty cents (gold) per bushel would be a fairer price than sixty cents.

Rice will yield one thousand to twelve hundred pounds to the acre, and is worth seven cents, Mex., to eight cents per pound. We can get a crop of corn off the same land after the rice is taken off. We expect to cut the timber on one hundred to two hundred acres of land this year that is particularly good for rice, so that next year it will burn up clean, when we can plough it and plant it in rice.

Our location is unusually good for selling short crops. We have Tuxtepec on one side, the railroad on another, and the plains on the third. The plains people come here to buy many things.

On the whole, I am more than pleased with the conditions on the plantation, and we may rest assured of continued progress for the remainder of the year.

Yours very truly,

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**This and That**

**UNCLE "LIJ" ON FLYPAPER.**

"That sticky fly-paper there," remarked Uncle Lijah, as he pulled his Chicago paper out of his pocket and sat down in his accustomed place in the grocery store, "is a good 'eal like what the preacher calls 'vice,' and I wonder why he ain't never brung it in his sermons.

"Now, you take that fly just lit on the sidge, an' watch him awhile. He's as frisky as a colt. Runs his suckin'-machine down on everything in sight, but yet he's ready to stop work any minute to play a game of tag with any other fly.

"Shoo him off, an' he ain't a bit scared of your hand, big as it is, but lights on the top of it, an' goes to work suckin' at the pours an' scatterin' mycrobos all over it.

"Shoo him ag'in, an' back he goes to the fly-paper. He sees its all covered over with dead victims. He sees they's a ho' lot more that 'ud give their legs an' their wings of they cud git away. He hears 'em buzzin', an' see 'em pulling', an' yankin', an' tryin' to get out; but he, he don't care.

"He thinks he can walk all over that fly-paper ef he wants to; thinks he kin wade right through it.

"Says he: 'Why, I ain't like them fellows; they don't know when to stop, but I can take it up an' leave it off whenever I want to. I'm a goin' to light on there anyhow; an' when I feel that its gettin' too strong a hold on me, I'll simply let go, and get away in time.'

"So there you see him light. Fer a minit it seems all right. Says he: 'There's nuthin' wrong with this. It ain't hot, an' it ain't cold, an' it ain't no spider web.'

"Then he goes to move, an' he finds his leg sticks. He goes to pull back, an' his front feet won't budge.

"He gets a little scared, and tries to fly. He can't get off.

"Then he makes the biggest an' the wildest effort he ever made in his life. He works his wings so you can hear him all over the store. He wiggles his legs till he's red in the face. He gits up a little ways, but his suckin' old feet still hold on.

"The thought comes over him that he'll never fly ag'in. He says: 'I will, if I have to lift this whole ten-acre sheet of tangle-foot!' An' he makes one last buzz that sounds away up in G. sharp.

"But nothin' moves. The paper is just as flat as ever. The fly next him that's a'lyin' on its side, an' can't move anything

but its winkers, closes one eye as much as to say: 'You might as well give up tryin' to reform, and settle down with me.' The rest of 'em don't pay any attention to his struggles.

"So pretty soon he gives up hope, settles back, gets his wings daubed till they won't buzz any more; an' pretty soon all he can do is to make a few weak motions with his legs.

"Then he sees another young fly hoverin' over the trap. Do you think he gives h'im warning and tells him to keep away? No, siree, he don't. No more than a victim of drink, or gambling, or European Sundays, or any low-down vice, will warn off his fellow-man.

"What's that? Flies can't communicate with other flies? Well, then, that shows that some humans that call themselves 'good fellows,' are really, when you git down to it, smaller-hearted than the flies!"—Judson Kempton, in Christian Endeavor World.

**THE WASTE OF WAR.**

(Harper's Weekly.)

