

# Messenger and Visitor

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## Government

Mr. Balfour has succeeded in filling the vacancies in his cabinet. In the reorganized administration Mr. Brod-

## Reconstruction

rick, formerly Secretary for War, succeeds Lord George Hamilton as Secretary for India. Austen Chamberlain, Postmaster General, succeeds Mr. Ritchie as Chancellor of the Exchequer. Alfred Lyttleton, Recorder of Oxford, succeeds Joseph Chamberlain as Secretary for the Colonies. H. O. Arnold-Forster, Secretary to the Admiralty, succeeds Mr. Brod- rick as Secretary for War. Graham Murray, Lord Advocate of Scotland, succeeds Lord Balfour of Burleigh, as Secretary for Scotland. Lord Stanley, Financier of the War Office, succeeds Austen Chamberlain as Postmaster General. It appears to be the general opinion that the new timber put into the cabinet is hardly of a character to support the expectation of durability. Mr. Brod- rick and Mr. Austen Chamberlain who were previously members of the admin- istration and have simply been transferred to other depart- ments are men of tested and well recognized ability, and will not probably be judged incompetent of filling satisfactorily the new positions to which they have been appointed. The appointment of Hon. Alfred Lyttleton to the office of Colonial Secretary is that which causes most surprise. Mr. Lyttle- ton is a man wholly without ministerial experience. His fame, it would appear, is connected with athletics rather than with state-craft, and although he is said to be a man of ability and a good speaker his appointment to the head of so important a department was not among the things ex- pected. Mr. Arnold-Forster and Lord Stanley are compar- atively young men of some parliamentary experience. They may prove themselves to be able administrators, but that is a matter for the present to be taken on trust. Lord Graham Murray, who succeeds Lord Balfour of Burleigh as Secretary for Scotland, may also possess ability as a states- man, but his reputation is yet to be made.

## Devonshire's

## Resignation.

It is announced that the Duke of Devonshire, who was leader of the Conservative party in the House of Lords, has resigned the office of Lord President of the Council. This is con- sidered a very serious blow to the administration. It has been doubtful which side of the fiscal controversy now agitating the United Kingdom the Duke would espouse, but it had been recognized that his influence, on whichever side it might be cast, would be exceedingly influential. Some writer had wittily said that apparently the line of cleavage passed right through the Duke of Devonshire, since some- times he seemed to speak on one side and at other times on the other side of the question. It appears from a pub- lished letter of the Duke to Mr. Balfour, in which he gives the reasons for his resignation, that he does not object to the proposal to impose retaliatory duties under certain conditions, but he thinks that the Prime Minister has gone too far in cutting loose from the doctrine of free trade as a principle. "It was unnecessary in my opinion," writes the Duke of Devonshire, "to assert that the contro- versy of 1846, which you describe as the great lawsuit be- tween free trade and protection, is of no interest whatever to us except from an historical point of view. Nor can I think that it was necessary to assert that you desired to reverse the fiscal tradition, to alter fundamentally the fiscal tradition that has prevailed during the last two genera- tions. I had hoped to have found in your speech a definite statement of adherence to the principles of free trade as the ordinary basis of our fiscal and commercial system and an equally definite repudiation of the principle of protection in the interest of our national industries. But in their absence I cannot help thinking that such declarations as those which I have quoted cannot fail to have the effect of materially encouraging the advocates of direct protection in the controversy which has been raised throughout the country and of discouraging those who, like me, and I hoped yourself, believe that our present system of free im- ports, is on the whole most advantageous to the country, although we do not contend that the principles on which it rests possesses any such authority or sanctity as to forbid any departure from it, for sufficient reasons. . . . You have in your second speech said that this subject could no longer be left an open question among the members of the government and I think I have said enough to prove to you that there is no such agreement between us on the general question as to make it possible for me to be a satisfactory exponent of your views and those of the government in the

debates which must inevitably take place in the next session of parliament."

## Mr. Balfour's Re- sponse to the Duke.

That the Duke of Devonshire's re- signation took Mr. Balfour by sur- prise, is evident from the contents and the tone of his letter in reply to the Duke's letter intimating his de- cision to resign. The Prime Minister does not conceal his feeling that the Duke's final action was not, under the cir- cumstances, what he (Balfour) had a right to expect. He says that he had with perfect frankness discussed with the Duke of Devonshire all the details of his policy, that on Sept. 16 the Duke informed him of his intention to remain in the Government, and Mr. Balfour holds that he had a right to consider the decision final. The Duke had been consulted in regard to filling vacancies in the Government, had given the Prime Minister the benefit of his judgment on delicate matters submitted to him and had even ini- tiated proposals of his own, which Mr. Balfour had will- ingly accepted. Their last communication on these sub- jects was in a letter to the Duke dictated by Mr. Balfour on his way to Sheffield, and less than 48 hours thereafter he received in Edinburgh the telegrams which first an- nounced the Duke's intention to resign and his desire to see the process of resignation consummated without delay and without discussion. Mr. Balfour is not willing to accept the Duke's explanation that the reason for his unexpected resignation was the Prime Minister's Sheffield speech. He holds there was no doctrine in that speech which was not in his Notes on Inland Free Trade and in his letter to Mr. Chamberlain, with the contents of both of which the Duke of Devonshire was familiar. There appears indeed to be a general feeling that the Duke's resignation is not adequately explained by his reference to Mr. Balfour's Sheffield speech, and it is surmised that his really insuperable ob- jection to remaining in the Government was the appoint- ment of Mr. Austen Chamberlain to the office of Chancellor of the Exchequer. Be this as it may, there is no question but that the resignation of the Duke of Devonshire is a serious disaster for the Balfour Government and probably may be justly regarded as presaging its speedy downfall.

## Mr. Chamber- lain's Glasgow Speech.

At Glasgow on October 6, Hon. Joseph Chamberlain, the ex-Colonial Secretary, delivered his speech in ex- position of his fiscal policy—a speech which had been for sometime awaited with great interest. Apart from any consideration of the merits of the policy set forth by Mr. Chamberlain, his speech is generally regarded as a grand oratorical effort. He showed that the increase of Great Britain's export trade in the last thirty years had been small in comparison with that of the United States and Germany. British exports to protected countries during that period have even shown a considerable shrinkage, and this would have been much more perceptible if the loss in these quarters had not been offset by the large increase of trade with the British colonies. But the colonies also have adopted protective systems, and under their influence the tendency will be more and more to develop home manufactures to the exclusion of British manufactures, and thus still further to cripple the export trade of Britain. Mr. Chamberlain believes that a system of preferential duties could be arranged between the United Kingdom and the colonies, which would save British export trade from further loss in that direction: "We can say to our great colonies: We understand your views and aspirations. Let us exchange with you for your productions; do it because we are kinsmen, because it is good for the empire as a whole, and because we have taken the first step and set you the example; we offer you a preference and rely upon your patriotism and affection that we shall not be losers thereby." What then does Mr. Chamberlain propose by way of encouraging the colonies to grant preferential treatment to British manufactures in colonial markets. He does not propose to tax anything which is a raw material of British manufacturers, but he proposes to place a small duty, not exceeding two shillings a quarter, on foreign wheat, and a corresponding tax on flour, also a small tax of five per cent. on foreign meal and dairy products, and lastly, he would give a sub- stantial preference to the colonies on wines and fruits. On

the other hand, for the relief of the British tax payer, he proposes large reductions in the duties on tea, sugar, coffee, and cocoa, and he seems to have argued that the proposed readjustment would result in a reduction of the cost of food both for the artisan and the agricultural laborer. The loss to the exchequer he estimated at £2,800,000, but that and more he proposed to find in another branch of the policy of fiscal reform, sometimes called retaliation and sometimes reciprocity. A moderate duty of 10 per cent. on manufac- tured goods, varying according to the amount of labor in them, Mr. Chamberlain argued, would give to the ex- chequer £9,000,000 a year, and were he chancellor of the exchequer, he would make use of that sum for the reduction of taxation.

## Russia and Japan

The present situation between Rus- sia and Japan is one of high tensions. Relations between the two countries have been strained to the danger point, and evidently, in the view of either nation, war is not a remote contingency. Russia seems determined to push her schemes for enlargement in Manchuria—and perhaps also in Korea—regardless of every consideration but that of war, and possibly she is even willing to venture upon war with Japan rather than re- linquish her purpose. In Japan there is a jingo element eager for war, but the Japanese Government will hardly be led into hostilities with so powerful an antagonist unless dip- lomatic resources fail of securing what it considers the rights and dignity of the nation. There is no reason to suppose that Russia desires war with Japan, but evidently she has made extensive preparations with that contingency in view, and the outbreak of hostilities would find her ready with large naval and military forces in the East. In withstanding Russian aggression in the east, Japan would probably have the moral sympathy of Great Britain and the United States—it is not believed she would have more in these quarters—and the other powers would probably maintain a neutral attitude. A Berlin despatch of Oct. 11 in reference to the situation says: "Russia and Japan act as though either would fight if the other should hold immov- ably to the position taken up in the last exchange of com- munications. This is the actual situation as understood officially from reports received from the Germany Em- bassy in St. Petersburg and the German Legation at Tokio. Yet this mutual attitude with hostile preparations by both countries, is still regarded here as not excluding an honorable arrangement. Neither government has gone so far that it must fight or be humiliated, but either cabi- net by a single step can put the other in that position. This delicate balance, may, of course, be violently disturbed any day, though no ultimatum has yet been thrown on either scale."

## The Alaskan Boundary Commission.

The end of the argument before the Alaskan Boundary Commission was reached on Thursday last with the completion of the argument of Mr. Dickinson, counsel for the United States. At the close of the argument Mr. Foster, the United States agent, expressed the thanks of his Government for the courtesy and general hospitality of his Majesty's Government. No word, he said, had been spoken to mar the cordial and friendly character of the proceedings, and he trusted this might be a happy augury of the tribunal's decision. To this the president, Lord Alverstone, made a fitting reply, and the Commission adjourned until Monday when it would hold its first private session to consider the verdict to be rendered. The outcome will of course be awaited with great interest. Mr. Dickinson's argument is generally re- garded as a brilliant and forcible exposition of the case in the interests of the United States. The British-Canadian side of the case appears also to have been handled with much ability, and now that the whole case has been set forth before the world by able counsel on both sides, it seems pretty clear that the issue involved is one for adjust- ment by mutual concession, or failing that, for arbitration before an impartial tribunal. The contention of many United States newspapers that the British-Canadian case was so absurd as only to deserve to be laughed out of court has certainly not been sustained by investigation.

## "The Key to the Missionary Problem."

This admirable book of ten chapters and two hundred pages by Andrew Murray should without doubt be read and re-read by every pastor and every Christian. The following is an epitome of the principal chapters:

### FOREIGN MISSIONS—A TEST OF THE STATE OF THE CHURCH.

The more spiritual the church the greater its zeal in Foreign Mission work.

1. What is the state of the church of to-day? One-third of the members give nothing; one-third give a little; of the remaining third but a small proportion are doing all they can. One-fourth of the 135 million members of Protestant churches are not willing to give one cent a day and if they did it would yield over 125 million dollars as contrasted with the less than 25 million dollars of the past year. The six million young people of America are able to raise each year a sum large enough to support all the foreign missionaries required to evangelize the world. If the work of the 80 Bible societies were properly promoted, the whole world would in this generation have the Word of God. Thirty millions a year are dying in hopeless darkness. One hundred thousand million heathen and Mohammedans and the church is in real contact with less than five millions of these.

The Church has not the obedience and determination to attempt the task of proclaiming the Gospel within this generation to every creature. It does not seriously desire it nor is it unitedly resolved to accomplish it. Christians have not learnt the purpose for which they were redeemed—to live to save others. What a solemn fact—the Church purchased by the blood of the Son of God to be his messenger to a dying world is the greater part failing entirely in understanding and fulfilling its calling!

2. Is it possible for the Church to do what is claimed? Yes, in view of the achievements of the Christians of the first generation, in view of recent missionary triumphs, in view of the open doors, the enormous resources of the Church, the number of its workers, it is absolutely within the powers of the church to give the Gospel to every creature within this generation. The powers of God and his Holy Spirit; the power of Christ's dying love; of a triumphant faith; of simple, bold, personal testimony, of patient suffering; of absolute passionate consecration—all these may belong to each and every Christian.

3. What is the cause of the terrible failure? The many causes may be summed up in one answer: The low spiritual state of the Church as a whole. A Church may have a sound creed, zeal in philanthropy and may faithfully observe religious services and duties while the passion of love to Christ and to souls and the faith in Omnipotent power may be lacking. The symptoms of this sickly state are worldliness and lack of prayer. The worldly minded Christian has little faith in the efficacy of prayer, in the need of much and increasing prayer, in the power there is in him to pray in Christ's name and prevail.

4. How can deliverance be found? What is to be the cure of this diseased state? The leaders in the Lord's work should lift up their voices and cause God's people to know their sin—the terrible sin of disobedience, of unbelief, of selfishness, the sin of not living wholly for Christ, for his love and his kingdom. In view of this solemn, this awful accusation, there should be humiliation, confession and shame. With the appeal to men there must be the appeal to God. The work is his; he cares for it. The power is his; he gives it. The church is his; he waits to use it. The world is his; he loves it. Nothing but continuous prayer will solve the missionary problems of to-day. In order to truly pray there must be a realization of the great urgent need and a full assurance of the available supply for that need.

### THE MORAVIAN CHURCH AND LOVE TO CHRIST.

In proportion to its membership, the men it supports, the money it provides, the converts it has gathered far exceeds what any other church has done. In the first twenty years of its existence it actually sent out more missionaries than the whole Protestant church had done in two hundred years. To day, for every 58 communicants in the home churches they have a missionary in the foreign field and for every member in the home churches they have two members in the congregation gathered from among the heathen. If the members of Protestant churches in Great Britain and America gave in like proportion; the missionary contribution would be increased fourfold, and if they went out as missionaries in corresponding numbers there would be a force of nearly 400,000 workers (instead of the 15,040 which we now have) which is vastly more than the number (50,000) estimated as necessary to evangelize the world. What is there in connection with the Moravian work which is not reproducible?

Notice if you will, the history of the Moravian Church. The provinces of Moravia and Bohemia are in the North-west of the Austrian empire. In the seventh and eighth centuries they received the Gospel first from the Greek, then from the Roman church Divisions arose. From the beginning of the fifteenth century when John Huss was burned the country was the scene of terrible persecutions. The faithful gathered in the Valley of Kimwald and in 1457 the Church was formed under the name of "The United Brethren." "It was not their doctrine but their life; not their

theory but their practice that gave them such power. Each member counted the service of God the one thing for which to live."

At the beginning of the sixteenth century persecutions broke out afresh. Thousands were driven to Poland. Finally the "Church of the Brethren" was broken up and scattered and in 1660 one of the bishops wrote: "By those Christians whom he has chastened, the Gospel will be brought to the remaining peoples of the earth; and thus, as of old, our fall will be the riches of the world."

In 1722 the Moravian accompanied David to Saxony. Soon 200 had taken up their abode on Zinzendorf's estate. Refugees from other countries came; dissensions arose. 1727 is the date of the renewed church. All agreed to obey the statutes that Zinzendorf had drawn up. Self-will, self-love, disobedience—they bade these farewell. The Prayer-Watch was introduced. Twenty-four brethren and twenty-four sisters engaged each to spend an hour, as fixed to them by lot, in their room to bring before God all needs and interests. The following five years was a time of continual revival. In 1731 the Moravians began their great work of sending missionaries to foreign parts.

The leader of the Moravians, Count Zinzendorf, was born in 1700. He says, "In my fourth year I began to seek God earnestly. At the age of twelve I went to Frank's school at Halle. There I found the "Order of the Mustard Seed." The boys bound themselves to be kind to all, to seek their welfare and to lead them to Christ. As an emblem they had a small shield, with an Ecce Homo, and the motto, "His wounds our healing." Each member wore a ring on which was inscribed: "No man liveth unto himself." At Dusseldorf I saw the Ecce Homo of Sternberg, with the words underneath:

"All this I did for thee  
What hast thou done for me?"

My heart was touched. Christ's life became the constraining power of my life. I have but one passion—'tis he and he only."

The Church—its battle cry was: "To win for the Lamb that was slain the reward of his sufferings." As a result of affliction they had acquired a spirit of disregard for what the world deems necessary or desirable; of self-denial that counts all but loss for the sake of knowing Jesus and making him known; a spirit of trust in God that looks for his guidance at every step and his power in every work. The intensity of their devotion to Christ gave their fellowship its wonderful power. What teaching and argument and discipline never could have done the love of Christ did.

### THE CHURCH MISSIONARY SOCIETY AND THE DEEPENING OF THE SPIRITUAL LIFE.

Within the period of twelve years the income of this Society was raised from two to three hundred thousand pounds and the number of laborers more than trebled.

The forward movement began in 1882 with the visit of Mr. Moody to Cambridge. The going forth to China of the famous Cambridge seven in 1885 aroused the minds of men to the claims of the heathen and the nobility of the missionary vocation. A weekly prayer meeting was established. One of the C. M. S. leaders, Dr. Handley Monte, was converted to the Keswick belief and gave a powerful address in Exeter Hall. In 1886 and 1887 occurred the simultaneous meetings. The object of the campaign was clearly stated; that the Society should not be pushed nor collections taken but that an attempt should be made to arouse the consciences of the people. Passing pleasantries, geography and commerce should find no place but the attitude of the speakers should be such as might be expressed in the words: "I have a message from God to thee." The evangelization of the world, the greatest of all works in the light of eternity—how is it to be compassed, what are its claims upon us should form the theme and as a result of the address people should be led to say not "What a nice speech," but "God helping me I will help as never before."

In 1887 the Policy of Faith was adopted. It was decided to refuse no candidate, who appeared to be God-called, on financial grounds. In 1890 the famous Keswick letter was written. Several C. M. S. men who had been attending the Keswick Convention drew up a letter stating strongly the awful sin of "limiting the Holy One of Israel" and appealed for one thousand missionaries within ten years and one thousand men were sent forth.

In studying the history of the C. M. S. we see that its forward movement was intimately connected with a deep revival of spiritual life and the teaching of a higher standard of devotion to the Lord Jesus. In the long run the spiritual tone of the missionaries and mission congregations abroad cannot be higher than that of the home churches out of which it was born. The deepening of the spiritual life becomes the power of a new devotion to missions. Consecration and evangelization must go together.

### THE CHINA INLAND MISSION AND THE POWER OF PREVAILING PRAYER.

Under the leadership of one man of faith God had in the course of thirty years led out 600 missionaries, without any guarantee for their support beyond what might be given in answer to believing prayer. In 1886 they prayed for one hundred new missionaries and £10,000. Six hundred applied; one hundred were sent out and £11,000 were given.

When fifteen years of age Hudson Taylor gave himself unreservedly to the Lord, and prayed for some self-denying service. He wished to go to China on faith, therefore he asked the Lord to teach him how to walk by faith at home. In 1854 he went to China. When writing a series of articles for the magazines he became deeply burdened with the fact, that there were eleven interior provinces with their tens of millions without a Protestant missionary. He felt the Lord would give the twenty-two laborers in answer to prayer, but he had not the faith to believe the Lord would take care of them. After a long struggle he was led to realize that the responsibility was God's; he prayed for the workers, and they were sent forth. He sought in his meetings to bring the Christians in personal contact with God and insisted that there should be no collection and thus the general impression that money is everything would be taken away.

Hudson Taylor firmly believed that God is the one source of power, and that that power is available. His power in prayer—how did he attain it? It was the outcome of a life of trial and obedience, as well as a gift from God. His experience shows how God trains a man to believe in Him, to give himself up entirely to His service. He gave himself wholly to the Lord and His work—prevailing prayer—victorious faith resulted.

The missionary problem—what is it? How to win the world for God—and what is the supreme question? How can the church be roused to know and do the Lord's will for the salvation of men; how is the church to be reached and led on to place herself with every member and all her powers at the Lord's disposal, for the work to which he has destined her, and depends upon her; how can the church be brought back to the place where the early church was when its members did more to accomplish the evangelization of the world than those of any succeeding generation.

From the Moravians we learn that if the problem is to be solved, the church must grasp three principles, viz.: that it exists only for the extending of the kingdom, that every member must be trained to take part in it, and that the personal experience of the love of Christ is the only power that fits for this.

From the C. M. S. we learn that missionary consecration inevitably follows the deepening of the spiritual life. And from the C. I. M. we learn that the problem may be solved by each individual believer giving himself personally to the work. There must be a full surrender to the Lord and out of this consecration, this personal interest and effort, this intense love to Jesus and faith in God's power will come prevailing prayer. From the Church of Pentecost we see that the problem is solved by each believer being filled with the Holy Spirit. In order to receive this great gift there must be a preparation—a detachment from the world, an attachment to Christ, the possession of brotherly love and a spirit of faith and prayer.

The missionary problem is solved by the power of Christ's love, by being near enough to Him to hear His voice and by being so devoted to Him and His love as to be ready to do all His will.

To the pastor belongs the privilege and responsibility of solving the missionary problem. Missions are the chief end of the church. The church is the body of Christ ordained of God to carry out His purpose of redeeming love. The chief end of the ministry is to fit the church for this work. The church needs to take time to wait humbly before the throne of God, review her position, confess her shortcomings, claim God's promise of power and consecrate her all to His service.

Oh! if we could make this missionary problem a personal one, if we could fill the hearts of the people with a personal love for the Saviour who died for them, the indifference of Christendom would disappear and the Kingdom of Christ would appear.

MARCEL E. ARCHIBALD.

Chicacole, India, Aug. 24, 1903.

## The Privy Council and the Lord's Day Act.

JOHN A. PATTERSON, K. C.