The meaning of the promised reduction of the military force in the Philippines to 18,000 men may be better appreciated perhaps when it is stated in terms of education. To support an American army on a peace footing costs something over a thousand dollars per man. Warlike operations of course cost more. Every regiment of a thousand men therefore is equivalent in expense to a university like Columbia. Nise thousand men on garrison duty in the Philippines, making no allowance for campaigns, use up as much money as all the colleges and universities in New England and the Middle States combined including Harvard, Yale, Columbia, Cornell, Princeton, the University of Pennsylvania and Johns Hopkins. When the promised reduction is made, we shall have brought home 25,000 men from our Philippine army in a little over two years. That means a saving two and a half times as great as the cost of maintaining all the universities and colleges in the United States, and one-third as great as the combined salaries of all the public school teachers in the country. Even those who are most convinced of the necessity of our presence in the Philippines will be glad to see this shrinkage in the bill. We are not a military people, and we think that we are particularly partial to education. It may surprise some of us to know that we spent last year in round numbers six times as much for the army, four times as much for the navy and seven times as much for pensions as for higher education and that the aggregate of our expenditure for these three military objects, was about twice our total outlay on education of every kind, from the kindergarten to the university.

**THE PRAIRIE DOG'S FOE.**

Writing "The Plague of the Prairie Dog," Rene Bache tells in The Pilgrim for August how the dogs defend themselves against the deadliest enemy, the rattle snake.

"The rattle snake," he says, "like the ferret, glides silently into the hole, but is said to confine his attentions to the young, which he takes from the nest or the plains, from the time of Lewis and Clark to the present day, have noted finding prairie-dog 'pups' in the stomachs of rattlers killed in the dog towns. One author claims that in Texas these reptiles live almost wholly on the young of the prairie-dog, doing more perhaps to keep down its numbers than all other agencies combined; and he adds:

"A curious thing about the snake and the dog is that each is mortally afraid of each other. The dog is afraid of being eaten by the snake, and the snake is afraid of being entombed by the dog. If the mother of the young dogs, on her return to the home hole, finds that a snake has intruded, she sets up a peculiar cry or bark, to which all the citizens of the town at once respond. They gather about the hole, and in a moment all are at work filling it up. The quickness with which they can do this is remarkable. When the hole is filled, they butt and pack the dirt in the mouth of the hole till it is almost as hard as the prairie adjacent. There is no chance for the invader; he is sealed up in his tomb. The snake understands this danger, and is prepared to escape from it on the least warning. A handful of dirt thrown into a hole will bring him out with all speed, because he is under the impression that the dogs are about to seal him up."

**WORTH KNOWING.**

(Glasgow Evening Times.)

"Oh, my friends, there are some spectacles that a person never forgets," said an orator recently, after giving a rapid description of a terrible accident he had witnessed. "I'd like to know where they sell them," remarked a stout, elderly lady on the outskirts of the crowd.

**BEAR MOTHER'S UNJUST CHASTISEMENT.**

(Army and Navy Journal.)

A friend of mine returning to camp after a day's shooting suddenly came in sight of a big she-bear with two cubs following in single file, proceeding along a ridge, the forms of the three being sharply silhouetted against the sky. It was a very long shot, but he determined to try it, so drew a bead on the old she-bear and fired. The result was curious. The procession stopped, the she-bear scratched herself hastily, then turned around, and, regarding the cub immediately behind with grave disapproval, boxed its ears soundly, and then went trundling on along the ridge, evidently under the impression that her frolicsome offspring had been up to some unusually objectionable tricks.

**SINGLE BEDS FOR REAL REST.**

(The Family Doctor.)

If single beds were more numerous than they are, a great many people would be better off. When one is tired, sick, cross, restless, out of sorts, he or she ought to sleep alone and not communicate by proximity the maladies that affect him. The brute creatures when sick go away by themselves till they die or get over their troubles, and this instinct a great many human beings have. Those that have it are best if indulged in it—not to the slightest degree of neglect, however. Where two children in a family must share the same room, in a great many cases they would be better off to have two single beds rather than one wide double bed. We can share a great many things with those we love, but solitude clings to us from birth to death. We come into the world alone, we must go out of it alone, and we live in it alone, in a certain important sense, and to get and keep our "bearings" we must sometimes be left alone. It is good that we should be.

**CAUTIOUSLY PUT.**

(Edinburgh Scotsman.)

It is a well-known characteristic of the Highlander, particularly when he is under judicial examination that he never commits himself to a definite statement of any sort involving himself or his friends—if he can help it. This Celtic trait, which is often amusing in its effects, is illustrated afresh by a new story told of the late Dr. Stewart of Nether Lochaber.


A stranger had been staying for some time with a man whom the doctor knew, and he wished to find out what kind of a character he was. When an opportunity came the doctor inquired of a neighbor what he thought of Dugald, the stranger giving an opening with the remark that he understood he was a rascal.

After due deliberation the doctor's cautious friend remarked: "Heaven forbid doctor, that I should say a bad word of anyone, especially of a neighbor, but this I'll confess—if you were to gather all the rascals in Lochaber together on the one hillock, I should say the number was not complete if Dugald was not in the company!"

Indignant Mother—George, if you had a little boy who made himself as dirty as you are, what would you do with him?  
George, aged three, muddied from head to foot—I-I-I'd wash him.

**MESSES C. C. RICHARDS & CO.**

Gentlemen,—My daughter, 13 years old, was thrown from a sleigh and injured her elbow so badly it remained stiff and very painful for three years. Four bottles of MINARD'S LINIMENT completely cured her and she has not been troubled for two years.  
Yours Truly,  
J. B. LEVESQUE,  
St. Joseph, P. Q., Aug. 18, 1900.



**Kidney Disorders**  
Are no respecter of persons.

People in every walk of life are troubled. Have you a Backache? If you have it is the first sign that the kidneys are not working properly. A neglected Backache leads to serious Kidney Trouble.

Check it in time by taking

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**FIRST AID TO THE INJURED POND'S EXTRACT**  
FOR BURNS, SPRAINS, WOUNDS, BRUISES OR ANY SORT OF PAIN.  
Used Internally and Externally.  
CAUTION! Avoid the weak watery Witch Hazel preparations, represented to be "the same as" Pond's Extract, which easily sour and often contain "wood alcohol" an irritant externally and, taken internally, a poison.

**COWAN'S**

PERFECTION

**Cocoa.**

It makes children healthy and strong.

**WANTED.**

In Connection with our Schools at Wolfville.  
2. A man and his wife to work in Acadia Seminary, the man to do the work of a man servant and the woman to do laundry work.  
3. Two girls to work in dining-room of Acadia Seminary.  
For full particulars as to terms, duties, etc., write to the undersigned.  
A. COHOON, Sec'y R. Co., Wolfville, N. S., July 1.

**CRUEL METHODS.**

Of Treating Piles and Rectal Diseases.

The old methods of treating piles by the knife, by ligature of dilatation, besides causing intense pain and frequently collapse and death, are now known to be worse than useless as far as actually curing the trouble is concerned.

Derangement of the liver and other internal organs, as well as constipation, often causes piles, and it is a mistake to treat it as a purely local disease; this is the reason why salves and ointments have so little effect and the widespread success of the Pyramid Pile Cure has demonstrated it.

The Pyramid Pile Cure is not a salve nor ointment but is in suppository form, which is applied at night, absorbed into the sensitive rectal membrane and acts both as a local and constitutional treatment, and in cases of many years standing has made thousands of permanent cures.

Many pile sufferers who have undergone surgical operations without relief or cure have been surprised by results from a few weeks' treatment with the Pyramid suppository.

The relief from pain is so immediate that patients sometimes imagine that the Pyramid contains opiates or cocaine, but such is not the case, it is guaranteed absolutely free from any injurious drug.

The cure is the result of the healing oils and astringent properties of the remedy, which cause the little tumors and congested blood vessels to contract and a natural circulation is established.

All druggists sell the Pyramid Pile Cure at 50 cents for the full-sized package. A little book on cause and cure of piles mailed free by addressing Pyramid Drug Co., Marshall, Mich.



News Summary.

Mr. Carnegie is visiting King Edward at Balmoral.

Sir Wilfrid Laurier has telegraphed the Lord Mayor of Liverpool he accepts the invitation to open the new produce exchange in that city prior to his sailing for Canada. Sir Wilfrid has gone to Venice from Rome.