The main question before the Privy Council was whether the Lord's Day Act enacted by the legislature of the Province of Ontario since federation was or was not constitutional. The Court of Appeal had held, with one dissenting judgment, that it was constitutional; the Privy Council held that "as a whole" it was not constitutional, because the original Upper Canada Lord's Day Act, of which the Ontario Lord's Day Act was an amendment came under Criminal Law and Criminal Law was reserved for federal jurisdiction. It must not be supposed, however that because of this judgment our province is without the protecting aegis of the Lord's Day Act. By the terms of the Confederation Act the original Upper Canada Lord's Day Act has still force, and the additional provisions of this Act, enacted by the Ontario Legislature, that have been declared ultra vires, although important, do not constitute the legislative bone and essence thereof. A top storey, so to speak, relating to Sunday excursions and electric railways, has been knocked off, but the ground floor and other fundamental provisions of the law against Sunday labor remain as before founded on a rock and four square to the attacks of opponents. The reference to

the Privy Council was more important with regard to the future than to the present, as it had become clear that the Lord's Day Act had been emasculated, on the one hand by the slow but sure erosion of the modern application of ancient precedent, and, on the other hand, by the creation of new industries under large corporations, which called for an enlargement and modernization of the law, and therefore there had arisen a special need of amendments to meet new conditions. It consequently became necessary to know whether the Dominion Parliament or the Provincial Legislature had that power of amendment and enlargement. Not only does there remain to us untouched the old Upper Canada Act, but also important and valid legislation by the province, prohibiting by their "Shop Regulation Act" certain classes of employees working on the Sabbath, and also the "Electric Railway Act," which controls the Sunday running of Electric Railways chartered by the Province. The Province is therefore still governed by a Lord's Day Act and other Acts of a similar kind, and the judgment of the Privy Council has by no means uprooted the trunk of Provincial Sabbath law, although it seems to have looped off some branches and appears to have said that no more shoots can spring from or be grafted upon the Provincial tree. So far as can be understood the judgment seems to indicate that although some portion of the Ontario Act may be *intra vires*, yet "as a whole," or regarding what may be called the general principle governing Lord's Day restriction, the subject matter belongs to Dominion legislation. Are we then to look to Ottawa? If so, let us do it with courage and determination. There has, however, appeared to be some room for the suggestion that a Provincial Lord's Day Act may still be a possibility, by a careful choice of language avoiding all reference to the Lord's day as a religious day and making its governing principle that of "civil rights," and so bringing it within the Provincial jurisdiction. No lawyer can safely say that such a course would be a safe one, for it might well be argued that the object of the Act settles its validity, and however astutely and sagaciously it might be drawn, if after all the real object is to have a restriction or cessation of labor on Sunday, the Privy Council might, on some future effort being made to test the validity of such an Act, firmly draw aside the "civil rights" drapery it wore and set its hand resolutely on its very heart's core and say: "This, after all, is Lord's Day Legislation, and because such belonged to Criminal Law before Confederation, it therefore still remains federal and *ultra vires* the Province." One would need to be gifted with more than ordinary insight and presence to affirm or be more than unusually reckless to guess what would be the result of any effort to legislate along Provincial lines. The Privy Council by their judgment have by no means exhausted the matter; the last word has by no means been said, but only the first word. It was so with the liquor question. The Federal and Provincial jurisdiction were not differentiated until after about 34 years of litigation in the Provincial, Dominion and Imperial Courts. But indeed it is much to be regretted that the Privy Council did not more fully elaborate their opinion. They did not say all they could have said upon the subject, and which they were invited to say within the scope of the case presented to them—if they had, it would have been a very great advantage to all the provinces. A decision of the highest court in the Empire has the effect of a statute, and however unpalatable a further and more specific statement as to provincial powers in that respect would have been, it undoubtedly would have been a distinct gain to have had it expressed, and so settle further controversy. *Jus vagum est misera servitus.*

Sir Edward Coke long ago wrote: "Reason is the life of the law; nay, the Common Law itself is nothing but reason. . . . The law which is the perfection of reason." And Sir John Powell in giving judgment in the leading case of *Coggs vs. Bernard*, 2 Lord Raymond, 911, says: "Let us consider the reason of the case. For nothing is law that is not reason." These principles would, however, seem to have become modified, for we find the Lord Chancellor of England (who gave the judgment in the Lord's Day Act case) stating in his judgment in the case of *Quinn vs. Leatham*, which was before the House of Lords in 1901 (see 1901 (A. C.) 506.

"A case is only an authority for what it actually decides. I entirely deny that it can be quoted for a proposition that may seem to follow logically from it. Such a mode of reasoning assumes that the law is necessarily a logical code, whereas every lawyer must acknowledge that the law is not always logical at all." A careful study of these words leaves an ordinary mind wondering what these former eminent jurists meant by the enthronement of law on the pedestal of reason.

Can we therefore draw any definite, helpful conclusion from the judgment of the Privy Council in this case that will settle or even help us to unravel the difficulties that still remain, or must we steer our ship of legislative amendment onwards by the light of all decisions under the British North American Act, including the one in question?

It is said that a certain tribe in India had their lands once taken from them by their local courts, which judgment had been reversed by the Privy Council. A traveller found these natives offering up sacrifices to an unknown but puissant god, who lived in some far-off region. He en-

quired the name of the god and was told: "We do not know him, but believe him to be a good god, and his name is the Judicial Committee of the Privy Council." The Privy Council is therefore in the pantheon, and with their help we must move on towards whatever finality the constitution of human affairs will permit.—The Presbyterian.

### Done at the Counter.

BY REV. THEODORE L. CUYLER, D. D.

I have lately seen in an English newspaper the announcement that a public house is for sale, and the advertisement contains the following sentence: "These premises are surrounded by numerous manufactories, employing thousands of well-paid hands, who inhabit numberless dwellings in this dense neighborhood. The trade is large, full-priced, and mostly done at the counter, approaching \$2,000 per month."

The cold-blooded announcement smells of the pit. Beelzebub himself could not frame a more infernal sentence than this one, in which the dram-dealer tells how cunningly he has planted his death-trap between those laborers' wages and all their needy wives and children. He has reared his toll-gate right in the track of these well-paid hands, so that he may levy on them at the rate of \$2,000 per month! For this sum he retails to these operatives disease, poverty, disgrace, and endless destruction. We feel our fingers instinctively twitching to get such a scoundrel by the jugular, and gripping it until he is as purple in the face as any of his victims.

But why spend our righteous indignation upon a foreign liquor seller, when the same conspiracy against the wages and honor and lives of working-men is being carried on in our land? Precisely the crime which that Englishman so shamelessly advertised is being perpetrated here in all our factory towns, in all our cities, and in a great majority of our villages. At this time the labor question is one of the foremost questions of the hour. Discussions about labor about wages, and about the needs of the laboring classes are engaging the pens and the tongues of the ablest writers of the country. Both patriotism and philanthropy are studying the problem. "How shall the laborer be elevated? and how shall the inequalities in a degree be remedied?"

Halting for a street car a few evenings since in front of a corner dram-shop, I observed two well-dressed young men playing some game with dice. Their wages were being "done at the counter," and some poor mother's heart was being wrenched asunder. A decently clad woman stepped in with a pitcher under her apron and got it filled from a cask. Her wages for washing and other work went to the same counter, and that pitcher of grog went to her house to instruct her children in the accursed habit. Right in the midst of our community the bottle spider weaves his seductive web, and feeds on the foolish flies that are enticed within. As long as labor pays this tremendous toil, all hope of general betterment of its condition is futile. But if this greedy outlet for wages were effectually stopped, more than half of the labor problem would be effectually settled.

What can be done toward it? Several things ought to be done and can be. A legal restriction of the liquor traffic in the State of Maine has almost swept the State of dram-shops. But that was because the people in Maine were too well instructed to tolerate the dram shop. As the mass of citizens are abstainers, there is really but a small demand or desire for liquors. With a powerful public sentiment to drive it, a prohibitory law is a McCormick's reaper, cutting clean. Without such a sentiment it is a rusty reaper at which every grog-seller laughs. To produce such corrective and restrictive sentiments requires labor of tongue, pen, pulpit and personal influence. Every man who helps to throttle the drinking houses, helps to elevate the working classes.

"Do you have any drinking houses in your township?" I inquired lately of a friend from my native county in this State. "No," he replied, "not one. Our people have voted it out." In that township there is no manufacture of poverty and crime done at the counter. What is accomplished in that township may be accomplished in any other, provided the same thorough education of the people on temperance is carried out. The pulpit has always been outspoken for temperance in that community.

Multitudes of the humbler classes may be rescued from the clutch of the dram-shop by personal effort. This is the line of effort in which the Sawyers, Moodys, Murphys, Reynolds, Goughs and Willards did their best service. Father Mathew saved thousands of his fellow-countrymen from the whisky shop by his own personal effort. My Irish gardener refused to touch whisky even as a medicine when he was sick. He belonged to a "Father Mathew Abstinence Society." The dead hand of the Irish apostle held him back. There is an immense field for this Christian Temperance propagandism among the working classes, and the educated Christian class ought to go into it. Horace Greeley told me that none of his work paid better than this—to open temperance coffee houses, holly-tree inns and reading rooms.

All attempts to break down the counters are balked as long as costly bars are sustained by the upper classes. The drinking of working men will continue just as long as their employers practice the same. Social influences work downward. And in the highest tier of society the decanter is

slaying its thousands, too. Alcohol is no respecter of persons.

Perhaps some of our readers, who will redder with indignation at that English rum-seller's advertisement, will themselves offer wine at their own tables! They set out liquors at weddings and on New Year's Day. Practically they put their own tables on a par with the dram-shop counter! Fashion tempts them to do what avarice tempts the liquor-seller to do. Are they any less guilty? Before they warm into indignation at the temptation set before the poor laborer, let their cheeks crimson with shame at the example they themselves are setting.—Christian Observer.

### The Bible and Young People.

In the September number of the *Atlantic Monthly* there is a very suggestive and important article by Mr. Herbert W. Horwill, entitled "The Bible in Public Schools." He treats the whole question in a very careful and discriminating way. He begins by telling us of the lamentable ignorance that exists at the present time in regard to the contents of the great Book. Despite the fact that the Bible has a larger circulation than ever before, it is to be acknowledged that it is not known as once it was. Especially is this true among our young people. What the Bible is, what it contains; what it tells us about industry and peace and gospel and epistle, is not known as once it was. Mr. Horwill states that this ignorance of the Bible is paralleled at least among the college students by the ignorance of standard literature. For example, in a division of forty sophomores in a New England college, he says, on the authority of a professor of English therein, that not one could give the names of six plays of Shakespeare, fourteen did not know the author of "In Memoriam"; twenty-six could not mention any book by Ruskin and thirty-five were similarly ignorant of the title of a single poem of either Wordsworth or Browning. Such a condition of ignorance in a college class is scarcely conceivable. It must come about for the reason that our reading, in these last days, is so largely trashy. The current novel pushes aside the standard volume and that which is read only to be forgotten takes the place of that which should be connoit to be remembered. But ignorance of standard literature does not in anywise lessen the disadvantage of ignorance of God's word. The question then is how to overcome this latter.

It is proposed to do in part as we know by the introduction of the Bible into our public schools and into our private schools and colleges. The movement has taken form of late to treat the Bible in large measure as literature. It is the product of the Hebrew people to be placed side by side with the Greek or Roman classic. Mr. Horwill is of the opinion that knowledge of the Bible will not be materially increased by this process. Something may be done but not much. Treat the Bible as literature, treat it as a textbook and the student becomes quite apt to place it on a par with his geometry or physics. The knowledge that our fathers had of the Bible was not possessed by this process. It was not regarded as literature. They looked upon it as a message from God; it enforced a line of duty; it revealed to them a way of redemption; it was because of this that they deemed the book a book to be studied and prayed over rather than to be read. That gave them the knowledge of its contents which they possessed.

It has been thought too, that the reading of the Bible in the public schools without note or comment would, to a certain extent, remove this ignorance of which we have spoken. While we do not feel that it can do very much in this line, we are inclined to think that it can do something. The simple reading of certain portions of the divine word will make an impression at least on some. Take the sermon on the Mount; take the thirteenth of First Corinthians, or the twenty-third Psalm or the beginning of the fourth chapter of John, and it is practically impossible for a group of scholars to listen thereto without finding themselves in some measure at least, influenced.

But after all increased knowledge of the Bible must come from those who have it specially in charge. It is not to the college; it is not to the private school; it is not to the public school that we must look for greater familiarity on the part of the young with the Bible. It is the church itself that must take it in hand, and take it in hand more thoroughly. An hour once a week on Sunday will not suffice. There must be made provision somehow for wider and more thorough study of this book that bears so important a relation to our race. Mr. Horwill says, and says truly: "The conclusion of the whole matter is that the teaching of religion is the work of the churches and not of the State. If for any reason it has fallen into neglect the duty of repairing lies upon those organizations which have been formed for the express purpose of the spread of Christianity. It is well for the churches themselves that they should be thrown upon their own resources in this respect."

This work of training and developing is no less important than gathering in. The reception into the church is but the beginning of the Christian life. Then comes building up; then comes the training of these who receive the word of truth from which comes the spiritual power of which they have been the subjects. This work of upbuilding those within is too often neglected. But it is no less important than evangelizing and bringing into the church those who are without.—The Commonwealth.

# Messenger and Visitor

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S. MCC. BLACK

Editor

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## THANKSGIVING.

The Government of Canada has appointed Thursday, the 15th instant, as a day of public thanksgiving to Almighty God in recognition of the blessings of the year. This appointment should command general approval. Most of the people of this country recognize the existence of a Supreme Being, and when a census is taken there are comparatively few who care to be described as being without any religious faith or affiliation. There are indeed among us many distinctions of name and creed. There are Christians and Jews, Protestants and Catholics, Ritualists and Evangelicals, and their differences of belief cannot be regarded as unimportant. But all these profess belief in a Supreme Being, the source of man's being and of all that enriches and enables his life. It is fitting, then, in view of our common heritage in this goodly land and all the blessings which the year has brought, that all should unite in devout thanksgiving to Him from whom all blessings flow. If there are many things in which the various religious bodies cannot agree, they can at least all unite in ascribing thanks and praise to the Creator and Preserver of all for the blessings which He bestows on all. And surely it would be good and comely thing to see the people of each community throughout this broad land of ours, without distinction of religious name or creed, coming together on the day appointed for national thanksgiving and uniting their voices in prayers of thanksgiving and songs of praise. On such an occasion why should not all the worshippers of God unite, so far as they can, in humbly voicing the thanks due unto His name and imploring the divine goodness for days to come? But if the sincere worshippers cannot all forget their differences sufficiently to unite even for one day in the year in a thanksgiving service, then it is surely well that the congregations should assemble each in their own place to recognize devoutly the blessings which Heaven has bestowed upon us as a people. There is certainly much to inspire the devout heart with gratitude in view of the blessings received. Canadians must be ungrateful indeed if they do not thank God for the country he has given them, for its healthful climate, for its beauty and fertility, for its wealth of seas and rivers, forests and prairies,—a broad land fair to see, and almost boundlessly rich in the resources that go to make a nation. Canadians may well be thankful for the liberties they enjoy, for stable government well administered and responsive to the will of the people. No man leaves Canada to escape civil oppression or to find a larger measure of freedom than he here enjoys. It is a land of religious liberty and privilege where every man worships God according to the tradition which he accepts or to the dictates of his conscience, with no arbitrary power of an established church to make the way of the dissenter hard.

If it is asked what blessings the year has brought, it is evident that the grounds for thanksgiving in this respect are many. There has been a bountiful harvest, trade has been active, the leading industries of the land have been generally prosperous. There has been a constant demand for labor, and few who were able and willing to work have lacked employment. The land has been mercifully preserved from flood or famine, plague or earthquake, and the people have dwelt in peace and prosperity. The country is progressing. Its resources are becoming known to the world, many from foreign lands are coming to make their home within its borders. Canada is becoming known among the nations, and year by year it becomes evident that, with prudent government and sturdy citizenship, our country is destined to play an important part in the world's development. Let us be devoutly thankful for all this material good and the promise of blessing to come. But let us not forget that the noblest destiny of our country is not to be attained apart from a wholesome moral and religious life. If the fear of God is in the hearts of the people, if they are actuated by faith in the reality of things unseen, if truth, righteousness and purity are the controlling principles of our civil and national life, then indeed it shall be well with us, and this Canada of ours shall be for praise among the nations.

## MESSENGER AND VISITOR.

### THE FREE BAPTIST CONFERENCE.

The Free Baptist Conference of New Brunswick met this year in its annual session at Lower Millstream, King's county. There was a good attendance of ministers and delegates, and the meetings appear to have been marked by at least the usual interest. The annual report on the state of the Denomination was presented by the Corresponding Secretary, Rev. Dr. McLeod. From this report we gather the following facts: The territory occupied by the Free Baptists in the Province is divided into seven districts. The number of churches is 158, of which 112, with a membership of 9,113, reported to Conference. The 46 churches which did not report have an estimated membership of 3,000. Twenty-eight churches report revivals; the number of baptisms for the year was 236 and the net gain in membership 113. Two new churches have been organized during the year and two houses of worship dedicated. Thirty-four churches report gain in spiritual life and ten report loss; the rest make no report as to this. Twenty of the reported churches had no regular pastoral care during the year, but some of them had for a time the services of missionaries, and some had occasional visits from neighboring pastors. The total amount raised for all purposes, including pastors' salaries and other local expenses, by the 112 churches reporting is, as given in a tabulated statement, \$29,725.24. A full statement of the amount raised by the W. M. Society would, as we understand from the report, increase this amount by about \$1300.00. Sixty churches with 4,160 resident members contributed to Home Missions and fifty-six churches with 3,677 resident members contributed to Foreign Missions. The amounts raised for Home and for Foreign Missions— independent of the contributions of the Women's Society—were respectively \$325.30 and \$314.86. The treasurer of the W. M. Society reports receipts, including the contribution of Mission Bands, amounting to \$2,153, an increase of \$300 over last year. At the beginning of the conference year these were on the roll forty-six ordained ministers. Two of these now rest from their labors—Revs. C. F. Rideout and G. A. Hartley, D. D. Of the ordained ministers twenty-seven have been engaged in regular pastoral work; six have labored almost constantly but without definite engagements; one has been editor of the denominational paper, four have been unable to preach owing to age and ill health and five have been absent from the province. The average salary of pastors in the denomination is \$405.00.

The Corresponding Secretary's report also refers to the evident errors in the returns of the last Census by which the Free Baptists of New Brunswick are represented as having decreased by over 10,000. Representations in respect to the matter have been made by Dr. McLeod to the Census Commissioner and the Minister of Agriculture (in whose department the census bureau is located) but without any satisfactory result. It seems impossible to suppose that there has been any intention on the part of those in charge of the census bureau to do injustice to the Free Baptist population of the Dominion or of New Brunswick. But if, as seems probable, the errors which have been pointed out arose through misunderstanding or carelessness on the part of those who gathered the data for the census returns, it may of course be impossible to make the required corrections except by taking a new census of the districts in which it is charged the errors have occurred. But certainly the evidence in the case should convince the Census Commissioner that very serious errors have been made, whether they are remediable or not.

The question of union with the Baptist body of the Maritime Provinces, was before the Conference. We have no definite information as to the course of discussion on this subject, but understand that the basis of union adopted some sixteen years ago at the Baptist Convention at Charlottetown, was considered by the Conference and was adopted with some slight amendment which it is not thought will prove an obstacle to the consummation of the union. In this connection a committee, consisting of Revs. Dr. McLeod, B. H. Nobles, A. Perry, D. Long and F. C. Hartley, was appointed to meet a committee from the Baptist Convention for further conference upon the matter. As it may be taken for granted that the Baptists are not less inclined to union now than they were sixteen years ago, it will be seen that the prospect of affiliation between the two bodies, is now very encouraging.

### THE GOSPEL OF REPENTANCE.

There are differences of opinion among learned and devout scholars as to the authorship of the fifty-first psalm, some accepting as correct the title or superscription which ascribes it to David, and others believing that it is a product of a somewhat later period in the history of Israel. But the practical value of the psalm to us is but little, if at all, affected by the question as to its authorship. It needs no credentials to support its right to be regarded as a part of the Sacred Word. There is perhaps no Scripture in the Old Testament which brings the devout reader more directly face to face with his God, and there is certainly none which with such fulness and depth of meaning expresses the burden of the penitent heart, its longing for purity and holiness of life and its joyful devotion to the service of God. It is the voice of the true worshipper that is heard here. He comes as a sinner, it is true, with noth-

ing in the way of sacrifice or of works of righteousness to merit the favor of his God, but he comes in an attitude of heart and mind such as God will not despise.

It is the voice of the broken and contrite heart, confessing its sins and imploring the divine mercy: "Have mercy upon me, O God, blot out my transgressions, wash me— from mine iniquity and cleanse me from my sin." One marks here the utter absence, not only of any mention of self-righteousness, but of anything in the way of excuse or of palliation of sin. The psalmist does not say, "I am a transgressor, but circumstances were against me, the temptation was strong and I was unable to resist." Nor does he compare himself with his fellowmen, to say that he is at least as good as others and in some respects better than many. This man of the broken spirit and contrite heart has had a vision of God, which causes him for the time to lose sight of all else. He forgets his fellow men and how deeply his wrong-doing has injured them, he stands uncovered in his guilt before the holy judgment-seat of the Most High, he comprehends that it is the existence of a holy God and his relations to Him which makes the terrible fact of his sin possible and actual, and in view of that supreme fact he is smitten down and humbled in the dust. It is not for him to answer at that awful judgment-seat, or to lift his voice in any plea in extenuation of his sin. He feels himself a sinner and a child of sin, conceived in sin and brought forth in iniquity, and therefore his mouth is in the dust before God.