The little four-year-old daughter of Fred. M. Thompson, of Hillsboro, formerly of Carleton, met with a serious and almost fatal accident on Tuesday afternoon, eating 17 pills before being noticed. Medical aid saved her life.

It is estimated that the crop of currants in Greece this season will amount to 330,000,000 pounds. Owing to government regulation of the currant exportation, the growers expect to realize good prices for the new crop.

Fishery experts and electricians are interested in the invention by an Norwegian telegrapher of a submarine telephone, which, when placed in the water of the sea outside of the Florida, is capable of announcing to persons on land the arrival of herring shoals.

The report of the experts on the conditions of Venice is on the whole reassuring. The Doge's palace, the basilica of St. Mark, and several other buildings will need thorough repairs, but it is thought that there is no immediate danger of further collapse.

Thomas B. Coulter, judge of probate and first selectman Henry O. Platt, prominent citizens of Essex, Conn., were shot and seriously wounded on the street by David Hayden, an insane man, on Wednesday. Hayden hurried to his home and a few minutes later blew the top of his head off.

The Itinerary of General Booth, chief of the Salvation Army, when in Canada, will be as follows: St. John (N. B.), and Halifax (N. S.), October 21st to 17th; Montreal, 18th; Ottawa 21th; Kingston, 22nd; Hamilton, 23rd; London, 25th and 26th; Toronto, 30th and 31st and November 15th; Winnipeg, November 29th and 30th.

The coal shortage reached an acute stage in New York on Friday. The price of soft coal jumped to \$8 a ton, \$250 more than the price Wednesday and three times as much as before the strike began. The quoted price of hard coal was \$15, but it was merely nominal, as there was absolutely none to be had at any price.

The Italian Minister of Posts and Telegraphs is projecting an international envelope for use throughout the Postal Union permitting a postpaid reply. It is now difficult to repay a reply, as foreign stamps are not available. The minister's plan, it is held, overcomes the objections to international stamps proposed and rejected at the Postal Congress held at Washington.

Of the ten anthracite coal producing counties of Pennsylvania, state troops are now camped in five. Despite the presence of the troops in these districts rioting and general lawlessness continues in the entire hard coal territory from Forest City, Susquehanna Co. on the north, to Williams-town, Dauphin Co., on the south, a distance of more than 100 miles. The section of the strike region in the vicinity of Forest City, which has been comparatively quiet ever since the strike began, was greatly wrought up on Wednesday by crowds of strikers interfering with and beating men who had returned to work, and as a result the sheriff of Susquehanna county has asked Governor Stone for troops to assist him to preserve order. At present there are four full regiments, two companies of another and two troops of cavalry in the field. While there has been no big general riot, the disturbances have been of such a serious nature as to cause the authorities much apprehension.

The prize lists for the Maritime Winter Fair to be held at Amherst, N. S., on the 16th, 17th and 18th December next, are now out, and offer a most attractive series of Prizes for Fat Cattle, Sheep, Swine and Live and Dressed Poultry. Interesting tests of Dairy cows are also arranged. Over \$2,000 is offered in prizes. All who are interested should apply to the Secretary, W. W. Hubbard, St. John, N. B., for a copy. An agreement has been signed between the town of Amherst and the Maritime Stock Breeders' Association, whereby the former agrees to put up a building suitable for holding Winter Fairs, Horse Shows, Live Stock Sales, etc., and in return for this the Association guarantees to hold a Winter Fair in Amherst every year until December, 1912. Messrs. Rhodes, Curry & Co., have the contract for erecting the Winter Fair Building. It will cost \$10,000 and be thoroughly equipped with boilers, steam heating, large auditorium, with all the facilities for slaughtering animals for the block tests.



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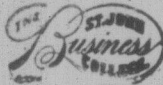
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Capable and intelligent young men to learn Shorthand. We cannot begin to supply the demand of such writers, and no class of work gives better opportunities of advancement.

Send for pamphlet, "Male Stenographers Wanted," showing the demand, and the openings a steno-graphic position gives for rising in the world.

Students can enter at any time.