But though the Psalm voices the sinner's profound repentance and utter self-abasement, it is not the language of despair. The cry of the broken and the contrite heart is a cry of hope. It is to such a man that God looks, to such he extends the sceptre of grace. It is even to such an one that He will show His loving-kindness and His tender mercies and will blot out his transgression. Therefore, the penitent worshipper is emboldened to hope for mercy and for blessing. He dares to believe that in his deepest soul, by the grace of God, he shall be made clean from sin's defilement and wise to resist its enticements. He dares to hope even for joy and gladness, because of the healing mercy of the divine hand. He can pray for a clean heart and a right spirit and for the abiding presence of God's Holy Spirit in his life.

The sequel to genuine repentance and the experience of free forgiveness is joyful service. He who has known the bitterness of repentance and the joy of pardoned sin is the man to teach transgressors and to lead them back to the good ways of the Lord. "A man who has passed through such experiences," says Dr. Alexander MacLaren, "cannot be silent. Hearts gladdened by God's mercies instinctively desire to speak of them, and no man who can say 'I will tell what he has done for my soul,' lacks the most persuasive of all arguments. The impulse and the capacity to preach salvation to others are given in the experience of sin and forgiveness."

The essential theology of the psalm is summed up in the seventeenth verse. "The sacrifices of God are a broken spirit; a broken and a contrite heart; O God, thou wilt not despise." This is the gospel of the grace of God, written here and elsewhere in the Old Testament and confirmed in Jesus Christ. It is the gospel which declares that salvation is not through sacrifices and good works, but through genuine repentance and self-surrender to the will of God; not by works of the law but through faith in Christ. The man who finds acceptance with God is not the man who can stand before Heaven and boast of his moralities and his scrupulous performance of religious rites, but the man who, with the sense of guilt heavy on his soul, cries from a broken spirit and a contrite heart, "God be merciful to me a sinner."

### Editorial Notes.

—It is a strange and significant commentary on American Unitarianism that, according to the statement of President Southworth of the Meadville Theological Seminary made before the recent Maritime National Conference, of twenty-five men studying in that institution during the past two years not one had come from a Unitarian home.

—The American Board of Foreign Missions (Congregational) has closed its financial year without debt. It is said that the contributions of the churches to the work of the Board in August were perhaps the largest on record, and that the gain in regular contributions for the year amounted to fifty thousand dollars.

—Copies of the Rev. Isaiah Wallace's recently published book—"Autobiographical Sketch and Reminiscences of Revival Work," may be obtained at this office. These books have been placed on sale here for the convenience of persons living in St. John and vicinity who can call at this office for them. Every Baptist should have and read this very interesting record of a busy and devoted life.

—The Congregationalist says that two tendencies evident in the Unitarian denomination for some time were noticeably prominent in the National Conference at Atlantic City last week, which was attended by a thousand delegates from all parts of the country. One of these tendencies is the disposition to do constructive rather than critical work and to aim at a deepening of the spiritual life. The other is toward greater centralization and solidification of denominational interests.

—A deputation from the American Federation of Labor recently waited on President Roosevelt to ask that a man named Miller should be dismissed from the Government Printing Office in Washington on the ground that he was a non-union man, the reply of the President was worthy of the man and the office. He said: "I am President of all the people of the United States without regard to creed, color, birthplace, or social condition. My aim is to do equal and exact justice among them all. In the employment and dismissal of men in the government service I can no more recognize the fact that a man does or does not belong to a union as being for or against him than I can recognize the fact that he is a Protestant or a Catholic, a Jew or a Gentile, as being for or against him."

—Professor Rudolph Falb, a meteorologist of Berlin, gained notoriety as a prophet of evil. He announced a dreadful earthquake in Greece, and particularly in Athens, for May 5, 1894, with the result that a panic prevailed in Athens the night previous, hundreds of persons took refuge on ships in the harbor, and some persons died of fright. Great consternation was created in Chili by Prof. Falb's prediction of a severe earthquake in 1895, and crowds flocked out of Valparaiso and took refuge in the foothills of the Andes, until the fatal day was passed. In 1897 he predicted that the world would come to an end on Nov. 13, 1899, by collision with Temple's comet. None of these dire predictions came to pass, but what has come to pass is the death of Professor Falb.

—Dr. P. S. Henson is one of the ministers whose work goes on quite independently of any "dead line of fifty." The Commonwealth of Philadelphia says that in discussing his supposed candidacy for the pulpit of Tremont Temple, Dr. Henson is reported to have said that he was pastor in Philadelphia for twenty years, was also in Chicago for the same period, and that he proposed to remain in Brooklyn for twenty years. As he has only been in the City of Churches two years, he has eighteen years more to serve in the Hanson Place church. He will then be just a few years short of a hundred. We sincerely trust that he will be able to carry out this programme, and it looks as if we would do it. He is as youthful and robust as he was a score of years ago and preaches better than ever he did. All of our young men of seventy and upwards ought to derive inspiration from the manner of Dr. Henson, who evidently does not intend ever to get old.

**Some More Acadia Seminary Notes.**

**ATTENDANCE.**

The many friends and patrons of the school will be pleased to learn that the total registration for resident pupils will, before these notes are published, reach the total of 71. This is the largest registration that the school has ever shown. Thus in the fall term, 1901 the number of resident pupils registered was 64. In the fall term of 1902 the number was 68. This year it is 71. This slow but steady increase is a source of encouragement, and gives promise of a very successful financial year. To the number above is to be added 12 of the young ladies, members of the University, making a total of 83.

**TEACHERS.**

The new teachers are showing by their work and by the way in which they are entering into the life of the school, cherishing its spirit and assuming its responsibilities, that the confidence which led to their appointment was fully justified. The quality of the work which is being done is exceptionally good. Miss Putnam, Vice-principal has the reins of government well in hand, and is winning the esteem and confidence both of her associates in the teaching office, and of the student body. She is admirably qualified to fill this most difficult and important position.

Miss Chipman has returned from her European study full of vigor and enthusiasm for her work. Owing to the large demand upon the time of Miss Lynds in the work which belongs strictly to the Elocution department, Mrs. George Pratt Maxim has been appointed to direct the work in Physical Culture. Mrs. Maxim is well qualified to do this work, and her assistance in this department will be greatly appreciated.

**ADVANCE.**

Arrangements are being completed for the Teachers Recital which will take place in November. Mr. Maxim, Director of Piano, who is every day demonstrating his fitness for the position, will also give a recital in the near future. This has been delayed until the new Steinway Grand piano is placed in the Seminary. The school is to be congratulated that the growth of the musical department warrants such an addition to its equipment. In this connection it may be of interest to mention that one of the latest patterns of pedal attachment for the pianoforte has been ordered, and will shortly be in use in the Seminary. This contrivance enables the student of the pipe organ to do the most of her work upon the piano and use the organ for lessons and registration merely. These pedal attachments are in use in all the large schools of music and conservatories in the United States.

**LECTURES.**

The students have been favored during the first month of school life, by lectures from Prof. George Trumbull Ladd, Yale University, and Dr. Trotter. Dr. Ladd gave a most

helpful address upon the general theme that "Study is a Species of Conduct!" More recently Dr. Trotter gave a most interesting and informing address upon "Sacred Singers and their Songs." Other lectures are being arranged for and will be announced from time to time.

**RELIGIOUS WORK.**

An arrangement has been made by which the school is divided into six classes. These classes meet for the devotional study of the Bible on Sunday mornings. Each Division is led in study by a teacher. These lessons supplement the work of a purely historical nature, which is done in the regular Seminary Bible Classes, conducted by the Principal. Thus the devotional study follows and is built upon the historical study. Miss Bessie McMillan has consented to supervise the work of the Y. M. C. A. The interest is good and the meetings are well sustained. Pray that during the winter many of the girls may be led to Christ, accepting Him as personal Saviour Lord and Teacher.

I shall be glad to learn of any girls who are desirous of coming to the Seminary for the Winter Term. It will be necessary to make early application for place.

Address: H. T. DEWOLFE, Principal.  
Woodville, N. S.

**Boston Letter.**

There is no one who has been a student of the lamented Dr. Hovey who does not feel that his life is immeasurably deeper, richer, nobler, because of the inestimable privilege of sitting at the feet of so eminently Christ-like a teacher. His was a noble, magnificently equipped personality. His life was gentle; and the elements so mixed in him that nature might stand up, and say to all the world, "This was a man."

Of all the deservedly beautiful encomiums which have appeared none seems to represent Newton's revered ex-President with finer discrimination than the following paragraph from a testimonial of the Boston Baptist Ministers' Conference.

"Dr. Hovey was not only conspicuous for moral beauty of character, but he was in mental power and culture a peer of the foremost names in our communion. His wide and sound learning, his varied and vast scholarship, his judicial cast of mind, which made his carefully balanced judgments so valuable, put him easily in the ranks of such eminent men as Francis Wayland, Barnas Sears, Horatio B. Hackett, Ezekiel G. Robinson and John A. Broadus, who with others have so adorned our Baptist annals. But the real greatness of Dr. Hovey was in the symmetry of both his moral and intellectual nature. There was a completeness in the development of both heart and brain, a wholeness of manhood rarely possessed. Dr. Hovey's greatness was not that of a few brilliant faculties or strong characteristics, but in the integrity of all his powers."

**UNITED STATES INVADED BY BRITISH FORCE.**

The United States has been visited by British soldiers. Boston has been captured. Other cities are in the process of surrender. In fact the approach of the Britishers under command of Lord Denbigh has been the signal for unhesitating, even enthusiastic capitulation. The Honorable Artillery Company of London, England, has come to these shores as the guest of the Ancient and Honorable Artillery Company of Massachusetts.

The warmth of the reception accorded Lord Denbigh and his company, the magnificent cheering with which the British colors were greeted, the spontaneous, whole-souled, sustained applause which the presence of the London Artillery men everywhere evoked, the elaborate hospitality flooded upon the invaders were simply amazing. The day of their arrival in Boston, 2,000 troops lined the streets, onlookers were packed in every available space for five miles of the route of the procession and the cheering was a continual ovation. Perhaps nothing else has ever occurred to elicit so enthusiastic expressions of friendliness between the two great Anglo Saxon nations. Fifty years ago or even ten or fifteen it would not have seemed possible that the British soldiers and the Union Jack could be so cordially welcomed in the streets of Boston. As Lord Denbigh remarked in the course of an address at a most brilliant function in Symphony Hall, when referring to the floating of the Union Jack from Bunker Hill Monument,—a remark which was greeted with tremendous applause—"Well in consequence of this, I think that we can henceforth regard that monument in perhaps another light—as a monument to the memory of brave men, and that only." If a better appreciation of the two nations of each other results it will certainly be "a consummation devoutly to be wished."

Tremont Temple is still pastorless and the prospect are not the brightest for the pastorate being satisfactorily filled at an early date. An able leader for this great church is most sadly needed. The sermons of Rev. H. F. Waring of Halifax, who preached in the Temple recently were spoken of in the highest terms.

A. F. Newcomb.

30 Woodville St., Boston, Oct. 8.

**An Appeal for a Collection for the Minister's Annuity Fund.**

The report of the Board administering this fund to the Convention at St. John says, that twenty ministers, nineteen widows and six children participated in its benefits. These 45 persons received in the year \$1,629.33. Of this amount the churches gave \$470.32 by collections. For the last half of the year, the Board could not give the ministers and widows at the rate of two-thirds of their maximum amount which was cut down for lack of funds. One thousand dollars, a sum less than the salary received by a number of our pastors, would not be an amount too large to expect from all the churches of the Maritime Provinces. Will they not give this amount this year for the pensions of their ministers no longer able to perform pastoral work?

This depends upon the acting pastors. The men now in the pulpits can accomplish this if they will. Put the matter before the churches, and the response will not be disappointing. The Board asks each pastor to prayerfully consider his duty and his privilege in this matter. No pastor should think of being indifferent to this good work of providing for the yearly support of his disabled brethren and their families. The churches, through the Convention, have committed themselves to this most reasonable duty. It is a Christian work which has been undertaken by civil governments, banks and a large number of beneficiary societies. Other religious denominations are still ahead of the Baptists in this reasonable provision for ministers, but the Baptists of these provinces are overtaking them. So soon as the capital will bear sufficient interest to meet the moderate demands for supporting the retired ministers, then the appeals for collections may cease. By generous donations and liberal bequests it is to be hoped that this good time will soon come. In the meantime, the churches will regard it a duty and pleasure to supplement the small income from capital. Let this year be one of unprecedented liberality. Will every pastor please bring the matter before his church, and set apart the first Sunday in November as the day for the collection to go to the support of the superannuated ministers and their families.

The first day of November, let it be remembered, is a day sacred to this enterprise, to which every heart warmed with the benevolence of Christ, was won.

A circular on this subject will be sent to each church clerk whose hearty co-operation is hereby respectfully solicited.

Brethren in the ministry, do not forget your brothers who have preceded you in the good and generous work in which you are engaged.

The Board thanks the churches and benevolent brethren and sisters who responded to last year's appeal. And this hearty request is sent out to the churches with the assurance that the churches this year will more generally take action. It is believed that better prospects for the year, is to remove cause where the churches are petitioned to make collections for the ministers and their families. By setting apart the first Sunday in November, this burdenance will be removed. Please brethren, act at once and heartily.

On behalf of the Board

F. M. SACCOMA,  
Secy. Treasurer.

**Baptist Colonial and Missionary Aid Society.**

About two years ago a number of leading Baptist ministers and laymen, met in London, England, and formed themselves into an association under the somewhat cumbersome name of "The Baptist South African Colonial and Missionary Aid Society." The organization was the result of a suggestion from the South African Baptist Union, and has for its chief objects:

- (a) To assist financially, and otherwise, the existing churches of the Baptist Denomination in South Africa.
- (b) To assist in planting and sustaining new Baptist churches in connection with the South African Baptist Union.
- (c) To assist the S. A. B. Union in carrying on and extending Baptist Missionary work among the colored races of South Africa.
- (d) To secure for the furtherance of Baptist work in South Africa, the services of ministers and others in this country (Great Britain and Ireland).

Upon the Board of Directors, numbering fifty in all, are found such men as Dr. Clifford, of London, Dr. MacLaren of Manchester, Rev. Principal Gould, of Regent's Park College, Rev. Principal McCaig of Pastor's College, Rev. Principal Edwards of Cardiff, Rev. F. B. Meyer, Rev. J. H. Shakespeare and others.

In a recent letter to the writer, accompanying the First Annual Report of the Society, Mr. R. Howard Henson, the Honorary Secretary, says:

"We look forward to the time when our Society will extend its scope, and embrace in its operations all our colonies. How long it will be before that comes to pass, it is at present impossible to say; but I venture even now to express my personal interest in the work which the churches in your organization are carrying on, and I may further assure you that there is here a growing feeling in favor of closer union between the denomination in the old country and Baptists in the colonies."

May we not indulge the hope that this Society may grow and prosper, so that at some time a portion of the gifts of wealthy Baptists across the water, may be sent out to aid the work of Baptist missions in the Canadian North West? Frederickton, Oct. 8, 1903. H. C. C.

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

### Johnny's Trip to the City.

It was at the school recess that the brilliant idea first came to Johnny Kirkwell. The day was cold, the first cold snap of the winter, and only eight children had come to school. Six of the eight were boys. The two girls lived so near the school-house that, when they had been bundled up with their fathers' stockings drawn over their boots, and their mothers' veils muffling well their noses and cheeks, they could run over to school without being nipped by Jack Frost, even in this biting mood.

Of course, Johnny Kirkwell was one of the six boys. He was a little fellow with chubby cheeks and red hair, one of the boys who generally know what they want, and then generally set out to get it, instead of worrying because somebody else doesn't give it to them. At recess nobody wished to go out in the cold, so the children sat round the stove and talked about their Christmas hopes.

"What would you do if you had all the money in the world?" asked Daisy Phillips of her seatmate, Harriet Bowman.

"I don't know," said Harriet vaguely. "What would you?"

"I'd buy every single scholar in this school a bicycle and a wax doll—girls, I mean, of course—and a solid gold watch and chain."

"You couldn't buy me the thing I want most," said Johnny, when the murmur of admiration at Daisy's generosity had subsided. "I can't ever, ever have it, either," he added, mournfully, and then went on, "I want my little sister all well. Then mother would be happy and everything."

"Maybe money might give that," suggested Daisy, eagerly. "Don't you know a famous doctor has come all the way from Venice, or Vienna, or some geography place; and he cured a little girl just like Bessie. Mamma read me about it last night."

Johnny's eyes grew big with wonder, as he heard the marvelous story. "But Bessie never walked," he exclaimed, "not in all her life. That would be a fairy story." But Daisy persisted, and the teacher confirmed it, though she looked at Johnny sorrowfully, knowing the busy doctor could never visit their little village. And how could Johnny's poor mother, who worked so hard for her children, ever take Bessie to him?

Johnny was so excited that he begged the teacher to let him run home and tell his mother about it, and she let him go with an ache in her heart. "If there were any certainty about it," she thought to herself, as she struck the bell to call the children to order. "Poor little Bessie!"

Johnny ran home, and burst into the house with the wonderful news; but it was no news to the mother. "We can't think of it, dear," she said. "I have been dreaming of it day and night ever since I heard of the doctor, but I can't see what we can do. If your father were only alive," but here the tears came, and she could not go on. She drew Johnny closer, and kissed the eager face, uplifted to hers. Then she crossed the room to Bessie, who was playing with some blocks on the bed. "Mother's two comforts, that is what you are. Perhaps, Johnny, we can do better next summer, and take Bessie down to the hospital, at least; and then the doctor can see her."

She tried to speak cheerfully, but Johnny could not part the thought from his mind. He talked the matter over with Daisy, later. Then he took her advice, and wrote a letter to the great doctor.

Dear Great Doctor, I am Johnny Kirkwell, and I live in Lyman Falls. Sister Bessie cannot walk. Will you please come up here and see her? I will begin to earn the money to pay you as soon as warm weather comes. I am pretty big. Earned three dollars and sixty-three cents last summer.

Your friend,

Johnny Kirkwell.

P. S.—It seems as if I should die if you don't come to cure Bessie.

Daisy gave him a stamp, and he sent the letter to the place mentioned in the paper, but that seemed very far away. He waited four whole days, but no answer came; and the newspapers told the village people that the time was drawing near when the great doctor would visit the city.

Johnny looked at the money in his bank. Only forty-eight cents were left of all he had earned, and he gave a disgusted look at his new boots, which had taken so large a share of it. That night when he had kissed his mother and sister good-night, and gone up to his room, he did not undress as usual. At three o'clock he left the house, creeping carefully down the stairs, tramped two miles in the cold, bleak morning, bought a ticket for forty-five cents that took him to the junction, and found out that a train for the big city would come along in less than half an hour. He left a little note pinned to his pillow, which read:

"Dear Mother, I've gone to the city. I've got to see that doctor. Don't worry."

With a heart full of courage, Johnny boarded the express

train. "I'm just borrowing a ride," he explained to himself. "I'll pay it back when I get bigger." But the conductor did not like the idea, and told him he must get off at the next station. That was exactly what Johnny had expected; but he knew the stops were not frequent, and that he would be carried a long way. He explained as politely as possible, and the conductor was not so gruff as at first; but he spoke decidedly.

"Best wait at the station for a while," he added. "Then they'll be telegraphing after you, and orders will come to let you back without a ticket."

"Go back? Not yet!" as Johnny held up his head as he stepped from the train. There is no telling how the little fellow would have come out if a man who had heard him tell his story to the conductor had not stepped off directly behind him.

"See here, my boy," he said. "You are pretty plucky. I wonder if my boy would dare do such a trick. Now look here. I'm a drummer, and I've got to do business in this town; but, if you've a mind to wait until the half-past eleven train for me here, I'll let you ride on my mileage book as far as I am going. Maybe I ought to send you home; but blessed if I don't believe you'll do what you set out for, anyhow."

Johnny's thanks were hearty; and, when he had eaten the two doughnuts he had brought from home, he felt that the world contains plenty of kind people, no matter where one goes to find them. He thought so still more when the man proved better than his word, and, before leaving him late in the afternoon, introduced him to a gentleman on the train, saying—

"I'll pay his fare down to the city if you will start him right after he gets there."

The second gentleman was a tall, dignified man, who questioned him closely, but kindly, and asked especially about Bessie. Just before they reached the city, Johnny's courage was at its lowest ebb; and it was then that the gentleman braced him up by saying—

"It is possible you may do something for Bessie, after all. I'll put you on a car that will take you to the Children's Hospital, and give them this card." Here he scribbled a few lines on it. "They'll put you up for the night somewhere, and I'll see you myself in the morning. Don't think any more about it to-night, and don't talk to anybody. They are all busy there. Tell them you are to wait there for me."

Johnny was so tired and sleepy that he really could hardly remember afterward how he reached the hospital, presented his card, was given a bowl of bread and milk, and shown a sofa where he might curl up for the night.

In the meantime there was great excitement at the village when it was discovered that Johnny had gone to the city to find the doctor. His mother went to see the teacher and the minister, and the teacher and the minister went to see the leading men of the place.

"Johnny is a brick," said Squire Fairbanks. "He's quite right about it, too. Of course, Bessie ought to be cured; and if that foreigner of a doctor can cure her, let him!"

"Yes, but Johnny will be run over in the city. Johnny will never get home alive," wailed the school teacher.

"Telegraph for Johnny," said the minister; and everybody hurried to the telegraph station. They found that he had been put off a train at the first station beyond the junction, but nobody knew anything about him after that, because he had kept with his new friends and had his fare paid regularly, and of course no one recognized him as the friendless little fellow whom the conductor had ordered to go home.

When the little procession went past the post-office on their way back to tell Johnny's mother and to talk the matter over, the postmaster's boy ran out with a letter from Johnny. Then they hurried faster than ever. Johnny's mother took it carefully and opened it with a hair-pin while everybody stood waiting; and Daisy shouted: "Oh, it's from the doctor. I know it's from the doctor!"

Yes, it was from the doctor's secretary, a brief little note, bidding Master Johnny Kirkwell, Esq., to be at the Children's Hospital in the city with his small sister on Saturday, at which time the doctor would take pleasure in examining her case and, if he did not operate himself, he would at least advise concerning the treatment.

In the excitement everybody seemed to forget that Johnny was lost until his mother began to cry again. Then the minister took matters in his own hands. "Here," he said decidedly, "you get yourself and Bessie ready; and we'll go straight to the city, you and I. Squire Fairbanks says he'll stand back of anything I decide to do about it. We'll take Bessie right down to the city, and catch Johnny at the same time. Don't you worry about him. He's all right, I'm sure of it."

Johnny's mother gasped. It seemed too good to be true, so far as Bessie was concerned; but how could she be happy when she didn't know where Johnny was? The minister promised to telegraph to the Children's Hospital, so that she should know before she started whether he arrived there safely or not; and, sure enough, when they took the

train the next morning, the answer had come, reaching them before Johnny had waked up from his night's sleep on the old sofa.

The next day was full of surprises for Johnny. His new friend was one of the trustees of the hospital, and for his sake he was treated with special friendliness. In the afternoon he had a drive with one of the little patients and a nurse; and, when the train came in at night, who should appear but his mother and the minister, who carried Bessie as carefully as if he had been used to it all his life! Johnny could not believe his eyes when he saw them, nor his ears, when they read him the great doctor's letter.

The minister took them to his cousin's house, where they stayed until the doctor's arrival; that is, all but Bessie, who was made comfortable at the hospital. And did the great doctor cure Bessie? Yes, we all hope so. She cannot walk yet, for her leg is still in a clumsy plaster cast; but the doctor was sure he had been successful. And all the other doctors at the hospital tell Johnny that he is a little hero, and that next summer, when his sister has found out what her legs are for, he must work hard and save all his money to become a great doctor himself. Johnny thinks he will; and, when Johnny thinks he will do a thing, he generally does it.—Clara Sherman, in *The Christian Register*.

### A Rise in Values.

BY ZELIA M. WATTERS.

Rob thrust his book in his pocket as he approached the field where his brother was ploughing. Then, with an air of irritation, he drew it out again, and carried it in his hand.

"He thinks I'm lazy and worthless because I like to study. But let him—I'll show him some day. No one but a dolt would have such an opinion of brains."

The boys on the Thorp farm had been separated almost from their cradle by the differences in their tastes. Rob learned to read when he was three, and loved his books with a devotion equaled only by his love for the wild creatures of the wood and field.

Ralph was a typical farmer. He loved the farm, and seemed to grasp the details of the work without effort. His ambition was to be a country gentleman.

"Lord of broad acres, and himself beside." He had perfect health and great physical strength, and rather despised his brother of his lesser power of endurance.

Both were well-bred, good-natured lads, and should have had more patience with each other, but a slight coldness, which had begun several years back, was growing greater. The parents, fortunately, were broad enough to see good in both boys, so the home was a happy one.

When Rob reached home he went to his room and spent an hour arranging his specimens, copying his notes and making drawings. Then the supper-bell rang and he went downstairs. It was a pleasant hour, that which was spent at the table. The boys were encouraged to talk of their concerns, the father always had a good joke to tell, and the mother some interesting story she had read and saved for this time. The hour after supper was the distasteful one to Rob. The boys had to do the evening chores together, and as Rob was the slower, there was plenty of opportunity for Ralph to grumble.

"Come on, now," said Ralph, as he took the milk-pails and started out of the door, "see if you can get your share done for once."

"Well, I won't ask any help from you," said Rob, shortly. As usual, Rob was not through in time, but he indignantly refused Ralph's offer of assistance.

"Tell mother I'm going down to the old orchard to look for moths," he called, as Ralph started to the house. "I'll not be in very early."

Ralph found his parents talking to a stranger. After he was introduced he sat down and listened, and then opened his eyes in amazement. The stranger was a college professor who had been called upon to examine some papers on nature study in a magazine contest. The paper that took first prize was of such unusual merit, and showed such sympathetic interest and close study, that he wished to see the writer. Mr. and Mrs. Thorpe listened in pleased surprise. Rob had not told anyone that he intended to enter a contest. Ralph began to feel distinctly uncomfortable.

Rob had achieved a great success, and in the very thing that Ralph had called rubbish. He wished he had not expressed his opinion so often, and in such forcible language. He comprehended that there were things of worth in the world removed from his own line of thought and action. And this is a wholesome revelation to anyone.

"I will go and tell Rob," he said rising. He wanted to be the first to tell him the good news.

"Yes, do," said his mother, "he may be out half the night, if some one doesn't go after him."

As he opened the door to go a sharp flash of lightning startled him. One of the sudden storms of spring had gathered while they had been talking. Already the trees

were tossing and moaning, and the thunder growled ominously.

"I should think he would have come home when he saw the storm coming up," said Mrs. Thorp, a little anxiously. "Oh, don't worry," said the father, "Most likely he's over at Harris's. He'd be so busy looking after the bugs that he wouldn't notice the storm, until it was too late to come home."

So the professor was conducted to his room, and the family went to bed. Ralph fell into a doze, but was soon aroused by the fury of the storm. He lay there getting wider awake every moment. When there was a lull in the storm, he arose and dressed himself. He would not admit that he shared his mother's anxiety, and scorned the thought that Rob would not know enough to take care of himself. Nevertheless, he remembered that Rob made it an absolute rule never to stay away unless the family knew his whereabouts. Neither of the boys would willingly have caused their mother a moment's uneasiness.

The old orchard was at the other end of the farm, almost a quarter of a mile away. Ralph hurried across the wet meadows. He looked with misgivings at the brook, which the late rains had swollen into a river. It was within a foot of the bridge. How easy it would be for some one to slip on the crumbling bank, and fall into the raging torrent. He reflected with a shudder that Rob was but an indifferent swimmer. He went on across the ploughed ground, where he had seen Rob that afternoon. His half-defined fear taught him how dear his brother was.

He began to call aloud, but there was no answer until he reached the edge of the orchard. Then a faint cry turned him cold with fear.

"Where are you?" he shouted.

"Here, here," was the answer.

He found him a moment later. A fallen apple-tree was lying across his body.

"Oh, Rob, old-fellow, are you hurt very much?" gasped Ralph, groping about to see where the tree had bruised him. He knew too well how fatal such accidents usually are.

"No, not much, I guess. But it's mighty uncomfortable. It fell when the wind came up just before the storm. You'd better run and get some one to help you. I can't stand it much longer."

His voice sounded faint and hollow, and Ralph arose, laying determinedly, "I'm going to lift it off myself."

And, straining his sturdy muscles to all their endurance, he did lift it off.

But Rob was too weak to rise, and Ralph had to run to the house for help.

"Keep up your courage, old fellow," he said, "you got the first prize."

"The first prize! How did you know? Oh, it can't be the first. I didn't expect that."

"Can't stop to explain. Look for full particulars later," and he was off, running at the top of his speed. Rob, lying alone in the dark, almost forgot the pain and cold until Ralph returned with his father.

Rob had to stay in bed two weeks. Before the professor left it was agreed that Rob should go to college the next fall. Ralph was devoted during his brother's sickness, and Rob was overflowing with gratitude. In this new impulse of affection each found much to admire in the other. The old differences were forgotten, and were never raised again, Christian Standard.

### Why Johnny Wept.

Johnny and Jennie were having a tea-party. "You can pour out the tea, Jennie," said Johnnie, graciously.

"Well," said Jennie, greatly pleased.

"And I will help at the cake," went on Johnnie.

"We-ell," repeated Jennie, doubtfully.

So Jennie poured out the tea, and Johnnie cut up the cake. Mother had given them a large piece, which Johnnie cut into five smaller pieces, all of about the same size. He helped Jennie to one piece, and began to eat another himself. Jennie poured out the tea, and the feast went merrily on. Presently arose a discussion; and then came a prolonged wail from Johnnie.

"What is the matter?" asked mother.

"Jennie's greedy, and selfish, too!" cried Johnnie. "We each had two pieces of cake, and there was only one left, and Jennie took—she took it all."

Mother looked perplexed. "That does seem rather selfish of Jennie!"

"Yes, it was!" Johnnie wept; "cause I cut the cake that way, so's I could have the extra piece myself!"—Selected.

### Mistaken in the Boy.

An inspector visiting a Canadian school was annoyed by the noise of the scholars in the next room. Unable to bear the noise any longer, he opened the door and burst in upon the class.

"Seeing one boy rather taller than the others talking a great deal, he caught him by the collar, carried him to his own room, and banged him into a chair, saying:

"Now sit there and be quiet!"

A quarter of an hour later a small head appeared round the door, and a meek little voice said:

"Please, sir, you've got our teacher."—Selected.

## The Young People

EDITOR A. T. DYKEMAN.

All articles for this department should be sent to Rev. A. T. Dykeman, Fairville, N. B., and must be in his hands one week at least before the date of publication.

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### Greetings From the New Editor.

Dear Young People:—We greet you in the name of the Lord. We will do the best we can to make our column interesting and beneficial. We ask for hearty co-operation on your part. We want you to be free to make any suggestions that will be helpful. Send all the items of interest you can to us, and we will take pleasure in placing the same in our column. Thus we can be mutually helpful to each other; thus we can glorify God.

### A Word to Pastors.

Has your Society taken up the Sacred Literature Study? It began, as you know, Oct. 1st. The subject is, "The Gospel in the Psalms." It is conducted by Dr. John R. Sampey, of Louisville, Ky. It is excellent. There are several ways of conducting this study. The ideal one is the "Society Class Plan." Each week, give an hour to the devotional, or conquest missionary meeting, and then let the pastor take the whole Society for half an hour, with blackboard, and Scripture Slips, and questionings, etc., and much good will be done. The writer has followed this plan for nine years, and has found it helpful and satisfactory.

The "Pulpit" method was followed last year by some of our pastors with pleasing results. With this method the pastor uses the S. L. themes for Sunday morning sermons. This is an excellent method where the pastor, for some good reason, cannot teach the lesson on a week night. Bro. pastor in some way or other endeavor to get this S. L. course of study before your Young People this winter.

### Daily Bible Readings.

Monday—The Childhood of Moses. Exodus 2: 1-16.  
Tuesday—From Egypt to Midian. Exodus 2: 11-22.  
Wednesday—The Call of Moses. Exodus 3: 1-14.  
Thursday—Summary of his Life. Acts 7: 20-36.  
Friday—A Noble Choice. Heb. 11: 24-27.  
Saturday—Pleading for his People. Exodus 14: 11-27.  
Sunday—On Mount Nebo. Deu. 34: 1-12.

### Prayer Meeting Topic.—October 18.

Great men of the Bible—What Moses teaches us—Ex. 34: 28-35; Matt. 17: 3-4; Heb. 3: 1-5.

What a towering character is that of Moses. He is a spiritual and legal and literary giant. He stands forth unrivalled in the world's great life. In this study we must limit ourselves to the suggestions of the passages placed before us. The outstanding truth that is borne in upon mind and heart is the blessedness of the Divine fellowship. It is blessed.

1. In its privilege—Moses lived with God. That is the privilege of every man. We may get nearer God than we have yet realized. And in that is the glory of mankind. It is God who gives light and hope and joy and peace and to live with him is to live in heaven. It is blessed that in all conditions and circumstances we can talk with God. Shut a soul out from him and you have driven it into utter darkness and cursed it with an everlasting curse. There is no possible good to man apart from contact with God. Strange that the Almighty should acknowledge and receive us. Stranger still that he should admit us to such vital and intimate relationship. It is the fellowship of Father and child,—unrestricted and unrestrained,—bespeaking almost confidence and unmeasured bestowment.

2. It is blessed in the knowledge which it affords.—"The law was given by Moses," but he could not give it until he had received it. He must be a learner before he can be a teacher, and he was taught the commandments during that period of communion on the mount. Like one who had met God face to face within the cloudy curtains of the awful mount, he introduces us into the councils of the Almighty. All life is a mystery only as viewed in the light of divine revelation. If we would understand life in its purpose, and appreciate it in its meaning and destiny, we must wait on God. Ignorance begets superstition and fear,

and dread. But knowledge inspires confidence and leads forth into righteousness and peace. "God is Light, and in Him is no darkness at all," and it is our privilege to "walk in the light, as He is in the light." Go to God with your questions of fear. Let Him solve the problems of your life. He will teach you and make you wise.

3. Fellowship with God is blessed in its transforming power. Moses was a mere man when he came forth from God. He was transfigured in thought and feeling and purpose, and that inward change registered itself in his outward appearance. "The skin of his face shone." As the eye indicates physical health or ill-health, so it is also the index of the soul. There is the evil eye. Sin always makes its mark, and so also does righteousness register. Intelligence and culture manifest themselves in the countenance, and just so with spirituality. You do not need to ask if some people are Christians. Their religion shines out in the face. Moses had lived in the glow of light and love and it was inevitable that he should shine. It is a great thing to live in such intimate and constant fellowship with God that the very nature becomes transfigured, and the light of heaven shines forth in all our speech and conduct. We must remember that Christ-vision is essential to Christ-likeness. Notice also that Moses was unconscious of the glow on his face. Light is never boastful; it simply shines and its shining is its glory. If we are Christians, men will know it without being told. You can afford to be distrustful of the man who is obliged to carry credentials. A man whose soul has been illuminated, needs simply to shine, and "men will take knowledge of him that he has been with God."

4. Divine commission is blessed also because of the power of command which it affords. The people would listen and obey in so far as Moses spake with authority and his authority must come from God. Note his anxiety about this very thing, as he assumes the leadership of Israel. The Lord must prove to the people that Moses is his choice for this work. The same concern is seen in Joshua and Elisha and others. Now as Moses returns from his visit with Jehovah the glow on his face brings a solemn hush over Israel and as he speaks they listen as to God. Character still counts with men. The people will always listen to a good man. It is not published rhetoric nor splendid oratory that sways men, but Godly character. Godliness is the most potent force in all the universe. He who can prevail with God will not fail to have power with men. It is the prayerless, inconstant, inconsistent life that is powerless. We must come from God if we would lead men unto God.

Halifax. HENRY W. O. MILLINGTON.

### Three Lessons.

These lessons thou dost give  
To teach me how to live,  
To do, to bear,  
To get and share,  
To work and pray  
And trust alway.

What though I may not ask  
To choose my daily task,  
Thou hast decreed  
To meet my need,  
What pleases thee  
That shall please me.

Some day the bell will sound,  
Some day my heart will bound,  
As with a shout  
That school is out,  
And lessons done,  
I homeward run.

—Maltbie D. Babcock.

### Stanley Hall on Dancing.

President G. Stanley Hall, LL. D., of Clark University, is lecturing before the Ypsilanti Normal College Summer School. In a recent lecture he said:

"The dance is the best exercise for developing every muscle of the body, and I am glad it is being taken up and taught in the best gymnasiums. By this I mean the dance like that of the religious dances of the early races, the tragic chorus of the Greeks, the dance that embodies radical and national characteristics, that expresses poetry, love, fear, anger, joy, and every emotion, that exemplifies every industry and development of the race, and teaches self-control and the power to express every highest emotion of the soul. Such dancing vitalizes, it makes one conscious of the joy of being alive, and I think it a shame that it has been allowed to die out and our young people reduced to the miserable effete, decadent dance of the modern ballroom, a thing contemptible, of insignificant culture value and usually stained with undesirable associations, and unworthy of any intelligent people."

## 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 Parla Kimedi, its missionaries, helpers, outstations schools. For a blessing upon Crusade Day that the membership of each Society may be increased and much interest awakened in the cause of missions.

#### Notice.

Thursday, 22nd of September, is the time appointed for Crusade Day. Please don't forget to observe this day and in connection with it have a thanksgiving. Let us see what grand results can be secured this year from a united effort in this direction. How many new members can be obtained and how much interest awakened and money raised. Having recently discovered by comparing list with Supt. Mission Bands, that the amount for Kingston, P. E. I., has been included in the list for Nova Scotia instead of Prince Edward Island, I am inserting these few lines for the benefit of the Island bands. The Kingston band has done good work, and I regret exceedingly that the mistake has occurred. If it had been noticed earlier, correction could have been made in annual report, but we believe it is too late now.

I. G. GRANDALL, Treas. M. B.

Miss Martha Clark leaves her home for India on Monday the 19th, and will sail from New York on the 24th. Miss Clark has done valuable services while at home, especially visiting the W. M. A. S. of Prince Edward Island. Will all remember our sister in prayer, committing her daily to the loving care of our ever present heavenly Father.

of the leaf of a palmyra palm. Because of this, the leaves of this curious book are long and narrow. No ink is used in the printing but each letter is pricked into the leaf by means of a sharp instrument. The leaves are strung upon a cord one above the other and no further binding is necessary. But the printed book is now much cheaper than the palm-leaf and has quite taken its place, excepting in some of the cruder of the pial schools. Those boys look as if they might be learning sacred songs from their palm-leaf books. At the time of the great Dasara feast it is still customary for teachers to take their pupils from house to house, sing the songs they have learned for the occasion after which they expect to receive money—something after the style of the man with the hand-organ and monkey at home.

All the children study aloud in a sing-song tone. When recitation time comes if the school is not large the teacher is very likely to have all the classes before him at one time. To one he gives a problem in arithmetic, to another dictation, hears a third read and a fourth spell, perhaps, according to the tasks assigned each class. And with all this is mixed a goodly amount of beating and berating which the teacher apparently deems necessary to the advancement of his pupils. It is very common to hear some one say, "I got many a blow when I was learning to read." Last year I was oft times tried by the indifference of my class—the most advanced in the school. On one occasion when reproving them for not having prepared their lessons thoroughly, one bright boy said to me in a tone that forebode all thought that he was jesting, "Why do you not beat us? It is the only way. We will not learn unless you do. It is really necessary to boys in this country. We even have a proverb which says that blows and learning go hand in hand, the one being essential to the other."

Perhaps I can give you the best idea of pial school by



A Pial School.

In India one finds all sorts and kinds of schools. There is the well equipped kindergarten and the university, more or less the product of western civilization and influence. Likewise there is the crude village school, boasting neither a proper building nor a graded teacher, kept in session a greater part of the day from six in the morning until six in the evening, and having a master who thinks the qualifications for his position are ability to scold, to talk loudly and to use the rod—all others are minor to these.

The picture introduces us to one of these latter schools. They are commonly called pial schools from being held on the verandah of some building. In the present case, it is evident that the verandah of some go-down, fast going to ruin, has been utilized as a school room. There sits the master with the indispensable rod in his hand. Might, not reason, governs that school and the result is a babel of voices and inattention until the teacher with a yell, suddenly pounces upon his prey dealing a blow here and missing his mark there; and then when all is quiet he settles himself on his bench again until there is a demand for another display of discipline. In this land the teacher rarely stands; the majority sit with feet curled up on the bench or on the desk, if the interest in education is so great as to lead the villagers to supply such a convenience. The pupils would not be the least surprised to see their master indulging in a cigar while they prepare their lessons.

The bright little boys are busy with their palm-leaf books. Such books are fast becoming a thing of the past and soon will be regarded as a curiosity. They are made

telling you of a visit to one. Mr. and Mrs. Morse and I were in camp some miles from the station, but close by a small village. The little boys from the Hamlet were especially interested in us and came to us very frequently. My type-writer was a great wonder to them, and they never tired watching me at work with it. One day when I was writing they came to the tent door, watched me for a time and then ventured the question, "You are writing letters, perhaps?" "Yes." "Where will you send them?" "To my own country; to America." "How long will it take them to reach your land?" "About one month." Immediately eyes grew big with surprise, and hands were placed over wide open mouths, while a chorus of voices exclaimed, "So long as that!" One of the little fellows had been attending the Maha-Rajah's college in Viziangram, and wishing to show his superior learning, said, "Why, that is a very far country; it must be in the Godavari District." This district joins that in which we are on the south. Four or five hours' journey by rail will bring one into it, but to these village children it seems like another land. I explained that America was not in India at all. It was away to the west of England, even. All were acquainted with England as the home of our King, but when I asked its direction from India, they were all puzzled. "North," ventured one. "Oh no, I think it is east," said another. "Is it not in the south?" queried a third. I said, "You all go to school and study geography so I will not tell you, but allow you to find out for your sakes, then you will remember better than if I were to tell you." They agreed that this was the better plan, and said they would be ready with a correct answer, when next they saw me.

They had invited us many times to visit their school. From our tents we could hear the hum of voices, as each child in a high tone studied aloud. The Wednesday after

## Eruptions

Pimples, boils, tetter, eczema or salt rheum,  
Are signs of diseased blood.

Their radical and permanent cure, therefore,  
consists in curing the blood.

Angus Fisher, Sarnia, Ont., and Paul Keeton Woodstock, Ala., were greatly troubled with boils Mrs. Della Lord, Leominster, Mass., had pimples all over her body; so did R. W. Garretson, New Brunswick, N. J. The brother of Sadie E. Stockmar, 87 Miller St., Fall River, Mass., was afflicted with eczema so severely that his hands became a "mass of sores."