S. KERR & SON, Oddfellows' Hall.

Sir Wilfrid Laurier goes from Rome to Paris on Saturday. He has cancelled his Angoulême engagement and others. Sir Wilfrid meets Hon. Mr. Fielding in London on Monday, both going to London on Wednesday on pressing business.

ALWAYS TIRED.

A Condition Frequently produced by Catarrh of the Nerves.



The following are the most common symptoms of

CATARRH of the NERVES.

- Do you get giddy?
- Is your mind dull?
- Is your memory poor?
- Are you easily dazed?
- Do you have headache?
- Are you easily excited?
- Do your temples throb?
- Do your hands tremble?
- Does your heart flutter?
- Are you easily irritated?
- Are you always anxious?
- Do your muscles twitch?
- Is your temper irritable?
- Is your brain fagged out?
- Suffer from sleeplessness?
- Are you easily frightened?
- Does not sleep refresh you?
- Do you forget what you read?
- Do you have horrible dreams?
- Does the least thing annoy you?

This obscure disease makes half of our chronic invalids. They may seem to have "nothing special the matter." But they drag along weak, always tired, "blue." The tainted blood has poisoned the entire nervous system, the very well spring of life and energy.

The victims try remedy after remedy, with only temporary benefit. For neither "blood medicines" nor tonics can cure this Catarrh of the Nerves. There is only one way. Kill out the Catarrh germs. Otherwise the former state is sure to return.

This is frequently repeated until friends and relatives lose patience, and decide that it is all "imagination." "Brace up," they say, "and you will feel all right."

This only adds to the discouragement and nervous exhaustion of the victims. They are as a rule already doing more than they have strength for. They wake up each morning exhausted from the previous day and dreading the one to come.

Such sufferers need the tenderest sympathy; for their condition is far worse than mere pain. Yet it can be easily and permanently cured. Dr. Sproule has done it for thousands.

If you need it he will do it for you. He will not tell you to "stop" working. He will make you feel so well that you will WANT to work. Take courage and try once more.

If you have any of the above symptoms mark them and send them to Catarrh Specialist Sproule, 7 to 13 Doane St., Boston. He will diagnose your case FREE.

Kate: "I was out driving with Fred yesterday afternoon, and when we were in a secluded place I happened to ask if he could drive a horse with one hand." Bertha: "Oh, you rogue! And what did he say?" Kate: "He said he never saw a horse with one hand; but he could do more than that, for he could drive one with four feet, The stupid!"—Boston Transcript.

Mr. Stackhouse's Programme.

Following is the programme of Rev. W. T. Stackhouse's itinerary in the interest of the 20th Century Fund.

- Oct. 1. Rawdon.
- " 2. Summerville.
- " 5. Windsor (a. m.) Falmouth (p. m.) Hantsport (evening.)
- " 6-12. Prince Edward Island with Sunday at Charlottetown.
- " 26. Wolfville (a. m.) Avonport (p. m.) Gaspercaux (evening.)
- " 27. New Minas.
- " 28. Port Williams.
- " 29. Upper Canada.
- " 30. Pereaux.
- " 31. Canning.
- Nov. 2. Billtown (a. m.) Kentville (evening.)
- " 4. Coldbrook.
- " 5. Cambridge.
- " 6. Waterville.
- " 9. Berwick field.
- " 11-14. Kingston, Morristown, Burlington, Wilmot.
- " 16. Upper and Lower Aylesford.
- " 18. Melvern Square.
- " 23. Nictaux (a. m.) Middleton (evening.)
- " 24, 25. Nictaux field.
- " 26. Lawrencetown.
- " 27. Port Lorne.
- " 30. Paradise, Clarence, and Bridgetown in evening
- Dec. 1. Annapolis.

The brethren are asked to give Mr Stackhouse and the 20th Century Fund the right of way—if possible, according to this schedule—and to communicate at once with Mr. Stackhouse and complete the arrangements for his coming. Mr. Stackhouse, as you will see from the above has some dates left open which may be used by the churches in the vicinity where he happens to be. The Committee has done its best in this matter do you brethren do the rest!

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