These sufferers, like others, have voluntarily testified to their complete cure by

## Hood's Sarsaparilla

This great medicine acts directly and peculiarly  
on the blood, rids it of all humors, and makes it  
pure and healthy.

the above conversation, Mrs. Morse and I were going to visit some of the women in the hamlet, and on our way called at the school. Mr. Morse went that far with us. The school-room was a verandah at one side of a house. A black, dirty streak along the grim wall registered the height of the children in attendance there, and had done so for years, I should judge. You know these people use oil most liberally when dressing their hair. No plants brightened the dark place, but the walls were well festooned with cobwebs. A pile of old boards occupied one corner. Chickens seemed as much at home as the children. On the ground just of the verandah, little tots traced their letters in the sand, that did them instead of slates. Our appearance created quite an excitement. One little girl ran quickly round the corner into the house, and could not be persuaded to return. Others were a little braver, and after reaching what they considered a safe distance, stopped to see what would take place. We were glad to find little girls attending the school as well as boys, and felt that to that extent Christianity had made its impress upon the village.

The boys were not at all frightened and devoted themselves to receiving us in royal style. One end of the verandah was quickly cleared of children leaving behind them the palm leaf mats which did duty as desks. From somewhere they produced three line be-spattered, cob-web wreathed, dusty chairs, which were hastily dusted—one of the children giving his shoulder cloth for the purpose. The teacher was as much disconcerted as the children and more so. He talked to us, and to the children in a loud, nervous manner. Finally we were settled, order was restored in the school and the work resumed. Our class was having exercises in the addition of fractions. "May I look at their work?" I asked. "Certainly" replied the teacher with rather a satisfied air for he had just seen that all had the correct result. I examined one slate, found that the boy did not understand the principle but had copied the correct answer from his neighbor's slate. I called attention to a mistake in his method when the teacher confidently assured me the boy was quite right and to convince me beyond all doubt, showed me the answer in the arithmetic.

After a little Mrs. Morse and I left Mr. Morse in the school and went on to see the women. While talking with them the boys that had visited me at my tent and with whom I had the conversation about America rushed in crying, "We know where China is. It is to the north of us." The Telugu words for England and China are so similar they had misunderstood me. I corrected them and they hastened away to inquire of the teacher. I will tell you the remainder of the story as Mr. Morse afterward told me.

Pupils—"Where is England, teacher?" Teacher—"China is to the north of us." Pupils—"No, not China, but England." Teacher—"Oh, England! Why England is near London." As the boys ran away delighted that they would at length be able to answer my question satisfactorily, the teacher turned proudly to Mr. Morse and said "You see I have had the privilege of consulting maps and so am acquainted with these places."

I fear you will wonder how children in such schools learn anything at all. It is rather puzzling, but they do succeed. However, India is moving on and these crude ways are giving place to better ones. Doubtless the time will come when children will listen as eagerly to tales of school-life when I was young from their grandparents as we do now from ours and think what strange schools they had in those days.

### Nature's Remedy for Diarrhoea

and all Summer Complaints  
in Children and Adults.

 FULLER'S  
BLACKBERRY  
CORDIAL

Price, 25 cents

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WOODSTOCK, N.B.



MOTHER [AND CHILD

Scott's Emulsion is cod liver oil made almost as palatable as milk. It is easy and soothing to the weak stomach; it checks the tendencies of children toward thinness.

Scott's Emulsion gives strength to weak mothers because it creates healthy flesh and new blood.

Nursing mothers will find a special value in Scott's Emulsion because it insures a flow of rich, nourishing milk for the baby. More and better than a medicine; Scott's Emulsion is a food.

Scott's Emulsion is not a mere extract, containing imaginary "active principles" which do not exist, but is full of actual nourishment which sustains vital force and builds up the body tissues more rapidly than any other known remedy.

We'll send you a sample free upon request. SCOTT & BOWNE, Toronto, Ontario.

The Yarmouth Co. Baptist S. S. Convention.

This organization held its 55th semi-annual session in the school room of the Beaver River Baptist Church, on Tuesday, Oct. 6th. If a perfect day, grand scenery, beautiful homes, and generous, warm-hearted hospitality, can make people happy, then the delegates to this convention ought to have been a very happy company; and they were. The attendance was unusually large, the programme excellent, and the delegates manifestly in earnest, and determined to lay hold of all the good things offered.

The morning session opened with an inspiring praise and prayer service, the remainder of the time being occupied with election of officers and other business. The officers are: President, S. B. Cogswell, vice-presidents, C. B. Cam, and G. E. C. Burton; secretary, E. J. Grant.

The first fifteen minutes of the afternoon session were given to prayer and praise, led by President Cogswell.

The programme opened with a practical and suggestive paper by Capt. B. R. Hilton on "How to Interest the Class in the Lesson?" The points that were enforced, in a most interesting way were: (1) The teacher must know each scholar. (2) The teacher must never be late. (3) The teacher must practice what is taught. (4) The teacher must be patient, prayerful, and earnest.

Next came "An Analytical Study of the Second Book of Samuel," by Pastor H. C. Newcomb. The work, needless to say, was well done, and would be worthy of a place in our columns, could space be spared for it.

The next in order was the teaching of the lesson for the following Sabbath, (H. Sem. VII: 4-10) by Dr. J. H. Saunders.

If all the S. S. classes were as anxious to learn, as that one was, and each class had as apt and able a teacher, it would be delightful work indeed.

"Reminiscences of boyhood days in Beaver River" by S. B. Cogswell, completed the programme of the afternoon. This address was a little out of the usual on such occasions, but was fitting and of much interest, especially to those who witnessed the scenes described, and participated in the events recalled.

The house was filled at the evening service. The very hearty praise service conducted by Pastor Rutledge at the opening prepared all for the least of good things that followed.

First came a strong, carefully prepared, and forcefully delivered address by Pastor David Price on "The Elements Essential to Successful Teaching." For one hour this excellent address held the closest attention of the large audience. It could not fail to increase in the hearts of the large number of earnest teachers present, the determination to become more efficient teachers by increasing their knowledge to the utmost limit possible.

The closing address by Pastor H. C. Newcomb, on the "Dynamics Essential to Successful Teaching," was eloquent and impressive. It emphasized, strongly and tenderly, the greatness of the responsibility that rests upon those to whose care and training young lives are committed. The thought that these young people are to bear forever the impress of those to whose care they are now entrusted was aptly illustrated and earnestly pressed upon his hearers.

These two forceful addresses, and the excellent music by the choir of the church, made the evening one of deep interest and we believe, of much profit to all present.

Hearty votes of thanks to those who had favored the Convention with such a feast for mind and heart, and to the kind people of Beaver River, for the warm-hearted welcome, and generous hospitality extended to the delegates, brought to a close what was universally pronounced "The best Convention yet." E. J. GRANT, Sec'y.

York and Sunbury Quarterly Meeting.

The above Quarterly convened with the Baptist churches at Prince William, its first session opening Saturday the 3rd inst, at 9.45 a. m. After an introductory sermon on Friday evening by Rev. W. A. Allen from the text Luke 2:15, in which he spoke of the humiliation, the source of knowledge and the search in view of revelation. Saturday morning the officers were elected for the ensuing year as follows: Bro. D. F. Knight, President; Bro. Leverett Estabrooks, Vice-President; N. B. Rogers, Sec'y-Treas. The report from the churches represented showed an increasing interest and advance in several lines of work. The business of the Quarterly having been transacted the meeting adjourned until 2.30 o'clock, when we met in Conference at which the Lord was present and His people received strength and encouragement.

The third session was opened, at 7.30 p. m., by prayer led Rev. G. Howard. After the preliminary exercises the Rev. C. W. Sables preached from Psalm 1 giving wholesome and practical instruction to the children of God and warning the erring.

Lord's Day morning prayer and praise service led by C. W. Sables from 9 o'clock to 10. At 11 a. m. service was led by Rev. G. Howard at which Pastor N. B. Rogers spoke from 1 Cor 15:58, speaking of the promises from which the apostle drew his conclusion as the power and faithfulness of God, the destructive nature of the carnal man and the possibilities of the spiritual nature.

The fifth session opened at 3 p. m. and was addressed by Revs. W. A. Allen, G. Howard and the Free Baptist pastor in the interests of Sunday School work.

The closing session was led by Pastor Rogers, Rev. G. Howard preaching the sermon of the evening from Matt. 13:52, designating the duty of the prophet of God, His responsibility and His attitude. It is needless to say that our Brother's message was an illustration of his text bringing from the storehouse "Old Things" and presenting them in a "New and Life Giving Manner." After the close of the sermon a short after service was held in which a number took part and some showed a desire for a new life. Thus closed one of the most promising quarters held for sometime in the two counties. N. B. ROGERS.

The N. S. S. S. Association.

The nineteenth annual Convention of the above Association will be held in Truro, October 27th, 28th, and 29th. Every Sunday School in Nova Scotia is entitled to send delegates and every Sunday School teacher is invited to attend. Homes will be provided for delegates who send their names to Mr. J. D. McKay, Truro, before October 20th.

The Railways grant reduced rates. One first class fare going with standard certificate—return free.

The chief speakers at the Convention will be Mr. W. C. Pearce, International Field Secretary, and Mrs. J. W. Barnes, International Primary and Junior Secretary. It is their business in life to travel over this continent and help Sunday School teachers, and they are well qualified to do it.

In addition to the regular Convention there will be a Pastors' Conference on Tuesday morning and afternoon, October 27th, an Institute for Primary and Junior teachers will be conducted by Mrs. Barnes. Every Primary and Junior teacher should aim to be present.

All the Normal graduates in the Province are invited to meet at the close of the afternoon session on Wednesday for the purpose of forming an Alumni Association. It must be distinctly understood that this Convention is not for any one denomination or body of Christians. The International Sunday School Association aims at helping every Sunday School teacher who will consent to be so helped; and every teacher is invited to come to the Convention.

Our Twentieth Century Fund \$50,000

The Committee appointed at the last Convention have taken steps to have the canvass completed looking towards the raising of the entire sum of fifty thousand dollars.

To do this the Committee have engaged the Rev. H. F. Adams for a time, to work in this direction. To aid us the Committee of the Northwest missions, have kindly sent us the Rev. A. J. Vining to spend a few weeks in New Brunswick. One brother is now on the territory and at work. We bespeak him a very cordial reception from our churches, and a hearty response. We ask all the pastors

deacons and clerks of churches which he visits, to make the best arrangements possible to facilitate his work in the churches, advertise well and aid in his movements from place to place. The following is a list of the churches he will visit this fall.

- Rev. A. J. Vining's itinerary: Oct. 15—Caledonia. Oct. 16—Dawson Settlement. Oct. 18—The Valley and Hillsboro 1st. Oct. 19—Albert. Oct. 20—Germantown. Oct. 21—New Horton. Oct. 22—Alma. Oct. 23—Waterside. Oct. 25—Lutz Mountain. Oct. 27—Oak Bay. Oct. 28—Rolling Dam. Oct. 29—Bartlett's Mills. Oct. 30—St. Andrews 1st. Nov. 1—St. Stephen. Nov. 3—Doaktown. Nov. 4—Ludlow or Salem. Nov. 5—Whitneyville. Nov. 6—Newcastle; Nov. 8—Campbellton. H. F. ADAMS.

Personal.

Rev. Howard H. Roach of the Tabernacle church, St. John, has received and accepted a call to the pastorate of the Main St. church. This call to a larger, if not more important, field of labor may be regarded as a practical recognition of Mr. Roach's ability by those to whom he and his work are well known.

Rev. Mr. Cohoe of Ontario has accepted a call to the pastorate of the Brussels St. church, St. John, and, we understand, enters upon the duties of his new charge next Sunday. Mr. Cohoe is a young man, quite a stranger in these Provinces we believe. Those who have known him in the West speak good words for him, and we trust that Bro. Cohoe will soon find himself very much at home among us and be very happy in his ministry here.

Notices.

The Cape Breton Quarterly meeting will convene with the Glace Bay church Oct. 19th and 20th. A. J. VINCENT.

The Annapolis Co. Conference convenes in its next session at Port Lorne on October 26 and 27. A full programme has been prepared and a grand time is expected. Churches are requested to send at least one delegate. E. LEROY DAKIN, Sec'y. Annapolis Royal, N. S., Sept. 24, 1903.

The next session of the Shelburne Co. Baptist Quarterly Meeting will be held at Sable River Nov. 3rd and 4th. E. P. COLDWELL, Secretary.

The annual meeting of the Westmoreland county Quarterly Meeting will be held in the Kay Settlement meeting house Tuesday and Wednesday, Nov. 10th and 11th, beginning Tuesday 2 p. m. Teams will meet delegates at Riverglade station 10.30 a. m. Profitable programmes will be presented. Large delegation expected. N. A. MACNEILL, Sec'y.



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Life is worth living when one can awake after a good night's sleep—ready for anything the day may bring. Eye clear; tongue clean; liver active; stomach right; hand steady and every nerve vibrating with that splendid sense of the power of perfect health. Too few enjoy this enviable morning awakening, but

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can always be depended upon to restore the system to its natural condition and keep you in good sound health. A gentle laxative it helps nature to rid the system of poisonous impurities, stimulates the liver and tones up the digestive organs. At all Druggists 25c. and 60c.

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IT CURES Spavins, Ringbones, Curbs, Splints, Sprains, Bruises, Slips, Swellings and Stiff Joints on Horses.

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THE CANADIAN NORTH-WEST. HOMESTEAD REGULATIONS.

Any even numbered section of Dominion Lands in Manitoba or the Northwest Territories, excepting 8 and 26, which has not been homesteaded or reserved to provide wood lots for settlers, or for other purposes, may be homesteaded upon by any person who is the sole head of a family, or any male over 18 years of age, to the extent of one quarter section of 160 acres, more or less.

ENTRY.

Entry may be made personally at the local land office for the district in which the land to be taken is situate, or if the homesteader desires he may, on application to the Minister of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, or the local agent for the district in which the land is situate, receive authority for some one to make entry for him. A fee of \$10.00 is charged for a homestead entry.

HOMESTEAD DUTIES.

A settler who has been granted an entry for a homestead is required by the provisions of the Dominion Lands Act and the amendments thereto to perform the conditions connected therewith, under one of the following plants:

- (1) At least six months' residence upon and cultivation of the land in each year during the term of three years. (2) If the father (or mother, if the father is deceased) of any person who is eligible to make a homestead entry under the provisions of this Act, resides upon a farm in the vicinity of the land entered for by such person as a homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by such person residing with the father or mother.

(3) If a settler has obtained a patent for his homestead, or a certificate for the issue of such patent, counter-signed in the manner prescribed by this Act, and has obtained entry for a second homestead, the requirements of this Act as to residence prior to obtaining patent may be satisfied by residence upon the first homestead, if the second homestead is in the vicinity of the first homestead.

(4) If the settler has his permanent residence upon farming land owned by him in the vicinity of his homestead, the requirements of this Act as to residence may be satisfied by residence upon the said land.

The term "vicinity" used above is meant to indicate the same township, or an adjoining or cornering township. A settler who avails himself of the provisions of clauses (2) (3) or (4) must cultivate thirty acres of his homestead, or substitute twenty head of stock, with buildings for their accommodation, and have besides 80 acres substantially fenced.

Every homesteader who fails to comply with the requirements of the homestead law is liable to have his entry cancelled, and the land may be again thrown open for entry.

APPLICATION FOR PATENT

should be made at the end of the three years before the Local Agent, Sub-Agent, or the Homestead Inspector. Before making application for patent, the settler must give six months' notice in writing to the Commissioner of Dominion Lands at Ottawa, of his intention to do so.

INFORMATION.

Newly arrived immigrants will receive at the Immigration Office in Winnipeg, or at any Dominion Lands Office in Manitoba or the Northwest Territories, information as to the lands that are open for entry, and from the officers in charge, free of expense, advice and assistance in securing land to suit them. Full information respecting the land, timber, coal and mineral laws, as well as respecting Dominion lands in the Railway Belt in British Columbia, may be obtained upon application to the Secretary of the Department of the Interior, Ottawa, the Commissioner of Immigration, Winnipeg, Manitoba, or to any of the Dominion Lands Agents in Manitoba or the Northwest Territories.

JAMES A. SMART,

Deputy Minister of the Interior.

N. B.—In addition to Free Grant Lands to which the regulations above stated refer, thousands of acres of most desirable lands are available for lease or purchase from railroad and other corporations and private firms in Western Canada.

**HEAD-ACHE**  
ACHE all over. Throat sore, Eyes and Nose running, slight cough with chills, this is La Grippe

**Painkiller**  
taken in hot water, sweetened, before going to bed, will break it up if taken in time.

There is only one Painkiller. "PERRY DAVIS"

**DOAN'S KIDNEY PILLS**

Are a sure and permanent cure for all Kidney and Bladder Troubles.

**BACKACHE**  
is the first sign of Kidney Trouble. Don't neglect it! Check it in time! Serious troubles will follow if you don't. Cure your Backache by taking

**DOAN'S KIDNEY PILLS.**

**Household Cares**

see lightened and free and put on, men and trouble are saved by the woman who uses this English Made Soap because it washes and dyes at one operation. Brilliant, latherless. Quick, easy, safe, sure.

**Maypole Soap**  
Sold everywhere in the U.S.A. for 25c per box.

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**BEWARE**  
Of the Fact that

**White Wave**  
disinfects your clothes and prevents disease

**Evening Classes**

Will re-open for Winter Term WEDNESDAY, Sept. 30th., Hours 7:30 to 9:30. Three nights per week—Monday, Wednesday, Friday. Terms on application.

**S. KERR & SON**  
Addisville, Hall.

**The Home**

**HOW TO MAKE CAKE.**  
Some Valuable Suggestions For the Practical Housewife.

Miss Lily Haxworth, who is said to be the only lecturer on cooking to receive a gold medal for her work in this line, gave a practical, helpful talk on cakes and frosting at a pure food show recently. Miss Haxworth is a graduate of the National Training School of Cookery, London, England. These are a few of her suggestions on cake making.

The smaller the cake the hotter should be the oven. Large cakes require very slow baking.

Grease cake pans with lard or drippings, as butter will be likely to make the cake stick owing to the salt in it.

In making fruit cakes add the fruit before putting in the flour, as this will prevent it falling to the bottom of the cake. Flouring the fruit is unnecessary unless the fruit is damp.

If a cake cracks open while baking the receipt contains too much flour.

In creaming butter and sugar, when the butter is too hard to blend easily warm the bowl and, if necessary, warm the sugar, but warm the butter, as this will charge both texture and flavor of the cake.

To get a fine grained cake beat thoroughly after the flour is added.

Sweet milk makes cakes that cut like pound cake; sour milk makes spongy, light cake.

Always sift flour before measuring; then it may be sifted again with the baking powder to insure their being thoroughly blended.

**HOW TO MAKE RASPBERRY VINEGAR.**

For raspberry vinegar, pour a quart of cider vinegar over two quarts of red raspberries and set aside for two days. Drain off the liquid and pour it over a second two quarts of raspberries. Repeat this process once more, strain carefully and add a pound of sugar for each pint of juice. Boil five minutes and bottle. In serving allow two thirds of water and a generous portion of shaved ice to two thirds of the vinegar.

**HOW TO USE LEMONS TO ADVANCE PAGE.**

Few things are more disconcerting to the thrifty housekeeper than a spill of ink on her snowy napey. If a fresh lemon is kept in the house the ugly black stain can be entirely removed by cutting a quarter of a lemon and squeezing the juice on the ink spot, which should then be rubbed over with yellow soap and rinsed in cold water. The properties of the lemon are so numerous that, like a sweet oil, no housekeeper should ever be without both these commodities. Apart from culinary uses, if a child wakes up with a tight little cough the juice of a lemon, mixed with honey and given in small quantities, is most soothing.

**HOW TO STRAIGHTEN THE SHOULDERS.**

The following is an excellent exercise for straightening the shoulders: Stand quite upright and raise your arms till they are in a straight line with your shoulders. Still keeping your elbows in the same position, touch your shoulders with the finger tips. Lower the arms to the sides. Repeat, but don't go on long after the muscles begin to get tired. Take a rest and try again later.

**HOW TO STOP CRAMP IN THE LEGS.**

People who are subject to cramp in the legs should always be provided with a good strong piece of cord, especially in their bedroom. When the cramp comes on take the cord, wind it round the leg over the place where it is cramped, take an end in each hand and give it a sharp pull, one that will hurt a little, and the cramp will cease instantly. People much subject to cramp in bed have found great relief from wearing on each leg a garter of wide tape, which has several thin slices of cork stitched on it.

**HOW TO CLEAN INKSTANDS.**

Writing inkstands and other writing table implements constantly get stained with ink, which, if treated at once, is easy enough to remove. If, however, it has been allowed to harden on, try washing it in hot borax and water, and if this is ineffectual rub the stains with a solution of chloride of lime.

**HOW TO USE OLD SHIRT WAISTS.**

Old shirt waists may be used to good advantage by being made into kimono dressing sacks. Remove the collar and cut in a V at front of neck. Remove the cuffs, gather at the wrists and take out gathers at the waist line. Now take cloth of a contrasting color and set a strip about two inches wide around the bottom of the waist and sleeves and up fronts around the neck, and the kimono is complete. They are very little trouble to make and are both pretty and comfortable on a hot day.

**HOW TO STAIN WOOD BLACK.**

Dissolve two ounces of shellac with one ounce of borax in a quart of water. Boil until a perfect solution is obtained, then add two teaspoonful of glycerin. After solution add sufficient aniline black soluble in water, and the mixture is ready for use.

**HOW TO REMOVE SCORCHES FROM LINEN.**

Scorches can be removed from linen or calico by applying the following mixture: Place half an onion, bruised and boiled, with a tablespoonful of vinegar, half a square inch of yellow soap and a teaspoonful of fuller's earth. Smear on the scorched surface and wash in four hours.

**HOW TO KEEP LEMONS FRESH.**

To keep lemons, lay on a flat surface and turn a glass tumbler over each. This excludes the air, and the lemons will keep for weeks.

**FRYING STEAK.**

The proper way to cook a beefsteak is to broil it, but oftentimes it may happen that this is not convenient and the steak must be fried. This may done very satisfactorily if a little thought is given to the matter. Put an iron saucepan over the fire and let it become very hot; then rub the pan with a piece of butter and put in the steak and quickly brown one side; then turn it over and brown the other side. This will keep in the juices. Cover the pan and cook the steak three minutes, again turn and cook it three minutes longer. If the steak is not of extra thickness the meat will be cooked sufficiently in that length of time. Place the steak on a hot platter, and spread it with butter, season with salt and pepper, and serve.

Wife—"I am going down town this morning to try and match a piece of silk."  
Husband—"Very well, my dear; I'll tell the cook to save some dinner for you, and I'll put the children to bed myself."—Tid Bits.

**SAVED BABY'S LIFE.**

Mrs. T. Brisson, Gold Rock, Ont., writes:—"Baby's Own Tablets saved my little boy's life when there seemed no hope, and he is now a bright, rosy healthy child. He suffered more than tongue can tell from obstinate constipation and medicine gave him no relief until I gave him Baby's Own Tablets. I would not be without the Tablets in the house, and I think they should be kept in every home where there are young or delicate children."

All the minor ills of childhood, such as indigestion, colic, stomach troubles, diarrhoea, worms, constipation, simple fevers, and colds are promptly relieved and speedily cured through the use of these Tablets. They are guaranteed to contain no opiate and may be given with absolute safety to the youngest and most delicate child. Sold by all medicine dealers or sent post paid at 25 cents a box by writing the Dr. Williams Medicine Co., Brockville, Ont.

**The TOILET IS INCOMPLETE WITHOUT POND'S EXTRACT.**

RELIEVES CHAFING, ITCHING OR IRRITATION. COOLS, COMFORTS AND HEALS THE SKIN, AFTER SHAVING.

Avoid dangerous, irritating Witch Hazel preparations represented to be "the same as" Pond's Extract, which easily soars and often contain "wood alcohol," a deadly poison.

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Diarrhoea, Dysentery, Cholera Morbus and similar diseases.

For Children or Adults.

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**MILBURN'S HEART AND NERVE PILLS.**

Are a Heart and Nerve Tonic, Blood and Tissue Builder and Constitution Renewer for all troubled with weak heart or nerves. As a food for the blood, the brain and the nerves, they cannot be excelled.

If you are troubled with Nervousness, Sleeplessness, Nervous Prostration, Palpitation of the Heart, Shortness of Breath, Weak or Fainting Spells, Anæmia, or any form of Debility, take

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Their curative power is quickly manifested. They purify and revitalize the blood, brighten the brain and steady and strengthen the nerves from the first few doses.

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**The T. Milburn Co., Limited,**  
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**SOUR STOMACH, FLATULENCY, HEARTBURN, AND ALL OTHER FORMS OF DYSPEPSIA.**  
Promptly relieved and cured by **K.D.C. THE MIGHTY CURE**

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

Third Quarter, 1903.

OCTOBER TO DECEMBER.

Lesson V. November 1. David and Absalom.—2 Samuel 15: 1-12.

GOLDEN TEXT.

Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.—Ex. 20: 12.

EXPLANATORY.

Absalom's Methods.

1. By a princely magnificence that became the heir of the throne in the eyes of the people. 1. AND IT CAME TO PASS AFTER THIS. After the apparent reconciliation of Absalom to his father. PREPARED HIM CHARIOTS AND HORSES. R. V. "a chariot," a state carriage. "Imitating foreign kings, he introduced the startling novelty of a chariot and horses, hitherto unknown in the city, and equipped fifty men to run before it, as is still the practice in Egypt." All this made an impression on the people that here was something kingly, magnificent, a man worthy to rule beside foreign monarchs.

2. By the wiles of a selfish politician. 2. ABSALOM ROSE UP EARLY. In the East, where the middle of the day is very hot, public business is always transacted in the morning. AND STOOD BESIDE THE WAY OF THE GATE. "By the side of the road leading to the gate of the king's palace, where he sat to transact business." From this practice the Sultan's government is still popularly called in Turkey "the Sultan's gate," and the Sublime Porte (the high gate), the name of the principal gate of the palace at Constantinople, is used by us as a synonym for the Turkish government." ANY MAN THAT HAD A CONTROVERSY. Better, a suit, as v. 4.

3. SEE, THY MATTERS, etc. "He artfully flatters each suitor by pronouncing a favorable decision on his case." "If the man lost his cause, after this flattering opinion delivered by Absalom, of course he would set it down as a gross injustice, and be incensed against David accordingly." THERE IS NO MAN DEPUTED OF THE KING. There is no official hearer appointed. It was impossible for the king to hear every case in detail. He implies that David was neglecting his duty in not providing judges. He was getting old and neglectful.

4. OH THAT I WERE MADE JUDGE IN THE LAND. I would remedy these evils and do justice: to all, as you can see by my courteous and conciliatory manner, taking such pains to help you, of my free will.

5. PUT FORTH HIS HAND, etc. It was a great condescension in one so magnificent to express his affection by a kiss.

6. STOLE THE HEARTS. Robbed his father of the people's affection and transferred it to himself. His youth and beauty made him look "every inch a king." His

JUST ONE A DAY.

How the Coffee Crank Compromises His Health.

Some people say: "Coffee don't hurt me" and then add: "Anyway I only drink one cup a day."

If coffee really don't hurt why not drink more? There is but one answer and that is coffee does hurt them and they know it. When they drink it once a day they compromise with their enemy. There are people whom one cup of coffee a day will put in bed, if the habit be continued.

"Although warned by physicians to let coffee alone I have always been so fond of it that I continued to use it," confesses an Ohio lady. "I compromised with myself and drank just one cup every morning until about six weeks ago."

"All the time I was drinking coffee I had heart trouble that grew steadily worse and finally I had such alarming sensations (sometimes causing me to fall down) that I at last took my doctor's advice and quit coffee and began to use Postum Coffee in its place."

"The results have been all that the doctor hoped, for I have not only lost my craving for coffee and enjoy my good Postum just as well, but my heart trouble has ceased and I have no more dizzy spells in my head. I feel better in every way and consider myself a very fortunate woman to have found the truth about Postum." Name given by Postum Co., Battle Creek, Mich.

Look in each package for a copy of the famous little book, "The Road to Wellville."

courtesy that "could smile and smile and be a villain," while "he wet his cheeks with artificial tears," touched the feelings of the people.

V. THE OPEN REBELLION.—V. 7-12. 7. AND IT CAME TO PASS AFTER FORTY YEARS OF David's reign; or the forty is an error for four, according to Josephus and some ancient versions, in which case the meaning is, after four years of this plotting. LET ME GO AND PAY MY VOW. "To blind the eyes of his father he became very religious in appearance. The sins of Absalom were many; and one of the most dreadful was this putting on of the cloak of religion. He knew his father's piety; and that his sore heart would be delighted by any appearance of piety in his sinful son. And he plays upon this piety to gain his purpose." IN HEBRON. His birthplace, and hence a natural place for paying his vow. And at the same time a wise place for his purpose as ancient capital; and some distance from his father and his officials, and a natural rallying place for the discontented.

I WILL SERVE THE LORD. Rather, to do a service, explained by Josephus to mean to offer a sacrifice.

10. BUT ABSALOM SENT SPIES. Secret emissaries had been sent out before he went to Hebron, to prepare all the disaffected ones for revolt. He could easily secure leaders in every place by promises of office or gifts to them when he became king. AS SOON AS YE HEAR THE SOUND OF THE TRUMPET. Clericus believes that Absalom arranged a succession of trumpeters at proper stations from south to north, so that he could be proclaimed by a telegraph of sound, on the same day through all the land. ABSALOM REIGNETH IN HEBRON. So the first news the people would have of the rebellion would be that it was an accomplished fact. Of course this impression that it was already a success would tend in the highest degree to make it so.

11. TWO HUNDRED MEN. THAT WERE CALLED. Invited to the sacrificial feast as Absalom's guests. "In all probability they were men of distinction, and would naturally be regarded, both at Jerusalem and at Hebron, as accomplices in the conspiracy. No doubt Absalom hoped that many of them, finding themselves thus compromised, and seeing the number of his supporters, would decide to join him; or failing this, they might be held as hostages." THEY KNEW NOT ANY THING. This shows the extreme secrecy with which the conspiracy was conducted, and accounts for David's having no suspicions.

12. AND ABSALOM SENT FOR ABITHOHEL. David's chief counselor, and a man of marvelous sagacity (2 Sam. 16: 23). Absalom doubtless knew that he was disaffected with David; perhaps from the dishonor done to Bathsheba, his granddaughter; perhaps from his perception of the growing discontent among the people. "Abithohel's name itself was almost a guaranty of Absalom's success." THE GILONITE. Belonging to Giloh, a few miles south or southwest of Hebron.

PRACTICAL LESSONS.—1. It is entirely wrong to judge of David's later life solely by the troubles that came upon him in these later days. God does not always pay his children for sainthood in the coin of riches, prosperity and outward success.

Example. Job's friends were sharply reproved for insisting that his misfortunes were the punishment of some sin he had committed. God showed that there were other reasons, such as a test of piety, discipline, and a proof to the world of the reality of goodness.

2. Contrast the youthful training of Absalom with that of David as connected with their characters and careers.

3. Bad early training amid evil influences is a terrible misfortune. Absalom's beauty and showy gifts, developed under the training of a heathen mother amid polygamous surroundings, led him on to his ruin. Mrs. Hunt says that the Star of Bethlehem for temperance is the school. But the Star of Bethlehem for morality and religion is the Christian home. Governor Rice says that seven-eighths of the prisoners in the State prison of Massachusetts are under twenty-one years of age, and they are not chiefly fallen good men, but those who had never had good home training.

The Alabama House of Representatives has passed an anti-boycott bill, which provides severe punishment for the publishing of black lists, picketing or boycotting. The labor unions of the state fought the bill hard.

I was Cured of terrible lumbago by MINARD'S LINIMENT.

R. V. W. M. BROWN.

I was Cured of a bad case of earache by MINIARDS LINIMENT.

MRS. S. KAULBACK.

I was Cured of sensitive lungs by MINARD'S LINIMENT.

MRS. S. MASTERS.

Motherly Advice.

FROM ONE WHOSE DAUGHTER WAS RESTORED TO HEALTH.

Had Suffered From Headaches, Dizziness and Fainting Spells—Feared at One Time that Consumption Would Follow.

All the freshness of youth, the rosy cheeks and bright eyes of girlhood, the charms of budding womanhood, are due to pure, rich blood and healthy nerves. When the face is pale and the eyes lack lustre, when there are headaches and backaches, shortness of breath and palpitation of the heart, the blood is seriously out of condition, and decline and consumption may well be feared. In emergencies of this kind there is no medicine so certain in its beneficial results as Dr. Williams' Pink Pills. Every pill makes new, rich blood, strengthens the nerves and puts the sufferer on the road to health. Proof of this is found in the case of Miss Bertha Milloy, Port Dalhousie, Ont. The story of this young lady's restoration to health is told by her mother as follows: "A few years ago my daughter Bertha began to decline in health. Among the early symptoms were loss of appetite, loss of strength and an aversion to exertion. These were followed by severe headaches, and sometimes fainting fits; her color left her and she was greatly reduced in flesh. In fact her condition was such that I feared she would go into consumption. We tried a number of medicine but they did not help her; then a doctor was called in, but there was no improvement, and things looked very hopeless. At this stage, acting on the advice of a lady friend, (who, by the way, was studying medicine, and is now practicing in Chicago) I started giving her Dr. Williams' Pink Pills. In the course of a few weeks there was a decided improvement in her condition, and by the time she had taken nine boxes, she was again enjoying perfect health. During her illness her weight was reduced to ninety-five pounds and while taking the pills it increased to one hundred and ten pounds. My advice to other mothers who have weak or ailing girls is to lose no time in getting them Dr. Williams' Pink Pills."

Nearly all the ills of life are due to bad blood, and they are cured by Dr. Williams' Pink Pills simply because these pills make new, rich blood thus bringing strength to every part of the body. That is the whole secret, and is the reason why these pills have cured after other medicines have failed. All medicine dealers sell these pills, but there are some who offer substitutes: see that the full name "Dr. Williams' Pink Pills for Pale People" is printed on the wrapper around every box. If in doubt send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and the pills will be sent by mail at 50 cents a box, or six boxes for \$2.50.

THE TRUE LIFE.

"Is life worth living?" It depends entirely on what the life is. Some lives are not worth living as they are, but the fault rests with the men who live them. The drunkard's life is not worth living; but it is his own fault. The blasphemer's life is not worth living; but it is his own fault. The thief's life is not worth living; but it is his own fault. The gold-hunter's life is not worth living; but it is his own fault. Let us eat and drink, for to-morrow we die. Is such a life worth living? No, for the beast does that. "Let us study dress and appearance." And is such a life worth living? No, for the peacock does that. "Let us laugh our sorrows out of the world." And is such a life worth living? No, for the chattering ape does that. A godless life is a worthless life; but a godly life is always worth living? The presence of Christ in the heart. "He that hath the Son hath life." Where do we find the noblest life? Where the Gospel is best lived. It is in Christ that they might have life, and that they might have it more abundantly.—Rev. J. Ossian Davies.

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Best Evans Piano, mandolin attachment, used only a short time; cost \$350 cash. Husband died; widow must sell. Price only \$225. Piano guaranteed. Apply to W. GATES, General Agent, 95 Victoria Street, Halifax, N. S.

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### From the Churches.

#### DENOMINATIONAL FUNDS.

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

The Treasurer for New Brunswick is Rev. J. W. Hammon, D. D., St. John, N. B., and the Treasurer for P. E. Island is Mr. A. W. Stevens, Charlottetown.

All contributions from churches and individuals in New Brunswick should be sent to Dr. Manning; and all such contributions in P. E. Island to Mr. Stevens.

SPRINGHILL, N. S.—Two young men and one young woman were baptized into the fellowship of the Springhill Baptist church, on Sunday last, Oct. 4. H. G. ESTABROOK, Oct. 7.

EAST POINT, P. E. I.—Our pastor, Rev. J. W. Gardner, having tendered his resignation to take effect on the 20th inst. we are now open to correspond with any good brother seeking his services as pastor. We would prefer a married man, as we have a parsonage. CHURCH CLERK.

SAINT STEPHEN, N. B.—Our Sunday School held its Rally Day service Oct. 4th. 340 were in attendance. The presence of 29 members from the "Cradle Roll" department added greatly to the interest of the occasion. One young woman was received for baptism at our last Conference. W. C. GOUGHIER, Oct. 8th.

MAITLAND, N. S.—The Hants County Convention met with us Sept. 7th and 8th, and the services were richly blessed. During the two weeks following special meetings were held. The presence of the Lord was felt among us. The church members were revived, and several found peace in Christ. Three were baptized, and they, with two others, received on experience, were received into church fellowship. Others are seeking the way. I. H. CRANDALL.

CHEBAGOGGIE, N. S.—A harvest concert was given on the third inst. The program was well rendered especially the Harvest offering in which so many children took part. The church was tastefully decorated with the fruits and flowers, etc., of the season, and the impression deepened in all thankfulness to the "Giver of all good." A silver collection was taken at the door amounting to \$12.

MAUGERVILLE, N. B.—Special services have been in progress for two weeks here, will continue next week (D. V.) Bro. J. Wallace has been with us and goes to Prince William and Kingsclear to supply Lord's Day returning next week. A man of age, yet maintaining the vigor of youth in his work, a counsellor to the inefficient and a prudent helper to the needy. A spiritual giant in dealing with souls. I expect (D. V.) to visit the baptismal waters on Lord's Day. N. B. ROGERS.

MONTAGUE, P. E. I.—At our Conference meeting on the 2nd inst, ten were received on letters. This church has adopted the weekly offering plan for collecting pastor's salary. Georgetown is a branch of this church, and we are here building a comfortable house of worship that will be dedicated in the near future. One was baptized here on the 4th inst, in the presence of a very large congregation. We expect to have baptism again in another part of this field soon. Sister Martha Clark spent a Sunday with us recently, and her visit was greatly enjoyed. She organized an Aid Society here at Montague with eight members. The general outlook is encouraging. D. DAVIDSON.

PENFIELD, N. B.—I have entered upon my 8th pastoral year with the Penfield and Beaver Harbor churches with a fair outlook. Our preaching services are well sustained. Prayer and other services of the church are pretty regularly kept up especially with the Penfield church. Our Sunday schools are doing finely. The pastors' salary is quite promptly attended to. The people are kind and united. The young people's meetings are held weekly. The offerings of the churches are monthly. We are praying and looking for a special season of grace. God grant it. T. M. MUNRO.

HAMMONDS PLAINS AND SACKVILLE.—I have just closed my pastorate with the above group of churches. The Lord has blessed our united efforts. We built a neat new parsonage at Hammonds Plains and painted our church at Bedford. But best of all, sinners were converted, some of which were added to the church. The people have been uniformly kind and thoughtful and we have received many tokens of their good will, for which we wish to express our hearty

appreciation. This is an important field and needs the services of a strong man at once to carry on the work. L. J. TINGLEY, Wilmot, N. S., Oct. 3, 1903.

CHIPMAN, N. B.—The Chipman Baptist church held on Sept. 25th a Firewell Offering social at which a large number were present. A considerable sum of money was raised for church purposes. Three persons were baptized on Sept. 13th at Salem Creek by Pastor Milley. Others are expected soon to follow in the example. A recital was given in the Chipman Hall by Mrs. E. L. Crosby, daughter of the pastor, on Oct. 6, for the benefit of the church. It was very successful and netted a large sum. A mission Band and a "Further Lights" Society were organized last Friday, Oct. 2, by Mrs. Milley. The congregations are good and we believe the interest of many is being gained. Since June 23, eleven have united with the church and one has been lost to us by death. The ordinance of baptism will be administered on Oct. 31 at Upper Salmon Creek.

FORTY, P. E. I.—Tokens of the Lord's approval still attend our work here. On Monday evening, Sept. 28, one young woman was baptized and received into the fellowship of the church. Bro. Calder again kindly came to our assistance and also preached for us in the evening. It has been a joy to hold forth the "Word of life" to this people, and reluctantly do I lay down the work to return to college. This field greatly needs pastoral oversight during the entire year. The pastor who succeeds me here will find plenty of work to employ all his spiritual and physical powers. Sunday, Oct. 4, I spent at Tryon where our esteemed brother, Rev. J. Clark, is intrusted in the affections of the people, and whose ministry in the old-fashioned gospel of grace is being accompanied by the power of God. In the morning he buried in baptism Mr. and Mrs. Ives, a young couple with great promise of usefulness in the church. The church has granted her faithful pastor a few weeks of much needed rest. Brethren pray for the work in these Island churches. H. B. KILLAM.

LINDEN, Cumberland Co.—The first session of the Cumberland Co. Quarterly Conference opened at 7:30, on Sept. 22. The Conference on motion of Dr. Steele, accepted the nomination of Pastor McGregor, as chairman of the Conference. Pastors J. G. A. Belyea, secretary last year was continued in office. After singing, scripture-reading and prayer by Pastor Estabrook, Sister Bates of Amherst, read a paper. Subject, "Why Women Should be Interested in Missions." A number of reasons were set forth in an interesting, clear, and convincing manner. Sister Peters, of Amherst, gave an address on Grande Ligne. An interesting history of the work at Grande Ligne was given, and an account of the blessings that have attended the efforts of the workers. Pastor Bates in his clear and forcible style, dealt with some aspects of the Young People's Work. Addresses were also given by Dr. Steele, Pastor Estabrook and Pastor McGregor. An interesting meeting closed with prayer by Dr. Steele. Wednesday morning the Conference spent in receiving reports from the churches. These were on the whole, encouraging. At Amherst the work is making good progress, both in the town and out-stations. The Pugwash field is vacant, Pastor Haverlock having just closed his labors there to accept the pastorate of the Nictaux church. At Wallace River, Evangelist Walden has spent several weeks in special meetings in which backsliders returned, and sinners were converted. The Westchester field is also vacant Pastor J. G. A. Belyea, having closed a pastorate of three years with those churches. The Linden field is progressing under the labors of Pastor McDougal. Some are awaiting baptism. At Springhill Onward is still the Watchword. Repairs to the church building and additions to the church membership with a more cordial understanding between the town church and the outstations were the encouraging features reported. Parrsboro is still without a pastor, but it is reported this want will soon be supplied. Maccan, Atlol and West Brook are at present under the pastoral care of Dr. Steele. The work on the Oxford field is in a satisfactory condition. Although the number of stations is enough for two men, Pastor McGregor is endeavoring to give them all some attention and service. He reports additions at some of the stations and good interest throughout the field. An invitation was presented by Pastor Lawson from the Colchester and Pictou county Quarterly to the Camb. Co. Quarterly to unite with them in a union missionary conference to be held at Belmont on the first Monday and Tuesday

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in November. The invitation was accepted. Adjourned to meet at Belmont. The weather was delightful and the hospitality and kindness of the people could not be surpassed. "A very pleasant and profitable meeting" was the general opinion of those present. J. G. A. BELYEA, Sec'y.

#### Family Reunion.

Thursday, Sept. 24th, was the date of a large and joyous family reunion at the historic homestead of Dea. W. A. Morse, in the prosperous horticultural district of Nictaux Ann. Co. N. S. The centre of the happy party was the venerable and youthful Mrs. W. G. Parker, still erect and buoyant beneath the weight of six and eighty winters. She sat in the midst, an uncrowned queen, with her sons and daughters and grandchildren around her and her great grandchildren playing at her feet. The festal board at both noontide and evening rang with the musical voices of those who were so glad to meet again from far and near. The beautiful feast provided by the hostess and her daughters expressed more eloquently than any words the large and hearty hospitality with which each far-travelled member of the family was welcomed home. "A racy and profitable feature of the occasion was the programme of speech and song. After dinner, Rev. E. O. Read occupied the chair. First of all, as was meet, Dea. W. A. Morse, in well-chosen and warm-hearted words pronounced the glad welcome with which all were greeted by their hosts. Mrs. W. G. Parker whose presence was a benediction and in whose honor all were assembled, being called upon by the chair arose and gave utterance to the overwhelming gladness and gratitude which filled her heart as she looked upon all the dear faces grouped around once more on earth. Other speakers were Rev. E. O. Read, of Waterville; Rev. J. M. Parker, of River Hebert; Rev. L. D. Morse, of Berwick; Mr. Guilford Parker, of Malden, Mass.; Dr. W. F. Read, of Newport, R. I.; Mrs. E. O. Read; Mrs. Guilford Parker; Mr. Willard P. Morse; Miss May Parker, of Boston; and Mr. J. Schaffner Morse of Watertown, Mass. The air was full of mutual congratulations on the privilege of being present upon an occasion so fraught with sacred reminiscence, and so rich with the sweetness of family ties and affection. The name of Rev. W. G. Parker, of precious memory, was on every lip. Over all, like the firmament, was the recognition of the one, only source and fount of all that was worth remembering. "Our dwelling place in all generations." "Blest be the tie that binds," sung in Dennis and other old-time melodies were concluded with prayer by Rev. E. O. Read, and the doxology unto Him "From Whom all blessings flow." L. D. MORSE, Berwick, N. S.

Sept. 30-

A GUARANTEED CURE FOR DYSPESPIA OR MONEY IS FOUND IN K.D.C. REFUNDED Highest endorsement. Write for testimonials & guarantee K.D.C. CO Ltd. Boston, U.S. and New Glasgow, N.S., Can.

#### BIRTHS.

GLENDINNING.—At Vizagapatam, Madras Presidency, India, August 21st, 1903, to Rev. and Mrs. J. A. Glendinning, a daughter.

#### MARRIAGES.

CHESLEY-LEE.—In the Baptist Church, Aylesford, N. S., Sept. 16, 1903, by Rev. A. S. Lewis, Wm. Alvin Chesley of Bridgetown, N. S., and Mable Hope Lee of Aylesford.

MERRITT-BOYER.—At Florenceville N. B., Sept. 23, 1903, by Rev. A. H. Hayward, assisted by Rev. W. H. Smith, B. A., Othniel R. Merritt, of Bristol, to Luella A., eldest daughter of D. I. Boyer, of Bristol.

MITTON-NEWCOMB.—At 195 Lexington Street, East Boston, Mass., on the 7th of October, 1903, by Rev. A. J. Hughes, Mr. Archibald Mitton, formerly of Sackville, N. B., now of Boston, and Miss Mamie Newcombe, of Parrsboro, N. S. (Sackville, N. B., papers please copy.)

HANLIN-PHINNEY.—At 3 Holborn Terrace, Roxbury, Mass., on Oct. 5th, by the bride's cousin, Rev. A. F. Newcombe, pastor of Bethany Baptist Church, Boston, Mr. B. Harold Hamblin, of Hyde Park, Mass., and Miss Mollie Garfield Phinney, formerly of Lawrenceston, Annapolis Co., N. S.

DURKEE-NICHOLL.—At Pleasant Valley, Oct. 3rd, by Rev. M. W. Brown, Benjamin V. Durkee, of Pleasant Valley and Lydia Nicholl, of Carleton, Yarmouth Co.

OLIVER-ANDERSON.—At the Baptist Parsonage, Jacksonville, on Sept. 30th, by Rev. Jos. A. Cahill, Charles A. Oliver, to Miss Laura M. Anderson.

DROST-GRAY.—At the Baptist Parsonage, Jacksonville, on Oct. 7th, by Rev. Jos. A. Cahill, Joseph A. Drost, to Miss Nettie Gray.

HYAT-TATFRIE.—At Springhill, Oct. 7th, by Rev. H. G. Estabrook, Elms Hyat to Mrs. Sarah Tatfrie, both of Springhill.

LOSEBURY-PROSSER.—At the home of the bride's parents Parkinade, Albert Co., N. B., Sept. 30th, by the Rev. N. A. MacNeill, Joseph Lounsbury and Weltha Jane Prosser, both of Parkinade.

#### DEATHS.

MANNING.—In Bridgewater, N. S., October 5th, James E. Manning aged 72.

GRAVES.—At Aylesford Sept. 25, 1903, infant daughter of Alfred and Alberta Graves. All join in deepest sympathy with our brother and sister.

ARMSTRONG.—At North Kingston, Sept. 8, 1903, Edward Manning infant son of Hallet and Zelle Armstrong. May this affliction, strange though it seems, work an exceeding and eternal weight of glory.

WILSON.—At Stellarton, N. S., on Sept. 27, after a period of great suffering, Gertie, only daughter of James and Lettie Wilson in the ninth year of her age. The remains were interred at Isaac's Harbor.

CAXEY.—On Sept. 6, 1903, at East Boston, Mass., Carry Caxey, aged twenty-one years passed home, her death being occasioned by

consumption. Sister Caxey, although for the past few years resided with her mother in the United States, was formerly a most devoted and faithful member of the Kingston Church. Her's was a life of unusual sweetness and beauty. Through all her long illness she found her Bible her greatest comfort. The remains were brought to Kingston to be buried. The heart-broken mother has the sympathy of a host of friends.

DELONG.—Died at Lynn, Mass., July 21st, 1903. Simon Delong, aged 71 years. Deceased was born at Mt. Hanley, N. S. He was a son of the late Rev. Thomas Delong. Converted when a boy, baptized by the late Rev. James Parker. He leaves to mourn his loss, two daughters, both residing in Lynn, Mass. also three brothers and two sisters. The body was brought from Lynn where he died, and interred at Kempt, Queens, Co., N. S., his former home. The funeral services were conducted by the Rev. James Bleakney, sermon from Rev. 7th chap., 17th verse.

HUTCHINSON.—At her son's home in Millville, N. S., Aug. 18, 1903, Mrs. James Hutchinson departed this life at the age of seventy-three years. Our sister had been confined to her home for a year and at times her sufferings were very intense, and were borne with Christian fortitude. The end was no doubt hastened by the death of her husband a few weeks before. Sister Hutchinson was a member of the Morristown branch of the Aylesford Church having followed her Lord in baptism upwards of fifty years ago. Our sister died confident in the Saviour who had been her lifelong companion and friend. Pastor Huntley of the Lower Aylesford Church conducted the funeral service in the absence of Pastor Lewis.

EATON.—At Centreville, Kings Co., N. S., Sept. 24, 1903, Otis Eaton, aged 68. In early life our brother was converted to God under the ministry of Rev. A. S. Hunt. He spent some time at Horton Academy, and although not entering the ministry, he was, in a more quiet way, a true servant of Jesus Christ, manifesting a constant and intelligent devotion to the Church and the Kingdom of God. He was an attentive hearer of the word, a faithful attendant upon the social and conference meetings and a liberal supporter of local and denominational objects. Three sons and one daughter survive him, and two sisters and two brothers, one of whom is Rev. J. T. Eaton of Weymouth. Burial was at Upper Canard.

SNOW.—At St. Martins, N. B., on Sept. 29th, 1903, after an illness of only a few hours, Elizabeth Snow, aged 82. Our beloved sister was baptized in 1840, during a precious visitation under the ministrations of the Revs. Benjamin Coy and David Chase. She had thus been in Church Fellowship for 63 years, and during that long period it may truly be said of her that she "walked with God." She loved, the habitation of his house, and the place where His honor dwelleth. Latterly, circumstances prevented her regular attendance at the sanctuary; but on the last Sunday of her life on earth, we were privileged with her presence at both services. In less than two days after she had joined the triumphant assembly of the glorified.

KILLAM.—Lawrence Killam died on the 17th of Sept. in the 18th year of his age. His death was sudden and unexpected. He was stricken with inflammation of the bowels and within a few days departed to be with Christ. He made a profession of his faith in the Saviour in the spring and joined Chegoggin church. He was rather a bright Christian boy and would make a useful Christian had his life been spared. His dying testimony to those who visited him in his last hours upon earth will long be remembered. May his brothers and sisters and lonely parent be comforted. Only a few months previous his mother preceded him to the glory land. In the absence of his pastor the funeral service was conducted by G. Astor D. Price, Yarmouth.

PERCEE.—Lydia L. after considerable suffering passed away peacefully on 2nd of September in the 75th year of her age. Her husband preceded her last March. She had been a faithful member of Chegoggin church for many years. She gave her heart to Christ in the days of her youth and joined the Ohio church. Later in life she and her husband moved to Sandford in the same county and joined the Chegoggin church and was faithful unto the end. She was a rejoicing Christian. When her pastor visited her in her sickness and prayed she also prayed a wonderful prayer it was, she literally entered Heaven with prayer. Her like is not frequently seen, may God comfort the mourners and above all may they copy her unspotted life. Her pastor officiated at her funeral assisted by Rev. Mr. Cosman, Sandford.

NEILY.—On the eleventh day of Aug. last Mrs. Carlton Neily of Kingston passed away at the age of fifty-six years. For many years Mrs. Neily had been an invalid, but her death was very unexpected by the family. Sister Neily was a member of the Kingston Church, and, although, unable to attend any of its services was always deeply interested in all the church's doings, and invariably sent a letter of cheer and helpfulness to the conference meetings to be read in her absence. Sister Neily always manifested a deep concern in

missionary and temperance work and did a great deal to further the interests of both. Her confidence in her Saviour never wavered, and, at last, when the purpose of God for her was completed she confidently committed her spirit to his keeping and fell asleep. In the absence of Pastor Lewis, Rev. E. O. Read, her former pastor, conducted the funeral service.

REPPARD.—At DeBert, Colchester Co., N. S., on September 25th, 1903, Mrs. John Reppard in the 85th year of her age. Her maiden name was Sarah Davis, of Granville, N. S. She was married in the autumn of 1850; and twelve children came into their home five of whom are living. Mrs. Reppard was preeminently a mother. She loved her children when young, and when they went out of the old home to form homes of their own, she did not lose any of her interest in them, but whenever they returned they received the love of a mother's heart and the kindness of a mother's hand. They in return cared for her most affectionately. Mrs.

Reppard made a public profession of her faith in Christ when 12 years of age and always lived a careful and consistent Christian life. Prayer was the atmosphere of her home, and faithfulness the characteristic of all her church life. Her last sickness was long and somewhat painful, and she prayed that the Master would take her home, but yet was willing to wait His time and His way. Many times she said, "I have a good doctor, a good nurse, and good Saviour, and dear kind children." The doctor was her own son, and the nurse her own daughter, and her children living in other parts filled her house with plenty. The funeral service was conducted by Pastor Martell on Sunday morning Sept. 27th and the church was filled to the doors with friends. Thus one by one the faithful ones leave us.

FREEMAN.—Augustus Freeman, the subject of this sketch, was born at Harmony Queens Co., N. S., in 1831. He gave his heart to Christ in his early youth, and was baptized by Elder James Parker. His father died when he was in his seventeenth year. His brothers had commenced a course of study in preparation for the work of life, and he was the only one of the family to assume the responsibilities of the home. There seemed nothing else for him. His pastor indeed had settled the question, "Augustus must stay on the farm." He soon however became dissatisfied, and having made the necessary business arrangements, he went to Massachusetts. By dint of strenuous and persevering effort he passed through Worcester Academy, and entered Madison, now Colgate University, in 1858. He remained there until his senior year, and then came to Acadia to graduate with the class of 1862. From the time he was twelve years of age he had the impression that he ought to preach the gospel, and this conviction remained with him through all these years. While in the United States he made an attempt at preaching. This should test his ability for that sacred calling. He chose a difficult subject and in his own judgment, he failed; he therefore came to the conclusion that he must seek some other profession. After his graduation he taught school for a time, and then went into the lumber business. Still he could not shake off the old impression. To satisfy his conscience he resolved, in case of success in business, to employ another who could preach the gospel better than himself. His hopes, however, in that direction were not realized, and he returned to the work of teaching. During all these years he had taken an active part in Christian work, and his addresses at social meetings were highly appreciated. While at Falmouth he agreed on a certain occasion to conduct a social service at Waterville, on the Chester road. The word however went around that Mr. Freeman intended to preach that evening, and he heard the report. What should he do? Might it not be that the Lord was leading him into the path of duty? He resolves to make another effort. This time he is successful, and henceforth he will yield to the divine call. He was ordained at Upper St. Marys, Guysboro Co., in 1880. He afterwards served the churches at Advocate Harbor and Newport, in Nova Scotia; at Montague in P. E. Island; and at Maugerville and Newcastle in New Brunswick. He went to California in 1899 and became pastor at Banning in that state. The following year he removed to Hemet. Some time during the past summer, in consequence of failing health, he went to his son, Ernest M. Freeman, M. D., manager of the Ocean Home Hospital at Long Beach, Cal., in the hope that medical treatment might help to his recovery. But that hope was vain. The end came Aug. 29, "peaceful and painless." Had he in his earlier days listened to the call of God he would have taken a more prominent place in the denomination. He was ever modest and unassuming, but he was a good preacher. He loved the truth, was fearless in its proclamation, and had the respect and affection his brethren. He leaves three sons, the eldest already named in the medical profession, Binney S. the beloved pastor of the Baptist Church at Centreville, N. B., and William P. at present studying at Brandon College, Man., who has already done excellent service in the West as student pastor.

At the "London House."

St. John, Oct. 13th

## Arrival of New York Styles in LADIES' DRESS SKIRTS,

The Newest Things Out,  
Many of them habit back.

A line of fine dress skirts that appeal to one at once as the very newest things shown in St. John this season.

Habit back skirts with buttons down back.

New effects in hip trimming very becoming to many figures.

Some with loose cape effect over hip button trimming.

All very handsome skirts, in broadcloths, cheviot or fancy effects. Prices \$6.25 to \$8.75. Also special line at \$4.50.

## Exclusive Novelties in Ladies' Suitings and Imported Robe Costumes.

Many remarkably stylish cloths in fancy effects.

New flash and tufted zibelines such as green with a dash of red, grey with black, long haired silver greys, etc.

Costume lengths, \$7.50, 8.70, 9.00, 9.60, 10.50 each.

Also many new new cloths in very pretty effects, 75c. to \$1.25 yard.

Write for Samples.

Special White Washing Silks for Waists.

White "Shantung" Silk,	85c. yd.
White Peau de Soie,	90c. yd.
White Marceline Silk,	75c. yd.
White Japanese Hand'f Silk,	55c. yd.
White Grisha Silk,	50c. yd.
White Japanese Corded Silk,	40c. yd.

F. W. Daniel & Co.,  
London House, Charlotte Street.

**"THOU HAST MADE SUMMER."**

How thou dost love this earth of thine,  
 Father beneficent, whose sun,  
 Ordered by thee to bless and shine,  
 Cheers the day long till night is won!  
 On moor and mountain, lake and sea!  
 All happy things give thanks to thee!  
 Thy meadow-gardens, full of flowers,  
 Thy corn-fields daily gathering gold,  
 The bracing breezes, the soft showers,  
 The merry things of wave and wold,  
 Bless thee alike in sun and shade  
 So glad the summer thou has made.  
 And yet more glad are we, O Lord,  
 Who from the winter of our fear,  
 Come into summer at thy word.  
 And see thy star of peace appear!  
 O Father, may our joy-time be  
 One long thanksgiving unto thee!  
 —Marianne Farmingham.

**GRATEFUL FOR ADVERSITY'S**

Can we be grateful for adversity? There are three hundred and sixty-five days in the year, and two hundred of them are more or less cloudy. Would you have all sunshine? Then what would we do for the showers and the fruits of the earth, the flowers and verdure of the lawn, and the pleasant streams? There are twelve months in the year, but only three of them are in the summer season. Would you have summer all the year? Where, then, would be the autumnal glories and ingathering, the winter's pleasurable evenings, and the springtime's glad awakenings. There are twenty-four hours in the day, but half of them are between sunset and sunrise. Would you have it high noon forever? What would become of the quiet rest from toil, and the dear amenities of the hours by the evening's fire? "In everything give thanks."—United Presbyterian.

Believe always that every other life has been more tempted, more tried than your own; believe that the lives higher and better than your own are not so through more ease, but more effort; that the lives lower than yours are so through less opportunity, more trial.—Mary S. R. Andrews.

**WHAT SULPHUR DOES**

**For the Human Body in Health and Disease.**

The mention of sulphur will recall to many of us the early days when our mothers and grandmothers gave us our daily dose of sulphur and molasses every spring and fall.

It was the universal spring and fall "blood purifier," tonic, and cure-all, and mind you, this old-fashioned remedy was not without merit.

The idea was good, but the remedy was crude and unpalatable, and a large quantity had to be taken to get any effect.

Nowadays we get all the beneficial effects of sulphur in a palatable, concentrated form, so that a single grain is far more effective than the crude sulphur.

In recent years research and experiment have proven that the best sulphur for medicinal use is that obtained from Calcium (Calcium Sulphide) and sold in drug stores under the name of Stuart's Calcium Wafers. They are small, chocolate-coated pellets, and contain the active medicinal principle of sulphur in a highly concentrated effective form.

Few people are aware of the value of this form of sulphur in restoring and maintaining bodily vigor and health; sulphur acts directly on the liver, the excretory organs and purifies and enriches the blood by the prompt elimination of waste material.

Our grandmothers knew this when they dosed us with sulphur and molasses every spring and fall, but the crudity and impurity of ordinary flowers of sulphur were often worse than the disease, and cannot compare with the modern concentrated preparations of sulphur, of which Stuart's Calcium Wafers is undoubtedly the best and most widely used.

They are the natural antidote for liver and kidney troubles and cure constipation and purify the blood in a way that often surprises patient and physician alike.

Dr. R. M. Wilkins while experimenting with sulphur remedies soon found that the sulphur from Calcium was superior to any other form. He says: "For liver, kidney and blood troubles, especially when resulting from constipation or jaundice, I have been surprised at the results obtained from Stuart's Calcium Wafers. In patients suffering from boils and pimples, and even deep-seated carbuncles, I have repeatedly seen them dry up and disappear in four or five days, leaving the skin clear and smooth. Although Stuart's Calcium Wafers is a proprietary article, and sold by druggists, and for that reason tabooed by many physicians, yet I know of nothing so safe and reliable for constipation, liver and kidney troubles, and especially in all forms of skin disease as this remedy."

At any rate people who are tired of pills, cathartics and so-called blood "purifiers," will find in Stuart's Calcium Wafers a far safer, more palatable and effective preparation.

**How to be Cured.**

**WITHOUT PAIN.**

Don't wait until you are a helpless invalid, for a seemingly simple case of hemorrhoids, or piles, may, if neglected, rapidly lead to worse. The unnatural formations become tumorous and permanent, and the inflammation grows until abscesses form; the disease burrows into the tissues, forming tabular growths, which discharge pus; cancerous conditions, and general gangrenous degeneration appear.

What is needed at the start, or at any stage, is something to soothe this inflammation, reduce the swelling and distension, and at the same time restore the diseased parts to normal condition. These three things are accomplished perfectly by the Pyramid Pile Cure. It checks all progress of the disease, and rapidly restores the affected parts to health, besides relieving at once the pain and fearful irritation.

"I began using Pyramid Pile Cure, and in order to make sure of a cure, bought five packages; for the past six weeks I have not been troubled in the least, and I had been bothered for thirty-five years, and had spent more than fifty dollars for different remedies; this is the first permanent help I have had, and no one could feel more grateful than do,"—E. M. Williams, Conneaut, Ohio.

Pyramid Pile Cure is sold by druggists generally for fifty cents a package, and we urge all sufferers to write Pyramid Drug Co., Marshall, Mich., for their valuable little book describing the cause and cure of piles.

A speed of 189-kilometers, or over 118 miles an hour, was reached during the recent experiments over the specially constructed electric railway between Marienfelde and Zossen, Germany. The power of 13,500 volts was brought a distance of thirteen kilometres.

**LIFE'S STRANGE UNCERTAINTY.**

No lesson is oftener impressed upon us than this of life's strange uncertainty, and no other lesson are we so slow to learn. We act as if we were to live forever. We plan and build for years ahead, and, lo! we are crushed before the month, and our houses, that we fancied were on rock foundations, are consumed by fire, or swept away by flood, and the places where they stood yesterday are vacant to-day. Our very names seem writ in water, and we spend our years as a tale that is told.

At times, with sharp and terrible insistence, this lesson of life's terrible incertitude presses upon our souls. A dear one in the prime of youth and joy is snatched hence by death, while the aged and feeble remain. A fortune that had appeared safe from accident melts away like snow in a thaw. A good name that had been stainless is darkened by reproach. Friendships that had been cemented by years of pleasant association are shattered by misunderstanding. Life's grim uncertainty is accentuated when physical health is undermined by an unsuspected malady. We grow melancholy when we dwell on this aspect of life, and we tread as those do who walk on a lava crust, or whose lightest misstep may start a falling avalanche.

Another and more cheering aspect there is to those who look upon life as taking hold upon eternity. This strange, panoramic, swiftly fitting life is bearing us out on a tide that seeks a steadfast shore. Our trials are for our good; our losses are to fit us for gains, our disappointments are to be com-

pensated in a future inheritance. The one solution to our puzzles, the one clue to life's strange mazes, the one comfort in our manifold sorrow, is the belief that the Lord reigns, and the assurance that we belong to him and are precious in his sight.

Earthly life is uncertain. Let this fact that no one denies teach us to be more considerate of others, gentler, less selfish, more solicitous to plant the gardens of our mortal life with flowers that catch their fragrance from those radiant coasts where evermore life thrills, and knows no ending.—Margaret E. Sangster.

Sir William Lyne, home secretary of the Australian Commonwealth, has lately decided that women are eligible for seats in the Commonwealth parliament, and Miss Goldstein, president of the Women's Federal Political Association, of Melbourne, has announced her intention of standing for the Senate at the forthcoming general elections.

**ALLEN'S LUNG BALSAM**  
 will positively cure deep-seated  
**COUGHS, COLDS, CROUP.**  
 A 25c. Bottle for a Simple Cold.  
 A 50c. Bottle for a Heavy Cold.  
 A \$1.00 Bottle for a Deep-seated Cough.  
 Sold by all Druggists.

**BETTER STYLE**

Is What We Give You In Furs.



IF YOU WANT GOOD FURS—better have them made in this season's shapes don't you think? If you buy the ready-to-wear kind made six months before the late styles are shown, you can only expect to get "a last season's garment." The general dealer may be anxious to do his best for you, but if he's not a Fur Specialist, you cannot expect him to give you new ideas about Fur Styles. Generally speaking, you do not go to a grocer for your millinery, or a shoemaker for your tailoring, and if you're particular about styles and want the most reliable you'll go to a Furrier for your Furs.

The Jack-of-all-trades has had his day—this is the age of the specialist. Our business is Furs—and nothing but Furs. We devote our whole time, skill and intelligence to Furs—from the raw material to the finished product. The patronage of the best people in three provinces has made a name for our Furs, that has given us the lion's share of the finest business. We are not satisfied to make as good Furs as we made last season—every year finds us with new ideas—new ways of making better Furs than ever. Our experience and skill are yours for nothing if you buy here, and when you buy direct from us, you are dealing direct with the manufacturers—no middlemen's profits.

Four gold medals for the finest Furs—the highest possible awards.

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 60 King St., St. John, N. B.

HALIFAX, 8 and 9 St. Paul Building.  
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 CHARLOTTETOWN, P. E. I., Des Brissey Block.  
 AMHERST, N. S., Victoria Street.

**This and That**

**SOMETHING ABOUT RADIUM.**

Not one, not even Madame Currie, the discoverer, has yet seen radium in a pure state. It has been possible to obtain it so far only in combination with other material. It is judged by the effect of its properties, which are truly remarkable. It is a product of pitchblende, which is found deep in the earth. The quantity already found is so small that the figurative price of a gramme has been placed at ten thousand dollars. It may be that there are large quantities of it stored under the surface somewhere, but the man who found a quantity of it in a state of anything like purity would probably not live to tell the tale. The particles which fly from it are charged with electricity, and at night it shines forth with a phosphorescence which has been shining since the beginning of all things, and which will go on shining until the final extinction of all matter. A small quantity of it in the possession of M. Currie has caused the most painful blisters when brought in contact with the skin. A small particle of radium salt was sealed in a glass tube, placed in a pasteboard box, and tied to Professor Currie's sleeve for an hour and a half. It produced a suppurating sore, which did not heal for over three months. Professor Currie thinks that a person entering a room containing a pound of radium would be blinded.

The first suggestion toward the discovery of radium came when a western college professor demonstrated the fact that many common substances have the power of storing up sunlight and emitting it again at night. Common sugar is the most luminous of these substances. Not only does the sugar emit light at night, but the discoverer was able to take photographs by means of it in an otherwise perfectly dark room. Among the substances tried with the sugar was uranium, an ore which, as Becquerel discovered, does not need sunlight to enable it to give off radiations, but which emits them spontaneously all the time, night and day. Following the lead of Becquerel, Mme. and M. Currie made an exhaustive examination of pitchblende which was radio-active. It was a task of endless separation, of continual dividings, of constant assayings, until at last nothing was left but the salt that is now known as radium salt.—Everybody's Magazine.

**AN EFFICACIOUS DEVICE.**

Two Highlanders, being in Glasgow for

**ORIGIN  
Of a Famous Human Food.**

The story of great discoveries or inventions is always of interest.

An active brain worker who found himself hampered by lack of bodily strength and vigor and could not carry out the plans and enterprises he knew how to conduct was led to study various foods and their effects upon the human system. In other words before he could carry out his plans he had to find a food that would carry him along and renew his physical and mental strength.

He knew that a food that was a brain and nerve builder, (rather than a mere fat maker) was universally needed. He knew that meat with the average man does not accomplish the desired results. He knew that the soft gray substance in brain and nerve centres is made from Albumen and Phosphate of Potash obtained from food. Then he started to solve the problem.

Careful and extensive experiments evolved Grape-Nuts, the now famous food. Grape-Nuts contain the brain and nerve building food elements in condition for easy digestion. The result of eating Grape-Nuts daily is easily seen in a marked sturdiness and activity of the brain and nervous system, making it a pleasure for one to carry on the daily duties without fatigue or exhaustion. The food is in no sense a stimulant but is simply food which renews and replaces the daily waste of brain and nerves.

Its flavor is charming and being fully and thoroughly cooked at the factory is served instantly with cream.

The signature of the brain worker spoken of, C. W. Post, is to be seen on each genuine package of Grape-Nuts.

Look in each package for a copy of the famous little book, "The Road to Wellville."

the first time, were having a walk through the city. Turning a corner, they were much surprised to see a water cart wetting the street. Not having seen anything like it before, Tougall, under a mistaken idea, ran after the cart, and cried to the driver: 'Hey man—hey, man, yer losin' a' yer water!' His friend, annoyed at Tougall's want of knowledge, ran after him, caught him by the arm, and said, rather testily: 'Tougall, man, Tougall, dinna be showin' yer ignorance. D'yer no see it's to keep the laddies off the back o' the cairt?'—'Argonaut.'

**PIAZZA LIFE IN SUMMER.**

We in America are coming to understand the importance of outdoor life. The real poetry of summer is well nigh lost unless one can come in contact with trees, grass and flowers. True country life bars none from this delight, but in village and suburban towns its limit is fixed by the space devoted to the piazza.

The importance of this portion of the house should be duly recognized before the plans are out of the architect's hands, and the three essentials for the correct location—exposure, privacy and outlook—be as carefully considered as its construction and relation to the main building. In some instances even the conventional rule for attaching the piazza to that portion of the house that faces the street should not be followed, the interior plans being reversed in order to bring the living rooms and porch at the rear.

There is one opportunity afforded by a broad piazza of which we are slow to take advantage. We might take more of our meals al fresco. One of the most fascinating things about living abroad is that in summer one may dine often out of doors. We should import the custom into this country for it is a good one, and then to the delights of long evenings on our piazzas we should have added that greater pleasure of sitting down to tea or luncheon with nature herself.—Woman's Home Companion.

**A NOBLE NEGRO.**

A master cooper called upon a colored man in Ohio, and wished to purchase some stave timber. He was asked the purpose for which he wanted it, and received for answer, "I have contracted for some whiskey barrels." "Well, sir," was the prompt reply, "I have the timber for sale, and want money, but no man shall purchase a stave from me for that purpose." Mr. Cooper was indignant to meet with such a stern reproach from a black, and called him a nigger. "That is very true," mildly replied the other; "it is my misfortune to be a negro; I can't help it. But I can help selling my timber to make whiskey barrels, and I mean to do it."—Good Templars Watchword.

**THE LATEST ADDITION.**

We have sung of the horsless carriage  
And eke of the noiseless gun;  
O'er the poleless ways through distance  
The wireless messages run.

France has her bloodless duels,  
England her heirless earls—  
Alas! that we have to add to it,  
We still have some titleless girls.

'Tis an age of many inventions,  
They've given us keyless clocks,  
The thingless things are endless,  
We even have waterless stocks.

—Chicago Record-Herald.

**SCOTCH PECULIARITIES.**

We are a mixtie-maxtie race  
O' chiefs wham nane can e'er efface  
Owre a' we had the foremost place  
By our peculiarities.

The Englishman is rich an' braw,  
The best on this terrestrial ba';  
He deems himsel' the ace o' a',  
That's his peculiarity.

The Welshman is a son of fire,  
An' native songs his heart inspire,  
On Freedom's path he'll never tire,  
That's his peculiarity.

The Irishman is born for glee,  
The bravest o' the brave is he;  
For Erin's sake he'll fecht or dee,  
That's his peculiarity.

The Scotsman is the wale o' worth,  
Gang east or west, gang south or north;  
He is the saut to a' the earth,  
That's his peculiarity.

—Sel.

**Poison—**

In the Blood brings  
Humors and Boils, Salt  
Rheum, Eczema and  
Scrofula,

**WEAVER'S  
SYRUP**

Will cure them permanently by purifying the  
**Blood.**

Davis & Lawrence Co., Ltd.,  
MONTREAL Proprietors, NEW YORK.

**A Cure For  
Rose Cold  
Hay Fever and  
ASTHMA**

A prominent New York lawyer in an unsolicited testimonial says: "HIMROD'S ASTHMA CURE cured me when all other remedies failed. Physicians prescriptions did not even relieve. For years I have been a sufferer of Rose Cold with all of its annoying symptoms, such as constant sneezing and itching watery eyes. Himrod's Asthma Cure is ONE WEEK totally eradicated a Rose Cold of years standing. No words can express my appreciation of its effectiveness."

The late (Dr.) Oliver Wendell Holmes in his book "One Hundred Days in Europe" says: "I have used all remedies—Himrod's Cure is the best. It never failed."

Send for a generous free sample to-day and try it. It will not disappoint you.

HIMROD MFG CO.,  
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For sale by all Druggists.

**O. J. McCully, M. D., M. R. C., S. Londono**

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**Eye, Ear, Nose and Throat**  
Office of late Dr. J. H. Morrison.  
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**INVEST YOUR MONEY**

in the Savings Bank, and you will get a yearly return of about 3 1/2 per cent. at the most put it in an Endowment Policy in the



and you will get a return of at least that much and protection thrown in.

E. E. BOREHAM, Manager for Nova Scotia.  
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**Baptist**

**Hymnals.**

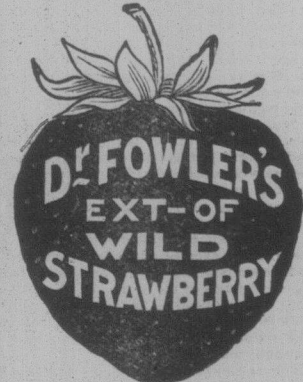
We can supply these in five different bindings. Send for price list.

**A. & W. MacKINLAY,**

135 and 137 Granville st.,  
Halifax, N. S.

**A Standard Remedy**

Used in Thousands of Homes in  
Canada for nearly Sixty Years  
and has never yet failed  
to give satisfaction.



**CURES**

Diarrhoea, Dysentery, Cholera,  
Cholera Morbus, Cholera Infantum,  
Cramps, Colic, Sea Sickness  
and all Summer Complaints.

Its prompt use will prevent a  
great deal of unnecessary suffering  
and often save life.

Price, 55c.

The T. Milburn Co., Limited, Toronto, Ontario.

**Fire Insurance**

affected on Dwellings, Furniture, Stocks and other insurable property.

W. H. WHITE,  
General Agent,  
No. 3 King St.  
House 1060.

Office phone 651.

**Fire Insurance. Absolute Security**

Queen Insurance Co.

Ins. Co. of North America.

JARVIS & WHITTAKER,

General Agents.

74 Prince William St., St. John, N. B.

**Wanted.**

A man and his wife to take charge of the "Residence" of Acadia College students, Wolfville, N. S. Either the husband or wife must be qualified for the work of head cook. Testimonials or references should accompany application. College opens September 30th. For further information apply to A. COMOON, Treas. Acadia University.

**INTERCOLONIAL  
RAILWAY**

On and after SUNDAY, June 14, 1903, trains will run daily (Sunday excepted) as follows:

**TRAINS LEAVE ST. JOHN.**

- 6—Mixed for Moncton 6.25
- 2—Exp. for Halifax and Campbellton 7.50
- 136, 138, 156—Suburban for Hampton 13.15, 18.15, 22.40
- 26—Express for Point du Chene, Halifax and Pictou 11.45
- 8—Express for Sussex 17.10
- 134—Express for Quebec and Montreal 19.00
- 10—Express for Halifax and Sydney 23.2

**TRAINS ARRIVE AT ST. JOHN.**

- 9—Express from Halifax and Sydney 6.25
- 7—Express from Sussex 9.00
- 133—Express from Montreal and Quebec 12.55
- No. 5—Mixed for Moncton 15.10
- 135, 137, 155—Suburbans from Hampton 7.15, 15.30, 22.00
- 25—Express from Halifax and Pictou 17.45
- 1—Express from Halifax 9.15
- 81—Express from Moncton (Sunday only) 1.35

All trains run by Atlantic Standard Time 24.00 o'clock is midnight.

**CITY TICKET OFFICE.**

7 KING STREET, ST. JOHN, N. B.

**IS YOUR STOMACH ON A STRIKE.**

**There is Nothing to Prevent You Employing a Substitute to do its work.**

There is such a thing as forbearance ceasing to be a virtue even in the case of one's stomach. There is no question but that some stomachs will stand a great deal more wear and tear and abuse than others, but they all have their limit and when that limit is reached, the stomach must be reckoned with as sure as fate. The best way and really the only effective way to treat your stomach when it rebels is to employ a substitute to do its work. This will give the weakened and worn-out organ an opportunity to rest and regain its strength and health.

Stuart's Dyspepsia Tablets relieve the stomach of its work by taking up the work and doing it just as one set or shift of workmen relieves another. They actually digest the food in just the same manner and just the same time as the digestive fluids of a sound stomach do. In fact, when dissolved in the stomach, they are digestive fluids for they contain exactly the same constituents and elements as the gastric juice and other digestive fluids of the stomach. No matter what the condition of the stomach is, their work is just the same. They work in their own natural way without regard to surrounding conditions.

The stomach being thus relieved by Stuart's Dyspepsia Tablets, is restored and renewed by Nature and the rest of the human body does not suffer in the least by reason of its failure to perform its work.

A Wisconsin man says: "I suffered the pangs of dyspepsia for ten years. I tried every known remedy with indifferent results until I was told of the remarkable cures of Stuart's Dyspepsia Tablets. I bought a box, began taking them, and forgot I had a stomach. Three boxes cured me completely. I have had no trouble whatever, and have an appetite like a harvest hand, and can eat anything that is set before me without fear of bad results."

Stuart's Dyspepsia Tablets are for sale by all druggists at 50c. a box. The druggist never fails to have them in stock because the demand for them is so great and so pronounced that he cannot afford to be without them. People who could not get them of one druggist would go to another and would get in the habit of buying their other drugs there as well as then Stuart's Dyspepsia Tablets.

While returning to Eastport from a visit to their home at Deer Island Monday Mr. and Mrs. Eugene Johnson were drowned, their boat capsizing.

**THE VALUE OF CHARCOAL.**

**The People Know How Useful it is in Preserving Health and Beauty.**

Nearly everybody knows that charcoal is the safest and most efficient disinfectant and purifier in nature, but few realize its value when taken into the human system for the same cleansing purpose.

Charcoal is a remedy that the more you take of it the better, it is not a drug at all, but simply absorbs the gases and impurities always present in the stomach and intestines and carries them out of the system.

Charcoal sweetens the breath after eating onions and other odorous vegetables.

Charcoal effectually clears and improves the complexion, it whitens the teeth and further acts as a natural and eminently safe cathartic.

It absorbs the injurious gases which collect in the stomach and bowels; it disinfects the mouth and throat from the poison of atarrh.

All druggists sell charcoal in one form or another, but probably the best charcoal and most for the money is in Stuart's Absorbent Lozenges; they are composed of the finest powdered Willow charcoal and other harmless antiseptic in tablet form of large, pleasant tasting lozenges, the charcoal being mixed with honey.

The daily use of these lozenges will soon tell in a much improved condition of the general health, better complexion, sweeter breath and purer blood, and the beauty of it is, that no possible harm can result from its continued use, but on the contrary, great benefit.

A Buffalo physician in speaking of the benefits of charcoal says: "I advise Stuart's Absorbent Lozenges to all patients suffering from gas in stomach and bowels, and to clear the complexion and purify the breath, mouth and throat. I also believe the liver is greatly benefited by the daily use of them; they cost but twenty-five cents a box at drug stores, and although in one sense a patent preparation, yet I believe I get more and better charcoal in Stuart's Absorbent Lozenges than in any of the ordinary charcoal tablets."

**News Summary.**

Sackville on Monday decided to take over the works, rights and franchises of the Sackville Water and Sewerage Co. The vote stood 115 for to 11 against.

Of interest to ladies—F. W. Daniel & Co's announcement on page 13. It might not be out of place to say here that the above firm do a very large mail order business.

Harvey Mitchell, of Sussex, brought down the largest moose ever shot in Canada. The head measures sixty-two inches in spread of antlers, with twenty-eight distinct points, fourteen on each side.

The Furness Line steamer Gulf of Venice sailed Sunday from Halifax, and took 24,000 barrels of apples. The shipment included a lot of ten barrels and fourteen cases for the exhibition at the Crystal Palace, London.

Fire started on Wednesday in the snow sheds along the Intercolonial Railway at Harlaka, Que., several hundred feet of sheds being destroyed, telegraph poles destroyed and wires broken, causing much inconvenience to the railway.

An heir was born on Wednesday to the Marquis of Donegal, who is eighty years of age, and who married Miss Twining, of Fredericton, N. B., who is 22 years old, at the beginning of the year. The Marquis had twice previously been married without having issue.

The miners' federation of Great Britain at a meeting in Glasgow, after a heated discussion passed a resolution by 89 to 5 votes protesting against "any alternation of the free trade policy which has existed for the past sixty years." It was announced that the majority represented 347,000 miners.

The immigration figures for the past three months show total arrivals in Canada to be 26,987, as against 23,381 for the same period last year. Of this number 12,478 were British, 7,128 continental and 7,381 from the United States. For the nine months the arrivals were 108,014 as against 68,832 last year.

Dr. George R. Parkin has been conferring with the educational authorities of New Zealand and has decided that candidates of the Rhodes' scholarships must not be under nineteen or over twenty-two years, must be graduates of the university of New Zealand and domiciled in the country ten years preceding the selection.

Three illicit copper stills of large proportions, in full operation, were seized on Thursday in St. Saviour, Quebec, by officers of the excise department, together with a large amount of other valuable material, including 2400 gallons of worts for making whiskey, three barrels of whiskey, four of wine, 2,100 pounds of sugar, 800 pounds of raisins and currants, etc.

The Rev. Samuel Tucker, of Gumpoint, Ohio, has filed a marriage certificate in which it is stated that the bridegroom is 101 years and one month old and the bride ninety-nine years old. For the bridegroom, Jerre Bosarth, of Kenner's Brook, W. Va., it was the sixth matrimonial venture, and the fourth for the bride, Mrs. Julia Ann Jenkins. The ceremony was performed Friday in Parkersburg, W. Va.

Charles Devlin, M. P., for Galway, had an interview with Sir Wilfrid Laurier, Sir Richard Cartwright and Hon. Mr. Fitzpatrick, and asked that when the fast line is established Galway should be made the terminal point in Britain. It would only take three and a half days between Halifax and Galway, and four and three-quarter days from Montreal to Galway. The premier said that the matter would be kept in view.



**Lotasine Galls Cure**

**CURES**

**Harness and Saddle Galls quickly,**

sores, wounds—barbed wire cuts and all skin diseases in horse, cattle and dogs.

**25 cts. at all dealers.**

**THE BAIRD CO., Ltd., Proprietors, WOODSTOCK, N.B.**

**Amherst Boot & Shoe Co. Ltd.**  
**Amherst, N. S.**

Authorized Capital,	-	\$500,000.00
Paid up Capital,	-	\$160,000.00
Output, 1902,	-	\$600,000.00

For thirty eight years AMHERST and SHOES have been SYNONYMOUS. Our goods make trade and keep it.

**Headquarters of "OLD RELIABLES"**

Six Carloads Rubber Footwear just put in our warehouses at Amherst and Halifax. Write us and let us supply your wants or direct one of our travellers to call on you.

AMHERST BOOT & SHOE CO. LTD.

**DR. SHIVES' INSECT POWDER**

**Kills all kinds Insects on Man, Beast and Fowl.**  
All Lumbermen and Poultry Dealers } For the camps,  
should use this article } For the barns.

If your local dealer cannot supply, send 25 cents to The McDIARMID DRUG CO., and they will mail a package direct.

**Come to the West Indies this Winter.**

Get away from Canada for six weeks. It will not cost you much more than to stay at home, and you will have such a good time visiting the different islands on a P. and B. boat.

Write and ask us for booklets written by people who have taken the trip. You will want to go, oh so badly, when you read them.

**Pickford & Black.**

Steamers sail fortnightly.

**No Better Flour than Ogilvie's in all the World To-day! &&&**

An English gentleman who recently visited Canada, a man who is in close touch with the grain trade of the old country, expressed himself as follows: "Ogilvie's Flour is now recognized as one of the best flours on the British market. I doubt whether there is a better flour in all the world today."

For further information, write

**J. S. HARDING, - St. John, N. B.**

While crossing Norwood bridge at Winnipeg on Wednesday evening, Mrs. Card remonstrated with some lads who were smoking cigarettes beneath the bridge. One of the boys, when the lady's back was turned, picked up a small rifle and pulled the trigger. The bullet entered Mrs. Card's thigh and she is now in a somewhat serious condition. The bullet has not yet been located. The boy has not yet been arrested.

**HOUSEKEEPER WANTED.** Two people, past middle life, need in their home permanently, a woman of character to keep house for them. They offer to a competent helper a comfortable home, with good wages. They live in a beautiful village in the Annapolis Valley. Address, with references, E. D. F., care MESSENGER AND VISITOR Office St. John, N. B.

A serious epidemic of smallpox has broken out at Big Pond and Loch Lomond, thirty miles from Sydney, C. B. So far eleven cases are reported, four families being affected.

**If You Like Good Tea try RED ROSE.**